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The Spiritual Rostrum.

MODERN SPIRITUALISM.

Two Discourses Delivered at the Perine Moun-
tain Home, near Summit, N. J., on Sunday
Afternoons, July 11th and 18th, 1890, by

SAMUEL H. TERRY.
[Reported for the Banner of Light.]

II.—ITS RELIGION.

"Prove all things; hold fast to that which is good."—
1 Thess., vi. 21.

The reasonable and fair interpretation of
this injunction of the Apostle Paul is that we
should not turn our backs on any proposed
plan of doing good to the world without so
much as looking into its merits, nor should we
blindly accept any such plan when offered, but
that we should look into it thoroughly, investi-
gate its principles, and see what good there is
in it; and, further, that, finding the good in it,
we should hold on to it—that is, not pass it by
or think it does not concern us. The apostle
clearly has allusion only to that good which be-
longs to man's spiritual welfare, and not to
matters outside of this, good though they
may be. There are certain qualities which
we call good in the industrial arts, in the pro-
fessions, and in nature at large, which only
those engaged in the special pursuit in which
these qualities of goodness are beneficent are
expected to seek them out and prove them.
But it is not these to which the apostle refers.

My purpose in narrowing down this injunc-
tion of Paul's to that good which pertains sim-
ply to man's welfare in spiritual things, is to
show you that it means something more than
merely the proving of things that may happen
to come before you without your seeking them.
It means that you should search them out, that
you should have an inquiring mind on these
subjects, so that when a matter comes up be-
fore the public, promising good to the spiritual
part of your fellow-men, no matter what that
is, whether total abstinence, prohibition, com-
mon schools, missionary work, moral reform so-
cieties, Spiritualism, or what not, you should
be ready to take hold of it, inquire into it, and
prove it. And if you find good in it, hold on to
it, which properly means, let the movement
have your cooperation and support. Do not
say, after you find it to be good, "It does not
concern me; let others do the work," or, worse
than that, do not say, "I see no money in it,
therefore will let it slide." Be sure that you
will have to give an account for this neglect of
duty when you go over to the other side. Now
it is in this view of your duty that I bring be-
fore you this afternoon the other half of my
subject introduced last Sunday, namely, *The*
Religion of Spiritualism.

As I then remarked, the first step was to sat-
isfy ourselves clearly that the spirits of those
who once lived on earth, some of whom we
knew and respected and revered when here in
the body, could in some measure return to us
and communicate their condition in the spirit-
life, and the condition of others there who had
lived the mortal lives we are now living, and
who had therefore experienced or were experi-
encing the pains or the pleasures, the punish-
ments or the rewards consequent upon the char-
acter of their lives while in the mortal state.

I tried to prove the fact of this spirit inter-
course to you last Sunday by various argu-
ments, though I know that it is difficult to sat-
isfy people of the truth of such seemingly su-
pernatural events as the return of spirits, and
their communicating with mortals by the tes-
timony of others, or by mere argument, how-
ever skillfully devised and gracefully spoken.
For full belief it needs that the person should
see or hear the actual communication, with all
its wonderful mystery, and I did hope that to-
day you would have a chance to hear some-
thing of this from that wonderful instrument
of the spirits, Mr. Slater, whom we expected
here to-day, but who yesterday telegraphed
his inability to be present.

Taking it for granted, however, that you
already believe somewhat in this spirit-inter-
course, you cannot but feel anxious to know
what these spirits inculcate as our duty in this
life—what we are to do, how live that when
this life is over we may be happy in the future.
For remember this life is but a transitory state,
and of short duration as compared to that eter-
nity which is before us. It is indeed less than
one day would be compared to our whole exist-
ence here on earth. As the good old Methodist
hymn has it,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Ought we not, then, to feel an earnest desire
to know how we must live this life of three-
score and ten years or less, that we may be
happy through all the eternity of tens of thou-
sands and millions of millions years that await
us?

I know as thinking men and women you can-
not but be interested in this teaching of the
spirits; not mere hearsay, not traditions of
what they said eighteen hundred or three thou-
sand years ago, but the immediate, recent tes-
timony of those who have experienced that life
for some years.

I cannot be unmindful of my responsibility
as I stand before you and endeavor to give ut-
terance to the conclusions I have formed of
the sum and substance of what these spiritual
teachings are. I am but a mortal man like
yourselves. I know the liability to error in all
mortal judgments. And yet, having given this
subject earnest and anxious thought for a long
time past, I will set forth to the best of my
ability what the substance of this religious

teaching is. What I shall say will be of
but a compendium or abstract of what
has been communicated from time to time
would not be too much to say these com-
munications run into the thousands, com-
ing from different spirits and through different
mediums. Like the different books composed
of the Bible, they do not always seem to fu-
monize in their ideas, and yet as in the
of the Bible, there is an underlying
fundamental truths or teachings in which
do generally agree.

And after all my expressed hesitation
to speak to you of these spirit teachings
with great confidence, for I find identically the
teachings in the Bible coming from the
of him whom we call our Elder Brother
teacher, our master in this spiritual faith,
utterances that I will quote were in re-
sponse to a similar inquiry as this before us.
And as the record is found word for word
for three of the gospels, we may be rea-
sonably certain the record is true. I read from
Matthew, 19th chapter, verses 16-21:

"And behold, one came and said unto
Jesus, Good Master, what good thing shall I
do to inherit eternal life?"

And he said unto him, Why callest thou
me good? There is none good but one,
even God: but if thou wilt enter into life, thou
must keep his commandments.

He saith unto him, Which? Jesus saith
unto him, Thou shalt do no murder, thou shalt
not commit adultery, thou shalt not steal, thou
shalt not bear false witness.

Honor thy father and thy mother: these
are the first commandments, that thou shalt
love thy neighbor as thyself.

The young man saith unto him, I have
kept all these things, what lack I yet?

Jesus saith unto him: If thou wilt be
perfect, go and sell that thou hast, and give
to the poor, and thou shalt have treasure in
heaven, and come and follow me.

