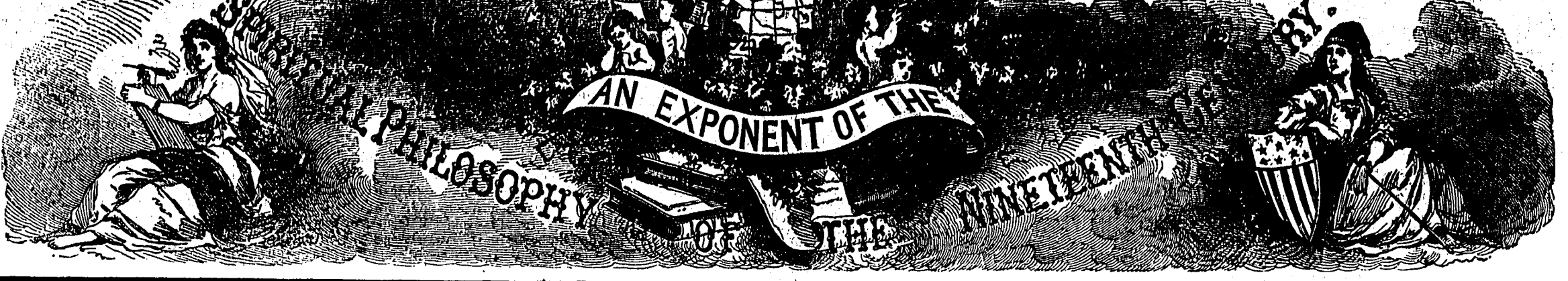


BANNER OF LIGHT.



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The Spiritual Rostrum.

ABSTRACT

Of a Lecture Delivered Saturday Afternoon,
July 26th, 1890, at Lily Dale, N. Y., by
HON. SIDNEY DEAN.

(Reported for the Banner of Light.)

Not from blind Nature alone are the voices of truth and law, which are the voices of God, to be heard.

Truth and law speak through the instincts, the reason, and the natural conscience of man. They are also heard through what is known as revelation; that is, from intelligent disclosures through an unseen soul-nature occupying the supernal side of mortal existence. They necessarily come to earth through the intelligent spirit of man as a means of communication.

These are not the silent teachings of the rocks, the earth or any of its elements, such as fire, air, water, but they voice themselves through ideas, laws, morals; an intelligence disclosing those things which relate to man as a spiritual being endowed with unending conscious life.

Were the mediumship perfect the race would always have had, and now have, clear conceptions of spirit nature and life in both states of existence. While the immortal nature within us has always disclosed the fact of immortality in its aspirations, longings and faith, yet the conceptions of the nature and character of that existence have been crude and often contradictory. The early conceptions were sensuous, of a sensuous existence, because the intelligence itself was of a low, sensuous order: Illustrated in Judaism, Mohammedanism and the faith of the North American Indian.

We have to-day clearer and better intellectual conceptions of spirit, spirit nature and laws, and of what spirit existence must be when divorced of its mortal tenement. Hence we search for the laws of spirit nature and action. We reason that these laws must run parallel with the existence of the spirit. We cannot conceive of the existence of the soul outside of its own laws, or of a universe of life in which the soul may hereafter be cast where these laws are not in force. The conception is to us an absurdity.

A sensuous existence in a pure spirit universe is unnatural and contrary to every known law as well as to sound reasoning. The rocks, mould of earth and ocean are not the crude, coarse material of which a universe of thought and emotion can be built. Even a dense atmosphere composed of matter existing in gases, like hydrogen and oxygen, cannot be a natural home for a spirit intelligence having no material form requiring the use of this atmosphere. We may not be able to clearly perceive the nature and character of a pure spirit universe adapted only to spirit existence, yet our reason establishes the fact to us that such a universe must exist as the home of the spirit.

The revelations of that universe must come to us on the intellectual plane of our natures. Could there be presented to our physical senses—could our mortal eyes discern such a city as is described by John, the revelator of Patmos, it would prove nothing to us touching our future spirit-life. The sensuous, mundane body is not to accompany the soul—cannot accompany it. We leave it on or in the earth to follow the laws of matter.

