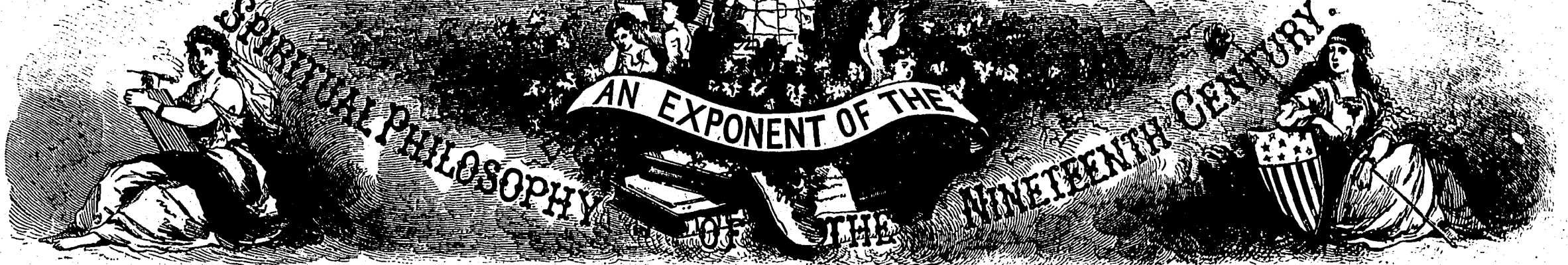


BANNER OF LIGHT.



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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE GHOSTLY RIDER OF HARDWICK HALL.

Hardwick Hall is memorable for a tragic event which took place there many years ago—a tragedy so dark and criminal, in fact, that becoming "haunted" was only the natural result of the heinous offence committed. It is situated in the vicinity of Chesterfield, a thriving town in the north of England, some six miles removed from the same, and is associated by name and position with the great wars of an early period; and with a fine Elizabethan mansion, bearing the same name, belonging to the Duke of Devonshire, and which was completed about 1584.

The story we have to relate belongs, however, to a much later date, and to another dynasty; for there are some particulars in the history of crimes in great families which elude too close a scrutiny, so that only the leading facts associated with the great culminating one is all we venture to offer.

The Hall itself is a remarkably fine pile, occupying an elevated site, overlooking every way, many an acre of waving woods—the ancestral oaks and elms, in fact, representing a vast estate, and testifying to the wealth and high condition of the family which possessed it.

In one respect the Hardwicks approach to historical interest, for at the time of the Civil Wars the head of the house befriended Charles with his wealth, his own blood and the loss of his eldest son—these casualties culminating at Marston, when the fortunes and fate of the day were in favor of Cromwell.

In addition to the losses sustained by Sir Ralph Hardwick, who found himself coming to the ancient home he had once been so proud of, wounded so severely that his sword must rest on the wall henceforth, and bereaved by the loss of a favorite son; in addition to the great subsidies he had raised by loan and mortgage, and the pawning of his plate in order to aid the Royalist cause, he was mulcted in heavy fines by the Parliament, and found enough to do to keep the wolf from the door, besides mortgages foreclosing, and the like.

Lingering on daily till the Restoration, however, he bequeathed the old Hall and restored wealth to the sole surviving son of the race; and having seen the younger Sir Ralph wedded to the daughter of an old Royalist house, he closed his eyes in pious content, leaving a son and the promise of a rising generation to bear the old family name after him.

Here, therefore, we are now arrived at the true beginning of our story.

Sir Ralph Hardwick (the younger) was a fine, hearty specimen of his class—a gentleman with a fine estate, an Oxford student, but in no way too polished. The gentlemen of those days partook a little of the character of the "roysterer," and having huge appetites, sat long to the table; and in their libations were by no means so abstemious as their equals of the present day.

As a sportsman, like his father before him, he kept a fine stud, and lost or won at Newmarket or Epsom with equal indifference.

His kennels, his hounds, his preserves—add to which his wide-handed hospitality, rendered him one of the most popular men in the county.

He had married, at under thirty years of age, a most fair and accomplished lady, by whom he had a son and heir, who (after the family name his wife was descended from, and to add a title to the estates) was named Ralph Asheton Hardwick, who, in process of time, after having been adored and all but spoiled by his grandmother, grew to be a fine youth approaching his majority, and likely to prove a Hardwick every inch of him.

But the poor lady died in childbirth of a daughter, some three years after young Ralph was born, and Sir Ralph (his father, old Sir Ralph being dead too) found that the great Hall was lonely to him, despite the continued flow of company and visitors, and perhaps, too, with a manly tenderness of how much his departed wife had helped to make his sumptuous home happy.

Be the reason what it may, he soon looked round for another partner, and only found a difficulty as to choice.

In the neighborhood there lived a spendthrift knight, of good "blood" and family, but of very impoverished fortunes. A mansion, once magnificent, and now very forlorn and mouldy-looking, testified to its past splendor.

Sir Gervase Moore had been a "blood" in his day, and had led the "Mobecks" of the reign of James and the commencement of Anne, into glory and disgrace for many a day; and as his reputation in a middle sphere of life would have rendered him infamous, as he belonged to the rouses and "rake-hells" of the age, he occupied a pedestal somewhat unduly elevated.

He had married, a little late in life, a woman who had brought him what sounded like a dowry; but as she rivaled him in extravagance and lavish expenditure, their short reign of glory was now over, and decay, with its crumbling timber, was overtaking the Moore family once more, when fortunately, as it seemed, Sir Ralph Hardwick's eyes turned more forcibly upon them than they had ever hoped to find in the limits of any past personal experiences.

This curiously matched pair could boast of a daughter whose beauty, when Sir Ralph beheld her, captivated him, and made him her slave at once.

If Sir Gervase Moore was but too willing to seize upon the chance of an alliance that a nobleman need not have contemned, the solid wealth of dowry he could convey to his wife was surely sufficient to solve any doubt.

Lady Moore carried herself throughout with due decorum; and as Ethel Moore, the daughter, had no objection, the marriage was solemnized with much splendor.

If there is here some little complication apparent to the reader, it arises solely as an important element of our story, and indispensable to its thorough comprehension—a fact which must plead our excuse, and be our best reason, at once. Our story will now march on with a more marked progress. Premising this with a few remarks.

Lady Moore had been a "beauty" in her prime,

and was now long past it. Cynical, insolent, capricious, incapable of feeling the worth of wealth in any way but as to what it would bring to her—it may be judged, and rightly so, that she was not of the class of mothers who bring up a daughter to one of the "berv of fair women," which renders the maidens of England stars in that firmament where goodness, piety, tenderness, loving devotion, and instinctive good—all involved in

the word beautiful—are qualities we always look intuitively for, and rarely, if ever, in vain.

Ethel Moore, now Lady Ralph Asheton Hardwick, did not miss in any one item, or atom, the lessons of selfishness, pride and impulsive insolence her lady mother had taught.

She had taught her to conceal so much, that there might be something associated with the infernal in this unholy schooling.

and while the lower class of visitors to the Hall had found the "coming of age" much to their liking, the wedding would induce the gentry round to crowd to the ceremony; and the day was finally named, though it had not yet quite come to pass.

But ghostly rumors began to circulate around the Hall, and crept about among the servants, and made them shudder when the night-hours came, and surrender their places sooner than go by certain passages and galleries any time about midnight; and—And, in fact, Hardwick Hall was haunted! Haunted within, and haunted without. Within, the shadowy forms of two bearded men wearing cloaks, glared with fiery eyes upon the horrified creature they happened to meet with in their midnight rounds. Without—But the finishing part of our legend will more fully delineate him—or it—and indicate who the ghostly rider by night must necessarily be.

A hunting party, on a very large scale, had been got up, and while Miss Felicia Wingrove rode on the right of the young heir of Hardwick, and kept the post of honor in the hunt, a goodly cavalcade of cavaliers and ladies followed, and all was joy and laughter—hounds baying, horses neighing, horns braying—till a young buck was started, which led all pell-mell through the forest glades, till the turrets of Hardwick were fast lessening behind the waving trees.

Philip had turned to say some words to his fair companion, when he was at once aware of a shadowy phantom-rider by his side, and speeding on his as ghostly steed between them.

A moment, the ghostly rider had turned a sort of reproachful look upon her, and she recognized the features at once.

The next, the wild rider had turned its blazing orbs upon Philip, while, with a gesture of the hand, it pointed to the ground, where felled timber and brush-wood formed a thick encumbrance.

It seemed to say, "There!" as it pointed, and the younger Hardwick seemed to know it.

He uttered a cry; his horse shied and fell; and, amidst a great cry of alarm from those who now followed fast, they saw that he fell over the horse's ears and lay stunned and bleeding on the ground.

Many trampling riders came up, and the retainers being called, Philip Hardwick was carried to the Hall.

Miss Felicia Wingrove, pale and frightened, had her pony led by a cavalier, while a huntsman walked beside her to prevent her falling off. She, too, returned to the Hall, and sought her own chamber and attendants.

To those that yet remained behind, the conduct of the dogs became a matter of astonishment—of almost fear.

The sagacious animals howled and yelled—beginning to tear up the earth at one particular spot, till some, remarking how loose it was, and that it was taking a particular shape or form, began to reflect.

Picks and spades were soon obtained, and the dreadful deed which had been done lay exposed in all its horrors.

There lay the corpse of young Ralph Hardwick, covered with gashes and foully spotted, splashed with blood. That he had been murdered was now too clear.

The rumor soon reached the Hall—reached Lady Hardwick's ears, and her demeanor became awful.

With a wild shriek she rushed from the room, hastened by corridor and passage up the stairs, where at last they found her, a groveling, gibbering maniac, crouched on a broad slab of stone, over which she was moaning and calling upon the names of the two Italians who had been in her service.

Alas! such a service! This slab was taken up, and two grizzly corpses were seen lying there, green with the poison which had been given them, and already decomposing under the effects of lime, which had been flung over them in their unhallowed grave.

The story, which has been "extant, though (not) written in very choice Italian," here closes; the usual results of such deplorable catastrophes taking place here, as they do throughout the world, and in every stereotyped form.

After this, Hardwick Hall became deserted, and was suffered to lapse into a sort of mouldy decay for many a year; but another heir to Hardwick appeared in course of time, and his conduct, to some extent, palliated the "blot in his scutcheon."

EXTRACTS

FROM T. L. HARRIS'S POEM, "THE GREAT REPUBLIC."

We call for leaders. Lo, our leader cometh!
Invisible, from heart to heart, he moves.
See, in his smile the rose of Eden bloometh;
He cleaves and quickens every child he loves.
How stand the few who follow where he leads?
As the world stands, "mid earth's dissolving creeds."

In purity, the primal orb was rounded;
In purity, the swift winds took their flight;
In purity, young Time the clarion sounded.
And woke the years, the seasons by her might.
In purity, breathed Nature, heaven's young child;
In purity, man rose and woman smiled.

And purity is God's eternal voice;
And purity his everlasting song.
In purity, his attributes rejoice;
By purity his works are borne along.
In purity upturns the great design;
For the pure God, pure altar, gift and shrine.

Till this, no order! This the dread ordeal
That men must pass. The base shall perish here.
But crowned as hymen, smiles the fair ideal.
From purity's dear heart, its conquests sphere.
Call! at thou, oh earth, such conquerors send?
They reign in God's new harmony begun.

The Lancaster (Missouri) Excelsior knows of a girl in Schuyler County, who, "one night last summer, attended a ball, danced all night, went home in the morning, got breakfast, dinner and supper for ten harvest hands, did a two weeks' washing and the milking, made a calico dress, practiced her music lesson, went blackberrying, gathered a gallon, walked to town in the evening to attend a concert, and walked home again before bed time."



