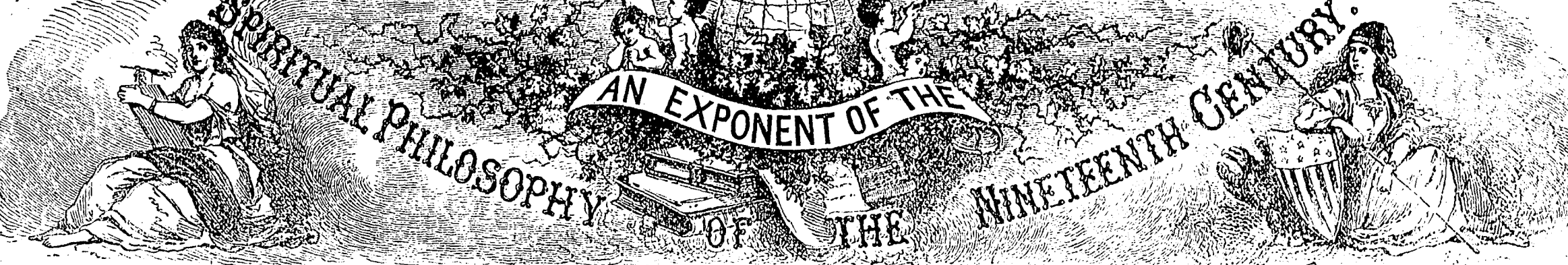


BANNER OF LIGHT.



VOL. XXXIII.

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NO. 2.

THE TWENTY-FIFTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Celebrations in Music and John A. Andrew Hall,
Boston, on the evenings of Monday, March 31st,
and Tuesday, April 1st; Harmonious Offerings
from the Quartette: Speeches by Allen Putnam,
Hon. Robert Dale Owen, Mrs. Emma Hardinge
Britten, Jennie Leys, Mrs. Nellie L. Palmer,
John Wetherbee, Dr. H. B. Storer, and Rev.
Kearwood Hanson; the "Children's Hour" of
Song and Dance.

Reported for the Banner of Light by John W. Day.

On Monday evening, March 31st, the Spiritualists of Boston recognized the return of the anniversary date of the coming among men of the new science and philosophy—so far as its modern form is concerned—of a demonstrated immortality, by a mass meeting at Music Hall, where a happy social re-union was participated in, and soul-inspiring sentences were listened to from many leading apostles of the new dispensation. The hall was crowded to its utmost capacity, and the deepest harmony and good feeling prevailed to the close.

After a song by the regular quartette, Messrs. Turner and Metzgar, and Misses Vose and Thomas, assisted by Miss Fannie Crossman at the piano, Lewis B. Wilson, Secretary of the Music Hall Spiritualist Committee, stated that all the speakers announced were in attendance except Mrs. J. H. Conant and Miss Lizzie Dotin, both of whom were prevented by illness from being present; he then introduced as chairman for the evening, Allen Putnam, Esq., who spoke as follows:

LADIES AND GENTLEMEN: My invitation to preside at this meeting was received so late as to preclude the preparation of a speech, and I will relieve you at once from apprehension that your patience will be wearied by me. The special purpose of the assembling is well known. I would state it in words like these:

Twenty-five years ago this hour, Mrs. Margaret Fox said to a noise, "Count ten." The conscious noise promptly made ten noises in response. These noises were a new-born infant, afterwards christened *Modern Spiritualism*. Thus small at birth was the child whose nativity we are met to celebrate.

Twenty-five years ago it was learned, under circumstances which gave the knowledge *wide public circulation*, that a departed human being had found a tongue in dumb matter, which he caused to utter *spirit* thought to human ears in tones of startling and thrilling significance.

Already millions upon millions have listened to its sermons, been gladdened by its tones and uplifted by its revelations. That discovery, so made us to gain public acceptance, so efficient and so helpful in its sequences, is worthy of commemoration.

I give you to those who have made preparation for addressing you, and introduce Hon. Robert Dale Owen.

ROBERT DALE OWEN'S REMARKS.

In commencing, the speaker stated apologetically that from lack of time he had prepared no regular address, and as several other speakers were in attendance to entertain the meeting, he would give to the assembly a little plain talk which should not detain them long, and which would be perhaps more useful than a stated discourse. Merchants are in the habit of posting their books once a year, and comparing the debt and credit side of their accounts, to judge of their success in pecuniary affairs, and we may properly imitate their example to-day—the rather because it is the Twenty-fifth Anniversary of what, in a certain sense, may be called the advent of Spiritualism—that we may also judge as to what advance we have made, and as to what difficulties yet lie in our way. One quarter of a century has elapsed since the event occurred to which my friend Putnam has alluded—a quarter of a century has elapsed since in a small hamlet in the western part of New York, the Fox family, after being seriously disturbed for many nights, at last perceived intelligence in the sounds. But if you imagine that that was the advent of Spiritualism, you will make a very great mistake. Spiritualism and its phenomena are as old as history—older than civilization. The occurrence we to-night celebrate may be termed the era of what are called the "Rochester Knockings," but cannot be correctly accounted as marking man's first initiation into the mysteries and revelations of Spiritualism, it being really but the ushering in of a new phase of that which has always had an existence.

I shall not attempt, in the brief time allotted me, to trace the history of spiritual ethics and phenomena among men, but I will go back twenty-three centuries for a single example—and a notable one—that of Socrates, who, like Christ, did not record his own doings—his words and sayings being preserved by his pupil, Plato, who may be said to have written the gospel, or if you please, Mark, Luke and John wrote out the Gospel or glad tidings preached by Jesus. As we have in the Scriptures the parables of Christ, so we have in Plato the parables of Socrates—a greater similarity existing between the two than is generally recognized. We find in his recorded "Dialogues," the following concerning the words of Socrates to Ion, an Athenian declaimer or rhapsodist, who had great success in his public harangues when he elucidated the poems of Homer, but failed lamentably when he ventured to treat other poets. He came to Socrates, asking the reason of this fact, and the great philosopher thus answered him:

"I will tell you, oh, Ion, what appears to me to

be the cause of this inequality of power. It is that you are not master of any art for the illustration of Homer; but it is a Divine influence which moves you, like that which resides in the stone called magnet by Euripides."

How wonderful that, twenty-three centuries ago, a Grecian philosopher came upon the knowledge of the connection of magnetism—though terrestrial only—and Spiritualism! He advanced the idea that should teach this: How much further have we got with regard to the foundation-principle of Spiritualism than Socrates went? My idea with regard to inspiration is this: I consider that it has been an element of the human character in all ages of the world, and truly interpreted, has been a promoter of progress through all time. It possesses differing phases, such as the literal inspiration of Mozart, who said he merely wrote down his pieces as he heard them, and the intuitive embodiments of Shakespeare in the world of language, and Raphael in that of color. If you will read Bishop Butler's "Analogy of Religion," you will find that he declares inspiration to have been the source of all systems of religion—not of his own, but of all—more or less pure of course, and making the religion on which it was based more or less pure in consequence.

