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THIS PAPER may be found on file at GEO. P. ROW-BURMAN (108 Park Street), where advertising contracts may be made for in New York.

TRIBUTE TO THE CHURCH.—The Presbyterian Banner tells of a pastor who had to resign his charge because "the Sunday-school superintendent objected to his using a plum-colored shirt-handkerchief in the pulpit." And The Herald and Freighter tells of another otherwise good man who had to resign because he rolled up his trousers in wet weather when walking in the mud, carried his own groceries home and wore an unbecomingly moustache. The poor fellow tried to turn the tide of resentment that had risen against him by improving his moustache, and at last cutting it off altogether. But it was no use; he had to go, and it is to be hoped that the herald of righteousness who succumbed to him was entirely orthodox as to the roll of his trousers and the curl of his moustache. Verily the modern sinner is hard to please.—New York Tribune.

Commodore Vanderbilt never liked ministers, say the newspapers. Why should he? He was a Spiritualist, and believed them to be priests of a past age jangling over to this.—Newburyport Valley Visitor.

The Spiritual Rostrum.

Memorial Tribute to Thomas Gales Forster.

By the Guides of
MRS. CORA L. V. RICHMOND,
Delivered in Chicago, before the First Society
of Spiritualists, Sunday Morning,
April 18th, 1886.

(Reported for the Banner of Light.)

Spiritualists have no dead; theirs are all living friends. The child passing from the mother's arms, the mother seeming to leave her place by the hearthstone, the father giving his last word of benediction through human lips, still are not dead. To the Spiritualist the household extends to include the larger home, the higher heaven, the loftier domain of the spirit. Like stars, those who are great and wise and good on earth rise to their appointed places; they are still orbs of light that beam upon the world. There are no lost workers in the cause of spiritual truth. Spiritualism has its origin in a realm where all workers are alive—more truly alive than when in human form. Therefore when one is arisen, translated from mortal life, the Spiritualists do not say they are "dead," or "gone," but translated, transfigured, they have taken the higher life, have entered the never birth, have experienced the regeneration of spiritual existence, the casting aside of physical fetters, the bondage of which is oftentimes augmented by age and feebleness, renewing their youth in the existence that is beyond. So that the realm of spiritual existence, that realm which you are accustomed to think and which you have been taught in past time is far away and out of sight, is not only within you, but around and near, the pulsating presence of these immortal messengers and ministering spirits being forever at your doors, forever in your households, forever a portion of your lives.

There are many people, perhaps some present this morning, who may not know that Spiritualism (in the modern acceptation of that term) has been in existence nearly forty years, and those whose names we honor here this morning were among the foremost workers in the cause.

After a tribute to the venerable champion and advocate of Spiritualism, THOMAS R. HAZARD, the controls said:

THOMAS GALES FORSTER represents a life devoted, after early manhood, to the cause of Spiritualism. It was in 1852 that the subject of this memorial was taken from his editorial desk in St. Louis, and soon after placed upon the Spiritualist platform by his guides, under spirit control of Edgar C. Dayton, formerly Professor in one of the universities of Ohio; at the same time he was controlled by the Rev. Stephen R. Smith, a Universalist clergyman from the same State, I believe, but Prof. Dayton was his principal control.

Unlike most men who have been called to the platform of Spiritualism, Thomas Gales Forster was content to be the instrument of spirit power; his own personality did not obtrude itself; he was not afraid of losing his individuality by being a trance medium. He was from the first a trance speaker, unconscious of every utterance given through his lips when under the influence of his controlling guide, but at the same time thoroughly teachable and gentle, recognizing the great truths of Spiritualism in every way; a strong manly nature; he had the gallantry of the South with the love of freedom of the North, and the love of humanity everywhere. He was Southern by birth, but by adoption dwelt in the North, and his spirit, tender and sensitive as a woman's, was nevertheless strong in his defense of that which he knew to be right.

The controls of the medium addressing you, especially the one who now addresses you through her lips, knew him and his work most intimately in spirit-life for a long time. When our medium was yet in her early teens, Thomas Gales Forster (under his control, Edgar C. Dayton), was the ministrant to the society in Buffalo, where we also ministered. Edgar C. Dayton gave the morning and evening addresses; the invocations and poems were given through our medium at that early age, and the afternoon meeting—which was a sort of conference and answers to questions—was taken charge of by us. We met, also, during the week, at various social gatherings, the same society employing both speakers, the work being carried forward where there were a thousand in attendance every Sunday. This period and place embodied some of the finest work that was at that time done in Spiritualism.

There was at that time in Buffalo a paper called The Age of Progress, edited by that veteran Spiritualist, Stephen C. Albro, a vigorous and able writer. No better editorial matter has ever appeared on the subject of Spiritualism than came from that venerable man. The discourses of Edgar C. Dayton, through Thomas Gales Forster, were published in that paper at the time, together with a general summary of interesting phenomena. It was there in Buffalo that the wonderful instrument, Miss Sarah Brooks, lived, whose manifestations as a musical medium equalled, if they did not surpass, any that have ever been heard, in this, that without any contact of her hands with the keys the piano was played upon by her spirit guides, she only touching the cover of the instrument. For months and months these manifestations continued, and it was the custom of the controls of your present speaker to have their medium present on such occasions, to give poems, and in other ways participate in the exercises.

Long messages from Prof. Dayton and Stephen R. Smith were spelled out through the raps by means of the alphabet, in the presence of Miss Brooks, and each was a masterpiece of composition. It was at that same time in Buffalo that the Davenport Brothers were developed as mediums, and called into public life, and unto the eventful history that afterward came. It was there that many marvelous mediums, one after the other, were developed; and in that small, comparatively small, inland city on the borders of the lake, there were spirit manifestations and discourses given that will be remembered until the end of time.

