

SPIRITUAL PHILOSOPHY

AN EXPONENT OF THE

OF THE NINETEENTH CENTURY

NO. 24

## BILLS FOR THE PARSON

"In the audit on the Lord's day."

When Mr. Beecher refers to a truth, we may not doubt, because it appears in fantastic shape and ridiculous phenomena, lie cannot, surely have reference to anything he is wont to ascribe to the direct agency of the Holy Spirit. He would not have the irreverence to admit, for a moment, that the Infinite Presence could be revealed in such singular phases and superficial aspects. We must, therefore, conclude that he is

## The New Drug, Chloral.

Every act done in the great work of human progress will ever live.—Every act which tends to the annihilation of error is a little rock started from the mountain-top, which gathers force on its way downward and starts others at every bound.

SHALL VICTORIA C. WOODHULL BE  
IMPEACHED?

"Mrs. Woodhull's election as the President of the *National Association of American Spiritualists*, therefore involves a supposed recognition of her principles and procedures on the part of every American Spiritualist. Is this just?"

"It involves nothing of the kind! We may as well say the reelection of Grant would involve supposed recognition of the habit of smoking, and the abandonment of speech-making, by every American Republican. Mrs. Woodhull was made President (ess?) of the American Association because she was an avowed Spiritualist, *because she was a woman*, and because a distinguished "ability" showed she was fit for the position. Her views on the social relations had not then been fully expressed; and, had Mrs. Hardinge-Britton been present, I think she would have polled a

Mrs. Hardinge-Britten is late in the century, ready with her suggestion; the work she proposes is already well begun. Living both sides the ocean, she has lost sight of the most important evolution of the age on this continent. It is, we trust, to her benefit, that she narrows her range to the continent, and, becoming Americanized, finds 'time to become interested in our peculiar life and institutions. We welcome her, at all events, as she, by the desires and hopes she manifests, that she should before this have been a working member of our American Association. In it she could find or create just that for which she aspires; there be need of organic reformation, or change in the course of conduct, there are none more powerful than her friends; no one more potent than she to effect it. Mrs. Woodhull now is, it is true, Hardinge-Britten in a few months may be our executive; and although we may heartily press our sympathy and pledge our coöperation to each as such, none of us are bound to follow the lead of either, any further than our own individual conscience may require.

18

What will be the gain? It will, if the party to which it is allied is victorious, become a great power, and the people all accept it. Granted that it will be successful, overlooking the irretrievable



9



wise, into four; nay, into five kingdoms: the mineral, the vegetable, the animal, the human, and the spiritual! The human, or man, is as much above, and discretely above the animal, as the spirit is above the man, as the animal above the vegetable, or the vegetable above the mineral. The lines are discrete in degree like the steps of a ladder. To say of a man that he has much in common with an animal, and therefore is an animal, is saying by far too much. Indeed, the same course of logic might well prove any animal a man."

PROF. DAYTON.—"The judge is right in his distinctions and analyses; but I use the term animal, in the meaning of its derivation, *anima*, life—something having life—and in the common acceptance; but by no means to degrade man with the beasts of the field."

JUDGE CARTER.—"I am quite content with that. But, professor, another impatient question: You speak in your instructive remarks of us, 'violating the laws of God and Nature.' How is this? You use the old phrase and idea. We certainly cannot violate any laws of God or Nature?"

PROF. DAYTON.—"You are in the right again, Judge. I should have said attempting to violate the laws of God and Nature."

JUDGE CARTER.—"I still incontinently object. How can any one attempt to violate the laws of God or Nature? It is to attempt an impossibility, and the attempt itself must be under a law of God or Nature? So no attempt?"

PROF. DAYTON.—"Well, we won't dispute about terms. The fact is, as you say, no one can violate the laws, or any law of God or Nature, nor even attempt it, because the very attempt is necessarily under the law. But this can be done and is done: you vainly substitute one law for another, and thus get yourselves into inharmonious, discontent, distraction or trouble."

JUDGE CARTER.—"I can well understand that, and am satisfied with it. We do not understand the laws, and we may misapply them, and substitute one for another through ignorance, and thus get our fingers burned and ourselves into sorrow."

PROF. DAYTON.—"That is just the way of it, and we should labor to understand the laws of Nature and of God, applicable to our condition, and properly apply them."

JUDGE CARTER.—"To quite curiously change the subject, professor, how is it that you came to use the word 'stove-pipe' as applied to the hat of a street dandy? You have been long, as you say, in the spirit-world, and what do you know about such modern phrases, or things?"