But if the spirit, even while in the mortal, can by clairvoyant sense see the home of the soul, the impressions of that universe of life will be both natural and reasonable to it. Revelations of that universe are, by a natural law of that realm and of our own being, made on the intellectual side of our nature. Angelic visitations of old were made real and tangible, in order that through them the voices of the eternal life might intelligently be brought to the conscious spiritual man. Behind the prophecy has ever been the spirit-prophecy. And that which has brought to the mind and heart a knowledge of the nature of that spirit universe, has been the only evidence worthy a moment's thought or consideration.

Nothing is more natural than that spirit, having lived in a mortal body, should manifest to intelligences in the body, on their intellectual side. All such disclosures are revelations. They are not all recorded in a book and the revelations closed. They will never be closed while man exists both in the mortal and in the supersensuous life. The race as a unit family will continue to tell each other. It would be unnatural not to do so.

We convey our ideas, thoughts, sympathies, loves, and everything relating to our interior lives, through words, signs, acts, physical expressions and changes, writing, printing, telegraphic signs and telephonic sounds, and numberless other modern methods. Why should not the intellectual spirit-universe mark step with this universal law of progress or evolution? The law inheres in the spirit-nature and must run parallel with it.

Now if this law cannot be found in mere matter, because spirit is not matter any more than a thought, the child of the spirit, is a rock or a tree, then we must look for that law upon the spirit plane of being, which to us is intellectual and emotional. On that plane the revelation must come. And it must conform to our processes of reasoning, else our conclusions will not be authoritative to us. We each have our own processes of reasoning. This does not imply varied standards of truth, fact or philosophy, but it does imply varied conceptions of truth, fact, philosophy and revelation.

Each one must search for the laws which govern and shall forever govern his spirit-being and relationships on the intellectual side of his nature. This is the domain of revelation. We go to the spirit to find spiritual revelations; not alone to our spirit, or our own kindred spirits in the mortal, but to unclad spirit or spirits, if we can find him or them, and we seek a revelation from them all—from the infinite, all-pervading, creative spirit, down to the spirit-bud which has not yet blossomed even into approximate maturity. The law of the spirit is in the bud as in the matrix.

They charge Spiritualists with rejecting the Bible as a revelation. No class of persons study it closer, using their reason for that purpose. But history and genealogy are not revelation. The history is before us, like any other history—to be investigated. It is neither prophecy nor revelation. Illogical and unreasonable myths in any past and crude age of intellectual and moral development are not revelations. The old Jewish conception of Jehovah as First Cause is no revelation; it was the highest intellectual conception of an infinite man, with all his passions, anger, hate, and a man of blood and terror. This is no revelation, it is simply a conception of the Jewish mind. If we accept the Nazarene we must reject the Jewish God.

Spiritualists accept every true revelation found in narrated fact or prophecy; every feature of which discloses in Deity a true harmony, and a beneficent universal government of law. We meet him on the heart-plane of love as disclosed in the life and philosophy of the Nazarene; we turn away from the reeking, bloody, burning, offensive altars of sacrifice where innocence is punished that the criminal may go free from the law's requirements, and we accept that clearer, better, more reasonable and just revelation made by the Nazarene brother, that "obedience is better than sacrifice."

We accept the statement of the clairvoyant Paul, that he visited Paradise in trance; that the angel-world is a world of "ministering spirits sent forth"; that "there is a spiritual body," as "there is a natural body"; and the statement of John in Patmos, that the superior angel he sought to worship was only an old earth prophet glorified.

But when Paul, as a Jew, proceeds to construct a Jewish theology which is no revelation but reasoning, then we submit his reasoning to the closer analysis of the more developed mentality of this age, to law and fact as disclosed to us, and we give his conclusions their proper place and weight. His law for the church has held the church, creedal mind in bands of iron for centuries. His conception of the rights of the sexes was a Jew's conception; no higher, no broader. The marital rights of the wives and mothers of Christianity were, and are, the same as those exercised by Jewesses; and they are of an infinitesimal quantity. What church to-day, except the Roman Catholic, dares put in force the Pauline doctrine concerning women speaking in a public assembly, and requiring the sex to sit in silence? And yet they violate their own scripture canon without compunction, and their churches would be empty of worshippers but for the ministrations of women.

Is this Jewish social and churchly philosophy of Paul revelation? No. It is only a Jew's conception of the rights of his mother, wife, sister and daughter. Why charge Spiritualists with rejecting it as no revelation, when the church itself rejects it in practice as no authoritative revelation from God?