Prof. Dayton's control was singularly powerful; history was familiar to his facile mind and spirit in its every department; no date nor name was ever omitted that could add to the cogency of his arguments in proof that Spiritualism has always been a potent power in the world. If there was a flaw or weakness in the evangelical history of Orthodox theology, Prof. Dayton discovered and through the lips of Thomas Gales Forster made it known. The whole of those discourses constituted an encyclopedia of knowledge historical and philosophical, and their arguments were such as to bring home to every mind the conviction that the spirit controlling the medium knew whereof he spoke. More than this, there was a powerful manner of delivery, an impressiveness and magnetism which conveyed itself to his hearers, and caused the people to feel that they were not in the presence of Thomas Gales Forster, but of his spirit control, Edgar C. Dayton.

Mr. Forster as an apostle of spiritual truth was, nevertheless, retiring in his own behalf; he would make no utterance on the public platform; he shrank almost as a young girl would shrink from publicity; but when under the influence of his spirit control he was no longer diffident, no longer sensitive, but full of intellectual fire, of the courage of a message full of argument, of cogency, of history, of philosophy and spiritual truth.

Later on Mr. Forster became connected editorially with the BANNER OF LIGHT, but for fifteen or twenty years he continued one of the brightest ornaments in the whole galaxy of spiritual speakers, one of the few, as said before, who never desired to change the control of his guides for his own personality. It has been a singular fact in the history of Modern Spiritualism that many of the men who have been chosen as inspirational or trance speakers of any kind, as soon as there was a little public applause, a little favor, a little recognition of their gifts, became ambitious to enjoy all this praise for themselves, to take the place of their controls. Such lights (?) have been relegated to the individual obscurity of their own shadow-land by Spiritualists; for, in exact proportion as their controls departed and they individually came before the public, in that proportion their inspiration left them. Thomas Gales Forster was a singular exception to this rule, being at the time that Mr. Colville was brought upon the public platform almost the only speaker of the sterner sex who preserved his willingness to be an instrument in the hands of spirit-power, instead of being a very imperfect speaker in his normal state. A great many speakers said to him, "Why, haven't you outgrown the trance condition yet?" "No; I hope I never shall," he said, "for a hundred spirits must know more than I do." And those who expect to outgrow their teachers would do well to remember that the spiritual existence numbers those who for hundreds of thousands of years have not only studied but experienced the spiritual life and all its belongings, and that one human life, however devoted to study, can by no means equal the light that may be poured in through that life that is willing thus to serve.

Nor was Mr. Forster's personality ever injured by this self-abnegation; he was a devoted husband, a tender and kind parent, useful in society, and in his daily vocation. It is true his strength and energies were given to his work on the platform; but what are strength and energies for if they are not to be used in the highest and best sense for the advancement of mankind? Had Mr. Forster possessed any portion of the egotism that some others in the ranks of Spiritualism have developed, he could easily have taken up his pen; if his retiring nature might not have enabled him to appear on the public platform, he certainly could have wielded a much more vigorous pen, given forth a much more intelligent evidence than many who did not wish to be controlled by spirit power. But he believed in his guides; and when his failing health and his peculiar domestic circumstances (the illness of his wife) compelled him to remain at home, he took up his residence in Washington, accepting the offer of a position there, the better to enable him to be free to care for his suffering companion. The last few years he has not been heard frequently upon the public platform, but up to the time of his decease he was a most fervent, sincere and devoted Spiritualist, and he was a Spiritualist who considered that the one word, Spiritualism, was sufficient to express his religion and his philosophy; he did not require any prefix, he did not require it to be called Christian Spiritualism, heathen Spiritualism, or philosophical Spiritualism, to define its meaning. Nor was he ever afraid or ashamed that misinterpretation would be put upon this word. If people did not know what Spiritualism meant in its highest and grandest expression, it was their fault, not his; and that name up to the day of his death expressed his pride, his honor, his life, his integrity, and his allegiance to the spirit-world and to mortals. Whatever was best in existence could come to him through that word; whatever was best in his association and expression to humanity he credited

to Spiritualism, as having brought it into his life. From the first time that he met our medium as a young girl, up to the hour of his departure, there was always the greatest friendship between them, as there is between those who controlled him and who control her. The work of the spirit-world is one; however much mediums may sometimes be blinded toward that work, or one toward the other, there is no such blindness in the spiritual state; and we are happy to say that more and more the ties of fellowship between co-workers are being strengthened, and they are being exalted to know the full meaning of that messenger that has come unto them.

Thomas Gales Forster for many years had a difficulty of the heart—a difficulty which was long known to be in existence by his spirit guides; but his spirit, now in the full strength and power of that light that was willing to be taught—that simplicity that was willing to learn, that true tenderness that was willing to bestow, that true greatness of humanity that was willing to give all for the sake of truth—bonds above his stricken companion* to comfort and sustain her, to enliven her; she who ministered to him, not only during his hours of greatest strength, grandeur and power, but during days of weakness, when he had determined—because of failing strength—to withdraw, in some measure, from the great labors of his life, saw and felt all that that life included; and hers is the loving comfort for sustaining, in the later years of his ministrations, in his final and closing years on earth, the instrument ever ready for the spiritual world, ever attuned—so far as possible—to their songs and anthems upon earth, and ever willing to praise Spiritualism whenever and wherever spoken of in his presence.

We have welcomed our friend in the home of the spirit, where, as companions, we have met face to face; and now he sees not only his own guides, but all those who were co-workers with his guides through long and arduous years of toil in defense of spiritual truth. The first fruits are nearly all gathered; those workers who have reached threescore years and ten have mostly passed on; nearly every one now that knew our medium in her girlhood, they being then in middle age, have reaped the harvest of their spiritual work on earth and gone into the realm from whence our ministrations came. They gather in the harvest of the seed-time of their spirits, and their lives will help to plant that which is being sown. Another generation will witness the added results of that harvest time, which, through suffering and tears and persecution, many of these have helped to plant in times gone by.