Going further in his remarks to Ion, Socrates says: "The authors of these great poems which we admire, do not attain to excellence through the rules of art, but they utter their beautiful melodies of verse in a state of inspiration, and, as it were, possessed by spirit not their own," and then inquires of Ion, "Tell me, and do not conceal what I ask. When you declaim well, and strike your audience with admiration—whether you sing of Ulysses, rushing upon the threshold of his palace, discovering himself to the suitors and pouring his shafts out at his feet; or those affecting passages concerning Andromache, or Hector, or Priam—are you then self-possessed? or rather are you not rapt and filled with such enthusiasm that you fancy yourself in Ithaca or Troy, or wherever else the poem transports you?" Ion replying, "You speak most truly, Socrates!" the sage thus gives his explanation: "You, oh Ion, are influenced by *Ionian*. You asked wherefore Homer, and no other poet, inspires you with eloquence; it is that you are, in excellent, not by science, but through Divine inspiration." I have given this example that I might adduce to you evidence that, twenty-three centuries ago, almost the same opinions were held by this Grecian philosopher when we are seeking to inculcate in the world to-day. Have we any better Spiritualism than this? This celebrated philosopher may perhaps be considered as the very first martyr for Spiritualism. Millions, his accusers, brought as the chief evidence against him, that he claimed to have a guardian spirit, or demon. The great Grecian exemplar of spiritual inspiration was accused of impiety because he thus claimed, and was called upon, like Galileo, to recant, to deny that he was a medium, or had a guardian spirit, being assured that, if he did not, his life would be the forfeit, but that, in event of his compliance, he should be spared. Hear his reply:

"If it is your wish to acquit me on condition that I henceforth be silent, I reply that I love and honor you, but that I ought rather to obey the Gods than you. Neither in the presence of judges nor of the enemy is it permitted me, or any other man, to use every sort of means for my escape. It is not death, but crime, that I believe us to avoid; crime moves faster than death."

Where shall we find, in the philosophy of the Greeks, or in all the records of Roman and Grecian history, anything nobler than this? Twenty-two centuries after the death of Socrates we have another example of inspiration. About one hundred years ago lived Emanuel Swedenborg, and though at the time, and even since, his principles and precepts have spread but little, it was not that they did not embody leading truths, but because their author, though simple, unassuming, and disinterested, fell into the fatal error—which I hope we shall all learn to avoid—of claiming infallibility. He says, "I have discoursed with spirits and angels now for several years; nor do I say a word, neither would any angel, say anything to me, which I do not believe to be true, and which I have instructed me, about anything in the world; but the Lord alone taught me and illuminated me."—*Divine Providence*, 135.

This claim of infallibility has placed its mark, more or less, upon all religions; let Spiritualism avoid it, and teach the great truth that nothing infallible comes to mortals. What we receive from the spirit-world we know comes to us by a power emanating from that world; but if, because we know it to be so, we are to so school ourselves as to receive and recognize it as infallible, we had better give up Spiritualism at once. I consider that we may regard Socrates as the morning star in the heavens of Spiritualism; the sun rose on the world nearly five centuries later. I know that I shall have dissenters in my audience from what I propose to say, but I regard Christ as the crowning exemplar of the spiritually inspired. I regard him—I say it with reverence—as the great founder of Spiritualism. First the signs and wonders, as they were called—as he called them himself—which are recorded as having been wrought by him, or as having occurred in the first century, are substantially identical with what we have at the present day, though some he had we have not, and we have some he had not. That Christ regarded these as miracles, I feel constrained, after the most careful investigation, to deny. I find not the slightest proof of it. In King James's translation you will find, now and then, that Christ is made to speak of miracles, but if you happen to know a little of Greek, you will find that the word in the

original so rendered is *dynameis*, the same from which we derive the word *dynamics*, and if you examine the lexicon you will find that it means power over matter; it has nothing to do with miracles. King James gave orders to the translators, fifteen in number, that all the ecclesiastical words should be kept, and as the ecclesiastical, in former ages, had always construed this word *dynameis* to mean *miracles*, they were obliged to obey the kindly mandate for its retention. But I do not believe in King James at all, and therefore prefer to hold to the lexicon, and that Christ said nothing of miracles any more than do we.

But there is another assertion with which we are confronted in connection with these signs and wonders of the first century. It is claimed for them that they were exclusive—peculiar to that age, but appearing in no other. They happened then, but they happen no more, is the voice of the pulpit; they belonged only to the time when Christ and his apostles lived. But Jesus himself, however, declared to the contrary. In speaking of one who should believe in his teachings, he says, "The works that I do shall he do also; and greater works than these, because I go to my father;" that is, in other words, "I shall pass away, but those who follow in the path of the spirit shall do greater works than I have done." Then I consider that I am right in speaking of Christ as the founder of Spiritualism; because his teachings of it, ethical and spiritual, are substantially identical with the teachings of Modern Spiritualism in the highest phase to which it has attained. His system is the religion of loving kindness, including mercy, forgiveness, peace. Other religious systems speak highly of love, but of Christ's system it is the very soul and centre, "Love is the fulfilling of the law." He spoke not of God as a King to be feared, but as a father to be loved. What test did he give by which to decide who were Christians? "By this shall all men know that ye are my disciples, that ye love one another." I call that very good Spiritualism! [Applause.] My opinion is that Christ outshone, as the sun the stars, all other moral and spiritual teachers.

Now, I dare say some of you will exclaim: "Your estimate of Christ is too high." I find no fault with such. Every man must make his own estimate on the various characters of history; but I have something to say on this point. I will say for my opinion that it may be wrong, but it is well considered. I have tried my best to gain information for its basis, and think, every projector will take the biographic account of Christ, and run through with it with the same care and under the same conditions in which he would peruse any other biography, estimating it as nearly as he can not by minute particulars, but as a whole—by the essential spirit—allowing for the mistakes of unlettered recorders, disregarding from the mind all the errors with which Orthodoxy has loaded down his teachings, and endeavoring to select the intentions of Christ himself, he will be led to admit that, while due weight may be properly attached to the words of Confucius and Socrates, Plato and Seneca, and all the rest, he finds nothing which comes up in beauty and purity of teaching to the ethics of Christ himself! Of course, you all know, I dare say—if not, I am quite willing to tell you—that I have not the slightest belief that Christ was one of the Godhead, but I think no such system of moral ethics can be found anywhere as in his recorded teachings. Take, for example, the parable of the prodigal son; the recital concerning the Pharisee and the publican at prayer in the temple; read the story of the woman taken in adultery, and brought to him for judgment, and the same spirit of loving justice runs like a golden thread through all. For my own part, if I were going to assign any date for Spiritualism, as to its advent, I should put it not twenty-five, but over eighteen hundred years ago.

I have not time to enlarge upon this point, but must pass on to another; and that is, to the fact that Spiritualism is progressing in degrees and positions which are strongly indicative of gathering power and mighty influence. It pervades the whole literature of the day; the entirety of modern popular publications is tinged with it more or less. The Harper Brothers, who are good judges of what will suit the public literary appetite, issued within five weeks six stories of spontaneous apparitions, every one of which was seriously told and completely touched for—a thing which could not have happened thirty years ago without seriously compromising the publishers in the popular estimation. I will tell you where I think we gain great help also, and that is, from the poets. True poets are the best friends of progress and Spiritualism. Their inspiration gives them ideas in advance of their times which are perfectly wonderful. The great progress in this respect has been especially and strongly marked during the last twenty-five years. England's best poet twenty-four or five years ago uttered one of the greatest truths of Spiritualism—a truth which, indeed, many Spiritualists of the present day need to learn and appreciate—when he said, in "In Memoriam":

How pure his heart and sound his head,
With what divine attractions bold,
Should be the man whose thought would hold
An hour's communion with the dead.
In calm death thou, or any, call
The spirits from their golden day,
Except, the them, thou lovest to say,
My spirit is at peace with all.
They leave the silence of the breast,
Imagination calm and free,
The memory like a cloudless air,
The conscience as a well at rest.
But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household air within.