It is noticeable in this answer to the in-
quiry that Jesus does not say a word
of faith in himself as a prerequisite to
life, but that life is the reward for sim-
ply obeying these commandments. Though a
reward in that life was obtainable I
shall not say so. Indeed, if any con-
sideration of this teaching of Jesus being the
religion of his gospel or mission on earth
needed, it may be found elsewhere.
Jesus says, Eccles. ch. xii: "Let us hear the
conclusion of the whole matter. Fear God
his commandments, for this is the whole
man." So James i: 27: "Pure religion
undefiled before God the Father is this:
to visit the fatherless and the widows in
their affliction, and to keep himself unspotted
and undefiled."

You no doubt infer, and very properly
what I have said, that there is no religion
or short form of words that embody
religious belief of Spiritualists. Such
have been many times attempted, but
none drawn up have met with universality
ance by those who may fairly be re-
garded as believers in the return of spirits and
communications with mortal men.

Indeed, there are quite a number
who are disinclined to believe this
any religious object at all, regarding
festations merely as physical or scien-
tific without any purpose to teach us any-
thing but this—"That there is a contin-
uance beyond this mortal life; that
call death does not end all there is
for us."

It seems, however, to me, incomprehen-
sible how an intelligent man, who wishes
how as to be happy when he reaches
land, can refuse to listen to what
spirits say regarding their own ex-
perience there. Even though these experi-
ences differ, and some there encounter what
seem not to have experienced, still the
ing man wants to gather all he can of
teachings of the spirit-life, and digest
well as he can, that they may be to
of life; that he may avoid such
turning spirits tell us make them
there, and do only those other things
tend to happiness there. It is not
sum up certain conclusions, which
turning spirits seem to unite in as
be observed in this life for man to
piness in the life to come. And the
slings might all be summarized in the
Golden Rule: "Do unto others as you
they should do unto you."

It may be expected, however, that
a little more into particulars than
you what is the belief regarding the
ment allotted when a man gets on
side who has not lived according to
rule—which indeed very few people
do.

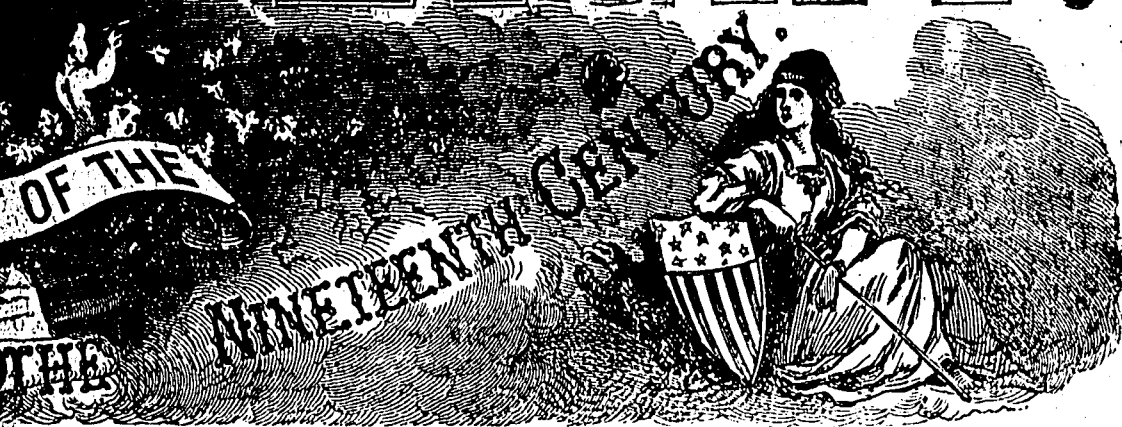
In this inquiry it is necessary that we
something of the nature of sin, an
punished, according to the fair in-
not the direct words of spirit teach-
ings.

In the first place, by these teach-
ings appears that man is not by nature a
created him good. All his instincts
and passions are good in their true
use. It is only when man gives way
desires and passions—goes into evil
them—turns them from their legiti-
mate to the injury of his fellow-man or his
they become instruments of wrong
commits a sin in so using them.

This idea of the natural goodness
being turned into evil may be some-
what enigmata to you, and not readily un-
derstand the origin of sin is differently ac-
counted for among the so-called Orthodox people.

Take, for instance, the idea
one to make his condition in life
a truly laudable desire; for Paul

LIGHT.



OCTOBER 9, 1886.

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that provides not for his own household is worse than an infidel." We call this the desire for acquisition. Let this desire be allowed to run slightly to excess, and it becomes covetousness, a little further and it becomes avarice—a greedy desire to possess more than a reasonable share of this world's wealth, and in a measure sinful in itself, because it tends to the injury of others in preventing them from securing even the necessities of life.

Let us now add to this unrestrained passion the desire for self-preservation, which in its natural state is a proper and a good desire, closely allied to the simpler form of the previous one. But when unrestrained, and suffered to run to excess, it becomes aggressive. The man in striving to protect himself now goes beyond the necessities of the case, and beats down his weaker brother, whenever in his opinion there is any struggle for existence. Now given a man with these two passions in excess—an avaricious desire to get gain, and such an extreme combativeness that he disregards the life of his fellow-man, when his own immediate and vicious wants urge him on—and you have the incipient murderer before you; one who will not hesitate to kill his fellow-man to rob him of his money. And yet you have traced this sinful condition along from unrestrained indulgence in simple and beneficent qualities or desires planted in man for good purposes.

So you see sin is really a self-indulgence in the man, injurious not only to his fellow-man, but to the man himself.

And the spirits teach us that this self-indulgence is not directly punished by the Supreme Being, but that it punishes itself. There is no getting rid of the consequences by any vicarious satisfaction, or by any penitential tears of sorrow or regret. You might as well expect, if you go on a drunken debauch to-night, and, falling out of a wagon, break a leg or an arm, that your sorrow or somebody else's pity will cure it. No; be assured, as Paul says, "God is not mocked; for whatsoever a man soweth that shall he also reap."

But now, having sinned against your fellow-men, as we all more or less do, what does Spiritualism teach as to the penalty for your transgression?