Welcome, our brother, unto the heritage thou hast won; welcome unto the goal and victory that thou hast gained through long serving and through faithfulness unto thy trust; welcome unto the life immortal, unto the companionship of guardian spirits and friends; welcome unto those ministrations that shall make for her thou lovest the blessedness, the comfort, the peace that cometh to those who do not sorrow as those without comfort. Thy loved ones on earth shall rejoice that even through their tears they can behold the rainbow-arch of thy immortal inheritance. Welcome! Let your voice be still a living voice in the midst of mortals; become thou the guide of some work of ministration unto those who are not yet open to the truth upon the earth, until your life shall also sow its fruitage from the spiritual state, as it has yielded it from the earthly. Thrice welcome! May these friends and the Spiritualists of all nations follow you triumphantly unto the birth of the spirit, the crown of life immortal!

A TRIBUTE TO THOMAS GALES FORSTER.

Thou art arisen, as the stars that rise—
Seen through the mists and shadows of the earth—
And take their places far within the skies,
Known and positioned from creation's birth.

Thou art arisen, as the sun doth rise
Full of the golden splendor of the morn,
Freighted with odors from the southern skies,
Full glories that must human life adorn,
Bearing with pinions of pure light and love
Thy splendor to thy radiant home above.

Thou art arisen, as the bird must rise
That, bursting from the nest, has found its wing,
And cleaving the pure space of azure skies,
In the glad transport of its joy must sing;
Beside the gateway of the morn of heaven
Thy golden song of life sing thou at even.

Thou hast arisen, as all souls must rise
When true and good and valiant on the earth
They give their utmost of heaven's ministries
For every hope, and gain the higher birth;
"Well done, thou faithful servant, enter here;
This is thy place within the heavenly sphere."

Now all around thee thy co-workers shine
With eyes of light bent on thee bright and fair;
There amid messengers sweet and divine
The spirit fills its radiant place—the air
Laden with wondrous fragrance, life and song,
That doth to thine enfranchised soul belong!

But bend above those who have known thee here,
Who in the circle of thy life did move,
And thou wilt glid with hope each starting tear,
And fill the heart grown lonely, with thy love;
Enter the dwelling place of those on earth,
And tell them of thy wondrous, rapturous birth.

Rise, brother, rise! thou art as the full glow
Of the grand splendor in the Orient:
Expressing through thy form on earth below
The splendor of that new world hath lent
The splendor of that glorious, blessed day,
That could not shed on earth its final ray;

Yes, and the day is full of tenderness,
And peace and love born of thy heart of joy,
And praise that bringeth to the earth release,
And makes thee know thy heaven without alloy.
Thy power displayed in love forevermore
Shall guide thy fellows to the heavenly door.

* Mrs. Carrie Grimes Forster.

Dr. Behrends on "Socialism and Christianity."

The Source of Values—Spoliator—The English Factory System—Punitive Government—Labor Statistics.

BY MRS. IMOGENE C. FALES.

I attended the opening lectures of Dr. Behrends' course in "Socialism and Christianity," with the expectation that the industrial revolution now passing such prominence, would receive unbiased and thorough treatment. The first two lectures served as the basis of the line of argument to be pursued. In the third lecture Dr. Behrends defined his position, and the fourth lecture he claimed were the assumptions of modern Socialism, as being contrary to human nature and history. The assumptions being without foundation, Socialism has no place in history or experience, save as a perverted expression of the human mind. In this discourse it was evident that Dr. B. had not attained to that first requisite of all thinkers and teachers—an impartial attitude of mind. His consideration of the great question of Socialism in its relation to Christianity was marred by shallowness of thought and inaccuracy of statement. He stated that "they were as clear and sharply defined as the five points of Calvinism." It is worth while to analyze these five points or assumptions of modern Socialism, and then consider the conclusions drawn by Dr. Behrends. They are given as follows:

First Point: Labor is the only source of values, consequently the workman is entitled to all he produces. Second Point: Capital is the result of saving, but of spoliation. Third, that the industrial problem is the solution of the industrial problem. Fourth, that land and all the instruments of production, together with all machinery and means of transportation, should be nationalized, and held as common property, and, finally, that labor should be exalted, by political agitation and action, upon the seizure of the State.

If we will turn to Webster, we will find Socialism defined as "a theory of politics which advocates a more precise, orderly and harmonious distribution of the social relations of mankind than that which has hitherto prevailed." Prof. Richard T. Ely, of Johns Hopkins University, also defines Socialism as "the doctrine that the social relations of mankind should be transferred to government, implying State ownership of the means of production, and State direction of the process. Socialism, in its true sense, means an equal distribution of wealth induced through the action of cooperative principles."

Let us now consider the first point given by Dr. Behrends as representative of Socialistic principles: "Labor is the only source of values, consequently the workman is entitled to all he produces." Robert Owen, the first of the "spoliators," as he is called, has resulted from "saving" and also from "spoliation." We have only to study passing events—the history of our own institutions, and the records of history—to know that much of the wealth of civilization has been obtained through "spoliation." The power of the strong over the weak. Turn, by way of illustration, to the factory system of England, when mill owners collected as apprentices, at the lowest rates of pay, youths, women and children to tend machines, without regard to their health, moral and physical comfort. The terrible evils resulting from the system induced Sir Robert Peel in 1802 to introduce a bill interfering by law with unrestricted competition in human labor. And when the factory system of apprenticeship was given up, and the child labor law was enacted, it was not free—supplied the mills, the evils were repeated in an aggravated form. Women and children crowded the mills to eke out the scant earnings of their husbands and fathers. In 1816, thirteen years after the child labor law, the House of Commons declared in Parliament that the labor of the mills was so degrading and ruinous to the health and morals of women and children that, unless Parliament again interfered and protected the children of the poor, material and moral ruin would be the result. The child labor law, as it is now, would be the result of the strong over the weak. There were not spoliation here, and in all kinds of instances of the poor by the rich, the weak by the strong? The inspector of factories in England wrote: "Most of the workshops are in a state of great confusion and disorder, and the inevitable track of competitive industry when unrestricted by law, namely, to cheapen prices by the employment of women and children, and then to increase production by protracted hours of work, without much regard to the health and morals of the workers." said Mr. Baker, "In a free country requires the strong arm of the law to protect it." One word in regard to free labor: it is free from legal enactments and compulsory movements, but it is not free from the action of great natural laws and forces, and it is not free from competitive system more and more enslave it. Labor cannot cope with machinery. It has no capital save as it combines its scanty earnings. It is powerless to rise above the law of demand and supply in the regulation of the rate of wages. It is not free from organized body. It needs, as Sir Robert Peel stated, "protection by law."

