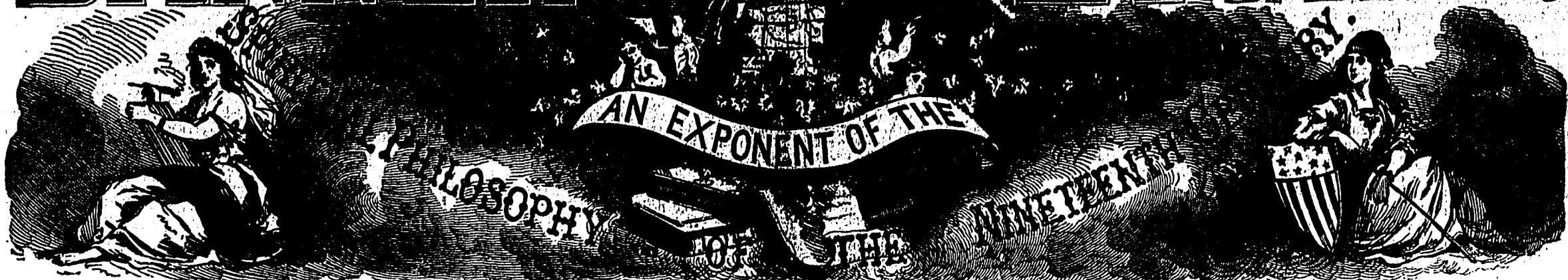


BANNER OF LIGHT.



VOL. 75.

COLBY & BICK,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, APRIL 28, 1894.

{ \$2.50 Per Annum,
Postage Free. }

NO. 8.

Written for the Banner of Light.

UNITY.

As two bright clouds of glory meet
Above the setting sun,
And high in heaven's golden arc
Are softly merged in one—
Or as the starlight blends with star
In solitudes of space,
All radiant with holy peace
Shall be the soul's embrace.
As dewdrops wed in blooming hearts,
As sighs melt into sighs,
Or rapturous chords with quivering notes
In maddening melodies—
As love flies out to greeting love,
As flowers kiss the flowers,
And ghosts of haunting perfumes scent
The breath of summer hours;
So shall we die, yet dying, live,
Supernal heights to climb,
And twin-met souls—thine own and mine—
Know joy through sons of time!

INDA BARTON HAYS.

The Spiritual Rostrum.

THE MESSAGE OF SPIRITUALISM.

BY FLORENCE MORSE.

An Address delivered before the Marylebone Society of Spiritualists, London, on Sunday Evening, March 4th, 1894.

SPIRITUALISM was described when it first came as a "cloud on the horizon." So it was, though not a cloud in the ordinary sense, something dark and gloomy, but a white cloud of dazzling glory that has flooded the earth with shining radiance. From this cloud have come hosts of the world's beloved dead, with outstretched hands and smiling faces, bringing us the knowledge that death is not the end of all, and that those whom the world has mourned as dead are living still.

The message they bring us is a long one, for it commences with the beginning of each human life, and ends in immortality, but the part of it which has been, and will for a long time continue to be, most eagerly seized is the answer to the question asked by us all when a friend or relative is taken from us, "Do the dead live again?" The answer comes in ringing tones, "There are no dead—all live, all love." Take heart, all sorrowing ones; your friends are with you; have but passed beyond the veil; are ever near although invisible. You cannot call in vain; they always hear, and, although you may not know, they come to you to soothe your sorrow, bringing peace to your hearts and rest to the minds that have troubled so concerning them. They tell you how beautiful, how natural is death—a sweet falling asleep, as it were—only a little deeper than the daily sleep we are all accustomed to; then the glad awakening among the friends who had preceded them in a land of beauty, a real land with sunny meadows, clear, flowing streams, verdure-clad hills, lofty trees, bright sweet flowers, and homes of comfort and beauty in which they dwell—a land as real as this earth of ours. They tell of the life they live in that spirit-land—a life of freedom, of progress, to be lived by all. They say that there all knowledge is obtainable by those who desire it, and there, as here, nothing can be gained unless it is worked for.

To sorrowing parents the message is one of sweetest comfort. To them the smiling messengers say, "Your little ones whom you mourn (doubly mourn as much for their having been taken, like half-opened buds, from the tree of life as for their having vanished from your loving care) are still near to you, come to you daily, guarded by loving spirits; that, although removed from the physical form, they may still know and understand the love of parents for children." You have still, perhaps, the old idea that a child dying while yet a child remains a child forever; but this wonderful message tells us that would be impossible, for, in the whole of God's universe, nothing stands still; all things must progress, and for a child to stand still by remaining a child would be to rob it of all that makes life. When you, too, pass into that spirit-land you will find your little ones have become bright, intelligent men and women, your equals in intelligence and knowledge (perhaps your superiors), but your children still in the love they bear toward you. Once there you will not lose them again, but will go hand in hand with them along the path of everlasting progress.

But non-Spiritualists will ask, "How can all this be proved to us? You tell us these tidings of immortality are true; we cannot see these messengers, cannot hear or feel them; how can we hold communion with them?"

Our answer as Spiritualists is, you can obtain communion in the same way as we have done, through a medium who will describe your friends to you, and in some cases your friends can make the medium speak their thoughts to you, proving their identity beyond all shadow of a doubt; when they have done that they, too, will perhaps join the great army of messengers.

The directions for the development of mediums form a very important part of the message, for if mediums are not developed the doorway for intelligent communication between the two worlds is closed, and the living message of Spiritualism would degenerate into a mere belief. The messengers most earnestly impress upon all Spiritualists the necessity of properly guiding and training all who have the precious gift of mediumship, for if they are imperfectly developed and badly trained, imperfect messages will be the result. They tell us that mediumship should serve a triple pur-

pose: First, the proving of immortality; second, the teaching of a better life to mankind; and third, the strengthening and building up, mentally, morally and physically, of the medium.

The first is accomplished, as I already briefly intimated, by the aid of clairvoyance, clair-audience, slate-writing, automatic writing or drawing, materialization, and what are termed physical manifestations. Through the agency of the first four phases of mediumship messages have been and are obtained giving a clear and concise demonstration of the continuity of existence after the death of the physical body—in a word, immortality; that this immortality is inherent in all mankind, independent of opinion, belief, race, creed or color. Through automatic drawings have been obtained likenesses of departed ones whose existence has been unknown to the medium whose hand has been used in their production. By the aid of materialization the so-called dead have stood before us, but it is a rare thing, and, say the messengers, but little understood as yet. The physical manifestations prove the existence of an intelligence outside and independent of the medium.

The second is accomplished by what is called trance and inspirational mediumship, the two phases differing in this: In the trance the medium is quite unconscious of all that is being spoken through his or her lips, and to all that is taking place around; and, when inspired, he or she is either partially conscious or entirely so. While in the trance or under the influence of inspiring spirits, mediums give us long lessons that enable us to understand ourselves, and through this self-knowledge, our fellows. These lessons, given either in the form of lectures or answers to questions, always impress upon us the necessity of purity in thought and deed, of justice, mercy, honesty, truthfulness, and all other virtues that go to make up a pure and useful life, as being the only means of gaining happiness here and hereafter.

Through the lips of our entranced or inspired mediums these wise and loving messengers tell us that this life we are now living is the preparatory school for the life we are to live in the land beyond; and, according as our lives here have been good or ill in deed, thought and motive, so will happiness or sorrow be ours in the life to come. "What ye sow that shall ye also reap." If you sow misery among your fellows by cheating, swindling and all uncharitableness, then you must not expect to reap contentment and peace, for personal responsibility is one of the principal parts of this message of Spiritualism. We alone must bear the consequences of our own faults, follies and wrongdoing. But although wrongdoing will bring us sorrow and regret, it will not bring everlasting punishment; for when wrongs and mistakes have been atoned for by years (perhaps) of patient struggle and earnest desire to do right, then you are free to begin the endless journey of progress.

The message tells us that there, directly a wrong-doer shows a desire for higher thoughts and deeds, all are willing to stretch out their hands to him and help him to rise above the consequences of his own mistakes. Perhaps when this grand message is better understood we in this world will try to reform our evil-doers, instead of, as now, punishing them. The former method would transform the majority of them into useful members of society; the latter too frequently makes them far worse and a menace and burden to mankind, for in addition to their tendency to evil is added the disgrace that always attaches itself to those who have been punished for wrongdoing. I think as Spiritualists it is our duty to do all in our power to hasten the time when reformation, instead of punishment, will be our method of dealing with wrong-doers; for certainly what these messengers, who can see farther and deeper than we, consider and prove to be right for men after they leave the body, should be right for them while they are still in it.