No one who has been present at what are called spiritual seances but knows that, if there is any inharmonious element, we can obtain no

thing; and this truth was borne witness to by Tompkins some twenty-five years ago. I know of no more important precept concerning spirit communion to-day, than that which he gave about the time the "Rochester Knockings" were here exciting the public mind. [Applause.]

American Spiritualism has penetrated Europe, and our spiritual literature is finding a place in the minds of multitudes of the talented and wise. I received a letter but a short time since from a gentleman who is Imperial Audit Counselor at the court of Russia—Alexander Aksakoff—who has been engaged for six years in translating into German, and publishing at his own expense, the spiritual works of A. J. Davis, Judge J. W. Edmonds, and some of the recent productions of Crookes and Sargent Cox (an eminent London lawyer, now judge of one of the English courts), which letter informed me that he was now translating a recent work of mine—"The Debatable Land"—and that he was about to put it forth in two volumes.

The press is also feeling the influence of our philosophy. "The Home Journal," the organ of "good society," in an issue dated in March, 1872, thus speaks of Mr. Cox and his theory:

"His Psychical Force, which he puts forth as a new discovery, is exceedingly indefinite, beginning where muscular force ceases, and covering the phenomena of life, will and mind in their most individual and personal qualities. The power of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?' Sergeant Cox, however, is exceedingly careful to assure the public that he is no Spiritualist. Nevertheless, we cannot help assigning him a place among the believers—the unconscious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on 'The Debatable Land.'"

The majority of English scientific men are materialists, rejecting all spiritual theories. The Home Journal handles them without gloves. Hear what it says:

"Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of 'billions of spiritual creatures that walk the earth unseen, the purblind earth-worm natural-ly can find nothing but delusion in others, with an addition of conceit in himself that he accepts no revelation but that of the hammer, the blow-pipe or the scalpel.'"

It says also:

"country where it arose, and in the court of science in England, France, Germany and Russia, the stronghold of the scientific movement, and the very focus of the deepest insight and severest scrutiny."

Let us take another paper—the New York Nation—very hard to please, eminently critical, and indeed, perhaps, what some people call capricious. Yet it, like the Home Journal, has of late assumed a calmer tone regarding our faith and its disciples. In an article of two columns, headed "Debatable Land," after a very candid review of my book, and allusions to several of its records of phenomena, it says:

"The force of personal testimony, indeed, cannot well go further. But personal testimony, in the present state of scientific knowledge, will not be regarded as conclusively respecting the phenomena in question, so long as physiology finds so much of apparently countervailing testimony in the facts of unconscious cerebration. Between two witnesses—the careful, unprejudiced observer on the one hand, and the advocate of a mysterious limitation upon the other, without the slightest effort to exercise the equity which

the facts so many scientific men have regarded the examination of this whole subject. Granted that all the phenomena claimed for Spiritualism are a delusion, few inquiries are more interesting than those which should show how Messrs. Owen, Leichenbach, Crookes, and other intelligent investigators of science have become the dupes of unconscious cerebration. Of this, we think, Dr. Carpenter's widely-read recent essay upon the subject fails to take account."

And the reviewer winds up by saying: "Books which, like 'The Debatable Land,' contribute their quota of carefully observed and recorded facts to the discussion, are to be welcomed."

I hope I may not be charged with egotism, for I have spoken thus frequently of my work, "The Debatable Land," merely from the fact that, as being the largest volume in the peculiar field of Spiritualism treated by it, which has been published for the last ten years, it has naturally been brought to the notice, and therefore evoked expression of opinion, from a wider circle of minds than is commonly the case with books devoted to the explanation of off-Philosophy. Of more than one hundred reviews made of the work, only one was what might be termed abusive.

Alfred Wallace, who earlier than Darwin in the promulgation of the theory of the descent of man (though he does not admit of a link connecting humanity with the brute) was the author of a book, published two years since in London and in New York, entitled *Contributions to the Theory of Natural Selection*, which has obtained much attention and many favorable notices—and of whose scientific attainments Dr. Hooker, President of the British Association, in his opening address to that Society, when it held its annual meeting at Norwich, in 1868, spoke in high terms—has taken broad grounds on this question, and given the most remarkable notice of my book (and the last with which I shall trouble you) in the pages of the April number for 1872 of the London Quarterly Journal of Science and Annals of Mining, Metallurgy, Engineering, Industrial Arts, Manufactures and Technology, which is published simultaneously in London, Paris, and

Leipzig, and is edited by Mr. William Crookes, an eminent chemist and a Fellow of the Royal Society, whom you all know is half converted to Spiritualism. Twenty out of the hundred and forty pages of this April number are devoted to reviews of new works; and here is a portion of its table of contents:

NOTICES OF SCIENTIFIC WORKS.
Owen's "The Debatable Land between this World and the Next."
Schellien's "Spectrum Analysis in its Application to Typographical Substances and the Physical Constitution of the Heavenly Bodies."
Descartes's "Elementary Treatise on Natural Philosophy."
Ball's "Experimental Mechanics."

Ten pages were devoted to the Debatable Land—as much as to the other three reviews. After giving an excellent abstract of the chief narratives in the book, Mr. Wallace says:

"We have devoted so much space to a sketch of Mr. Owen's book because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most gigantic and mysterious of delusions, or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself—a new science, and one of the most overwhelming importance in its bearings upon philosophy, history and religion."

No "psychic force" could be accepted as explanation, and he avows, in distinct terms, his acceptance of the spiritual theory in these words:

"Mr. Owen's facts actually force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms different from those now upon the earth. I must accept all the equally well-attested facts of equal intrinsic probability, or reject all. I cannot believe in carbonaceous fossils as realities, and reject shirum as freaks of Nature; neither can I accept the facts of geology as witnessed, and reject those of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them, as the theory of extinct animals follows from the facts presented by their fossil remains" (p. 217).

The progress of the spiritual idea among men is strongly marked, and daily increasing. Let any persons in business who effect a give could have explored the boundaries of another world, and I know of nothing that is going to stop Spiritualism's march as a witness in the great court of Theology. When science endorses the theory of Galileo, the Church was forced to open her doors to it, and when the scientists of our day write Spiritualism in the catalogue of their verities, the sects can no longer exile it from their creeds.

The speaker then related substantially the narrative of his experience with the locked double door at the science held at Mrs. Mary M. Hardy's, 1 Concord square, Boston, on Friday evening, March 29th, (as published in our last issue) as an item in proof that each day some new development of spirit-power was being effected in our midst, and closed by hopefully referring to the triumphs in store in the future.

After a brief by Miss Annie Vose, Miss Juliet Thomas, and Andrew Metzgar, Jr., the chairman introduced as an earnest exponent of Spiritualism for many years.