Third Point: "The true function of Government is the solution of the industrial problem." It is generally assumed that the industrial problem is the solution of the industrial problem. It is the industrial problem, on which the progress of civilization depends, comes legitimately within the scope of its jurisdiction. When, however, it is further stated as an assumption of Socialism, that "the instruments of production, together with all machinery and means of transportation, should be nationalized, and held as common property," and, finally, "that labor should enter at once, by political agitation and action, upon the seizure of the State," it is an incorrect statement of Socialistic principles. Socialists, including the advocates of industrial cooperation, rightly hold that land, when it is the basis of capital, the instruments of production, together with all machinery, should be nationalized, and held as common property, and that this should be brought about, not by violence, but by arbitration, and the adoption of the system of profit-sharing and joint stock ownership, and also through the combinations of workingmen into cooperative organizations, where land and tools and all that constitute capital will be owned and worked collectively. They also rightly hold that labor should enter at once upon "agitation and action"—not to obtain control of the State, but its rights; and that any political action that may be necessary to the acquisition of these rights is lawful and legitimate. The essential principle of Socialism is that of associated interests, as opposed to isolated action, and it is in direct harmony with the teaching of the founder of Christianity, who made associated action and identity of interests the essence and life of religion, setting an example by his own socialistic life and the annunciation of the law of love to the neighbor. Socialism is only in alliance with what is called "socialistic philosophy," so far as it is based upon the idea of the natural and spiritual laws of Christianity. Man is, as Robert Owen and others have maintained, influenced and shaped by his surroundings; and when these surroundings are the result of a widespread social system of marked injustice, his environment is not simply one of the wretchedness and bareness attendant upon poverty, but also of immorality and crime. The injustice which forms part of the social atmosphere influences the man, and influences in him everything that is base and ignoble. Men and women brought up and educated under a vicious and demoralizing industrial system, are apt to perpetrate by their actions the system that fostered them. The first step toward the production of better men and women is to change the industrial and social environment, and conform to the law of the Great Law-giver—make our neighbor's interests identical with our own.

Civilization has not, as Dr. Behrends maintained, advanced merely from within outward. The forces, whether good or evil, within the man, influence his

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2 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not addressed to the Editor of the BANNER OF LIGHT, and for our inspection. The reader will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.

3 Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Before the coming light of Truth, creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Popular Ignorance Relied On.

The Church has thus far kept its hold upon the belief and conscience of its followers through surrounding things sacerdotal with a cloud of mystery, and appealing to ignorant prejudice born of unquestioning faith in all cases where Reason has come in to combat clerical assumption. The work of removing the barriers which creedsists have set before the feet of the onward-moving generations has been going on in a greater degree than ever before during the third of a century which has elapsed since Modern Spiritualism made its advent, and beneath the influence which is now abroad, leading men to think rather than to trust to others to do their thinking for them, many of the old theological metes and bounds have been swept away. At last even the old Bible text on which Trinitarians have relied, and which they leaned up against, as if that was the end of the whole matter, has, under this pressure, disappeared from the sacred page. It has not left so much as a vestige behind to be remembered by. It occurred in the old "authorized version," as the seventh and eighth verses of the First Epistle of St. John, and used to say that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the spirit, and the water, and the blood, and these three agree in one." This famous old text has been made to do service as the bulwark of the triple godhead and the last reliance of Trinitarianism. But we look in the revised edition of the Bible in vain for it. It is to be found neither in the text nor the margin.

Yet for centuries it has been freely quoted as the most convincing proof of the doctrine of the trinity. Strange, is it not? that a text of such recognized importance should so suddenly have disappeared! We find the true story of the appearance and disappearance of this famous text told in *The Unitarian*, a monthly published at Chicago. The Latin translation of the Bible, commonly called the "Vulgate," made from the original Hebrew and Greek in the fourth century, by St. Jerome, was the Bible universally used in the churches and monasteries all through the Middle Ages until the time of the Reformation, or considerably over a thousand years. This text was to be found in the "Vulgate." And the Athanasian creed reiterated and emphasized it, working out more fully this mystery of the Trinity and denouncing eternal death on those who refused to accept it as their belief.

When the Reformation dawned, men went back from the Latin Vulgate to the Hebrew and Greek originals. The New Testament was printed by the learned scholar, Erasmus, in 1516, in Greek, and struck all Europe dumb with amazement. There were priests and monks in plenty who had never before heard of a Greek original. And they became all the more excited and indignant when they discovered that the text of the "Three Heavenly Witnesses" had been left out. A controversy thereupon sprang up over this text that has never been ended until the comparatively recent appearance of the Revised Edition of the New Testament. Upon being questioned for the reason of his omitting so important a text from his Greek version, Erasmus explained that it was not to be found in a single one of the Greek manuscripts he could find in existence. He issued another edition of the Testament in 1519, and still left out this text. Being still pressed, he admitted that he had no objection to the text itself, and promised that if he could find it in even one Greek manuscript he would insert it in the next edition.