THE GHOSTLY RIDER APPEARS TO PHILIP AND FELICIA.

She was certainly very beautiful; but it was a beauty that repelled and never won upon you, save when she made play with it at you, as she did to Sir Ralph before she wedded him; and soon he began to read her nature too thoroughly. Cold and statuesque; tall, with a stately air, and a sweeping carriage; she was a showy splendor enough, and as a piece of living furniture in a rich man's house, might gratify his sense of pride; but she had crushed his heart, deeply hurt his love, and was likely to change his frank, loving nature utterly in the course of a few years.

To find out that the woman you are linked with for life is utterly the converse of what you expected her to be, is something far from agreeable to contemplate.

The departed Lady Hardwick's son, Ralph Asheton Hardwick, had grown up to be a fine lad of four. The present Lady Hardwick gave birth to a son, and some few of Sir Ralph's hopes revived that the fact of her having borne him a son might, through the agency of the maternal sentiment, warm her cold, chill heart to him again; and he—as for him, he would be only too glad to respond.

It was a fine child, undoubtedly; but it bore less the stamp of the Hardwick face upon it than Ralph's eldest born did.

The one was a true Hardwick—the second, only "half a one"; and, in fact, though this face had the out of the mother about its fine profile, the more questionable eyes, mouth, laugh of Sir Gervase Moore, neither of which "people much cared to look upon, marred its early promise; for while the lights in the one shined, the smile in the other was so suggestive of falsehood that men only associated with him equally under protest.

The step-brothers grew side by side, and were remarked for their fine development; and, in truth, Sir Ralph was proud of both.

Soon they had their pony apiece, and the same tutors had the charge of them, and no difference could possibly be made between the half-brothers.

Only Lady Moore knew there was one—there would be one insuperable difference; for some day the one brother would be the heir of all the broad lands of Hardwick, and the other would not possess an acre!

Lady Moore knew this well, and did not fail in making her daughter, Lady Hardwick, know it also.

She made her know it so venomously, so darkly, so blackly, that had she whispered "murder!" into her daughter's ears, she could not have spoken more plainly.

It is not necessary to sow too thickly that which is to grow into hemlock—deadly nightshade—things out of which crime distills poisons to attack the fount of life. No! Little by little will do it, and effectually enough too. It is not necessary to come to the matter of a hideous, horrible, red-handed crime all at once. To do that, is to shock and revolt, where, by degrees—sure, if slow—the consent which only backs the will is lacking.

It is not necessary to adduce the arguments—to give the precise, explicit details of conversation, short and broken—more in the shape of "hints" than of a didactic laying down of a plan which passed between them.

It would be useless to enter upon this ground further than by stating the result as yet only arrived at, namely, that Lady Moore made her daughter (Lady Hardwick) see and know, beyond all doubt, that the true heir of the great estates of Hardwick, entitled too as they were, which would prevent any division—to the helpless, hopeless exclusion of her own son, Gervase Philip Hardwick, from any participation in the

lordly share of the spoil—was certainly not her offspring.

The young mother hated Sir Ralph's elder born with a hatred that might be born out of the depths of Gehenna, and this hate constantly engendered and warmed into a sullen fire, ready to be fanned into flame at the right moment.

The theory being ready, the idea entertained and cultivated, time, patience, circumstances would come, and the opportunity would quickly follow.

It seems incredible that a scheme—and we only hint at it—so full of probabilities of frustration, of meeting a degrading and even ludicrous end, should have been dreamt of at all.

If it was the result of an after-thought on the part of the woman, it was sufficient, for it was adopted in the main; yet there must be some years of delay yet; and one out of the thousand chapters of accidents might help to remove the heir, and leave the plotter unmasked.

Years of delay, such as might bring the elder son on the verge of his majority, when he would "come of age" with the usual rejoicings familiar to Hardwick Hall. And so the boys grew, the mother waited, and time went on.

Time only confirmed this immitigable woman in her purpose—for the mother, Lady Moore, had passed away, and Sir Gervase slept in the family vault, and another Gervase reigned in his stead, with whom we have nothing to do—time went on, and other children were born to Lady Hardwick, but her purpose only slept—it never faltered.

Sir Ralph had continued to live in a sort of sulky amity with his wife. His contentedness and domestic joy were, however, totally gone.

He had begun to take an extraordinary interest in his eldest son, who was now fast approaching his twentieth year. "But two years more of life," sighed the old man, for to his infirmities were added an accident in the hunting field; "two years longer, and there will be another Sir Ralph, heaven bless him! Two years more—" and with these words upon his lips, he fell back in his bed, and expired with the calmness of an infant falling to his rest.

There had appeared upon the scene, so soon to be the seat of "action," an additional individual in the form of a lady of surpassing grace and charms, the daughter of an old friend of the dead Sir Ralph's, and according to old friendly family fashions at odd times—"few and far between"—we will say—she had been betrothed to Ralph Asheton from her earliest infancy.

Miss Felicia Wingrove—an heiress in her own right, and a beauty of no ordinary kind—had been making, with her aunt and father, a short stay at Hardwick Hall; and meantime the note of preparation was sounded out on behalf of the great festivities to be held when the heir of the estates came of age.

It was on a bland, delicious summer afternoon that in a sumptuous boudoir, which overlooked a noble garden stretching away to right and left till the eye failed to take in its limits—it was on such an afternoon that a lady, stately still, for all she was approaching forty, sat looking forth out of an open window of this chamber, and with a glance of deadly ferocity and cat-like stealth watching two persons who were walking slowly up an avenue of trees and bushes, all of a varied kind, and glowing in all the pride in its very finest development of horticultural art.

They passed beneath the window, paused a moment, and Lady Hardwick could hear their pleasant voices borne on the summer air.

"So! they are there. It is time to commence the play," she muttered. "Well, I have felt my way, and if he has ambition, a sense of vengeance,

what matter for a wrong or no?—we will make one!" she laughed, scoffingly.

A footstep sounded in the chamber, and a handsome, well-built youth, his limbs set off by an elegant hunting dress of the period, stood before her.

"Philip," she said—"Philip Gervase Hardwick!" giving emphasis to the name.

"Well, mother?" he replied.

"Come hither! Look forth!"

He advanced, obeyed, and with a cry and a change of color on his cheek, stood before his mother.

"You know who she is, do you not?"

"One fairer than the day—lovelier than the dawn; one I love till I think it will almost drive me mad, if I have not from her lips the words I have begged of her."

"She will be your half-brother's bride soon, my son, and the words you want are matters of doubt."

"Not if I can stay them; not if—" he checked himself.

"Hark! you would use force, eh?"

"I swear that! I have not heard you speak in vain, so full of purpose as you have, without understanding you."

"You know him, then?"

"Who?—my half-brother? Yes—oh, yes!"

"Do you think that he is, or will be, something more than that?" She uttered this with an all but tragic emphasis.

"Something more?" he repeated, as not having quite caught her meaning.

"Have you forgotten, then?"

"What, mother—what have I forgotten?"

"That he is heir to the lands, to the wealth, to the manor, to the Hall—to all that lies within, and all that lies without; park, forest, fields, lake, rivers—all, all, far as the eye can reach either way."

The youth set his teeth together, and his breath came hissing between them.

"Yes—yes," he muttered. "I have not forgotten, and that shall soon be told. Where is Paolo?"

"With Orsino; and they have dug—what—what they have been told to do, and have left it ready for the work—finished and gone—"

"Gone?"

"They have gone where those who knew them will never know them more!" replied the lady, with a ghastly smile.

That night Ralph Asheton Hardwick disappeared, to the astonishment of the whole county; and to the shock was added the mystery attached to it.

Two Italians, Paolo and Orsino—a courier and a valet, the lady had brought with her on returning from a recent tour in Italy—disappeared too, and all search for them was ineffective.

It was not unnatural to arrive at a conclusion that the disappearance of the young heir was associated with the sudden vanishing of these two.

Rewards were offered; the woods, the towns, the cities were ransacked; all the north was, in fact, occupied by an army of defeated detectives.

All in vain!

As a consolation, however, there was a new heir at Hardwick—to wit, Sir Gervase, the half-brother; and as the farmers, tenants on the estates, and the mob of hobbled villagers from the vicinity round, found roast beef and October ale in plenty, the health of Sir Gervase was as easy to drink as Ralph's might have been.

And he was, speedily after his coming of age, to wed the maiden whose hand had so long been betrothed to the elder half-brother, poor Ralph;

THE THREE OFFERINGS.

BY JENNIE H. FOSTER.

When woman's heart, first cast in clay,
In Nature's secret chambers lay,
Ere God had breathed his life within,
Of Time had left his mark of sin.
Three angels came with offerings blest
To place within the woman's breast:
The first brought love, the centre gem,
And brightened in her diadem;
"Be this thy life," the angel spoke,
Love smiled, and woman's heart awoke.

Softly the second angel said,
And lowly bowed her weary head,
"Let me my gift on her bestow
Ere in other missions go;
"This be thy power through coming years!"
Then o'er her cast a shower of tears.
"These pearls drop shall wash away
Dark spots from out this heart of clay,
And soothe, poor soul, thy stifled pain,
When forced the latter cup to drain.
And bring the choicest blessings down,
For kind hearts shall weep with thee;
Through these thy life shall flow her bloom,
And yield to love a sweet perfume.
These tears, poor heart, I give to bless,
Though formed from dews of bitterness."

The third, a kindred spirit, said,
With tears my life-line has been wad;
"A higher love is mine to give,
Ere woman's heart can truly live,
Then from her hand she took her crown,
And laid it as an offering down.
"This crown," she said, "I give to thee;
Most blessed of all, 'tis charity."
"Tis then a raiment, pure and bright,
Fits all the heart with holy light:
The hardened clay grew soft and mild;
The angel through the woman smiled.
"This be thy crown," the angel said,
And placed it on the woman's head,
"Go forth to bless, and lead to life,
For God's best gift is charity."

Lowell, Mass.

Original Essays.

"WHO IS ON THE LORD'S SIDE?"

BY MRS. MARIA M. KING.

"They shall deliver you up to councils, and ye shall be brought before rulers and kings for my sake."

The enemies of truth often put in progress the most efficient means to secure its triumph, proving themselves to be the blind instruments of a power that works for the universal good, and chooses such means for its establishment as are at hand. "The wrath of man shall praise him," was a saying of a prophet of old, which has proved itself to be a just opinion to the present; and at the present it is being substantiated in the efforts of bigots and concealed enemies of the cause of Spiritualism to bring that cause to shame in the eyes of the people. Nothing could have pleased Spiritualism more than the evidence that has been elicited in the far-famed Mummer trial; or than the efforts of skeptical committees to detect the "tricks" of the Davenport Brothers. The public must needs be stirred up to the utmost vigilance to detect frauds, in order that it may discern some of the unmistakable facts which go to establish the genuineness of the spiritual phenomena. The most effectual means of arousing the careless to an examination of an important subject, is to bring it to the notice of the public by some method that involves great risk to somebody, as the loss of life, liberty, reputation, or business. The people love excitement; and it is better that they be excited sometimes on a subject whose thorough investigation is a vital necessity to them than upon others of less importance.

Now that the attention of the American people is drawn to the subject of Spiritualism so generally through the press, it is a most favorable opportunity for Spiritualists to define their position to the world more plainly than they have generally done, that the people may be able to judge of the merits of a faith they have hitherto so generally despised.

