

# BANNER LIGHT.



VOL. XXIV.

(\$8.00 PER YEAR, IN ADVANCE.)

BOSTON, SATURDAY, DECEMBER 5, 1868.

{SINGLE COPIES, Eight Cents.}

NO. 12.

## The Lecture Room.

### ADDRESS

Delivered before the National Convention of Spiritualists, at Rochester, N. Y., Wednesday Evening, Sept. 20th, 1868, by Dr. R. T. Hallock, of New York.

Revised and Corrected for the Banner of Light.

It is recorded of "The Man of Nazareth," that eminent and faithful Spiritualist of the ancient time, that he wept over the impending doom awaiting the proud city of his nation because of its rejection of the truth which would have been its salvation; and over the sorrows of the scattered people of his race, when they refused the infinite love which would have gathered them in eternal safety beneath the protecting wings of spiritual law.

The history of that wonderful man, and of the nation to which he belonged, presents to the modern Spiritualist a lesson replete with the elements of wisdom. In his hands alone is the key to its profound and practical significance. As the world reads it, it were as well had it never been written; because, on the one hand, it is read as a premeditated swindle upon human credulity, or, at best, as the over-stated experiences of an unreasoning superstition; and, on the other, as a series of effects without causes—facts without principles—things to be believed on pain of everlasting condemnation, but never to be understood. But the use of history, as of everything else, depends upon our understanding of it; and experience proves that the significance of things is never apart from a principle or law which is locked up within them, and which only yields to the key of a spiritually enlightened reason.

Hence, to the world at large, the events which clustered about the decline and fall of the Jewish nation, together with all that pointed to it as with the veritable finger of an incarnate Fate, have lost their use. Inexplicable by physical science, the materialist denies their existence; *miraculous* in theological estimation, they have nothing in common with the orderly procedure of an overruling Providence; belief in them being not for any use they can yield this life, but simply as the price that is to be paid for the beatitudes of another state of being in which (it is taught) law is not.

Nevertheless, the scientist, with all others who professedly place truth above tradition, is eloquent in praise of the uses arising from a knowledge of the wonderful changes this earth of ours has undergone; he feels as if he could almost be devout as he traces the ever-present law from expanded sun-mist to solid globe, and onward through destruction and reconstruction, upward to the more than Eden-garden which is spread out beneath his feet as the result—I say, the changes geological he admires, reverences and profits by; for he has learned their law, has seen their successive uses, and knows that they will go on forever. But the changes theological, the revolutions, the upheavals, the submersions, the birth of nations, their extinction like so many embedded monsters which could not live in the purer atmosphere of the divine progress in Nature; the civilization which rests upon their ruins and sends its roots down into the dust of their errors; these yield him no lesson. They are as real as any rock he ever interrogated; fuller of meaning than any fossil he ever went into ecstasy over; velleid to his eyes, however, because he will not look for the key to the law of their occurrence.

It is in the hands of the modern Spiritualist. It lies within the embrace of the same exhaustless Spiritualism which predicted these changes; which forewarned the Jews of their national catastrophe; which sought from the depths of a divine sorrow to tell them how it might be avoided, and, failing that, has left the lesson for all time.

It is for the modern disciple of the same spiritual school—a school ever the same in the nature of its instruction, ever new in the variety of its knowledge—to profit by it; to live it into the world, especially into this nation to which has come, through the law of eternal progress, a Divine command to be a light to the world; to be as a city set on a hill; to be as "the shadow of a rock in a weary land;" to be the fulfillment of a prophecy by a Spiritualist older even than him of Judea, that "in the last days" every man should own a vine and a fig-tree and sit under the shade thereof, and none to make him afraid.

The possibility of that fulfillment by this nation is only secured through fidelity to its organic law and its acceptance of that broader freedom which is revealed in its Spiritualism. In every other it is an impossibility. The possibility exists with us alone, because here only are to be found the necessary means; hence the responsibility. When shall it be realized? Uttered from the spiritual world some three thousand years ago, it remains to-day a spiritual truth only; and, as such, it lives but in the spiritual instincts of men. It is unrecognized by their reason and unregarded as a vital element in their institutions. Civilization, the world over, proceeds as though it were a lie—as outlining a state of things which should not be. It ignores both sides of the prophecy. On the spiritual side it appoints men for the special purpose of keeping souls in perpetual fear, and on the earthly, "word of God" to the contrary, notwithstanding; to rent vines and hire out fig-trees, keeping those who sit under them in constant apprehension of a writ of ejection, is the highest form that God's eternal truth can take upon the earth.

It would be profitable to remember, however, that history does not confirm this idea. Those who were warned by the prophets against "adding house to house," and were reproved by Jesus for monopolizing the inheritance of widows, pushed the doctrine until it culminated in the whole nation being turned out of doors. In the grand economy of Divine instruction is this lesson to go for nothing? Is the existence, for more than a thou-

sand years, of a great nation without a territory to mean no more to the wife of this generation than does the terrible lesson of the late war to the fools who persist in reading it backward?

In our Philosophy every disaster has its moral. Were suffering without its lesson it would be downright cruelty, which has no place in the Divine Government. Naturally, therefore, while the Jews still suffer from their anomalous position as a nation—the living spectacle of a mummied nationality—a whole people without progress and without a country is a lesson for every nation among whom they dwell, and, above all others, to our own.

But what especial relation has that old Judea to this new America? It may be asked. The answer depends upon the standpoint from which they are seen. The fashionable tourist who journeys thither, brings back with him, perchance, an improved digestion, and it may be, dyspepsia permitting, a glowing description of the Cadars of Lebanon. He is as sure as tradition and the guide-book can make him, that he has found all the "Holy places" mentioned in "Holy" history; but the "Holy" men whose lives gave it all its value, having departed, this most respectable Christian idolater that he is, sits him reverently down before their supposititious tombs and reeds from his fulsome worship with plentiful increase of his superstition, but not an added idea to his stock of wisdom. He is full to the brim with the dead languages and the dead places; he can give you the exact area of "The Mount" whereon, as he is told, "the sermon" was preached; but of the sermon itself, it not being measurable by the surveyor's chain, he can give no true account. Among all the dead things he has treasured up, could he but have learned the eloquence there is in dust, the waste places which he looked upon would have told him that they were waste places because of the neglect of the eternal truth revealed in that discourse; and would have warned him now, that a like neglect will make a "habitation for owls" of the fairest land upon which the sun shall ever shine.

