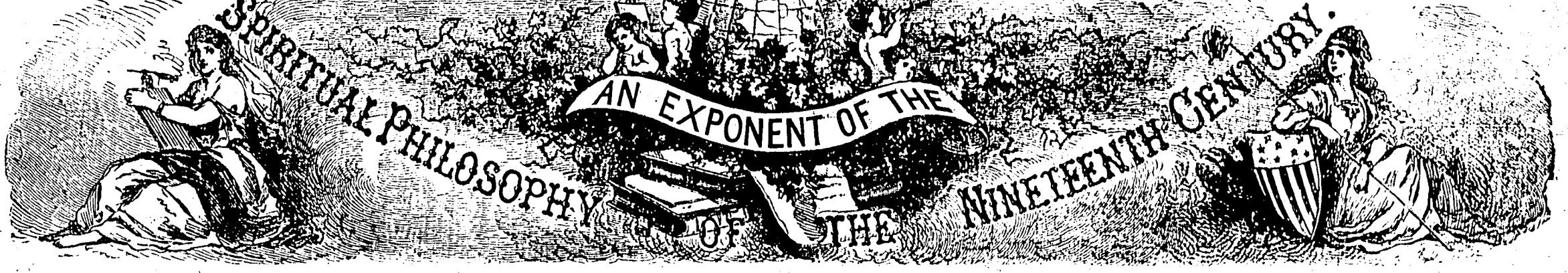


# BANNER OF LIGHT.



VOL. XXX.

{W.M. WHITE & CO.,  
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 9, 1872.

{\$3.00 PER ANNUM,  
In Advance.

NO. 26.

Written for the Banner of Light.

## ANGELS.

BY ANNE VANCE.

I feel their touch upon my hair,  
Upon my cheek and on my brow;  
I know that they are everywhere,  
That they are with me even now.  
The air grows softer as they move,  
The day seems brighter when they come,  
And all my soul melts into love,  
And longs for life's immortal home.  
For there the smiles are true as heaven,  
And all words mean the speaker's faith,  
And promises are never given  
That can be broken, even by death.  
For in that heavenly summer-land  
Death dare not show his pallid face;  
None there can feel his honey hand,  
Nor measure life with life's disgrace.  
I had a friend some days ago,  
Dear as my heart, and fond as true;  
While winter beat, or summer shone,  
All truths to her white soul she drew.  
And I was happy in her smile,  
Nor knew a grief if she was nigh,  
Nor saw, stamped on her brow the while,  
The chilling truth that she must die.  
But after dismal days had fled,  
And I was weary with my sighs,  
I saw her whom I deemed was dead,  
Like a crowned angel from the skies.  
She stood beside me, white as light,  
And pure with heaven's own purity;  
Since then, no death can dim my sight;  
Since then, there is no death to me.  
1424 Corcoran street, Washington.

## The Lecture Boom.

### "The Mutual Relations Between Ancient and Modern Spiritualism."

An Address Delivered before the National Convention of Spiritualists, in Lyceum Hall, Troy, N. Y.,

BY ROBERT T. TALLOCK, M.D.

Reported for the Banner of Light.

After a thorough weeding out of "old-time" sayings, and a sweeping condensation of the wisdom and inspirations of the ancient seers and prophets of his race into the simple statement that fidelity to the supreme central fact of the universe, and faithfulness toward all that lives within the sphere of one's individuality, Jesus said: "Think not that I am come to destroy that law, or to undermine the inspired men through whom its cognate truths have been revealed. Those two unitary principles are the central ideas around which cluster whatsoever of truthful declaration or of illustration belong to the law and the prophets; and I am not come to destroy either, but to fulfill."

Thus (in substance) spake the great Spiritualist of the first century concerning the sacred records of a people whose living inspirations had even then, ages before, died into history. Eighteen centuries have passed since that memorable commentary upon the law and the prophets which had preceded him; and the Spiritualists of to-day, looking over the records founded upon his life and teachings with a like discrimination—that is to say, after setting aside the misconceptions of his disciples, the compromises of Paul and the metaphysics of St. John, cutting through all these and coming down to the basic fact and doctrine of what to us is ancient Scripture, the modern Spiritualists, like him of Nazareth, have to say to the multitude about us, "Think not that we have come to destroy the validity of the work that he performed, or principles which he revealed, or to undervalue the life that he founded upon them; but, on the contrary, rather to say with him, 'To this end were we born, and for this purpose came we into the world, that from the richness of a living experience, we might bear witness to the truth.'"

For what, in reality, is the central fact of these Christian Scriptures? Is it not the immortality of life brought to light? Surely, we are not here to destroy that truth, but to reaffirm it—to give it broader utterance, deeper and wider significance. The arts of Jesus—what are called the miracles—were open evidence of the power of the life that lies beyond the body. Ourselves being witnesses of the same, and thousands of us the subjects thereof, to deny or try to destroy the substantial veracity of the record, would be treason to our own experience.

By way of detraction it is often affirmed that Jesus taught nothing new; that the Golden Rule is as old, at least, as Chinese history, and that his precepts are in nothing superior to those of the Stoics, &c. With these thinkers, the originality of the ethics of Jesus being refuted, there is nothing left of him. In fact, with French philosophy for basis, Roman might have written his life of Jesus on the plan of Bret Hartie's condensed novels. The meaning, if not the moral of that popular production, may be stated in three lines—"Somebody (name unknown) plundered the libraries of Greece and Rome, and wrapped their purple moralities around the person of a diseased enthusiast." That is the life of Jesus under the combined illumination of modern science, patronizing benevolence and "Free Religion."

It is the history, also, of modern Spiritualism, according to the founder of the New York Tribune, only that, seen through his spectroscopic, there is no line of morality, observable, either original or stolen. And it has brought forth nothing new; it may have kicked over a few tables in some doubtful way, possibly, but it has not made money any more plenty; it has added no increase

to the products of the farm or the workshop; it has done nothing for politics, art, science or literature, etc.

Now admit, in either case, this charge of non-originality in ethics or in art, (which we by no means do) and it does not touch the hem of the garment of uses which enwraps Spiritualism, whether ancient or modern. What matter by whom, where or when a sound moral maxim first got utterance? Our real interest is in its truth, not its origin. We neither know nor care who first compiled the multiplication-table, but we trust it.

It was not the newness, or the truth even, of a morality for the better government of life; it was the spiritual nature and indestructibility of life itself that constituted the real newness of the gospel of Jesus. It was the gospel—the bottom fact upon which rested the significance of all else that was said and done then and there. And this same fact, seen to-day as of old—namely, the duality and continuity of life—is the nucleus around which must gather all sober thought and action now.

But how profound the ignorance of the assertion, as applied to Spiritualism, whether ancient or modern, that there is nothing new in its revelations. True, in a restricted sense, there is nothing new under the sun, nor over it either, probably. Nevertheless, every discovery of truth affects the consciousness with a sense of novelty; and whatever truth or fact is not in our consciousness is the same to us as though it had never been. Thus, the facts of our experience as Spiritualists are not, as to character, new in themselves; they are simply newly born. They are new to us, just as the facts of Jesus were new to the people of his day; but the newness of either is only another mode of saying that they have not before been observed. What men have cause to deplore is, not the poverty of the universe in matters of fact and law, but the poverty of the consciousness and the understanding. It is fair to conclude that Saul of Tarsus found something new—that is, a new sensation—in the facts and doctrine of Jesus. True, he did somewhat mistake the teachings of the Nazarene; but the fact of a personal interview after the crucifixion changed not only his name but his character as well, and supplied him with all the assurance and consolation he had in this world. And yet Paul is rationally supposed to have been a pretty well read man; not gifted in modern science, it may be presumed, but he had visited Greece and other countries, had talked with the wise men of Athens, knew as well, probably, as any lawyer in Jerusalem what the sacred books of his nation had to say, and nevertheless found much that was new in fact and doctrine where so many modern writers affect to find nothing either new or true. And so impressed was he with the importance of what was to him so new, that he actually sacrificed his mortal life in trying to tell it.

There is not a more glaring exhibition of stupidity and assumption in modern literature than the biographies of Jesus. If the narrative ascribed to Matthew is unreliable, what test have we for the truth of theirs? One writer, persistently shutting his eyes to facts similar to those of the time of Jesus, as set forth in the New Testament, takes a long and dreary look at the barren rocks of Palestine instead, and then, with all the coolness of actual knowledge, labels his speculations "The Life of Jesus." Neither he nor his admirers seem in the least aware that, instead of a life of Jesus, he has simply given us the most charitable opinion of him entertained at present in Paris. His criticisms are deduced from physical science and French philosophy. Then we have another "life," the materials for which are drawn from the ample storehouse of German metaphysics; and, again, others, whose pages are a mere reflection of church creeds, with never a fact within the knowledge of either biographer upon which to found a rational judgment of the man whose life they assume to portray. Hence, their lucubrations have no more value than would have those of a man who should bore us with a life of Euclid, knowing nothing of the mathematics, and believing, the while, that what anybody else assumed to know about it was sheer humbug.

