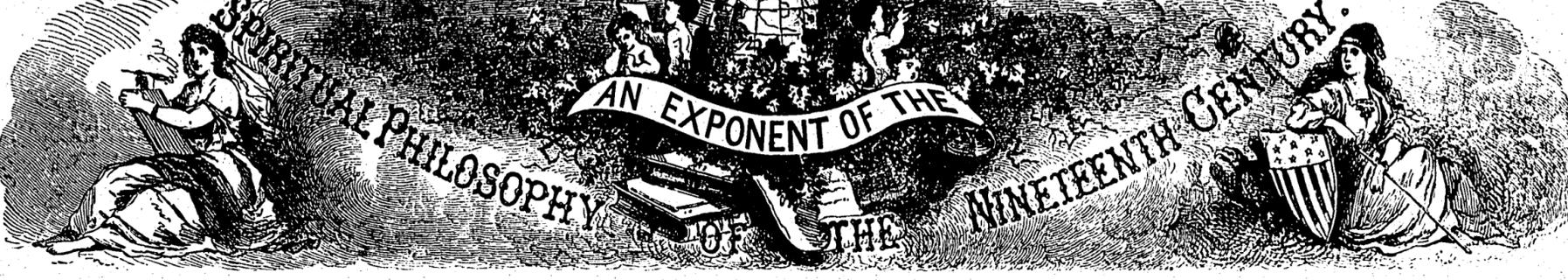


# BANNER OF LIGHT.



VOL. XXVI. (WM. WHITE & CO.,) BOSTON, SATURDAY, NOVEMBER 27, 1869. (\$3.00 PER ANNUM.) NO. 11. In Advance.

## The Lecture Room.

### Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN, In Music Hall, Boston, Sunday, Oct. 31st, 1869. Reported expressly for the Banner of Light.

#### THE DUAL UNITY OF SOUL AND SPIRITUAL PARENTAGE.

Those who have been present on the three preceding Sunday afternoons, will remember that we have attempted to prove the existence of spirit as coeval with matter through all eternity; that the exact individuality of each human being possessing extraordinary powers of mind, or rare gifts called geniuses, has been worked up in pre-existing forms to a complete harmony than that of the masses; and that all great minds of the world must have been embodied in some perfect form wherein they expressed the germ of consecutive thought, which culminated in their lofty attainments. Else we cannot understand why the gifts of human life are so unequally divided, and shall be unable to reconcile them with that spirit of justice which rules the world.

It is generally conceded in the world of science that there are two principles—not opposite to one another, but especially distinct—pervading every form of animate and inanimate life; that the atom contains no less the germ of one form of being than it does of the other; and that the combination of two or more principles in matter constitute the development of the function called motion: it is evident that these two forces are co-existent, and must be contained within the smallest portion of matter, as in the largest sun. These opposite forms, not opposite in power, but really opposite expressions of the same principle, must of necessity outwork themselves in every form of life. By some men of science they are termed electricity and magnetism; by your own Doctor Franklin they were called the positive and negative electricities; and by various men of science they have been termed the opposing forces of the great power, Nature.

However atheistical or materialistic the mind may be, there is no scholar or student of science who does not admit the necessity of the existence of these two forces. Now if the atom contains within itself two powers that by any method of combination or motion may produce a third power, that is creation, and the beginning of all the grades of life manifested in the universe. If those principles are primal, then there is no necessity for traversing the universe to find a First Cause, or to endeavor to ascertain the precise power which should give rise to differing forms, when you know that there is one power; one combination pervading the whole. And if this be true in matter—as is evidenced by the gradual process through which the aspiring forms of Nature rise, from lower to higher, along the chain of being till they reach the goal of perfection—it must be true of every atom, of every world, and of those infinitesimal globules of matter which fill the interstellar spaces of the universe; the same principle must interpenetrate all forms of being, producing life of every kind, and introducing new forms, as the result of gradual growth. Now, by this power within the universe, cosmic as it seemed to Plato, every mystery is unraveled; we find the key to every secret which Nature holds; and you and I, with careful and inquiring minds, may, through the investigations of science, distinguish these principles, and learn of the process of growth in all the phases of Being.

Growth is one thing—Being another. Growth is conditioned in darkness; all germination is silent, secret, unconscious; the meeting of these twofold powers in the small globule constitutes the germination of life—whether in plant, tree, fish, reptile, beast or man—and occurs in darkness, but is not withheld from the keen, penetrating eye of the mind.

Being is existence, perfection, fruition, that state when completion has taken the place of growth, light of darkness, the absolute of the relative. The merging of these forces must, therefore, take place within the soil, in which the germ of the plant may be deposited; hence the earth, rugged and rude, with its dark depositories, wherein lie concealed from the too glaring eye of day these silent powers, must hold them in its warm bosom until they are awakened by the breath of being. Hence the slimy pool, seemingly but the source of damp and miasmatic vapors, is the downy bed from which the lotus with its tongue of eloquence springs into bloom. Hence the dark bed of ocean, concealing from the light the atoms, the smallest germs of organic life, was the resting place from whence the first orders of being sprang. Hence the earth's surface, covered with a bed of forest leaves, becomes, in turn, the resting place for the acorn and the winged seed of the pine, and from thence they rise, tall and beautiful, into actual being; but they must rest there until this opposing force awakens them. It has often been a subject of wonder, how, when a pine forest is destroyed, an oak forest springs up in its place, and vice versa. The winged seed of the pine cannot find immediately its opposite in the soil, but the acorn, having slept perhaps for ages, finds its opposite, and awakens to its mission.

So it is in the Darwinian theory, teaching that growth is but the expression of which being is the full fruition. For instance, the tree is growing until it attains that period when fruition can take place; during the first two or three years the farmer does not expect fruit from the young apple tree, but waits in patience till it passes the period of growth—then it possesses being. You can clearly understand how this can apply to every form of matter, and that there must be a gradual change of form before it attains to being; in other words, until the two principles which contain its life can reproduce themselves in its own likeness. And here you have an expression of the perfect

order of creation in the various stages of being; how heat and cold are both necessary to growth in any form. Crystallization cannot take place without intense heat or cold; no form of life can exist without the presence of these two forces. Heat is diffusive, but cold also may be so; and there is a point where they interblend—intense heat producing the effect of intense cold, the circle of life in traversing which even these opposites must meet, the day and night interblended in the twilight, and alternately holding sway over the earth.

Thus we perceive that these two opposite forces of Nature produce their effects upon every form of matter. If we were to say heat was spherical, and cold the point or an angle, we might be better understood; for the intense heat of the tropics is penetrated by the arrows of the north wind; both are tempered thereby, and we perceive the effect upon every form of life—even upon the mind. The races inhabiting the temperate zones, as Buckle affirms, not only possess the most physical vigor, but also the greatest mental power and strength. It being true in the world of matter—true respecting the rays of sunlight, the dew-drops, the winged seed of the pine, the grand forest tree—that this dual form is never perfected until being is completed in this married life of Nature, revealed in her fruition, spoken from the lips of wedded roses, and unveiled in the mysteries of that soul to which matter makes an approach; before you can understand the laws by which spirit can reproduce itself, you must travel to that height from whence the soul obtains its powers of being, where stands revealed the God-head. Plato conceived of these principles, discovered that they seemed to permeate all Nature, and that soul itself was like the Infinite in its divine relations; but the world has lost the perfection of his brilliant philosophy, and you stand abashed to-day before the centuries, unable to explain the first step in the course of being; but the poets have dreamed of this, and, in their highest flights of song, have presented the Divine Mind in his fullest glory, by picturing the ultimate of the human soul.

The object of every form of being is its perpetuation. In Nature it is the completion of the great circle of physical life, which culminates in man; and without this constant procreation, life would become extinct, and the earth a barren waste. The comprehension of this subject constitutes the first step in the progress of the world. Those nations who live close to Nature, and observe her laws, understand something of its workings. The Egyptians embodied it in their temples, tables and mathematical angles, all symbolizing the germs of procreative life; and, as we have said in a previous discourse, even the signs of the zodiac own their names and positions to the same fact. Guided by a knowledge of this growth, they understood every question relating to human life. The same beautiful process results in the perfection of the soul; after its period of growth comes fruition—the ultimate. The spirit which pervades your organism to-day, stretching out its arms to the source of being for strength and life; that mind which penetrates every mystery of material being, wreaths from the atmosphere the secret of its breath, and from organic life the law of its continuation; that mind which overleaps the far-off distance, climbs to the summit of mountain peaks, and by the eye of mathematics discovers the distant stars, can, with the magnetic needle of thought, steer toward the pole of its being, but that to-day is wrapped in the darkness of mystery. You have found the sublime laws controlling physical nature. The magnetic pole has revealed you one of the two forces in matter, and you by electricity have spanned the globe with a circle of living flame. You have unchained the elements, and made them the servants of your human needs; you have made of the undulating bed of the ocean a highway of glass, over which your floating palaces with wings of snow, or fiery breath, can bring you the products of every land; you have made the seething vapor, steam, a steed, who, with frame of iron and flaming nostrils, traverses the highway of the world, to bear your burdens; you have made of heat a tame and obedient servant; you have even borrowed the subtle magnetism which pervades the earth and your own being, and made it the winged angel of healing—bending above the couch of sickness and driving away the shadows of disease and death. But beyond this science has not gone. Into that secret temple of the spirit where the soul holds most supreme sway, it has not entered. Harvard remains silent here; while her Agassiz can tell you of the class to which a fish, reptile or bird belongs by the merest fragment of its remains, he cannot tell you of a human soul, or what is the subtle substance that pervades this being and gives it life. The scientific school of Paris have compromised the matter by endowing you with a sixth sense, called intuition, and this is as far as they have gone. But we must go further: The soul is the life of the universe—in the globule as in the whole—and if you have a sharp point with which to cleave it in twain, then science demands that you shall truthfully unfold the mystery.

You are twain—man and woman; and in every age, under every form of government, school of theology, religious worship or system of social ethics, the same conditions are requisite to human existence. Now if we said to you that though twain in body there is in reality but one soul, and that that soul is divided as are these opposite principles of heat and cold, light and darkness, magnetism and electricity, carbon and oxygen, for the express purpose of perpetuating existence, it will not surprise you, for we have already introduced you to a consideration of these subjects. It is true that the soul, fashioned like the Infinite Mind, is a perfect sphere, which can only be divided by matter, into which it is infused for the express purpose of revealing its true relations and perfecting the circle of its being.

Matter is always growing—mind always had an existence. Matter is fragmentary—spirit is complete. From the Infinite Being, these globules, or souls, like the coruscations of a perfect sun, are sent forth, and these opposing human forces take their germinal existence for the express purpose of outward consciousness, "and they are made a little lower than the angels"—that is, being divided, one taking the form of man and the other of woman, the forces of the spirit, or mind, make a lesser existence than that of a complete soul, or angel. Thus divided, they enter these human organisms, and as the winged seed flies over continent and sea to find a resting place and an opposite principle which shall give it life; as the mother bird expels the eaglet from the parent nest that it may learn to fly alone, but ever dives beneath, with outstretched wings, to catch it should it fall, until, grown strong, the young bird cleaves the mountain air to build its home amid those snowy heights—so the soul, pushed out from the Infinite, feels forever the sustaining hand, and seeking for its mate hears the voice of its beloved calling through the dim mists of outward life, until at last united they attain completeness, perpetuation. If the union of certain principles in material life is necessary for physical being, the laws which govern the spiritual are just as positive to insure perpetuity. Shelley, in his beautiful poem; "Egyptian Hallion," expresses this completeness of spiritual being, thus:

"Spirit in two frames, oh! wherefore two?  
One passion in twin hearts, which grows and grows,  
Till like two waters of expanding flows,  
Their spheres distinct, with it becomes the same,  
Touch, mingle, are transfused, ever still  
Burning, yet ever inconsumable;  
In one another's substance finding food,  
Like flames too pure and light and undimmed  
To nourish their bright lives with human prey,  
Which point to heaven and cannot pass away;  
One hope within, two wills, one will beneath,  
Two overshadowing minds, one life, one death,  
One heaven, one hell, one immortality."