Fashionable Tourist, therefore, not understanding the language of dust; Literary Tourist, appropriately going there to gather the dead materials for a "Life of Jesus," which shall rightly learnedly take all the life out of him; Superficial Scientist, who, if he could, would first disembowel the universe in search of a new, old clamshell, and then fill it with his lucubrations concerning the exact position thereof in the realm of bivalves; Sentimental Poet, who can put a dead idea into a living English dress so perfectly, that the triumph shall bow the polite literature of two continents in worship at the shrine of his God-like achievement; Reverend Divine, who can prate lachrymously of "The Saviour," neglecting the while, both by precept and example, every possible means of salvation—from the standpoint of these, there is no existing relation between this new national life of which we form a part, and that old dead past; no vital significance in it that we should regard it.

But, as man is immortal, so the principles which relate to humanity run on forever. They hold the race throughout all its generations. Hence, to know what the principles applicable to man have done in any age, is to know what they will continue to do in every age. This merest truism has no force with the superficial world, because it has not yet discovered that man is subject to law peculiar to himself. It sees that he has an animal body upon which the laws of animal life impinge, as with all other bodies; but, as it will not look, it does not see that what essentially constitutes man is a life which subordinates the body it inhabits to laws which are applicable to no other form that life is known to take. An ox, for example, may make himself supremely happy by breaking into a pasture occupied by other cattle; but a man who shall break into his neighbor's house will find, at last, however long it may take him, that he has made himself as supremely the reverse.

Speculators in natural history are in doleful dilemma for want of a standard by which to clearly distinguish man from animal. "Reason" will not serve, because the elephant has been defined as "half reasoning," and, by that standard, would necessarily be half a man, which, notwithstanding an extra leg or two, brings him too near to be explicit. He has been defined as "a laughing animal"; but as the hyena, upon a full stomach, is said to express his satisfaction thereupon much like a millionaire over his wine, and when he has "ransacked a grave" and can't find a body, to howl like a stock-gambler over his ruined fortune, that definition falls with the other. The best one yet found is this: "Man is a cooking animal." But then, as the monkey does not disdain roasted chestnuts, and, in his utter disregard as to whose genius and labor put them in the ashes, or of what other creature's paw he uses to pull them out, is so much like "the best society" that all sound naturalists have dropped that standard in disgust, and have taken to comparative anatomy. And here the only notable difference they find is that the brain cavity in the skull of a baby gorilla is equally capacious with that of the mother. The truth is, no anatomical or physiological research will explain why similar acts by man and animal produce totally dissimilar consequences. This characteristic of man will alone explain it, namely: man is a being—an animal in a certain sense, if you please—that can appreciate justice.

Now, the Spiritualist knows that this opposite result of similar acts is from this law of justice, and in the power of its perception, which is in the being of the man, neither of which belongs to the animal. And we are here to proclaim it to the world. Forced, as we have been, by the power of fact and logic, into the joyful recognition of man as a spirit; with that fact has come with ever-deepening force the conviction that he is the subject of omnipresent spiritual law—of law which cannot be broken; of law which executes itself and vindicates its own justice; of law which knows no for-

givenness for neglect, but which marches on forever in its appointed pathway, with no heed to the prayer for mercy, with no ear for the cry of suffering.

From this platform we look out upon the future, the present and the past, and see that they are united. The law which holds in brotherly relation each geological epoch to every other—which reveals in plant and animal the elements found in the soil upon which they live—is not more obvious to the student of physical nature than is to the student of spiritual nature that spiritual relation which, in the divine economy of nationalities, exists between that ancient Jewish people and this American republic.

We may trace it in the claim justly made by both, of having each originated an idea; and these two—the one, the unity of God, the other, the unity of man—are inseparable. They are the combined roots of a logic whose generalizations embrace the universe. Their Spiritualism, once the crowning glory of that nation, finds its counterpart only here, and now. The seership, the miracles, so called, the inspiration and the revelation characteristic of that ancient race, are common facts with us. Alike, therefore, in a common elevation; that is to say, this nation, like the old one, having taken a position above all others, will assuredly duplicate its terrible downfall, unless it embraces the means which would have saved it.

The character of this nation in its civil and religious aspects, is strikingly similar to that of the Jews when Spiritualism made its last appearance among them. Each has been reduced to a book, and, curious to consider, the same book for all its spiritual guidance. Each has alike claimed that the book held all that is necessary to be known. Each has professed a like reverence for it, while neither has been able to read it with the understanding. To be sure, our popular church (on Sundays) professes to accept the "New Testament" which the Jews rejected; but it is forgotten the moment the Christian begins to act, and thus, for all practical purposes, is as though it had never been given.

Religion had dwindled to a mere ceremonial with them, as with us. Materialism had its school, and a refined Rationalism its advocates then, as now. The Doctors of Law, the priests of the sanctuary formed a "ring," only equaled by that which holds a private key to all the purses in the city of New York, and buys verdicts from courts and privileges from legislatures. The pomp and the court of religion, the pride of caste, the greed of wealth, which so prevail at the present time, were there, and in the zenith of their deadly influence, when a final opportunity for national salvation occurred in the reappearance of Spiritualism; just as, under essentially the same circumstances, it has made its appearance here; and now, as then, revealing the only means of salvation possible. Churchmen will deem this an empty boast; but how is it possible for a spiritual being to be safe without a knowledge of spiritual law.