MRS. EMMA HARDINGE BRITTEN, who said that, at the present hour, she was celebrating or helping to celebrate the inauguration, for the first time on earth, of a religion of science and a scientific religion. "All that we had ever dreamed of in religion—all that the seers and prophets from age to age had longed to see, all that the heroes and reformers of the past had striven for, was revealed and realized in part, though not in completion, on this night of the 31st of March, some quarter of a century ago. She knew there were many around her who had been accustomed to hear her voice lifted up from this very rostrum, in the tones of what might appear fanaticism; but such were informed that the very earnestness and enthusiasm with which she first entered the field of spiritual research still clung to her in her examination and investigation of every phase of development, either in opinion or phenomena. There were so many phases of this beautiful truth, and there were so many present whose voices were yet to be heard in the enumeration of their views, that she should confine herself to briefly presenting her conceptions concerning what Modern Spiritualism had done for the solving of the mighty problems of existence, so fully and unsatisfactorily dealt with by the religions of the past. As we stood beneath the quiet skies of evening, and gazed upon the majesty of that resplendent universe of which we were a part, or walked amid the bustle of the city streets, viewing the works men's hands had wrought, or contemplated the thrones of humanity as they surged along, rife with the purposes of their being—springing, as did the flowers she held in her hand, from germ seeds, and growing to a fruition, which was followed by an evanishing, on their part, from the material world, a being swallowed up in the dim mystery of unknown scenes—it was possible for us, with our human loves and affections, to behold this vast procession that stretched beyond the bounds of time, and not to question as to the power and spring of causation, which eluded forth all these expressions of grandeur, beauty, and use? not to ask whose we were, and by what power governed and controlled? These were the problems of religion, and who had solved them? What voices of the past came to us in an-

swer, as we repeated the involuntary queries of the human soul, "Whence am I?" "What am I?" "Whence came I?" and "Whither am I bound?"

She referred to the speculations of the Hindus in the wild solitudes of their ancient land, and to the later efforts of the ancient Egyptians, who embodied their ideal of life, its adjuncts and its sequences, in the carved statue of Isis, symbolizing the eternity from whence we came, and the eternity to which we were passing on a statue which proclaimed, "I am all that ever was or ever shall be—God—mortal has ever lifted the veil which conceals me." Greek and Roman, Jew and Gentile had grappled with the profound problem, till at last, the gentle Nazarene—him to whom the previous speaker had referred so justly when he represented him as the greatest and most perfect exemplar of spiritual power and possibility that the world had ever seen; but the question had never in truth that full solution which was so applicable to the conditions of humanity as to win universal acceptance and insure harmony of belief. On the contrary, Time, in his flight over earth, held its inhabitants divided into varying sects, each arrogating to itself the precedence—Buddhist, Egyptian, Greek, Roman, Christian, Mahometan, and every other form and description of faith continuing the worship of an unknown God. She would not assail the faith of those who felt within their own nature a sufficient evidence for the truths of religion, and a sufficient solution for these problems, but she would ask of her infidel friends—she trusted that some of them were in attendance upon the present occasion, for wherever they were, they were certain to be intelligent listeners—as to what answer they would receive if they were to make the demand, "What is God?" from all the differing religious denominations just cited. The reply would be, "God is a spirit," but if the question was pushed further as to what was a spirit, ecclesiastical would answer, "Great is the mystery of Godliness," and science would answer them with a sneer. If the question be asked of any religious teacher, "Where are our vanished dead?" the reply of the theologian would be, "They have gone to God," (if haply not in another direction,) while science would declare, "The first is quenched—the machine is stopped—the life-principle was the real man, and that is nothing but the result of organization." Any who inquired, "What shall I do to be saved—to live up to the highest law of my being?" would be met by the clamorous tongues of ten thousand one-hundred reformers, each specifying the certainty of a physical and moral millennium, if his or her own peculiar and angular plans were but obeyed.

To us, in the great day of spiritual darkness, when the religious sects and grades, founded on spiritual light and spiritual powers, denied us the same evidence they themselves received in their era of inception, and the scientific world held proudly aloft, fixing its gaze upon visible and tangible materiality, these little "Rochester knockings" came sounding in our ears—in form how simple, in exhibition how convincing; and no matter how many extraneous errors had been foisted upon the system founded upon their revelations, no matter how many theories of identity and sexuality had been fastened to it, no matter what man had done to it, God had in it answered the cry of the appealing soul. [Applause.] What had it replied to the long unsolved problems of religion? "What am I?" "Whence am I?" "Whence came I?" and "Whither am I bound?" Why, on the first of March, twenty-five years ago, the inherent power, a living within an immortal soul, who opened the gate of being and pointed down the corridors of eternity—whose existence solved the mystery of God, and proved the fact of immortality. [Applause.] How glorious the revelations of our faith, which proved the existence of the Father Spirit in the sand grains beneath our feet, as in the stars over our heads! How priceless the knowledge of that unerring ear which brought all things to a correct ultimate! How cheering the assurance, as we gazed upon the faces of those who perhaps on the morrow should fall at the mandate of change, that we should meet again in the morning, beyond the realm of forgetfulness!

She could say with him of old, "I know that my Redeemer liveth," in the revelations of the religious science and scientific religion which Modern Spiritualism presented, teaching, as they did, the existence of God, the certainty of retribution and compensation following closely upon the deeds done in the body, and the demonstration of continued existence, with opportunities for higher advancement in an unending future.

After a trio by Misses Vose and Thomas and Mr. Metzgar, the chairman introduced.

MISS JENNIE LEYS.

After referring to the fact that she was then approaching her third year in Spiritualism—the blessed religion which had given her new life in thought and in body—she said Modern Spiritualism had now attained its quarter-century of active existence among men, and looking backward to the era of its advent, it could be marked how the mysterious new star in the distance had expanded to the glory of a full-orbed sun, which was yet to light the race to a clearer and diviner excellence, and prove one of the most powerful agents for good that the world had ever known—its rays entering in their benign mission, into every department of life, affectional, social, educational and political, and being destined, as an ultimate, to bring Nature's celestial equilibrium to humanity. The great question of the hour was: "What is Spiritualism to accomplish for this country during the next quarter of a century?" and a deliberate and solemn decision on this point was demanded of its adherents by the increasing sorrows and wrongs of the human race, by the arrogance of small minorities in power, by the future of this nation, by the destiny of their children and their children's children, who must be the fathers and mothers of generations yet to be. The thrilling *recitelle* which the Rochester Knockings had sounded as the signal of the dawn of a new day, had been followed by a flood of angelic inspiration which was permeating all hearts, and making known its presence in all conditions of life. Spiritualism—the outgrowth of that inspiration—must therefore be all-embracing. The cry of reform was rising, and Spiritualism could no more turn from that cry than God could turn from Nature, and yet remain Nature's God! [Applause.] As in Nature's faultless equipoise of lives there was nothing, however small or insignificant in appearance which was not fitted for its place and use, so in human life there was nothing which was not worthy of a true regard, examination and exaltation. What ever slivers and vibrations of passion might be felt at the spectacle presented by the darker phases of earthly experience, could that be slighted? It was not, on the contrary, stupendous in its

scope—which could penetrate such awful places and make the divinely ascended soul find heaven only by striving to heavenly humanity? The very fact that the future life immortal was indissolubly connected with the present life immortal—was laden with its failures of proper development, or gilded by its joys of rounded fruition and expansion—was enough to lead us to a consideration of the great reform questions which were rising for solution in our day all over the globe.