With tens of thousands of the people, Spiritualism signifies something too vague to claim serious attention; with tens of thousands of others it is a system of immunities, or one that is dangerous to the well-being of community, from the tendency of some of its cardinal doctrines. If the Spiritual Philosophy is of any value to the world; if its principles are those which alone can develop a true manhood, a perfect social system, and fully satisfy the cravings of the human spirit after something to satisfy its Godly nature, surely, it is worthy the trouble of its advocates to present it before the eyes of the people in its true light, or in the attractive light in which it invariably presents itself to the well-regulated mind that studies its principles.

This philosophy has not been revealed to be "hidden under a bushel," but it comes in this latter day as a legacy from God himself to the whole people, to be a saviour unto them, the redeemer of society from the evils which oppress it. It comes demanding a fair hearing among the people at large—demanding to be fairly represented. "But," say professed Spiritualists, "we are doing what we can to fairly represent this system to the people, and we can do no more. We will not proselyte as the sects are doing. People must choose or reject our faith as their dispositions lead them." Spiritualists, if you have done what you could thus far; if you have sown the good seed broadcast, and trusted to the soil, prepared as it was to take it up and yield a harvest, consider well if you have not arrived at a period when the soil is prepared for a greater variety of seed than you have heretofore sown, or sown in sufficient quantity to yield fruit that the people at large could judge of its quality? Behold your field! and you see that briars and thorns have sprung up with the wheat, and that there is danger that they will choke it unless you act the part of the wise husbandman, who keeps his fields clear of noxious plants that the good ones may have opportunity to thrive, and more good seed take root in the soil.

There always come epochs in the history of every cause, when new ground is taken, new encroachments made upon the territory of its enemies, when its principles are asserted with more positiveness, because they can be, from the fact that the public mind has been prepared to receive more truth from the efforts of the pioneers in the cause. An epoch has surely arrived in the history of Spiritualism, when it must assume a position that cannot be misunderstood, upon great vital questions which are agitating society at the present time. As a reformer of society, it must assert itself plainly to the understandings of the people at large. It has long enough been asked by inquirers into the merits of this system: "What good does it profess to do for the people?" "What great moral precepts does it teach above those taught by the sects, and upheld by the laws and customs of society?" Long enough has it been asserted by its enemies, "that it is a system of inconsistencies, of contradictions; affirming itself to be a

reformer, and at the same time giving unlimited license to individual propensities; calling social disorder the greatest good; blotting God from the universe, thereby ignoring the religious nature of man, and at the same time claiming to be a system of religion, and the highest system, and devised by the wisdom of a Supreme directing Mind." It cannot be denied that the teachings of Spiritualists have been too vague upon some of the principles which most concern society to understand. A reformatory system, to be practical, must adapt itself to the wants of society; must reach to the foundations of social evils, and eradicate them root and branch, by means which it develops. None who fully understand the Spiritual Philosophy but know that it is the power Nature has provided for eradicating wrong of every name and nature from human society; but, at the same time, such acknowledgment that what is needed is a declaration of principles on the part of its advocates, to satisfy the demand of society, which is earnestly asking for such declaration, hoping that it may be such as society can safely adopt. Creeds that warp the intellect and bind it to authority, Spiritualism utterly ignores, and Spiritualists will none of; but there is a vast difference between a declaration of belief founded on the cardinal principle of the Spiritual Philosophy, that progress is the law, and that the human mind cannot take its final station anywhere below Deity, himself, and a confession of faith which assumes to be an infallible standard, never to be departed from under the severest penalties that the human mind can conceive.

Among civilized people, certain rights are conceded to society, certain standards of morality are set up, which all lovers of order are required to respect. This is according to the law of progress, and the only method by which progress is achieved, as without order there is chaos and consequent retrogression. When a certain standard is established, in any age, to serve the wants of society, there can be no warrant of its stability; but Nature prompts its establishment as an aid to the evolution of a higher. Low organic forms are Nature's indispensable instruments throughout her vast domain for the evolution of higher; and the law holds with social forms as with organic. In the convulsive efforts of society to throw off social disorders and institute higher social forms, there is a tendency to irregularities, which, if suffered to prevail, would inaugurate anarchy, and defeat every effort at reform; but in civilized society, the tendency being upward, order is elicited, and higher forms substituted through the efforts which well-regulated minds—that are the bone and sinew of society—make to this end. Spiritualism has unveiled the deformities of the present social system to such a degree that the absolute necessity of reform is recognized by its advocates, and a difficulty has presented itself as to how the necessary reform is to be instituted. Differences of opinion exist among them as to how crying evils are to be remedied. Extreme views entertained by some on important questions, which have been put forward as principles of the Spiritual Philosophy, have misled society at large as to the tendency of Spiritualism. This assertion is made in the face of facts which render it incontrovertible; and it is to the end of calling attention to the necessity of plainly instructing the people as to what Spiritualism teaches, and what it does not teach, in regard to great moral and religious questions, that these remarks are made.

Spiritualism is not a Godless religion; neither is its tendency to foster licentiousness in society, or disorders which lead to licentiousness. Since this is so, nothing is easier than for its teachers to say to the people, "If you embrace our religion, and imbibe its true spirit, there will be no dwarfing of your religious natures, no ignoring of the reverent faculty of your minds; for Spiritualism, above all other religions, encourages the development of every faculty of the human intellect, that the whole man may be developed naturally, and grow up into a temple where the living spirit may exercise its Godlike functions in a Godlike manner. Neither will you be embracing a system that encourages disorders of any kind, or ignores law and just forms which secure rights to every member of society; for Spiritualism, above every other system, recognizes order as Nature's imperative law, and as an imperative necessity in society." It is a lie upon it for any within or without its ranks to proclaim that it recognizes the right of individuals to override established social institutions for the so-called privilege of exercising their individuality.

Neither God nor Nature, angels nor human beings, in whom dwells the shadow of a sense of human rights and human responsibility, recognize any justice in the assumption that an individual may "develop his individuality" at the expense of the public. Man will be "a law unto himself" on whatever plane he may be, unless his "liberties" are restrained; and society recognizes this when it enacts restraining laws which only disturb such as need restraint. Were all upon the plane where man is a perfect law unto himself, restraining laws would be uncalled for; since all are not, and the civilization of the age calls for a legal recognition of the marriage relation, that the rights of men, women and children may be maintained, Spiritualism proclaims, as one of its fundamental principles, that the marriage relation is the bulwark of society, and license a relic of barbarism. At the same time, it proclaims that reform is an absolute necessity in the matter of educating the people into a proper understanding of the significance of the marriage vow, and the relation of the sexes. It does by no means endorse the existing wrongs in society, which degrade man and woman, and burden society with bastard children, so cursed by the ignorance and sensuality of their parents, and of society at large. It offers a remedy for these evils, more effectual than tearing away the bulwarks which defend what rights remain to the people. It strengthens these bulwarks by enlightening the people as to what constitutes their rights and the method of securing them. It never opens the flood-gates of sensuality to correct sensualism in a people, but shuts them more securely by instituting proper measures of reform in every department of life.

It is significant of the estimation in which the people hold Spiritualism when it is denounced everywhere among them—upon the street corners, in social circles, and in religious assemblies, as one dangerous to the morals of society, in the sense of favoring license. This is not merely the artillery of its enemies; it is as well the grief of many who are longing to be its friends and earnest advocates. It is useless for Spiritualists to shut their eyes to this fact, and proclaim that this evil exists only in the imaginations of a few; the fact remains, that society is imperatively demanding of Spiritualists to define their position upon this and other important questions; and until they do more definitely, vast numbers of people, good members of society, will stand waiting without the camp, looking hither and thither for the light, the comfort, which only this pure system has to bestow.

"Who has ears to hear, let him hear" what the spirits say unto Spiritualists. The cry that

went forth from the beloved and regenerated Pierpont after he had ascended, and taken a more comprehensive view of the situation in the ranks of his brethren in the flesh than was possible while he was with them, was but the prelude to many more which must be uttered freely, before Spiritualists take warning and vindicate their holy religion in the eyes of the people. They who were the instruments for giving the spiritual dispensation to the world, understood well what difficulties would beset its way before it could gain a firm hold upon the affections of the people and start society upon its full career of progress. They watch it as the mother watches her tender infant, and spare no efforts to secure the final establishment of the new religion, which is to bless mankind as no other has or can; and from their standpoint they understand the needs of the people, and the duties of the missionaries they have sent forth into the field to labor for them, better than any one in the flesh can. Nevertheless, it is for men and women to study the wants of the people and their own duties, and to discharge no obstacle that presents itself, or unpleasant duty that is to be performed, if the work of redemption is to go on. The spirit-world works through the world of mankind in the flesh, and spirit guides prompt to more energetic action when zeal flags and courage fails, for it is their prerogative to do this. Whoever is on the side of purity and virtue, and recognizes the just demands of society upon Spiritualists and every other class, will not hesitate to declare plainly to the people the principles which constitute Spiritualism the reformatory power they claim it to be, at the expense of being termed "creedists, over-zealous of the reputation of their faith," &c. As long as there is a wrong to right, a spirit to be gladdened by the angel-voices that speak through the spiritual dispensation, so long will true reformers in the ranks of Spiritualists "cry aloud and spare not."

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. VII.—CHRISHNA, "THE PARDONER OF SINS."

The Mahabharata is the name of an epic poem of the Hindus, comprising more than one hundred thousand verses. Much of it, however, is of later origin than that ascribed to the main body of the work. In this immense collection there occurs the famous episode, Bhagavat-Gita, in which we find the legend of Chrishna, the incarnate Saviour of the Hindus. "As to the exact date of the final redaction," says a reviewer in the *North American*, "of this corpus of myths into the shape in which it is now before us, there has been great diversity of opinion among the Orientalists, owing to the difference of standpoint from which they were disposed to look at it. The primitive elements of the text have led some to refer it to the remotest antiquity, and Wilson maintained that all the Puranas are derived from it."

Brahmins ascribe an age of over five thousand years to it, and modern criticism, while not acknowledging this high claim, still allows to the Bhagavat Gita an antiquity of two thousand B. C., and we must bear in mind that even then it was the mere redaction of the legendary lore of a still greater antiquity. The events narrated are of a legendary character, "but it is, nevertheless, almost a certainty that they are founded upon a real historical basis, in the rivalry of two royal houses of the Aryan race, and in a bloody conflict by which, at a remote period, the soil of Bactria and of the north of India were desolated." The Hindus ascribe the famous rock temples and grottoes of India to the personages who figure in this poem.

These temples, formed by excavating mountains of rock, and ruins of immense Cyclopean walls, are far older than the era of the Vedic race. Sanscrit legends are not connected with them nor preserved any record or recollection of their origin. "The most ancient architects of Calabaria, Mysore, Petra, Ruad, Marathos, Nubia and India all learned in the same school."—[Baldwin.] Consequently for the origin of the legends of Chrishna, we must go back of the Indo-Aryans to the race preceding them on the soil, whose legends became incorporated subsequently into the Brahmanic faith.

Many learned writers have seen so plainly the characteristics of "solar legends" in these ancient myths, that they have denied them any historical foundation whatever, while others, flying to the opposite extreme, have seen historical facts in every pre-historic myth. The position here maintained is that Sabalism, or Star-worship, was, primitively, the faith of the more enlightened nations, and that all historic faiths, whether of Indo-European or Semite origin, have either grown out of or been modified by it. And in order to illustrate how an historical fact can be so covered with mythical accretions in time, as to render the whole narrative mythical, I have selected the subject of this article.

The worship of the ninth avatar, Chrishna, is so universally extended over India, and held in such high repute, that a better illustration of the transformation of history into a "solar legend," could not well be found. Sir William Jones remarks: "Chrishna, the incarnate deity of the Sanscrit romance, continues to this hour the darling god of the Indian women. The sect of Hindus who adore him with enthusiastic and almost exclusive devotion, have broached a doctrine which they maintain with eagerness, that he was distinct from all the Avatars (Divine Incarnations), who had only a portion of his divinity, whereas Chrishna was the person of Vishnu himself in human form."—[As. Res. i. 266.] And for centuries back we find Chrishna adored by millions of human beings, as the most perfect manifestation of God's love to man, believing that "in him dwelt all the fullness of the Godhead bodily."