There is a striking similarity in the general features of these two spiritual epochs. In each, the first appearance of Spiritualism was outside of all the institutions which men profess to reverence, and it is, as it was, their unsparring critic, ever pointing to a better way. There is this difference, however, in the chronological status of the two nations at the time of its advent in each: The one was old, the other is young. But there are spiritual truths to be incarnated here, which nothing but Spiritualism can accomplish; and this is why it is here to be incorporated with the growing strength of the nation. I quote one among the many equivalent forms of expression of these truths by Jewish prophecy:

"But in the last days, it (that is, the Lord) shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid."

There stands the utterance, away back in the dawn of history. Our Christianity professes to believe it direct from God. How shall the modern Spiritualist know it to be true? Not because a prophet said he had it from "The Lord of Hosts"; that is the mere statement of his private opinion. The proof is in this, namely: that it predicts a good to man; and the logic of all our experience as Spiritualists is, that all the good that is possible to man, will be realized by man. And the dawn of that possibility is now, for the first time since its prediction, opening upon us as a natural result of the primary idea of this nation (which idea looked directly in the line of its accomplishment, and was the first step in its direction ever taken by any nation), together with that perfect freedom and security which is revealed in Spiritualism.

Thus, at the moment the possibility of its fulfillment is seen, is the truth of the prediction verified. There is more than the possibility seen. Its reality is in a good degree felt, even now, by every genuine Spiritualist—felt to the extent of his realization of the truth he professes, and enjoyed (as far as it is possible for a free man to enjoy in the midst of the slavery which is around him. Human sympathy precludes its full fruition. As we have seen, "Jesus wept"; but it was not for himself. He suffered; but it was because of others. It was not possible for him, neither is it for us, to be wholly at peace, or in freedom upon the earth, until the kingdom of heaven is brought to the earth, and the laws thereof prevail, as they must and do with those who, in spiritual life, stand before them with open vision. This sympathy is the animus of reform. It becomes necessary to save the neighbor in order to be safe ourselves. And this is why he who seeks to save his own life only, shall lose it.

But, relatively, how free, how secure and independent is the devoted Spiritualist! In all that so troubles other men respecting the hereafter,

he sits to-day "under his own vine and fig-tree." For him, the "last enemy" is vanquished. The slavery and torment of its terrible fear have passed away. He has no need of a priest to tell him the meaning of death—he sees it. They have changed places. He can tell the priest that it did not come into the world as he has been taught to teach, because of human sin, but by reason of the goodness and mercy there is in natural law—can tell him to cease his lugubrious wall over the birth of a human being into a higher life, and entreat him to hush his incessant patter of church creeds in the sublime presence of a divine purpose.

Further: The signs of the times indicate its approach. When the autocrat of a great Empire sends to his brother rulers an invitation for a mutual agreement to abolish one of the most destructive instruments of modern warfare, we may know that it is but a step behind the abolition of war itself. In this connection it is refreshing to observe that error, under the reign of natural law, is always the bully and tormentor of some other mistake which it sometimes kills outright, and then commits suicide, and so rides the world of both. As thus: Mars makes war upon Mammon—wants his cash, and gets it. But, as Mars cannot quite afford to kill everybody, Mammon gets another start; and, in these days, is beginning to be strong enough to intimidate that beligerent godship that his worship is rather too expensive to be indulged in on slight occasions, even on the part of those who are divinely appointed to do as they please. It is being whipsawed ever more and more distinctly, that they had better devise some cheaper amusement.

And now, the Mammon-worshippers are being beset for a division of their spoils. The cotton Lord is gone in sorry plight, rather; and the money Lord will have to go as surely; that is to say, will have to relax his grip, will have to return an equivalent for what he gets, so that every man shall be a lord in his own right, and no man able to build his fortune upon the blasted lives of a thousand others, and his own as well. Labor-strikes, demanding more pay and fewer hours to earn it in; cooperative unions; tenant-leagues—one has only to look below the surface-conscienceless of those engaged in them, and who so often make shipwreck of what they aim at, to see that they are based on the instinct of fulfillment of those ancient Jewish prophecies. It is the play of a spiritual instinct, intent upon the incarnation of a spiritual truth; and the spectacle is sublime. From now, henceforth, let no man who is bent upon amassing wealth out of the labor of others, look for a diminution of the price he is now paying for it. On the contrary, let him look to see it rise to an equivalent with the value which it confers.

Neither to the Spiritualist is the prophecy the least miraculous; because it only required a spiritual vision that could perceive principles and trace them to their results; just as the fulfillment is also natural, because the means are fully within our grasp. There remains now nothing but their faithful application.

That living utterance, upon which good men have vaguely rested their hopes throughout the centuries, which all men feel to be a "consummation devoutly to be wished," which has been the poet's theme and the philanthropist's endeavor, was born into the earth through a Jewish Spiritualist, and awaits its fulfillment at the hands of American Spiritualists. Spiritualism, in all its grand display of facts and principles, philosophy and inspiration, is here at this early period in the history of the Republic for that very purpose.

Why is it that the spiritual world should make its appearance in this country, as nowhere else, and address itself to reason and conscience as never before? The little that is known of it in other nations is mainly through missionaries who have been prepared here. They have gone to kings; but of what use to a king? They have placed it before the aristocracy of Europe; but to a king, its first practical use would be to abolish his crown; and to an aristocrat, to convert him into a Democrat. Failing this, is to fall in all the essentials of public value. As a nation, we have repudiated these. No other has yet made the attempt, or even deemed it wise to anticipate the result as a possibility. Spiritualism is with us, therefore, because of the economy of a great opportunity. This ground, as it were, is prepared for the seed, and, in the language of the parable, "The sower has gone forth to sow."

Great means foreshadow great ends. The seeds of spiritual truth which have germinated in the garden of individual experience, must bear fruit which shall reach over the wall of mere self-satisfaction, and our culture must keep it true to its law of increase, or it will fall even for ourselves.

Between the great end and the abundant means, lies a great labor.