Well, it has a very common-sense remedy, one that commends itself to the abstract justice in all men's minds. It says if you have wronged your fellow man, go and make restitution in the spirit of Zaccheus, who said (Luke xix:8), "If I have taken anything from any man by false accusation, I will restore him fourfold." Spiritualism teaches this to you to-day: Go and fully recompense the brother you have wronged. If he is truly a brother, he will accept your penitence and so much as you can do to make amends for your wrong. If he is not truly a brother, and refuses to receive your earnest penitence and restitution, still do all you can to satisfy him, and leave the rest with God, who sees the hearts of all men, and will not impose a punishment for the man who does his best to repair the wrong, beyond what he can bear.

But you may not come to this sense of your wrong-doing till you are over on the other side. What then? Well, Spiritualism teaches that you will be in darkness and distress, unhappy at your inability to join in and be a partaker with others of the happiness there for the upright and for those who have righted all the wrongs done in this life. But by-and-bye—it may be in one year, or ten, or ten thousand—some good spirits are inspired to go to your relief. They open your eyes to the evil of your mortal life. They show you a way by which you may work to redeem the past, in going out into the world of mortals and doing missionary work there—inspiring the downcast and sorrowing, influencing those who are walking in unholy ways to turn to a better life; putting it into the hearts and minds of those who are able but disinclined to do good with their means.

And as this work goes on you are cheered by seeing that your redemption is drawing nigh; that the time will come by-and-bye when there will be rejoicing in heaven over you as one who has worked out his own salvation. I would not have you think this redemption is a light matter for the hoary transgressor who has gone through this mortal life without any effort here to undo the many wrongs he has done; or that Spiritualism teaches it does not matter how a man lives here, he will soon be happy when he goes into the spirit-world. Spiritualism teaches this, however, that there will come a time, however remote it may be for some, when all men shall be happy.

All the teaching goes to show that God is a God of Love, and does not willingly afflict or punish his children, doing it only in love and as examples to deter them and others from wrong-doing. And yet for light transgressions, justice, even, much more love—and the love especially of an infinitely holy and good being—would bestow a punishment commensurate only to the transgression.

There is a beautiful thought in Moore's "Paradise and the Peri" that seems almost to foreshadow this leading idea of redemption as taught by the spirits. You doubtless remember the poem. A Peri asked admittance into Paradise, and was told he must bring some choice gift worthy to purchase an entrance before he could be admitted. So he went out into the world in his quest, going back several time fruitlessly with some gift that he thought most beautiful: once with a lover's parting kiss, once with the last drops of the heart's blood of an expiring hero who died for his country, and the like, but none were found sufficiently worthy to induce the opening of the crystal door. At last he went with the peni-

tent tear of a very wicked man, and this gave him admission.

So, when from the realms of the spirit-world the sad penitent comes down to this, seeking for some work to do which may win for him release from his dark and unhappy condition, we may well suppose that if he can influence some evil-minded transgressor, some Ishmaelite whose hand is against every man, to see and lament his past selfish life, and go forth in efforts to undo the evil he has wrought, this spirit, too, may find, when he flies back to the spirit-land with this mortal's tears of repentance, that like the Peri, they are sufficient to open the gates of Paradise to him.

This, too, is good Bible doctrine. The Apostle James says, v: 20: "He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

So far I have spoken to you of the positive or affirmative beliefs of Spiritualists. But the distinctive character of a religious belief is in this intelligent age often more clearly shown by a view of its negative aspects, or the points wherein it differs from the current beliefs around us. And I will note some of these.

Spirit teachings give us no warrant for believing the accepted doctrine of Presbyterians and other Calvinists—that God predestinated some men to eternal damnation. Indeed, though that is a part of their creed, but few of that body of Christians believe it now themselves.

Spirit teachings give us no warrant for believing that transgressors who die in their sins will be punished eternally in hell-fire, as is the accepted belief of all the so-called Orthodox churches. Of this, I am happy to say, though it is an article of their faith, the more sensible teachings of the spirits in our days have had such an impression on Orthodoxy that the greatest minds among them are letting this article of their faith gradually fall out of sight. They find the few passages in the Bible that were so interpreted are susceptible of a different interpretation.

Spirit teaching gives no warrant for the belief that all men became sinners through the alleged transgression of Adam, whereby it became necessary that some superior being should be sacrificed to save them from punishment. They say this doctrine of Orthodoxy is of man's invention, and is not found in the teaching of Jesus nor in their experience in spirit-life; that it is quite enough for a man to be concerned about his own wrong-doing, and leave Adam and Eve to bear the consequences of their disobedience themselves.

Nor do spirit teachings give warrant for the belief common to the Universalists, that the so-called sacrifice of Jesus on the cross atoned for the sins of all men, whether they believe in him or not, so that all men will be saved from punishment and enter into a state of happiness immediately after the death of the body.

Nor do spirit teachings justify a belief in what are commonly called free love doctrines, as is often ignorantly charged against them. That there have been individual believers in spirit-return (not in the religion of Spiritualism) who, living unhappily in their marriage relations, have sometimes taken the promptings of their own desires as the influences of some spirit, and entered into unhallowed association of a character abhorrent to God and the good spirits, must be admitted by us.

But surely Spiritualism should not be required to bear the odium of these few erratic individuals, any more than Orthodoxy should bear the odium of their disciples, Noyes and others who founded the well-known "Oneida Community"—Orthodox in all respects, save simply adding to their creed the belief in and the practice of free love, as they claimed to have found it in the Bible.

It will be evident to you from what I have said that spirit teachings do not justify the belief that any man is saved from the punishment due to his misdeeds by faith in Jesus in the way taught in the Orthodox churches. They teach us that this faith and belief in Jesus, so often referred to in the New Testament, is the adoption of what he taught as the right way of living; that salvation is by works, not by a dependence on the merit and suffering of another.

This belief is well expressed in the Epistle of James, which I commend to your perusal, as setting forth a superior doctrine to that taught by Paul, who, though he was converted, never got over his Jewish ideas of theology.