The story of Jesus—the only "life" of him worth reading—stands centuries back in the past; and, however imperfect, it is too late now for modern scholarship to improve it. The schoolmen can make nothing of it. Its contradictions are a disgust, its fragmentary character a puzzle, its authorship unknown, and its statement of facts incredible; yet they cannot let it alone, as one might suppose would be the best thing they could do. It has a natural attraction for sober investigation. Thoughtful minds, knowing that so much has grown out of it, feel that there must be something in it, and are puzzled with the question—What? Every church in the land, every religious institution recognized by modern civilization, rests upon faith in the truth of the story for which the Jews sought to take Paul's life—the story, namely, (as stated by Festus to Agrippa), "of one Jesus, which was dead, whom Paul affirmed to be alive." For ages faith in the fact embodied in that declaration has been the source of the only hope of a future life that shed its radiance around the death-bed of departing millions.

Who shall successfully impeach the veracity of Paul? That he was human, and therefore fallible, none will deny; what man is not? But his iteration to the death of that basic fact of his faith and his philosophy is not to be set aside by writers who flippantly place the popular notion of a miracle upon the pinnacle of an assumption that it is contrary to the laws of Nature, and then knock it down. That is child's play, let him who will indulge in it. Not by these can the sober declarations of that witness, in a question of fact, be ruled out. We find only in history the great men whose names we reverence; while at the same time, these modern commentators and their disciples virtually assume that they only, the self-

elect great men of to-day, are possessed of sound eyes and a clear judgment. Their theory that a thing cannot be so, is assumed to outweigh the testimony of half the world that it is so. Their case is hopeless.

But who shall so establish the rationality of the story (which is all that the process can do for the truth of any ancient statement) as to render it more easy of belief than of doubt? Surely, none but those who are familiar with facts similar to those in question.

I need not name who these are. It is this similarity in the facts of ancient and modern Spiritualism that binds them together with a chain of mutual uses. I pray that no modern disciple may try to sever it. They reflect a common light upon the darkness of the grave. The ancient facts place the modern among the normal experiences of mankind, while the modern reserve the ancient from the grasp of materialism; at the same time they enable us to benefit the so-called religious world without necessarily offending its prejudices. We need not ask a churchman to disbelieve his Bible; we have only to beg him to understand it. We hold many things in common. He believes in a future life. So do we. It is the vagueness of his conceptions concerning it, that we are able in a good degree to eliminate; we agree as to the fact itself. He believes in a resurrection. So do we. Let him change the phraseology so that his creed shall read: the resurrection from the body instead of the resurrection of the body, and we are harmonized. Nothing but a preposition separates us in this matter. He believes in a preparation here and now for that future life. So do we. We differ only in the mode. He thinks the necessary work consists mainly in the arduous task of believing very strongly that Jesus of Nazareth will carry him to where all such as have believed as he does have gone, and it will be done. He deems Abraham's bosom to be open only for such. We have to assure him that Jesus never promised to carry him there at all; or to get him there on any such terms. We can assure him that it would be not only extremely disagreeable, or Abraham, but somewhat distressing to all earthly souls, to be cooped up with people whose only change in character and thought resultant from certain practices of daily life not necessary to mention, is a death-bed profession of that aforesaid belief. We can assure him that the ancient odor of a character thus formed inheres somewhat, and that it smells of the earth earth.

We can help him to untie many knotty points in his reading of the "Word"—points where his knowledge of "the original tongues," however profound, affords him no satisfactory aid. Take, for example, the 14th chapter of St. Mark, from the 15th verse to the 18th inclusive. His belief in what is there stated can yield him nothing but perplexity and trouble as often as he seriously reflects upon it. Ours, as we can explain to him, is a source of rational satisfaction. Here, as we read, is a command from "the risen Lord" to his disciples to go over where and preach the gospel to everybody, with salvation by way of reward for belief, and damnation as the consequence of unbelief. But this charge to these ancient missionaries is coupled with the assurance that certain signs should follow them that believe. Just here, his principal quandary begins. Where are the signs? His condition is analogous to that of Captain Cuttle when Biler had given him a mysterious envelope purporting to contain the last will and testament of his friend Sol Gills. Here is the will, said the astute captain, all correct; but addressing Biler with the natural severity of conscious wrong, here is the will; now, where is the testament? "Here is the belief," naturally reasons the modern churchman; but where, oh, where are the attesting signs?

It is a work of charity to analyze his trouble. It is felt by every intelligent reader who believes in the infallibility of Scripture, and interprets it by the popular standard. He "believeeth," he says, Granted. But he believeeth what? The gospel, is his reply. What is the gospel? It is very necessary, it will be conceded, that one should believe the true thing, and, in the midst of these fragmentary utterances, the bottom part, to be clearly seen, requires a better and stronger light than the wax luminaries of the church afford. Only withdraw the veil that scholasticism has thrown around the narrative, and it will be seen that Jesus, after the crucifixion, and in presence of the eleven, upbraided them "because they believed not them which had seen him after he was risen." Immediately following this upbraiding comes the charge to preach, and the condemnation for unbelief in the message. This the disciples were to spread with all diligence everywhere, because it was a joyful message. It was glad tidings of a new revelation of facts in the career of mankind. Here was a man, whom they knew to have been crucified, alive as before! and this fact, with its natural illustrations, was "the gospel" they were to preach. Were it not true, reasoned Paul, who felt the full force of its gladness and its uses, then are we, of all men, most miserable, for there was no hope for the early asserters of what to-day is a common fact—no hope for them in this world.

But the churchman does not believe the gospel; he believes the creed which teaches, by way of binder to the metaphysical bundle of scholastic absurdities, that it was not a man whom the Jews killed and the eleven saw alive again as they sat at meat, but God! and because of his unbelief in the fact, pure and simple, he is "damned" by the pains of perpetual mystification. Again, it appears to be quite as necessary to be baptized as it is to believe. But here he follows the creed which immerses him in water, or sprinkles it upon his face, instead of following "The Word," which testifies that this is not at all the kind of baptism that was to accompany the gospel. The symbol of the baptism of Jesus was fire; not water—the sign of a power that should not simply moisten the surface of the understanding with a verbal assent, but which should penetrate to the very

centre of consciousness and there become a perpetual source of light and heat.

The difficulty with churchmen, then, is that they have mistaken the creed for gospel, and a plunge into the river for Christian baptism. It is a very shallow blunder, but it has led to very serious results. There is nothing in the church creed that can be justly called glad tidings, or gospel, to the heart or to the understanding. To the former it is a source of fear; to the latter it is a metaphysical puzzle. Nor is there any power of regeneration in water. It may help a dirty garment, but a dirty character must needs have other washing.

What wonder, then, that churchmen see none of the prescribed signs following the belief of such a gospel, and the application of such a baptism as they profess and practice? They ought not to follow. Nature does not, nor should she, endorse a falsehood. But if they would only look about them with eyes unobscured by scholasticism, if they would but remember that the word "damned" has other significance beside that of being roasted in a fire which the church gives us to understand, "neither consumes nor purifies," they might know that Jesus, in his charge to preach the gospel, in the conditions affixed to its reception, the signs that should follow it, and the consequences of its rejection, uttered a living truth. When a new discovery of fact or principle is made in any department of Nature, it points to a better way. It is a new gospel addressed to us, whatever may be the nature of its uses. There is saving power in it always, whether it be a discovery in the realm of physics or in the nature of man. Consequently, whoever rejects it suffers loss; loses the benefit of it; if you please, is damned. Both history and observation are in proof of this.

Now every such discovery, so soon as men hear of it and are baptized by a sense of its utility, not only becomes a saviour, in its specific way, but certain signs—appropriate tests of its genuineness—always occur, and the reward of the baptized believer in it is sure. The sign, for example, that the believer in the magnetic telegraph has set his faith upon a solid foundation with respect to that, is not in a voice from heaven, but, like its peculiar use, is in the messages which he sends or receives through it.

The new discovery we are especially concerned with, was, that man is essentially a spiritual being; that the chemistry which is called death, could only disintegrate the body; that there were laws appropriate to his spiritual nature, and at his command, that so far exceeded popular knowledge as to seem to the multitude to be in utter opposition to law; that in the spiritual realm—"the kingdom of heaven" in Scripture phrase—was the source of power, the fountain of inspiration, the wisdom of knowledge. No prophet had made proclamation of this. To Job, the question whether if a man died he should live again, was an unsolved problem. Ecclesiastes did not know what became of anybody or of anything. History and tradition, Jewish or other, afforded nothing better than hints, hopes and speculation concerning the future of man. His spiritual identity was manifest as a solid fact for the first time (in history) then and there.

The appearance of Jesus after his crucifixion was the natural complement to his life before it. It was not merely a verification of his promise; it was also a demonstration of the source of his power. He had done many wonderful things while in the body, the ability to do which, he had always claimed, was derived from the spiritual world; and when he appeared himself as a spirit, who could doubt it?