PROF. DAYTON.—"Ha! ha! ha! Do you think, Judge, I have been so long, through my medium, mingling with you modern folks of the world, that I have not learned anything? I have caught up this phrase, as well as a great many others, through him. Ha! ha! ha! I learn, you see, a great many things."

JUDGE CARTER.—"A single other question, professor, and I hope you will not consider me impertinent. You speak of your being in the spirit-world long ago; might I venture to ask you how long you have been in that world?"

PROF. DAYTON.—"This question has often been propounded to me through my medium, but I have always invariably refused to answer it; there is no use in answering it, there might be some harm. I have said little or nothing about myself, and always take care not to, because I do not crave the influence of any individual personal authority in what I may say—but only that of truth itself. I impose on no one what I say by authority of name, place, station or experience."

MR. CHARLES now asked.—"Does the spirit believe in Christ?"

PROF. DAYTON.—"Most certainly! I believe in him and his divinity, just as I believe in you and your divinity. Jesus Christ was the Son of God just as any other man; his divinity was the same inspiration as possessed by other men, but different in degree. He was a great and beautiful medium, and his nature was thoroughly inspired from God through the spirits of the world of spirits."

MR. CHARLES.—"Do you and the Spiritualists believe in a personal God?"

PROF. DAYTON.—"No indeed; nor I, or any true Spiritualist, can so think or believe. God the great first cause, the continuous living first cause, now as ever, is in all things, through all things; permeates through and through the universe, and of course can have no such personality as contemplated by the so-called Orthodox, either in three or one. Why, how can you make a personality of an Infinite God? Finite things only have a personality. Infinity can have no personal form or limitation. It is beyond form or limitation necessarily from its very fact. It could not be *finite* without."

MR. CHARLES.—"I will ask the spirit if the spirits can prophesy?"

PROF. DAYTON.—"Certainly they can; and prophecy is not dead yet. The old prophets of the Bible and other antique times were but gifted mediums like the mediums of the present day. The spirits of old prophesied through them, and spirits can prophesy or predict future events through the mediums of to-day. The reason of this is already evident from what I have said. The spirits live in the interior world, in the world of causes, and of course this world of yours being the world of effects produced in the world of causes, the spirits first see their causes and from their experience the enlightened among them can tell pretty well what is going to happen with you. Many predictions have been made by the spirits through the mediums now living, which have been amply verified. This is known to the Spiritualists. And you see, too, from the fact of our spirit-world being the world of causes, how it happens that, at one and the same time, the same ideas and thoughts, in almost the same language too, sometimes find expression in different parts of the world. Thus it has frequently occurred with poets, authors, discoverers, inventors and the like. These ideas and thoughts originated here, and were sent to you, to as many different susceptible minds as occasions may offer."

JUDGE CARTER.—"Perhaps in this, too, we can see the reason of the truth of Shakespeare's saying, that 'misfortunes come in battalions,' or of the old and common maxim, that 'misfortunes never come single.'"

There were some other topics touched upon, I believe, (as I write wholly from memory) in our genial, familiar and edifying conversation with Mr. Dayton; and it was, as upon other occasions, truly remarkable how conversational he was; and it was, indeed, a curious fact that there was that spirit of the other world talking to us and taking part with us in our social time, as if he were one of us—using the excellent body of Mr. Forster for his purposes, to be sure, but, nevertheless, as effectually in every regard as if it were his own. And I must not forget to say here, that there occurred among us some conversational discussion on the subject of the control of mediums by the spirits, in which it was announced by Prof. Dayton that "the control of the spirit was complete, and that sometimes the need of an earthly magnetizer was required to get the medium into her or his normal state, as was witnessed this

evening, when the services of Dr. Owen were required to help Lizzie out of her trance into her own proper person."

DR. OWEN then said, "You say that the control of the spirit is complete. I undertake to say that any good magnetizer can take a medium out of the control of a spirit; I can take any medium from such control."

PROF. DAYTON.—"You cannot do that always, if the spirit wills you shall not do so. You cannot take my medium from under my control."

JUDGE CARTER.—"I venture to suggest that in many cases it is just the other way. The spirits take magnetic subjects, whenever they please, out of the control of their earthly magnetizers, as witness the case of Mesmer himself, who more than once found his mesmerized subjects taking upon themselves independent airs which he could not well account for, but by which clairvoyance was first discovered and elucidated."

DR. OWEN.—"That may be so. But the fact is, we earthly magnetizers have more control over the subjects than the spirits, because these are of us, and with us, and it is not at all derogating from the power of the spirits. It is our materiality that gives us superior power over the materiality of the subject."