To those who live a pure and upright life, who do all in their power to make the world better and happier, these messengers tell of peace and contentment beyond, where their earnest efforts will be continued either there or here through some suitable medium.

The third use of mediumship is, I am afraid, quite denied by non-Spiritualists. Why should it be? For some at least of the knowledge that is given through mediums to us must have an effect on the medium's brain, and thus help to mentally improve him; the knowledge so given also embraces the highest morals, thus adding moral stamina to the mental improvement; and, as good health is necessary to the highest development of mediumship, the medium who desires to keep his or her gift in all its power and beauty will naturally pay careful attention to the laws of physical health, and prove that, properly developed and rightly understood, mediumship results in mental, moral and physical health—the three combined resulting in a noble life well lived.

The next portion of the message that will, perhaps, be most interesting is the description of the spirit-land, its people and their employments. We have had many of these descriptions through various mediums. Some have been written automatically, others inspirationally, and (as in the case of A. J. Davis) accounts of actual visions; while others, again, have been given in the form of lectures, through trance and inspirational mediums. They all agree in the main facts. The occasional differences in minor details point to their being descriptions of different parts of the spirit-land. All unite in praising its beauty, its naturalness, saying that the portion of it lying nearest the earth is a refined

and spiritualized reproduction of all that is best and truest in this world and life, that its scenery is similar to that of the earth—trees and flowers, lofty hills, rippling streams, homes of beauty, everything, in fact, that tends to make life beautiful and happy in the highest and spiritual sense—a world that we can all understand—a world in which none of us would feel strange were we to go there now; for another thing the message tells us is that when we lay down life here at the death of the body, we take it up again there exactly where we laid it down—that there we are, at first, precisely the same kind of men and women we were here, neither better nor worse—that death has no power to make an angel of one who is the reverse (I use the word angel to convey the idea of all that is noble and good). This spirit-land, then, is perfectly adapted to the requirements of those who inhabit it. Of the people who dwell there but little need be said; they are, in the immediate parts, just what we send there. As higher conditions are described we find nobler people, but still, noble or ignoble, have the power to return to earth to inspire us with good or the reverse; knowing this, we can so live that only the higher intelligences will be attracted to us; for the old saying that "like attracts like" holds good on the spirit-side even more than it does here.

Of the employments very much could be written, for there, the messengers tell us, what we most earnestly desire to be we shall have the opportunity of becoming. Here there are many who long to become artists, who feel if only they could have brush and paints they could transform the bare canvas into a picture of wondrous beauty that would rival the productions of the old masters; but stern necessity compels them to tasks that offer no scope for artistic ability, crushing back the longing into their hearts, to remain hidden throughout this life, but when death releases them the old desire that has been almost forgotten in the ceaseless struggle of mortal life springs up anew, not to be crushed again, but to be given every opportunity to expand and develop the possessor in the direction that Nature intended him to go.

Another has felt, perhaps, "If I could only write what I feel, could only put into words the sublime thoughts that come to me, what poetry I could give to the world." But the necessary training is lacking, and the result is poor and feeble, falling far below the ideal of the writer, who, weary with constant failure in his attempts to reduce lofty thoughts to words, ceases his endeavors until he too reaches the other life, where his thoughts become grand poems, whose echoes we sometimes hear in the sweeter and more spiritual poetry given us by a few of our poets.

There are some who have been denied the gift of song through some defect of the vocal organs, but who feel within their souls divinest melodies that can only find expression in the pleasure of hearing others sing. When they die they find their voices (for, whatever the defects of the physical body may be, say the messengers, the spiritual body is perfect), and, frequently, not only the ability to sing but also the ability to impress some of the melody they feel into the mind of a composer here, and thus we have another link between the visible and the invisible world.

But there are many more who, while they admire art, poetry or music, are filled only with a desire to assist and enlighten their fellows. To these also the possibilities of the spirit-land are boundless; to them all knowledge is open; whatever subject they most desire to obtain information upon they are at liberty to choose, as the employments of the dwellers in the spirit-land are whatever the individual is fitted for most truly.

For those who are philanthropists and reformers, the message of Spiritualism contains much that is helpful. To the philanthropist it tells how he can direct his benevolent desires so that they will be of the greatest assistance to suffering humanity. To the reformer it tells even more, for it shows him the way whereby he can obtain the assistance of wise and loving souls on the other side, who by reason of their superior opportunities for studying the many problems of life, can be of great assistance in his endeavors to unravel the tangled skein of mortal existence. The shining messengers tell us many, many things that assist us to get at the causes of most of the evils of to-day, but, alas! so few will listen to them. This does not discourage them, for with tireless patience they repeat their wise counsels, and year by year the number of those who will listen increases steadily. Perhaps by-and-by no reformatory movement will be complete without a well-developed and sympathetic medium in its ranks, through whom the advice and assistance of some of the reformers on the other side can be obtained.

To doctors this message is of great importance, for it reveals to them a power of healing possessed by many that is quite apart from healing as they understand it; it tells them that this power is sometimes purely a normal gift, and at others is the result of spirit-influence exercised through a healer or medium who is in either an apparently normal state or a trance; that this power is called magnetism, which, directed by the will of the healer to the seat of a disease, has effected some miraculous cures—not only has but continues so to do. Not only does the message reveal the true nature of this power, it tells of another possessed by some, called medical clairvoyance, a power whereby its possessor is enabled to see into all who are suffering, and discover precisely what the disease is. If all doctors knew of or possessed this gift, what countless blunders they would be saved. Complications of disorders

that are now enveloped in darkness would then be as an open book, and the useful profession of medicine would become less of an uncertainty than it is at present.

The message has already made an impression on literature. Hints of what the authors call "the supernatural," are to be found in many of the novels published within the last ten or fifteen years; in some stories it ceases to be a hint, and becomes a plain statement of warnings and apparitions. It has even reached the newspapers. Notable people no longer "die," they "pass away."

To the poets it brings many sweet and noble thoughts. What opportunities it affords them to sing of the beauties of the spirit land, of meetings between loved ones who have long been separated by the transition of one to the other side, of the joyful welcome given by those already there to the new comer, of the little children, how they grow and expand, like delicate blossoms, under the loving care they receive in that land of beauty, and then of the visits of the children to their parents here, how they come in their purity and innocence, crowned with celestial flowers, to soothe the sorrow that follows their departure. If we could only see them, we should all realize how beautiful this message is. Not only would they sing of all this, but also of how friends, fathers, mothers, sisters, brothers, husbands, wives, all return to guide and guard those they have left behind; how they inspire us with lofty thoughts; how they keep us from straying from the path of duty and goodness into wrong and misery that will bring us nothing but suffering here and hereafter. Of all this they might sing if they had but heard the message of Spiritualism. I think some of them must, in a dim uncertain manner, have caught the faint echo of its truth and beauty, for we find in some of the poetry of Tennyson, Shelley, Wordsworth, Longfellow, and many minor poets, passages that embody our knowledge of the spirit-land and its inhabitants. Longfellow, in his beautiful poem "Resignation," expresses, in sweet and simple language, our knowledge of how children grow in the other life:

"Day after day we think what she is doing

In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again unfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

To those who have the care and training of children the message is long—too long for me to try to repeat in its entirety—but the messengers say, "Lovingly guard and wisely teach the children; they are the men and women of the future; to them must you look for the progress of the world, and as the children are so will the men and women be. You can all work in the world for progress, each one of you, but the greatest, grandest work of all is training the children to be honest, pure and true, and so hasten the time when wrong-doing, misery, want and suffering shall be only a shadowy remembrance in the minds of men—a remembrance that shall then be but a dark spot in the world's history, long since past and gone, never to return again to the uplifted and glorified humanity."

This, then, is something of the message of Spiritualism. Let us all earnestly endeavor to spread its broadcast, that humanity may see its beauty and importance.—*The Two Worlds.*

[False Imputation on Anti-Vaccinists.]