Leigh Hunt, in a beautiful poem entitled "Abou Ben Adhem," everywhere accepted as embodying the most beautiful sentiments, and which is no doubt familiar to many of you, has set forth this spiritual doctrine in a very tender and acceptable way, under the guise of an Arabian legend, with which I close, as follows:

Abou Ben Adhem, (may his tribe increase),
Awoke one night from a deep dream of peace,
And saw, within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made all of sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

In a new Bachelors' Club at Berlin, one article in the constitution states that "women cannot be introduced into the club; an old aunt, however, may be exceptionally brought along by a member."

— Mrs. James A. Bliss, materializing medium, has resumed her sittings at No. 22 Rutland street.

HALF PRICE

respective journals, and call all attention to its editor; will be entitled to a copy of the HANMER OF LIGHT year, provided a marked paper is forwarded to this

Banner of Light.

BOSTON, SATURDAY, OCTOBER 9, 1886.

Home's Mediumship.

To the Editor of the Banner of Light:

I have read with considerable interest the various obituary notices of the medium D. D. Home, who quite recently passed beyond the bourne of mortality. I had no personal acquaintance with him, but my reading of the early history of Modern Spiritualism, and its literature, including Home's own publications, "Incidents in My Life" (Parts I. and II.) and "Lights and Shadows of Spiritualism," has served to make me somewhat familiar with his mediumistic career and its results.

He was unquestionably a very remarkable medium, and through him an important work was achieved, in making converts in various parts of the world, especially among the higher classes of society, including the royal families of Europe. To whom his extraordinary gifts gave him access. His work in the latter respect may, perhaps, be said to be peculiar; though other great mediums, Jesse Shepard, for example, achieved a similar success among the same classes of society in Europe, showing, in many respects, a much grander phase of spirit-manifestation, especially as regards music and literature; while Home's mediumship was chiefly confined to physical marvels and personal tests.

It would be unnecessary to call attention to this matter at the present time, were it not for the extraordinary claims that I perceive are being set up for Mr. Home, in the letters of his widow and others published in the *Religio-Philosophical Journal*, without corrective comment. Thus in a very recent one from Mrs. Home I find the following passage, which, while being absurdly incorrect, is very unjust to the mediums who preceded or were contemporaneous with Mr. Home, and whose great work should not be ignored, and whose credit we should not permit to be expunged from the history of the spiritual movement.

Mrs. Home says: "Mr. Home's life and gifts will remain the unshaken base on which the mighty and glorious truths of Spiritualism are reared."

This is, of course, to be regarded merely as an extravagant estimate due to the affection of a wife—an affection pleasing to contemplate, even though it so unduly biases the judgment; but we must feel that, in justice to others, both the living and the dead, it should receive our mild protest of contradiction.

Mr. Home's mediumship most certainly contributed to lay the foundation of what we call Modern Spiritualism; but that foundation had been in part laid before he was known as a medium, by the Fox mediums, who deserve the credit of initiating the movement in this country. In "Incidents in My Life," published in 1863, Judge Edmonds said, in the preface to the work, speaking of Home:

"He was never known much in this country as a medium. His powers were not more remarkable than those of many others who were in daily use at the time."

He did not commence his great work in England till 1855, seven years after the beginning of the movement in Hydesville, N. Y., and some three years after Mrs. Hayden had, with such remarkable manifestations, introduced the subject and practice of spirit-communication into England. In view of what was done in Europe by this lady, who had to bear the brunt of the first opposition in England, as the Foxes had in this country; and in view, also, of the work of the Davenport Brothers, of Mrs. Hollis, Charles H. Foster, Dr. Slade, Jesse Shepard and others, the pretension that Mr. Home's mediumship laid the "unshaken base" of Modern Spiritualism must be emphatically denied, while the part he really did in it is cheerfully and gratefully acknowledged.

But, Mrs. Home says, it is his "life and gifts" that "will remain the unshaken base," etc. There are those who will dispute that statement, though I do not mean to do so, but only to refer to a few circumstances, in the interest of truth and a right view of Spiritualism. Mr. Home, in his first book, wisely and justly remarked:

"Especially, I would say, that I do not on any account consider myself morally superior to others, nor should any one believe that these phenomena come to me, or to others, on account of moral or immoral qualities."

This is a fact and sentiment that the medium persecutors ought to keep faithfully in mind. I scarcely think that Mr. Home was quite faithful to himself in his course toward other mediums, many of whom he mercilessly satirized and denounced, particularly in his book "The Lights and Shadows of Spiritualism," the main drift of which seemed to be to show that D. D. Home was a great and honest medium, and all others, with scarcely an exception, mere jugglers or tricksters. The ignorance (I can use no other word) displayed in this book in regard to the true principles of mediumship and spirit manifestation is such as to render Mr. Home's opinions on any point connected with them of scarcely any value. Thus he approved of Paraday's false assumption as to table-tipping, saying:

"The more I have seen of the persons known as 'tipping mediums,' the more unable I have been to trace the movements of the table, and the messages communicated through those movements, to any other source than the so-called mediums themselves."

He also said:

"Regarding 'writing mediums,' the same thing may be said in ninety cases of every hundred. In the early stages of my own career I was a writing medium. Little by little I began to reason respecting the messages given through me. I found them strongly tinged with my own bias of thought, and I at once ceased seeking for such communications. Since then I have only written mediocrity when my hand has moved altogether automatically."

Writing mediumship is a peculiarly valuable phase; and though the style of thought (not "bias") and expression may be the medium's, more or less, it is scarcely ever difficult to determine the intelligence conveyed by the spirit. In automatic writing, even, I have always found some peculiarities of the medium; and, indeed, except in mere physical marvels, such as Home's, the characteristics of the medium's personality must be, in a greater or less degree, discernible. But Home seemed to look through a greenly-tinted glass at all except his own powers and exploits. He condemned the messages of the *BANNER OF LIGHT's* Circle-Room, saying: "Ninety-nine out of every hundred spirits have the same peculiarity of speech"; as if that discredited at all their authenticity.

I cannot refer to a title of the points in this book in which he displayed a similar degree of shallowness in judgment and a like unfortunate spirit of detection. This book probably did as much injury to the cause of Spiritualism as his own mediumship did good. I believe he performed very little mediumistic work after its publication, at least for the world, although he may have manifested in his own private circle some personal clairvoyance. To set him on a pedestal as a great martyr to the cause of Spiritualism is not, as far as I know the facts, either consistent with truth or serviceable to the movement, the true influence and best fruits of which are certainly not exemplified either in Mr. Home's religious views and practices in life or the Greek Catholic mummeries, of the *chambre ardente*, etc., which preceded and accompanied the inhumation of his mortal remains.