We have to reverse nearly every popular notion of the day and call the nation back to its primary instincts. It boasts itself a Christian nation, without being in the least aware that its Christianity is not at all Christian, but is wholly Jewish and heathen. Its institutions, civil and religious, are from thence. It assumes to found itself upon Jesus; but Jesus, analyzed by its own standard of faith and practice, is resolved into the original "scape-goat" of the Jews, and bears away (in pious estimation), not the sins of our Christianity, for these it cannot afford to spare, but the suffering consequent to the sins. The ancient Jews loaded their goat down with that, and every year supplied him with a fresh burden, precisely as their copyists are doing now.

The lesson naturally inculcated by the fate of the Jews, has been read upside down. Their blunders, instead of being a warning, have been taken as a model. But we may know the vital energy that dwells in the simple truth revealed in the national agony, when we reflect that there have been heaped upon it in vain all the errors which a time-serving priesthood could extract from history, and all the social corruption which

vanity and wealth can import from Europe: We see that it arose from this spectacle of shame, and became the life and power of the nation in its struggle for existence. There was no success for it, until it sought to incarnate that truth. For years, up to that hour, all its ways led to death. The effort alone "to establish justice," saved it. What is respect for the inalienable rights of man but justice, pure and simple?

Justice! the only power in Nature which man presumes to play with; which they try to compromise; which they vainly think they can cheat! This common fallacy doubles all their labor, vitiates all their schemes of reform, turns their gold into dross, and their fairest expectations of earthly bliss into dust and ashes. For justice is the basic element of the Infinite life; it is at once divine law, mightiest power, purest love, highest wisdom, tenderest mercy—the essential God—and nothing can prevail against its omnipotent and omnipresent force. Our Judaised Christianity substitutes mercy. As if there could be mercy that is not justice. It boldly teaches that all men, in the final adjudication, may cheat justice by laying hold of mercy. It boasts its merciful charities, and asks the Spiritualists what they have done in that direction. It should be ashamed of their necessity. Every eleemosynary institution it has reared rests, primarily, on an evasion of justice. Justice would have saved the expense. In short, this much lauded Christianity, both in what it believes and in what it does, is a system of inverted truths, of practical mistakes and patchwork efforts to mend them, with which Spiritualism has nothing to do. It has a better way. The fountain whence the prophets of old drew their inspiration and Jesus declared his wisdom, is open, also, to us; and our work is to carry its healing waters to the ultimate roots of error—to prevent suffering, rather than ameliorate it; for suffering is mercy until the root of it is found and dug up wholly. We have only to open our eyes, to see that nothing permanent comes from this vaunted multiplication of "charitable institutions" but the steady demand for more. And that is not their only wasteful result. Enlightened medical science would never huddle together the sick or the insane in asylums—(diseases needs the magnetism of health, not the sympathetic atmosphere of a like misfortune). Enlightened legislators would never consign the vicious to a prison (vice needs, not its own company, but the presence of virtue), had not our unenlightened religion, through the ignorance and neglect which it has engendered, first created these evils and then closed every other door against their cure. Depend upon it, a sound Spiritualism would very sensibly reduce the taxes.

We should neither over nor underestimate our position in the nation to which we belong and in which our work immediately lies. Our natural mental status is expressed in the seeming paradox—"a proud humility." Carefully scanning ourselves, in view of the infinite unknown which our spiritual vision is yet unable to penetrate, we feel as though we had but partially mastered the alphabet, as it were, of the knowledge and wisdom yet to be; but when we look outside of our acquisitions in spiritual things, we ascend by comparison to the dignity of the gods.

We have absorbed the piecemeal wisdom of other men, and have verified what they deemed final and all-inclusive to be but infinitesimal parts of a unitary system of facts and principles of which they have no conception. To the highest authorities in popular science, the facts they examine have no psychical meaning. They illustrate no spiritual truth. Their deepest researches into physical nature do not show them so much as was revealed to the spiritual eye of Jesus by the outside of things—by the sunshine and the rain which made glad the surface of the earth. On the contrary, the deeper they go, the less, spiritually, they seem to understand—the more facts, the less wisdom. Year by year the discoveries of science have been more profound, and in exact ratio, the shallower have grown its conclusions. It digs, and looks, and—"do n't know."

Faith to its own methods, it has put out its spiritual eyes by a prejudice, which declares the non-existence of spirit, and spiritual law. Hence it cannot see that Nature, universally, in externals, points to Nature internal, spiritual and eternal. The telegraph of metallic electricity, for example: It binds city to city and continent to continent; but when its wires encircle the globe, all scientific interest in it will have ended. There was in it no suggestion of the rationality of the cognate fact—the spiritual telegraph, which brings us messages from beyond the grave—no suggestion of a spiritual electricity whose wires underlie the ocean of eternity, and convey to us intelligence of the true value of all commodities in the markets of two worlds. Thus, physical science is but the servant of the Spiritualist; he accepts all the truth it brings him, and then bids it back to dig for more.

So of that school of philosophy whose magistrates swear by their libraries, and hold by authority thereof (among other sublime tenets) that the life of Jesus, by Renan, is the first, that is to say, the only one worth the reading. Put the lucubrations of these workers in the great vineyard of doubts and probabilities before the Spiritualist, and he will take the fruit they bring him, and advances it from the crudeness in which they leave it to a ripeness of significance, which is as the difference between shadow and substance. Place any, the greatest of its living apostles upon the spiritual platform, and the Spiritualists will respond, amen! to his best thoughts; but, at the same time, they will feel that they know of truths so far beyond his darkened vision, that they could stand up as one man and tell him that what to him seems an inspiration from the uttermost confines of the knowable—the newest and last possibility of human wisdom—is to them but the pleasant revival of a forgotten memory.

This is not the boast of spiritual vanity; it is the simple recognition of justice due every intelligent and faithful Spiritualist. His greater knowledge





Letter from India.