While I admit that the conception of Chrishna has undergone important changes, I still assert that in all its essential features it was existing before our era. Says the learned Godfrey Higgins: "The statue of this god is to be found in the very oldest caves and temples throughout all India. * * * (His worship) was practiced in the time of Alexander the Great (330 B. C.), at what still remains one of the most famous temples of India, the temple of Mathura, on the Jumna," built in the form of a cross. The following is an abridged account of his exploits.

The human race had become so steeped in sin and wickedness, that Brahma commanded Vishnu, the second person of the Trinity, to descend to the earth and take on humanity by being born as a human child, and save mankind from their sins. Vishnu, declaring that "it is time I should display my power and relieve the oppressed earth from its load," announces his purpose of becoming incarnate and issuing forth to mortal life from the womb of a princess of the royal line of Dwarka. The reigning king, Cansa, having been warned by a mysterious voice that a child of the line of Dwarka would become his destroyer and successor, threw her into prison, and every son that was born to her he had immediately put to death. But at the birth of the great Redeemer, her prison doors—guarded by seven

iron doors—became flooded with celestial light. Brahma and Siya, accompanied by angelic hosts singing praises of joy and exultation, appeared before her. "In thy delivery, oh favored among women," sang the angels, "all nations shall have cause to exult."

To elude the agents of the remorseless despot, the prison-doors were miraculously opened, the guards thrown into a deep slumber, and at the command of God, the father passed out with the child unharmed, crossed the river Jumna, which, on his approach, parted on either side. "And the waters were a wall unto them on their right hand, and on their left." A terrible storm prevailing at the time, the great hooded serpent of Vishnu held its head over the infant Deity.

Cansa having been again warned by his oracle that the child was born, gave orders that every male child throughout the kingdom should be put to death. For thousands of years this horrible massacre of the innocents has stood out in bold relief among the sculptures and decorations of these ante-Sanscrit rock-temples. Though the command was relentlessly obeyed, yet the Divine Child escaped unharmed on his flight. As he grew toward manhood in his banishment, his beauty was so resplendent that the women left their work to run and gaze after him, with all of whom he seemed an especial favorite. Conspicuous among the actions of his youth was the selection of nine Gopias, or dairy-maids, and his mysterious dance with them, each of whom imagined herself to be his partner, is still annually commemorated.

Growing daily in beauty, goodness and strength, he exerted his miraculous powers solely for the benefit of humanity. He saved multitudes, raised the dead, and washed the feet of the Brahmins. He was the meekest and best-tempered of beings, benevolent, tender, and chaste. At last he boldly attacked the tyrant, hurled him from his throne, and dragged him, down for a long distance by the hair of his head, and inaugurated an age of virtue and prosperity. Though his life was characterized by gentleness and love, yet he carried on terrible wars, though ever in the cause of truth and justice. He exhibited no preference for the rich over the poor, but shed his blissful influence alike on all. "He lulled tempests, cured lepers, and restored the old and crippled to youth and beauty." He unlocked the gates of death, and preached peace and charity to mankind.

After his triumph over his antagonist, his manner of living was as regal and resplendent as before it had been humble and lowly. He was ever present with each of his thousands of wives, and had one hundred and eighty thousand sons. Finally, signs of dread and fearful import occurred on every hand. His power seemed weakened; demons filled the air; the sun lost its brilliancy, and the moon became as blood. Chrishna, conscious that these prodigies were significant of his overthrow and death, retired to the forest filled with despondency, to commune with the Almighty. While in the attitude of prayer, an arrow of a hunter gave his spirit exit, and in the midst of a great light, which illuminated the whole earth, he ascended to his celestial home in the sight of all. Such is the character and history of the Indian "Pardoner of Sins," and "Liberator from the Serpent of Death."

The astro-theological character of this legend, and the identity of Chrishna with the sun, is unmistakably apparent through the veil of allegory gathered around it. His birth in a dungeon, and the bitter persecution of the reigning king, is emblematical of the struggles between heat and cold, the new birth of the sun at the winter solstice, and the counteracting power of winter; though many are the sharp and biting frosts and severe tempests sent upon the earth at this period, the power and brilliancy of the sun is daily increasing. These frosts and storms are the agents of that remorseless tyrant, Old Winter, massacring every young shoot exposed to their action. At the vernal equinox, the tyrant is dethroned and cast down, and winter and his agents are cast down zodically, and the sun's power reigns supreme and undisputed. Having passed through a life of struggling privation before the final overthrow of winter, his life now becomes one continual scene of splendor until the autumnal equinox, when signs of winter's return are again apparent; the leaves fall, vegetation languishes, and biting frosts make their appearance. During these occurrences—allegorized as signs of fearful import—the horses of Chrishna take flight, and disappear from view in the vast regions of space. In all Oriental allegory, a white horse has symbolized the sun. His circular dance with the Nine Gopias, is the passage of the sun through the nine signs of the zodiac, from the winter solstice—his advent, to the autumnal equinox—his demise, when the winter sun again obtains control, and the summer sun is put to a violent death, amid the convulsions attending the autumnal equinox. This dance is still annually commemorated just after the autumnal equinox; while in the spring was a great festival and season of rejoicing. At the winter solstice, or when the new sun has attained one degree, (Dec. 25,) "people decorate their houses with garlands and gilt papers, and universally make presents to friends and relatives. This custom is said to be of very great antiquity."

His one hundred and eighty thousand sons are the one hundred and eighty thousand degrees of the zodiac from the vernal (his maturity and assumption of power) to the autumnal equinox. His residence, Galoka, signifies world of cows, the Aryan appellation for clouds, and of frequent use in the Vedas. His great conflict with the serpent Kaliya has been for centuries sculptured on the rock-temples, representing him standing with his heel on the serpent's head, and is illustrative of the great Tragedy of Nature. In paintings, Chrishna is always represented as magnificently attired in long golden yellow robes, with a crown on his head. The following prayer, addressed to Chrishna by his followers, is sufficient to establish his original identity with the sun as an object of worship:

"Be auspicious to my lays, oh Chrishna, thou only God of the seven heavens, who swayest the universe through the immensity of space and matter. Oh universal and resplendent Sun; thou mighty Governor of the heavens; thou sole and universal Deity of mankind; thou gracious and supreme Spirit; my noblest and most happy inspiration; thy praise and glory. Thy power I will praise, for thou art my Sovereign Lord, whose bright image continually forces itself on my attentive, eager imagination. Thou art the Being to whom heroes pray in perils of war; not are their supplications vain, when thus they pray, whether it be when thou illumines the eastern regions with thy orient light, when in thy meridian splendor, or when thou majestically descendest into the west."

MATTER.

EDITORS BANNER OF LIGHT.—If a body of matter—say our earth—were divested of all attraction, that of gravitation, cohesion, chemical, electric or magnetic, &c., would it not be divested of all its "properties" appreciable to our senses? In fact, would it not become spiritual matter, and still, reasoning backward, give us just as

vivid an idea of existence as we now have? Perhaps the latter attractions or others not specified might be retained and still the result be the same. What evidence have we that all space is not filled with such matter, which has either never possessed the "natural properties" or has been divested of them?

I do not consider the resurrection of the natural body necessarily a myth. Natural matter may assume a spiritual form by being divested of its earthly properties. Science proves that the visible universe was formed by the action mainly of the law of gravitation infused into cosmic matter, which before this action may have been "without form and void," that is, invisible. It certainly could not have been felt, for it would offer no resistance to our nerve extremities, and feeling, in fact, is the only natural sense we have, for into it all the others may be resolved.

I see no difficulty whatever in appreciating fully the idea of bodies of spiritual matter clothed with properties as fully inherent as those we call earthly matter, but different from them. The power that infused gravitation into chaos can again take it away if he chooses. And why may he not, when it has accomplished its end, by filling creation with forms the remembrance of which will be all the spirit of man needs as a souvenir?

C. B.

SARCOGNOMY.

BY DR. R. R. ROBERTS.

In the *Banner of Light* of May 23d, I read with the deepest interest and peculiar pleasure an article from the pen of the gifted Dr. J. R. Buchanan, on "Sarcognomy as a Guide to Manual Healing." In the winter of 1855-56 I first had the pleasure of meeting Dr. Buchanan in Cincinnati. He was the first person on earth to tell me that I possessed remarkably strong healing power, and very kindly presented to me a copy of his valuable "Anthropology," which I studied with the most absorbing interest. To him and his fine book I am greatly indebted for the marked success that I have met with in my extended practice, as a healer, in many obstinate cases which required skill as well as "power." I am well satisfied that the fundamental principles, as laid down in Dr. B.'s sarcognomical chart, are correct, and, furthermore, that an understanding of those principles would save a vast amount of "pummeling" of severe cases that is now engaged in by inexperienced healers; and, in other cases, would save the mortification of failure by many experienced magnetic physicians which are now very frequently met with. They would not then have to add, as many do now in case of failure, "You will recover in nine or twenty-one days!"

There are very many good lessons to be found in the article of Dr. B., referred to above. That the greatest degree of healthful influence and strength of the human body, sarcognomically, magnetically, and, in a purely physiological sense, is "located between the shoulders," I verily believe; also that the weakest part is in the hypochondriac regions I think is easily demonstrated. I believe it well to follow Dr. Buchanan's advice, as given in the article referred to above, with this simple modification: Instead of merely "making quick, dispersive passes over the region of the hypochondria," I would suggest that the operator, after being satisfied that the greater portion of the morbid, negative influence has been dispersed from the hypochondriac region, should then place one hand (the right hand is best) on the back, covering both kidneys, and the other hand on "the pit of the stomach," and by this simple method, without any effort on the part of the magnetizer, a magnetic circuit is formed, and new life and energy are infused from the inner spheres of light and life, and a most wondrous change will thus be wrought upon the patient. The "passes" should never be made to the hypochondriac region and stop, but past, onward and from this most negative part of the body. Then should follow the "infusive treatment" indicated above. The same directions will apply equally as beneficially to the organs of the brain in the region of "health and energy" and the "organ of disease" (which is located just below "alimentiveness"). Dispersive passes should be made over this negative, easily-influenced region, then "polarize" with the hands as above. When the treatment is conducted in this way it is not only not "dangerous," but, on the contrary, is highly invigorating to the patient, and is not fatiguing to the healer. This mode of treatment is especially applicable to patients afflicted with paralysis, spinal diseases, dyspepsia, diseases of the spleen and kidneys, and "nervous prostration." Care should be exercised, at the same time, to see that the articulation of the vertebrae of the different spinal processes are all perfect. If there is an undue pressure upon the spinal marrow, either in the cervical, dorsal, lumbar, sacral, or coccygeal regions, then all of the efforts of the physician, of any and every system, will fail, unless the cause is first removed, or, in other words, the "curvature" is reduced. I hope Dr. Buchanan will consent to favor us again with articles upon this important subject.

San Jose, Cal., June 9th, 1869.

The Inclined Plane.

We find the following communication with the above heading in *Haney's Journal*, published in New York, in reply to Mr. Harper's article in our paper, to which the writer refers. What has Mr. H. to say for himself?