PROF. DAYTON.—"Not so, if the spirit wills it. No magnetizer nor spirit can take my medium from under my control—no ten magnetizers nor ten spirits can, if I will it to be so."

MR. GRHAM.—[who was one of our company] "Well, I guess you are both right."

PROF. DAYTON.—"The spiritual body has no necessary more control over the material body, although each is mutually affected by the other. By the way, I believe I shall lecture upon the spiritual body next Sunday evening, and prove scientifically the existence of the spiritual body—show scientifically what St. Paul meant when he intuitively said, 'there is a natural body, and there is a spiritual body.' But, my friends, it is time to relieve my medium. We must deal tenderly with our mediums. I desire you to cultivate harmonious relations with your spiritual and natural bodies—let them, if possible, exist in harmony. To be sure, I know full well the temptations, the vicissitudes, the turmoils and the apparent miseries to which you are all more or less subjected in this material world; but, depend upon it, all these are for the better development of your spiritual body, to prepare it for its purely spiritual existence. In the world of spirits; its better nature in a better world. Souls of the upper life are with the souls of this lower life, and we all come from one great and glorious source."

Previous to yielding control of his medium Prof. Dayton, bade good night to Miss Kelso in a poetic strain, promising her the aid and friendship of the spirit-world in her labor of love; after which he made his adieux to the company, and retired.

And so Prof. Dayton relieved the medium, and it was high time in the hours of the night for our party to disperse and go to their homes; and so we did, each one keeping what he or she could of the beautiful things we had seen and heard. For my own poor part, I thought that what had happened would interest more than were present that night, and therefore have I thus written all from memory.

On last Sunday, according to his promise, Prof. Dayton, through Mr. Forster, delivered his lectures on "Man a Religious Animal" in the morning; and at night on "The existence of the spiritual body scientifically proven." And this lecture was certainly one of the most remarkable I ever heard, and should have been heard by the whole scientific world.

I think, then, friend Colby, that I have given you "Some Facts and Some Grains of Wisdom," which, if you please, you may give to your readers.

Yours truly, A. G. W. C.

Chicheston, Ohio.

## Banner Correspondence.

Letter from Moses Hull.

DEAR BANNER.—In my swinging around the "circle," occasionally I feel a yearning to see you. I would write oftener for the Banner, if I did not realize the overcrowded condition of its columns. You will have learned, ere this, that my little Crucible has somehow slipped through my fingers. You need not ask me how, for I do not know. Did you ever, in your younger days, go to see a slight-of-hand performance? "Presto! change!" now you see it, and now you don't, and, to save your life, you could not tell how it was done. That's how the Crucible went. I hope those who have taken my elephant will feed him well. Enough of this; your readers are not interested, as to how the Crucible went, or who took it. As to its future history, that will tell itself.

The past two weeks I have spent in the "sunny South." I have had a good time generally. J. M. Peabody preceded me in Nashville and Memphis, Tenn., and in Helena, Ark. He won golden opinions for himself and Spiritualism at each of these places, as he does everywhere. My audience at the Greenway Hotel, in Memphis, were much larger than any church in the city could draw. The interest was very great, especially with the young, and I hope lasting impressions have been made. Bro. Peabody's review of Rev. Mr. Walk, my review of Dr. Crane, and Mrs. Hull's review of Rev. Mr. Jones, have thoroughly convinced the opposition and the "let alone" argument is the best they can make. I think it will be about their only argument against Spiritualism in the future.

You will remember that Memphis is the home of Miss Clara Robertson, the medium of Dr. Hinkley College ghost story. I have investigated, as far as I could, that ghost story. I think it is one of the very few true stories of the kind. I have had several sittings with Miss Clara, and know her to be a good medium. Could she be surrounded with proper conditions, few would give better tests of spirit presence and power than she.

Mrs. M. J. Hollis has the people of Memphis, and some in Nashville, just now thoroughly excited on spirit manifesting. The phenomena occurring in her presence, both in the light and in the dark, are perfectly astounding. Skeptics always go away confounded, if not convinced. In her light sittings, the spirits write on a slate, without the use of mortal hands, as they do in Dr. Stalder's presence; the only real difference being, that they always write an exactly similar hand to that used by them in earth-life, and there are usually tests connected with their writing. In the dark, spirits talk to members of the circles in their own natural voices, often giving oracular disquisitions on the Spiritual Philosophy, and always giving names, dates, and such other tests as may be needed to establish the truth, beyond the identity of the spirit communicating.

