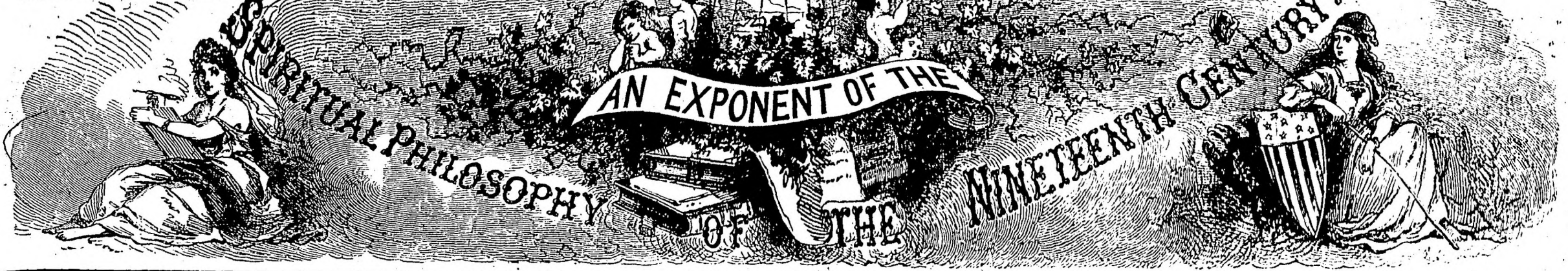


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VOL. XXXII.

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A Repository of Useful Knowledge Concerning
Things and Ideas.

PAST, PRESENT AND FUTURE.

Prepared expressly for the Banner of Light,
BY ANDREW JACKSON DAVIS.

ARTICLE XI.

Ethics.—This term is applied to any doctrine, or system of principles and precepts, which philosophically teaches the rules of manners and morals. Hence it may properly be said that a code of societal morals is a system of *social ethics*. May we not also say, with equal propriety, that a system which teaches conduct and duty in politics and religion is a code of *moral ethics*?

Morals have never stood for much in religion. It has long been held that it was infinitely worse for a man to be strictly moral and not religious, than to be strictly religious and not moral; because the purely moral man, being indifferent to or skeptical in religion, by his noble character and good deeds led more souls from Christ and into hell, than he who, although immoral in his social relations, was yet faithful to the doctrines and requirements of the Church. The theory is that you can reach the immoral man with your religion, because he sins and he confesses it; while the morally good man, not feeling his inherent sinfulness, is the most difficult for religion to be compelled to encounter. A gentleman, writing to a magazine, relates that he "once heard a remark from one of the old-fashioned, perpendicular Doctors of Divinity, in the days of slavery, when Theodore Parker's ringing words against it filled the land, and made inaudible the petty, private, soul-saving preaching of the sects. The old Doctor felt obliged to dispose of Parker in some way, and he did. With much gravity, and in an oracular tone, he said, 'It is the last effort of the enemy; that of doing good works.'"

But such theological circles need no refutation. It does not require a metaphysician to discriminate between morals and religion. Religion (as the word is used in common) stands for a system of doctrines. To believe is salvation; to disbelieve is destruction. Morality, on the other hand, is the practice of the divine principles of truth and justice and good-will in all your public and private relations.

For forms of faith, let graceless zealots fight;
It can't be wrong, whose life is in the right.
The difference between religion (so-called)—not real religion, remember—and morality, is the difference between faith and works; or rather, they are as far asunder as are theory and practice. A life of good deeds is a diamond surrounded by purest gold; a life of good faith, merely, is a paste-jewel set in polished brass. Let the river of true life flow both your will and understanding; and never wait for an opportunity to do good, until faith in some creed, takes possession of your life.

Evolution.—This strong word is popular as a substitute for the more poetic phrase, "to unfold," or for the act of unrolling, from a compact or hidden state.

Applied to the human mind, we may consider the entire development of the social, moral, intellectual and spiritual faculties as an *evolution* from elemental or germinal conditions. "The normal evolution of man," says Conway, a brave and eloquent thinker, "is to become the simple organ of reason and the implement of justice. If there be no malformation to arrest the human evolution, he will ascend from the lower coil of Fate's spiral groove, where necessity scourges, to the resplendent circle of divine ideals and passions, which weave their chain of enchantments."