And this each soul, whether borne on the wings of loftiest song or the inspiration of purest poetry, deems to be its highest state. It is true that, physically, you may be harmonious; it is true that you may wear the social honors of life, and wear them nobly, and apparently attain the perfect image of the divine; but it is also true that when it was asked of the Nazarene, to whom should the woman who had many husbands in this life, be married in the spirit-world, he said: "They neither marry, nor are given in marriage, but are as the angels"—to you, a vague and unsatisfactory reply, but perfectly true, for a spirit after a certain growth cannot belong to any other than that which is its counterpart; and this Jean Paul Richter, Goethe, Schiller, and all the German poets have foreshadowed in their writings, that somewhere there is a spirit so like yours that every fault is there made perfect, every perfection there finds its recognition, and that at some period in the remote, distant future, your souls will be one; and having attained that, your being will be complete—the period of growth, the problem of existence will be at an end, and then and there angels must have their birth; then, and at no lesser stage, could spirit by any possibility be created; in no intermediate state of being could mind reproduce itself; and until you attain that relation your being is not complete. All may hope for this, but it must be more nearly attained by some than others in the present condition of life, which is like the carboniferous period of the earth; you could not have existed when rank vegetation covered the ground, and gigantic monsters and hideous creeping forms crawled and walked over its surface; so in the world of spirit. If there be more intellectual monsters, any hideous forms of thought, or great evils introduced into social and political life, you may know that it is now but the period of growth—that by-and-by, in perhaps some happier and nobler state, the soul shall have passed the period of growth, and attained that of being; shall bask in the sunlight of perpetual life, growing brighter and brighter in each cycle of existence, till it is crowned with the grand fruition which is its destiny.

Better—as we have sometimes said—that those who feel themselves unloved and unmeted, shall continue while on earth in such a state, than to cloud the spirit by wearing the badge of disappointed hopes, in the unsatisfactory relations of an unnatural marriage. But if, perchance, there is recorded on the pages of history one instance of this perfect union, it is the harbinger of divine possibility to the human race. Our Saviors must have been born of such unions; and if it be true, as recorded of Jesus, that his birth, though secret and unknown, was heralded by the star of the morning as the dawn of Love on Earth, then his parents must have been counterparts in soul. Napoleon might have been the Saviour of France, and even Europe, but he relinquished a perfect marriage for the sake of paltry ambition; the results you know, for upon them hinged the destinies of France, perhaps of the world. Your own republic had a Saviour in the immortal Washington, who, without having been endowed with any special greatness, was the embodiment of perfect social worth, and only lacked the condition of parentage to cause him to know that a government should be a parent to all its subjects. When you shall have in any form of government on earth—monarchical or republican—a ruler that shall represent such an union—a perfect man—a perfect woman—the father and the mother of the true system of life, you will then have a government to which, as to a father and a mother, you can turn for protection, counsel and advice.

England, with her vast system of laws, which the giant intellects of centuries have produced and a past experience endorsed, has given you—what? A nation of paupers, and the very worst social status that it can be possible to give. Columbia, with all history, and the republics of Greece and Rome to guide her, with the example of the divine Lycurgus in memory, if not before her eyes, has stumbled and wandered from the way, her children weeping in despair because their sons have been sleeping on the fluid of contentment. She has failed because there has not been any single united will, combined with strength of

thought, to preside in her councils. May the day soon dawn, when the mother, as well as the father, may be able to take her part in the making of the laws, and speak in all matters pertaining to the good of her race; and, as the Catholics worship the Virgin Mary, as the Mother of Truth and Christianity, so you shall worship Nature as your mother, united with the other principle you call God, the Father, combining the two in all the relations of life, until from your hearths and homes shall go forth, not deformed, diseased children, but the robust, healthful, spiritually developed, divine offspring of perfected being. Then gladness shall fill the air, and the songs of little children resound in places that now are desolate; then prisons and churches shall give place to higher temples, adorned with art, and dedicated to wisdom; then life shall be represented by immortality, and death no longer overshadow your world as an angel of darkness; then the birth of the spirit into another and higher stage of growth, shall be hailed as gladly as you now hail its birth too often into misfortune and misery, here; then the garment of past ignorance shall be cast aside for the golden knowledge, wisdom, love and truth; then shall you find the earth a Garden of Eden, and the literal Adam and Eve shall abide here; then shall the golden era fully come, and all the children of God—your Father and Mother—gather beneath the trees of love, wisdom and purity, and partake of the fruit of knowledge and not be ashamed. As Shelley again says:

"The splendors of the firmament of time  
May be eclipsed, but are extinguished not;  
Like stars to their appointed height they climb,  
And death is a love which cannot part.  
The brightness is my veil. When lofty thought  
Lifts the young heart above its mortal lair,  
And love and life contend in it, for what  
Shall be its earthly doom, the dead live there,  
And move like winds of light on dark and stormy air."

#### E. S. WHEELER IN CHARLESTOWN.

On Sunday evening, Nov. 7th, E. S. Wheeler addressed a good audience at Union Hall, Charlestown, Mass. We give below some of the principal points of his discourse, from the notes of our reporter:

The lecturer announced as his subject, "The March of Science toward Spiritualism." The facts of Nature are the hieroglyphs of God engraved on the walls of the universe; the golden key which translates the inscriptions of a million ages. The more we know the less we believe. The smaller learning destroys faith; the larger education imbues the soul with devotion. From the past came that development of which the age in which we existed was a part. There was a time when humanity was controlled by terror and the force of authority—by the fear of what they could not understand. Far back into the bosom of a past that was old when history began, we must look for the development of that religious faith which is an instinct of man, whether his condition be high or low. Man is a religious animal; it is his religion that separates him from the brute creation. As the brute is separated from the vegetable, and that from the mineral kingdom, so humanity towers above the animal, and it is this faculty for worship which raises it there. It was only essential that we should consider the powers of our own minds, for among mankind there always would be those who rise above the masses as the mountain towers above the plain. While he (the speaker) would not positively affirm, with the old Hindoo philosophers, that in some previous existence these minds acquired their spiritual pre-eminence, yet the fact was patent upon the pages of history that such minds, who had been the saviors of the race, had existed in all ages, who could perceive at a glance that which others must toil a lifetime to comprehend. They had spoken in years gone by "as those having authority," and their utterances were received as the foretelling of that which was to come. They told that the sun rose not only to mark the limits of the day, but to shed God's love on all; and these souls, from the Olivets and Calvaries of their lives, let fall the fruits of truth upon the multitude below—the truth which came to them by inspiration. They belonged to that eternal priesthood which shall never be extinct—the order of Melchizedek, which is without beginning or ending.

And yet, in the past, this order of men came forth to the world and taught by authority, because mankind could not be moved by anything but a dogmatic style of instruction. Therefore they pointed men to the sun, as their God, and when they could not comprehend that, bade them behold their duty in a ruler or king, and led them to recognize in physical power the attributes of God; and the struggles for the mastery on the fields of war in the past were the natural outgrowth of this belief.

As the sun was the type of beneficence to the multitude, so to this inspired priesthood of the ages was the spirituality of Nature—and it was the God they worshipped. Among the Grecian temples, (said the speaker,) where were to be found altars to every known deity, was also reared one "to the unknown God." In process of time came science into the world, and by its teachings and the friction of life, there arose a system of individual thinking—a higher grade of reasoning was developed in human beings. Men learned to compare things, and to consider effects and causes; and then philosophy was deduced. Facts are the first things we observe, from earliest life; and it is only after a careful observation and experience that we are possessed of abstraction in the discharge of our functions, the use of our powers. The young child supposed it could catch with its hand objects far off as the range of its vision—experience in the fact that it could not, was the teacher which led to the first attempt to judge of distances. Just as far as our development in the senses extended beyond that of the child, was the possibility of our further development; just as far as the cultivated and reasoning mind of our day surpassed in faculty the common, unrefined mass of humanity, so should we be surpassed by men of the future years that are to be.

Looking far back into the realm of primitive intellect, we can trace the progress of science, and see the gradual development of that spiritual faculty, which was leading men everywhere to reject dogmatic teachings, and ask a reason for their

faith. A small mind is always able to perceive the unbelief of a greater mind, but never to comprehend its belief. So we to-day, are called infidels, not that we are all great minds, but because we have grasped at the ideas of which great minds have become possessed. The majority of sectarians, now that we no longer had faith in their God, their particular heaven, their located hell, could not understand our new belief; we were *atheists* *materialists* to them; they could not conceive that we worshipped a God as much beyond and above theirs, as eternity is longer than the tick of a clock; they could not comprehend it for lack of development; they could not understand that our hell of remorse—kindled in the spirit awakening on the further shore, to the fact of neglected advantages and a wasted life—was far more torturing than material flames; they could not understand that the spiritual dry-rot of illness was a curse, which, piercing the centre of the soul, carried with it the penalty visited by eternal law upon the transgressor, whose way had been unlovely to them; they could not understand that we were all great minds, but because we have grasped at the ideas of which great minds have become possessed. 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Free Thought.

THE RIGHTS OF THE MEN.

A supplement to the Boston Traveller was sent me a week or two since, which contained an article under the above heading, that commenced with the following idea, that "there were two sides to the woman question"—to which I readily assented—placing her on the one side and the man on the other; I concluding at the same time that the writer had presented himself, as in duty bound by the law of courtesy and civilization, to become her champion; but, reader, please judge for yourself what must have been my surprise when I came to the sum total of his remarks, from which give I you some quotations.

The writer goes on to state that "in the primitive era of semi-barbarism, there grew out of its surroundings and circumstances a chance being called a composite unit, which was head and manager of the woman." Well, there let him stay, for, thank heaven, this enlightened age could make no possible use whatever of such an incubus; so he is dead, as a decayed duck, for these regions.

But, brother, notwithstanding there exist some differences of opinion between the sexes, still we are a brother and sisterhood, and are bound together by love, the God-given element of our nature, and naught but this same love can satisfy its demands; nor can these claims be bent asunder while the earth revolves and human nature endures; neither can shadows or any middle ground be accepted as its substitute; nor should either creed, Protestant or Catholic, representing the so-called religion, interrupt it, when well founded, for we are not commanded to "live together in peace and unity." It has been wisely said that time works very slowly upon the mind, from the cradle to the grave; even though it lives through its appointed years of three score and ten, still its slightest change is hardly perceptible. And yet we may believe that God's mills grind surely, but if slowly they will in time right all our wrongs.