Finally word was sent to him from England that a Greek MS. had been found there which had it. But without troubling himself to go over to England to see it, and being unwilling to be classed with the Reformers, he published his next and third edition of the Greek Testament in 1522 and inserted this text, accompanied with the statement that it had recently been discovered in a MS. which he chose to call "Codex Britannicus," but adding no more. But Luther stoutly refused to admit the text, although he was never accused of not being a Trinitarian. He left this verse wholly out of his translation of the Bible into German, and in the preface to his last edition protested with much solemnity against it. He told those who liked it to make a translation of it to suit themselves. Nevertheless, after his death they did put it into his Bible, keeping the title of the

Bible dishonestly the same as before—"Luther's Version."

No "Codex Britannicus" has ever yet been discovered. No such MS. was ever proved to be in existence. A number of Greek MSS. of the New Testament were found in different libraries in England, but this text was not encountered in a single one of them. In the library of Dublin College one was found at last that contained it, and it was claimed, in the original handwriting. But close examination showed conclusively that the date of this handwriting was about the time of Erasmus himself, the end of the 15th, or the beginning of the 16th century. It was plain that it was a piece of manufacture to suit the case, and that it must have been the one of which Erasmus had been notified but had never seen. Not over seven or eight MSS. of the Greek Testament were known in the time of Erasmus, whereas now over 1400 have been discovered and compared, and many of them centuries older than any that Erasmus knew. The text, it is enough to say, is to be found in no MS. earlier than the 15th century.

In fact, it was not to be found in any manuscripts of the Vulgate older than the ninth century. The great biblical scholars discarded it, Bishop Lowth of the English Church among them. For all that, the Bible-makers kept on printing it, just as if it were inspired text, the direct word of God. And the story is told of a clergyman's quoting it to a leading layman. The latter asked him seriously if he did not know it was an interpolation. "Well, yes, I did," answered the clergyman, "but I didn't know that you did."

There is a world of comment packed into this brief anecdote, showing up, as it does, the duplicity of the ecclesiastical system even at its best.

The Revised Edition of the New Testament has settled this idle controversy forever. If the dogma of three Gods in one God is to stand, it assuredly cannot rely on this text, which for centuries was claimed to have been written by St. John under inspiration. Now let all the Bible societies deal honestly, and leave it out of their future editions, whether revised or unrevised, and trust to other evidence, if indeed it is to be had, for the substantiation of a dogma that is no more to be humanly conceived than is God himself.

Facts are Stubborn Things.

The "Regular" doctor (i. e., the organized medical fraternity) has been assiduously at work for the past eight years, through the issuance of private circulars, and by other means, to induce the people of Massachusetts to send men to the Legislature pledged to enact a law to prevent the people employing who they prefer to attend them when ill. The medicals want a law enacted to allow none except "diploma" doctors to prescribe for patients. They have also employed lawyers to appear before legislative committees in their special interest. But notwithstanding their persistent efforts in this direction, the good common sense of the committeemen has repudiated this sort of class-legislation.

The BANNER OF LIGHT has successfully fought those attempts of the M. D.s up to the present time, because its editor has known of the many cures of disease performed by people who do not recognize the diploma organization. The "Regular" combination has applied to nearly every Legislature in the country for the purpose of carrying into effect its selfish purposes, and has been successful in disgracing the statute books of certain States with acts making the art of healing a close monopoly for the special benefit of the "doctors," and to the great disadvantage of the people; while in others it has been defeated—as it ought in all—by the manly independence of the lawmakers.

This scheme of the professional medicals was principally inaugurated in consequence of the successful practice of late years of the spiritual mediums in healing patients by "the laying on of hands"—to which the French have applied the name of *Massage* treatment—when the "Regulars" had failed to accomplish that most desirable end.

As an illustration of what these mediums can and do accomplish in the way of healing, we here give our readers a fact in our own personal experience: About last Christmas time we caught a violent cold, which resulted in a clear case of pneumonia—and a very severe one it was—as we were prostrated for some eight weeks.

A particular friend of ours sincerely thought we were taking too great a risk in not employing a physician, and recommended Dr. Cilly, one of the best of the Boston regulars; but we refused to comply with his request, as we knew from long experience what our healing mediums were capable of performing in the most severe cases of disease—though we are pained to note (we may remark parenthetically) that some of these very mediums, for the sake of popularity and money, have swung around the compass, of late, and joined the disciples of the so-called "faith-cure" fallacy in order to gain the countenance of a certain bigoted class of church people who will thereby patronize them, while not daring to employ them as spiritual mediums for fear "our minister" will discover and reprimand. We employed a healing medium—Mr. J. A. Shellhammer, of 83 Bosworth street, Boston—who attended us twice a day during our illness, and put us on our feet again all right, while in the meantime over one hundred persons in this city died under "regular" medical treatment of the same disease. Further comment is unnecessary.

A correspondent informs us that calling at the residence of Col. Crockett, the efficient President of the Onset Bay Association, a few evenings since, he found himself in the midst of a "surprise party," consisting of the Colonel and his estimable wife, the former having without the latter's knowledge caused a finely executed life-size crayon of Mrs. C. to be drawn and framed, and at that time presented to her without any formal speeches, the likeness being so perfect as to be thought by the Colonel able to speak for itself. Though the "party" was not a large one, it was a very happy one.

Our very worthy friend and active working Spiritualist, Mr. William F. Nye, of New Bedford, is on his way to Europe per steamer *Britannic*. Though his trip is a business one, he hopes to give many of the friends of our cause what he terms "a pleasant Yankee greeting." We commend him to the kind attentions of all such, and shall be pleased to hear from him should he meet, as he doubtless will, with items of general interest.

Thanks to P. O. Sparrow, South Weymouth, for a box of choice flowers for our Free Circle-Room table.

In Re Materialization.