In the progression of Nature, from the lowest living substance to the complex and final organization of man, everything follows the principle of evolution. The lowest is radical, because it is the root; the highest is fruition, because it is the perfect unfolding. In the germ, or "protoplasm," as the primal substance is called by the scientific Huxley, is deposited the properties and potencies necessary for the development and regulation of that particular organism in its various progressive steps up the spiral ascent of Nature. The visible process is that of evolution. And as all below man is thus regulated and unfolded, reason asks: "Why may not mind follow the same divine principle?" If the material universe opens up into the full-orbed organization of man, "Why may not man's spirit be likewise an organ of evolution?" Reason puts no questions which she is not capable of answering. The interior Sphinx puts no riddles she cannot herself guess. Therefore it is made plain by reason, when in her superior condition, to the universal common sense of the world, that the continuation of human existence after death is no more impossible or wonderful than its continuation after birth. The principle of progress is immortal; and evolution is its mode of action throughout eternal spheres.

Equivalent.—Philologists agree that exactly the same meaning cannot be expressed by two different words. Hence, strictly speaking, it follows that, although phrases may be used synonymously, it is incorrect to employ different words to carry the same significance. There is always a *shade* of independent and special meaning in each word invented by man to express the lights and shades of his feelings and mind on any subject.

Take, for example, the two most familiar terms, *truth* and *veracity*. "He is a man of truth," is an expression used as synonymous with, "He is a man of veracity." The meaning,

at first glance, seems to be exactly identical, that *truth* is the synonym of *veracity*; and, therefore, that the man who invented the last word was simply making another tool no better than the old one to work or talk with. But a little thinking will convince you that *truth* is a word correctly used when applied either to men, to character, to facts, to science, to religion, to ideas, to principles, to Deity; while the word *veracity* would be incorrectly used when applied to anything not of the nature of self-conscious man; because *veracity* refers strictly to the reliability and sincerity of a morally responsible being; while *truth* is a principle, a fact, a reality, and may be properly used with a local or a universal significance. And the same rule will apply with equal force to every other word in the English language. Each phrase has a *shade* of meaning, which gives it a peculiar value of its own, and which forbids the habit of using words synonymously.

The term "equivalent" is not a synonym for equality. There is an "equality" between the two halves of an apple—one side exactly agrees with or is equal to the other side, but, in point of value, or worth, one nickel penny may be an *equivalent* for the whole apple, which of course would include the two equal parts. With this definition of the term—which is correct—let us proceed to press some wine out of it.

Science has, of late years, made great progress in the study of forces. Nothing is lost; nothing is gained; all forces work in a circle. "Tis may justly be called the "upshot" of all scientific disclosures thus far concerning mind and matter. All forces are correlated; all forces are persistent; all forces produce their equivalents, and reappear in them. Science can estimate the exact amount of powder required to project a cannon-ball weighing two hundred pounds one mile. The motion of a mass of matter, being suddenly arrested, is instantly communicated to its constituent particles, and immediately that motion appears in the form of heat. Thus the heat and the motion are correlated; and a little more inquiry would develop the equivalence of motion and heat to the original force; thus enclosing the first circle, and *several concentric circles ad infinitum*.

The doctrine of equivalents was presented by Herbert Spencer, at the conclusion of his *First Principles*, in these words: "The materialist, seeing it to be a necessary deduction from the law of correlation, that what exists in consciousness, under the form of feeling, is transmutable into an equivalent of mechanical motion, and, by consequence, into equivalents of all the other forces which matter exhibits, may consider it, therefore demonstrated that the phenomena of consciousness are material phenomena." But the Spiritualist, setting out with the same data, may argue that, if the forces displayed by matter are cognizable only under the shape of those *equivalent* amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and that so is justified the spiritualistic conception of the external world, as consisting of something essentially identical with what we call mind.

Now this is nothing but circle-building, in-and-in and out-and-out, and never arriving at the knowledge of any certain truth, which, like the eternal rock of ages, would be to the soul an anchor not only, but a foundation immovable as the mind of God. Spencer's philosophy would translate matter and its phenomena into mind and its phenomena, and *vice versa*, thus consecutively evolving the doctrine of equivalents—making love, reason, and aspiration in the spiritual world equivalent to (if not, in reality, caused by) heat, light, and electricity in the material world. But discussion is not the object of this quotation from the philosopher's *First Principles*; on the contrary, it was adduced to illustrate simply what is meant by the term "equivalent."