EDITORS BANNER OF LIGHT—Viewed from a spiritualistic position, India, I need hardly tell you, is a land of darkness, the European and natives alike knowing and caring little about the modern spiritual movement.

England in India, both by good influence and control, and through the private enterprise of individuals, is doing the work of a foster mother nobly. In America you find it difficult to satisfy and control different sections of intelligent men, speaking the same language, and in a great degree claiming the same origin; but here we have a host of nations, each with a different language, varying and deeply rooted antipathies, ignorant and superstitious, to mold into one, and to make that one, if possible, an image and likeness of God.

I long to see something of modern Spiritualism in its native country, and will try and visit you soon.

From Maine.

DEAR BANNER—Far down in Maine, bordering on the line of the Provinces, I am at work, advocating the principles of a Gospel that is highly appreciated by a progressive people.

Our sister, Laura De Force Gordon, did a good work here, three years ago, in the agitation of thought, which scattered seed of truth and wisdom has germinated with the happiest results in many hearts, who bless and cherish her memory wherever she goes.

This is a good field of labor for lecturers and test mediums, who will be well received and amply rewarded, if worthy the sacred and responsible office of administering to the soul wants of humanity.

The hospitable, harmonious home of Bro. Chas. E. Gilman will gladly welcome such, and the many dear friends of Houlton bless them in their practical efforts for the advancement of the world's grandest gospel; for the Spiritualistic Philosophy is a fixed fact here, embracing among its fearless representatives some of the noblest hearts and most intelligent minds, eager for a continuation of the "angel ministry" which they will sustain through its consistent workers.

This pleasant memories will long linger around the hearts and homes of Houlton, when duty bids farewell, as another engagement calls me away for the month of December to New York (Everett Rooms), after which I again move Westward.

ALICIA WILHELM.

Houlton, Me., Nov., 1868.

The Spiritual Harp.

We gave a brief notice of this work on its first reception, and promised a more elaborate one when we should have more fully examined it. We take the greatest pleasure in recommending this beautiful book to all lovers of good music and good poetry.

Here is expressed by the most artistic and inspired authors in Melodies, Harmonies and Words, all the joys, hopes, longings, aspirations and desires of the soul, or in touching tenderness, still hope-inspiring and consoling, its sadness, griefs, its disappointments and bereavements, adapted to every sphere and every phase of human life, pointing out and upward the way of the soul to temporal and eternal bliss.

It is composed largely of original matter, both music and poetry; hence partaking of the inspirations of to-day, and adapted to meet the wants of a progressive age.

Its original music is largely from its Musical Editor, Prof. E. H. Bailey, of Michigan, A. B. Whiting, S. W. Foster, N. B. Hollister, J. E. Whittemore, J. P. Webster, Jas. G. Clark and others. Its selections from Lowell Mason, Geo. F. Root, J. H. Crawford, John P. Ordway, and other eminent composers.

Its original poetry is from the inspired pens of Emma Tuttle, Mrs. M. A. Archer, Mattie G. V. Smith, Nettie M. Pease, A. B. Whiting, Prof. S. Ingham, L. B. Brown, L. C. Howe, J. O. Barrett, J. M. Peabody, and a host of equally talented and inspired. And its selections are from Longfellow, Penns, Holland, Sigourney, Hemans, Pierpont, Tennyson, Belle Bush, Achsa Sprague, Lizzie Doten, and many more.

The work has a Department entitled "Spirit Echoes," designed for devotional exercises in recitation, reading and singing, composed of proverbial and epigrammatic sentiments and sayings in prose and poetry, selected from various authors in all ages of the world.

What more can we say? It is a book adapted to the tastes, desires, needs and progress of the times. Spiritualists everywhere want it, and Societies that keep up meetings, public, social, or private, cannot do without it.—Present Age.

THE HARVESTER.

My harvest strows the white sea-sand; The storm-wind is my scythe and fall; Though skies are dark, and will the strand, My harvests never fail.

I roam at large in greener fields, Where clover-beds are smoothly mown, And loam my bitter fruitage yields A glory all its own.

I need not pray for wind and showers, Nor long for white or purple bloom; The tempest brings me varied flowers, Torn from the dew's soft womb.

Look to his har for others' eyes, And shattered is their plummy head; I only know for life he died, And I'll live for others dead.

—Atlantic Monthly for November.

BARBAROUS PUNISHMENT IN DELAWARE.—At Newcastle, Delaware, on Saturday, seven persons convicted of petty offences were tied to the post and whipped. One was a man seventy years of age, who received twenty lashes on his bare back. He cried bitterly. Two boys about twelve years of age also received twenty lashes each. They have all six months' imprisonment to serve out, and will then have to wear convict dress in public for another half year. Give women the right to vote and such barbarous laws would soon be swept from the statute-books.

John Stuart Mill has been defeated for Parliament in the late election. It is proposed to run him in Greenwich, where he will be sure of an election. He is inflexibly opposed to the prevailing practice of buying an election.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENGL.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 5, 1868.

OFFICE 156 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

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

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

The Late Woman's Convention.

We were able to make no more than an allusion to the sessions in this city of the Woman's Convention, at the time of going to press with our last issue. The regular sessions were concluded according to arrangement on the evening of the second day, a long list of speakers having duly discussed the leading topics of reform in the direction indicated by the call. Many public men either took part favorably in the movement, or sent in letters to be read before the assembly.

The discussion took a wide range, and was generally of a harmonious and satisfactory character. Whatever special views were held by this one and that on the subjects proposed, there was in general no diversity of spirit and purpose. The Convention assembled professedly to see what ought to be done, what could be done, and how it was to be done, for the emancipation of woman from the various forms of social thralldom under which she now labors, and for her ultimate enfranchisement. We were profoundly gratified with the manner in which the delegates went about their work. It was evident to all that they meant in seriousness what they had publicly professed. And the letters read from such as were not present, although in some instances they frankly took exception to the methods proposed for the relief of woman from her oppressive burdens, nevertheless betrayed a deep and full sympathy with the movement that has been undertaken under such promising auspices.