To the Editor of the Banner of Light:

I am a constant reader of the BANNER, and an earnest investigator of Spiritualism in all its phases, and I would like to say a few words to you regarding the following: In conversing lately with a medium in regard to materialization, I asked what would happen if the spirit were "grabbed" or tightly held by some one in the spirit, and told that either the spirit would dematerialize while in the grasp, or perhaps if not strong enough would exert the power of drawing the medium to it, so that if the gas was lighted it would be found that the medium was in the grasp of the person who had seized the spirit. Now if this would be the case, how could a skeptic view the matter in any other light than that the spirit in the first place was none other than the medium?

Now I sincerely hope you will understand the motive that has actuated me in making this inquiry, for I am very earnest in satisfying myself of the entire truth of materialization. I have been to a number of seances since I have first looked into the matter, about four or five weeks ago, and so far must say that my doubts and skepticism are fast vanishing, but there is still a lingering doubt in my mind, and it seems to me that if I could have a practical test of the spirit dematerializing while in my grasp, I would be fully convinced of the truth, but to make the test more sure I think the only real test would be for two persons in the circle to "grab" two spirits appearing at the same time, and if one of the spirits should draw the medium to it, I want to know what would become of the other.

I have been informed that in some cases the medium would personally suffer if the spirits were "grabbed," and as I would not like the medium to suffer, I should first like to hear your explanation.

Very truly yours, VAN SPEECK.

Newark, N. J., April 24th, 1886.

It is true, so far as we can tell from careful observation and investigation, that when a materialized spirit is firmly seized by a mortal there will result one of two things: the apparition will either dematerialize in the grasp of its holder, or it will, by the exercise of a psychological will, instantly attract and become absorbed in the medium. In the former case the elements of the materialized form are dissipated in the atmosphere and the medium is left depleted and worn; in the latter, they are violently showered upon the susceptible instrument and she is rudely awakened, as by an electric shock. Her body being thus overcharged with magnetic elements, she suffers pain and sometimes nausea. In either instance the medium will suffer, and in our opinion, there are better ways of satisfying one's self of the genuineness of materialization, or other phases of spirit-power, as well as of the reliability of a medium, than that of forcibly grasping and detaining the form or forms that may appear in her presence.

Should two forms appear, and on being seized one of the spirits—admitting them to be genuine materializations—should draw the medium to his aid, undoubtedly the other would gravitate to his instrument in the sight of those present, or he would vanish instantly from view. The law of materialization is by no means understood by mortals. Indeed, we are sure it is but dimly comprehended by many of the spirits who desire to take advantage of its operations; yet that it exists there is abundant evidence to prove, and we doubt not the time will come when mortals and spirits alike will coöperate to forward the very best results of this wonderful law.

Spiritualism and the Sects.

The *Exeter* (N. H.) *Gazette*, commenting on the increasing interest felt in spirit manifestations at Manchester, as shown by the attendance of "a large number of the most respectable and thoughtful people" of that city on spiritual meetings, says it would be a remarkable coincidence if, after all the wrangling of these sects, they were to meet on a common platform and be absorbed in a single faith. The *Gazette* seems to think this the most likely to happen, however, if Spiritualism spreads as rapidly for the next decade as it has for the last one. Both schools of believers, it reasons, have been taught the doctrine of the continued conscious existence of the spirit after this life, until it seems natural to them to desire to see and converse with spirits, to enable them to gain full and tangible proof of what they have been taught. It regards it as a logical sequence of a partial belief in the doctrine heretofore so strongly urged by the Christian church. There is pity and moment in the last remark, and it is hard to see how Orthodox Christians can successfully get over it. The system which can bring the best proof, the *Gazette* thinks, must finally triumph.

Principles, not men, should be the governing element of all truly loyal persons in this country. Men die, but principles live. Our forefathers were patriots; they had a single eye to promoting the welfare of the whole people—and a great and prosperous nation was the result. But how long will it remain so? We fear many of our public men are rapidly falling from grace—in other words, are seeking for place and power at the expense of the welfare of the country. If men in high places of trust become knaves, and escape punishment, as they often do, while ignorant individuals imitate them and get into prison, what will eventually become of our democratic institutions in which we take such great pride? Like the Republics of old, we shall sink into an utter insignificance, at which despots will point the finger of scorn. It is high time we awaken from our dream of fancied security, and reform our politics by electing to offices of trust only well-tried, honorable men—not men because they are wealthy; not men who are smooth-tongued; but men without blemish. Look at the bribery and corruption in our large cities, wherein men are elected who are totally unfit to be the guardians of our wives and children and property. The public money is squandered *ad libitum* by them; and honest taxpayers have no recourse. How long shall our people put up with the overshadowing of the ballot-box by the rum power, which places incompetent men in office? This is a paramount question that ere long must be solved. The sooner it is accomplished the better it will be for all concerned.

Now that labor has made, or is making, its organization general, says the Boston *Daily Herald*, capital will naturally follow its example. It has the same right to self-protection that other interests have. But the representatives of capital will make a grave error if they undertake to antagonize or crush out the organizations of labor. So long as the latter confine themselves to lawful methods, and pursue ends which command the sympathy of the public, they are invulnerable. Men are stronger than dollars. Jay Gould and his lords of capital can never put down Mr. Powderly and the Knights of Labor upon the line laid down by the latter in his famous circular, and in his testimony at Washington.

An account descriptive of remarkable phenomena, consisting of slate-writing, etc., as related by a reliable gentleman of Vineland, N. J., to a reporter of the New York *Sunday Mercury*, was recently published in that paper, occupying nearly a column. As it cannot fail to interest our readers, we shall place it before them in our next issue.

Thomas R. Hazard's First Seance.