At a recent meeting of the Executive of the London Society for the Abolition of Compulsory Vaccination, the following resolutions were unanimously adopted:

Resolved, That this Committee protests against the common allegation of ignorance which is freely imputed to anti-vaccinists, and desires to call the attention of the public to the following facts:

1. That various persons of medical and scientific reputation have declared themselves opposed to vaccination, and these include, among many others, the names of Dr. Charles Creighton and Prof. Crookshank.
2. That the non-medical supporters of the system of compulsory vaccination are to be found for the most part among the upper classes, who are able to pay for vaccination by private medical men, and are unacquainted with the system and results of public vaccination.
3. That the system of private vaccination has from time to time been condemned as inefficient by medical authorities.
4. That persons thus inefficiently vaccinated declare that it has done them no harm, while they attribute their freedom from smallpox to vaccination instead of to their sanitary surroundings.
5. That the opposition of the poorer classes to vaccination is in great measure due to their practical experience of efficient vaccination, according to the rules of the Local Government Board; an experience unknown to the more favored classes.
6. That the Government Inspector of lymph has declared in evidence that he has no means of assuring himself of the purity of lymph submitted to him for inspection.
7. It is submitted, therefore, that the real cause of the revolt of the poorer classes against vaccination is that they have a more perfect knowledge than their so-called betters of what efficient vaccination fully means.—*London Medium and Daybreak.*

Says an exchange: "The Earl of Hopetoun, Governor of Victoria, has been telling an amusing anecdote of a maladroit Presbyterian preacher. On his coming of age there was a great gathering of the Hope family at the ancestral seat, adjoining Lord Rosebery's, near Edinburgh. On the Sunday following the festivities the family went to a body to church, to attend a service and hear a sermon specially appropriate to the auspicious occasion. Fancy their feelings on hearing the opening words of the worthy man in the pulpit, 'Why, brethren, this world is full of blasted hopes!'"

BIOGRAPHICAL SKETCH OF JOHN PIERPONT.

WRITTEN FOR THE BANNER OF LIGHT,
By Hudson Tuttle.

But a few of the newer generation of Spiritualists fully appreciate the character, it seems to me, of Rev. JOHN PIERPONT, or the bravery which actuated him in his advocacy of the then unpopular cause of Spiritualism while in his physical form. Perhaps no one did more to elevate the standard of our philosophy in the minds of the outside world, and force from its enemies respect, than this bold and independent thinker; and since his departure to spirit-life, in the fullness of years, he has ever been more active, and his influence more strongly felt as the Director of the Free Circles held at the rooms of the BANNER OF LIGHT in Boston, which has been for many years, and still is, the Mecca of spirits seeking means to make themselves known, and to which the eyes of thousands have been turned for consolation. That it has been a potent factor in the great work accomplished by that journal, there is no doubt whatever. His advice has always been of the highest value, and his interest unabated in THE BANNER'S success. He has repeatedly expressed his determination to remain with it as one of the band who sustain it from the spirit-side of life.

As I sit by one of the "Doric" stoves of his invention, enjoying its genial warmth, it seems by psychometric processes to put me in connection with this great and truly noble man. The beautiful design and exquisite proportions of this stove carry my mind to the time (1815) when, after defeat in all his business plans, he turned to this as to a forlorn hope to help him out of his difficulties. It was among the first attempts to make the parlor stove ornamental as well as useful, and he conceived the design of a "Doric Temple," the columns of which should be flues, and the crowning cornice a heating surface. It is doubtful if there is another in existence, and this one has held its place against "modern improvements," hot air and steam, as an heirloom, because of its usefulness and pleasing form; for it is what its inventor claimed: "A miniature temple glowing with perpetual fire."

He was first prominently brought before the spiritual public by his election to the Presidency of the Second National Convention of Spiritualists, held in Philadelphia, October, 1865; and from that day the name of Father Pierpont, as he was called, has been cherished with reverent affection.

The next year, when the Convention met at Providence, his presence added a grand influence, which went abroad like a pentecostal spirit to elevate and bless. He was in his eighty-second year, and as he stood before the assembly it seemed that an ancient father had descended, endowed with all the radiant goodness, love and benevolence of the spheres, to give his last advice and pronounce his benediction on his children.

He was a strong and powerful man, over six feet in height, preserved to his venerable age in perfect health; he stood erect, without the least stoop of age; his long, flowing hair and beard, white as the driven snow, falling gracefully over his massive forehead and finely-chiseled face; his cheeks ruddy, and countenance lighted up with a joyous smile as the words flowed from his lips, entrancing his hearers with their intense earnestness. He was a man of whom any Cause might well be proud.

He was born in Litchfield, Conn., April 6th, 1785, of ancestors who had stamped their impress on the literary tendencies of their times. His great-grandfather was the second minister in New Haven, and one of the founders of Yale. His father was noted for his intelligence and integrity, and his mother, who belonged to one of the first New England families, was deeply imbued with religious feelings and of highly-poetic temperament. To her he owed that exquisitely womanly quality in his character which contrasted with his masculine strength, and gave him his intense love of the beautiful and poetic tendency.

He graduated at Yale in 1804, and immediately began teaching in Connecticut. In the course of a year he went to South Carolina as tutor, where he was brought into direct contact with slavery, and formed the Utopian scheme of negro colonization. Returning to Litchfield, he studied law, and in 1812 began practice in Newburyport, Mass. Owing to business depression caused by the war, and because he had not the patience to await the slow process by which entrance to professional life is gained, he did not succeed. He then, with Mr. John Nell, engaged in the mercantile business, which was unsuccessful. Thus, by repeated failures he was thrown on his own resources, when his mechanical genius found bent in the invention of the Doric stove. He also wrote a number of poems, which were wrung from the heart by the defeats and trials he had borne. Perhaps his mind was thus turned to a life above perplexing business cares; he entered the theological seminary at Cambridge to study for the ministry, and was called to the Hollis-Street Unitarian Church, Boston, in 1819. Like a dream is this strange life of ours, in which we are buffeted into our places—and with no gentle hand.

As a preacher, Mr. Pierpont was successful, and gathered around him a large and influential congregation, unto whom he continued to minister until 1835-6, when he went to Europe. After his return he became more plain spoken. He could not endure injustice and wrong, and spoke of them in high and low places in the

MEETINGS IN MASSACHUSETTS.

Lynn.—Exchange Hall was well filled both afternoon and evening last Sunday. Dr. Charles Faulkner presided. Appropriate music was rendered by Mrs. O. D. Merrill, Prof. J. Clegg Wright of Olinth, and G. W. then introduced as the speaker of the day, in place of Mrs. J. C. Wright, who had been called home on account of her only son's illness. He said that American institutions are based upon the principle of democracy—a government of the people, by the people, for the people. Liberty can only remain secure in the hands of educated people. His lecture was interesting, and he received well-merited applause.

He spoke in the evening on the soul as an entity and its future progress. His discourse was highly appreciated by the large audience.

Mr. Wright will lecture and give psychic readings next Sunday, at 2:30 and 7:30 P. M.

South Scituate.—Last Sunday Mrs. M. S. Wood occupied the platform at Odeon Hall.

Afternoon services consisted of song, invocation, solo by Mrs. Libby, reading of original poem by Mrs. Wood, entitled "A Day of Silence." Mrs. Wood then delivered an address, which was especially interesting and instructive, as it was illustrated by the narration of personal experience of over thirty years in the field of spiritual work.

At the evening session a very large audience greeted this veteran worker, who after reading an original poem, "The Council of Nations," gave a powerful and stirring address, taking for her subject the theme of the poem. Her every utterance was most attentively listened to by the large and appreciative audience.

Mrs. M. C. Chase, President of the Ladies' Aid Society, followed, under the influence of "Messenger Bird," in tests and communications, which were particularly clear and readily recognized.

Next Sunday, April 29th, Dr. F. H. Roscoe, speaker, clairvoyant and test medium, will be with us.

I. WARREN CHASE, Sec'y.

Malden.—At Odd Fellows Hall, Sunday evening last, Mrs. N. J. Willis of Cambridgeport gave one of the best lectures we have had this season, the subject being taken from the audience, "What Lesson is Taught by the Life of Socrates?" Next Sunday evening we shall have with us again Mrs. O. Fannie Allen of Malden.

J. R. S.

The Maiden Children's Progressive Lyceum met at Odd Fellows Hall Sunday afternoon, W. E. N. Potter, Conductor, presiding. The "Lyceum" was the topic again taken up by Mrs. O. Fannie Allen, who delivered a most interesting and instructive address.

Mrs. C. Fannie Allen was present, and gave a very pleasing address to the children. Remarks were also made by Dr. Toothaker. The Banner March was led by Master Leo Putnam, piano, and his father, Dr. Putnam, violin, piano, duet. Miss Oatfield and Miss May Carter; recitation, Bertha Willard; recitation, Annie Goodwin; piano solo, Mr. Leo Putnam, who responded to an encore; recitation, Harold Oatfield, Claude Willard, Maude Willard and Ella Palmer; piano duet, Miss Oatfield and Miss Florence Willard; closing remarks by Mrs. C. Fannie Allen.