Equivoction.—Some persons take pride in "mental reservations"—in employing language which, while apparently teaching one thing, is susceptible of an entirely different construction. Such ambiguity is duplicity—is dishonesty, Jesuitical, hypocritical; because no man ever uses words with double meanings (except playfully, as when punning,) without designing to mislead his fellow men. In all trades and professions, are men who will unblushingly equivocate. They value it as a power, a talent, by which, in the game of life and business, they are able to mislead and get the advantage of the unsophisticated. When these persons were children, this simple verse of truth should have been impressed on each heart:

"If I should tell a shameful lie,
And no one ever knew,
It would be with me just the same,
Wherever I might go."

But equivocation does not seem like falsehood; on the contrary, it seems frequently exactly like truth itself; hence its great power to deceive and injure. To appear to be bright, pure and good, and still to mislead by the cunning trick of equivocation, is to be false both within and without. In all wrong, it should be remembered, there lives a germ of retribution. But the dark soul, benighted by its own selfishness, does not see the principle of certain punishment lurking within the wrong.

Equivocation, unfortunately, is a part of practical social ethics. Social intercourse is extensively salted and peppered with "white lies." Insincerity of generosity, ambiguity of fraternal regard, mental reservations begot in the womb of amiability and simple good nature—"I am always happy to see my friends"—may mean that you would be glad to receive another call from

the then departing guest, or it may mean exactly what you say, by which you wish to avoid both giving offence and invitation; but the person hearing the remark is liable to be misled, and you adequately punished, if there be a germ of hypocrisy in your utterance. "Not at home" is likewise susceptible of a double interpretation. The light of truth will always guide the willing soul through every temptation. Some one earnestly exclaims—

"Oh, let us walk the world so that our love
Shall be like a blessed beacon, beautiful
Upon the walls of life's surrounding dark!"

Double-dealing never comes from simplicity of heart. If you find, under the temptation and magnetic gentleness of social good nature, that you easily equivocate, remember that the true explanation may be that you have an element of insincerity in your composition. If you equivocate under strong influences in your business, trade or profession, the possible reason is because you carry in your composition the germ and virus of a hypocrite. You have not adopted, as the structural law of your character, the harmonial principle that "Perfection and truthfulness of mind are the secret intentions of Nature."

GENERAL HOWARD AT A SPIRIT-CIRCLE.

It is well known that General O. O. Howard, late Commissioner of the Freedmen's Bureau, and President of Howard University, at Washington—otherwise distinguished as the "Christian Soldier"—was recently sent by President Grant on a mission of peace to the Indian tribes of the Rocky Mountains, which commendable mission he claims to have accomplished in a very successful manner. In a late number of the Washington Chronicle we find a very interesting account given by the General of his travels and experiences in the performance of this humane undertaking.

It appears that the most formidable of the hostile chiefs with whom he met was Cochise, chief of the Apaches, an Indian of superior intelligence, manliness and honor, if we may judge from the accounts. The General, trusting to the good faith of this so-called savage, whom others were ready to shoot at sight as a wild beast, ventured, unarmed and with but two white attendants, into the stronghold of the tribe, in an almost inaccessible mountain fastness. Here he met the chief with his captains in council, and—after listening to the old story of aggressions and wrongs at the hands of reckless whites, which had naturally aroused the Indians to do their utmost by way of self-protection and retaliation—the General offered peace on the basis of right and justice for the future. This was gladly accepted by Cochise; but it seems, before final ratification on the part of the tribe, the whole question was submitted for advisement to the Great Spirit and the spirits of their departed braves, and General Howard himself was invited to be present at the "circle" where these were consulted. He thus describes the occasion, which he pleased to style an "Indian prayer-meeting."

"After the council, the same night, they had an Apache prayer-meeting in a curious little nook some fifty yards up the mountain. At first, we heard the sound of a multitude of women imitating the moaning of the wind. As soon as this sound died away, all sang, apparently using words. At the expiration of three-quarters of an hour, one of the young men, who had been the roughest in dealing with our party, came and pleasantly invited us to join the meeting. We did so, sitting outside of a circle formed by women sitting side by side, all facing inward. The chief, the captains and the men were arranged inside the circle. As soon as the singing ceased, one Indian after another would pray or speak without rising. Cochise's talks were apparently the most authoritative. I could not, however, hear the *subtlety* of Captain Red Head. I knew from these words that the meeting was being considered in this that our whole case was being considered in their way in the Divine Presence; and surely God of the earth or of his spirits; you could not determine on which side of the circle, the stiffer might land you. But, as we heard the spirits were on our side; and as they had said: 'The white man and the Indian are to drink of the same water, and eat of the same bread, and be at peace.' The next morning, everything was in readiness for a move by ten o'clock, and we set out for Dragoon Springs to meet the officers from Camp Bowie."