Now the signs that should follow the belief in the reality of that fact would naturally be (in kind); that is to say, those who had a genuine faith in the source of the power which he manifested, would be able to apply it as he did; just as faith in the telegraph gives the ability to use it in common with its original discoverer; while those who are without the faith that is born of knowledge, would be very likely to tell us, as they invariably do with respect to the things of Jesus, that to annihilate time and space in this manner, is contrary to the laws of Nature.

The newest, therefore, of all the newness revealed by Jesus, was the reality of the spiritual world, and that it had an open door of communication with the physical world, which, under certain conditions, could be kept open to the conscious realization of every human soul. The signs which followed were the proof of this.

But what is the proof that they did follow? It is not, as certain writers suppose, in identifying the records with the names they bore; that was a case to look for it, were it possible to do so, which it is not. The best evidence that these signs did occur under the conditions named, is that they do occur. Jesus, like Moses, simply revealed a law and established a fact that humanity might use throughout all its generations and be blessed in the using forever. We are not come here, I take it, to reject in the physical uses of the one great world-benefactor, and to destroy the spiritual uses of the other and infinitely greater.

We are not come to destroy any truth or fact, whether of ancient or of modern discovery; whether belonging to the realm of matter or of spirit—the outer, or the inner world. Why then should we be the butt of ridicule for the men of popular science, and the subjects of horrors in the estimation of the elevators of popular religion? We are not here to disturb the truth that is in either science or religion. Our endeavor is to make the truths of the church more true to the consciousness by clearing them from the misconception of scholasticism and tradition, and by pointing out as well as we may what is true both in fact and history with respect to man. The Protestant Church honors Luther for freeing it from the errors of the Roman Church; but unless it is prepared to issue a bull of infallibility, it should not denounce us as in league with the evil one, because of our sober protest against its own errors.

We make this protest in earnestness, but not in

anger. Error is not necessarily a sin, but it is always an injury, and the eradication of it from the opinions and practices of mankind is the work that science and religion are set to do; and the progress of civilization is in exact ratio to their success.

Now, we Spiritualists may not, technically, belong to the church; but we do belong to this present epoch of civilization, and therefore have a vital interest in observing the influence which modern science and popular religion are exerting upon it. We know that this influence is not unmixed with injury; but we do not impeach the motives, or the sincerity of either. We are put without the pale of honorable recognition by both these popular institutions, though we are intimately related to both, and hold to much in common. The discoveries we have made have a direct bearing upon the religious ideas of the age, inasmuch as they relate to the primary significance of religion, while the method by which they are established is purely scientific; that is to say, we have observed a fact, and reasoned from it—not from an assumed fact, but from a creed laid down for us before-hand, as churchmen reason, nor yet before a fact, as too many professed scientists reason; but from facts of personal knowledge—facts which any man may see who really desires to see, and will honestly comply with the conditions or laws of their appearance. I emphasize the phrase "really desires to see," because, notwithstanding the often expressed wish or willingness of many scientists and others to be converted to a belief in Spiritualism, a little attention to the symptoms of their mental state will reveal the fact that it is a mere patronizing condescension to personal friendship, or respect for the public character of the individual to whom the declaration is made; or else it is done in confidence of their being, on the part of those willing minds (?), no possibility of any such conversion. "If you will show me," say these sweet-voiced exponents of philosophical candor—"If you will show me the fastest of which you speak, I too will believe." Now, the very hypothesis and profound conviction of those who make this demand of us is, that we, and not the spirits, do show all the facts we narrate; and it is precisely this foregoing conclusion which prevents them from looking for themselves as they should do, or of seeing anything when they pretend to look. This is a fashionable and cheap way of manifesting one's hospitality to truth; but it is made in the conviction that she has nothing to show us. But to return.

By virtue of these discoveries, we know that there is, in the popular religion of the age, far more of error than of truth. The heart of it is sound, no doubt; that is to say, it means well; but its theology is false in its essentials. The church of the first century, with all its blunders, had a basis that was sound. Its apostles had seen and handled the facts they believed in. The church of the nineteenth has, for foundation the history only of what the original church knew of fact, and that greatly weakened by what it did not know of reason, and made utterly unsound by the scholasticism which, subsequently undertook to settle matters without fact or reason. And yet, how "it exalteth its horn"; how it parades its superiority; with what an air of conscious security it asks us if we have "an interest in Christ." It never troubles itself with the question as to whether Christ has an interest in it, but sets itself gorgeously down upon the corners of the fashionable streets, and takes that for granted. But, with all its superiority of aspect and assumption of superiority, it cannot live another half-century unless the Spiritualism of to-day can clear it from its errors. And if modern Spiritualism be not true, then neither is ancient Spiritualism; for their facts are identical in kind. So that, if the falsity of the latter can be demonstrated, then has the church no foundation whatever; then has man no basis of demonstrable fact from which to infer his individual existence beyond the grave; and humanity, all and singular, its hopes crushed out, its faith fallacious, its morality dwindled to expediency, its honesty merely a *brut policy* (for everybody but a politician or a millionaire, must look to the politics alone for the laws of living, and, in *artem moris*, must glean what comfort we can from the purely scientific inference, namely: that if (as is supposed to be proved) the race began with an ape, it will end like one.

Darwinism—whether designedly or not, is of no consequence—is probably, thus early in the history of the assumed discovery of its founder, making more converts from among the more educated nations to the faith of that sublime conclusion than are being made at present by Romanism and Protestantism combined. It is not possible for a religion that rests upon history, and has not the means whereby to test history, to withstand the onslaughts of modern science. As history reveals in the march of time, it naturally grows weaker, and science, as it advances along the line of demonstration, stronger. The church will do well to look the situation in the face; for, unless she changes her mode of defense, it needs no prophet to foretell her doom. She has no weapons wherewith to repel the attacks of her persistent foe. You persecuted to the death all my ancestors, says Science, and have but recently laid the grave to be ashamed of it. You issued a bull against a comet, and nothing came of it. You set the canon of Scripture against the facts of observation; but the facts stand, and your canon had to adjust itself to them as it best might. Your founder is a myth; his miracles, *hoax*; his precepts you ascribe to him, *stolen*. The careful eye may read this impeachment of church faith and church authority between the lines which announce the successive discoveries of science for the last fifty years. When Roman writes, "Medical science can name the malady which made the fortune of Mahomet," he means that the church shall distinctly understand the unwritten inference of the declaration to be, that medical science



can also name the disease which made Jesus the founder of Christian faith and worship. Then, then, by the latest pronouncement of medical science, it is not upon the eternal rock of spiritual life, spiritual law, spiritual inspiration, but upon a material basis, the religion of modern civilization, that we are to build. In the battle raised by this assertion between the M. D. and the D. D., with their respective allegories, and ever growing more and more significant, the latter have nothing by way of principles, ancient books, and far less of the dulled and unchangeable sword of popular prejudice.

It is not too hard to say, nor is it entered in the spirit of boasting, when we declare that we are able to reform the theology of the church, and to reform the conclusions of science with respect to history, and the nature and destiny of man. For the ability that has been put into our hands to do this, we claim, not a single merit as between ourselves, and the theologians, and scientists, the merit of undaunted, patient and careful observation of existing facts.

We declare that modern science, and its name and its methods, the disease of the modern age, is a disease, for we know by reason of observation, and by the margin of dissent, no broader than that which we attach to the pages of a better history, the arts, and the life of man, and not the result of disease at all, that the power of their performance inheres in the spiritual nature of man, and that they are as demonstrably the result of spiritual law as it is that a genuine shower is a product of sunshine.

We know that while we agree with the church, that man is immortal, and that his life here should be founded with reference thereto, we also know that she is greatly mistaken with respect to the reality of that immortality, and also that her mode of preparation for it is unreliable. We believe with her in inspiration, but she insists that it is a dried-up eastern stream, and we know it to be a perennial stream.

Civilization has a common interest in the religion of the ancients. There is no power of progress in error. History is only useful when verified by experience. But modern astronomers never seen an eclipse of the moon, the declarations of the ancient star-gazers would have been for nothing. But, the phenomenon occurring in their presence, history furnished a basis for the measurement of its periods. Analogous to this, is the use of the ancient history of Spiritualism in the modern Spiritualist. While history informs us of what occurred, and the regularity of its facts in our own presence gives assurance of its verity, we get the clue to the orderly consequences of action, the natural laws by which effects follow their causes. Time is the test of law. We read, for example, of an ancient Jerusalem whose walls would hear of nothing, while they professed to believe in nothing, by way of spiritual and moral guidance, but their ancient walls, it being thought respectable, and on the whole, perhaps, conducive to good order, they kept up their weekly reading of spiritual things; but, as we have said, they believed the story, but were not indignant, exceedingly, on the information that these things, with far more than their ancient spirit, were enacting all about him. Prophecy predicted the result of their back-sliding relation to the Spiritualism of that epoch, and time fulfilled it.