This week Mrs. Hull, Mrs. Hollis and myself are working up Spiritualism in Nashville. This, you will remember, was the home of our ascendant brother, J. B. Ferguson. Bro. Ferguson was deservedly popular everywhere, especially so here. The Spiritualists of this city are now fully determined to organize and go to work in earnest. Mrs. Hull will remain here and give a few lectures after I go to Louisville, where I next Sunday commence a two months' engagement. I have heard so much of the good friends in Louisville that I shall be disappointed if I do not have a large audience for my lectures and a profitable one for the Spiritualists of that city.

After what I have said, it will be almost needless for me to add that Mrs. Hull, since retiring from the Crucible, has entered the lecturing field. Her lectures are pungent, logical and dignified, and have so far given perfect satisfaction. Only one objection has ever been heard against them, and that is, that she is too good to be true. I have heard of the study rather than that which comes in the audience chamber. Through Mrs. Hollis's administration she is beginning to

develop as a clairvoyant, also as an impressionist. It is hoped that this will soon place her beyond the necessity of so laboriously preparing her discourses. After she leaves Nashville she spends a few days in Louisville, then makes a short lecture tour through Indiana, and, possibly, through a part of Michigan.

The severing of my connection with the Crucible renders it no longer necessary for me to reside in Baltimore, so I shall remove to my home in Vineland, N. J., the first of April.

Forgive me, Messrs. Editors, for using so much of your space. I will try to use more of the "soul of wit" next time. Regards to all connected with the Banner.

Nashville, Tenn., Feb. 1, 1872.

Cheering Proofs of Progress from a Lecturer's Notes.

DEAR BANNER.—Since I wrote you before I have lectured in four States—Missouri, Kansas, Nebraska and Iowa—and in most cases I was cheered with the practical evidence that I did something to advance the cause; and this is especially true with respect to my labors in Kansas and Nebraska. Never before my travels since I embarked in the field of spiritual life, has it been my pleasure to witness more earnest and intelligent interest for the cause of Spiritualism, than was displayed at almost every point I visited in Kansas and Nebraska. "Thoughts in these States are evidently thirsting for the waters of spiritual life. The first place I visited in Kansas with a view of lecturing was Marysville, Marshall county. I received a cordial reception, and I think I have made a great impression, which I think generally was kept a number of days, as the people generally were complaining of scarcity of money and hard times. While there a Methodist preacher appointed the next Sunday evening he was going to "blow up Spiritualism"—and had it twice announced from his pulpit that he had an expectation of being there to hear it, and he did not expect it; but it so happened that by the delay of the cars I was detained, so that I could not get away till the time appointed for knocking Spiritualism in the head the one-hundred-and-ninth time, and making it kick its last dying throes. According to the hour arrived, I repeated the fallacy of the "blow up" theory, and the audience, unfortunately for the cause of Spiritualism, (I hardly know which) the Reverend gentleman backed square out. He "craved" it. He announced to the audience that, owing to a few miles' travel, which exposed him to the cold, he felt somewhat disqualified for speaking on the subject of Spiritualism, and he would therefore postpone it indefinitely. Then, selecting a text from Daniel, he proceeded to spin out a cobweb theory on miracles, which occupied an hour or more time. Some of his audience, like myself, were unable to see how the cobweb could have a greater effect to disqualify him for speaking on Spiritualism than the blow up theory. After the sermon, we were returning to our lodgings. He declined speaking on Spiritualism because you were there; he was afraid you would appoint another meeting and reply to him. And it is true I had anticipated doing this.

From Marysville I journeyed to Washington, where I lectured at the Washington Hotel for a course of lectures. Although an admission fee was charged, my audiences were all large, and continued to increase from first to last. All classes of people turned out, from the blacksmith to the deacon, except two clergymen who had been invited to attend, and perhaps declined for that very reason, fearing they might be called upon to "blow up" the cause. Three editors and their wives, the Judge of the Court, lawyers and doctors and other intelligent classes of society manifested quite an interest in the lectures by their attendance and attention, and some of them by seeking a private interview with the speaker. Besides the citizens of the town, people from the country came in numbers to hear me. I think I have made a great impression, and I think I have secured out will effect something toward accomplishing that end.

From Washington I sought my way to Nebraska, where I found a still more eager spirit of inquiry alive among the people with respect to the promises and proofs of an immortal life as first pointed up by modern Spiritualism. My first point of operations was Nursery Hill, to which I had been invited by Bro. Bridges, whose wife is a strong Spiritualist, and who, by virtue of power exerted through her mediumship and her tongue, is making some of the Orthodox priests tremble in their pulpits.