Spiritualism had revealed to the world the stupendous fact that God as a personality did not exist, and could never be gazed upon by the seeking soul, though sought for through countless eons of eternity; by it the idea of the externality or exteriority of God had been forever removed, and the soul had been forced to turn to its own individuality to find a consciousness of the awful and searching I Am, a revelation full of the measureless responsibilities and dawning harmonies of divinity. Spiritualism taught that there was just so much of God in the universe as was embraced by the sum of individualities, and therefore called upon each individual to reach in thought and word and deed the purest and noblest attitude within the range of its peculiar possibilities. [Applause.] That there was no external Saviour, and that the only path to perfection in life here and hereafter was that which we made by our own works, it would surely seem that Spiritualism had clasp hands with every reform looking to the happiness of the individual, the community, or the nation at large in the physical, and to the correct translation to the other side of life of those inherent tendencies and natural characteristics which made up man's idiosyncratic singularity, that they might be fitted to attain a rounded excellence by future experience.

The very soul of Spiritualism was justice—justice to both sides of life and to all grades of intelligences, whether in or out of the corporeal tenement; and the enunciation of this great principle was to be the work of the coming twenty-five years, though the divine impulse that shone around its head had dazzled many eyes to its true tendencies—just as he who looked at the sun and then turned to other objects held moving multitudes of small dark spots. She spoke of the vast wrongs of society, the subjugation of women, the oppression of the laborer, the avarice and corruption of the political world, where your legislators divided one another's property, property and safety. [Applause.] The dark places, men called prisons, the scaffold, where red-headed legal murder had just vindicated its claims to the abhorrence of mankind, [Applause.] The weeks of human life cast up along the shores of existence—and still further beyond them to the birth-chamber where, through the operation of ignorance and selfishness, children were called forth condemned from inception to sorrow and weeping, and said that everywhere where there was life, must this light from heaven shine full knowledge of proper conditions should supersede blindness, and a true-born humanity come upon the stage of action with their lives moving in harmony and union with the Divine Life "whose love and whose law are one." [Applause.]

She referred to the long processes of the years through which Nature folded till there was soul enough in the world of physical forms to make a man—although if the Bible were true there was not enough to furnish a woman also [Laughter and Applause.]—and said the day was advancing when woman would be recognized as coming into possession of her soul, though there were yet those among the sex who hesitated to enter into a full knowledge of what their life and its duties should be, as well as hereafter. She referred to the lessons of charity enunciated among the Galilean hills by him who comprehended justice to be the life of divinity, and held that all conditions—the inevitable results of the law of cause and effect—were worthy of receiving it. And that same justice, the soul of love, was the angel that came more in Modern Spiritualism made its appeal to the heart of humanity—again came as a light from heaven—again, as a flood to purify, till, though a brand deeper than Cain's were set upon a criminal by the popular religion, a lighted knowledge of the creative causes which induced his condition would free him—and society as well—from the chains which his own ignorance and error had forged, pronounce in the face of Pharisaic human cant the words of Jesus when he said, "Neither do I condemn thee," and proclaim that individual effort matched with benevolence and compassion from others outside would sooner or later bring purity and peace in the stead of anarchy and wrong. In that one sentence of the Nazarene was written the great moral question to whose elucidation Spiritualism must apply its divine and recreative powers. When Jesus said to the members of the woman, "He that is without sin among you let him first cast a stone at her," they withdrew one after another, and he himself was constrained to say, "Neither do I condemn thee," because he not only had a conscious appreciation of his own nature, but he also understood the life elements which had been transmitted to her at her birth, and so he attested to her the high exalted call of the true spiritual religion, which demonstrated that a contemplation of the creative causes and auto-natal influences was necessary to a true solution of the life-line of all the children of mortality—that all the soul's anathemas upon effects would be powerless for good if these same creating causes were left without treatment. [Applause.]

This was the practical work to which Spiritualism must come. She did not expect all present to agree with her in this view, it was the work of the future. How long had women and men remained ignorant of a true generation of the race, and Spiritualism was to bring to the world revelations of the laws of life in this regard; Spiritualism meant a truer life here, and a happier life hereafter. She adverted to the recent vote whereby the Massachusetts Legislature had condemned the movement looking toward the political enfranchisement of women, and thought that only on such enfranchisement rested the hope of the regeneration of society; the motherhood of the race must be rendered free, and equal in all conditions of life with manhood, ere woman could be fitted to be the wise and beneficent parent of the nobler humanity of the future, which would make earth a temple of God, so that it would truly be said: "There shall be no more death, neither sorrow nor crying—neither shall there be any more pain: for the former things are passed away." [Applause.]

Miss Annie Vose then sang "Waiting" in solo, at the close of which the chairman presented to the consideration of the audience Mrs. Nellie J. Palmer, of Portland, Me., as a lady who, though not now in the lecturing field, was present to do honor to the anniversary services.

MRS. PALMER began her address by assuring the audience that she should detain them but a few moments. She referred to the coming, twenty-five years ago, of the peculiar phenomena at Hydesville, since so widely known among men, and which were, in their various after developments, still eliciting the profoundest inquiries as to what they were, though thousands had accepted in their proof of the conscious immortal existence of the human spirit. Spiritualism came in fulfillment of the promise, made eighteen hundred years ago, that men should go forth as preachers, illustrating by their deeds, what they endeavored to inculcate to humanity; and it had thus far well performed its work. The Bible promised that these men should prove their claims by speaking in divers tongues, by healing the sick, by being unharmed by deadly things. That the signs which were promised to the disciples of this religion, eighteen centuries ago, had all been fulfilled by Modern Spiritualism, she believed, and was sure it was the conviction of a majority of those in the audience before her, and such facts could not be successfully pointed out in the practice of any of the other religious systems of earth. This *new Spiritualism* had done: it had brought the friends long gone from our view, to our firesides, to minister to the necessities of the lonely soul, and its labors of love were everywhere on the increase among humanity. Did any one think its method of advent was simple and unworthy the great principle it inculcated? Why, every important truth that had dawned on the race had come in a small and apparently insignificant way. Darwin's attention was turned to the descent of man, or rather ascended matter, by the movement of a slender plant, and here a great religion had burst upon the world through the instrumentality of a little child. Spiritualism had spread among the people not only of America, but of all nations, bringing with it truths that were fitted to the needs of each—conserving that which was good in all systems, but opening the mental vision of man to all fallacies which had an existence merely because of their antiquity, and teaching him to have confidence in his individual powers of self help. God was in everything—in every creature and every atom, and no particle of matter could be deprived of the spiritual existence that was within it—the sum of which was the great First Cause. Spiritualism had taught each one his or her position in life, because it unfolded the harmony of the universe, and answered the query, "If a man die shall he live again?" because it told him he lived after the change called death; it had, through its demonstrated phenomena for the last twenty-five years, clasped hands with science and proven incontrovertibly the fact of man's immortality to all who dare honestly examine its revelations. Spiritualism had insensibly permeated every church creed, and had liberated the truths that were incased in the iron coat of bigotry. It was the square which had, upon its four sides, "Faith," "Hope," "Charity," "Brotherly kindness," and upon the foundation was written, "Truth forever." [Applause.] Built upon science, it must live forever, and from it must come up the promised system which should prove its teachings by its works. She did not presume to say that a mere belief in the Spiritual Philosophy had of itself made all men or women accepting it any better, but she did affirm that it taught them how to be so, and the result was sure if they followed its divine revelations; and it had thus become, in the space of twenty-five years, the saviour of humanity! [Applause.]