We know, also, of a *medium*, Paris, which for some years has been, and which for some years has been, the Academy of Science, and for object of worship, and we know just how well they have preserved it. Considering these simple cases as presented by ancient and modern times, in the light of Spiritualism, we see the natural and irresistible play of law. Without its illuminating power we look upon a picture of carnage, cruelty and starvation, without its message.

#### The Gentle Ghost of Junius.

DEAR BANNER.—A special correspondent of the New York Daily Tribune, in a letter from Boston, dated Feb. 15, writes as follows:

There are various reviews, and among them one in an English book, in which the handwriting of Junius is investigated by Mr. Charles Chubb, an expert, with preface and collateral evidence by the Hon. Edward Trelvelton. This book goes to prove that as proof is possible, that Sir Philip Francis wrote the Junius letters. Why won't some gentle ghost come back and settle the question for all? Mediums, please make a note of this.

The correspondent has, perhaps, by this time, learned that his prayer was answered as he made it. "Some gentle ghost" through the medium (author of *Junius Unmasked*) has "come back and settled the question once for all." Nor was this the only medium of such a revelation. Last spring E. V. Wilson, in a lecture in this city, announced from spiritual impression that Thomas Paine was Junius. And I am glad that he repeated the announcement on several other occasions, but it required another kind of medium to demonstrate the fact, nor did the author of *Junius Unmasked* know that any other person ever had a similar impression, or even a suspicion.

As regards the proof that Sir Philip Francis was Junius, it is based on *spurious letters* and *unauthenticated handwriting*, as will be proved in an appendix to the second edition of the book.

Junius himself issued in 1772 an edition of his letters for the benefit of the original publisher of them, Mr. Woodfall, and in the preface he says: "The manuscript given to a multitude of persons, might be published in the letters of Junius, and it is probable that a copy of it, corrected and improved by the author, will be favorably received." This edition contains of the letters of Junius. Forty years later, in 1812, when Paine and Woodfall were both dead, Woodfall's son first collected and published a great number of other letters, private and public, which he attributed to Junius. A few of them were undoubtedly genuine, being letters published before 1772, under different signatures, but most of them are falsely attributed to Junius. It is these spurious letters that Sir Philip Francis was Junius. WM. HENRY BROWN. Washington, D. C., Feb. 18, 1872.

#### Influence of Salt on the Blood.

Dr. Jennings, a physician and surgeon, saw a butcher kill a pig. He observed that he stirred the blood of the animal and added a handful of common salt to it, while stirring, which made it crimson; the stirring being discontinued, the blood remained fluid. The change of the color in the blood awakened his curiosity. The butcher could give no explanation of the phenomenon, except that it kept the blood from jelling and spoiling. Dr. Jennings took a vessel, caught a hog, and made several experiments by putting salt in it, and found that the blackest blood was instantly changed to a bright vermilion by salt.

"Oh, here is a fact," said he, "which may lead to a practical result." He had observed, in cases of yellow fever in the army, that the blood drawn was very black and fluid, and on adding salt it became vermilion and retained its freshness. Whereas the fluidity of the blood is one of the characteristics of the yellow fever. He therefore abandoned the usual mode of treating it, and gave his patients a mixture of various salts, and in a very short time reduced the mortality of fever in the West Indies from one in five to one in fifty.

## Free Thought.

THE NATIONAL CONVENTION AND MIS. WOODHULL.

There have been numerous complaints in regard to the alleged misbehavior of the Free Convention. The attempt to convert croakers would be a waste of time; but it is always a real pleasure to set stray truth-seekers right, and if need be, make haste to them with peace and balm.

The American Association does not claim perfection. From the beginning there has been something of a joint; and it is also true that on the part of the convention, there have been more ready to pick to pieces than to improve the organization. The last and not-to-be-pardonable sin was in the election to the presidency of Mrs. Woodhull. Even those who hold to the sweet faith that there is a power behind the throne ruling all things, speak of Mrs. Woodhull's election as "fatal to the Association," a trap-spring upon the convention; "it was a system of wire pulling," and some of the wires, it has been hinted, "were in the hands of the retiring president."

Well, for the sake of argument, let us allow that Mrs. Woodhull is no better than the New York Tribune, the Police Gazette, and some other trashy papers of women claim that she is. What of it? Is she the only one that has come to us from out of the depths of hell? Is she the only woman whose hands are reported unclean? Let for us, who are morning and evening, crying "God, be merciful to us sinners!" to strike down and trample under foot a soul who is "treacherous hands heavy with toil, and asking, 'Ere I die, my dear, tender compassion!' But Mrs. Woodhull is not even a repentant Magdalen; her soul is without stain; her life has ever been a battle for the good and true. How came Mrs. Woodhull to be made President of the American Association? "By the wire-pulling of the retiring president," one says. Never mind the innumerable and surprising of anybody. She was made president, and every one present was surprised. There was a reason. This is the way it came about. I invited Mrs. Woodhull to attend the convention, just as I did some others, without thought of putting any one of them, if I could, in my place. So far as Mrs. Woodhull was concerned, the thing became known and well-ventilated. Mrs. Woodhull had been invited to attend the Spiritualist Convention, "if she did so she would open her mouth, and very likely say something. The reporters would make capital out of it, and it would hurt our cause."

The letters of regret and of remonstrance poured in upon me like hot shot. I was not one whit sorry for what I had done; but not convinced that our faith in the heavens would be shaken by one little woman. If she could kill us it was because we had no legitimate hold upon existence. But to prepare Mrs. Woodhull for a cold bath, I apprised her of the ill will some of our people had toward her—giving no names. Mr. Tilton was present when my letter was read. Mrs. Woodhull had no desire to intrude, and said so. Presently she said, "I am now, I say, I shall conquer the prejudices of the people and hold the Convention in my right hand." She had no idea of the import of the words her lips had been made to speak, but she knew the spirit said "Go," and she obeyed, expecting the "cold shot" to be sent. She did not join the Association, nor make the slightest attempt to gain favor. On the third day of the Convention a president was to be elected for the present year. Dr. Hallock, of New York, and Dr. Gardner, of Boston, were nominated. While the ballots were being prepared, E. G. Granville, of Baltimore, rose in the audience and said a little hurriedly, "I nominate Mrs. V. C. Woodhull." Some one suggested that it was unconstitutional to elect a president who was not a member of the Association, whereupon a lady came forward and gave the name V. C. Woodhull and the membership money to the Secretary. Mrs. Woodhull did not know for weeks how her name came on the Association books, or who paid the one dollar.

When the ballots were cast and counted, Mrs. Woodhull was found to be the President of the Association. In a subsequent conversation with Mr. Granville, he assured me that no one ever suggested the name to him; but he was impelled by a power he could not control to nominate Mrs. Woodhull. He was doubtful as to the result, but a voice said, "Leave the rest to us."

Now if I please to move Hudson Tattle to write, and Ann Lee speaks through the lips of Elder Evans; if the good God gives his angels charge concerning the children of earth, why may not the angels mission Victoria Woodhull to do for this generation a greatly needed work? At any rate, it seems wise to wait and see what comes of the doings of the new President before condemning her.

H. F. M. BROWN.

#### TAXING CHURCH PROPERTY.

Amongst the reforms of the day, I think but few are of more consequence than one in regard to taxation of church property. This evil has been submitted to ever since our country has, by and according to its laws, levied and collected taxes, all church property being exempt; and the tax which should be equal right have been paid by the holders of church property, has been paid by other property holders, which, to say the least, is to oppress the majority of the world's people, in order to pamper an aristocratic, religiously superstitious and bigoted few, who, if they had the power would do as they always have done when they had it: Put their religious opponents to the rack, the gibbet, or burn them at the stake! History knows no exception to this rule of persecution, and I believe the disposition to so persecute is never wanting in religious bigots; but, thank Nature's God, the power is sometimes lacking. Our Puritan Pilgrim Fathers, who fled from religious oppression in England, within fifty years after they landed at Plymouth Rock in America, hung Quakers for opinion's sake! "Oh, what a rarity is Christian charity." And yet these mild, loving Christian bigots want others to pay the taxes on their *congregations* or *church* property!

J. H. FORD.

#### THE GUEST AND THE HOUSE.

BY ARTHUR MATTHEWS.

When the great change from Part to Future comes, And on the wings of time, my soul shall soar To some new region, in the unknown world; Who, then, shall be the guest of the new host? And the dull casket, crumbling earth, shall fall; The lamp no more be fed with vital flame; The torch extinguished, and the green bowl be broken; When the bright guest within my body's house Shall quit its earthly, clouded form for ever! I would the house itself, the lamp, the casket, Might so depart, unseen, unthought, unheard, In the wordless day! thy glory being gone. Thy altar and unquenchable spirit quenched. Why should I then remain, a witness dumb of what has been, an empty vase of life? Salt with thy soul—thy life—be kept away! Methinks a Jewish scholar sent from mortal ken; Or as a lightning bolt through clouds, From human form in a moment pass. So be it said to me when Time's knell tolls, Such my desire when I die! Myself I give I give myself, invisibly recall; So let my mortal remnant disappear, My soul's earth-clave speed with its Master hence!