It was about midnight when I reached the place, and no appointment had been made for me to speak that evening. But some of the eagerness of the people to hear something of the "word of life," that they looked in to my lodging parlor and filled it to its utmost capacity. Although I had not fully recovered from my two days' starving and freezing calamity on the plains of Kansas, I could not resist the mental importunities indicated in their countenances to hear me, and I went in. I began with the intention of speaking, but a few minutes more than should be required for making an apology. I found, however, at the close of this private lecture, on examining my watch, that I had spoken about an hour and a quarter. The next evening, on presenting myself at the door of the hotel, I found the parlor filled to its utmost capacity. I found it crowded to its utmost capacity with eager listeners, so that I had to elbow my way through the crowd to reach the platform. Having addressed them nearly an hour and a half, I departed for my lodgings. But on reaching the street my landlord informed me that Brother Syll, living a few rods from the hotel, desired me to spend with him a short time, and I did so, seating myself in his parlor I observed that nearly half the congregation I had addressed in public had followed me. I turned to my landlady, and asked her the purpose of the gathering. She replied by saying, "I believe you sometimes address private audiences, do you not?" "Yes," said I, "I do." "Then," she said, "I think you will find it well worth your while to spend some time here. When the audience become seated, (filling the parlor and a portion of the kitchen,) I remarked: 'I like these social gatherings, as they furnish good opportunities for the interchange of thought, and for kindling up the warm fires of friendship; and I have no doubt but that there are some present here who will be able to give you valuable information both to interest and instruct the audience; and I hope they will not keep us many minutes in suspense in waiting to hear them.' But not a tongue or lip moved till I broke the silence myself. Discovering they were determined to hear something more from me, I proceeded to unfold some of the great principles of Spiritualism, and to portray the power of the human mind as a lever for the reformation of society. When I had concluded, and examined my watch, I found I had delivered another discourse of more than an hour in length, thus giving two discourses in one evening—one public and the other private—occupying nearly three hours' time. And this I have done in the course of my four months' lecturing tour—given two or three discourses in one evening. On the occasion above referred to, after I had spoken twice, Brother Brown stated there was another subject the audience desired to hear me speak on, and accordingly I spun out another discourse of twenty or thirty minutes, making three discourses in one evening."

I cite these incidents to show that an almost boundless spirit of inquiry, and an eager desire to hear and learn, is awakening in these new countries, thus presenting a fruitful field for missionary labor. More anon.

The above communication was penned under the roof of the feeling of Sister Young, a man of peculiar dietic habits, having eaten an animal food in the shape of meat or butter for twenty-nine years. And by his side stands his son, now twenty-one years of age, down whose throat now one mouthful of meat or butter have ever found their way. And both present the appearance of sound robust health.

K. GRAVES.

Mechanicsville, Clear Co., Iowa, Feb. 1, 1872.

New Hampshire.

BLADFORD.—J. H. Ober writes: A convention of the Spiritualists of this and adjoining counties assembled here on Friday, Feb. 2. Their numbers increased in spite of the storm, which commenced Saturday morning and continued until nearly noon, Sunday, making the traveling hard; but while the storm raged without, angels' spirits were pouring forth their words of divine truth and love through the lips of Mrs. Wiley, Mrs. Novens, Mrs. Sawyer, Mrs. Withee, Mrs. Runkel and Mrs. Sturtevant. Such a spirit of love

and harmony, with burning words of God's truth, made us feel that God for what our eyes see, and moreover that our ears hear in this age when sectarian bigotry has blinded so large a portion of earth's children. It is thanks to God that we have such a gathering, with all its cheering, cannot stop the onward march of the angelic host who are speaking in trumpet tones throughout the length and breadth of the land, telling us of the barbarism of capital punishment, and the mean inconsistency of depriving women of their natural and God-given rights.

A political speech in the hall, demonstrating against the proposed Amendment to the Constitution. Mrs. Runkel made a most powerful speech, showing us what we might expect if the sectarians accomplished their designs.

Mrs. Wiley spoke words of consolation at the funeral of a Mr. Davis here to day. How different they seemed from those I have been accustomed to hear from old theologians, steeped in the bitterness of their bigoted creeds. Mrs. Wiley seems the embodiment of humanity, and undoubtedly spirits of the highest order.

Dubuque Iowa Correspondence.