On May 23d, at Bedman's Hall, Malden, Mrs. Butler and the children of the Boston Lyceum have kindly volunteered to give a grand entertainment for the benefit of the Malden Lyceum.

JOHN R. SNOW, Sec'y.

Springfield.—Prof. W. F. Peck, regular speaker of the First Spiritualist Society, occupied the platform Sunday, April 28th.

On Sunday, April 28th, Mrs. Clara H. Banks of Haverhill delighted large audiences with eloquent and inspiring lectures.

April 22d the afternoon was for the children, and in the evening Mrs. H. G. Rice, President of the Ladies' Aid, was the speaker.

The Progressive Dramatic Club recently gave an entertainment that netted quite a sum for the piano fund.

Mrs. Clara H. Banks will speak for the Society Sunday, April 29th.

M. W. LYMAN.

Haverhill and Bradford.—Last Sunday Mrs. Nettie Holt Harding of Somerville was the speaker before the Spiritual Union of Haverhill and Bradford, supplementing her inspirational utterances with exercises in mediumship, which were very satisfactory.

A large audience was present. In the evening, and many descriptions were recognized.

Next Sunday Mrs. Kate R. Stiles of Boston will be the speaker and test medium for the Union.

E. P. H.

Chelsea, Pilgrim Hall.—An interesting circle was held Sunday afternoon, Mrs. S. Foul, Mrs. S. B. Logan, Mrs. Jessie Higgins, participating.

Sunday evening a large audience assembled to hear Mrs. Abbie N. Burnham of Boston, whose eloquent inspiration and correct tests—for an hour and thirty minutes—gave great pleasure to the hearers; tests by Mrs. Butterfield, recitation, Mrs. Williams; Banner of Light for sale.

DR. A. C. DAVIS, Pres.

Chelsea Highlands.—On Sunday, April 22d, Dr. Evans Caswell, morning, recitation, Mrs. H. H. D. and in G. A. R. Hall, Stoughton, in the evening, before two large and appreciative audiences.

The Sunday morning services are closed for this season after this date.

Mr. Caswell will speak on the Friday evenings of May in Rogers Hall, at 7:45 P. M.

CLARENCE MILLIKEN.

Stoughton.—April 22d Mrs. Ida P. A. Whitlock of Boston spoke in the Spiritist Temple, recitation, and spirit presence, which were highly appreciated. Miss Ewer will officiate Sunday, April 29th, and will further entertain her audiences with this interesting feature of her mediumship.

Next Sunday Mrs. Sarah A. Byrnes of Boston will occupy the platform from 10:30 to 11:30 A. M.

FREDERICK BEALS, Conductor.

Worcester.—Prof. W. F. Peck, our speaker April 22d, gave us able addresses, full of logical reasoning and earnest testimony. Mrs. Carrie F. Loring.

April 20th and May 6th, Mrs. Carrie F. Loring, April 27th, apron sale and supper, at the residence of Mrs. Celia C. Prentiss, 316 Park Avenue, by the Woman's Auxiliary.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason Street.

Lawrence.—Sunday, April 22d, Mrs. Juliette Yeaw gave us two interesting lectures. Miss S. Lizzie Ewer, who was also with us, gave a number of tests of spirit presence, which were highly appreciated. Miss Ewer will officiate Sunday, April 29th, and will further entertain her audiences with this interesting feature of her mediumship.

DR. C. A. STEVENS, Pres.

Fitchburg.—Mrs. Carrie F. Loring was with us on Sunday, April 22d; good audiences greeted her both afternoon and evening. She gave some good tests which were recognized.

Mrs. Ida P. A. Whitlock of Boston will be with us next Sunday.

Mrs. E. O. PAINÉ, Sec'y.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

William Eddy—a correspondent writes—is at present holding séances in South Weymouth, Mass.

Mr. J. W. Fletcher will not close his New York office—130 West 43d Street—before July 1st. He has never been more actively employed than this season.

Prof. Theodore F. Price gives sittings daily, except Sundays, at his rooms, 301 East 19th Street. He is open for camp-meeting engagements, and will answer calls to lecture in New York and vicinity.

B. B. Martin, Chairman, writes from Troy, N. Y., April 17th: "We have had a very pleasant visit from Mrs. M. Adeline Wilkinson of Hollis Hall, Boston. She goes from here to Fort Edward, N. Y., and we hope our friends in that section will be as agreeably entertained as the Troy people were."

E. J. Howell speaks April 27th at Saratoga Hall, Baltimore. He has open dates for camp-meeting engagements. Address at present 605 West Saratoga Street, Baltimore.

Miss Dora Hahn has changed her address, and can now be found at 236 West 46th Street, New York City.

Edgar W. Emerson has the following engagements for May: Fitchburg, Mass., May 6th; Haverhill, May 13th; New Bedford, May 20th and 27th.

Prof. J. M. Allen and wife have been recently speaking in Missouri and Kansas, having visited Golden City, Sheldon, Liberal and Newton, in Missouri, and Pittsburg, Weir City, Emporia, Admire, Coffeyville and Cherryvale in Kansas. Are now engaged till June in Fort Scott, Kan. Are now engaged to engage with societies and camps East, West, North and South, in addition to Sunday week-end, wedding and funerals, they may be secured for lectures on secular topics, such as Language, Social Economics, Cooperation. Address No. 11 South Little Street, Fort Scott, Kan.

W. J. Colville gives a course of lectures in New York City Tuesday in Union Square Hall, at 3 P. M., also in Newark, N. J., in Orator Hall, same day, at 10:15 A. M. New York lectures continue four weeks, Tuesdays, Thursdays and Saturdays—New Bedford (Ch.) lectures have been very well attended, and extensively reported in The Times of that city.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Mr. Baxter's Reception in Ohio.

Mr. J. Frank Baxter, who is at present lecturing every Sunday, Tuesday and Wednesday to great acceptance in Columbus, O., spoke on Thursday and Friday evening, April 12th and 13th, in Sandusky, O. On his arrival at noon, Thursday, in Sandusky, he was met at the station, invited and conducted to the house of friends to our house, where he was entertained at a dinner party. The social occasion was much appreciated as well as enjoyed by Mr. Baxter, who remained an hour or so, after which he was obliged to depart for Milan, some five miles away.

In the latter place he was met and invited to visit the Opera House, where he found and was introduced to a score of ladies and gentlemen who were beautifying the stage with furnishings, draperies, potted plants and cut flowers. The effect was very fine indeed.

In the evening he was greeted most enthusiastically by a very large audience, many of whom knew him well by reputation. A chartered electric train had brought large numbers of Spiritualists from Sandusky, another had brought many from Norwalk, and quite a delegation came from Berlin, near by, among them those prime and indefatigable workers in our Cause, so endeared to all lovers of our movement over the country, Mr. Hudson and Mrs. Emma Tuttle of Berlin Heights.

Mr. Baxter's lecture was enjoyed by most all, though to the strangers to Spiritualism it was rather above comprehension. He captivated his audience, however, with his songs, and at the close of his lecture established them with his remarkably clear and comprehensive descriptions of spirits. He aroused great interest, and created much discussion the next day.

In the evening of the second day the lecture proved just the thing for those who had been so aroused, answered their queries and met their objections. The speaker's thoughts were pointed, his remarks trenchant, and his criticism of the critics as just as it was caustic.

At the close of the lecture a séance of great interest was given, and made a grand impression. The descriptions of spirits were most complete, and when names with recognitions and acknowledgments followed, astonishment was depicted on the faces of the auditors, who had seen or heard little of the subject which Mr. Baxter so ably presents. They had heard "Prof. Baxter" just a little before, and they knew from him "just how it was done," and sat ready to tell and to denounce. "Why didn't you attack or decry?" was asked. "Oh, well, it was so different from what we expected, that the significant reply, 'Exactly!' Mr. Baxter's statements were so convincing there is no chance for a well-meaning man to take advantage against the demonstration of spirit-manifestations.

His coming has assuredly done Spiritualism great benefit, and it is the determination now, if possible, to introduce Mr. Wm. Mansfield, state-writer, to the notice of this people, and further to have Mr. Baxter whenever he is this way.

The second week of Mr. J. Frank Baxter's work in Columbus, O., was also crowned with success. On Sunday, April 16th, large audiences assembled in Wells Post Hall, directly opposite the State Capitol, and notwithstanding the close seating and the providing, in the evening the large hall was full of eager attendants.