Brother, I do not object in the least to your phraseology of head and husband, when applied to the ship's use, for though figurative language it be, still it is appropriate for the vessel which is made of wood and timber, and nailed together expressly for management; but when it makes your wife up out of such materials for you to worship, and so totally incapable of self-government, then I am indignant, for surely she has a God-given head of her own, and one fit for using, as has been proved, much to your discomfort. But, brother, did you love blindly, as seven-eighths of the people have and are still doing, and with the feeling that your chosen one was absolutely necessary to your happiness here and your salvation hereafter? and in course of time, did daylight dawn, and the ministering angel descended upon you like a dove, to point out your mistakes and tell you of the realities of life and their meaning? If so, then neither sorrow nor disappointment is a cruel fate, for you have met with the right discipline. Hence let no one rail at destiny, for it framed man's mind and marked out his course before he was born; and does he not reap what he has sown? and shall not his works follow him?

But in no wise, brother, can I look upon the enactments of the law as you do, in connection with the woman; they simply state that she, possessing money, either by labor or inheritance, it matters not which, should have and hold it as her own; and for this reason, that during the period of her natural existence she may never have another opportunity to accumulate money; for she has given her time to you as a gratuity, while hitherto she was as free and unencumbered as a bird of passage. She is now in full possession of her youth, vigor, strength and beauty, and just commencing to be useful to herself and parents, but nevertheless she listens to your charming logic and promises for the future, so becomes infatuated; the die is cast; she decides to labor in your matrimonial vineyard. I am asked if she is not remunerated for her services, in giving birth to your children, rearing them, attending to the duties of housekeeping, and for the performance of many other labors, too numerous to mention here. Why, yes, I hesitatingly reply; she has her food, raiment and home furnished her, but not a shilling at command, were she dying, to leave to her child. At her decease another wife and a number of children are quickly installed in the departed's place, much to the detriment of the former heirs. Hence I see the wisdom of the law in making assurance doubly sure; for though a man, by over trading and speculating, becomes a bankrupt, so much more is the need that his wife hold her property in her own right. Moreover, the law gives us to understand that a man has no right to be idle, and leaning back on his wife's great-grandfather's property for the support of himself and family, but rather that he should live in the exercise of his own faculties, if any he has, as by agreement in the marriage contract, while the woman lives within the four walls of home by day and night, and, too, without expectation of big dividends coming to her every quarter.

But you further state "that you are bound to support the woman." Here you have assumed a false position. I will ask if she is not self-sustaining in your home?—where you furnish the comforts for servants or housekeeper, and give them generous hire besides. Are not your wife's services, in rendering you happy at all times, more incalculably valuable to you? But if you feel so shockingly aggrieved and distressed at the expenses of a home—a place which is yours by necessity—why not cease multiplying its inmates, which you have been so instrumental in producing, whether for weal or woe, and without their consent? This course would soon lessen your expenditures at home—for the cost of children, at the present day, is perfectly astounding. But why this insatiable and inordinate love of gain, which undermines the health and all domestic comfort?—for the man thinks every dollar he adds to his capital is so much added to his well being. Better were it for him to curb this sensual appetite by self-control, ere every propensity of his nature runs into self; for wealth is not riches, though men work, fight, steal and die for it. Why should not woman put forth her energies in pursuit of it? It is the heart that maketh rich, so that one is rich or poor according to what he has, and he that carries about him nothing but gold, will sometime pine and grieve for something of a more enriching quality.

As you go on, brother, you state that "a wife may live in a husband's house to which she refuses him access." Such, you may be assured, is not the case, so long as his conduct is irreproachable. But her course is a truly justifiable one if he has the habit of visiting club houses, or dens of vice, and after midnight straggles home, as did the man in New York City, probably, of whom you speak, and who demanded admittance to his wife's apartments, there to carry infection and consequent death. Most equitable judge for thus sustaining the woman in this her hour of peril,

for neither the law of heaven or earth gives license to a man to sin with impunity; nor will he be held guiltless at God's tribunal any more than a woman who does evil. For whatever is immoral and self-debasing in one sex, is equally so in the other; and surely, man, who is so exalted in his own estimation—having dominion over earth and sea and all the inhabitants thereof, and wearing so conspicuously his badge of superiority—should be truly exemplary and free from sins of omission and commission.

Says an able writer: "Every act we perform is seed which we cast into the field of time; and every blessing we enjoy, and every ill we suffer, is the harvest which the world turns up from the seed we have sown." What undeniable truth is here laid down to the believers, of which I am one, in the doctrine that retributive justice inflicts punishment sooner or later on the individual who is on earth, as well as on those who have gone to the other world.

But, brother, let me ask what can be the cause of your present dissatisfaction in the matrimonial "partnership"? Does not the composite unity work well together, and confer upon you the desired kingship? Do not your wife worship you in blind belief that all you do is right? Or does she laugh at you in secret, as heart and head preponderates in character? Does she tell you in deeds that the parable of the ten talents was meant for woman as well as for man, and that whatsoever God has fitted her to do, he demands back with usury?

You affirm that "the law will not allow you to sell a house or an inch of land unless your wife's signature is affixed to the deed," and, moreover, that "she do not contribute a penny to the household expenses." Very well, she did not agree to, for you stipulated another course of hard labor for her which shut her off from all speculations, however much she may have desired to enter into them.

In the foregoing remark, brother, I think I have attacked some of your weak points, and have placed you in the balance where you exclaim, as did the king of old, "mene, mene, tekel upharsin," which being interpreted, as we all know, means tried in the balance and found wanting. But nevertheless, we will hope in your usefulness, your sympathies, and your activities in the good reformatory movements of to-day—liberty and allegiance to its cause.

A word to the wise is said to be sufficient. Then to you, my sister, I must say, that you ought to consider yourself the founder of the next generation, in the education of your daughters; and if you lament that no wise mother educated you for any other place than that of a speculator in the matrimonial market, see that you correct this lamentable position with your daughters. Devote the same time and money to sow the seeds of goodness and greatness into your little immortal's plastic mind. Some parents do this for outward adornment. But such a course ends in vanity, vexation and destruction to the whole organization. Have a higher ambition than to prepare your offspring to become a puppet-show for street exhibition. The sight is hideous. Instill into the youthful mind of your daughter the necessity of becoming self-reliant, and of learning the art of self-maintenance and self-government. Influence her subtly early in life on this subject, and I will insure her success, happiness and character, notwithstanding the base and false charges which are now heaped upon woman's innocent head.

Sisters, we will submit to no discouragements whatever in the glorious cause in which we have enlisted; and though we never were a fighting sex, by hand or musket, we will yet do some execution with a war of words, which is by far the best weapon for our use. E. B. H.

Written for the Banner of Light.

THE WORKINGMAN'S DREAM OF THE FOUNTAIN.

BY E. L. PLACE.

This is the dream I had, one day, Working, working, working away; The worker, though no flannel job, Among his tools not found the pen; He has the dreams, like greater men, Even though fame nor critics know it. And so I dared, one day, to dream, Working, working, working away; Dreamt that I stood where fountain spray Pictured the rainbow's prophet gleam Amidst the park, where flower and blade Gave the rare scene its glory-shade. I heard a voice—a wild, sad sound! It came not from the throng around. I cast about a startled gaze— I centred on the drooping haze, As now the weeping fountain broke Faith into speech: "Twas thus I spoke: "Water! water! Oh, give water! Water, oh, give to Neptune's daughter! Free yourself, my friend, from these moths! 'Mid powers of life, not death pursue me! Water around, above, beneath me! With pain doth gnaw, in horror seethe me! Neptune's daughter, Neptune's daughter, Perishes, athirst, in water! My genius planned these pleasant shades, My hand redeemed these everglades; These images of bronze and stone Are my creation, mine alone. While these ye praise with glistening eyes, In want and woe their maker dies!"

This was the Fountain's wailing dirge, As stood I on the grassy verge, Listening, wondering, starting, gazing, To hear the dimpling eyes answering, Lo! as I looked—"t is strange to say— A change came over Jot and spray; No longer water, but a rain Of tinted brown or golden grain Clouded the sun, as if the drops Of sparkling water straight were made Children of Plenty's ripened blade, To pour around the harvest crops; Or, o'er the scene of beauty born, Enraptured Ceres poured her horn, Daughter of Neptune's volvo was still, But there arose, as wild and thrill, From out the cloudy spray of grain, This woful plaint of want and pain:

"I'm Plenty's child, yet am not fed! I'm Plenty's child, yet die for bread! Food to the right and food to the left, I sink, I die—'t is food for rot: A shower of bread o'er hill and lea, And not a crumb, one crumb, for me! Without my strength and sweat and toil, Lean were your bones, and lean the soil; My faithful hand, through century years, Hath brought the harvest of full ears; This wondrous rain, this golden rain, M. skill hath made your wealth and gain; Of all the store, my only share, My only part, is blank despair! Plenty around—above—below— Brother! I die of hunger's woe!"

And this the dream I had, one day: What does it mean? Oh, wise men, say!

Aristotle, on being reproved for giving aims to a bad man, made the following noble reply: "I did not give it to the man, I gave it to humanity."

Original Essays.

PAYMENT OF THE PUBLIC DEBT.

EDITORS BANNER OF LIGHT—I have recently had placed in my hands a new proposition for the early payment of the public debt, and I should be inclined to look upon it favorably if I could believe that the payment at present was either necessary or desirable, upon any terms which our present condition would render possible.

I know that almost all writers and speakers dwell upon the importance of an early provision for payment, and the dominant political party, to which I have belonged from the first, finds in this idea an excuse for enormous taxation, and the imposition of duties upon foreign imports so large that many of our wealthy people who can afford to make the trip bring from abroad purchases of clothing, and other merchandise, to such an amount that the difference in prices paid and those at home where we purchase will in good part pay their expenses.

This sort of genteel smuggling is on the increase, and with the present high duties and enormous taxation on domestic products continued, we shall soon see, if we do not already, that the rich are growing richer and the poor poorer.

Let the laboring men and women of this country remember that, whatever such men as Horace Greeley and Henry C. Carey may say about it, excessive duties and high taxation, to enable us to pay the debt, are not what we need. Let us be wise in season.

You will ask, What shall we do then? I reply, that a young, enterprising, growing nation should, like smaller communities, corporations and individuals, first see that no false steps are taken which will weaken the confidence of the lender in our good faith and capacity.

No individual or corporation, certainly would ever expect to purchase labor and its products at fair prices, in exchange for irredeemable, inconvertible, non-interest paying notes, measured by no standard and subject to no limit in their issue. The man who should offer such paper in the market would be called a fool; and supposing he had the power to compel his then creditors to take such paper, and should exercise it, he would get another name still less complimentary.

No one who knows anything of business, or has any claims to the possession of ordinary good sense, will deny the truth of what I have said; nor can it be denied that they who managed our financial affairs at Washington, during the war, were guilty of just such folly, not to say wickedness.

In spite of the protestations of honest, clear-headed men, the legal tender act was passed, and the standard, which had value of itself, known all over the world, was abandoned, and paper issued which had not even the representative character which belongs to a commercial note, but which must depend for its payment or final convertibility into something of real value, upon the faith of the Government, which, by the passage of this act, had authorized repudiation. We are now, as we have been for years, reaping the bitter fruits of this repudiation policy, in the high prices we have paid for means to prosecute the war, and the consequent enormous amount of our debt, which is at least fifty per cent. larger than it would have been with anything like a decent financial policy.