A duet—"No Hope Beyond"—was then executed by Andrew Metzgar, Jr., and J. C. Turner, at the conclusion of which, the Chairman introduced as the closing speaker for the evening,

JOHN WETHERBEE.

Of Boston, who proceeded to make a strongly characteristic speech, full of lively humor, and strewn here and there with solid thought. He was of the opinion that it was almost an imposition upon the people to call him before them when the clock was indicating the near approach of ten—the mystic hour when the prince's robes were to turn to beggar's rags, at least as far as this occasion was concerned. He, however, never hesitated to speak a word for Spiritualism under all appropriate circumstances. He referred to the three experiences of life through which he had passed. He had been for a decade and a half of years an earnest church-member; for a similar period, an infidel; and latterly, for a like time, a Spiritualist, made so by incontrovertible evidence, to him, of the manifestation of departed friends. It was reserved for his mature years to receive and recognize this truth. He had had enough of the Church, enough of infidelity, had received the pure light of Spiritualism; he had had about a decade and a half of life experience in each, and to use a sportive expression, he "bet his money on the latter." [Laughter and applause.] While prospecting among the auriferous deposits of human life, he had accidentally turned up a nugget. He had submitted it to the severest examination—had tried upon it the *aque fortis*, hydrochloric acid and *aqua regia* of investigation, analysis and reason—had found it to be in the main fine gold; was a wiser and happier man for having attained to its possession, and urged all present who had not already accepted the light of Modern Spiritualism to "go and do likewise!" [Applause.]

A duet—"Good-night"—by the Quartette followed; after which, the Chairman pronounced as a

BENEDICTION.

With aspirations heavenward that each and all may appreciate and retain the truths that have been uttered on this occasion, and a prayer that the blessing of God and his angels may be upon you, I announce the conclusion of these exercises.

John A. Andrew Hall.

On Tuesday evening, April 1st, the Anniversary exercises were continued at this hall, under the auspices of the Children's Progressive Lyceum, No. 1. A goodly number of the friends of the school were in attendance to participate in the pleasures of the occasion, and likewise to testify to their appreciation of the work accomplished by the institution for the benefit of the rising generation.

The orchestra—formed by Carter's Band—opened the exercises by performing a *fantasia*, "Zither-Klänge," by Jungmann, and the Lyceum chorus, composed of children and adults, sang a greeting song—assisted by Mrs. Emma Fessenden Brackett at the piano—both of which musical offerings received the manifested approbation of the audience.

DR. B. B. STORER.

Then took the Chair, stating that he had been called upon by the proper authorities to preside

over the oratorical portion of the evening's entertainment. He referred to the importance of the event which this meeting commemorated, which could not fail of impressing itself on the mind, when we reflected that Spiritualism demonstrated a reunion of those who had been separated by the stream of death—that communion was possible even here in materiality between those thus separated, and that there was no power in Nature which could divide those who loved each other. He considered that Modern Spiritualism was only a clearer illustration in our day of the beautiful truths foretold to men by the angels at the first Christmas time over eighteen hundred years ago; because its heralds were not strangers to us—not (as claimed by the theology for the angels,) members of another and separate form of existence—but our own loved ones, who brought to us the tidings of peace and good will which should be to all men. Spiritualism came to re-create society, and establish a new order of things among men, based upon a knowledge that our acts here bore direct relation—by the system of cause and effect in Nature—to life in that other world into which we would pass upon exit from the material body. But not merely did it come to open our eyes to this fact, or the companion one that our loved ones, though absent from our gaze, were constantly about us, but also to give us a clearer insight into that spiritual nature which was the essential element of all. And to-night he was led to remember that this was in a peculiar sense the "children's hour," he referred to what had been said concerning the germ of a perfect being which was enfolded in each little bud, and thought Spiritualism came nearer to the inner nature of the child, and met the cognizance of those intuitive perceptions for which the young were remarkable, to a greater extent than any other system of morality; in fact, through the instrumentality of a child this redemptive idea for the world had been unfolded.

He referred in terms of commendation to the speech which he had listened at Music Hall on the previous evening. The facts of Spiritualism were permeating the masses, as had previously been said, and a knowledge of the spirit-world groups, and the influence of its denizens upon us, had become to be so tolerated among those who did not openly proclaim themselves to be Spiritualists—as felt as cherished among its disciples—that he felt to inquire whether the age to which we belonged was not characterized by a deeper charity, a deeper humanity than any which preceded it. Such, he thought, was the case—the tendency of true Spiritualism being to make men better, when rightly understood. And because it was so beneficial, how appropriate the celebration of its advent? Every person celebrated Spiritualism—whether on this occasion or ordinarily—according to his or her own conception of its nature—was welcomed and individual views and feelings were reverent to it, and in accordance as we felt that it had done something for each one of us. Spiritualism meant to him everything that was worth having; it revealed a new heaven full of expansion, in place of eternal fixedness; and a new earth full of happiness and beauty and use, instead of one cursed by God, and destined to be destroyed. He closed by introducing to the audience

REV. NATHAN DAMON.

This gentleman, whose recent lecture at Music Hall had created such a widespread interest, proceeded to deliver an address of which only a brief abstract can here be given. He spoke of what had just been said concerning the "children's hour," and referring to the smiling faces before him, remarked that childhood was the blossoming time through which we rose to higher possibilities, and as unfolded was the order of the universe, we were always children, older or younger as the case might be in experience. He thanked God for what was called Modern Spiritualism, whose anniversary day we were met to commemorate, and was sometimes afraid that its believers did not appreciate and realize the dignity of the trust which in a measure lay in their hands for fulfillment. In what was being done, in many cases, the workers were building better than they knew; he hoped the years to come would unfold to the race the fullness of the destined mission of this great evangel. The old creeds had lost their hold on the heart of the world, and a new religion came as an outgrowth of human needs. It heard the divine command, "Occupy, and do the work of earth and of heaven," and it had come for the discharge of that duty. Spiritualism was doing much to spread through the world the knowledge of the continuity of human life, the knowledge of the necessity of freedom of thought and speech, and the grand truth of universal brotherhood.

The churches taught that man lived here in a heterogeneous mixture of society till death, when the fixed conditions of heaven and hell supervened for the "sheep" and the "goats" at God's command; but Spiritualism taught that the work of the Infinite for his children was not all crowded into the narrow space of three-score years and ten, but that it began at birth, and that his loving care would lead us by progression to grand scenes through all the cycles of eternity. [Applause.] The religious denominations pretended to believe in freedom of thought and fraternal feeling, and talked lovingly of "Brother So-and-so," but if that individual should step aside from the rut of their established creed, he would soon find this declaration to be but a cold and glittering generality. Spiritualism, on the contrary, taught that the honest and critical thought and speech were necessary to the fact of progress, which would be instantly retarded when any trammels were put upon these God-given rights; and that we were all bound in the links of brotherhood and destiny—not one atom could be injured without affecting the residue. The time had gone by when those in authority affected to sneer at Spiritualism and deride its adherents. A more rational tone was manifested concerning it, both by the press and society at large. We had made a good beginning, and he had great hopes for the future work of our philosophy among men when its higher phases and uses had gained the correct appreciation and general dissemination which they were destined to receive.