Gen. Howard has been, in past years, at least, strongly opposed to Spiritualism, considering it to be only "of the devil," because spirits have not taught the tenets of Orthodoxy. But Spiritualists almost universally are aware that, foremost among the hosts of returning spirits—the devils of Orthodoxy—in our day, have been those of North American Indians, everywhere teaching the gospel of peace, justice and good-will. To their influence, in a large degree, exerted consciously and unconsciously through public speakers and writers, as well as upon individual minds, should no doubt be attributed the marked change which has of late taken place in the public mind relative to the treatment of the red men. The General himself seems to have been convinced that, in this case, instead of the devil and his emissaries, it was "the God of the earth or his spirits" that was invoked and that gave response. Could he enter other spirit-circles, nearer home, in an equally unprejudiced frame of mind, he would doubtless find equally convincing proof of the "Divine Presence" in them.

"When a young man," said E. C. Delavan, "I was going with some gay young men on a drinking lark, when I suddenly turned about and left them. On the spot on which I made that hasty resolution to reform, stands a part of my property—the Delavan House."

Literary Department.

THE YOUNG AUTHORESS:

OR,

CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light.

BY MRS. H. N. GREENE BUTTS,

Author of "Vine Cottage Stories," Etc., Etc.

CHAPTER VII. The Discharge.

We will now look in upon our friends at Elm Cottage. An interesting group presents itself to our view. Chester—Mrs. Clayton's son—has arrived, and seems to be the centre of attraction. Mary is gazing admiringly upon the handsome face of her cousin, in whose glances she seemed to discern a deep inspiration, while yet upon his well-formed features reposed an expression of the most fascinating mildness. While scanning this superficial side of his character, she thought that he might be worth his weight in gold to some comic almanac maker. The mother alone wore a troubled expression. Edward Melville made one of the company, although he did not enter cordially into the conversation.

"Chester," said his mother, "you have not explained why you are with us so soon. I believe you were to tell me on your return."

"Well, mother," said Chester, casting a side glance at Mary, "if you wish to know why your lawless son was discharged—"

"Discharged! Oh, Chester! what do you mean?"

"I mean," continued Chester, "that I had a walking ticket from the Government Department because I believed that women and negroes have souls."

"The mother smiled in spite of herself. Edward tried to look angry, and Mary hardly knew whether to laugh or be grave; but Chester continued:

"You see, mother, I was considered an unfaithful clerk. The honorable members of the Department in which I was engaged could not trust me to keep their secrets. They offered to raise my salary if I would be silent, but, as I was not particularly in want of money, I concluded not to be bribed."

"Beloved Chester? why don't you explain yourself?" said Mrs. Clayton.

"Well, mother, there appears to be two kinds of woman's rights friends in the Government Departments at Washington. One class believes in equal rights for all women, and are inclined to employ and pay them the same wages, for the same amount and quality of work, without any partiality. But another class does not believe in equal suffrage, but yet they are willing to suffer attractive women to be employed in their honorable Departments. I knew two or three expert copyists who had been employed for several terms, but who accidentally learned one day that their skill was not so much appreciated as the beauty of their more favored sisters."

"How was that?" interrupted Mary, whose indignation was kindled in her large and eloquent eyes; "how did they make that discovery?"

"They saw 'yellow envelopes' on their table one morning, and a yellow envelope, to those old maids, meant discharge, mother!" handing a yellow envelope to Mrs. Clayton.

"But this is addressed to you, Chester," said the mother, half smiling. "I did not know that you were an old maid."

"Yes, mother; but your boy fell into bad company. He took the part of those unattractive maidens, and so shared their fate."

"Good, Chester! good!" exclaimed Mary, clapping her hands.

"Why, Mary, you don't mean to say you are glad that Chester was discharged for misconduct?" said Mrs. Clayton.

"Yes, I do, auntie," persisted Mary. "Such misconduct as he speaks of, on the part of Government officials—why, it is enough to sink the nation! It ought to be emblazoned in every newspaper, thundered from every pulpit and rostrum in the land, so that not an honest and skilled working-woman in America, however unattractive, could fail to see and hear it."