Any one can see, who chooses to look at the question, that compound interest notes extending three or four years from the date of each monthly issue, would have paid for all the labor and supplies we needed, like so much money, and then become investments, without the aid of Jay Cooke and his minions, and without cost or loss in the hands of those who received them, or others better able to hold them for maturity, payment of interest and conversion of the principal into larger notes on longer time.

The issue of such paper was advised by more than one or two persons, at an early date; and at the instance of Hon. Amasa Walker, while he was a member of Congress, a limited amount was put forth, payable, however, like the 7-30s, in currency, but afterward converted into gold bonds, so as to increase, as much as possible, our gold interest debt, the payment of which we now have to provide for by the sale of our commodities at specie, and not at currency prices. This is one of the contrivances by which Congress has been made to add unduly to the burdens laid upon labor, as if, forsooth, they are not already sufficient.

But we have the debt, and more than two thousand millions of dollars of this is in bonds bearing gold interest, which, I believe, must be paid in full by the specie standard, when due.

The legal tenders are no more due in gold than any private currency debt, and the effort of the Secretary of the Treasury or any other persons to raise these by official, or legislative action, to the gold standard, should be frowned down, not only because it is a gross wrong to labor generally—which must suffer—but because by our false action in their issue we have made them our monetary standard, and measured, for years past, all our contracts by them.

Just so far and so fast as the value of these notes is increased, so far will the amount due from those who owe some thousands of millions of dollars be increased, they having to pay the same number of dollars as before, though they cost one-third more than was promised.

The change which has already taken place in a comparatively short time, has shown what will happen if the pressure is continued. Neither real estate or merchandise will sell, and enable the debtor to pay, because he to whom money is due will hold it for a further decline in prices.

Hence, the multitude of borrowers, and enormous rates for loans, which are more and more difficult to effect, even at the high rates offered.

For this state of things our business men have to thank the individual who has undertaken to pay off the public debt early, and resume specie payments by the first of January, 1870. We shall see what we shall see.

In conclusion, I propose in regard to the debt, that the legal tenders shall be placed on compound interest, at their value in specie—as they should have been originally—and then funded from time to time in larger bonds, payable at convenient future dates.

The \$20s and 10 40s should both be withdrawn, as they can be in reasonable times, with means raised by the sale or pledge of new consolidated bonds, at four per cent. per annum, payable in specie funds in London, quarterly.

These bonds should be like the English consols, not payable, and only to be had by purchase in the market, whenever the government, by economy or increasing revenue, should have a surplus.

The demand for such bonds in this country alone, on the part of trustees and other permanent investors, would soon reach one thousand millions, and our banks, if authorized—as they should be, under a free, general law—to issue notes by depositing consols, and paying out of the profit on the circulation of their notes the

same sum annually that they received on the consols, would take the balance.

We need now, at least, one thousand millions of notes, which would pay four per cent, and that would balance the interest on nearly one-half our debt. The other half could remain permanently, and the funded legal tenders we could pay readily. But we must first fund them, and return to the specie standard, and that can be done safely and promptly, if we will but be honest, and treat the currency debtors fairly. Otherwise we cannot. JUSTICE.

SPIRITUALISM AND THE DEVIL.

BY F. V. POWERS.

There is so much said nowadays about the devil and an "angry God," in connection with Spiritualism, that I cannot refrain from writing a word or two about it, with your permission. It must be manifest to a person of ordinary sagacity and a fair understanding of our cause, that the manner in which our enemies try to explain the phenomena of Spiritualism requires double the stretch of the imagination that it does the manner in which Spiritualists themselves account for them. With our enemies there must be some, or almost any other cause, for these wonderful modern phenomena, than that attributed to them by ourselves, namely, the action of immortal spirits. And they cannot more conveniently find a cause for these things, and one in which they are so much in sympathy, as the action of the devil.

Now we sincerely ask our brotherly opposers to reflect a little, and see if they have not been too long gandering the devil. Do not lay any more to the "devil's door" than he deserves. That "the devil" may sometimes be a little treacherous we will not deny. But for goodness sake do not abuse the poor, despised wretch by loading his shoulders with all the supposed evil there is in the world. We are one of those that are willing to give this imaginary fellow a fair hearing, and his rights, if it is proved he has any. If Spiritualism is of the devil, or eternal wickedness and sin, it must be acknowledged he is pretty smart in some respects, if not in others. He has more sensible men and women as converts than all the rest of the universe together. And the older the world becomes, and the more wisdom and knowledge it possesses, the greater becomes the number of those converts. It was the "devil" that induced Columbus to discover America. It was the "devil" that influenced Fulton to make a steamboat, to cause Franklin to discover the power and uses of electricity, and to cause our forefathers to conceive, to plan, to suffer and die for human freedom. It is this same "devil" that is now instigating the great movements of popular education throughout the entire world. The "devil" greatly assisted Martin Luther to stir up Catholic bigotry, and to issue a new order of things. The "devil" was a boon companion of George Fox and William Penn. The devil has ever been closely associated with all the great reformatory and philanthropic movements of all ages of the world. If he has been seemingly deceitful and treacherous, it is because he has not been understood. So, when Spiritualism came up, this dishonored and despised "devil" had to take a "double dose" of slander, hatred and malignity. All the valuable mechanic arts which have been under his supervision in the past, and some of the attainments of mental science, must now be dropped by a necessity, and Spiritualism be obliged to run the gauntlet of this imaginary, religious "devil."

Everything in the past has been stigmatized as "devilish," that has in any way been valuable to the human race. And it seems to us that it is now high time for men and women of enlightenment and common sense to drop, once and for ever, this "devilish" question, and take up something of more consequence. If this devil is what it is said he is, all evil and no good, why in the name of all virtue do people have so much to say about him and to do with him? A tree is known by its fruits, so a man by the company he keeps and the talk he makes. When we hear people continually talking about somebody stealing or somebody lying or slandering, it looks a little suspicious, and we had better be on our guard when associating with such people, for it may be they know something about such things themselves. It is somewhat so as regards this matter with the devil. It looks a little suspicious to hear people lay everything to his lordship, the devil. It looks to us that what they conceive to be evil and hurtful to mankind, they know all about, and have considerable to do with.

The same obtains in regard to an "angry God." For our part we have no trouble with God, for well we know he is inconceivably great and good, and has arranged all things well for his children. So when we hear people continually prating about the "devil" and an "angry God," we feel to say, "Let your 'evil' devil alone, and he will let you alone. What you regard as such a tremendous evil, why, dismiss it from your own beings, and you will not be so likely to see so much of it in your neighbors."

A Singular State of the Atmosphere.

A correspondent of the New York Tribune, writing from Lima, Peru, says:

"In my last letter I mentioned the extraordinary phenomenon, near Lucumbia, which causes the death of all animals that approach the fatal spot. I am now enabled to give you some particulars. An American gentleman, who passed over the locality, confirms the previous reports. On the Lucumbia road, about twenty-two leagues from Tacna, there exists a point that is termed a dry spot, but in fact is the bed of a former river, into which from time immemorial no water has been known to pass. During the late earthquake the shocks were strongest in the neighborhood of Lucumbia and the Arriros. A mule-driver reported that one of the mountains near the arroyo had been split open, and a small stream of fetid water was oozing out of the mountain into the arroyo. No attention was at first paid to the fact, nor to the mortality among the animals that visited the neighborhood. It was only when the people began to leave Tacna, and flee from the scourge of the yellow fever, which was devastating the cities of the valley of Lucumbia, that they became aware of the fatal effects upon their animals, at a distance as much as eight and ten miles from the arroyo. 'The stench,' says my informant, 'I can compare to nothing else than old bilge water, of the smell of which you become painfully conscious. Within twelve miles from its source, my horse dropped down under me, and in five minutes he was dead. He vomited three or four times a black substance, similar in consistency and appearance to black vomit. I was thus left to walk fifteen miles to the nearest house, two thirds of which I may call a mule's grave-yard, so thickly was the old road covered with them. The cause of this singular freak of nature is unknown; but it seems that the gases which have impregnated the atmosphere produce the vomit and death of the animals that inhale it. What these gases are composed of science alone can solve.' A Commission has been ordered by the Government to examine into this extraordinary matter, and report upon it."

To describe a quarrel among dolls what Christian name would you pronounce? Adolphus.

A corn extractor that has never been patented—the crow.

THE BABY'S DRAWER.

There's a little drawer in my chamber, Guarded with tender care, Where the dainty clothes are lying, That my darling shall never wear.

And there, while the hours are waning, Till the house is all at rest, I sit and fancy a baby, Close to my aching breast.

My darling's pretty, white garments! I wrought them, sitting apart, While his myrtle life was robbing Under my throbbing heart.

And often my happy dreaming Breaks in a little song, Like the murmur of birds at brooding, When the days are warm and long.

I finished the dainty wardrobe, And the drawer was almost full With robes of the finest muslin, And robes of the whitest wool.

I folded them all together, With a rose for every part, Smiling, and saying, "God bless them, Fit for my prince to wear."

Ah, the radiant summer morning, So full of a mother's joy! "Thank God, he is fair and perfect, My beautiful, now-born boy!"

Let him wear the pretty, white garments I wrought while sitting apart; Lay him, so sweet and so helpless, Here, close to my throbbing heart.

Many and many an evening I sit, and my baby I name, Saying, "What do the angels call him?" For he died without a name!

But while the hours are waning, And the house is all at rest, I sit and fancy a baby, Close to my aching breast.

Putnam's Magazine.

"The Science of a New Life."

EDITORS BANNER OF LIGHT—Some time since I saw an editorial notice in the Banner of a new book called "The Science of a New Life," by John Cowan, M. D. Since then I have obtained the above book, and am highly pleased with it. I make a few extracts from the above work, and would be glad if you would give your readers the benefit of them. The author says: "What God, in the might of his wisdom and the greatness of his love, has created, no man or woman need be ashamed to read, talk of, learn and know; for it cannot be that he has so ordered that knowledge, so essential to the well-being of mankind, can be destructive to moral purity." The author also says in his preface: "Since the creation of man, there has been no subject that so immediately concerns the life and happiness of the individual, the love and harmony of friends, and the stability and prosperity of States and kingdoms, as does that of reproduction of the best, most beautiful and original forms of humanity for this world and the next. To this end have I recorded in these pages, in a plain, essentially practical, and thoroughly systematic way, my thoughts as to how this great desideratum can be reached by all classes—high and low, rich and poor; beginning with the requirements necessary to a perfect union of the man and woman; the importance involved in the right use of the social faculties; the glorious and perfect manhood that comes of a chaste and continent life; the positive and immense influence of the mother in the health, character, capabilities and beauty of the new life, and the preparations necessary to this end. A child is born—a child that, if originated under the conditions herein involved, must embody perfection of body, brightness of intellect, and purity of soul. In proportion as these principles are observed, just in that proportion will this earth be freed from sin, and happiness unalloyed prevail; and in no other way that I know of, can it be done so promptly and effectually. If ever the reformation of the world is to be accomplished; if ever the millennium of purity, chastity and intense happiness reaches this earth, it can only do so through rightly directed pre-natal laws."

I can sincerely recommend the above book to your numerous readers. Very truly yours, ALEXANDER KING. Americus, Ga., Nov. 6th, 1869.

"Love and its Hidden History."