MR. HANEY.—In a late number of the *Banner of Light* is a long article by Henry Harper, in which he claims that the scientific theory of the inclined plane has been practically proved by him to be a delusion. He constructed an inclined plane "to raise the cart vertically while it is passing three times the height, or 30 inches, on the plane;" and deduces from the theory that a weight of 50 ounces should have exactly balanced 150 ounces in the cart, whereas, notwithstanding friction, 154 ounces were actually raised. But in fact his experiment sustains the scientific theory; for measuring "30 inches on the plane," the length of the incline was 31.02 inches, so that 50 ounces should have balanced 153.1 ounces, and allowing 4 ounces for friction should have moved 157.1 ounces by the theory. He further states that he raised the inclination half an inch, at which point it is presumable that the weights, 150 ounces and 50 ounces, balanced; and the theory shows that with the height 10.54 inches, they would exactly balance, that being one-third the length of the incline.

The error of Mr. Harper's mode of computation would have been strikingly demonstrated if he had happened to place his inclined plane the other way, so as to raise the cart 30 inches vertically while passing one-third the height or 10 inches on the plane. He would then have come to the conclusion, computing the same way from the theory, that 150 ounces weight would balance 50 ounces on the inclined plane, a result so manifestly absurd that it only needs to be suggested to show that the error was not in the scientific theory but in his peculiar mode of applying it, a mode which no scientific man would sanction.

HENRY M. PARKHURST.

Toads are sold in Paris at the rate of fifty cents a dozen. The animal is used for the protection of vineyards and gardens from the ravages of insects that escape the pursuit of the birds.

Lovers are like honesty—much talked about, but little understood.

The Spiritualists of West Winfield, N. Y., will hold their third annual grove meeting on Sunday, Aug. 8th, 1869. Mrs. Sarah A. Byrnes, of East Cambridge, Mass., speaker for the day.

The First Expressman.

On the 29th of June died Amos Head, in the town of Plainfield, Iowa, the American who originally conceived and carried out the idea of the express business. If honor should be bestowed where honor is only due, it certainly belongs to Mr. Head that his name and memory should be associated with the inception of an enterprise than which very few have proved of more importance either to the business or social world. The circumstances attending the launching of the first, or pioneer express, were as follows: Many years ago, Mr. Head kept a bookstore in Charleston, S. C., and it was of course a point of interest with him to be able to lay the new publications from the Northern cities in the shortest possible time on his counters. In order to do this, and consequently to outdo his rivals, and in order to be always in advance of the mails, he conceived the plan of expressing the fresh products of the press from New York to Charleston. The merchants of the latter city, on ascertaining this fact, and realizing the advantage of anticipating the mails, employed him to take letters and packages for them in his regular parcels. The credit that is commonly paid to Harnden for being the pioneer of the express business is a mistake. All he ever did was to take Mr. Head's idea and work it out more extensively. Mr. Head was for some years postmaster of Plainfield, Iowa, and a highly respected citizen.

"The Universe."

The first number of this fine-looking journal is before us. It is devoted to literature, the spiritual philosophy, woman's independence, etc., and its various articles tend to show. In other words, this paper is the *Chicagoan*, enlarged; formerly folio, now octavo, with six columns to a page. It is published in Chicago by H. N. F. Lewis, J. M. Peebles editor-in-chief. It is issued weekly at \$2.50 per annum. Bro. Peebles, in his introductory, shows the innate goodness of his heart in expressions of kindness for all. We quote:

"With charity for all—with a deep love for the constructive force in society—with due deference to the matured theories of others, we purpose to be as unflinching in the advocacy of the just and the right, as we promise to be tolerant in dealing with the opinions of peers and superiors. Connected by golden memories and a common sympathy with our former editorial co-workers, and consecrated to a common work with them and other experienced builders upon the living Temple of Truth, we enter our wider field of labor with more distrust than confidence—more hope than self-assurance. Our soul-purpose is to do good. And while our trust is in God and angels, we shall ever pray for the counsel of our Spirit Teachers, and the encouragement of our friends on earth."

We welcome *The Universe*, as still another harbinger of the incoming glory of Spiritualism. You have much labor to perform, friends. Be true to the great principles you teach, and the angels will reward your every effort. God bless the workers.

Movements of Lecturers and Mediums.

Wm. F. Wentworth writes us that he will answer calls to lecture in New England during July and August. Address Stoughton, Mass.

Cephas B. Lynn, trance speaker, lectures for the Spiritualists and Liberalists of Oswego, N. Y., during the month of August.

D. O. Dake, healing medium, who has practiced in St. Louis very successfully, we understand has closed his office there for a season, and will travel north and east during the heated term.

E. F. Beale, West Winfield, Herkimer Co., N. Y., writes us that he wants a first-class female speaker for two or three weeks in August, for grove and other meetings in his vicinity. Those speakers who desire engagements as above, will please correspond at once as above.

Dr. H. P. Fairfield will speak in Dover and Foxcroft, Maine, through the month of August.

Mary J. Wilcoxson may be addressed for four weeks at Ripon, Wis.

Mrs. S. A. Byrnes will speak at Oriskany Falls, Oneida Co., N. Y., on Sunday, August 1st, 1869.

Mrs. Mary E. Withee will speak in East Andover, N. H., July 25th, and August 1st. Address as above, or Holliston, Mass.

The Massachusetts Radical Peace Society.

At a meeting of the friends of peace, held at Hopedale, Mass., on the 26th and 27th of June, the reorganization of the Massachusetts Radical Peace Society was effected, and the following officers were elected: President—Lyander S. Richards, of Boston; Vice Presidents—Henry C. Wright, of Boston, Thomas Haskell, of Gloucester, E. D. Draper, of Hopedale, Miss Anna W. Cotton, of Boston, Mrs. Harriet N. Greene, of Hopedale, H. F. Ober, of Boston; Corresponding Secretary—Rev. William S. Heywood, of Hudson, Mass.; Recording Secretary—Mrs. S. Jane Hatch, of Hopedale, Mass.; Treasurer—Robert F. Walcutt, of Boston; Executive Committee—Rev. William S. Heywood, of Hudson, B. J. Butts, Stephen Albee, Mrs. Mary Davis, George O. Hatch, of Hopedale. The parent society, the Universal Peace Union, held a Convention during the afternoon session. Speeches were made by A. H. Love, of Philadelphia, L. K. Joslin, of Providence, and others. The friends were earnest, and the cause has certainly gained a firmer foothold in the old Bay State.

Spirits and Sealed Letters.

The *Round Table* of July 3d, published in New York, allows an anonymous correspondent to spew out his spleen in type against the *Banner of Light*, because we allowed one of our writers to notice favorably the mediumship of Mrs. Waterman, whom he had tested. It is a matter of astonishment that so respectable a journal as the *Round Table*, should stoop so low as to allow an anonymous writer to characterize the spiritual phenomena of the nineteenth century as "bosh"—(we quote literally), "one emphatic monosyllable, bosh"—when it knows, or should know, that the best men in the nation endorse them. However, as the writer has aimed his shafts at the head of Mr. Peebles, we shall let our competent brother take care of the point at issue, if he should consider the case worthy of notice—which we do not.

London Spiritual Monthlies.

THE LONDON SPIRITUAL MAGAZINE for July has come to hand, and is for sale at this office and by our agents, "The American News Co.," Nassau street, New York City. It contains articles of great merit.

We have also received for sale LONDON HUMAN NATURE, a magazine every Spiritualist in the country should have.

Charity Fund.

Moneys received and forwarded in behalf of our sick and destitute brother, Austin Kent: From Mrs. M. A. Lyman, Springfield, Mass. \$1.00
From Mrs. A. Friend, Marlborough, Mass. \$1.00

We are under obligations to Dr. H. F. Gardner and other speakers at the late Abington Picnic, for calling attention to the *Banner of Light*.

Sunday Services at Mercantile Hall.

On Sunday morning, July 11th, the Boston Children's Progressive Lyceum met as usual at their hall, in Summer street. Owing to the excessive heat of the weather the wing movements were dispensed with. The regular exercises for the day being declamation, Misses Ella Crowell, Hattie A. Melvin, Minnie Pearson, Minnie Atkins, and Abbie Badow favored the school and visitors with well-rendered pieces: *River Harbour* (a miss of twelve years of age) recited an original poem; and Misses Richardson and Blake, from the Chelsea Lyceum, took part in a dialogue. A song by Charles W. Sullivan, music by Adelle Morton and Annie Gayman, a recitation by Mr. Choate, and poem from Mr. Melock contributed to the interest of the occasion.

The Lyceums located in Charlestown, Chelsea, Cambridgeport and Springfield Hall, (South End) are now resting from their labors till the month of September, but the Boston Lyceum has decided to keep on during the warm weather. We trust that the interest thus manifested by its officers and members will be appreciated, and their perseverance crowned with well-deserved success.

Afternoon Conference.

The Conference was called to order at half-past 2 p. m., Dr. Dunklee presiding. As an introductory to a further consideration of the question, "What are the relations existing between Matter and Spirit?" the Doctor read some selections from "Aurora Leigh," and then called for remarks from other speakers. Judge Ladd gave an account of several séances he had attended, and stated that to his mind they gave conclusive evidence that the faculties undeveloped here must be expanded in the world of spirit by a regular process of unfoldment; for Nature had but one order of progress—from the germ to the fruit. Nature never duplicated anything; she never gave the foot the power of the hand. The redemptive sphere was necessary, and on this earth, or similar planets, all intelligent beings must pass their elementary course, which, if neglected, must be made up afterward under the disadvantages of the use of material mediumship to attain that end.

Mr. Ashdown thought these discussions were valuable only as they operated to create in those attending, a higher feeling with regard to futurity. He believed the spirit could not exist without a body, though not the body it inhabited in earth-life. He believed that as we pass away so we shall find ourselves on the other side; therefore he urged all to make the best efforts to improve the advantages presented by the primary school of mortality.

George A. Bacon thought it was little honor to the Spiritualists of Boston that these meetings were so poorly sustained; although great credit was due those who were so earnestly laboring for their perpetuity. The lessons thrown out by the question under discussion were eminently practical, and to Spiritualists was given the power, above all other classes and conditions, to harmonize philosophy with practicality. The relations between spirit and body were most intimate, as much so, as it were, as the song of the bird to the bird. The action of each was eminently reciprocal, and the practical demand growing out of the present question was that we should so educate the body by the forces of the spirit that both should expand.

James Campbell stated that though his views might differ from many others as regarded details, there was no difference in his belief as to the certainty of the great truth of Spiritualism. He was, however, opposed to calling spirit matter, as he considered one entirely different from the other. Spirit, in his view, was a something which was not governed by any law on this earth. The God of the Christians might be the great Creator of the universe, but it did not necessarily follow that he was connected with the human soul, only so far as that soul was attached to him; for all the gods of the past owed their supremacy to the elevated conceptions of their worshippers. The spirit was to him: a part of the Eternal Soul, whether we called it God or anything else. He did not believe in an intermediate order of angels, arbitrarily created; but that all spirit existences were developed from the germ of mortal life; a contrary course would be in violation of Nature. He believed our earth was intended to be a place of preparation from which the spirit should ascend.

Mr. Siskney gave an account of his experiences in spirit intercourse, and several visions which he had been favored with.

Charles W. Sullivan accurately described several spirits who were present, and also recited several tests of angel communion which he had received after which the meeting adjourned.

Death of Dr. Glover.

Dr. Ralph Glover, for several years President of the Society of Progressive Spiritualists of New York, and one of the earliest, most consistent and intelligent Spiritualists of this city, passed from earth on Monday morning, July 5th, while the people were celebrating the Anniversary of our National Independence. Dr. Glover was one of the original signers of the Constitution of our Society, and took an active part in obtaining the certificate of incorporation which gave us a legal existence. On the withdrawal of Mr. A. J. Davis from the Board of Managers, in 1865, he was elected President, which office he held to the time of his decease. He had been for many months in feeble health, his disease, marasmus, or slow consumption, seeming to threaten a speedy termination of his earthly career as long ago as last autumn. He, however, survived the frosts and snows of winter and the changeable climate of spring to die in midsummer.