Joseph Peace Hazard, Esq., brother of the late Thomas R. Hazard, puts us in possession—in the following letter—of the facts attending that gentleman's first venture on the sea of spiritualistic inquiry. We are sure the narrative will prove of interest to our many readers:

While holding a seance with a spiritual medium in Providence, R. I., about the year 1855, the spirit of my brother Thomas's wife (then not long deceased) came, and asked me to tell him she wished to meet him, and desired he would meet her in Providence. From this medium's house I proceeded immediately to Newport by steamer. On arriving at the wharf I met my brother Thomas at the gang-plank, and delivered his wife's message immediately. He seemed much surprised, and also puzzled, and not disposed to go.

I told him I had no doubt whatever but that the message was genuine one. He then said he would visit the lady medium if I would go with him. Of course I assented, and we went to Providence the next morning. We found the medium at work with her needle. She immediately took us into a large room, when Brother T. and myself seated ourselves at a large-sized round table of solid mahogany, with neither cloth nor rug upon it. We had no sooner taken our seats than vigorous raps commenced upon the table, though the medium was not seated thereat, or near it. My brother was utterly dumfounded, and almost equally incredulous, but for a few minutes.

The medium being seated, the spirit of my brother's late wife immediately announced herself, and had much to say, and so pertinent that I think my brother was a convert from that hour. He repeated his visits to the medium, and was soon not only a happier man than before, but ever after took a deep interest in the subject of Spiritualism, his chief occupation to the end of his days.

My impression is that he had never regarded the subject of Spiritualism as worthy of a moment's attention, therefore never heeded it at all, until the occasion here named.

Your friend, JOS. P. HAZARD.

Stamford, Conn., April 21st, 1886.

"Socialism and Christianity."

The reader will find, on our first page, an extended critique by Mrs. Imogene C. Fales, of Brooklyn, N. Y., President of the Sociological Society of America, of the views set forth regarding the above-quoted topic by Rev. Dr. Behrends. This preacher is the regular minister for a Congregationalist Church in Brooklyn, and is at present giving a series of thirteen lectures treating of problems associated in his mind with the question at issue. He is a fashionable clergyman, and hence his teachings—which mingle truth with error, and rather serve to pander to the capitalistic class of his church-members—may be regarded as the more disastrous, and necessary of correction. Mrs. Fales's criticism is carefully written, as will be seen on perusal, and we are sure will prove useful in bringing better knowledge of the true state of affairs before the public.

Facts.

The May number of this popular magazine contains a very fine picture and biographical sketch of Mrs. Fay, the materializing medium, also an interesting reply to Mr. Colville's essay in March number, on "Mental Healing"; a new piece of vocal music, entitled "The Teakettle Singing its Song," and several interesting statements of phenomena. See contents in advertising columns.

The labor agitation of to-day is accomplishing at least one thing that should have been done years ago—on the score of health, if nothing else—viz., lessening the hours of the laboring classes. Fully fifty thousand people in New York City will work for a fewer number of hours each day hereafter than they have heretofore, as May 1st the eight-hour rule went into effect in a large number of trades, and a still larger number made a reduction in the hours of labor. In every case where it is possible to accomplish this desirable end, it should be done all over the country—not only the men, but especially the working-women should come under this rule. Many poor girls are forced to work in this city and in other cities too many hours by their greedy employers, and in many cases at starvation prices, while the daughters of these wealthy employers live in luxury. It is high time, as a sanitary measure as well as a moral one, that these poor working-girls' condition should be ameliorated.

David Pearson—a Spiritualist for the last twenty years—called at our office a few days since, and stated that while in the Salem, Mass., depot recently, he heard two ladies of very respectable appearance but who were clothed in the deepest mourning, characterize the BANNER OF LIGHT as a "banner of darkness"; and he was unable to resist the temptation to recommend them, respectfully, to forego their prejudices, read the paper, and see if they could not from its pages obtain light, which illuminating their minds as to the true office of death, and the state of the spirit after the decease of the body, would enable them to throw off the robes of darkness with which blind Christian custom clothes the mourner.

An especial pamphlet containing the DISCOURSE AND ANSWERS TO CRITICISMS AND QUESTIONS BEFORE THE PHILOSOPHICAL SOCIETY OF CHICAGO, ILL., March 6th, 1886, by Mrs. Cora L. V. Richmond, is now ready for the public. The pamphlet contains the entire proceedings before the abovesaid Society on the evening referred to, and is altogether a rare intellectual treat. It has been issued at the low price of ten cents per copy, to bring it within the reach of all. Send to Wm. Richmond, 64 Union Park Place, Chicago, for copies.

"The Pennsylvania Spiritual and Park Association" having purchased twenty acres of woodland, and a mansion house at Bridgeport, Pa., are fitting the house for one hundred guests. Other improvements this year will be the erection of twenty cottages, an auditorium for seating five thousand persons, and a Pavilion 45x60 feet for social entertainments. Particulars regarding cottages, boarding, etc., can be obtained by addressing S. P. Kase, 1601 North 15th street, Philadelphia, or John Bartholomew, Bridgeport, Pa.

Public Opinion, of Washington, D. C., published in its issue of May 6th a hundred and fifty short opinions from the eminent clergymen of the country of all denominations, on the vital question "What is the Proper Relation of the Pulpit to the Labor Problem." This journal is a most valuable one to all who would catch the drift of current thought on the leading questions of the times—filled as its twenty-four handsomely-printed pages are each week with opinions gleaned from the leading publications of the world.

Mrs. James A. Bliss, the announcement of whose illness appeared in these columns some time since, has now recovered her health and has resumed her seances. See advertisement on our fifth page.

Thanks to Senator Frye.