MESSRS. EDITORS—I have just perused a work published at the Banner of Light office, and advertised in your columns, entitled "Love and its hidden history; a book for man, woman, wives and husbands," by the Count de St. Leon. The gratification and benefit derived from its perusal prompted me to express my satisfaction and testify to the value of so worthy a book, whose object seems devoted to the repression of vice, to give light on a much misunderstood subject and unmask the growing charity of the present day. The author is especially severe on abortionists, the slayers of the innocents. His thoughts are skillfully and graphically portrayed, and his expressions are given in a lucid, concise manner which cannot fail to carry conviction of the facts unfolded to the mind of the reader and thinker, at the same time giving the subject treated of an intense interest; hence no doubt of the wide popularity of his book among Spiritualists, and especially is it commendable to all persons about entering the married state. It is certainly a treasure in the hands of everybody having an ounce of common sense. The second part, on clairvoyance and somnambulic vision, abounds in much to interest and instruct the reader on this somewhat abstruse subject. Very respectfully, "A SUBSCRIBER."

West Chester, Penn., Nov. 7, 1869.

Correspondence in Brief.

SHERIDAN, ILL., Nov. 8th, 1869—Robert Rowe says in a note: In my answer to Mr. Harper, in the Banner of Nov. 6th, there occurs a typographical error which mars the sense. The word less in the fourth line from the bottom should be left. It should read, "Gone, not a fraction of it left."

MILWAUKEE, WIS.—Mrs. A. B. Soverano says: Our Orthodox friends are trying to get up quite a stir in our little city, and Spiritualism has its share of attention. Elder Knapp is laboring hard to get up an "old-fashioned revival," but with poor success thus far.

WEST PENNSYLVANIA, WIS.—R. B. Yeaton writes: Last August the Methodists held their quarterly meeting here. They baptized one woman, which was the fruits of a year's labor. They employed the Spiritualists' choir, and, as a matter of course, they used the "Spiritual Harp," (both words and music), and you may well imagine the difference between the preaching and singing. The Spiritualists here continue their meetings regularly with good attendance, but a test medium is greatly needed.

IDAHO, COL. TER.—Chas. C. Bangs writes: There are several Spiritualists in this place, and there a desire is manifested to investigate the philosophy of spirit return, or the doctrine of pre-cognition. All that is wanted to set the ball in motion is a visit by some good test or physical medium. We have had some manifestations through a lady clairvoyant, which have convinced several of the fact of spirit return. People here are free and easy, and not at all creed bound, and a good work can be done. My house and table are free to any good medium that would like to visit Colorado—or this part of it. Mrs. Brown was here in the early part of the summer.

The New York Express thinks a good "lay delegate" is a "hen."

LONDON HUMAN NATURE. DIALLECTICAL SOCIETY AND SPIRITUALISM.

In the number of Human Nature for June, there was a statement as to the leading characteristics of this society. The majority of the members, consisting of men and women, were rightly opposed to Christianity, and to the existence of angels or devils, the subject of spiritual phenomena, therefore, taken up by them with reluctance, as being unworthy of their serious examination, a vigorous committee of some thirty members it was expected would soon expose scientifically the monstrous delusion so rife in society, that miracles were not only possible, but they were of frequent occurrence.

Dr. Cameron has the merit of bringing the subject before the Dialectical Society, and by his narrative of facts forcing attention to Spiritualism. An extract from the London weekly newspaper, called the Empress, has the merit of giving clearly and fully the evidence adduced to the committee by persons of well-known standing as to phenomena superior to that produced by the ordinary laws of Nature. Extracts from that paper have been occasionally given by a portion of the London and provincial press. The evanescent character of the newspaper press, a passing panorama of events, has suggested that the evidence given before the committee be collected and published in Human Nature, so that at leisure and in a convenient form, and for future reference, the testimony of the witnesses may be secured, who have frankly and honestly, and through a cross fire of strange questions, been able to show that spirits exist. This is the more needed, especially when the committee make their report, there may be as little correctness and system shown as there has been in the manner of handling the witnesses. So many thousands of volumes of religious theories have been published by church and dissent, that we shall avoid them as much as possible when put by members of committee, or given by witnesses. Facts are what is needed. Gather facts as flowers in the garden of the supernatural, and classify; then will be revealed the mystic pattern of beauty which, blending with earth's wonders, will, in the perfection of proof, show that MAN IS IMMORTAL.

The Committee of the Dialectical Society, engaged in the investigation of spiritual phenomena, met at 4 Fitzroy Square. There were about twenty members of the committee, a number of visitors, and those who had consented to give evidence as to the facts they had witnessed. Mr. Daniel D. Home, the celebrated medium, was invited to give his testimony. He said that he did not come prepared to give evidence; he thought that would be better done by those who had seen the phenomena, many of which had occurred when he was unconscious. But he would be very glad to answer any questions that might be put to him.

Dr. EDWARDS.—Can you state the conditions under which manifestations take place? Mr. HOME.—You never can tell. I have frequently sat with persons and no phenomena have occurred; but when not expecting it, when in another room, or even sleeping in the house, the manifestations took place. I am, I may say, extremely nervous, and suffer much from ill health. I am Scotch, and second-sight was early developed in me. I am not imaginative; I am skeptical, and doubt things that take place in my own presence. I try to forget all about these things, for the mind would become paralyzed if it were suffered to dwell on them. I therefore go to theatres and to concerts for change of subject.

THE CHAIRMAN.—Will you give us some information relative to external physical manifestations, such as the lifting of tables or persons? Do you go into a trance? Mr. HOME.—Certain things only occur when I am in a trance. But the trance is not necessary for all the phenomena; the only thing necessary is that the people about should be harmonious. The "harmonious" feeling is simply that which you get on going into a room and finding all the people present in the same frame of mind. At times I have been awakened at night by a presence in the room, and then the spirits would dictate what was being done elsewhere. I wrote it down, and found it always correct.

greens. Then a hand was seen to come. It was a very beautifully formed hand. There were pencils on the table. It lifted, not the one next it, but one on the far side, and wrote on a note paper. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress, and she withdrew from its touch, and the hand followed her. The Emperor said, "Do not be frightened, kiss it!" and she then kissed it. It was disappearing. I said I would like to kiss it. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress, and she withdrew from its touch, and the hand followed her. The Emperor said, "Do not be frightened, kiss it!" and she then kissed it. It was disappearing. I said I would like to kiss it. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress, and she withdrew from its touch, and the hand followed her.

Mr. DYT.—As to future rewards and punishments? Mr. HOME said that bad spirits see the continuous results of the wrong they have done, and in some instances have endeavored to repair it by doing good. He had a beautiful hand. Spirits retained or showed special marks of identity, scars, &c. When the "Henry Clay" was burnt in America there was a case in point. I saw Jackson Downing standing before me with a deep scar on his forehead. I said, "Jackson Downing is lost!" "No," said Dr. —, "he is saved; he swam on shore with Mrs. Downing." Mrs. Downing was at the hotel, but she became uneasy when she found her husband did not appear. She said she had seen him on shore after he swam overboard. It was found that he had swam overboard and split his skull just as I saw it.

THE CHAIRMAN.—Do they always retain a ghostly world like that you have just described? Mr. HOME.—No; it is merely shown as proof of identity. A MEMBER.—Do you ever see the spirits of persons who are living? Mr. HOME.—No; that pertains to second sight, quite a distinct thing. Then I see the individual himself, and not his spirit. A deadly tremor comes over me, and there is a film on my eyes, and I not only see persons, but hear conversations taking place at a distance. A MEMBER.—Have you affected cures? Mr. HOME.—I would prefer that those who were cured should answer that question.

Mrs. Cox, of Jermyn street, was then called, and she stated that she had seen levitations. She saw Mr. Home rise gradually in the air, and make a cross on the ceiling with a pencil. She saw him carried out into the garden. She had seen a card table lifted on to a table, and then removed to a couch, no person touching it. That was at her own house in Jermyn street. She had felt the spirit of her baby, and could believe she was still nursing him in the flesh. She corroborated Mr. Home as to the existence of spirit limbs and forms. She was cured by a spirit touch. Thirteen years ago she had a constant pain in her side; a spirit hand was placed on the spot, and then went to Mr. Home for more power. She then used a decoction of hops by direction of the spirits, and she was completely cured. She had seen the accordion played, and the piano, when locked, was played by the spirit of her child. There was a very elevated tone in the instruction of the spirits, and she believed she was a better person under their influence.

THE CHAIRMAN.—How can you distinguish between a medium who is an impostor, and a spirit that is a liar? Mr. HOME.—You cannot distinguish; but in that case it was the spirit that was lying. Mrs. Marshall would have had no object in telling me an absurd story about Livingstone's being killed, and boiled, and eaten. And the explanation the spirits gave was this: "You came here," they said, "out of curiosity, and you found an impostor spirit who amused himself at your expense." It was simply the trick of a ragsman spirit. Mr. Glover then described various phenomena which he had witnessed in the presence of Mr. HOME. He had seen an accordion played, a table made so light that it could be lifted without effort, and then made so heavy that lifting was impossible, &c. He took up a pencil, and the spirit wrote the name of his grandfather. He also wrote a verse of a hymn to God, to the tune of "God save the Prince of Wales." Once when the air of "The last rose of summer" was being played, he said that he thought the spirits ought not to play a waltz, but he had suddenly a most magnificent hymn tune, which he had never heard before, was played.

Table with financial details: Hartwell, Abbott Walker, Jr., Samuel S. Farnow, Mr. Burwell, Total, \$220.00; Walter Currier, Haverhill, 3.00; Mrs. F. Gibbs, Boston, 2.00; etc.

The total expense of rent, advertising, &c., is \$164.31. The amount to be sent to Annual Meeting, in 1870, is \$126.28. Cash paid Dr. Storor for lectures, 28.42; Paid over to Treasurer, 11.62.

The Society is indebted to the generous cooperation of Prof. William Denton, Mrs. Cora L. V. Tappan, and the First Children's Lyceum of Boston, for the interesting intellectual exercises, which constituted the entertainment at Tremont Temple on the occasion of our semi-annual meeting. It was expected that the well-known ability of these lecturers, and the intrinsic interest of the Lyceum exhibition, would have attracted a large audience, especially from the Spiritualists of this city and vicinity, and thereby have contributed a much needed sum to the treasury of the Association. In this respect we were disappointed, as this report will show, and the treasury of our Society is still empty. H. B. STOROR, Secretary.

Nov. 1, 1869.

MAINE.

Death of a Prominent Spiritualist.

EDITORS BANNER OF LIGHT.—I send you the following official proceedings of the Supreme Court of Maine, in regard to Mr. Woodman, because he belongs to the whole world of Spiritualists, and because many who are not of his faith will naturally look into some organ of the Spiritualists to see what is said of so prominent a man. Such will see, by Judge Davis's resolutions, that he was not a weak-minded and ignorant fanatic. On Monday, November 8th, there passed from this to the Summer Land, or, as I prefer to say, there disappeared from our physical vision the Hon. Jabez C. Woodman, distinguished as a lawyer and as a business man, remarkable for intellectual power and multifarious attainments; a learned theologian and philosophical politician—too lofty to be appreciated by the multitude, and too conscientious and pure minded to "stoop to conquer."