Emerson, Bay City, Mich. Mrs. M. H. Parry, of Wisconsin, closed a course of five lectures here on the 21st ult. The speaker has many friends in Dubuque, having lectured here on two former occasions, the first time about fifteen, the second time some ten years ago, and on each occasion has she sustained herself well. Her lectures were well received, and were very profitable to the audience.

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We have a circle of good mediums, who in the quietest way possible are working the heaven of Spiritualism into the theological dough here, doing good to themselves, and opening the better way for others; but prior to Mrs. Parry's visit we have had no lecture on Spiritualism, out and out, for a long time. Our Congregational and our Lutheran churches, for various reasons, their services very highly sometimes with Spiritualism, and the more they use it the better they draw the people. Their hearers, like babes in the hands of the doctor, swallow the pellet under the impression it is good Orthodoxy.

The recent anniversary of Paine's birthday was properly observed here. A number of our friends were called upon to read the most eloquent and stirring phrase. The people listened pleased, sang and danced, and rolled up a long list of names protesting against the insupportable oppression of tinkering the Constitution in defence to the cruel prejudices of hyperbolic bigots. If these doctored bibles were to tumble their exploded dogmas down the heads in the highest way possible, I don't see any other so economical way to do it as by warring up the Constitution in the way Justice Strong, in his weakness, proposes. "Those whom the gods would destroy they first make mad."

S. W. R.

Dubuque, Iowa, Feb. 2, 1872.

Illinois.

PEORIA.—R. Bolton writes, Feb. 21, as follows: "The Spiritualists of Peoria, Ill., have been fed on spiritual food direct from the spirit-land, through the mediumship of Miss Helen Grover, of Bloomington, Ill. She is a very fine inspirational speaker; indeed, she is in the true sense a medium, because she can speak to the spirits and receive from them, and through them, the words of life, that they looked in to my lodging parlor and filled it to its utmost capacity. Although I had not fully recovered from my two days' starving and freezing calamity on the plains of Kansas, I could not resist the mental importunities indicated in their countenances to hear me, and I went in. I began with the intention of speaking, but a few minutes more than should be required for making an apology. I found, however, at the close of this private lecture, on examining my watch, that I had spoken about an hour and a quarter. The next evening, on presenting myself at the door of the hotel, I found the parlor filled to its utmost capacity. I found it crowded to its utmost capacity with eager listeners, so that I had to elbow my way through the crowd to reach the platform. Having addressed them nearly an hour and a half, I departed for my lodgings. But on reaching the street my landlord informed me that Brother Syll, living a few rods from the hotel, desired me to spend with him a short time, and I did so, seating myself in his parlor I observed that nearly half the congregation I had addressed in public had followed me. I turned to my landlady, and asked her the purpose of the gathering. She replied by saying, 'I believe you sometimes address private audiences, do you not?' 'Yes,' said I, 'I do.' 'Then,' she said, 'I think you will find it well worth your while to spend some time here. When the audience become seated, (filling the parlor and a portion of the kitchen,) I remarked: 'I like these social gatherings, as they furnish good opportunities for the interchange of thought, and for kindling up the warm fires of friendship; and I have no doubt but that there are some present here who will be able to give you valuable information both to interest and instruct the audience; and I hope they will not keep us many minutes in suspense in waiting to hear them.' But not a tongue or lip moved till I broke the silence myself. Discovering they were determined to hear something more from me, I proceeded to unfold some of the great principles of Spiritualism, and to portray the power of the human mind as a lever for the reformation of society. When I had concluded, and examined my watch, I found I had delivered another discourse of more than an hour in length, thus giving two discourses in one evening—one public and the other private—occupying nearly three hours' time. And this I have done in the course of my four months' lecturing tour—given two or three discourses in one evening. On the occasion above referred to, after I had spoken twice, Brother Brown stated there was another subject the audience desired to hear me speak on, and accordingly I spun out another discourse of twenty or thirty minutes, making three discourses in one evening."

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We have a circle of good mediums, who in the quietest way possible are working the heaven of Spiritualism into the theological dough here, doing good to themselves, and opening the better way for others; but prior to Mrs. Parry's visit we have had no lecture on Spiritualism, out and out, for a long time. Our Congregational and our Lutheran churches, for various reasons, their services very highly sometimes with Spiritualism, and the more they use it the better they draw the people. Their hearers, like babes in the hands of the doctor, swallow the pellet under the impression it is good Orthodoxy.