The speeches of the women themselves were of course the most pertinent, because they more directly represented the cause. This action has been taken by themselves, and they only look for the other sex to sympathize and cooperate. The doings of the Convention may be summed up in the resolutions and memorial to the Legislature of Massachusetts, which were finally adopted. The members were also seriously enjoined to sow tracts broadcast over the State, embodying the sentiment in favor of woman suffrage with the reasons therefor, and to aid to the utmost in sending lecturers from end to end of the Commonwealth. It was urged that an amendment to the State Constitution be passed through the Legislature and submitted to the people, covering the conceded right of women to vote alike with men.

Measures are now expected to be forthwith concerted for making it legally, as it is morally true, that the two sexes are equal, and ought therefore to enjoy equal rights and privileges; and an association was organized for the advancement of the woman-suffrage question, on the basis of the declaration that, so long as women are denied the elective franchise, they suffer a great wrong, and society suffers a deep and incalculable injury. The new society is to bear the name and style of the New England Woman Suffrage Association. Mrs. Julia Ward Howe was chosen President, with a good list of Vice Presidents and subordinate officers; the annual meetings to be held during the last week in May.

One of the Tricks.

We find a new trick, or an old one in a new form, developed by the operations of the stock-gamblers of these latter days. The secret of it is to endow a church, or give a big sum in an ostentatious charity, or establish a professorship in some theological seminary, or, at any rate, to so ally one's self with a great religious or moral enterprise as to be on the praise of all interested tongues, and then, on the strength of such an advertisement, to go into the business of gambling in stocks with a perfect looseness, and do things which if done by other persons, or on a smaller scale, would consign those doing them to a cell in a prison after a fair trial by a jury of their fellow men. The late operations in Erie Railroad stock fairly illustrate our remarks and give them point. Why men should be excused for wrongfully appropriating funds that belong to other men, and even to widows and orphans, because they take a portion of them and make a free gift of the same to some charitable or religious object, is not plain except to the sense of modern ecclesiasticism. If positively criminal acts can be glossed over by other acts of professed piety or philanthropy, then hypocrisy is able to gild anything it chooses and truth is at liberty to slink out of sight and hide her abashed head. That, however, is the tendency of things now. There is urgent need of a resurrection of public virtue.

Do Likewise.

A patron of ours, a true Spiritualist, called at this office a few days since and subscribed for the Banner of Light, to be sent to a person whom he designated, for the purpose, as he said, of extending its circulation, that thereby the glorious cause of Spiritualism might spread the more rapidly. We of course tendered him our thanks, and no doubt the friend who receives the paper gratuitously, will be also. We suggested that if others were as liberal as he, the Banner of Light would soon have a list of subscribers second to none in America. But they are not; and the result is that we number on our books to-day—with nearly eleven millions of Spiritualists in the United States—less than fifteen thousand subscribers. It is with shame and bowed head we acknowledge the fact. We have never printed over sixteen thousand copies per week, except when we reported Beecher's and Chapin's sermons. Other spiritual papers are not adequately supported, and never have been. If some radical change in this particular does not obtain in the minds of our friends, we fear there will ere long be fewer spiritual papers in existence than at the present time.

Music Hall Meetings.

On Sunday afternoon, November 22d, Mrs. Nellie L. Bronson gave another of her interesting discourses at Music Hall, in this city. In accordance with notice given at a previous meeting, a committee of five were chosen to select a question, from those handed in by the audience, to be presented to the speaker at her arrival on the rostrum. The subject, "Destiny," was presented by said committee, and Mrs. Bronson being entranced, proceeded to deliver a lecture which must have put to flight any lingering doubts which any skeptical mind may have had concerning the possibility of preparation. Such an address, coming extemporaneously and unaided from the lips of a woman not regularly educated as a public speaker, would be to us a miracle as great as the fact of spirit-communion appears to be to a certain class of minds in the world to-day. We think there was no one in that large audience who was not perfectly satisfied with the discourse, and also that its author could not have been in the instrument or medium who gave it utterance, but that it was the production of an invisible intelligence. We shall print a synoptical report of this lecture soon.

The pieces performed by the choir, from the "Spiritual Harp": "Evergreen Shore," "My Home in the Spirit-Land," and "I stand on Memory's Golden Shore," were excellent.

Prof. William Denton.

The next lecturer in the course will be Prof. William Denton, one of the most distinguished geologists in our country, a thorough Spiritualist, a deep thinker, and an eloquent orator. He will occupy the platform during the Sundays in December. Let no one fail to hear this gentleman, in his broad, comprehensive demonstrations of the scientific basis of the Spiritual Philosophy.

Traveling Earthquakes.

The Rev. S. M. Thorpe, Professor of Greek and Latin in Nebraska College, addresses a note to the New York Express, in explanation of his theory of the recent earthquakes. He says that, several months ago, on the first announcement, by telegraph, of an eruption of Vesuvius, he propounded the following theory in explanation of the eruption and made the following predictions, all of which have been verified, viz: That a vast mass of the crust of the earth under the West Indies having, by some means, become detached, had fallen into the burning mass below, and had given rise to the antecedent disturbances in St. Thomas and vicinity; that the shock had sent rolling eastward an irresistible, although sluggish ocean of lava, seeking a vent; that the eruption of Vesuvius was the first demonstration, and that the various outlets of the globe, especially in the line of march, would in regular succession of time give similar tokens of the surging commotion beneath them.

And, he further says, that after the eruption at Hawaii, he warned the inhabitants of San Francisco that they would be the next to experience the effects of the rolling wave of fire under the earth's crust. The Atlantic coast from New York southward, he also anticipated would feel something of the same wave, though, as a body in motion is retarded in proportion to the distance traversed, the effects would be comparatively slight.

"Spiritualism vs. Positivism."