## Banner Correspondence.

OHIO.

HAMILTON.—Benjamin F. Clark writes as follows: "I am writing this very interesting article regarding the development and manifestation of spiritual phenomena must be interesting to you, I venture to tell you something regarding spiritual manifestations in Butler County, Ohio. Hamilton is a growing little city of some twelve thousand inhabitants, and some of the wealthiest and most influential citizens are firm believers in the truth of Spiritualism, and have some of the best works on spiritual phenomena. Some of them are not as bold in expressing their belief as they should be, and as they are so many other places. The Methodists and Presbyterians, who have the largest congregations in this place, call us deluded when we speak of Spiritualism. I met one of the good old deacons, called some of the morning men on his way to work this week, and he asked me why I was so seldom at church. I replied I would attend more regularly if he would promise to attend Lizzie Keizer's seances when held in this city. The good old deacon seemed very much offended at my suggestion, and walked on, and was soon heard telling his friends of Spiritualism, and how he had met on the street a few minutes ago. I told myself, 'Poor old man! he is not deluded over old foggy theology.' He reminded me of those who abused Copernicus for his theory, or Columbus for believing the earth was a globe. I can safely say that the glorious light of Spiritualism is breaking in upon us, and the old delusions are being broken down, and the new truth is being established by opposition from an unbroken past as by desertion from their own camp fires. Our county is not without some fine spiritual manifestations, some of which are at the residence of Daniel Currier, a wealthy and highly respected citizen, who lives a few miles east of this place. 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## Message Department.

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tion. I used to think considerable about these things. There was a good deal said about them at that time, and I made up my mind there was some truth in them; but I said I was not going to be too sure about it; time enough, when I got on the other side myself, and could see how things were.

I suppose some of the folks have been expecting to hear from me all this while; but, the truth is, I kind of hated to come back. I lived so free and so happy away from the earth, and the pains and the troubles of this life, that I didn't want to come back and take them on myself, even for a few minutes. This has kept me away; but I am here to-day because I was obliged to come. I know the thing is true, although there's a great deal that isn't true mixed up with the truth; yet there's truth enough to save it.

My last words were, "I see—I see." My folks were very anxious to know what I saw. I should have said, if I had had strength enough, "I see my mother." Now, if brother Benjamin afraid to investigate these things, I think he had better, because it will be a good deal of advantage to him when he gets on this side. He's coming pretty soon; and the sooner he does up his spiritual work, the better. Good-day.

Dec. 24.

Martin Sweeney.

I have a mother living in Boston—an old woman, whose name is nearly dead. I would like, by some means, to reach her, if I can, and give her some light about the world she's coming to.

My name is Martin Sweeney. I was born of Irish parents, but in this country. I was twenty-seven years old. I have been gone five years. My mother is a Catholic. I was not, and am not, and that gave her a great deal of trouble, and she believes me to be lost. I want her to know I am not, and although the Catholic religion is good for her, it is not necessary that I should have to be saved. If it is a saving ordinance to her, all right—I am glad of it. I have many things more which I would like to say to her were I talking with her, but as I am not, I don't think it wise to say them; but I shall ask that her father confessor will inform her of my coming, and, if necessary, enlighten her.

Dec. 21.

"Belle Wide-Awake."

I come here this afternoon to answer a question from a lady who says she is my friend. The question is this: "Are the stories which I have heard about your medium, Annie Lord Chamberlain, true?" First, then, I shall say, "True, or not true, it's none of your business; but really they are not true. They stand upon a foundation which seems to be all right and truthful, but the sunshine of one good, honest investigation would prove it to be no foundation at all. Now if this friend of mine put her question to me from a sincere desire to benefit my medium, or to do good in any way, I should hardly have said, or felt like saying, 'It's none of your business; but as I know her own heart probably better than she knows it herself, I know the question was asked only to propagate gossip, scandal, and so I've a bit of advice to give her: Mind your own business; take care of your own affairs; attend to your own family. If you do that, you'll have enough to do.' Belle Wide-Awake."

Dec. 21.

Since conducted by Emanuel Swedenborg; letters answered by "Vashit."

Invocation.

Oh, then who flammeth in suns and stars, and flowereth in lilies and roses, and art the inspiration of every living soul, we would worship and adore thee. Bringing unto thy shrine all thoughts of goodness and power and wisdom, laying upon the altar of life those precious gems with which thou hast entrusted us, we shall ask thy blessing to rest upon them. We are here in thy name, oh, Mighty Spirit of Life, that we may be blessed by thee; that we may go again hence to our several callings in the lower and the higher life, made better for having gathered here. We perceive thy wondrous wisdom and thy beautiful love every where we go, and it seems foolish to ask thee for favors when thou hast so bountifully supplied us; but every where in Nature it is written, "Ask, and ye shall receive." Even the tiny flower lifts up its head and asks for sunlight and shower, and it receives and grows in beauty and loveliness. So, oh Great God, we ask favors of thee, knowing that thou art always with us, that thou wilt supply all our needs; thou understandest all that we need here and hereafter, yet forever and forever we stretch out our hands for blessings from thee. Like little children, oh Mighty Spirit, we come to thee for our Christmas gifts. Amen.

Dec. 25.

Address.

Peace on earth, good will from heaven.  
Sing the angels, as of yore,  
By their blessed choirs heaven,  
Beacons flash from every shore.  
When men come again to worship  
At the shrine of truth and love;  
Listening to the bright angels  
Speaking from their homes above.

To-day all Christendom celebrates the birth of one of its mediums; and shall good grow out of these celebrations? The unthinking observer doubtless would answer "Nay"; but he who is accustomed to probe deep into the realities of life will think differently, will understand that in these celebrations of thought, which flow out in great rivers from the lower to the higher life, must receive a responsive flow from that higher life. Nature and God never do anything at halves; the scales are always evenly balanced. Every one receives a just recompense for all things. It may not seem so, but so it is, in reality. Know, then, that on those days when your thoughts go out to the angel-world you must, of necessity, receive a corresponding force from that world. You must be gladdened in your soul, lives, although the experience is not projected into the outer world—except in rare cases—of these divine, heavenly blessings that the soul thirsts for. More than this; these days dedicated to something more than the common realities of life are forming for you in mortality highways of wondrous beauty over which the soul at death will pass. These highways are of necessity to the soul, and, therefore, wisdom hath inaugurated your Sabbath days—whether they be the Christmas or the Jewish, it matters not. Your Christmas days, your days of Thanksgiving, your military holidays, each one of them is joined unto the angel-world, and they bring you blessings that you cannot understand in this life, but they are all treasured up and ready for you at death.

Dec. 25.

Questions and Answers.

Ques.—(From J. Boyd, Los Angeles, Cal.) Would the presence of Chinese in large numbers in this country affect the labor question injuriously?

Ans.—Anything which overstocks a market, whether in this direction or any other, becomes a positive injury to commercial life, and also to

social life. A large influx of this element could not result in anything else than a positive injury to the labor question as it stands to-day. The middle classes of American humanity are making a grand effort in this age to rise beyond the level that their oppressors have marked out for them. They desire to lift the oblong from labor, to make it a thing respected and honorable; not that it is not so now, but it is not so considered by the aristocratic ignorant class, for he understood that there is quite as much ignorance with the aristocracy as there is with the democracy, and we think the majority is with the aristocracy.

Q.—What is our true policy in regard to their treatment?

A.—Kindness, a wise consideration of their needs, ever remembering that you have held out in many respects a false light to them. They have been guided to your shores by its glare; it is your duty to provide for them, as it is your duty to hang out no more false lights. You give all the world to understand that this is a free country, and the real truth is, it is but just beginning to learn what the word freedom means; you give all the world to understand that you are liberal, exceedingly so, with the laboring classes. So you are, when contrasted with other nations; but still there is a lingering love of power and tyranny with you yet, that must be rooted out ere you can be free indeed, and can offer a home and freedom to the nations.

Q.—(From the audience.) Will the present efforts to improve the condition of the lower classes finally succeed?

A.—Yes, emphatically yes; it cannot be otherwise, because it is one of those upward, onward movements that are natural and lawful, and they have a leverage which forces them to rise, whether they will or no.







## Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

## SPIRITUALISM FROM A CATHOLIC VIEW.

The Catholic Record, a monthly published in Philadelphia, January number, has a lengthy and laborious article on "Spiritualism and its Remedies." The writer, "J. O. C." will not have "remedies" will not be needed and will not apply, as Spiritualism can take care of itself. He starts with an ignorant blunder that shows a want of knowledge of our literature, for he assumes the supernatural character of Spiritualism, which all our able writers and speakers deny. And, with this false turn of the subject, he endeavors to make a plausible argument for Catholic readers. He carries out the wild vagaries of infidelity, and is sorry that philosophy has ceased to be the handmaid of faith and gone off in these wild vagaries, led captive by materialism. With an ignorant slur at the Darwinian theory, he attempts to scandalize the whole system of science, and elevate the Old Church that has ever been its opponent, and found it at every new discovery, as it does this scientific discovery of the spirit-world as a reality. The glorious pitch of his article runs in this wise: "Our poetry is senseless, our fiction thinly veiled immorality; our history crude speculation; our press and literature materialistic." All this is because we have taken the power over all from the infallible Church, built on St. Peter, who deserted his master in the hour of trial.

He says the "mighty" has, in consequence of this, given in our day two wonderful manifestations of the supernatural. One—the Catholic Church, which continues to survive and prosper when governments and princes and temporal power have deserted it. We do not see more evidence of the supernatural aid in this than in the infidel science and materialism which have done the same under similar circumstances, and with even the Church also against them. But the Church is virtually dead, and only holds together by the cement of great wealth which it has accumulated, and which it still increases by extortions from the ignorant devotees, and for which a few mercenary and talented men still serve it.

The other evidence of the supernatural which God has vouchsafed is directly opposite to the Church, he says, and is evil, and is Spiritualism of course, which God permits to rebuke the materialistic tendencies of the age. "A revelation of hell is Spiritualism." "The Church shows forth the divine supernaturalism; Spiritualism, the devilish." With such blasphemous ejaculations the writer horrifies himself, and tries to horrify his readers, and work them up to the same point attained in the old persecutions of the infidels; but, fortunately for us, they are powerless, since the weapons of law are taken from them, and the sword has fallen from their unholy hands. It is interesting to see the skill and ingenuity of this writer in attempting to turn by logical jugglery this water into wine, truth into falsehood, and good into evil.

He says materialism regards Spiritualism as jugglery "because it claims to be supernatural." This is false, because it makes no such claim, and never has. We have ever claimed that the spirit-world, and intercourse with it, was as natural as this world and its intercourse, and also as material, although composed of highly refined matter, &c. This "infernal system," permitted by God, leading as much good as did Mr. Serpente's visit to Eve, by which knowledge was brought into this world, and without which the race would have been as ignorant as geese.

He says that even Catholics have been known to yield to this unhallowed influence, and thinks they ought to know better, after being told by the infidel church and its infallible Pope. He admits that there are eleven millions of Spiritualists in this nation, and thinks it folly to suppose they are held in this belief by jugglery and charlatanry, and so do not admit that they may be held by this hellish supernaturalism, full of evil, and only evil—what, to us, is equally as ridiculous as the other assumption. The only instance we know of is the numbers adhering to the infallibility of the Pope and his church, which has so often been proved fallible, and even corrupt and wicked. He also admits the general intelligence of Spiritualists, and thinks nothing less than some hellish hallucination could induce us to brave the ridicule of society, and stay out in the cold where we are all socially cast, not for a moment suspecting that, with two or three times the numbers that the Catholics have, and the intelligence he admits, we can make better society than any church can give us; and this we really have and enjoy.

The writer takes several instances of spirit presence from Mrs. Hardinge's book, and admits them, with others, as true, and accounts for the whole with the ridiculous "devil" theory, which will answer for the ignorant and superstitious only, but is a disgrace to any magazine making pretensions to a respectful standing among the literary periodicals of this age.

The gist of this whole article—the conclusion of which is in the February number, with the author's remedy—is, that God, unable through his Son and his church to compete successfully against the infidel sciences, employs or permits the devil to assist him by opening in modern "Spiritism," communication with the spirit-world, and, by this aid, may be able to overcome infidelity. [We recommend this view to Bro. Seaver, of the Investigator, with the evidence which is admitted of the truth of spirit intercourse, and hope he will put in a protest and rejoinder against this double charge.] If this Catholic view is correct, it is not the first time the devil has been a great benefactor of the race, as he is said to have been the instrument through which knowledge of good and evil came to the race, and also which brought death into the world—both great blessings to us; and now he is employed to do what the "Son of God" could not do—bring immortality to light and knowledge. It is at all times that Satan was sainted, and temples built for worshipping him as a more valuable Son of God, than the one crucified by the Jews.

We admire the remedy proposed by this writer, and accept it on trial. It is for the church to cast the devils out, and restore the mediums to a normal condition, and bring them back to the Lord. We will agree to meet the Lord's anointed of this high church, in their own temples or anywhere else, with our mediums, and we will try the powers of each, and see which is the stronger; and if the church triumphs, and casts out the spirits, and thus shows its superior power, the facts shall be honestly published to the world, and they shall have the advantage of using them to prove their assertions. We will also meet any

one who is a Catholic priest, bishop, cardinal or pope, in any place we can reach, and open the whole subject in discussion, and with proof of its goodness and truth.

## PROGRESS POINTING TO CENTRALIZATION OF POWER.

Our friends in Milwaukee, Wis., have been slowly discussing and trying to settle upon principles on which Spiritualists generally can agree, and our old and esteemed friend, Dr. H. S. Brown, sends us the following ten articles, and asks us to approve or not, and lay them before the readers of the Banner for all to read and reflect upon before the great national convention which seems to be near at hand. At present we do not see any serious objection to any of the articles, however we might change the wording of some of them to become explicit, yet they seem to us to be consistent with our principles, and we give them, as requested, for each to accept or reject.

We have agreed that the religion of Spiritualism teaches:

1st. That a scientific system of morality should be adopted, which leaves people free to accept or reject the moral principles adopted by majorities, as other sciences do.

2d. That Spiritualism takes the high moral position of a proved truth, and is the science of religion.

3d. That the greatest happiness is attained by the greatest righteousness on earth or in heaven.

4th. That truth will triumph over falsehood, when left free to combat it, and it is our moral duty to let them have a free combat.

5th. That God is our highest ideal of perfection.

6th. That mankind have sufficient reason and other mental powers to make their own laws, associations and governments.

7th. That equal rights are the basis of good moral principles, and must be granted, to establish just governments, and prevent an ignorant, servile class that will cause a constant war.

8th. That it is our moral duty to learn the science of life and living, that all may know their duty to themselves and others, when in society, and do their share of the work fairly.

9th. That marriages and divorces should be granted to persons when they quest them, and it will be for the good of humanity; and the persons entrusted by the people to perform either ceremony are to be the judges.

10th. That our spiritual advisers are our guardians, and it is our moral duty to consult with them, as we do with our moral and valued friends of earth, and support the mediums for spirit communications.

Hoping you will be attracted to give the above conclusions a careful consideration by your love of right, we remain, yours truly,

H. S. BROWN, M. D.

## THE NATIONAL TEMPERANCE ADVOCATE, NEW YORK.

This able and excellent organ of the noble cause of temperance comes occasionally to us full of good words of cheer and hopeful progress. We rejoice at every sign of progress in this important work, but have little hope of a thorough and successful movement against alcohol, until the national government takes the work in its own hands and stops all distillation except for chemical and medicinal purposes, and by establishments of its own in which the managers have no interest.

"WAR AND TEMPERANCE are still tolerated, and that too by Christian nations," says the Bible Banner. Instead of being tolerated, they are a constituent part of all Christian nations, and will be while Christianity lasts, and will only be outgrown and set aside when Spiritualism supersedes Christianity, as it surely will at no very distant day. Tolerated indeed, not only by the nations, but by the Church! What would become of the Catholic Church if all its believers were required to abstain from drinking intoxicating drinks, and from games and profane swearing? Peace might arise on earth, and the millennium begin, but the Church would come to the end of her reign very soon.

## New York Matters.

[From Our Special Correspondent.]

DEAR BANNER—Mrs. Woodhull has recently promulgated in print what she proposes as a new Constitution for the United States of America, upon the assumption that it is a decided improvement upon the venerable instrument now in force as the organic law of the republic. I took it up expecting as much, and that it would as clearly express and as perfectly define her object, as her own utterances in Congress upon the question of the franchise, but confess myself sadly disappointed. Instead of an improvement, it is a fearful compound of absurdities which no nation could enforce and live. This document proposes to perpetuate the present form of a Senate, based upon States, large or small, instead of upon population, thus maintaining a monstrous inequality of representation, such as our lotter in Nevada is made equal to nearly two hundred electors in New York—as bad, in one sense, as "repeating and ball-box stuffing," by wholesale. Instead of remedying such an evil, it proposes to rather increase it, by making ex-President members of the Senate—a fossilizing process surely. Instead of six subordinate departments, as now, Mrs. Woodhull proposes to increase the number to nineteen, and make them coordinate branches of the Government—the head of each to be elected by a popular vote—the effect of which will be to give us twenty Presidents instead of one, as now, producing "confusion worse confounded." The Chinese Empire has thirty-two departments, each one of which is larger than our whole Government, and each one of which is a nation in itself, a people who seriously object even to the aggregation of two atoms, and out of a simple and common vegetable are able to prepare hundreds of different dishes; and the catalogue alone of their Imperial Library numbers twelve hundred monstrous volumes. Good preserve us from such an attenuated and complicated civilization, or any more toward it, than we have now!