The lecture of the afternoon took up the naturalness of the claims for spiritism, and the manner in which the claims are constantly pointed to the life and nearness of our friends who death had claimed, as well as to the lawfulness of spirit return, and the natural possibilities of the claimed *modus operandi* of spirit manifestation, including materialization, and utter exclusion of aught supernatural or really miraculous.

In the evening Mr. Baxter's lecture was a fine presentation of the facts and philosophy of Spiritualism, and held the large audience in rapt attention. It built the way beautifully to the exception and the convincing séance which followed, in which test after test was acknowledged.

On Tuesday evening, April 17th, excellent musical selections were rendered, a telling lecture given, and one of Mr. Baxter's inimitable descriptive séances.

On Wednesday evening, April 18th, a highly discussed "Spiritualism and Morality," making some well-taken points for the good of the Cause. He well merited the applause so unstintingly given.

Mrs. Colby, the Chairwoman of the meetings, was congratulated upon this fine anniversary of her marriage by her six children on the spirit-side, her oldest daughter, Virginia, causing Mr. Baxter to voice an appropriate ode to her, another to her husband in the audience, and a third to the children, who were present, but to none more so than to the guest of the evening, who has done such work for Spiritualism in our city, as elsewhere, who has made so many friends, and who by his reports and his own intellectual qualifications has been so cordially received by the best elements among the Spiritualists of Columbus.

BUCKEYE.

An Awakening.

What is it that is awakening people all over the land and causing such a stir of excitement, and gratifying every eye among the ranks and surging the new departure by that greatest and most successful specialist in the cure of all nervous and chronic diseases, Dr. Greene, of 24 Temple Place, Boston, Mass., who offers to the sick everywhere the opportunity of consulting him by letter free of charge. Think of it, sufferers, you who have sought in vain for relief, or for a satisfactory explanation of your disease! By his skillful and expert hands, the great physician will send you free of charge an exact explanation of your disease, and what to do to be cured.

He gives most careful and explicit attention to all letters, and makes you understand just what your complaint is. He is the discoverer of that great nerve cure, Dr. Greene's Nervine blood and nerve medicine, and uses nothing in his practice but harmless vegetable medicines. The success which he is having in curing diseases through correspondence is a fact, and you will without doubt be cured.

Write him, then, all about your complaint, and you will without doubt be cured.

(From Light of Truth.)

Dr. C. E. Watkins of Ayer, Mass.

SOMETHING ABOUT HIS WONDERFUL GIFTS.

For seventeen years Dr. C. E. Watkins has been before the public, twelve years as the independent state-writer, so well known to the Atlantic to the Pacific, that we need not speak of his mediumship for independent state-writing, only saying that we know that he stands at the head of faithful mediums whom no spiritual press has ever had to defend. He it was who met the Rev. Joseph Cook and his party of skeptics, and carried the fact of the action of the pencil moved without contact. See Epes Sargent's report of the late in the "Scientific Basis of Spiritualism."

The late Epes Sargent was one of the Doctor's warm friends. Our readers who have been cured by Spiritualists should, by the way, procure that work, "Scientific Basis of Spiritualism." For sale at this office.

For the last five years Dr. Watkins (after graduating and securing diploma) has devoted his entire time to his practice with the exception of the years he helped to organize the Arena Publishing Co., which publishes The Arena, Boston's liberal monthly, and of which Dr. Watkins was general manager and secretary. At the end of the year he resigned, and resumed the practice of medicine. The wonderful success that Dr. Watkins is having he owes to the fact that his guides diagnose each case by independent state-writing, and if organs are diseased, the state drawings made showing the action of the disease on each organ; thus one can see just how one is physically after looking upon these states, as well as if he could look into a mirror and see if his face was clean or not.

The Doctor is creating a great excitement in the East among skeptics and among Spiritualists. He is awakening great interest by his wonderful gifts, and he is after his own kind, a very pleasant visit from Mrs. M. Adeline Wilkinson of Hollis Hall, Boston. She goes from here to Fort Edward, N. Y., and we hope our friends in that section will be as agreeably entertained as the Troy people were."

E. J. Howell speaks April 27th at Saratoga Hall, Baltimore. He has open dates for camp-meeting engagements. Address at present 605 West Saratoga Street, Baltimore.

Miss Dora Hahn has changed her address, and can now be found at 236 West 46th Street, New York City.

Edgar W. Emerson has the following engagements for May: Fitchburg, Mass., May 6th; Haverhill, May 13th; New Bedford, May 20th and 27th.

Prof. J. M. Allen and wife have been recently speaking in Missouri and Kansas, having visited Golden City, Sheldon, Liberal and Newton, in Missouri, and Pittsburg, Weir City, Emporia, Admire, Coffeyville and Cherryvale in Kansas. Are now engaged till June in Fort Scott, Kan. Are now engaged to engage with societies and camps East, West, North and South, in addition to Sunday week-end, wedding and funerals, they may be secured for lectures on secular topics, such as Language, Social Economics, Cooperation. Address No. 11 South Little Street, Fort Scott, Kan.

W. J. Colville gives a course of lectures in New York City Tuesday in Union Square Hall, at 3 P. M., also in Newark, N. J., in Orator Hall, same day, at 10:15 A. M. New York lectures continue four weeks, Tuesdays, Thursdays and Saturdays—New Bedford (Ch.) lectures have been very well attended, and extensively reported in The Times of that city.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

SAVED HIS LEG.

Doctor Said Leg Must Be Amputated.

Mr. John O. Downs Of Portsmouth, N. H.,

Tells of His Wonderful Experience with X-Zalia.

No. 37 Market Street, Portsmouth, N. H., April 13, '94.

To Whom It May Concern:

About four years ago my horse trod upon my left foot, breaking some of the ligaments and injuring me severely. In addition to the injury done by the horse, I took cold in the wound, making it much worse, the inflammation gradually extending, until the whole leg was affected and swollen to twice its natural size. For four years I have had the services of the best physicians and spent hundreds of dollars in trying to effect a cure, without any perceptible benefit. I have suffered intense agony, and was in despair over my case, as my physician assured me that in order to obtain permanent relief the leg should be amputated. In December last I saw published in the "Portsmouth Times" a testimonial from the Hon. Charles A. Sinclair, saying there was a remedy called "X-Zalia," which had cured him of Eczema, and that it was good for all inflammations. I determined to give this medicine a trial, and I have used up to the present time nearly four bottles, with the result that my leg has nearly resumed its normal conditions, and I believe will be fully cured by the continued use of X-Zalia in a short time.

Yours truly,

John O. Downs.

X-ZALIA is a cure for ECZEMA, ERYSIPELAS, CATARRH, CANKER, INFLAMMATORY RHEUMATISM, PILES and HEMORRHOIDS, (no matter how chronic the case, and all surface inflammations.

Ask your druggist for X Zalia. If he does not keep it send the price to X-Zalia Medicine Co., Boston, Mass., and it will be delivered anywhere, express paid, except to towns reached by stage lines. In these cases stage expense must accompany order. Regular size, \$1.00. Trial size, one-third the quantity, 50 cents.

SPECIAL NOTICES.

Eligible Rooms to Let—At No. 84 Bowdoin Street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh Street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

GRAND TESTIMONIAL

TENDERED TO

MR. CHARLES W. SULLIVAN,

By His Friends.

UNION HALL,

48 Boylston St., Boston,

Tuesday Evening, May 15, 1894.

ON WHICH OCCASION THERE WILL BE AN

Old Folks' Concert,

With a Chorus of Fifty Voices,

ASSISTED BY

The C. P. L. Dramatic Co., Miss Louise Horner, Little Eddie, Miss Mabel Waite, Little Olive Smith, Eddie Ransom, Winnie Ireland, Charlie Hatch, Carl Leo Root, Willie Sheldon, Millie Smith, Miss Lucette Webster, Mr. John T. Little, Mr. Wm. H. Boyce, Mr. Henry Myers, Mr. A. D. Gould, Miss Amanda Bailey, Miss Bertha Felton, Mr. Geo. E. Shaler, Mr. Willis Milligan.

UNDER THE MANAGEMENT OF J. B. HATCH, JR.

Admission 25 cents. Reserved Seats 50 cents.

Tickets can be obtained at the following places: BANNER OF LIGHT office, the Ladies' Society, Children's Progressive Lyceum, the Industrial Association, the Ladies' Lyceum Union, the Berkeley Hall Society, and at the door.

Apr. 28.

STRONG, HEALTHY MANHOOD

Those Afflicted with Early Decay, Loss of Manhood, Whistling, etc., etc., will find in this book a complete and reliable description of the Doctor's important medical discovery—an "entirely new" and "positive" cure for the only remedy of the kind in existence—with evidence of success. Address, DR. R. P. FELLOWS, Vineland, N. J.