To say that he was willing to go does not express the state of his mind during all the weary time that he was only waiting and anxious to depart. Perchance in his new home he will hereafter celebrate the return of this July Anniversary as the day of his emancipation from the thrall-dom of earth and the full enfranchisement of his immortal spirit.

At the last meeting of the Board of Managers of our Society the following resolution was unanimously adopted: Resolved, That in the decease of our late President, Dr. Ralph Glover, we recognize the fact that a good man has gone from among us—a man of rich and varied personal experience, comprehensive and cultured intellect, well versed in the philosophy as well as the facts and phenomena of spiritual intercourse, truthful and upright in all the relations of life, and that our Association has lost one of its warmest friends and most liberal supporters; and we hereby wish to express our heartfelt sympathy with the bereaved widow and family of the deceased.

J. E. FARNWORTH, Secretary of the Board.
New York, July 12th, 1869.

Belvidere Seminary.

We recently had the pleasure of a call from the Misses Bush, principals of the above institution of learning, which we are assured is gaining in public favor every year. These ladies are anxious to increase the size of their school buildings, as those at present are insufficient to accommodate the students who would be glad to avail themselves of the privileges offered in this liberal Seminary.

It would seem that an opportunity is here offered to wealthy Spiritualists to do a practical work for the cause, by advancing the funds needed and thus enabling the principals to enlarge their sphere of action, and place this institution on the footing it deserves.

"The Question Settled."

This new work by Moses Hull, recently issued, is thus commented upon by the *Providence Evening Press*:

"This is a critical examination of the so-called spiritual phenomena and philosophy, in the light of the Scriptures of the Old and New Testaments. The author has made his examination a thorough and produced a great number of texts to prove the identity of ancient or Biblical and modern Spiritualism. He evidences a close attention to the Bible, which was to have been expected, as he was formerly one of the accepted ministers of the Advent faith. There is a sincerity pervading the discussion which is refreshing. The scope of the work may be inferred from the headings of its chapters, as follows: The Adaptation of Spiritualism to the Wants of Humanity; The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spiritualism; The Birth of the Spirit; Are we Infidels? Are we Deluded? Objections Answered."

A women's suffrage convention has been called to meet at St. Louis, Missouri, on the 6th of October.

ALL SORTS OF PARAGRAPHS.

Read the excellent essay, "Who is or was Lord's Son?" by Mrs. Maria M. King, which we print elsewhere. Many professed Spiritualists may read Mrs. K.'s essay with profit. The other articles under the head of "Original Essays," are also worthy of a careful perusal.

The *American Spiritualist* of July 3d, says that Warren Chace is to "edit a Western Department for the *Banner of Light*." This is news to us. He will undoubtedly remain as at present one of our regular correspondents. We have no further occasion for departments. We embrace the United States in one department, and expect our friends everywhere to act as our agents and correspondents.

The *Revue Spirituelle* for July, published in Paris, France, has been received. It is well filled with choice spiritualistic literature.

Read by all means Mr. J. Dixon's account of "A Spiritual Musical Séance," held in London, March 24th, 1869, which we copy from the *London Spiritual Magazine*.

Thanks, Bro. Jamieson. Your grand notice of the dear old *Banner of Light* is more than we expected from your prolific pen. We do not mean to be charitable at the expense of justice—no, not at all. But there is a vast difference between man's justice and God's justice. We pray continually to be governed in all our dealings with our brothers by the largest charity, for "to err is human, to forgive divine." Thus far we are satisfied with the course we have pursued. To the spirit-world we give all the credit.

Buy the little book entitled "Natty, a Spirit," written by Allen Putnam, of the Southern District, Boston. It is a capital work.

The Doctor "turned the tables" upon you, John, very neatly. "It isn't always safe to anecdote people when they are present, is it?"

People everywhere are inquiring, "When are our taxes to be reduced?" Not as long as Government is managed by "Rings," you may be assured. Why don't Wendell Phillips analyze these rings—show up the corruption in high places? Let the people know where their money goes to. No can do it better than any other man in the United States.

We have no time to answer private letters addressed to us upon subjects entirely foreign to our editorial duties—more especially when the writers expect us to pay the postage on anticipated return letters.

The *World's Crisis* still keeps up its croakings in regard to Spiritualism. As they manifest very little ability, it can do no harm. Our able contemporary, the *Investigator*, can take care of the Elder, as it does occasionally with telling effect.

The Clarke Institution for the deaf and dumb, at Northampton, has received one hundred and twenty thousand dollars by the will of its founder. He made his peace in heaven, and left some good, generous soul, who has a surplus of this world's goods, would will us one hundred and twenty thousand dollars. We could do an immense amount of good with it, and would. Just add the amount to our deposits in the Bank of North America, will you, some one? We need that sum very much, and should dispense it, as the angel-world might direct, to the needy here.

An exchange informs us that the first colored man appointed to a post office clerkship in the West is named White.

An anecdote is told of Ichabod Bartlett, the well-known lawyer, of Portsmouth, N. H., as follows: The lady with whom he boarded provided food daily for many weeks. This was the only meat upon the table, and of course the boarders were tired of it. One day Mr. B. took his seat at the table as usual, but with the intention of "entering a complaint," should the same dish again meet his gaze.

"Shall I help you to some veal, Mr. Bartlett?" asked the good lady.

"Veal! veal!" responded the gentleman, with evident emotion: "why, madam, if I eat any more veal I shall be ashamed to overlook a cow in the face again." It is needless to add that no more veal was served up at that table for a long time.

The man that "never was cast down by trifles," was tripped up by an orange peel, yesterday.

The newly-built popular carriages, many of them, have popular hubs—a Yankee invention at the "Hub." Moral! They wear out quickly.

The excess of actual purchasing power of the one week's English labor over similar, and the highest paid kind of labor in the United States, is as near as possible eighteen per cent.

TO MRS. C.

While angels guard thy downy bed,
May fear of ill depart;
And light-winged peace play round thy head,
And nestle in thy heart. WOODY.

Women are said to be scarce in Sioux City, Iowa, and a paper of that place advertises proposals for fifteen hundred New England girls of industrious habits. The misses can be spared, and unmolested after their arrival, remarked Dig., while reading the paragraph.

A widow having taken another wife, was nevertheless always paying some panegyric to the memory of his late spouse in her presence, when she one day responded, with great feeling: "Believe me, my dear, nobody regrets her demise more than I do." The husband collapsed after that.

VERIFICATION OF A SPIRIT MESSAGE.—The reader's attention is called to the letter of our Kansas correspondent in another column, wherein he speaks of the message we published some time since from the spirit of Chauncey Robinson. It is proof that the communication given through our medium was correct. Having had no previous knowledge of the party in question, how could we have made public the facts in the case otherwise than as given by the spirit himself?

Ministers in Boston at this time are preaching to nearly bare walls—so they have decided to hold but one service on Sunday until September.

The man who was bent on his purpose, has become round-shouldered.

A New Albany (Ind.) paper tells the following: "A family living in the neighborhood of Millersville, Marion County, has a male and female head, and two full sets of children. The other morning the old man, leading in family prayer, requested the Lord to take especial care of his children, but failed to put in a good word for those of his wife. This led to words between them, which ended in the old lady picking up a fire shovel and hitting pater familias a sounding whack over the head, which laid open his scalp about four inches. Since that time there has been no discrimination in favor of his own children in family prayer."

Key-makers have been doing a thriving business in this city since the Massachusetts Prohibitory Liquor Law went into operation. Old men and young men exhibit occasionally peculiarly formed keys. What does it mean? Can Major Jones inform us?

The Wisconsin State Convention appointed as delegates to the Sixth National Convention of Spiritualists, to meet in Buffalo, August 31st, E. V. Wilson, Dean Clark, Dr. Brown and lady, Mr. Hamilton, Mrs. Mary Hays, Mrs. Pauline Roberts, Miss Edna Betty—a strong delegation, and will act as a unit in opposing the one-man power and of all oppression.

ASTROLOGER COMING DOWN.—Mysterious hints are thrown out in London that still another young nobleman has fallen a victim to the turf, and will be obliged to sell his ancestral estates.

A STRIPPED KISS.—It is said that a man in Illinois has been fined fifty dollars and costs for attempting to steal a kiss from Mrs. Silphery.

It is noted that Dr. Upham is preparing for a future number of the *Historical Magazine* a reply to Mr. Poole's article on "Cotton Mather and the Salem Witchcraft," in the *North American*.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"HONEST INQUIRER," AUSTIN, TEX., is informed that his question was read at our public circle on Monday, July 12th, and the reply of the controlling intelligence will appear on our sixth page in due course.

E. O. L., ST. ALBANS, VT.—We cannot give you the desired information.

More Nazarenes Wanted.

"DEAR BANNER!—A stranger comes to you with willing hands and loving heart, asking a humble place among those favored ones who are spreading their heaven-born light throughout the length and breadth of our land—dispelling the mists and darkness of Old Theology, which have for so many centuries enveloped our bright and beautiful world."

I may not say aught that has not already been said scores of times, but a "still, small voice" that I cannot resist, whispers to my soul: "Dig up your talent, that has so long been buried beneath the cares and trials of life; rub from its surface the accumulated rust of nearly ten weary, desolate years, and perchance, by the aid of your spirit guide, a little ray from its brightness, some little word just at the right time, may cause to action the dormant energies of some sluggish soul and incite him to good works, or penetrate the inner chamber of some poor, and heart that has not yet learned that our trials are often angel visits in disguise, and the darkest cloud which overshadows human life often appears the brightest to those loving angels who watch over us."

Ah, weary, stricken one, she who pens these lines, has passed through the furnace of affliction "seven times heated," and come forth purified by the fiery ordeal. She has learned that all is for the best, (though we cannot always see it at the time), ordered and overruled by wisdom's guiding hand that cannot err.

Let us seek its divine aid; let us be true to ourselves and all the holiest instincts of our nature, by assisting each other over the rough places in life's journey; ever ready to lend a helping hand to the weak and erring, remembering it was such that Jesus of Nazareth spent his life in seeking and saving.

More Nazarenes are needed in this purse-proud, honor-loving, money-seeking world—more who do not fear to go into the highways and byways, and gather up with kind hands and loving hearts those stray wails of humanity who are only waiting for such help to set them again into the path of virtue. And in doing this you will receive a two-fold blessing—the approval of your own conscience, and the loving smiles of those pitying angels who incited you to the good work.

Christians will not do this work. Let Spiritualists set the example. VIOLET.

North Scituate, Mass.

The Children's Progressive Lyceum of this enterprising village held a picnic in Merritt's Grove, at the rear of Conihasset Hall, on the 12th inst., which was finely decorated, in addition to Nature's handiwork, by the flags of the Lyceum. Tables were laid in the hall, which literally groaned beneath their burden, being also decorated profusely with flowers. At 12 M. a procession was formed, under the leadership of D. J. Bates, Conductor, at the grove, and marched into the hall. A voluntary on the organ was performed by George Merritt, Esq., and "Our Lyceum, 'tis of thee," was sung by all assembled, and an invocation was offered by Miss Julia J. Hubbard, after which all were invited to partake of the edibles by the Conductor.