"See and hear what?" spoke Edward, impatiently. "I don't believe but what woman's skill is as good a passport to lucrative employment as a man's skill."

"Woman's skill don't seem to command the same pay as that of a man, as I can testify from experience," said Chester. "I have a letter in my pocket, which I forgot to mention, received the second day after my arrival here, from a very competent woman employed in one of the Government Departments. She states some facts which I presume you will all be interested to know."

"Oh, read it to us," said Mary.

"Writing from Washington," continued Chester, "this lady says—"

"What lady?" interrupted Edward, somewhat impatiently. "I don't care to hear a string of facts from an irresponsible employee in any Department."

for you as any other. In a note on the margin of her letter she says: 'I have written you the above facts relative to the respective salaries of men and women in the Government Departments here, as they have occurred to me while engaged in copying. They are all reliable; and, so far as I am concerned, I should have no objection to their publication, whatever effect it might have upon my future employment. But there are hundreds of more dependent women here, whose bread and butter I shrink from hazarding by the direct exposure of the agents of their injustice. Hence we do not wish to see our names mentioned in connection with these facts, as we dare not complain, or severely say that our souls are our own, lest we receive the ever-dreaded yellow envelope.'"

As if to illustrate the potency of this one fact—the fact that these women could not say that their souls were their own, without risking their places—Edward arose, and with a proper show of offended dignity, left the room; and as if to reserve the remaining fact, for a more auspicious occasion when his cousin Edward could hear them, Chester returned the letter to his pocket, saying: "I want to tell you, Mary, about a fine young man I met in Washington."

"Well, cousin," said Mary, "suppose you first read to us the letter, and tell us about the young man afterwards."

"I am a little surprised," said Chester ironically. "Most of the fair sex would prefer to hear about the fine young man first. But I will read the letter. Under date of October, 1867, Mrs. B. writes:

"You ask for some facts relative to the employment of men and women clerks in the Departments. As to the comparative skill of women, the Secretary of the Treasury has made the positive statement that they are among his most valuable clerks; and the head of one of the Bureaus told me that during the agitation of the question of diminishing the number of the female employees of the Treasury, he offered to select fourteen male clerks who could better be spared than fourteen others, who were well skilled and efficient women. And yet these male clerks received per annum from twelve to eighteen hundred dollars salary, while the women clerks, even in the higher Bureaus, received but nine hundred. In the Treasury Printing Bureau they sometimes receive less than one-half of this sum. The work done by women is essentially similar, in many cases identical, with that performed by men."

"In one case two sets of Registers, kept by two young men, were afterwards given to and long kept by one woman; and the same lady has now sole charge of the entire Registering division of the Bureau—composed of several ladies—and she is so thorough in her knowledge of the department as to be constantly in requisition. Another lady was offered a division of which a sixteen hundred dollar clerk could not satisfactorily perform the labor, but was to receive, of course, only a woman's meagre salary. The entire work of this division was afterwards performed, during the absence of the whole force, by one lady alone. This lady has more than six hundred written five hundred letters per month, and it is curious to see how many letters going out from the different offices as the productions of the various male clerks, after largely having been re-written by their male superiors in office, are finally corrected, both in spelling and grammar, by the ladies in copying. I myself saw two letters of a male clerk handed to a lady with a remark from the superior officer of the Bureau: 'Write those over, madam; they are so bad I am ashamed to send them out of the office.'"

"In a counting division a lady detected an error in a package of coupons which had already been counted by six gentlemen, all of whom had failed to discover it! Such are not occasional facts, but are of frequent occurrence! "So much for the quality of woman's work; as to the amount of it performed by women in the given number of hours, the fact that it largely exceeds that performed by men, is too well known and acknowledged in the Government Departments to need any proof from me. "There is no possible doubt but that women in the different Departments earn fully as much, or more than men, while they are better correspondents, better grammarians, better book-keepers than the most of male employees."

At this moment the supper-bell rang, and Chester remarked that the rest of the letter would keep until some future time, and added:

"I trust, Mary, from all that I learn from my mother, that you are not ignorant of the injustice done by our laws and customs to the working-women of the country."

"I thank you much, Cousin Chester," replied Mary, "for giving me these facts. They will greatly aid me in finishing my little book on the 'Social Independence of Woman.'"

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and bend in every subject as at its source, all who moved
either to longer lives or to death, graciously connected by parties,
yield themselves up to its influence now.

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