Say where you saw this advertisement. Vineland, N. J. I trust the friends of progress will give me their patronage. DR. FELLOWS, Vineland, N. J. Feb. 24.

ASTROLOGICAL MEDIUM.

MRS. M. WEBB, from New York, can be consulted from 9 A. M. until 5 P. M.; also Tuesday evenings. Business and Health a specialty. Sittings reserved. Readings, \$2.00. 336 Columbus Avenue, Boston, Mass. Apr. 28.

CLAIRVOYANT DIAGNOSIS free: Send a photograph of hair, sex, age, one leading symptom, and a stamp. DR. CARPENTER, 80 Berkeley St., Boston, Mass. Patients visited at residence. Apr. 28.

"OUIJA"

(Pronounced Weja)

The Egyptian Luck Board, A Talking Board.

The "Ouija" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific and thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon the laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the forefinger or pointer.

Price \$1.00, postage 30 cents. For sale by COLBY & RICH.

Don't Fail

To cure this great bargain while you have an opportunity.

650 PAGES

FOR

\$1.00!

PRICE WHEN FIRST ISSUED, \$2.50.

NOW REDUCED TO \$1.00.

Voices from Many Hill-Tops,

Echoes from Many Valleys;

OR THE

Experiences of the Spirits Eon and Eoná,

In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida L. Spalding, an expert stenographer.

LUTHER COLBY, Chairman.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer.

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane side of life who recognize the published messages of their spirit-friends will verify them by personally informing the undersigned of the fact for publication.

COLBY & RICH.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 9th, 1894.

Spirit Invocation.

Oh! Father, as we assemble here to-day we ask thy blessing to rest upon each one. We would thank thee for thy bounty, for the gift of life, the dear companionship of friends, the sweet associations of the home; but most of all do we thank thee for continued life beyond the portals of death and for the consolation afforded by spirit-return. May those who sit in the darkness of despair, and whose hearts are wrung with anguish because the Death Angel has borne away the ones they loved, be comforted and uplifted in spirit by an acceptance of the truths which Spiritualism teaches. May the veil be lifted, that those who doubt thy goodness may perceive the glory and reality of the life that lies beyond this valley of tribulation; and may they whose burdens weigh heavily be strengthened by angel ministrants to press bravely on, knowing that rest and peace and release from earthly care and trials await the faithful workers in the realms of light and love just across the crystal river.

We thank thee, Oh! Father, for the many blessings thou hast vouchsafed us, and unto thee would we render praise forevermore.

JOHN PERPONT.

INDIVIDUAL MESSAGES.

John W. Lewis.

I have visited your Circle-Room many, many times, but have never felt really fitted or strong enough to speak. I have asked permission to-day to say a few words, hoping they may have at least a feather's weight with some mortal.

I have been asked, mentally, many times in years past to come and report how I found things in the higher life, which was called by my friends heaven—rightly named, but mortals have only a very faint idea of what the term means. I will attempt to explain that: Each mortal builds his own heaven; therefore, each spirit possesses a heaven different from that of any other spirit, and hence, we differ widely when speaking of our habitations in spirit-life. I am only to speak of my own to-day. It seems to me as real, and the buildings are as tangible to me as yours are to you.

I wish to say a word that will not be out of place right here, in regard to cremation, which is such an important question to humanity. The air and the veins of water that course through the earth are polluted by your cemeteries, and thus are many diseases engendered and spread. Cremation, which is such a purifying process, does away with all that danger. If mortals could look into the earth and see the dissolution and decay going on there, they would prefer cremation as a means of disposing of the material forms of their friends. A little while ago in Baltimore I attended a lecture on cremation, that I should have liked the whole world to hear, for they would have gained a great deal which would take them a good while to learn through experience.

I used to think it was a terrible thing to die, and so it would be; but it is not a terrible thing to live after this life.

I did not intend to speak so long; but bear with me. I suppose we are all welcome, no matter where we lived in the old form. In Memphis, Tenn., I shall be well remembered. I should judge it must be some ten or fifteen years since I laid off the garment of mortality, but it don't matter just how long it is.

Ely stands beside me, and Aunt Mary (God bless her!) and all the rest are here, too. Some one says, "Not quite so loud, John." I was, in the body here, apt to speak very loudly when I got excited, and I well know that what I have spoken here to-day comes from the depth of my spirit.

John W. Lewis.

Dr. Samuel Maxwell.

Personally, what attracts me here to-day is to speak upon a subject that concerns the physical welfare of the people. [To the Chairman:] Now, sir, I have an interest in the medical faculty, and I want to say that it would be a great deal better if your physicians of the day would study a little more to prevent disease, than there would be none to overcome; but that cannot be wholly in the present age.

Now, what I want to speak of is inoculation, which it is sad, it is cruel, to see not only in a money-making way, but in the systems of the people, physically, (as I have watched the course of people.) We have our lecture-rooms where we commune together—the old physicians' meetings, with Dr. John Dix Fisher for one, Dr. Rufus Kitzredge, Dr. Bliss, Dr. Nelson, and old Dr. Ingalls of East Boston. We hold forth many times in regard to what you mortals term vaccination; we say inoculation, for it is the

same; and, sir, you cannot foresee what it may come to in time. They are inoculating for all diseases that flesh is heir to, even for hydrophobia and for consumption. Soon it will be for diphtheria, the same as they do to prevent smallpox. I say solemnly: Oh! when will physicians be honest? That is a hard question to solve. When will they become more intelligent, more enlightened? You go into your hospitals to-day, and there are young men, often those who are not fitted for such a position, learning to be physicians to earn their livelihood. There may be many others who would be better qualified for speaking upon this point, but as I am given the privilege and kind invitation to speak here at this hour, I have willingly—yes, willingly—accepted, and I esteem it a privilege.

A little while since—it might have been perhaps a week, as you reckon your time—when we gathered together in our lecture-room, this topic of which I have spoken was our subject for discussion, and many wise spirits were averse to this practice of taking foreign matter from some animal which might be diseased, as, in the first place, it must be what we term a sore; then taking this virus and inoculating it into the physical system of some human being. Sometime it is going to make its appearance as a skin disease; i. e., may be scrofula, or may in time cause a brain trouble, etc. It would be better for us to try to eradicate these humors from the system, instead of bringing a greater supply in.

My name is Dr. Samuel Maxwell, and I desire to reach friends in Philadelphia.

Dr. Clendenning.

I am very much interested in the subject of vaccination. I would say to mortals, most earnestly, Do not carry your children to death's door, where perhaps they may linger until they arrive at manhood and womanhood, suffering all those years from that vile practice. I also heard the statement from wise physicians, that they had often heard in their day of people suffering much more from vaccination than from the smallpox. If you knew how to treat yourselves, smallpox would take a back seat. In the first place, the juice of lemons, squeezed into a glass of water, and drank every morning before going into the outer atmosphere, where, it has been said, these diseases are floating about, is a sure preventive. Onions will take the disease. If you peel one, and put it into a room with the smallpox patient, it will be covered with those pustules as much as a person. Then, we say, use them in your food to a great extent.

I understand a great deal of these things, but we can learn from wiser and more experienced spirits than ourselves.

Naturally, you would think it strange that we physicians should hold our assemblies in spirit. Why not? Ours were before yours, and you never would have had any here if it had not been for ours, for spirit was before matter. [To the Chairman:]

I am very much pleased for your kind acceptance of what I have said, and if I have given it vaguely, bear with me. I know there are wiser spirits who might have spoken upon this subject more freely, but I felt attracted here to make my voice heard. In Cincinnati, Ohio, I shall be remembered as Dr. Clendenning.

Dr. Samuel Maxwell stands beside me.

Milly Thurston Geary.

[To the Chairman:] I wish to make just a short speech, for I am not used to speaking in public. Yes, this is public in one sense, for your paper goes all over the world.

I can bring my friends a few comforting words, which will turn their thoughts in a spiritual direction. I knew not of spirit-communion before I passed on to the higher life, but I always felt that those who had passed on could not be a great way from us.

As I am speaking to-day, Fannie stands beside me; yes, and George, who wants to be remembered to father. Fannie and myself are like own sisters, James, and we are with you often; sometimes we are together; sometimes I will find Fannie beside you when I come, and then sometimes she finds me ahead of her. James, it is not all of life to live, it is not all of death to die, as the term is; but learn a little something of the spirit before it shall be said that you are dead, although it will only be the house that you inhabit that dies. It seems strange that mortals do not learn more of these truths while upon the earth-plane. Yet, since George has been one of the company with us, I know, James, you have done more thinking in regard to us; but you cannot, and no reasoning can make you, understand why George should pass to spirit-life when he had everything to live for here.