But this lady proposes to incorporate into the organic law of the Republic the insane theories of the Pantarchy, the Government to own all the railroads, and carry persons and freight at cost, or for nothing; to support the indigent and the lazy; regulate the price of beef-steak; loan money to the people; and compel the Astors, the Stewarts, and the Vanderbilts to divide with their engineers, porters and clerks; all real estate to be divided equally; to inflate the currency enormously, to the extent of converting all the printing paper into promises to pay; prevent the accumulation of property, etc., etc.

By a singular arrangement—a jumping-jack method—the whole country, excepting our vast possessions in Alaska, which are as far north as to be left out in the cold entirely, is divided up into Congressional districts—most of contiguous territory, however—Maine, Texas, Nevada, and the Territories of Arizona and Washington constituting a part of the first. Vermont is joined in wedlock to California, Kansas, Colorado, etc., as the second district, etc., etc. The only merit of this proposal is, that it is a nation of one established equal rights among men and women as to the suffrage; but, under the leadership of Mrs. Woodhull, we claim that for our present organic law, and do not like to abandon that strong point, either directly or by implication, by supporting or encouraging any new movement in opposition, but will stick to the old until a better is proposed.

## GOD IN THE CONSTITUTION.

The absurd attempt of bigots to incorporate a theological dogma into the Constitution, and provide for its enforcement by a standing army, the State into the Church, faith still-born, and "none so poor, to do it reverence." The secular and religious press of the country, with few exceptions, condemn the movement. The Christian Union and the Observer of this city—the former representing the more advanced and liberal of the Protestants, and the latter the conservatives—are outspoken in opposition to any interference with the Constitution in the interest of any church, or any creed, or any dogma. This teaches us all to have no constitutional amendment, no political party, and no organization upon the basis of a

religious faith. Religion is, or should be, a matter for the individual, left to him or herself, and should not be a subject for debate. Others should not be depended upon to decide it for them. Religion incorporated into organization becomes a dead form. The spirit which refused to be imprisoned thus, and the next step is a claim to infallibility, which creates opposition and an ineffectual person or persons of number of persons, or any other country, as competent to comprehend the height, depth and breadth of the Spiritual Philosophy, and express it clearly and concisely, in words to be crystallized into a creed, a church, or an organization, and are therefore determined to earnestly labor with all who are so egoistic as to assume that they do, to induce them to abandon such a project; but, if they persist, to repudiate and denounce them as representing no one but themselves, whatever they may claim to the contrary. For our spiritual convictions are, as Shakespeare says of matrimony, too important and too sacred to be dealt with by attorneyship, and the legitimate result of all church organization is death and fossilization.

## INVALIDS IN FLORIDA.

For the last two weeks the weather has been rather severe here, and we find it extremely difficult to realize that in Florida, only three days distant by rail, invalids and others, for the last two weeks, have luxuriated on fresh, ripe and delicious strawberries and oranges, besides sitting on piazzas and lawns to enjoy the warmth and beauty of that summer climate. Yet such is the fact, and Mrs. Tappan writes to her friends that she has been shocked at what she brings, and it has been to make her much stronger and better, and gives her the positive assurance of an early and complete restoration to health and strength.

## CUSTOM HOUSE FRAUDS.

For years frauds upon the Government, through the agency of our Custom House system, have been perpetrated, almost with impunity, Congress earnestly refusing to remedy this growing evil by necessary legislation, which would do so by our merchants, the executive, and their own commissions of investigation. These commissions were simply created to silence calls for reform or to make political capital against the Administration. The one recently in session here examined many witnesses, developing and confirming the fact that had been discovered by a previous commission, that persons who, in order to get their goods out of the hands of merchants having priority of rights and securing such practices, have been in the habit of bribing the officials, and seeing, as they thought, a chance to strike a blow at Grant and make capital against his re-election, they were ready witnesses.

In the investigation of the Custom House, the would eliminate themselves, they told all, and confessed to buying inspectors, &c. Now these men are in fear and consternation over a report that comes from Washington, that the President had ordered the Department of Justice to have them indicted and tried for bribery and corruption—a very serious offence under our law, and they are actually confessing that all real estate should be sold in the hands of the Government, and that the Government should have hired these men to bribe officers of the Government. It is amusing to see how nicely they have been outflanked by the citizen-soldier, Grant, the ablest man in our Government, whatever his enemies may say to the contrary.

## MRS. WOODHULL'S LECTURE.

The Academy of Music was crowded almost to suffocation on Tuesday evening, to hear Mrs. Woodhull upon "The Impending Revolution." It certainly marks an epoch in our history, when a woman can gather together such an immense audience for a single hour, and a half, and attract listeners to her discourse upon such a startling subject, in which she maintained that civilization and society were failures; our system of government a monstrous despotism; the poor the slaves of the rich; the millionaires robbers, and the workingmen serfs; our constitution an evil to be destroyed, and declared herself, with God and Christ, as her ally, that all real estate should be sold in common. The children of the wealthy should not inherit property, only the government should stand between the barn of the producer in Nebraska, and the stomach of the consumer in New York. My comments in another place upon her proposed constitution will also apply to her lecture. She is an able woman, with immense power in recovery, and that not to be surprising if at some day she should preside over this Republic, after she has outgrown her present theories, however, when she sets them all aside, and comes down to the "hard pan," the solid granite of human life, and from that builds to the clouds instead of building from the upper air toward the earth. She is now too much of a dreamer, and too much in the way of an abstract theorist, and a false conception of the order of Nature. She is sowing the seeds of a sentiment that will sooner or later destroy this city and elevate a mob, the most despicable of desperadoes, into control of public affairs.

## GOD IN THE CONSTITUTION.

The petition against the proposed religious amendment was then introduced. Mr. Knight, of Toledo, was opposed to this counter-petition. He thought the matter would do out of itself. What was the use of stirring up excitement? We might kindle a great fire that would be very destructive. The speaker thought the effort to put God in the Constitution a good thing. He was not at all afraid it would be done. The Spiritualists had been hunting after God for years, and could not find him. If the Christians put God in the Constitution, what then know who he is? There is some satisfaction in that thought. [Laughter.]

Prof. E. Whipple did not like Mr. Knight's logic. Why talk of kindling a great fire, when there was a lack of fuel? This "Christian amendment" is no silly thing. Study history, see the blood wars that have taken place, the principles involved being the same that the Christians are endeavoring to enforce in this country. We are too careless of what is transpiring around us. We are going to sleep at midday! This will never do. Our liberties are in danger! Let no narrow conservatism or contemptible bigotry woo us into indolence. [Applause.]

Prof. E. Whipple was then introduced. His subject was

## "ILLUSTRATIONS OF PROGRESS."

The speaker dealt substantially. To-day we hear a great deal about Progress. How few understand the real significance of the term! Now we are living in a world of change. Matter is mutable. There are two fundamental manifestations of what we call change. 1st, that which leads to growth, unfoldment and perfection; 2nd, that which leads to decay, destruction and death. These two changes, in a comprehensive sense, cover the entire activities of the universe. The speaker then proceeded with his discourse, showing that changes, as seen in the individual, were also seen in nationalities. As in the individual there was the curious pathway from infancy to manhood, then to old age; so in nations there was a period of change. Three thousand years ago Hindoos were civilization culminated. The civilization of Greece followed, which, in the time of Plato and Socrates, attained its maximum growth. In time, Greece went down. The same principle applies to the races. What do these changes import? Do we discover any great law in this matter? Yes. What is it? I will tell you. Progress exhibits two fundamental laws. 1st, the tendency to specialization; 2nd, the tendency to integration—a subordination of functions to the harmony of the whole structure. The Professor then elaborated these two points, taking his illustrations from the physical universe, from the races, and from the mechanism of man. Concluding, the speaker remarked that the features of progress which characterize the past, also mark the tendency of the future. Science is making science, science is progress. Science is progress. Astronomy is the oldest science; hence, greater precision has been reached in that department. We have to learn the precious fact of sympathetic relations with the spirit-world. We are peering over into the confines of that other life. Science is leading us on. Beyond the range of external vision there is a real world. The whole tendency of physical science is toward the spiritual idea. We must be patient. We are sure of the final victory. [Applause.] Adjourned.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

Conventions—Annual Meeting of the Lenawee County Circle in Adrian, Mich.—An Enthusiastic Gathering—Details of the Convention—Prof. E. Whipple talks about the Gospel of Science—Toledo, Ohio, represented—The Meeting in Kalamazoo, Mich., etc., etc.