Dr. Storer then introduced to the audience

JOHN WETHERBEE.

Who concluded the exercises by a pertinent speech, in the course of which he referred to the difference which had come about between the position of two classes of people, viz., ministers and laymen, and two classes of books—the Bible and other publications—during the last twenty-five years; and attributed the gradual loosening of the hold of both the Bible and priest upon the blind faith of the community, to the rationalizing influence of Modern Spiritualism in society. Rationalism of thought and opinion was claiming as its own the brightest stars of intellect, and the most far-seeing minds in the world of to-day.

Six years since, when a discussion arose in the Harvard Divinity School as to how the advance of rationalism could be stopped among its pupils, and one zealous member recommended the taboos of such scholars as were known to be tainted with it, Prof. Noyes said that such a course would deplete the school, and rob it of the majority of its most promising young men; it was therefore decided to emphasize and accent the fact by all possible means that it was desired to be understood that Harvard favored *conservative* (and let the matter rest for awhile. But some keen-sighted individual suggested to the management that they were by this course "setting a hen upon goose eggs," and the majority of the graduates had proved this fact, although they turned out to be radical eagles, instead of theological geese! [Laughter and applause.] Spiritualism might be considered a rough diamond, needing perhaps the work of the lapidary, but sure of recognition as a perfect gem in shining years.

After some further remarks from Mr. Damon, the chairman announced that the time allotted to the intellectual portion of the entertainment had elapsed. Dancing was then participated in, under management of Mr. J. M. Foster—music by Carter's Band—till about midnight, when the happy company dispersed to their several homes.

From the San Francisco Daily Evening Post, Feb. 14.

Treating Diseases by the Laying on of Hands.

We have had in San Francisco people who professed to cure by means outside of the pharmacy of the regular Faculty—by the laying on of hands, by magnetic influence, or by exertion of the will. All of them seem to have had more or less success; though none of them could invariably cure disease, or even give relief. But, whether it was in faith on the part of the patient, or in some occult magnetic influence, by which certain persons are endowed in a greater or less degree, there is certainly something in this treatment. And now and then some remarkable cures are performed in this way. One of the most remarkable of these natural cures has been for some time practicing in this city, and, though not much has been said of him in print, there has been a good deal of private interest in his operations. This is Dr. J. R. Newton, whose headquarters are at the Cosmopolitan Hotel.

A reporter of the Post visited his rooms for a few hours the other morning. If the Doctor is a humbug, he does not look or act as though he were conscious of it, but is evidently a firm believer in his own ability to cure diseases. In person he is a medium-sized, compactly built man, of some fifty-eight or sixty years of age, with a fine white beard, large forehead, and bright, open, though strongly marked face, with a prevailing look of gentleness and kindness. His eyes are large, dark, and intense.

Dr. Newton has three rooms on the first floor of the Cosmopolitan Hotel, one general reception room, a private room for ladies, and an operating room with folding doors, which, in a majority of cases, are left open. Our reporter had a seat in a corner, and watched with interest the continued throng of patients who passed in and out. During the time he was there a count showed their number to have been eighty,

OF BOTH SEXES, AND OF ALL AGES, and conditions of life, who were afflicted with nearly much all the ills the flesh is heir to. Dr. Newton does not pretend to cure all who come to him, and a number are turned away with the declaration that it is impossible to help them. This occurred several times during our reporter's visit. Others he tells he can cure, and proceeds to operate upon them. The process is about this: Patients wait in the general room until they are called to the operating room, where they are placed in a chair. The Doctor or men commences talking to them, telling them that he can cure their disease, and that he has love and sympathy with them, and himself feels their ailments. Then he makes a few passes with his hand, and, taking the patient's head between his hands, declares a cure, and bids the disease to depart. In cases of paralysis, he generally rubs the afflicted portion smartly; and if it is a joint that is stiff, he pulls the limb out straight, bends it two or three times, and, telling the patient that he is cured, bids him rise and walk.

This seems very ridiculous, yet it is undoubtedly successful in many cases. While our reporter was in the Doctor's rooms, one gentleman came in on crutches, limping along with great difficulty. The Doctor said he could cure him, and put him through a course of passes and rubbings, and in ten minutes the man had

and was dancing and gyrating in the most laughable manner. Some of the lookers-on laughed at his ridiculous motions; but he told them to laugh away—he had the use of his legs again, and could afford to let them laugh at him. Another remarkable case was that of a woman who seemed to have a film over her eyes, and who said she was blind. The Doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and told her she could see. She winked slowly, like a bat brought into the sunshine, then declared she could see; and, taking up a newspaper, she commenced to read it—the first reading, according to her own declaration, that she had done for six years. Her joy was affecting.

A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an hour it was sitting up, playing and laughing. Among the visitors were a number who had been treated before; one of them a young man who had been entirely cured of a large abdominal tumor. He said that the tumor, which he estimated he had not left his bed for six weeks, and now he is doing well. His residence is on the corner of Twenty-sixth and Howard streets. Another visitor had been cured of hip disease in three treatments, and left his crutches with the Doctor as a trophy of his skill. Another of Dr. Newton's mentees is the crutch of a lady from Nevada, now stopping at the Cosmopolitan Hotel. She was suffering severely from a water swelling in the knee, and could not walk without a crutch. Under Dr. Newton's treatment she has quite recovered, and seems as though she never had been lame. Since her cure she has

ATTENDED AND DANCED AT A BALL.

Another patient whom our reporter saw in Dr. Newton's rooms was a young man who said he had been insane, but had been cured in six treatments. He is now well and rational. He says that his only trouble now is an occasional pain in his temples.

Another striking case was that of a Mr. Simmes, who was cured instantaneously of deafness, with which he had been afflicted nearly thirty years, and who was almost wild with joy and excitement at recovering his hearing. Mrs. Martha Webster, of 28 Stanley Place, was also cured of deafness almost immediately. Capt. Farnsworth, stopping at the Russ House, was cured of Bright's disease and asthma, and F. Hoffman was cured of a cancerous tumor. Among the patients of Dr. Newton is a millionaire stock broker, who is now stopping at the Cosmopolitan, and a prominent lawyer, resident of Oakland, who has nearly recovered from Bright's disease of the kidneys—a disease which has hitherto been thought incurable. The Doctor has a number of books filled with testimonials of marvelous cures, but we have noticed none of these.