Often it is said by immortals, "If I had but known one-tenth part when in the mortal form of what I knew in one hour after passing on, I should have been much happier."

I did not fear the change, although I had rather have stayed here longer. James, do try to hear some little sounds we may give you, for when we cannot have a medium, as they are called, to voice our thoughts through, we must communicate through sounds; but do not, as many do, say, "Well, it might have been spirits, but I think it was something out doors." Oh! how often we hear those words spoken, but it is through ignorance, while, they might gain a great deal of light and a great deal of information if they would investigate the phenomena that do come to them. Mortals should learn more of the spiritual, and less of the material.

Father is with me; Laura is here, also, eager to listen to words that may be spoken by some wise spirits. We love to come into the meetings and gain what light we can.

When I have been beside you, James, while you have been busily engaged with other people, or with your papers, I have felt I have given you some strong impressions.

I am very much pleased for being given this privilege. It is a privilege to speak from this Circle-Room; and if you, dear friends that are living, the handful—no name so dear as mother—will read what may be given from this place, you will be enlightened in regard to spirit-life while here on earth.

These loving words do I send to all. Milly, Thurston Geary, Madison, N. H.

Arthur Folsom.

They tell me all are welcome on this platform. I had no more idea of speaking when I entered this room than some person way down upon the coast to-day; but the feeling came to me that perhaps what I might say would have some weight with some one yet dwelling here. Mr. Chairman, you understand enough of the communion between the two worlds, which literally are one, to know

that some can have more influence with mortals than others.

Father thinks he knows a great deal of spirit-communion; so he does, as far as he has investigated; but I would say, father, be careful, and not go too fast.

Uncle Lorenzo is very much afraid, and has been in the past, of being deceived or duped, as he calls it. I would say, uncle, you are not satisfied with the material. Let us reason why: because your spirit reaches for something more. If there is a truth, you want to know it, but it is perfectly right not to wait to be deceived.

Father, I have noticed you in materializing circles, when one bright beautiful spirit has come to you. At first you thought you did not express it audibly, "That is the medium." That was untrue. Then you said, because it is spirit, that purported to be such an one, was not tall enough, and the medium was short in stature, you placed it there. Not true again! It was the real one, as you were made conscious of afterward. Come up again, and you said, "If she can come up to the height she used to be, I will believe it is Josephine; not otherwise." You went; she did do it, and you were convinced that it was none other than herself.

Mortals need some convincing proof, I will not say tests, for I am tired of that term. Give us all the proof you possibly can from the spirit-world, is what every mortal has a right to demand. Grandfather Folsom says, "Perhaps, Arthur, it would be well for you to write a dictionary," because I object to terms that have been made light of; still, as Aunt Nancy has said, "Perhaps, Arthur, if people go so far as to make light of these things, they may learn something after all, because it will aid them to think." Yes, I will not be hard with mortals, for I know what mortality has been.

I have had no desire to return here to stay. Inharmonious creeps in sometimes unawares; but, mother, (who holds a tender place in my heart) I have learned much more than I knew when upon the earth-plane.

Ella, hold a spot in your heart for father and mother—our father and our mother. Let us love them with the filial love they deserve from their children.

I am very much pleased to say here at this hour, I have learned a great deal through progression, and it is a life of learning, where some learn faster than others, the same as in a school.

I feel that some one may be benefited a great deal by words that may be spoken from this platform. I do not come to speak of my goodness; no, but only because what I say may have weight with some one, and teach him or her that we are not dead, not annihilated, but living, active entities.

I am greatly pleased with the invitation that was extended to me to-day. I well know this, Ella—I have lost none of the brotherly feeling that I held here, and have gained much more.

Arthur Folsom, Lowell, Mass.

Ada Mealey.

[To the Chairman:] Please, sir, I would just like to speak a few words. Will this be printed, and will your paper go way to Colorado? [Yes.] Well, I don't think that my mamma or my papa will see the paper, and how will they know what I say? Will you send it to them? [Yes.]

I want to send these words to my mamma, my papa, and my brother Willie, way in Pueblo, Colorado. My papa's name is Martin Mealey, and my mamma's name is Agnes Mealey; my brother's name is Willie Mealey, and I was Ada Mealey.

I have been in the Summer-Land quite a long time, for Grandma Averhill says I must be nearly fifteen; but I wasn't when I went away; I guess I was seven or eight; I don't know, I forget.

Grandpa Averhill is here.

I want to see mamma. Through all the trials, through all the clouds that have come to her, there will come better, brighter times; for grandma says, "There never was a shower but what sunshine followed it."

I was tired when I went to the Summer-Land, but I don't feel bad now, you know.

I want to say to mamma, who was so disappointed when she could not come into communication with me, "Never mind, mamma; there will be a time when you will commune with me; and when you come to be the same as we are, it will be so lovely for us to be together. We have beautiful flowers, and we go to school. My teacher is the third one I have had since I went to the Summer-Land. First I had Miss Alice Cary; then I had Miss Barton, and now I have Miss Amelia Thompson; so you understand, Mr. Chairman, that we have our schools, as you do here, only they are more perfect. We only have one session, which is in what is called the early part of the day, although it is all day with us, for we have no nights.

Mamma, I am taking lessons in music, and also in drawing and painting, in which the teacher pronounces me very proficient. We go out in a little group, and sit upon the hillside and sketch from nature the little wandering brook, the trees overhanging the stream, and the beautiful flowers that are in blossom all ways. Dear mamma, if I could I would bring to you some of my paintings, but I cannot get them through the mist, the filmy veil which comes between us. Do not cry for me, for that makes us sad. We come into sympathy with you when upon the earth-plane, but we cannot take with us your joys nor your sorrows when we return to our spirit-homes. Grandma often says, "God in his wisdom has ordained that we may meet together with mortals and sympathize with them, but that we cannot take those troubles away with us; if we did, where would be our heaven?" We would not have any; it would be the same as the material plane.

Papa, I know you can't understand, you can't comprehend how we, that they call dead, can know what you are doing, and all that is transpiring here. We only know when we are upon the earth-plane; we cannot know in our spirit-homes.

Willie, you were very much pleased with the present auntie sent you. She don't forget one of you three; and, papa, she is a dear auntie; she did not forget grandpa.

Aunt Mary, I send these loving words to you, which you will receive kindly; but Aunt Gustie would say "No." Annie is here to listen to the words I speak to-day, and I would, oh! so kindly, come to each one, and try to bring the purest influences I can.

Dear mamma and papa—all of you—open the doors of your spirits always; leave them open, so we may come easily to you.

I am very much pleased to come and speak, because I have never spoken in public before.

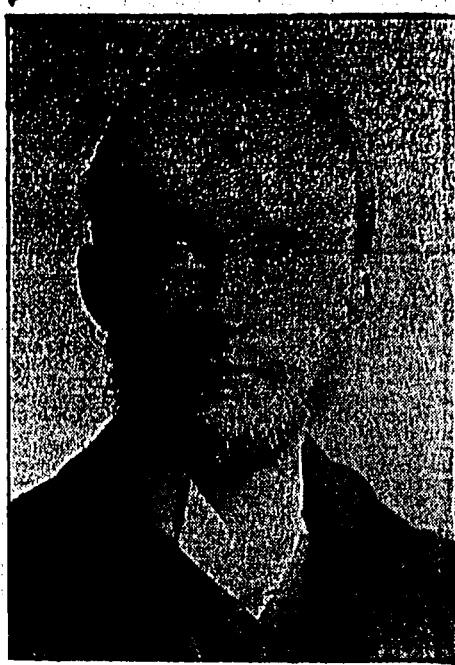
INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

"Eve," to Fred Evans; Robert R. Crosby; Nona Bell; John F. Dean; Eunice Stone; William S. Beeson; Abbie B. Ordway; Benjamin Colton.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—By D. L. Wood, Danielsonville, Ct. What is the best and most practical plan to adopt to start new Spiritualist societies State-wide?

Ans.—To start a society possessing any germ of real life and prospective fruitfulness, nature's own method of growth must be studied and patterned after. The greatest results proceed from infinitesimal beginnings; but when conditions are ripe for rapid development seeds quickly spread, and vast results accrue from microscopic commencements.

Two or three individuals are quite sufficient to form the nucleus of a very strong and long-enduring organization, but they must be in perfect harmony; for unless there is fullness of accord between those who unite to start an undertaking, the blighting worm of discord which is involved in the seed will increase with the growth of that seed.