On Feb. 17th and 18th, an Annual Meeting of the Lenawee County Circle took place in Adrian. For years there has been an organization of Spiritualists in this city. On Saturday (17th) the friends met in Berry's Hall. At two P. M. Lyndsey Ormsby, President of the Circle called the assembly to order. He said: We have met together, on this occasion, to renew our faith, to discuss the living questions of the hour. Spiritualism is blessing the world. In the large songs, we are Liberals. Our words are against superstition, and in favor of rationalism. Let there be a full expression on all subjects, during this meeting.

A short conference followed. Charles Farlin, of Wellsboro, was then invited to submit to the influence of the spirits, and deliver a lecture. The young man said he was willing, so he walked to the platform, and after a few explanatory remarks, passed into the trance. A subject being called for, someone in the audience suggested the following:

"IS SPIRITUALISM A SPECIAL TYPE OF RELIGION?"

Mr. Farlin's controlling influence treated this theme in a very able manner. This young man has been in the lecture field for three years. He devotes his whole time to the divine work of a teacher of the truths of Spiritualism.

## IN THE EVENING

The officers of the Association kindly invited a newspaper representative to deliver the regular address. That individual responded in a cheerful manner. As he approached the rostrum, it was easy to perceive, without the aid of a microscope, that he had a large bundle of papers under his right arm. Carefully was this bundle laid upon the table, the speakers imagined to be a velvet-cushioned pulpit, and then this member of the editorial fraternity, knowing how anxious the people were to know what publication was thus honored with a conspicuous place on the rostrum, proceeded to unfold one of the papers, so that all could see it. And, lo! the name of that paper was the

## BANNER OF LIGHT.

"Why," said A. B., "that must be the 'Western Local' young fellow?" "Yes," responded B. "I thought he would be here; for, of late, I see that William White & Co. give more attention to our Western affairs. I am glad of it. The glorious old Banner must stand. Warren Chase in the Missouri Valley, J. O. Barker in Wisconsin, and 'Western Local' youth, keep us well posted on current events in the West. The South ought to be worked up the same way."

These words were waited to the ears of aforesaid individual standing on the platform. He blushed—which made him feel ashamed. He mused—which made him feel better. And why? Because he remembered that J. O. B. B. he of the "Wisdom of Public"—once said that blushing were the sunbeams of the soul.

Mr. Ormsby then introduced the speaker of the evening. After the address, the session closed.

## THE SUNDAY (18TH) SESSIONS.

Morning: The Chairman called on Chas. Farlin to deliver a poem. Mr. F. said that sometimes he improvised poetry, but he should not do so at that time; he would recite a poem from memory, and that would be "Peter McGuire." And Mr. F. commenced, and recited "Peter McGuire" from beginning to end.

The Chair then said: "I am happy to know that we have with us a delegation from Toledo, Ohio. Mr. M. Knight is with us, I learn; also, C. B. Ellis, Conductor of the Lyceum; and Ella Bredt, Guardian of the same school. Let us greet them from Mr. Knight."

Mr. Knight stood up, and remarked that he was surprised at being called upon to speak. He was not a public speaker. He was confident that he could not edify so intelligent an audience. "But," said Mr. Knight, "I do take great pleasure in calling on my dear friend, C. B. Ellis, the able Conductor of our Lyceum, to give you some words of wisdom."

The Chair observed that Mr. Knight was capable of entertaining any audience, and hoped that none would shrink duty. The Chair was very happy. Progress was the watchword of the hour. Come! let us hear from everybody.

Mr. Chandler called for Mr. Ellis.

C. B. Ellis then took the floor, and said he was not a public speaker. He was surprised to have his friend, Mr. Knight, call him out.

Mr. Chas. Case commented on the fact that so many of the friends were "surprised" when they were called upon to speak. His brother from Toledo (Mr. Knight) was a worker. God bless the workers in our cause—in the cause of humanity! We want more of them.

## GOD IN THE CONSTITUTION.

The petition against the proposed religious amendment was then introduced. Mr. Knight, of Toledo, was opposed to this counter-petition. He thought the matter would do out of itself. What was the use of stirring up excitement? We might kindle a great fire that would be very destructive. The speaker thought the effort to put God in the Constitution a good thing. He was not at all afraid it would be done. The Spiritualists had been hunting after God for years, and could not find him. If the Christians put God in the Constitution, what then know who he is? There is some satisfaction in that thought. [Laughter.]

Prof. E. Whipple did not like Mr. Knight's logic. Why talk of kindling a great fire, when there was a lack of fuel? This "Christian amendment" is no silly thing. Study history, see the blood wars that have taken place, the principles involved being the same that the Christians are endeavoring to enforce in this country. We are too careless of what is transpiring around us. We are going to sleep at midday! This will never do. Our liberties are in danger! Let no narrow conservatism or contemptible bigotry woo us into indolence. [Applause.]

Prof. E. Whipple was then introduced. His subject was

## "ILLUSTRATIONS OF PROGRESS."

The speaker dealt substantially. To-day we hear a great deal about Progress. How few understand the real significance of the term! Now we are living in a world of change. Matter is mutable. There are two fundamental manifestations of what we call change. 1st, that which leads to growth, unfoldment and perfection; 2nd, that which leads to decay, destruction and death. These two changes, in a comprehensive sense, cover the entire activities of the universe. The speaker then proceeded with his discourse, showing that changes, as seen in the individual, were also seen in nationalities. As in the individual there was the curious pathway from infancy to manhood, then to old age; so in nations there was a period of change. Three thousand years ago Hindoos were civilization culminated. The civilization of Greece followed, which, in the time of Plato and Socrates, attained its maximum growth. In time, Greece went down. The same principle applies to the races. What do these changes import? Do we discover any great law in this matter? Yes. What is it? I will tell you. Progress exhibits two fundamental laws. 1st, the tendency to specialization; 2nd, the tendency to integration—a subordination of functions to the harmony of the whole structure. The Professor then elaborated these two points, taking his illustrations from the physical universe, from the races, and from the mechanism of man. Concluding, the speaker remarked that the features of progress which characterize the past, also mark the tendency of the future. Science is making science, science is progress. Science is progress. Astronomy is the oldest science; hence, greater precision has been reached in that department. We have to learn the precious fact of sympathetic relations with the spirit-world. We are peering over into the confines of that other life. Science is leading us on. Beyond the range of external vision there is a real world. The whole tendency of physical science is toward the spiritual idea. We must be patient. We are sure of the final victory. [Applause.] Adjourned.

Afternoon: The election of officers was the first thing in order. The following persons were chosen: President, M. Tattle, Adrian; Vice President, L. Ormsby, Deerfield; Secretary, Chas. Case, Adrian.

Mr. Charles Case then delivered an excellent address on the relation between Spiritualism and modern Spiritualism. This discourse gave great satisfaction. The next thing was

## A SHORT CONFERENCE.

Mrs. Green, of Adrian, said she had waited to hear the voice of woman, but she had waited in vain. The good angels were present with the friends. No fear for your Constitution, exclaimed the speaker, the angels are guarding it; they are also with the people. Woman must come forth and take a prominent stand in the affairs of the nation. How much longer shall we be obliged to wait?

C. Farlin spoke upon the Lyceum question. He desired to see the young educated in freedom.

Mrs. Price Stevenson then made a few remarks. She was glad to be present. Although a stranger, she felt at home.

C. B. Ellis spoke on the Lyceum question. He thought a Lyceum would add much to the interests of the cause in Adrian.

Mr. M. Knight related some of his experiences as a medium. Adjourned.

Evening: Prof. E. Whipple and the newspaper agent before referred to in this communication, occupied the platform in the last session.

Prior to final adjournment it was announced that

## THE NEXT MEETING

Would take place in Deerfield, May 18th and 19th. Prof. E. Whipple has been engaged as one of the speakers.

The Convention was in every way a success. Many were disappointed at not hearing Mrs. Fowler's voice. But notice was given that she would speak in the hall the next Sunday, Feb. 25.)

## KALAMAZOO, MICH.

Feb. 17th and 18th there was a Convention of the Kalamazoo County Circle in this place. W. F. Jamieson and Mrs. Drake were the speakers. Dr. A. Farnsworth, President of the East Saginaw Society of Spiritualists, was present. The meeting was well attended, and the addresses of the speakers were attentively listened to by many earnest searchers after truth.

## NOTES.

W. F. Jamieson is still living through Michigan. Prof. E. Whipple is hard at work delivering scientific lectures. He is well posted. His lectures are A No. 1. Address him at Clyde, Ohio.

Moses Hall has been through the Crucible. The next thing will be something else—in the same line, which is Mr. Hall's inalienable and constitutional right, and he shall be protected in it.

Chas. B. Ellis, who in this country, was afflicted with the great American cancer. Had the novelist sent to Dumont C. Duke (Box 30, Cephalo, Ill.), for a package of the celebrated "Cephalo Compound," (price \$2.50,) he would have called down blessings on the Doctor's head in a short space of time. A hint to those affected with cancer is sufficient.

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