But Dr. Newton is no common charlatan may be known from the fact that he demands no pay; and in ninety per cent. of the cases does not get any. Whether he merely

WORKS UPON THE IMAGINATION OF PEOPLE, whose only trouble is that they think they are sick, or whether he does exert some electrical or magnetic influence upon certain persons, we do not know; but the fact remains that, though appearance, he does effect some marvelous cures. His own explanation is, that all he does is in accordance with natural law; that he has, by nature, an enormous amount of vital force, which he can, at his will, impart to receiving persons, and enable them to throw off disease. He pretends to no supernatural power or connection, but declares that he works according to natural laws which have not yet been clearly defined. One thing is perceptible—that in all the cases in which he effects a cure he seemed first to come into perfect sympathy with the patients, and to impress them with a feeling of his regard for their ailments and desire for their relief. His treatment reminds one of the tenderness with which a plying mother passes her soothing hands up and down over the body of her suffering infant. That Dr. Newton is a man of remarkable magnetic power, there can be no doubt. His touch is electrical, like that of a shock from a battery. Whether this sort of treatment really effects permanent cures, we cannot tell, but there is one thing about it—it cannot do much harm.

SPIRITUAL FREEDOM.—I never will, by any word or act, bow to the spirit of intolerance, or admit a right of inquiry into the religious opinions of others. On the contrary, we are bound, you and I, and every one, to make common cause, even with error itself, to maintain the common right of freedom of conscience. We ought, with one heart and one hand, to bow down the daring and dangerous efforts of those who would seduce the public opinion to substitute itself into that twenty over religious faith which the laws have so justly adjudged.—*A. J. Ross's Words.*

"Mamma," said a little boy who had been sent to dry a towel before the fire, "is it done when it's brown?"

The Wrecked Steamship—the Still,

Small Voice.
That the invisible friends of the passengers on board the steamer Atlantic, which was so recently lost upon the coast of Nova Scotia (as detailed in another column), were not ignorant of the approaching calamity, and endeavored to do what they could by way of warning them, is evidenced by the following extract from the printed accounts of the disaster contained in the Boston Traveller :

"It is a curious fact that some of the passengers experienced what are now considered as premonitions of danger which lay in wait for them. Mr. B. B. Richmond, of Detroit, Mich., was one who experienced such sensations. In two or three days after the steamer sailed, he began to feel an unpleasant heaviness which

countered on the 25th and 26th. After that, he did not undress himself when he retired at night, in order, as he says, to be prepared for any emer-

gency. He had his clothes on when awakened from his sleep by the fatal striking of the ship on the rock. He, too, sought refuge in the rigging, and there remained until after eleven

o'clock, when the rope reached him, and he was conveyed ashore in the life-boat; and though conscious of all that was said and done, he was so exhausted in body that it required two men to hold him up, and his strength did not return for several hours, even with the most careful atten-

Mr. Richmond's gloominess was noticed by several of his fellow-passengers, and his forebodings were the cause of one or two jests when his back was turned. Two days before the disaster, Mr. Price, whose death is related above, came into the dining-hall, and took his seat at one of the tables as usual, but immediately afterwards

jumped up and went to another, saying that something dreadful was going to happen to them as there were 'thirteen at table,' and he would n't sit there. Some believe that he was simply jesting; others state that he, too, was as nervous after that as Mr. Richmond."

A faithful collation of the various narratives:

of those saved from the wrecked steamship shows that others of the large company aboard the vessel were visited with the most impressive premonitions of approaching danger. One steerage passenger, in particular, often gave utterance to these impressions during the voyage, describing them as being exceedingly vivid and lasting. How little not to pay proper heed for what the invisibles continually stand ready about us to communicate! The person whose soul is open to receive what they have to communicate, and whose faculties are at all times ready to work upon what is thus received according to the extent of his illumination, is above others blessed with gifts which are the most priceless bequeathed to mortals.

It may not have availed the final calamity to have paid strict heed to these fore-glimpses of peril, and still it would have been well to respect them. The Captain talks to those called practical people about the force of mysterious and ineluctable currents that took him out of his reckoning and led to the disaster; but when told of what the unseen powers communicate in all sympathy and kindness, he and the rest would never deem it necessary to observe any more care or foresight, but he goes to bed as comfortably as if there were

neither unseen currents or invisible beings any where in existence. And so men live and learn but at how fearful a cost. Better far heed the whispers that come direct to so many simple and receptive souls. "The still small voice" should be heeded in all such emergencies.

Bigotry in Illinois.

The Secretary of the Elgin Young Men's Christian Association writes to Bro. Jones, returning the copies of the Religio-Philosophical Journal which he chooses to describe, in a fine vein of "Young Men's Christian" irony, as "your paper (not designating it) sent to the Reading Room," etc. Mark the Solomonie spirit of this Young Man's Christian comments accompanying the act: "If we are indebted to the publisher for the contribution, we desire to say that it does not belong to a class of literature which would be received by the most careless and undiscriminating committee as worthy a place in the *Practical Reading Room*, much less one under the management of the Y. M. C. A. If the publication is donated by any disinterested friend in Elgin, we commend his obedience to the Divine command concerning almsgiving. Please inform him that it will not be taken from the office again."

Doubtless that Young Man deems himself in perfect light in the camp of his Israel, or he evidently would not improve the chance to burn so much oil. In the language of the lamented A.

tennus Ward, his religious feeling fairly "slopping over." *What aid* we all coming to, to be sure, people are going to try to run this planet with such "careless and indiscriminating committees as good Young Mr. Merrill seems to accuse them of? That cut on "almsgiving" is hard enough to keep its author awake for several nights, unless his mother should prevail on him to risk a few swallows of valerian. And while praising somebody for obeying the divine command to give alms, he shabbily sneaks off and refuses the alms, like the beggar that leaves the sweet crusts on the doorstep.

Mrs. R. H. Stoddard

And her son, Master DeWitt C. Hough, gave a interesting and successful sance for "physical manifestations, at Nassau Hall, Boston, on Sunday evening, April 6th.

☞ The reader's attention is called to the ab report of the proceedings of the Boston Musical Society of Spiritualists on the occasion of the celebration of the twenty-fifth anniversary of the advent of Modern Spiritualism. The report of the proceedings in Philadelphia, by H. T. Child M. D., is necessarily laid over till next week, account of the large space occupied by the Boston report. We are also in receipt of accounts from several other places, which will appear as soon as space permits.

2 Mrs. M. Carlisle Ireland, who has been absent from the city for a long time.

turned from the city for a brief period, has returned and resumed business at 94 Camden street. This lady has the reputation of being an excellent medium.

Our foreign correspondent, Mr. J. T. Peebles, has just arrived at Dunedin, New Zealand, from Australia. Mr. P. lived down all his position in Melbourne: No. 6 of his "Letters Travel" has been received, and will be published in our next.

Rev. Mr. Alger's great speech in Music Hall, recently, on the subject of "Insanity and Lunatic Asylums" was repeated on Thursday evening last, by request. A report of the first lecture, revised and corrected by Mr. Alger himself, may be had at this office.

Rev. Noah M. Gaylord, formerly a Universalist clergyman of this city, passed to the higher life in Hamilton, Ohio, April 2d. He possessed rare ability and broad ability.

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 nications received from a number
 of persons recently.*

BY THE
REV. SAMUEL WATSON,
Of the Methodist Episcopal Church.

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Gen. Rivers, Rev. J. Finger, Rev. Moses Brock, Susanah Watson. Fourth Interview: Dr. Gilbert, Dr. Geo. Richpence, and Dr. Howcott. My sister Mary, Brother Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Patton, Bettie, Dr. Stephen Olin, Rev. Mr. Hyer, and Dr. Daniel Jones; Manner of Writing: Judge Edmunds's

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