Mrs. Home must be pardoned for the excessive laudation of her gifted husband, and her extravagant estimate of his powers and their results; but she should beware of making attacks upon other mediums in these published panegyrics, and endeavoring to elevate her husband's fame by pursuing his ungenerous system of detection. Her covert assault upon Dr. Slade in her last letter to the *Religio-Philosophical Journal* is such as to deserve the severest rebuke. There might have been many good reasons why the spirits, in the recent séance she had with him in Paris, did not choose to show any knowledge of this distinguished lady, besides the ignorance conjectured by her, particularly in view of the spirit which prompted her to write and publish the following:

"As for the physical manifestations, such as movements of chairs, etc., they constituted only a clumsy trickery on the part of the medium."

Thus is the renowned Slade, the converter of Prof. Zeller by his great powers, called by the widow of Home a "clumsy trickster."

I wonder whether she contemplates a supplement to the "Lights and Shadows of Spiritualism,"

New York, Sept. 25th, 1886. HENRY KIDDLE.

Seance with a Newly-Developed Medium.

On Wednesday evening of last week, a correspondent of the *BANNER OF LIGHT* informs us, fifteen ladies and gentlemen assembled in the seance-room of Mr. C. H. Bridge, 46 Chandler street, this city, to witness phenomena that occur in his presence. Though no reason appeared to exist for doing so, Mr. Bridge strenuously insisted that he be placed under absolute test-conditions. He seated himself in front of a cambric curtain suspended six feet from the floor and reaching to it across a corner of the room. Our informant, who was an entire stranger to Mr. Bridge, was requested by him to tie his (Mr. B.'s) hands to the bench upon which he was seated. This he did, but at first not satisfactorily to the medium, who said, "Tie the knots, if you please," and it was done. The ends of the cords were then sewed to Mr. B.'s wristbands, and his coat-collar sewed closely about his neck. A lady was then seated at one side of Mr. Bridge, our informant sat at the other side, the hands of both being tied similar to those of the medium, and a cloth drawn over the three persons, extending from their necks to the floor and fastened at its upper corners. In the triangular space, at the rear of this group of "prisoners," were various musical instruments.

These preliminaries concluded, the gaslight was slightly diminished; a pleasing, plaintive melody was played by a lady pianist, and in a few moments a sudden, sharp ejaculation from the lady at the right of the medium, startled by a hand placed upon her shoulder, announced that the operations of the invalids had commenced. Shortly, hands were seen protruding from behind the curtain, in some cases several simultaneously—finely-formed, delicate, purely white hands; instruments were played upon, held high above the head of the medium and thrown out. "Home, Sweet Home," was well rendered; and on the drum a performance representing the approach, presence and departure of soldiers, was remarkably well executed. Paper brought by Col. W. D. Crockett, and privately marked by him, being passed in, was rapidly written upon and thrown out, bearing brief messages to persons present. In the meantime hands frequently patted the backs of those seated by the medium and were occasionally thrust out in full view.

A change was then made: Col. Crockett and a lady took the places of those who had up to this time been seated at the side of Mr. Bridge. Hands again appeared, and roses, plinks and chrysanthemums, long stems, not cut, but apparently twisted from their stocks, were passed out, nearly every person receiving one flower. Col. Crockett and his wife half a dozen plinks, a species invariably brought to them at the séances of all mediums with whom the phenomenon is possible, and by which a certain spirit friend of theirs at such times makes known his presence.

The latter part of the evening, adds our informant, Mr. Bridge and those at his side were liberated, opportunity being previously given for any one to see that the conditions were as at first; the short curtain was removed, and behind one extending from floor to ceiling the medium seated himself in anticipation of the phenomenon of etherialization. The light was extinguished, and in about ten minutes a dimly illuminated form—the outlines and a few prominent features alone being discernible—appeared at the parting of the curtain; others followed, occasionally two or three at once. They might with all truth be termed "apparitions," for they were weird and shadowy—so much so that articles of furniture did not interfere with their movements.

An hour was passed in the coming and going of these forms, and at ten o'clock the seance closed, the company being fully impressed with the strict integrity of the medium.

Startling Phenomena.

Last week we made reference to phenomena occurring in various quarters and described in the daily press, giving accounts of a few. Since then, reports are current of demonstrations near Philadelphia, of more power and greater extent than any previously noted, and of such an extraordinary nature that all the leading papers of that city devote much of their space to a recital of the unusual events, with sensationally worded headings that must attract the attention and arouse the thought of the most materialistically inclined.

Gwynedd is a small town on the line of the North Pennsylvania Railroad, where resides Frank Worley, Treasurer of the Commercial Exchange, and a member of the firm of Sharpless, Worley & Nell, local merchants at Broad and Race streets, Philadelphia, at whose home these occurrences take place. They began on the 27th ult., says the *Item*. At first the family attributed the mysterious breakings to natural causes, but as articles of crockery continued to fall from the safest of places, they became alarmed, and it began to dawn upon their minds that some invisible agency was at work. The dishes and other articles were pushed back on the shelves, but they still continued to break, no matter in what position they were placed. If the room was deserted for a few minutes, the articles would fall to the floor and smash.

Mr. Worley, in no way inclined to superstitious beliefs, at first laughed at the fears of the family, but when they had placed several articles on the table where they could not possibly fall off and in a short time found them on the floor broken, he was puzzled to account for it. During the first night, at intervals, a crash would be heard in various parts of the house, and the next morning broken articles of every description were found scattered over the floors of various rooms. The house was beginning to look like a total wreck, and old carpets were spread on the floors to catch the debris as it fell, so that it could be carried away. Mr. Worley went to his neighbor, Josiah Bryan, and told him the peculiar state of affairs, and asked him to accompany him to his home. He did so, and when they reached it they found that instead of abating, the destruction had increased; plates, cups, saucers and dishes of every description were smashing in the kitchen and dining room, and earthen pots and bottles flying through the windows. Mr. Bryan was as much astounded as the family, and thoroughly convinced that it was the work of some supra-mortal agency.