The recent anniversary of Paine's birthday was properly observed here. A number of our friends were called upon to read the most eloquent and stirring phrase. The people listened pleased, sang and danced, and rolled up a long list of names protesting against the insupportable oppression of tinkering the Constitution in defence to the cruel prejudices of hyperbolic bigots. If these doctored bibles were to tumble their exploded dogmas down the heads in the highest way possible, I don't see any other so economical way to do it as by warring up the Constitution in the way Justice Strong, in his weakness, proposes. "Those whom the gods would destroy they first make mad."

S. W. R.

Dubuque, Iowa, Feb. 2, 1872.

Illinois.

PEORIA.—R. Bolton writes, Feb. 21, as follows: "The Spiritualists of Peoria, Ill., have been fed on spiritual food direct from the spirit-land, through the mediumship of Miss Helen Grover, of Bloomington, Ill. She is a very fine inspirational speaker; indeed, she is in the true sense a medium, because she can speak to the spirits and receive from them, and through them, the words of life, that they looked in to my lodging parlor and filled it to its utmost capacity. Although I had not fully recovered from my two days' starving and freezing calamity on the plains of Kansas, I could not resist the mental importunities indicated in their countenances to hear me, and I went in. I began with the intention of speaking, but a few minutes more than should be required for making an apology. I found, however, at the close of this private lecture, on examining my watch, that I had spoken about an hour and a quarter. The next evening, on presenting myself at the door of the hotel, I found the parlor filled to its utmost capacity. I found it crowded to its utmost capacity with eager listeners, so that I had to elbow my way through the crowd to reach the platform. Having addressed them nearly an hour and a half, I departed for my lodgings. But on reaching the street my landlord informed me that Brother Syll, living a few rods from the hotel, desired me to spend with him a short time, and I did so, seating myself in his parlor I observed that nearly half the congregation I had addressed in public had followed me. I turned to my landlady, and asked her the purpose of the gathering. She replied by saying, 'I believe you sometimes address private audiences, do you not?' 'Yes,' said I, 'I do.' 'Then,' she said, 'I think you will find it well worth your while to spend some time here. When the audience become seated, (filling the parlor and a portion of the kitchen,) I remarked: 'I like these social gatherings, as they furnish good opportunities for the interchange of thought, and for kindling up the warm fires of friendship; and I have no doubt but that there are some present here who will be able to give you valuable information both to interest and instruct the audience; and I hope they will not keep us many minutes in suspense in waiting to hear them.' But not a tongue or lip moved till I broke the silence myself. Discovering they were determined to hear something more from me, I proceeded to unfold some of the great principles of Spiritualism, and to portray the power of the human mind as a lever for the reformation of society. When I had concluded, and examined my watch, I found I had delivered another discourse of more than an hour in length, thus giving two discourses in one evening—one public and the other private—occupying nearly three hours' time. And this I have done in the course of my four months' lecturing tour—given two or three discourses in one evening. On the occasion above referred to, after I had spoken twice, Brother Brown stated there was another subject the audience desired to hear me speak on, and accordingly I spun out another discourse of twenty or thirty minutes, making three discourses in one evening."

I cite these incidents to show that an almost boundless spirit of inquiry, and an eager desire to hear and learn, is awakening in these new countries, thus presenting a fruitful field for missionary labor. More anon.

The above communication was penned under the roof of the feeling of Sister Young, a man of peculiar dietic habits, having eaten an animal food in the shape of meat or butter for twenty-nine years. And by his side stands his son, now twenty-one years of age, down whose throat now one mouthful of meat or butter have ever found their way. And both present the appearance of sound robust health.

K. GRAVES.

Mechanicsville, Clear Co., Iowa, Feb. 1, 1872.

New Hampshire.

BLADFORD.—J. H. Ober writes: A convention of the Spiritualists of this and adjoining counties assembled here on Friday, Feb. 2. Their numbers increased in spite of the storm, which commenced Saturday morning and continued until nearly noon, Sunday, making the traveling hard; but while the storm raged without, angels' spirits were pouring forth their words of divine truth and love through the lips of Mrs. Wiley, Mrs. Novens, Mrs. Sawyer, Mrs. Withee, Mrs. Runkel and Mrs. Sturtevant. Such a spirit of love

and harmony, with burning words of God's truth, made us feel that God for what our eyes see, and moreover that our ears hear in this age when sectarian bigotry has blinded so large a portion of earth's children. It is thanks to God that we have such a gathering, with all its cheering, cannot stop the onward march of the angelic host who are speaking in trumpet tones throughout the length and breadth of the land, telling us of the barbarism of capital punishment, and the mean inconsistency of depriving women of their natural and God-given rights.