Mr. Woodman was one of the leading Spiritualists of the country. He was as well convinced of the truth of Spiritualism, as of any demonstrated truth in mathematics, in which he excelled. Hence his earnestness in his endeavors to propagate its glorious verities by his money, his talents, his powerful logic and energetic eloquence on all proper occasions. But his lectures and conversations on the subject were the most valuable, as he enjoyed the wide-spread reputation of always speaking the truth on all subjects. I should like to say more about Mr. Woodman, but the proceedings of the Cumberland Bar, herewith transmitted, will be more acceptable than anything I might further add, because the resolutions were drafted by the well-known Judge Woodbury Davis, an eminent lawyer, and conspicuous leader of Orthodoxy, and probably of those who are as much opposed to the views of Spiritualists as was Dr. Dwight, whose public attack upon them was so effectually met and silenced by Mr. Woodman several years ago.

It is my duty to the deceased, and to Spiritualists as well, to state what was not expected from, and perhaps not known by the learned author of the memorial resolutions, viz: that to his last breath he remained firmer, if possible, than ever in his belief of the doctrines he had so many years labored to diffuse. J. F. Portland, Me., Nov. 10th, 1869.

PROCEEDINGS IN THE SUPREME COURT ON THE DEATH OF J. C. WOODMAN, ESQ.

On the coming in of Court Tuesday afternoon, Judge Davis said in substance as follows: May it please your Honor:—As we stand at this bar we are reminded that another of our members has been removed by the hand of death. Mr. Woodman was a man of unwavering honesty, of great learning and industry, and devoted himself to his client's most faithfully. During the struggle of principles that finally culminated in the great civil war he was always found on the side of reform; and throughout his long life he always bore the character of a good citizen. The Cumberland Bar have drawn up the following preamble and resolutions, which they herewith present to your Honor: Two months ago we lost and mourned the death of a loved companion—the lawyer, the statesman, the scholar and the jurist—William Pitt Fessenden. Today we are again called to the mournful duty of hearing our willing testimony to the legal ability and virtuous character of another brother, Jabez C. Woodman, Esq., whose earthly labors are ended, who has gone to his reward, as an honest, upright, true-hearted man, deserving and enjoying the respect of this community. A man of high and noble mind, and of principled and liberal views, he opposed slavery in every form, and was determined to be just, he never surrendered right to expediency; and in all the relations of life "did as he would be done by." Be it therefore Resolved, That we witness with regret this sudden visitation of Providence in removing from the busy haunts of men, and especially from our own ranks, a true scholar, an able lawyer and an honest man, whose character, it was transpired to all, was pure and unblemished in all the relations of life. Resolved, That the character of our brother is calculated to remind us that his acknowledged success in his profession for upwards of forty years, was owing not less to his studious habits, his extensive legal acquirements and his love of learning, than to his sterling and sturdy honesty and plainness of speech in his intercourse with his fellow-men. Resolved, That we offer our condolence to the family of the deceased in their sorrow and bereavement, and that we owe it to ourselves, no less than to the memory of our departed brother, to attend his funeral. Resolved, That a copy of these Resolutions be sent to the family of the deceased. Resolved, further, that the Resolutions be presented to the Court now in session, as a token of our respect for the memory of the departed, with the request that they be entered upon the records of the Court. The resolutions were seconded by Warren H. Vinton, Esq., who spoke to the ability and wonderful memory of the deceased, and was followed by James O'Donnell, Esq., and A. Merrill, Esq., both of whom spoke highly of the deceased's uprightness of character as well as his legal ability. Judge Tapley, in reply to the resolutions, spoke as follows: Again we are reminded that this is not the only life we are to lose, and again the inquiry as to the relation the "life that now is" holds to that "which is to come" is suggested. These notions divert our reflections from things present to things future, and serve, in some measure at least, to make our present acts subservient to our future good. As our professional relations become extended, and these occasions become frequent, there is danger that the services we now perform become a mere formal in offering, and weak in influence. We should not confine ourselves to regrets for the loss of their virtues, but form new resolutions to imitate their virtues while striving to avoid their follies and mistakes. The subject of your resolutions was a man of extraordinary powers of mind. With his social and business relations and habits I have no acquaintance. It is only as a member of the bar in this County that I knew him, and as such his arguments exhibit a research and analysis rarely equaled, and still more rarely surpassed. He followed his convictions with an unflinching pertinacity. In the trial of his causes he had no policy or end but to reach correct and legitimate results. In patient, thorough investigation and exhaustive research he was a model worthy of imitation. While at times he has been regarded as prolix and diffuse, it will be found upon a careful examination that it consisted in the multiplication

of the corroborative evidences applied to the major propositions he advanced. His statements were clear, precise and concise, and might be argued with success gathered from a wide field the support sought to sustain the proposition. To the Court he was always respectful, and to his clients he was ever faithful. No cause of his suffered from inattention either in or out of Court. As a citizen, the impulses of both heart and head led him to the adoption of those principles of government which should secure to the human race the highest and most perfect liberty. He has passed from the scenes of this to that of another life; whatever may have been his views of their relation to each other, and whether they were contentedly, or reluctantly, and while his immediate friends and relatives are paying their last tribute of respect to all that is mortal of him, it is well that we should suspend the ordinary business of this Court, and enter upon its records the testimony you bear of his public and private character and moral worth. Let the resolutions he entered upon the records and the Court stand adjourned until to-morrow morning at nine and one-half o'clock. Court then adjourned to Thursday morning at nine and one-half o'clock.

WISCONSIN.

Proceedings of the Southern Wisconsin Spiritualists' Association Convention.

Pursuant to a published call, the Spiritualists of Southern Wisconsin met at the Court House, in the city of Racine, on the 24th and 25th of October, 1869. The Convention was organized by electing H. S. Brown, M. D., of Milwaukee, temporary Chairman, and S. U. Hamilton, of Beloit, temporary Secretary. On motion of J. M. Trowbridge, of Racine, it was Resolved, That we, the Spiritualists of Southern Wisconsin, form ourselves into a body, to be known as the Southern Wisconsin Spiritualists' Association. A proposed constitution was presented and accepted, dissolved and adopted. On motion, it was agreed to proceed to the election of permanent officers of the Association; result as follows: President—Mr. Ballou, of Racine. Vice Presidents—H. S. Brown, M. D., of Milwaukee. Secretaries—J. M. Trowbridge, of Racine. Treasurer—Mrs. Mary A. Brown, of Milwaukee. On motion, a Business Committee for this Convention was appointed, consisting of S. U. Hamilton, P. L. Eyles and J. M. Trowbridge. A Committee on Finance was appointed—Mr. Williams, of Racine, Mrs. Trowbridge, of Racine, and Mrs. Adelle L. Ballou.

A Committee on Resolutions was also appointed—J. M. Trowbridge, of Racine, George R. Jones, and Mrs. Amanda Hamilton, of Racine. On motion, adjourned to 2 o'clock P. M. A Resolving Session—Met pursuant to adjournment, President in the chair. On motion, the following resolution was unanimously adopted: That we appoint three delegates to attend the next meeting of the Northern Wisconsin Spiritualists' Convention. Mrs. Mary A. Brown, of Milwaukee, Mrs. E. C. M. Ladd, of Sugar Creek, and J. M. Trowbridge, of Racine, were appointed. The Committee on Resolutions reported several, which elicited a warm discussion, when they were adopted. Committee on order of business reported order of exercises for the evening. Resolved, That we appoint three delegates to attend the next meeting of the Northern Wisconsin Spiritualists' Convention. Mrs. Mary A. Brown, of Milwaukee, Mrs. E. C. M. Ladd, of Sugar Creek, and J. M. Trowbridge, of Racine, were appointed. The Committee on Resolutions reported several, which elicited a warm discussion, when they were adopted. Committee on order of business reported order of exercises for the evening.

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DRAM CLARK, Chicago, Ill., care R. P. Journal. Mrs. J. CLARK, 155 North avenue, Boston, Mass. Mrs. D. CHADWICK, trance speaker, Vinland, N. J., box 272. Mrs. H. L. CRANFILL, P. O. box 71, Bridgeport, Conn. Mrs. J. H. CRANFILL, trance speaker, Fenwick, Ind. Mrs. H. CURTIS, Hartford, Conn. Mrs. CAROL M. CURRIAN, trance, Hillsboro Bridge, N. H. Mrs. I. CHILDS, trance at convenient distances from Boston. Mrs. J. COLEMAN, trance, 100 North Main, New York. Mrs. J. COLEMAN, trance, 100 North Main, New York. Mrs. J. COLEMAN, trance, 100 North Main, New York. Mrs. J. COLEMAN, trance, 100 North Main, New York. Mrs. J. COLEMAN, trance, 100 North Main, New York.

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LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed.] Mrs. J. M. TROWBRIDGE, Secy.

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Banner of Light.

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The Prophetic in Man.

The last essay of the writer in the Religious Magazine, from whom we have already quoted many times into these columns, considers the question of prophetic influences, such as often possess a whole age, or generation, and are patiently waited on by those who succeed them, for their ultimate accomplishment. The writer sets out with showing the connection, spiritually as well as historically, between the Old and New Testaments, and so demonstrates that what was foretold so often by the ancient prophets was spoken entirely above the knowledge of the prophets themselves, and anxiously waited for in its fulfillment by those who came at a long distance after. The illustrations to his argument are decidedly interesting, and of true point. What he has to say further, however, of the prophetic faculty and its employment, and what he believes and states with such clearness in respect to the state of the popular mind, at certain periods, as peculiarly adapted to the reception of the influences which inspire prophecy, is of such present pertinence that we need make no apology for extracting freely from his thoughtful pages. It cannot but strike the general reader with a happy surprise to discover the close relationship of prophetic moods in all ages of the world. The writer observes:

"A great crisis like 'the fullness of the time' is to be known of by men thoroughly, only from some watch-tower commanding the stream of time. And so it is possible that Paul, as to the fullness of time, wrote by the Spirit more truly than he himself knew of.

"Four hundred years previously, Plato had written that, in his view, there was no hope of deliverance for mankind, from the vile slough into which they had fallen, but through the intervention of that Power by which they had been created. And, as appears also from classical authors, there was, about the commencement of our era, in the Roman empire, a strange, wandering, prophetic sense abroad, that there was a crisis rising as to human affairs. In describing the capture of Jerusalem by Titus, it is said by Tacitus in his *heathen way*, 'Omens had happened, for averting which there is no practice by a people who are opposed to all religion, though actually very superstitious. Troops were seen to meet in the sky, and arms to glisten, and the temple was suddenly illuminated by light from the clouds. The doors of the inner temple were suddenly thrown open, and a voice more than human was heard saying that the gods were going. These things frightened some people. But most persons were thereby more fully persuaded that what was contained in the ancient writings of the priests was coming true, that the East was about to be magnified, and people from Judea about to rise to power.' And Suetonius writes to the same effect and says, 'A certain ancient and persistent notion had overspread the East that, by fate, people from Judea would become supreme.' And, in the same way, Josephus wrote, after the fall of Jerusalem, that what had emboldened the Jews to resist the Romans was an uncertain oracle contained in their sacred books, that some of them about that time would rule the world. Very singular indeed was that expectant state of the public mind which there was among both the Jews and the heathen, during that century in which Jesus Christ was born. No doubt the world had grown ripe for a great change, and was also conscious of that ripeness, through the best intellects of the age.

"Greece had yielded its best, as to intellectual preparation, for the world. And Rome had subordinated all nations to itself, from Britain to the borders of Persia, and, by permeation, had made them like one people, and had tied them together with roads opening in every direction from the Forum. The Gentiles had been working for an end beyond their thought, and had unconsciously been fulfilling ancient prophecy and preparing the world for the new doctrine that should proclaim the brotherhood of man. Rome had unconsciously been making ready with its work, and Judea, without knowing it, had been producing the man, against 'the fullness of the time,' and the fulfillment of the prophecy of Isaiah, 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.'"