A large platter, weighing several pounds, lying on the table while supper was being prepared, shot through the window, and fell into the yard, broken into eleven pieces. In several instances, when the family sat down to dinner, the dishes and glasses arose, and went crashing through the windows. Six oil lamps in chandeliers in two different rooms fell crashing to the floor. It was thought best to take the brittle articles from the house, and while they were being placed in a wagon several mirrors broke. One marble statue was seen to fly to pieces after it had been placed in the wagon.

Subsequently all of the debris was gathered up and dumped in an adjoining field. There was a large wagon load of it. It is estimated that over one thousand persons visited the house on one day. Mr. Worley says that the actual loss will be about \$500. Of three hundred jars of fruit in the cellar, two hundred and eighty were demolished.

The destruction has never been accompanied by any unnatural noises, and in no instance was there any warning of the strange manifestation. Those who know Mr. Worley say that they are fully convinced that there is no deception of any kind.

Singular Psychic Experience.

The New York correspondent of a Canadian paper, *The Parkville News*, reports what was told in a social gathering in Brooklyn to a select coterie after the larger part of the company had dispersed, by Mr. Gustafson, a literary gentleman of London, respecting his psychical experiences, more especially one, of which he said:

"Some years ago I was visiting my home in Sweden. My sister was to be married in a few weeks, and was anxious to have me remain for the wedding. Though I wanted to do so, I could not. Business affairs called me back to London a month before the wedding occurred, and I did not see my sister again for five years. Then, when I went to visit her and her husband, after greeting me, she said: 'Oh brother, I have always been so grateful to you for coming to my wedding, although you stayed such a very, very short time.'"

"I, knowing that I had not been there, and believing she was teasing me, said: 'Come to your wedding, in

deed; you know very well I wanted to come, if I did not.'"

"Oh! to be sure you were not here for the ceremony, and you were here a little while in the afternoon, and I have always felt so grateful to you, for I know it must have cost you ever so much trouble, and not wishing to startle her by denial of the pleasant charge of being where I had not, but should like to have been, and where I ought, if possible to have been, I begged that she would tell me all about it, as five years had somewhat dimmed my memory of the incident."

"Why, you know, brother, when you were entering the gate Axel (her husband) and I saw you and hurried to meet you; I kissed you, and so did Axel. We walked, holding your arms, to the summer-house, and sat down. But you surely remember?"

"No, not clearly. Go on, and tell me all about it."

"Well, Christina (the old housekeeper, who had known me since I was an infant) came down, and was delighted to see me, and she said to me: 'What! did Christina see me and talk to me?'"

"Yes, surely. Don't you remember?"

"No, not exactly. Tell me, did I eat or drink while here?"

"You drank some syrup, but you did not stay to eat. Yes, and you made a speech."

"I made a speech! Why, what did I say?"

"Oh! we have it written down. Axel wrote it down, and we have it yet."

"Did you know of the guests?"

"Only those who were in the garden with Axel and me at the time. You would not go up stairs, although we urged you."

"How did I leave? I cannot remember. You, my husband and I started to walk. We reached a corner, and you suddenly left us. We did not see you go, but when we turned around you were no longer with us, and not in sight. We supposed you had gone to the house. But you had not, and we saw you no more."

"Did the people we met look at us much when we were walking together?"

"Yes; but I never thought of it until now. Everybody started at you with the greatest interest. I am sure I do not know why. You were looking exceedingly well, and were well dressed, as a matter of course. Then I told her that I had not been there at all; that I was not even out of London at the time. She said: 'But you believe it, at least she is, as five years had dimmed your memory of the incident.'"

"Why, brother, you were not really there then, perhaps you are not now. You are not in the least different from what you seemed to be then."

"I assured her that I was there in the flesh, and not likely to be again, suddenly. We talked over the mysterious visit. Her husband, the housekeeper, and such of the guests as saw me, corroborated the story. The speech I was said to have made was read to me. It was quite new to me. I had no recollection of ever thinking of any part of it."

Being inquired of as to how he could explain the above experience, the narrator said he could offer no explanation; it was perfectly incomprehensible to him. Some might say that he was asleep at the time, and he, as a spirit, wandered away from his body; but he asserted that he was not asleep. His wife and he distinctly remembered that on his sister's wedding-day they worked very hard all day.

Mr. Gustafson alluded to another similar experience—a lady having positively asserted that he once spent an hour in her parlor, in company with other guests, Mr. G. knowing that at the time referred to he was in a different place.

Spiritualistic Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bowdoin street.—Sundays, at 2 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, at Berkeley Hall.—Sundays, at 2 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

First Spiritual Temple, corner Newbury and Essex streets.—The Spiritual Fraternity Society will entertain services on every Sunday P. M. at 2½ and evenings at 7½.

College Hall, 34 Essex street.—Sundays, at 10½ A. M., 2½ and 7½ P. M., and Wednesdays at 2½ P. M.

Engle Hall, 616 Washington street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Presiding, Robinson, Chairman.

Spiritual Phenomena Association, Berkeley Hall.—Meetings Sundays at 2½ P. M. Address all communications to "Spiritual Phenomena Association," 102½ Washington street, Boston, Mass. D. J. Ricker, President.

Children's Progressive Lyceum No. 1, Falmes Memorial Hall.—Sessions Sundays at 11 A. M. Seats free. All invited. Rev. J. W. Sever, Conductor; F. B. Woodbury, Cor. Sec. 45 India street, Boston.

1031 Washington street.—The First Spiritualist Ladies Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Chelsea.—The Ladies' Social Aid Society meets every Friday afternoon and evening in the parlors of Mrs. E. F. Torrey, 1031 Washington street. Friends are invited. Mrs. M. A. Dodge, Secretary.

Berkeley Hall.—The Society hitherto holding meetings at Horticultural Hall, under the charter name of "Boston Spiritual Temple," opened meetings at Berkeley Hall, 4 Berkeley street, Old Fellows Building, Oct. 3d, with the ministrations of Mrs. R. Shepard-Lillie, assisted by her husband, Mr. John T. Lillie, in the musical exercises.