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Dubuque Iowa Correspondence.

Emerson, Bay City, Mich. Mrs. M. H. Parry, of Wisconsin, closed a course of five lectures here on the 21st ult. The speaker has many friends in Dubuque, having lectured here on two former occasions, the first time about fifteen, the second time some ten years ago, and on each occasion has she sustained herself well. Her lectures were well received, and were very profitable to the audience.

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Warren Chase, Corresponding Editor.

LIBERTY.

It has been a long and fearful struggle to gain

Civil and religious liberty must be followed by social and domestic liberty; but liberty *never* does mean license to trespass on the rights of others. In any department of life; and if, in social liberty, there is no license, we do not see why the weak cannot be as secure as now. Many times in life have we seen the tyranny that is exercised over the weak and defenceless wives by brutal husbands, who would be powerless to harm if they were not husbands, or if the victims were free and many persons we have known who would submit to abuse as wives, and sometimes, though rarely, as husbands, that, without marriage, they would not submit to for a week; and everybody knows that thousands of innocent victims to marriage are yearly sacrificed and carried to the graveyard because the laws and customs of society are such that divorce is worse than death to them. If these laws cannot be so changed as to secure at least partial liberty, there will be a revolution that will certainly overturn the whole social system of Christianity. The blood of vic-

## SELLING OUT

platform, and some we never have advocated, and are not yet ready to do so, but cannot say we never shall, as we are open to conviction and conversion to every truth, however odious it may seem at first sight. We found large prejudices against her at the time of her election, and have found it steadily wearing off, so far as our acquaintance goes, and our correspondence extends

On Sunday, Jan. 20th, the admirers of Thomas Paine, and the lovers of religious liberty, met at goodly numbers at our hall, where our regular meetings are held, and which had been appropriated for that day to the commemorative purposes of the AUTHOR HERO of the American Revolution. Col. Horace Fox was chosen Chairman, and L. S. McCoy Secretary. After the reading of the poem, "The World would be the better for it," Capt. C. M. Scott read a most able and eloquent oration on the contrast between Thomas Paine and George Washington—the one the hero of the pen, and the other the hero of the sword, is the American war for independence. We followed him as well as we could with an eulogy on the abused author, feeling as we did and do the great truth that the pen is mightier than the sword, and shall supersede it in due time. Others took part in the exercises of the morning, and in the evening we enjoyed a most interesting and instructive philosophical disquisition from our Secretary, L. S. McCoy, who very ably wove the sentiments of Thomas Paine into the political and religious reforms of our country and the world. Being again called upon we added our most hearty approbation of the sentiments, and our highest appreciation of the inestimable services of the author to "Common Sense" and "The Age of Reason." Taken altogether it was one of the most pleasant and interesting meetings we have had in St. Louis, and we all resolved, if we were in the city, to renew and extend it at the next anniversary. As we had more of intellect than mirth we had given up the ball, and devoted the day and evening to discussion; and it was well we did, as it came the coldest day of the winter.

**Breedsville, Mich.**

Feb. 31 and 4th, the annual meeting of the Van Buren County circle took place in Breedsville. The attendance was large. The following persons were elected officers for the ensuing year: President, Robert Baker, of Breedsville; Vice President, Mrs. Lida Brown, of Breedsville; Secretary, J. H. Tuttle, of Decatur; Treasurer, Mrs. Frank Reid Knowley, of Breedsville. In our next issue we shall publish a detailed account of the proceedings from our own reporter.

Without having the "ear of the critics" before his eyes, and seemingly un mindful of the scores of ventures in the same line of conjecture, some American author has launched a volume entitled "Junius Unmasked." With some show of plausibility, and not a little ingenuity he tries to work a case for Thomas Paine. The resemblances in phrase and in style are pointed out, some adroitness. We do not morally certain that the Junius Letters were written by Thomas Paine, by an array of circumstantial evidence that is almost stronger than positive testimony. His plea at the bar of literary judgment would have a chance for a fair hearing; but as it we are inclined to think that the argument is wasted on ears that are dull and blind that it is almost stronger than positive testimony. His plea at the bar of literary judgment would have a chance for a fair hearing; but as it we are inclined to think that the argument is wasted on ears that are dull and blind that it is almost stronger than positive testimony. His plea at the bar of literary judgment would have a chance for a fair hearing; but as it we are inclined to think that the argument is wasted on ears that are dull and blind that it is almost stronger than positive testimony.

REPORTED FOR THE BANNER OF LIGHT.

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