"Probably, it was as the earth answers to heaven, electrically; but any way, so it was, that the world, at its best, was as though expectant, about the time when Christ was manifested. This state of expectation may perhaps have been from what Plato had said, or it may have merely been occasioned by some Sibylline prophecy, such as every now and then got wandering about the world and exciting men's minds; or it may have been caused simply by the shadow of a great event, forthcoming from the gates of destiny. There is an eclogue of Virgil, which has always had a fascination for some minds, as seeming like what might have been written from inspiration at Jerusalem. And certainly it is a strange, singular poem; for it is in the spirit of Isaiah, rather than like the Muse of Theocritus. And it is as though to some high mood, while Virgil was thinking to express his best wishes for the newly born child of a friend, he had actually been caught by the spirit of prophecy, and been lifted up like Ezekiel, and been made to shape his words, as though for a Messiah just born; and if any one should think that so this may have been, he might maintain his belief by many analogies, and instances. For, through being possessed and over-mastered by a mighty spirit, often a man has said grandly what he never thought, and been even like Ba-

laam, who blessed sublimely, while wishing only to curse. But, however that may have been, there was, at the time of the birth of Jesus Christ, a prophetic sense abroad of something great about to happen, and not in Judea only. And so it was, 'now when Jesus was born in Bethlehem of Judea in the days of Herod the king' that the words of Balaam came true, which had been uttered five hundred years before, yet out of his own mind but by the spirit of prophecy. 'And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.'

"This matter of prophecy is not for a man whose mind has been narrowed to the mere methods of science, nor yet for a bigot of Talmond, nor yet for a bigot of any Christian kind, because really it is the affair of human nature at its highest and truest. And indeed it is a subject for men not of mathematics merely, but of poetry and intuition, and of wide learning as well as modern sharpness; and who also have had personal experience of the spirit, as dealing with them for sin and redemption and hope. And for such men the Old Testament is one long grand prophecy as to the 'desire of all nations,' and the manner of his coming.

"There is not an age of the ancient Church, but lives to-day, by its influence, in every member of the Church of God. If faith avails me to-day, for righteousness or a hereafter, it is because I am 'blessed with faithful Abraham.' The heathen are the majority in the world as yet, and according to them, 'there be gods many, and lords many.' And 'the fool hath said in his heart, there is no God.' And that everything is God, is what a student is liable to think, if he forgets himself, as a finite, limited creature, with whom sometimes inquiry must grow microscopic as it grows intense, and therefore must report less and less of the infinite and eternal. And if my soul has in it provision against its times of trial and agony, it is because of something in me which is like an instinct; it is because of spirit; by descent; it is because of an inherited feeling from ages long before the commencement of our era, as to the God of heaven and earth being the God of persons, the God of Abraham and of Isaac and of Jacob. And it is because of great souls that were before Christ, because of the manner in which David agonized and had his spirit drawn, that myself, I can claim and plead, 'Oh God, thou art my God.'

"They were almost the last words of the last of the prophets, 'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.' They had been pondered by the Jews for four hundred years. And so on his appearance, John was asked if he were the Christ, and if not the Christ, then if he were Elias. Both which things he denied. That the Christ was near him, he felt, but apparently without being certain as to who it was. 'And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.'

"But it is asked, 'Why was that particular person chosen rather than anybody else; and why was Christ manifested at that particular time, rather than a hundred years earlier or later?' But it might as well be questioned, as to why Milton should have been more of a poet, than all other men of his generation; and as to why some plant should flower certainly, and yet only once in a hundred years.

"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons.' The Jewish people were ripe for his production; and all nations were awaiting him, as their desire. And for the fullness of the time, it was as though the whole world were folded about by eternity, with forces and tendencies converging for a crisis. The air felt as though it had grown prophetic; and men were waiting for the consolation of Israel, as Simeon did, before it was revealed to him about the Lord's Christ.

"For 'the fullness of the time,' other conditions may have contributed, besides those which are deducible from prophecy and history. The philosophy of what is called a revival of religion might, perhaps, be made to yield some information on this subject. Indeed, historically, it is evident that there are times of what the Scriptures call 'refreshing from the Lord.' And to philosophers, who even have been irreligious, it has seemed as though, at certain emergencies, there certainly were a force, ex-rational to men, individually, which quickened and whirled them, and disposed of them by a will of its own, independent and irresistible.

"And perhaps, also, we mortals may be spiritually affected, for numbness or quickness, by conditions dependent on even the particular quarter of the universe, wherein our earth may happen to be carrying us. It is common experience that we are dull or lively, with the state of the atmosphere, and especially as to electricity. Also, at present, we are borne, annually, through showers of what are called falling stars, but of which, anciently, there would seem to have been no knowledge. Men 'are fearfully and wonderfully made,' and as being possibly the children of God, they are the creatures not of a Commonwealth simply, nor a continent, nor even of a planet, but are natives of the universe. And a grand and worthy saying was that of Paul, as to the coming of Christ, and sounding like what he might have been taught of God—'The fullness of the time was come.'

"Spiritual Ethics."

In this issue of the Banner we print the concluding lecture of the series given inspirationally through Mrs. Cora L. V. Tappan, in Music Hall, in this city, during October, on the above subject. We hardly need say a word in commendation of these fine discourses. The reader will readily discover their intrinsic merit. We feel a degree of pleasure in having been able to furnish them to our patrons in so complete and accurate a manner. They are worthy the careful study of all.

The Planchette Mystery.

A pithy and pregnant little pamphlet has been recently published in New York, by S. E. Wells, bearing the significant title of "The Planchette Mystery," and purporting to be "a candid inquiry into the nature, origin, import, and tendencies of modern signs and wonders." The peculiarity about this little treatise is that it is an inquiry, and thus designed to open, to elucidate, and to guide and direct the mind, rather than an advocate of a theory or a belief previously entertained. And in this view we think it will prove extremely serviceable to all such as are interested in comprehending what is this nameless mystery of Planchette, by leading them on, along with its investigating author, through the preliminaries of wonder and apparent riddleousness, into the open understanding of its methods and its meaning, and a better, if not a wholly thorough, apprehension of a matter which has exercised, and is still exercising, the minds of thousands upon thousands.

The author himself is an unknown person; but, being himself concerned to know more about the whole subject which might possibly contain much that was profoundly true and significant, he shows his perfect willingness to be guided by facts as they successively reveal themselves, and to be conducted by sound argument to whatever conclusion he must finally assent. All the theories set up in opposition to the spiritual influences of Planchette he proceeds in due course, and with exemplary patience and faithfulness, to examine. After getting through with these, he proceeds to take up "Planchette's Own Theory," and in so entirely original and fresh a way, that no reader of discernment and candor can refuse to become deeply interested, whether he assents as he goes on or not. The chapter under this title is devoted to a searching examination and thorough *clairvoyance* of the mysteries and difficulties which, in many minds, have been wont to surround the spiritualistic theory.

The bulk of the essay originally made its appearance in the *Phrenological Journal*, where it excited wide attention and met with much favor; and the more so because of the perfect fairness and candor—the want of every color of sympathy either one way or the other—with which it was drawn up for the popular consideration. It is in this respect that it is to be most sincerely commended by all sides, and by truth seekers in particular. The exact nature of this essay may best be seen by a glance at its contents. It first shows what Planchette is and does, reviewing the facts and phenomena. Next it examines the different theories respecting it—that it is moved by the hands laid upon it—that it is electricity—that it is the devil—that it is operated by a floating ambient mentality—that it is moved by some principle of Nature not yet known—and that it is worked by the agency of departed spirits. At length, after examining, discussing, and laying aside all these theories, one by one, the writer proceeds with "Planchette's Own Theory," which really constitutes the most interesting part of the treatise. He investigates the rational difficulty, the doctrine of spheres, the moral and religious difficulty; and then undertakes to show, from what has gone before, what this modern development is, and what is to come of it.

As a whole, it is a capable, thorough, patient, and perfectly candid investigation of a matter which profoundly interests popular thought, and has for some time excited it to active, if not satisfactory, speculation. And if the large number who are more or less familiar with the mysterious operation of the "little plank" are sincerely desirous of coming to a lucid and comfortable conclusion in relation to its significance, we could not commend to them anything yet written about the matter with more earnestness than we can this timely and exhaustive little pamphlet. It should be thoughtfully read wherever Planchette is known as a friend or companion.

The Labor Issue.

It cannot be disguised by politicians or others, that the cause of labor is rapidly coming up to the top of all public questions, and will soon be in the ascendant everywhere. Look at the trades-unions in Europe, the labor leagues at home, the congresses of workmen and workingwomen on both sides of the Atlantic; look at the way in which the question of labor enters into that of emigration to shape and control it; look at the intimate relation between this matter of woman suffrage and woman's work; look at the close connection between emancipation from all sorts of bondage, and the plans on foot for securing work and its merited rewards! Just when political questions appear to be in a state of paralysis—their life and meaning having been exhausted for all practical uses—this broad and comprehensive issue looms up greatly in the horizon, to challenge the general attention and compel the public thought. Nor is this all going to terminate in confused talk. Underneath it lie well-considered plans of reformation, ramifying their direct influences into every part of the social system. We see no such interest excited about anything to-day as about the question of men's and women's right to work, and to receive adequate pay for the fruits of their labor. As labor is life, because it continually produces to supply consumption, and continually accumulates to create the stores on which the world draws for the furtherance of its schemes, it has every claim on the first consideration. It has hitherto been crowded down out of sight. Capital has spent, but labor has delved. The time has come for a new and better understanding between them. In Germany, Switzerland, France, England and the United States, this problem is to-day approaching its solution.

Our Lyceums.

The BOSTON CHILDREN'S PROGRESSIVE LYCEUM met at Mercantile Hall, on Sunday morning, Nov. 14th, in charge of D. N. Ford, Conductor. The usual order of exercises was gone through with, and music and declamations by the members (mostly misses) added to the interest of the occasion. In the evening W. H. Mumler, the spirit-photographer, delivered a lecture at the above hall, on the subject of his experiences, illustrating it with spirit-pictures magnified to life size by a magnetism light, half the proceeds being devoted to the benefit of the Boston Lyceum. His remarks were well received by all present.

The CHARLESTOWN LYCEUM—Conductor, G. W. Bragdon—met as usual at Washington Hall on Sunday morning (14th inst.). Silver-Chain recitations, singing, declamations and the answers of questions and banner and target marches made up the order of exercises, which closed with wing movements. The CHELSEA LYCEUM—J. S. Dodge, Conductor—held its Sunday morning session at Banquet Hall, on the 14th inst. In connection with the various exercises, much time was consumed in rehearsing for a promised entertainment, both children and leaders entering into the labor with a hearty good will.

Charity.