The service commenced with Mr. and Mrs. Lillie singing, "There's a Beautiful Land Over There," followed by an invocation. Mr. Lillie then sang, "Something Sweet to Think of," after which a subject being called for, "Our Father and Mother God" was proposed, accepting which Mrs. Lillie said:

"Can you tell me how this flower grows? All perfectly formed and developed every part in its order; every flower of this kind has the same development wherever found. In all nature you will find each part appear in its order perfectly. The mineral, the vegetable, insect and animal, tell of the presence of God. When we have grasped infinity we may know the Father and Mother God, but not till then. I leave the vast question unanswered. While we adore and love we cannot comprehend."

Mediumship and the imperfect information attained the speaker illustrated by reference to water passing over minerals in the earth, the minerals giving up their salts to the water and forming mineral springs. Each spring is characterized by the salt the water has passed through. So with mediumship; a medium, studied phenologically and physiologically, will give the taint that the pure spirit-communication receives. When the medium has small language and large identity it is very difficult to get expression of what may be truly given. It will be given in the imperfect language of the medium; and so with other combinations of the mind. Spirits seek instruments they can act readily upon, and such they use. Sometimes a band is formed by the spirit to act on the medium, and sometimes several of the band will use the medium in the same discourse. The controls explained some of their experiences and labors through their instrument. Mediums having phenological organs large are easily employed by spirits. All this comes under a law, it is not chance. Many laws are brought into action. Each individual has an organization that is suitable for certain controls, and for this reason different expressions are given through different persons, or various kinds of mediumship.

Fate and law are the same, differing only in name. The ancient idea of fate was the same as the modern idea of law or science. Law is immutable. One says God, another says Law. God, Law, Fate are all one. What do I call it? I don't like to call it. In my childhood I should have said God. I seek for the highest my spirit can apprehend. In reply to a question on seeking the things of this life only, or spiritual unfoldings, Mrs. Lillie said: If you handle this rose you will find a thorn with it that will tear the flesh. Both rose and thorn are good. Man builds a wall about himself, and it is just what he makes it, but he may not be able to scale it without spirit-assistance, and then only by his desire.

Mrs. Lillie closed with a beautiful poem, "The Missing Thread from the Warp and Woof of Life."

The audience was large and appreciative, giving assurance of a successful season. Before dismissing the congregation Mrs. L. said that some of the members of this Society had passed away since the meetings closed in May. She felt their presence, and especially referred to seeing Judge Ladd enter the meeting, and take his place in the audience. In consequence of the absence of the President, Capt. Holmes, and his desire to be present on the occasion, as well as an appropriate time, memorial services will be held in honor of the risen members the first Sunday in January.

Evening.—After a song by Mr. and Mrs. Lillie, "The Isle of the By and By," and an invocation, subjects were presented for consideration: "Intuition," "Human Agency," "Personal Accountability." Mrs. L. control combined the three, and claimed that all things tend toward perfection; all religions tend toward Modern Spiritualism. Spiritualism has come to stay, and progression marks its path. There is nothing to change, as I look upon it, for it is doing right. Spirits of the highest order have controlled its movements. Knowledge is power, and they are giving to earth's

denizens new proofs of continued existence. A single fact of spirit-return is proof, and if one, then others can return, and such facts form the enduring basis of spirit-return.

Former teachings must be outgrown step by step. Spiritualists are composed of all kinds of previous beliefs; those beliefs have been steps to progress. We have been compelled to believe in Spiritualism by the accumulation of evidence. Many are now anxious to believe, but do not because evidence is wanting. Facts have not come to them sufficient to convince. You cannot be other than what the evidence makes you; Spiritualists are come to correct imperfections in all departments of life. Why is this one so and so? Because ante-natal or hereditary taints have made him so. Imperfect production of manhood is a great cause of the present state of society. The child is not responsible for its imperfect condition; parents and grandparents may be the cause. There is nothing wrong that Spiritualism has not come to right, and sometime it will succeed. Woman must first come to the front and be equal with man. The halls of legislation must be equally under the influence of man and woman. In every sphere of life woman must assert her personal rights, to be attained only by legislative enactments. Then will woman give a higher creation, a more noble progeny, and future generations will profit thereby. Closed with a poem.

Mrs. L. speaks next Sunday, also the other Sundays of October, at the same place. W. A. D.

The First Spiritual Temple held its regular meetings on Sunday, Oct. 3d, with Miss M. T. Shelhamer as speaker.

"In the afternoon, under the influence of her guide, 'Benefice,' she delivered a thoughtful discourse upon the subject, 'Effort and Achievement,' the object of which was to prove that only by patient endeavor, faithful application to duty, and earnest toil, can we hope to achieve lasting and grand results to our own lives, and to the world at large. The speaker illustrated the theme by a number of word-pictures, or allegories, one of which was that of a young man who, unwilling to toil day by day, and to wait for a sure return of his labors, went out into the world to seek a fortune he was not content to labor for.

After much hardship and many wanderings this young man found himself in a lovely spot shut in by high mountains. Suddenly his eyes were attracted by some flashing objects he believed to be precious gems. Overjoyed with the fortune he had found, he proceeded to load himself down with the glittering spoil; but when he sought to find the path over which he had come, night had settled down upon him; hunger and cold came to him in his exposed condition, and he found himself at last willing to give all his new-found wealth for a morsel of food, or a glimpse of a friendly face. No relief appearing, he finally succumbed to the claims of death.

The speaker likened this condition of the youth to that of the man who, wrapped in selfishness, rejects the friendship and respect of his fellows, and lends all the energies of his mind to the attainment of worldly wealth, social position and influence. He may achieve the results for which he strives, but at length he finds himself absolutely alone—at the end of his selfish life he finds his soul shut in by frowning bowlders; he craves sympathy and love, food for the spirit he has neglected, but it is denied him; the wealth for which he bartered his honor will not buy him peace now, whereas if he had been just, had been ready to share with his fellows, and not crowd them in the race for life, what fair competence he might have gained would have been rightfully his—his to enjoy, and to employ for making others happy, in which latter case flowers and sunshine and sweet fruits for his spiritual sustenance would have been his later portion.