Mr. G. Donnell has challenged G. H. Lewis, Professor J. Nydall and others to investigate the following propositions: First, That intelligent communication—and answers to questions put proceed from dead and inert matter in a manner inexplicable by any generally recognized law of Nature. Secondly, That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation. Thirdly, That voices pertaining to no one in the flesh are heard to speak and hold rational converse with men. He undertakes to establish them by evidence sufficient to establish any fact in history or in a criminal or civil court of justice. If he does not, he is willing to forfeit five hundred pounds. He is also anxious to wager one thousand pounds that he can prove the truth of the same propositions by actual experiment, conducted in the presence of twenty-four gentlemen, selected by the parties to the wager.

Sherman on the Indians.

Lieut.-Gen. Sherman has sent in his report of affairs in his military department, in which he has a great deal to say about the Indians. He says he is utterly at a loss to understand why these frequent hostilities occur, but attempts a sort of an explanation of them by remarking on the fact that the public lands are opened by survey, railroads blocked out, and mail routes planned, without any reference to the distance from settlements, and that consequently the military are nearly all the time being called on to give protection to men and projects. If the commanders were consulted in the first place, he thinks there might be harmony in the business, and therefore less liability to war would follow. This is very well as far as it goes, but it does not account for troubles arising from faithless agents and marauding traders, nor for the revengeful spirit in which Indians are always treated.

What of the Poor?

The question is asked by thoughtful persons, what is to become of the poor this winter? Every necessary of life is as high as it will can be; work is by no means abundant; rents are fearfully advanced; coal is twelve dollars a ton already; and the general prospect is that the winter will be a long and severe one. Will the rich permit the poor to suffer during this weary, dreary term? The greatest sufferers will be those who will strive hardest to conceal their sufferings. They are the very ones to be reached first. They have sensibilities whose wounds are far deeper than those which hurt the senses only. But none should be slack with their charities who are themselves blessed. We should not wait for the passing of the paper, but go out ourselves straightway and look up those who are in want and likely to be overtaken with suffering.

Sharp Criticism.

The Chicago Advance, having described the elegant modern church "where the preacher seeks comfort for the souls of his parishioners in the horrible wickedness of the wandering Jews, who clamored for the addition of roast quail to their slender bill of fare, which furnishes an excellent matrimonial exchange for the young men and maidens of 'our set,' and where the deep cravings of man's immortal nature are appeased by the dreamy mesmerism of stained glass and a three thousand dollar quartette," comes to this general conclusion: "As a club-house it is a success, but as the counterfeit of that divine love that seeks out the lowly and depraved, it excites in the neglected widow, living next door, bitter feelings for which she repents, and in the passing newboy irreverent language for which he does not repent."

Letting the Air in.

The publication of the debates in the Free Religious Convention, held in this city last Spring, revives many thoughts in the mind of the attentive reader respecting the methods by which progress and reform is usually secured. The first condition of improvement in any established organization, is to bring such influences to bear as will promise to let the air in upon its interior arrangement. Wendell Phillips illustrated the slow but sure progress of the spirit of reform by the work of Mr. Garrison. The Church derided him at first, when he championed the cause of anti-slavery, and for a long, long time it was not considered respectable to be suspected of sympathizing with his purpose. Then the weight of that prejudice was gradually lifted, until at last, in Mr. Phillips's language respecting Mr. Garrison himself, "the church hurried up and almost crowded him out of sight, crying out: 'Did n't I always tell you so? Did n't you find it on my records, laid down in this principle and that, that anti-slavery is religion and slavery is sin?'" So it will be with the sure advance of Spiritualism. Those who at the outset were most lavish with their epithets and denunciations, will finally claim to have been believers and workers from the start. Let it be so. None of us need relax our efforts because it is likely to be so. Our reward shall lie in the satisfaction of having been found faithful to our trust, not in merely being known and praised of men.

"A Live Book."

Wm. H. Burleigh, well known in the literary world, in a recent letter to the Chicago Evening Post pays a just and deserved compliment to a work recently issued by us, which has made its mark and is still sought for by the reading public. Mr. Burleigh says:

"I have just been reading a book, issued by a Boston House, concerning which I have somewhat to say, though in doing so I am aware that I rush upon the thick bosom" wherever you guard your columns from all gratuitous advertising. It is a book of poetry, too, which renders my contemplation of it all the more flagrant. But I justify my intent by the sharp individuality of the book. Its title is "Three Voices." The author is Mr. Warren Sumner Barlow, hitherto somewhat known to the musical world as the composer of a piece written on Broadway, but, I believe, never suspected of all the more flagrant. Taking in his hands a printed volume of nearly two hundred pages is the medium through which he invites us to hear "The Voice of Superstition," "The Voice of Nature" and "The Voice of a Rebel." Whether these poems should be called polemical, theological or philosophical, I can scarcely tell, for they are a little of all these, and historical and biographical, also. 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Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of...

Mrs. J. H. Conant, while in an abnormal condition the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life...

The Banner of Light Free Circles. These Circles are held at No. 125 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday...

Invocation. Coming to thee, Oh Israel's God, Oh Infinite Jehovah, we would adore our vows, and in Nature's pure overflowing fountain would wash ourselves and be clean...

Questions and Answers. CONTROLLING SPIRIT.—We are ready to answer as best we may your propositions, Mr. Chairman. QUES.—Why do not spirits of ancient times...

Isaiah Williams. You have heard that Jesus said, "If thine enemy hunger, feed him. If he is naked, clothe him." I understand you to be follower of his divine precepts...

Mary C. Stevens. It was night when I went away, and my mother said the day would never dawn again for her. My father and brother had been killed in battle...

Nat Hayes. My friends will tell you that my body sleeps five miles from Mead's Station. I asked where I am they will point to that place, in thought, as all events...

William Christie. At your service, sir, William Christie. [All I can say is, I am happy to come. It broke my neck—the neck next to my head. Do not know whether the neck itself was twisted out of joint...