At 1:30 P. M. the meeting was called to order in the grove by the Chairman of Committee of Arrangements, Rufus Clapp, Esq., who delivered an able address, followed by remarks from Mrs. S. C. Newcomb in an original poem written for the occasion, breathing the soul of inspiration, Miss J. J. Hubbard, whose eloquent words the whole world ought to hear, and reading "The Soul's Birthright," by D. J. Bates, who afterward introduced as his speakers Misses Ellen M. Bates, Grace G. Studley, Lizzie Bradford, Alice Snow, Mary E. Bates, Laura Bradford, Lilla Clapp, Gertrude Clapp, and Emily Whitcomb, who were greeted with applause. The exercises were interspersed with songs from the Lyceum, assisted by Richard Barnes, of Hingham, as organist, who also sang a song entitled, "Tis but a little faded flower," and closing this part of the exercises by singing "Old Hundred" by the audience, they adjourned for a Grand Lyceum March in an adjoining field, accompanied by Newcomb's Drum Corps; after which all retired to their homes, spending the evening on their own, or spending one of the loveliest days of the season in a happy and social manner. WITNESS.

OPINIONS OF THE PRESS.

A STELLAR KEY TO THE SUMMER-LAND. By Andrew Jackson Davis. Illustrated with Engravings of Celestial Scenery, price 75c; to the readers of *Human Nature*, 25c, or free by post. Boston and New York: *Banner of Light* Office; London: James Burns, office of *Human Nature*.

It would serve no useful purpose for us to give an exhaustive and critical review of this highly interesting and instructive work. In the first place a great proportion of our readers have already subscribed for it at half-price as a supplement to our present number, and in the second place it ought to be read by every thinking mind, as no fragmentary extracts or remarks of ours can substitute that necessary process. We may observe, however, that this work is very different in kind from the others published by Mr. Davis. He does not in this case follow the light of the superior condition, and instruct his readers in those occult and spiritual matters which are the ordinary mortal view, but like an erudite, experienced man of science, he commences by laying a basis of acknowledged physical facts, indicating the probability, possibility, nay, actual existence, of a spiritual sphere or zone in the astronomical heavens, to which the disembodied spirit gravitates on leaving the earth. In the progress of the work the evidence of mediums and seers is given, and as the author's task approaches completion, it becomes very strikingly evident that the investigations of the scientific Spiritualist must ultimately throw a very powerful light on what is called physical science, and revolutionize to a great extent the now-prevailing notions of existence. This is one of the most interesting and attractive of Mr. Davis's works, which is saying a great deal. It leads the reader on like the gentle harmonies of musical numbers, and it is impossible to lay the work down till it is finished; and yet, it may be taken up again and again with fresh delight. The reader is not only supplied with facts, but taught to think and distinguish truth for himself, which is one of the crowning traits of Mr. Davis's valuable productions.

We have intimated that a great number have been already subscribed for by our readers; these will be supplied in the order in which they stand on our books with as little delay as possible. Our most grateful acknowledgments, as well as those of our readers, are due to Messrs. White & Co., the publishers, for the facilities they have kindly afforded, enabling us to distribute the work at such a low price. We hope it may not be the last transaction of the kind which we shall have the pleasure of negotiating.—*London Human Nature*.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zoëtic Science and Intelligence. Published in London. Price 25 cents.

THE FREEMAN: A Monthly Journal. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents.

THE ROSEMARY: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

THE SPIRITUAL PHILOSOPHY. Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. The Journal of the GYNECEOLOGICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

DAYBREAK. Published in London. Price 5 cents.

Business Matters.

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

Mrs. M. K. CASHIN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps.

Mrs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jyl29*

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Jyl13w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jyl24. C. D. & I. H. PRESTON, Proprietors.

Mrs. S. A. R. WATERMAN, box 4183, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Jyl3.

DR. SETH ARNOLD'S BALSAM IS PURELY VEGETABLE, and may be given (according to directions) to children or adults at any stage of Bowel Complaints, with the utmost confidence that it will prove the right medicine to save life.

Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Phylacteries, Spence's Positive, and Negative Powders*, etc. Catalogues and Circulars mailed free. May 1—1f

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. Jyl3—1f

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 of your names, as printed on the paper or wrappers. These figures stand as an index, showing the exact time when your subscription expires: a, c, the time for which you have paid. When these figures correspond with the number of the number of the paper, then you have paid for the time for which you have paid. The adoption of this method renders it unnecessary for us to send receipts. Those who desire a paper continued, should renew their subscriptions at least as early as three weeks before the receipt figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in *Agate type*, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

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

Advertisements to be renewed at Continued Rates must be left at our Office before 10 M. on Tuesdays.

NATTY, A SPIRIT: His Portrait and His Life.

BY ALLEN PUTNAM.

A FEW copies only of this interesting book on hand. Orders should be sent in at once. Price 50 cents, postage 4c. For sale at the *BANNER OF LIGHT* BOOKSTORE, 159 Washington street, Boston, Mass.

THE SCIENCE OF A NEW LIFE. An entirely new and original book, concerning which the *Banner of Light* says: "We welcome a publication of this sort with undisguised sincerity." All the interests and happiness of married life are centered with the hand of one who is perfectly familiar with his theme, and a master. "The Bound Table" says: "It is an earnest plea for temperance in all things, for purity of character, and for the cultivation of the noblest of life which most people seem to enter into to find a pretext for dissipation both." 400 pages, 100 illustrations. Agents wanted. \$2.00 a month guaranteed. No competition, and exclusive territory given. Send for descriptive Circular. Address COWAN & CO., 746 Broadway, New

EDITORIAL CORRESPONDENCE.

SECTARIANISM.

Our excellent and beloved brother, J. H. Powell, has an article in the *American Spiritualist*, on the subject of Christianity, which we cannot fully endorse, although we can fully endorse him and the genial and fraternal spirit in which he wrote it, and so far as we know, in which he ever writes. He says: "The word Christian can be retained or rejected by Spiritualists, and Christianity—which is another name for all that is truthful and loving in humanity—still be with them." Christianity is also the name in which Servetus and Rogers were burned; in which the Quakers were hung, and witches pressed to death; in which tens of thousands of the best and purest persons have been put to the most cruel death; in which wars and wholesale murders have been carried on for ages; and it is now the name that covers the most haughty, arrogant, proud, corrupt and bigoted superstition of our age, and as it is the common sectarian name for good and bad, worst and best, in past history and present life, we are not willing to accept it for Spiritualism, which we hope is to be sectarian. Again Mr. Powell says: "Mahometan, Pagan, Hindustani, Brahmin, are terms sacred as Christian to the various devout believers in the religious systems thus designated." Very true; and why not take one of these names, since they are only sectarian names, and Christian not less so than the others, and the one that has least followers of either, and in a most hopeless minority? It surely has no chance of secularizing the race into Christianity, and we have no prospect of spiritualizing it, as the spirit of truth, purity, simplicity and love which it once had, has nearly or quite departed from it.

Christianity may have the most intelligent and refined society among the larger sects named, as Unitarians have among the sub-divisions of the Christian sect; but that certainly cannot be a reason why we as religious people should embrace Christianity, any more than we should call ourselves Unitarians, from which we differ less than we do from Christianity in the aggregate.

Spiritualism is the religious "leaven" which is "hid" in all sects—Mahometan, Christian, Pagan, Indian, and in all sub-divisions, Catholic, Calvinist, Methodist, Unitarian, &c., but it will not leaven us into either. Not into Mahometan, Christian or Pagan, nor into Catholic, Calvinist or Unitarianism. It is a religious, natural, rational, simple and new, and cannot be bottled in any of the old bottles, nor patched on to any of the old garments the race has worn for a religious dress-up, either to visit its Mecca or Jerusalem, or its modern Sunday temples. No, brother; let the dead bury their dead, while we attend to the living.

Again, Bro. P. says: "I hear a talk of a new religion," and it is argued that modern Spiritualism is to inaugurate it. I confess, myself, a doubt here. Flung away the doubt, brother; the little stone is cut out of the mountain already, and its name is not Christian nor sectarian. Its work is begun in the hearts and lives of thousands, and they do not, cannot wear the creeds nor names of the old sects, which may have been the world's religious garments, and clothe the dead bodies of the present. Let their garments (creeds) be buried with them, while we rise to new devotion in life, to a religion that shall find natural expression in physical and social reforms; a religion that will find it a sin to be sick from our gluttony or beastly conduct; a sin to cheat in trade, or lie, for deception of a stranger on a week day as well as on a Sunday; a religion that shall do its prayers instead of reading or saying them; one that shall bury the barbarous creeds, emblem of the most wicked and cruel murders from the Christian era down to the last war, and the murder of the last slave, whipped to death by a priest.

We say let all the Christian names and emblems of crime be left out, and all its foolish ceremonies be abandoned, and give us a new religion without a murder to rest upon as an atonement for our sins.

With the Joshua [Jesus] of Nazareth we have no complaint to make, but he was not the Christ, nor any Christ, for one hundred years after his death; nor was he the sign of the Lamb, born of Virgo, till the authority of the Therapeutics of Egypt took control of his teachings and united the mythology of Egypt with the Hindoo Christ, and binding the two with Jewish scriptures of Jehovah and the Holy Ghost, made up the mysteries of a Christianity which it was designed to keep forever hidden, in its history, from the worshiper, and which history was securely hidden from all but the sworn and interested priests, as long as Roman Catholic power could do it; and, even now, under Protestant authority, is ignorantly or willfully kept from the great body of Christians.

No, my brother, we cannot take this old, worn-out cloak of superstition for a covering to the young child Spiritualism, even though it had a pre or ante-natal existence in a Christian or Pagan mother. Even Jesus was not Joseph nor Mary, nor was he a Christ, nor the Christ, nor were his disciples Christians; and as we have never been a Christian, so we never expect to be; but we are a and one of the Spiritualists, and profess its religion, which to us is not Christianity. We have respect for Christians, but not love; so we have for Pagans and Mahometans, for we believe they are equally honest and equally religious.

THEOLOGY IN EDUCATION.

We found the estimable widow of our old friend, John O. Watters, at Oberlin, Ohio, where she had removed from Kansas to educate her three daughters, because she knew of no better or more liberal college which would take in females on equal terms with males. It is a shame and disgrace to this country, and to the Liberalists and Spiritualists especially, that there is not a college in the country where any person, without regard to sex or race, can be educated without that arbitrary and annoying tyranny that forces some obnoxious religious rules and education upon every student—where they are compelled, as in Oberlin, to hear from four to fourteen prayers per day, and be annoyed and teased and tyrannized over till the young heart gives way to the pressure to avoid annoyance or persecution. Such disgraceful conduct almost destroys the benefit and advantage of the education. The whole country ought to be familiar with the history of Lucy Stone Blackwell in that institution. If there were enough like her to go there, the institution might be reformed and put to better use than converting children to a superannuated and dying theology. It is time we were awake to the cause of legitimate education. If all the Spiritualists of the country were united in the one object, we could purchase and convert old Harvard, and turning out the remnant of its theology and its numerous useless ceremonies, face it about to receive both sexes, and make it a most valuable and useful head-quarters for the arts, sciences, literature and knowledge for the nation. Freed

from superstition and bigotry, it could at once become the place to acquire knowledge on all new or old subjects that could be exposed or explained by careful, scientific investigation. But at present it is, like all the rest, bound by the theology that prohibits investigation on subjects that disturb its theory, and although not as bigoted nor as fanatical or superstitious as Oberlin, yet sufficiently so to prevent its students from acquiring knowledge on the Spiritual Philosophy that would set aside its established religious dogmas.

The country will not much longer endure the sectarian tyranny that now reigns over every college in the land. It is rapidly freeing the common schools, and, through the union school system, the academies, and must soon have the colleges or build new ones and let the old dry up for want of students, as some of them are already doing.

WOOSTER, OHIO.