At a recent meeting of the Common Council of Gloucester, (Mass.) the following preamble and resolutions were unanimously adopted:

Resolved, The United States Senate, by an overwhelming majority, passed a resolution proposing a commission to negotiate a fishing treaty with Canada unnecessary, in its judgment; and

Resolved, The important result was principally achieved by the indefatigable labors and masterly argument of William Pitt Frye, a New England senator; therefore,

Resolved, That the City Council of the city of Gloucester, in its representative capacity and by the joint action of its two constituent branches, extend the hearty thanks of this city for a course so wise, prudent and influential, which has been of such incalculable benefit to an industry which is of so great importance and which so radically affects the prosperity of this as well as every fishing port of America.

"The Eastern Star."

A new paper bearing the above name, to be published semi-monthly in the interests of Spiritualism, has made its appearance in Glenburn, Me., C. M. Brown, editor and publisher. In its initial number it extends a kindly greeting to those already in the field, who will doubtless reciprocate it by wishing it a long and useful life in the grand work upon which it has entered. We cannot have too many messengers to carry the glad tidings of immortal life to the myriad thousands who await their coming. May the *Eastern Star* enlighten many dark places.

Henry Ward Beecher's sermon in Plymouth Church last Sunday was an eloquent production, sparkling all over with spirituality—but not so deeply incisive as those we printed each week in the early days of the BANNER, that we often refer to as wonderful literary productions. Only a few of the new generation know anything about them. We have only room for a brief paragraph from his last sermon, as follows:

"Now there has never been a time when there have been a thousand men that have been lifted into a higher life, that knew it of themselves and that knew it of each other, and had come into community of feeling. When there shall be church after church, when there shall be a day, that is coming, that has not yet arrived, when the Christian community in all the different sects and denominations shall have risen to this high condition, there is to be an effect wrought of it which we can scarcely have any imagination. We are in the tentative period. We are in the twilight. That there are obscure and unimportant sects, and sects as bigoted as the air with sympathy. These are the twilight touches, but, thanks be to God, the morning twilight means sunrise; the morning star is the prophet and precursor of the sun of righteousness, and we, brethren, coming in, will see that there will be a new power, electric, universal, omnipotent, 'God with us.'"

We may add, Modern Spiritualism is leavening the whole loaf; and when the time spoken of arrives, it will be known and acknowledged as *The Religion of Humanity*.

THE SPIRIT MESSAGE DEPARTMENT opens with the usual invocation; answers to Questions are given regarding the locality of a medium's spirit when that medium is "under control"; the condition of the spirit-body in those who have passed from the mortal by accident, etc.; marital gravitation; prosperity and its distribution; and, "spiritual substance"; John Pierpont, the Spirit President, has an explanatory statement, which is specially recommended to the attention of the reader, answering as it does the query so often repeated by correspondents as to why spirits from this or that locality either apparently predominate, or fall to manifest; Mr. Pierpont also voices a word for John B. Gough; Robert Anderson has a strongly characteristic and practical message, and seven other exalted intelligences make a demand upon the recognition of their relatives on earth.

Mrs. Adeline M. Glading, of Philadelphia, made us a call on Tuesday last, and reported the interest in matters spiritual to be greatly on the increase in that city, where about ten meetings, conferences, etc., are now in progress on Sundays. She reported the First Association of Spiritualists—J. Clegg Wright, speaker—to be doing good work; and that the Spiritual Temple Association—S. Wheeler, President—had advanced in numbers and influence till it had become the second in magnitude there. For this latter Association Mrs. Glading speaks regularly on every alternate month. She is engaged to lecture this summer at Onset Bay, Verona Park, Etta and Neshaunty Camps, and also at the new camp-meeting at Bridgeport, Pa. She lectures the third Sunday in May in Newburyport, Mass.; and the two following Sundays in Haverhill, Mass.

We are in receipt of private letters of inquiry from all sorts of people in regard to the subject of Modern Spiritualism—asking all sorts of questions—some relevant, while others are totally irrelevant. We have in the past answered a great many such; but the time has come for us to cease doing so, as we have neither the leisure nor the inclination to gratify such letter-writers. Some are sincere, to be sure; but a large number are simply curiosity-hunters, while others have sinister motives in view. We publish every week our views upon spiritual topics, allowing correspondents to do the same, hence those who wish to learn of the facts underlying Modern Spiritualism, must read the BANNER OF LIGHT, wherein, if such are sincere, they will learn just what they inquire about in their private missives.

HALL'S JOURNAL OF HEALTH (76 and 77 Barclay street, New York City), is a valuable magazine, and we are glad to see that, of late, it is becoming more liberal in its tone in regard to the living questions of the day, concerning medical matters. Its April issue contains an excellent article on "Natural Healing," giving, among other instances, an account of a remarkable cure made by the late Dr. J. R. Newton—whose services in his specialty—the laying on of hands—while in the body awakened the attention of the civilized world.

James Lewis, Esq., our agent in Springfield, Mass., was to sail from Boston on the morning of May 6th for England, by the *Gallia* of the Cunard line. During Mr. L.'s absence all orders by his patrons for the BANNER OF LIGHT, or for spiritual books, will be attended to by his wife, at Temple of Music, 7 Pynchon street, Springfield.

The graves of Wendell Phillips and wife will be strewn with flowers by Irish-Americans on Decoration Day, on account of Mr. Phillips's devotion to the Irish home-rule cause. The editor of *The Pilot* says: "It is becoming of us Irish-Americans to respect and cherish the memory of such a dear friend as Wendell Phillips."

W. H. Voaburgh, magnetic physician of Troy, N. Y., will visit Peter Goodspeed's residence, West Pawlet, Vt., for a few days, commencing Thursday, May 6th, where he may be seen by those desirous of meeting him.

For sale by COLBY & RICH.

April 27. — Controlling Spirit, for Enoch Haseltine, Capt. John S. Dehols, Fritz Gengenbach, Thomas J. Goodwin, Dr. Edward A. Inbels, W. W. Rathbone, John Hall, Liza Miller, Warren Emerson, Charles S. Whitcomb, Charles Benjamin, Johnnie Bartley, Lizzie L. Guilford.