Lizetta Peak. I wish to communicate with my parents and with my brothers and sisters. I have only been here a few weeks. I know not very much about this manner of return. I heard much about it before I died...

William Berry. Halloo, Billy! Anniversary of my birth, you know. CHAIRMAN.—[Explanatory.]—This spirit I recognize as William Berry, formerly the publisher of the Banner of Light...

Alice Washburne. [The spirit hesitated some time, and the Chairman asked if she could not speak.] Yes, I can; but my sensations are so strange. It is like some old familiar scene. I did not expect to feel so much as I used to on coming here...

spirit wings its way to brighter scenes, then their recording angels will minister unto the needs of every soul. Father, we thank thee for flowers, for their beauty, for the lessons which they teach us. We thank thee for the fruits and grains that we find on earth...

QUESTIONS AND ANSWERS. QUES.—What distinction do you find between animal magnetism, spiritual magnetism and electricity, as bearing on the physical body? Which of the forces predominates here, and which in the spirit-world?

Q.—Will the Intelligence please explain the following paragraph: "STRANGE HALLUCINATION.—A strange and surprising incident occurred last week in the country, some miles north of Corinth..."

Q.—The writer of the article seems to believe that this phenomenon is but a hallucination, a something unreal, a vagary of the brain. You Spiritualists know better—you whose minds have been enlightened with regard to the science of life here and hereafter...

Q.—They certainly can; but if the propensity to do wrong exists in the subject used, that propensity will be very likely to attract to itself a similar evil. Therefore the battery would be complete and the undeveloped spirit would gain perfect control.

Q.—Would not the good influence have power to counteract the bad? A.—Not always. No good influence can break any law nor infringe upon any law. Q.—What is the cause of insanity?

Q.—How can a single individual arrive at a perfect rule of right, so far as he is concerned? A.—In this life the absolutely perfect, even so far as the individual is concerned, may never be attained. Q.—Then by what authority do we decide that certain conduct on the part of others is right or wrong?

Q.—By the authority of ignorance simply. A.—Then, when we act as criminals, murder, for instance, the authority by which we condemn that is ignorance, is it? A.—Yes, precisely that, nothing less. Q.—Am I to understand that by the dissemination of intelligence, by a high degree of intellectual culture, we are to reach the conclusion that there is no act to be condemned as wrong?

Q.—In a certain sense you will arrive at that conclusion. We have no right to condemn any act as being absolutely wrong, unless we understand all the motives which led to the act, all the powers which lie behind it, all the forces that brought it into its present existence. If we can understand all that, then we have a right to condemn the person. But if we cannot, we have no right to do it. We have each one a God within ourselves, who will not fail to judge concerning our every act...

Q.—Then by what authority does government protect society by penal enactments to punish crime? A.—By the authority of ignorance. That which applies to individuals, applies also perfectly well to governments...

better state. Well, I take it, the purgatory is the place we are in when we find we can come back, and we are in purgatory till we can come back, you see, and when we are fairly out, by having our desire gratified, then it is we are out of purgatory. [That is your definition.] Yes, sir, that is it, and I have seen plenty here who have the same purgatory, has any better way to define it, I'd like to have him do it.

Well, sir, the war is over, and the army is disbanded, and there is a kind of a peace, they say. But it's a very poor kind, after all. After taking thousands of men on both sides, of honest, decent, innocent men, that like the right better than the wrong, and subjecting them to all the incon- veniences and miseries of war, making them the most miserable servants in the world...

William Christie. At your service, sir, William Christie. [All I can say is, I am happy to come. It broke my neck—the neck next to my head. Do not know whether the neck itself was twisted out of joint, but it amounted to that. But there's no break-neck process to go through here, so I suppose I've nothing of the kind to fear...

Lizetta Peak. I wish to communicate with my parents and with my brothers and sisters. I have only been here a few weeks. I know not very much about this manner of return. I heard much about it before I died, but I knew very little, and there have been times when I have been possessed of such a strong desire to return to my mother that my present life has been made unhappy...

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William Berry. Halloo, Billy! Anniversary of my birth, you know. CHAIRMAN.—[Explanatory.]—This spirit I recognize as William Berry, formerly the publisher of the Banner of Light. The expression "Halloo, Billy," was the familiar way in which he was wont to salute me before he passed on...

Alice Washburne. [The spirit hesitated some time, and the Chairman asked if she could not speak.] Yes, I can; but my sensations are so strange. It is like some old familiar scene. I did not expect to feel so much as I used to on coming here, and so I am almost unfit to speak. I was told I should meet no one whom I should recognize, but it is not so. I recognize my teacher, but I am changed so he does not know me. [Give your name.] Alice Washburne.

Dennis Curran. How do you do, sir? [How do you do? I am happy to meet you.] I am happy to come. I am Dennis Curran. Fortunately, I took my discharge from the 26th Massachusetts. While I was waiting for that pretty little lady to go out, and come in myself, I was thinking I did not know at all how I should make this machine go. But you have to forget everything but just yourself, and go right on straight about your business. That's all the way, I suppose, as I was told by the priest in an address upon the condition that some have. Go right along about your business, and take no thought about the outside. Just think about yourself.

Married. In Washington, D. C., on Tuesday evening, Nov. 17th, 1868, the following nuptials were celebrated: William Emmette Coleman, of Richmond, Va., and Miss Susan Adams Sanders, of Washington, D. C.

Obituary. Sweetly and calmly passed on, in great peace and trust in God, from Leavenworth, Kansas—to dwell in the beautiful land of the good—Mrs. Lucy Preston Dunlap, wife of Mr. Horace Dunlap, aged 64 years and 6 months. She has lived a long life of usefulness on earth. She was a kind and true wife, a tender and loving mother, a true friend, a kind neighbor—ever loving, generous and good. She has left behind her a large family of children, and a host of friends who will miss her presence and her kind words. Her remains were interred in the cemetery of Leavenworth, Kansas, on Monday, Nov. 22nd, 1868.