It is a great mistake to suppose that funds are needed to begin work. Money is necessary at a later stage to carry out certain external branches, but all needed means will come in as required if the spirit of harmony reigns supreme and undisturbed at the centre.

Certain psychic conditions are essential to success. People as a whole are far more sensitive than they even know themselves to be; consequently you may often hear the remark: "Fine music, a brilliant lecture, a splendid hall, but there was a feeling prevalent which jarred upon us." Now it is the good feeling rather than superb accessories which contributes most to genuine success. There must be among the members of an infant society such a sense of union that their good-fellowship radiates a benign influence on all who come within its circuit. Wherever there is real harmony there is organizing and executive ability, without which association is only a bringing together of ill-assorted units who aggregate as a mob, but never become organized as an army.

Work to establish a society in your own town, or enlarge on the friendly cooperative base; then extend fraternal greeting to groups of workers in your neighborhood to combine with you in some practical measures looking to common service, and very soon an interchange of workers between societies may be most usefully accomplished.

We still maintain what we have always declared, that any attempt to organize all the Spiritualists there is or all the Spiritualists there are in any district must prove abortive. Attempts at State organizations often fail because a dictatorial, hierarchical spirit steps in and numbers those who are willing to wear its badge, counting such as spiritual workers, and ostracizing all workers who will not join the association.

There is a large place for organization in Spiritualism, but nobody can organize the whole of it anywhere; there will always be water outside of your cistern, and air beyond the pale of your temple.

If those people who feel called upon to work organically would but do faithfully the work to which they are called, and at the same time fully and freely recognize a good work outside their own special sphere, by attempting less, more would be fulfilled.

We are not opposed to organization, only to restrictive organization. Let people be content to represent themselves, and appreciate the equal liberty of others, and an amicable federation of spiritual workers can easily be established and maintained in any district. Let each seek to do the special work whereunto he is called by qualification.

Q.—[By Wm. Harvey, New York.] What, in your judgment, is the very best method for developing the psychic faculty in one's self so as to make it permanently and constantly available in the daily work of life?

A.—The psychic faculty is not, properly speaking, a faculty, as we speak of one of many; it is rather an intensified measure of all human faculties. There is but one sensorium; all sensations are primarily spiritual. We commonly speak of five senses, then we talk of six and even seven senses developed in exceptional cases; but are there in reality any senses at all? We think not; there is but one sense, and that is feeling.

Psychometric experiments illustrate what we mean. An accomplished psychometer will take a letter or other object and place it at the back of her neck, on her forehead or under her foot, and she can "read" it as well as though she held it in her hand. Clairvoyance and clairaudience are French words, self-explanatory, meaning simply clear sight and clear hearing; i. e., not another kind of sight and hearing, but a larger quantity of the only kind there is.

It is not difficult to see how faculties are and can be developed in all directions, for we have numerous examples before us, and nature's method is uniform. Sandow's magnificent work on physical training is a most exemplary production, as it traces the career of a boy who, started with only an ordinary share of muscular strength and elasticity until he became an almost perfect specimen of strength and endurance. Exactly as Sandow teaches that muscle is educable, so does all experience prove that sight, hearing, taste, touch, and smell are equally educable. Very keen sight comes, through constant practice in visual discrimination, as instanced by the remarkably acute vision of many women employed in exactly matching delicate shades of silks and

wools. Very acute hearing is the logical outgrowth of very regular, steady hearkening or listening to fine vibrations of sound. In like manner is taste developed by those who select brands of tea; and phenomenal smell by those who distinguish between odors in perfume distilleries.

When you wish to cultivate your psychic, or inner sense, at any point, do not pay the slightest attention for the nonce to anything external. Will yourself into a serene contemplative passivity; and to do this most readily, whenever you find it practicable retire into some quiet spot where you can feel at peace with all the vibrations of nature around you. Differing degrees of importance are naturally attached to the influence of surroundings by different people, because some are much more sensitive than others to environment. As we become self-centred we outgrow that extreme sensitivity, which is often painful, but, we increase involuntary susceptibility to such influences as we desire to feel in union with.

The practical value of psychic development is that it enables all who enjoy it to know things for exactly what they are, and to read people truly as regards their characteristics and qualifications. A lie is never dangerous unless mistaken for truth; a forged signature inconveniences nobody if it is known to be such by the person to whom the document is presented.

So long as we trust to outward methods of obtaining knowledge, and act as though the outward side of our perception was the whole of it, we shall never come to know our inward powers, because we never recognize and use them. Exactly as Sandow declares that muscles can and should be regularly and systematically exercised to the end of fully developing their latent powers, so must psychic teachers insist that psychic abilities must be given regular and uninterrupted opportunities for expression.

When you wish to read a person's disposition, do not permit yourself to see his face or listen to his voice, but note the immediate impression his aura makes upon you directly you enter his presence or he enters yours.

Quiet rooms and quiet hours are, of course, the most favorable places and times for all psychic experiments, and to the end of preventing the clamor of bodily desires as much as possible, it is best to be comfortably dressed, fed, and seated at the time when you most desire to enter the inner, and leave the outer realm of perception. The soul's one sense of perception expresses itself through an interior and fuller display of all we commonly call senses.

Q.—Is the spiritual body of a human being indestructible? If so, why does a part of which belongs to the physical body when it is severed from the body, either by amputation or any other cause? Does it adhere to the rest of the body, or is it cut off with the limb?

A.—As the physical body corresponds in all things, and that precisely, to the spiritual body, it may be argued that a spiritual body may be maimed because a physical body can be. We, however, take the ground that when a physical limb is severed the spiritual limb still remains, and that in many instances the surviving member on the psychic plane can not only be felt by its possessor, but can also be seen by a clairvoyant.

In spirit-life we recognize our friends by all those moral and mental characteristics which endear them to us—not by exact resemblances to their physical forms, though it is correct to state that their bodies do express their interior condition. Frequently an appearance will be projected by a communicating spirit as a test of identity, which is simply a momentary assumption for the sake of more ready recognition on the side of those to whom the apparition is vouchsafed.

When we meet those of our friends who are in any sense higher in the scale of development than "dwellers on the threshold," we shall see them in all cases with bodies intact, though the beauty and luminosity of their bodies will vary greatly by reason of their diverse heights of spiritual attainment.

Q.—[By H. P., Spanish West Indies.] It seems that the hardest workers and the most conscientious are the sufferers in this world. Will the Presiding Intelligence please say why? and also give something to comfort a sister who is weary and heavy-laden?

A.—There are distinctive rewards on all planes of activity proportioned to work actually accomplished. "Verily they have received their reward," is a universally true statement, as it means that there are rewards of special kinds accruing from specific phases of industry. It was said of Jay Gould that he accumulated one hundred million dollars, but had really no friends; of others it has been said that they did not own one dollar, but had a true friend in every one of their neighbors and acquaintances. The life of each attracted these different kinds of compensation through the working of occult law.

We frequently see great intellectual acquisitions unattended by any sign of financial prosperity, and again we see immense fortunes accumulated where the treasures of learning and art are quite unappreciated. We must not forget also that spiritual treasures differ widely from material wealth, and that it is quite possible to amass the one, but not the other. According to the relative value placed on things will ever be the estimate of gain or loss; therefore because a person sets out to get spiritual treasure is no more a proof that he will become outwardly opulent than we can argue that because one devotes his life to money-making he will arrive at spiritual enrichment. As to suffering, a great deal of pain is incidental to rapid growth, and its mission is to throw out whatever impediments there may be in the way of accelerated development. What people call needless suffering is something they fail to understand, and because they are in the dark as to its origin and effect, they rebel against it. The best way to take all suffering is to look it calmly in the face, and question its cause. Immediately we regard it as an educator we are reconciled to it as a means to a desirable end, though it could never be properly an end itself.

If we are to speak comforting words to a sister who is weary and heavy-laden because of the perplexity of spirit occasioned by the seeming hardships of a terrestrial career, we can only assure her that the shadows are cast not by approaching curses, but by blessings, and that every effort nobly put forward to attain a worthy end, even though resulting in temporary seeming failure, brings the soul at least one step nearer the final goal of ultimately perfect success. In heaven's vocabulary there are no failures; but what are usually accounted such are sure and solid stepping stones to the very heights most desired. Discouragement must be vanquished, as it is in itself a chief cause of unfulfilled desires.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.
Paper, 5 cents, postage 1 cent.
For sale by COLBY & RICH.