The evening service was devoted to the answering of questions—and the consideration of subjects presented by the audience—by Spirit John Pierpont through Miss Shelhamer, a proceeding which gave great satisfaction to the attentive assembly.

On Sunday next, at 2:45 and 7:30 P. M., Mr. S. N. Aspinwall will address the Society at the above-named place.

Spiritualistic Phenomena Association.—The public meetings of this Society have always been well attended, and the first of the season of '86 and '87, held last Sunday afternoon, called together a large and representative body of Spiritualists. Our popular President, Mr. D. J. Ricker, in behalf of the Society, cordially welcomed all, briefly reviewed the work of the Association since its organization, and outlined the plan of work for the year just opening. He stated that as in the past every effort has been put forth by the Society to bring before the public the phenomena by which the angel host endeavor to prove to humanity the truth of life and progression beyond the grave, so in the present season, adopting the same course, it will introduce many new mediums and phases of mediumship, and will endeavor to give an inspiring vocation and delivered an inspirational address. She lamented the fact that so many Spiritualists fold their hands after receiving the proof of the life beyond, instead of endeavoring to develop every faculty with which they are endowed. The address was practical and progressive, and was highly appreciated by the large audience. Mr. Thomas Dowling has gained for himself the respect and love of the Boston Spiritualists because of his faithfulness to his angel guides, always being a willing subject for their use. He was warmly welcomed, and the inspiration of the occasion being upon him, his address was eloquent and instructive. Mrs. Dr. J. M. Wright, comparatively a stranger among us, was introduced, and through her aid we were enabled to hear the address of Dr. W. H. Newton, three spiritual pioneers. She gave many convincing tests, many spirit friends impersonating so perfectly that their presence could not be doubted by the most skeptical.

She was formerly a member of the Boston Children's Lyceum. Since her first appearance before the public her development has been steadily progressing, until at the present time she occupies a position near the top of the list of writing subjects for the Boston Lyceum. Prof. Milligan, next Sunday, first appearance before a Boston audience of the blind medium and inspirational orator, Mr. Eldredge.

FRANCIS B. WOODBURY, Cor. Sec. S. P. A.

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FRANCIS B. WOODBURY, Cor. Sec. S. P. A.

Boston Spiritual Lyceum—Falmes Hall.—A large increase in the attendance was noticed at the last session. The floral decorations of the platform were numerous and attractive. Miss Emma Ireland was cordially received by her Lyceum friends, and after the lessons of the morning were introduced and delivered by Mrs. E. W. Newton, and Miss W. W. Newton, three spiritual pioneers. She gave many convincing tests, many spirit friends impersonating so perfectly that their presence could not be doubted by the most skeptical.

She was formerly a member of the Boston Children's Lyceum. Since her first appearance before the public her development has been steadily progressing, until at the present time she occupies a position near the top of the list of writing subjects for the Boston Lyceum. Prof. Milligan, next Sunday, first appearance before a Boston audience of the blind medium and inspirational orator, Mr. Eldredge.

FRANCIS B. WOODBURY, Cor. Sec.

Ladies' Aid Society.—The first meeting after a vacation of four months occurred at the parlors of this useful organization on Friday afternoon and evening, 1st inst. The afternoon—official—exercises were presided over by Mr. John Wood, and those of the evening took the form of a pleasant and numerously-attended social gathering.

Providence, R. I.—Our meetings have opened under very favorable auspices. Fine weather, fine music and fine speaking. Bro. A. A. Wheelock gave us two discourses that were profound and instructive. The subject of the morning lecture was "The Power, Use and Value of Thought"; that of the evening was, "What You Were, What You Are, and What You May Be." Both lectures were listened to with deepest interest by appreciative audiences, and we trust will be productive of a rich harvest. Next Sunday, Oct. 10th, we are to have with us the well-known speaker, Mr. O. P. Brown, and we hope she will be greeted by large and appreciative audiences.

MARY E. A. WHITNEY, Ass't. Cor. Sec.

Spiritual Meetings in New York.

Spencer Hall, 114 West 14th Street.—The People's Spiritual Meetings every Sunday at 2½ and 7½ P. M.; also Thursday afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

J. J. Morse in New York.

The First Society of this city, meeting in Grand Opera House Hall, 8th Avenue and 23d street, have secured the above-named able orator as their speaker during the current month, and his controls commenced their labors on Sunday last. Two excellent audiences assembled morning and evening, and, as Mr. Morse is very popular here, many were the expressions of satisfaction at having him with us again. In the morning our usual custom was adhered to of "Questions and Answers," while at night the influence controlled Mr. Morse to speak upon "Religious Fidelity," which called forth an address of eloquence and power. Undoubtedly Mr. Morse will continue to receive large audiences during the remaining Sundays of the month.

Medical Persecution in New York.

To the Editor of the Banner of Light:

As a quiet persistent effort continues to be made by certain of the friends of the old school practice to create the impression that the Doctors' Plot law, as it now stands on the statute-books of the Empire State, is not so administered within her borders as to interfere with clairvoyant and healing practices, etc., it is but just to state that this law is in active force, and is made use of by the State Medical Society to the fullest extent practicable against all non-diplomated practitioners whomsoever.

Recently two parties have been fined in New York under the provisions of this law. The first, claiming to work as a clairvoyant, was fined two hundred dollars, and a woman one hundred dollars, "for practicing medicine without authority." No harm having been shown to have resulted to the patients in either case, the prosecution was not continued, and a petition for the protection of the Allopathic patent against "irregular" infringements, and not entered into for the benefit of the people.

As the time approaches for electing men to represent the people at the next Legislature of New York and various other States, it would be well for the voters before depositing their ballots to know the views of the persons who are to receive their support concerning this most vital question of medical freedom for all, and family—so that they may not cast their votes for any one who will give his influence and his vote to enslave them in this important direction. At the late election in Maine this course was found to work admirably. A physician was nominated for the Legislature, and was asked to give his opinion upon all of this nature that is before the Legislature to be voted upon this winter. The doctor, man-like, came out with a card and stated