This is one of the Orthodox towns of the State, and one where the light of our new philosophy has scarcely dawned, as the guardian preachers have succeeded in keeping out the light from the spirit-world, while the people still sleep in ignorance of the mental or spiritual progress going on around them; and yet even here are some signs of progress, as we had two good meetings in the court-house July 4th, and Bro. O. L. Sutcliffe has succeeded in arousing some inquiry in the place, and we have a few true and tried friends in the place awaiting more light for the masses. As we were sitting at the parlor window of a friend, admiring the elegant and large brick residence on an opposite corner and remarking upon its neatness and the elegant front yard and trees, &c., we were permitted to exhaust our compliments, and were then informed it was the jail. We were certainly astonished to find such a jail in such a place, but in an opposite corner was an Orthodox church, densely shaded by maples, and looking gloomy enough for a jail, as it really is for the minds of its victims. It is a glorious sign of progress, even in Wooster, to see the jail and the school houses more elegant and more attractive than the churches, and the latter letting in light that will remove the gloomy mental prisons now used as churches, and which abound here.

THE AMERICAN SPIRITUALIST.

We found Bro. Hammond hard at work at his post, which he is economically, industriously and ably sustaining, with a devotion worthy of success. During our short visit to his office, we learned that he is so far successful and sustained, and expects to be, in his good work of making an able and acceptable paper for the Spiritualists. He is talking of and preparing for an enlargement without increase of price, and certainly his recent changes have greatly improved his paper already. Bro. H. is a worker, and knows every rope in his ship, and we hope and trust he will steer it clear of every breaker, as we are sure he intends to do. We were sorry to be unable to visit Bro. Hudson Tuttle, who was out at his happy home in Berlin, but engagements prevented.

Northern Ohio is and has long been in the front ranks of Spiritualism, and ought to give a large and liberal local and general support to the papers devoted to the cause; but we fear there is here, as elsewhere, too much apathy on this vital subject. Certain we are that the press is not sustained as it should be, here nor anywhere. Speakers and writers too often appeal in vain to those who are able to take the papers, and we often find wealthy families who take none of our papers, while some poor families take two or three, and are made spiritually rich.

MRS. LUCIA H. COWLES.

This faithful and able lecturer in our ranks is still in the field, and doing a good work in Northern Ohio. We met her, and jointly we held three good meetings in Wellington and one in Rochester, Ohio, and met excellent audiences and a fine interest.

VINELAND, N. J.

We are once more among the beautiful homes of Vineland, and in its agreeable social atmosphere, quite a change from the murky Orthodoxy of Wooster, Wayne county, Ohio, which lies a little below the snow line of Spiritualism in that State, and is in about the same degree of superstition and religious bondage as were the Puritanic towns of New England fifty years ago; the people being yet afraid of the devil, ghosts, witches and Spiritualists, which they consider nearly allied, except perhaps the Holy Ghost, from whom they claim protection against all the other ghosts. Our friends rang the court house bell in Wooster on Sunday, and the few who dared came and heard something about Spiritualism, but the fear of the Lord and the priests kept most of those away who would have been glad to hear. On Monday we followed the whistle engine which brought us through Pittsburgh and over the Alleghenies, whose cool, pure and refreshing atmosphere was delightful to the body, as is the spirit atmosphere to the soul. Turning a short corner in Philadelphia, we rode up the Delaware to Bucks County, Pa., and slept quietly under the shade of the tall old trees of one of the pleasantest homesteads on its western bank. Rested and refreshed, we turned "down Jersey" to this beautiful town, so appropriately named as the land of vines. The changes that have been made here since our last visit are remarkable, and give the place a far more comfortable and homelike appearance. Many families with ample means have come here to live and enjoy the excellent society of a large town where there are no fog-shops, no loafers, and every advantage of good and liberal education, society and social enjoyment; where any church can live and none can prosper, because truth is left free to expose its errors of doctrine, and where bigotry dies of the dry rot.

The whole settlement, containing over ten thousand inhabitants, and dotted all over with beautiful large and small cottages, is a fruit garden, and its straight streets and roads lined with young shade trees, that in twenty years will make it one of the handsomest and pleasantest towns in America for people to live in who have means of subsistence independent of the soil, or who by the most rigid economy and steady health and industry can force a subsistence out of a poor but warm soil so that with high feeling will yield well, but without feed will yield nothing, or nearly nothing, entirely unlike the fruit hills of Illinois, and yet a pleasanter soil to live and walk upon.

Brother and Sister Conoley are still living here, have been digging in the soil, buying and selling, and healing the sick in body and soul, faithful in every work assigned them, and living and walking toward the bright and beautiful summer-land, of which they know much and teach much. We found here scores of old friends we have known elsewhere, and whose familiar faces again welcome us to their new homes, and with whom we exchange the histories of our experiences in life, nearly all of which strengthen and substantiate the truths of spirit-life and intercourse. It is

blessed to live and meet on the journey of life "those we love and those who love us," and mingle our voices in the social glee and homespun chit-chat of the family circle. We have tried it round and round, at home and abroad, with friends and strangers, till life is dry and dusty without this sprinkling of social enjoyment; and in no place is there more of it than in Vineland, although our society of Spiritualists are passing through a "dismal swamp" at this time, such as they pass through in most places preparatory to taking a higher and nobler stand than ever before and doing more and better work for humanity. Our spirit friends will not allow us to form any kind of creeds, moral, social or religious, but to work ever for the general growth and progress of the whole race, helping all who need help and will receive it, onward and ever onward.

Correspondence in Brief.

RAPIDS, OHIO.—Enclosed I send you three dollars for the *Banner of Light*, according to amount enclosed. When I remember that I was a Methodist twenty-five years, and compare my feelings then and now, I cannot withhold my heartfelt thanks to you and the angel-friends for the part you performed in what I call my conversion to the spirit-world, and I am deeply indebted to you for the interest in the subject since the Mummer trial than before. They ask to know if they can, by sending, get a spirit-photograph. I tell them no, but they can get a spirit-likeness by sending to the spirit-artists, Anderson or Starr.

The time has fully come, in my opinion, when a good test-medium would be sustained here and in adjacent cities. I believe our people are hungry to see and hear the great truths of Spiritualism. In my conversations I see an interest that authorizes such conclusions. O. H. Jones.

H. S. Bonnette, M. D., writing from Sausalito, Cal., says: January last I forwarded a money order to you for two copies of the *Banner* and two copies of the *Spiritual Harp*. I had not heard from you since, and the *Harp* up to this date has not come to hand, and I have come to the conclusion never will, so I send for two other copies. Fortunately Bro. Craigie, of this place, received a *Harp*, and kindly favored me with its use until I should receive mine. I consider no cabinet instrument complete without two copies of the *Spiritual Harp* to play, and the offer to sing from it. It is decidedly the best collection of singing music that I have met with in twenty years of my musical experience—pleasing to all—with but few if any objections; just the work that was wanted. I hope it may meet with an extensive use by all Spiritualists. I would not be without it for twice its cost.

WESTFIELD, CHATEAUX CO., N. Y.: In the *Banner of Light*, I find a full and complete account of a recent prayer. Now in behalf of the Spiritualists of Westfield, we would say, except it be mental, we have no progress to report. This is a village of some three thousand inhabitants, with its Presbyterian, Baptist, Methodist and Catholic churches. Secularism rules, and as the priest of the Baptist church said in his discourse against Spiritualism, a few Sabbath ago, "Spiritualists are all doubtful characters," so we with some eight or ten more are obliged to come under the head of the last named class. Some of these are men of wealth, with progressive, liberal minds; they would be liberal in religion, but are not so in their social and political views. From the *Banner of Light* we would find by the way, how many of its pages unfold to cheer the lone seeker for truth. To its blessed teachings we owe our conversion from darkness, and error, to light, and a knowledge of the truth. While we in a moderate degree accept the doctrine, "whatever is in right," yet we sometimes think our speakers and mediums are too much like the priest and Levite of old; they "pass by on the other side" still with prophetic eye we discern the unseen influence slowly working its way into the minds of the people, and many are ready to receive the truth. Mr. J. W. Wilson delivered a lecture here some three years since, which, we believe, has been a great blessing to us. We ourselves can give no remuneration to speakers except the hospitality of our home while they stay. This we freely give; would we were able to give more. Yours, &c. Mrs. E. J. Eason.

MARYLAND.

First Spiritualist Congregation of Baltimore.

MESSRS. EDITORS.—Our Congregational Year was closed on the last Sunday in June by two brilliant discourses. In response to the usual call for a "subject," at the morning meeting, a quotation from Byron was selected by the committee. Upon hearing it read, Mrs. Hyzer opened with an invocation to the spirit of the great poet, and he surely was with us. For more than an hour an almost continuous poem poured forth from the lips of our inspired medium, and all who were familiar with the style of Byron, realized his presence on that occasion. It was one of those grand intellectual tests of the power of spirits which we have been so often privileged to enjoy in Baltimore.

No one, possessing the least literary or scientific attainments, could fail to recognize a supermundane power in the series of lectures which have been given at Saratoga Hall during the past year. Mrs. Hyzer seems to be growing intellectually and spiritually with each succeeding season. There has been a prelude in some minds against the system of stationing lectures; but has long been a favorite idea with myself, and as I witness the results, I am more thoroughly convinced of its propriety. Instead of developing a narrow sectarian feeling, or generating a puerile medium worship, which some persons seemed to fear would be the result of listening to but one speaker, there has been unfolded among us a broad philosophy which lives and has its growth in the investigation of principles. We do not give too much regard to mere personalities. While we respect Mrs. Hyzer for the purity of her life, and admire the wonderful power of her medium, yet we think she receives and transmits the highest form of thought yet given to the world. We carefully analyze and proposition which we deem open to criticism. Mrs. Hyzer has been five years a teacher of philosophical truths to our people, and the best evidence we can give of the esteem in which she is held among us is the fact that we have secured her services for another year. This long engagement, of a single speaker in one locality is, I believe, unparalleled in the history of the new dispensation. That it has been beneficial to both speaker and people I have no doubt.

Our hall is being refitted and furnished during the recess. It will contain a library of spiritual literature, files of the *Banner of Light* and other Spiritual papers, and other attractions for intelligent Spiritualists. Our Lyceum with its beautiful, many-hued, silken banners, its handsome targets, its gentlemanly Conductor, (Mr. Uriah Jones), and eager, happy children, will add much to the interest of the movement.

It is our purpose, when we reopen in the fall, to add some new features to the course of Lyceum instruction, to which I will refer in a future article. We have some smaller rooms attached to our hall, and a good physical or test medium—who can give satisfactory testimonials of truth and honesty of purpose—could have an office in one of them, free of charge, and would probably find profitable employment. Mrs. Morrill, a resident of Baltimore, has been a frequent visitor. She is a most unselfish worker in the good cause, and has convinced hundreds of the truth of spirit-intercourse.

In conclusion I will say that, although I have not been so frequently a contributor to your columns during the last year as formerly, I have been as earnestly engaged in the great work to which my life is dedicated, and trust that the influence of those labors will be felt in this community when we shall be dwellers among the angels. The fourth edition of "How and Why I became a Spiritualist" will be issued during the present month. Your friend, WASH. A. DANKIN, Baltimore, Md., July 12, 1869.

State Spiritualist Association.

The fourth annual convention of this Association will be held in the State of New York, at Saratoga Hall, on the 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of August, 1869, for the election of officers for the ensuing year, to elect delegates to attend the National Convention, to be held in Buffalo, Aug. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of August, 1869, for the election of officers for the ensuing year, to elect delegates to attend the National Convention, to be held in Buffalo, Aug. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of August, 1869, for the election of officers for the ensuing year, to elect delegates to attend the National Convention, 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