There is a subtle element in the human soul—too often smothered it is true by the great mass of the world—which ever and anon crops out in noble expressions and deeds toward the unfortunate and depressed in life. The exercise of a forgiving and hopeful spirit toward those in affliction by reason of violated law—whether human or divine; a spirit which seeks to palliate the offence and to build up the offender with new strength to resist temptation when it shall again assail; a spirit which seeks to reform our prison system and abolish the death penalty, is at work all over our land, and is to be traced in the unconscious utterances of many of the daily press who give birth to words "wiser than they know." Our contemporary, the *Boston Herald*, for Nov. 31, 1869, in its Municipal Court report, holds the following language toward one of the unfortunates there arraigned:

"Of these thirty-five there was one poor man, God bless and protect him! through whose talents and literary qualifications many a family in America and all over the world has been made happy and instructed by his beautiful and wonderful story teachings. He stood up this morning to answer to the charge of being a common drunkard. Down comes the veil of charity, and it shall never be known by any information emanating from this dock who this good and kind, but unfortunate and wretched man is. His literary efforts have made every child and parent in our whole country love him, and it is right that they should do so; but it was a terrible trial upon the feelings of his many friends to see this poor man in the dock this morning. When he stood up a silence like death reigned throughout the court room. Everybody, his honor, officers of the court, reporters, spectators, and even his unfortunate companions in the dock, sympathized with this unfortunate and unhappy man. Man is nothing in his own strength. It is only a firm reliance on Almighty power that can lead us through the fires of temptation unscathed. To that Almighty Power we commend our friend, and leave him there."

There is the true ring of the grand "good time coming" in the above paragraph. Led by our spirit-guides we are ever laboring to instill a feeling of charity among all—it is the keystone to the arch of spiritual progress—and we are glad to note such occasional words of cheer, pointing as they do to that mysterious germ which lives—though perhaps unconsciously—in all hearts, and which shall, in the "better land," blossom and burgeon in good works forevermore.

Addie L. Ballou, the Lecturer.

Addie L. Ballou is coming East. She is lecturing in Cincinnati during this month. The *Daily Inquirer* gives a column report of one of her lectures, preceded with the remark that "she is a young and very pretty woman, is a 'clairvoyant,' speaks without notes, and has considerable elocutionary power." She lectured in Chicago in October. The *Religio-Philosophical Journal* speaks of her thus: "Addie L. Ballou lectured again at Crosby's Music Hall, in this city, on Sunday, the 31st, to a large and appreciative audience. Her eloquent remarks received that close attention which their merit deserved. She lectured in the evening on this 'Immortality of the Soul,' handling the subject in an able manner, and, to conclude the services, she delineated the character of one gentleman and two ladies, describing the spirits surrounding them, all of which were recognized. Her delineations and tests added much to the interest of the occasion. She desires to extend the fields of her labors to the Eastern States. Our Eastern friends who wish to hear a Western lady, with Western characteristics, on the leading topics of the day, will do well to secure her services during the winter months. She is one of the early pioneers of the West, and cannot fail to interest our Eastern friends—whether on the subject of Spiritualism, the Woman Suffrage Question, or the various political topics of the day."

Those wishing to secure her services on her lecturing tour eastward should address her at once at 13 Barr street, Cincinnati, Ohio.

A Discussion between Ministers.

Rev. Mr. Townsend and Rev. Mr. Alger met in public debate at Music Hall, a few evenings since, to settle, if possible, the question of Christ's divinity. The discussion was courteous, logical and satisfactory to those who were present and listened. Mr. Townsend's trick seemed to be, to state the case for his opponent, and then to demand that he be required to make it out in that form; but this Mr. Alger (Unitarian) promptly declined to listen to, saying, with perfect truth, that on the side asserting the divinity of Christ the necessity of proving it—not on the side which did not assert it—but simply called for the proof. It was a sharp discussion, and the arguments were couched in good English, which is enjoyable of itself. Mr. Townsend, however, did not really debate the question, but spent his time and energy in trying to force that part over on his opponent, who was, of course, too wary to be caught in that way. Mr. Alger was ready to concede that Christ was divine, as we are all of us more or less divine; that he was divine in the largest measure known to man; but that he was the God—a part of the Godhead—he flatly denied, and called for proof. He said it was enough simply to know that when Christ lived on earth, God could exist outside of him.

Spiritualists of Massachusetts!

Would you sustain your workers in the field? See that they lack not for the motive-power which turns the wheel of success—money. The missionaries of the State Association cannot do the work without means. Surely there are many Spiritualists in our ranks amply able to assist in extending the glorious natural religion of which they have so full a knowledge. Recollect that there are thousands of anxious ones seeking for the light—waiting for the elucidation of the momentous truths of our beautiful religion, as given through the lips of inspired lecturers. Give our agents, then, the means—which they are much in need of at this time—to enable them to carry on the work advantageously. Mr. Carpenter, than whom no more active, truthful and sincere individual can be found, informs us that he is ashamed to so repeatedly solicit funds for the Association by applying personally to those who we all know should give less begrudgingly. Under the embarrassing circumstances above alluded to, we would suggest that the friends who can, should send funds to either Dr. H. B. Storer or Mr. A. E. Carpenter, care of this office, without further solicitation.

Sacramento, Cal.

Our friend, L. Armstrong, an earnest worker in the spiritual ranks, remits \$15 for subscribers he has obtained for the *Banner of Light*. He has long been in the habit of doing just such good deeds. He delights in spreading the gospel of Spiritualism among the people. His good works have already won for him a crown of glory that will never fade. He informs us that S. J. Finney is lecturing at Sacramento to large audiences in the Metropolitan Theatre. The Lyceum is to be reopened soon, which will gladden the hearts of about 150 children.

Spiritualism in the Churches.

A wide-awake correspondent of the Brooklyn Times reminds the editor of that journal that the subject of Spiritualism is visibly reviving in the churches of that city, several clergymen having recently taken it up for comment in the presence of their congregations. It appears that this correspondent of quick perceptions had been running his eyes down the column entitled "Religious," in that paper, and proceeded—as was natural—to make his deductions. Out of all the notices in that column he discovered that Spiritualism was alluded to so many times as to give it decided prominence. In the first place, he finds that, at the approaching Ecumenical Council, the dogma of the Immaculate Conception is to be ruled out, and Spiritualism ruled in. And he desires, in all seriousness, to know why this religious "epidemic" should not have its run in the churches of Brooklyn as well as at St. Peter's in Rome. The inquiry is pertinent. He therefore finds that in three of the pulpits of Brooklyn, the topic of Spiritualism was interestingly referred to, on the Sunday evening previous. Rev. Hyatt Smith discoursed on "True Spiritualism" in a liberal and edifying manner. Rev. Mr. Mabyn, Rector of St. Paul's, preached on the theme of "The Holy Angels as Ministering Spirits." Rev. Mr. Porter likewise came out emphatically in the cause of "Progress," if not distinctly of Spiritualism. His new and magnificent church edifice is named from the Spiritualists in Brooklyn—"The Reformed Church." The writer regretted not to see present, at a union meeting called in the afternoon, the Rev. Moses Hull. And he pleasantly reaches the conclusion that the Spiritualists are only smiling on one side of their mouths, and their Orthodox friends on the other.

Liberal Ideas from an Orthodox Standard.

Wonders never cease. "Brimstone Corner" (Park-street Church) liberalized! Their new minister, Rev. Mr. Murray, is really and indeed spiritualized. Orthodox, in him at least, is extinct. Here is an extract from his opening sermon in his Sunday evening course: "Heaven must not be made to appear to my mind as a vast *corral*, into which souls are stampeded. The motive of a horror of hell can never furnish any well regulated mind with an impulse toward heaven. You might as well try to frighten a flower into lifting itself toward the sun as to frighten a man into lifting himself toward God. Why, we cannot frighten a man, even in the incantation of his appetites. We cannot break down and disrupt by force even the bulwark of his sensations. And if man along the lower ranges of his nature thus defies the insane attempt to control him, do you think you can manage him along the higher? If you cannot subjugate the lower faculties, do you think you can subjugate the higher immortal faculties of his Godlike nature? No! Our independence is God's glory, and the unforced, spontaneous character of our obedience and praise is what gives them their chief value in his sight."

The Bible Discussion.

Since the article in last week's *Banner* was written on the subject of reading the Bible in the public schools, the daily journals in New York and other cities have addressed themselves to it in earnest. There is a very deep-seated feeling in reference to the whole matter, and it shows how ecclesiastical teachings have so ingrained their influences into the human mind that the intensest passions are capable of being instantly excited by forcing this simple question to a direct and open issue. Mr. Greeley says, with impressive truth, in the *Tribune*, that "there looms upon our near horizon a tempest destined to rock our fabric of popular government to its foundations." He refers only to this opening discussion. Now if what assume to call themselves correct teachings of religion are liable at any time to lead to so deplorable a catastrophe, what value is to be attached to them, and who would, in his heart, pray for their continuation? Spiritualism feeds no passions, but teaches love and charity for all.

Industrial Partnerships.

That is the new name which Coöperation is taking in England, and on that basis is proving a positive success. A compiler of statistics there, speaking of coöperation, says that no collection of one hundred workmen ought to be without a coöperative store. For the artisan and laborer he puts the most faith in industrial partnerships. He looks to them as the right arm of the workmen's redemption. His maxim is this—"The fair consideration by the employer of the workman's interest pays." The workman who is interested in the profits is of course on the alert to make them. There is a signal instance of the success of this theory in the Whitewood collieries of England, and more than one manufacturing firm in this country is trying the plan, in the firm belief of its soundness in justice, and therefore of its permanent success. We could not do less than hope that these industrial partnerships may be numerous and established without further waiting.

The Ecumenical Council.

There is not so much real importance to be attached to this assembly as might have been supposed. Instead of discussing any great or living question, the Council is expected simply to register, by its formal vote of assent, whatever the Pope may have previously decided on. For instance, if he declares to the Council that the doctrine of the Immaculate Conception is true and worthy of belief, it will be assented to and believed accordingly. If he says that he, the Pope, is infallible, the assembly will have to so vote him; but it is not generally thought that he will push this point to an extremity, for the good reason that there is such a division of sentiment on its propriety as to make it dangerous. No lady are admitted to this Council, which gives it less than its customary interest for the people.

Music Hall Spiritual Meetings.

Prof. Denton will close his present course of lectures in Music Hall, Sunday afternoon, Nov. 28th. His theme will be an unusually interesting one—"The Origin and Cure of Evil Geologically Considered." Prof. Denton goes to Indiana the latter part of December, and will not lecture again in Boston until March, when he will fill an engagement in the Music Hall course. The large audiences which have gathered each Sunday to listen to his eloquence, are ample testimony of the interest manifested in his liberal discourses. During December, Emma Hardinge is to give a course of her sterling inspirational lectures.

Silver Mining.

It is said that the Hoosier Lode Mining Co. of Colorado, promises to be a paying institution. We were recently shown, by Mr. John Wetherbee, of this city, some dozen or two of bright silver bars, of about \$300 value in coin, extracted from ten tons of ore, which cost about \$12 per ton to reduce; and we are informed that the ore from this mine is practically inexhaustible. Mr. W. assures us that he can substantiate the facts in the case, by letter or otherwise, on application to him, Phoenix Building, Boston.





Passed to Spirit-Life. From Stamford, N. Y., on the morning of Oct. 4th, Susan P., wife of Lucius Smith.

From Plymouth, N. H., on Saturday, Nov. 6th, Betsey Webster, aged 82 years.

From St. Louis, Mo., Sept. 27th, 1869, little Harry, only son of Menzies B. B. and Lillie Florence Lewis, aged 9 months and 21 days.

From Haverhill, Mass., Nov. 8th, Mr. George H. Venzle, aged 41 years.

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