Let us summarize:

1. Through all the universe known to us there are laws adapted to the nature and conditions of each of its parts; these have existed since the universe had being, and will continue to exist.

2. We do not necessarily know or comprehend these laws in their entirety. It is not a necessity of the universe that we should know them.

3. Our means for the acquisition and increase of this knowledge are, our observation, reason, personal contact with them, and revelation.

4. We seek in each domain the knowledge of its laws, and do not apply the laws of one domain to that of another and different one. We do not study a rock through the laws which govern ether, mist or water; the animal kingdom in the luxuriant vegetation of a tree, or the pearly beauty of a lily; the coarse mould under our feet, to find the law of thought, sensation, emotion, reason and the will. We never blame a stone for rolling or remaining

quiescent; praise a flower for its blossoming, or water for finding its level. All obey their own laws, and their revelations disclose these laws to us.

5. We find the law of intelligent, conscious spirit by experience, observation, reasoning and revelation. It is not matter. It has not specific gravity. It is not tangible to touch, sight, smell, taste or hearing. And yet it is all alive and acting; a force, a power, a sensation. We seek its laws in its own domain. It has a wonderful horizon in which the stars of sensation and of reasoning are set. We do not have to accept the prattle of the world's childhood, or its infantile conceptions, or its myths born of the fears of angry gods and future unnatural punishments. Observation, reason, experience and revelation are all at work and always at work in obedience to the great evolutionary law.

6. What do all these teach as the true laws of the soul's growth and unfolding? We place them in this order: Truth, Purity, Obedience to law, Harmony.

1. Without truth, essential, spiritual truth, the nature and life is falsely formed. It is rotten at the core. It will forever remain rotten should falsehood forever control it. The natural sequence of such a character and life is a loss of self-respect, and the respect of all others, whether spirits or mortals, on earth or in spirit realms.

2. Purity of nature and life is a companion of truth, as impurity and foulness are companions of falsehood. All voices which come to us: reason, observation, intuition, experience, revelation—all inculcate purity. Only the passions of the lower organism incite to the debauchment which impurity creates in the character, and these passions should be held in leash by the reason and will. The purest personal philosophy known to the world is that of the brother of Nazareth. The spiritual philosophy by its very nature cannot fall below that standard and live. And it ought not to live if it could do so. It cannot defend or even apologize for animal license and a reign of law over the life, without being driven from the pale of enlightened society, and it ought to be so expelled and die.

3. Obedience to law, all the laws of our being, the orderly life conforming to spiritual revelations, experience and reason, is an important integer in the spiritualistic gospel and life. We believe in law, not in substitution. We are under law from inception of being onward forever.

4. Harmony of nature and life is the last and crowning glory of the truthful, pure and obedient spirit. Inharmony brings pain and unhappiness. The higher spheres of the unseen life are filled with the glory of a celestial harmony which enwraps the spirit like a conscious presence. This we learn from their revelations to us.

The Language of Emotion.

Herbert Spencer says—in an essay on The Origin and Function of Music—if we consider how much both our general welfare and our immediate pleasures depend upon sympathy, we shall recognize the importance of whatever makes this sympathy greater; that the agencies which communicate it can scarcely be overrated in value. The tendency of civilization is more and more to repress the antagonistic elements of our characters and to develop the social ones; to curb our purely selfish desires and exercise our unselfish ones; to replace private gratifications by gratifications resulting from or involving the happiness of others. And while, by this adaptation to the social state, the sympathetic side of our nature is being unfolded, there is simultaneously growing up a language of sympathetic intercourse—a language through which we communicate to others the happiness we feel, and are made sharers in their happiness.

And this double process must go on to an extent of which we can as yet have no adequate conception. The exhibition of our feelings will become much more vivid than we now dare allow it to be. And this implies a more expressive emotional language. At the same time, feelings of a higher and more complex kind, as yet experienced only by the cultivated few, will become general; and the emotional language will be correspondingly developed into more involved forms.

Just as there has silently grown up a language of ideas, so there is silently growing up a language of feelings, which, imperfect as it now is, we may expect will ultimately enable men vividly and completely to impress on each other all the emotions which they experience from moment to moment.

It is the function of music to facilitate the development of this emotional language, and thus it is to be regarded as an aid to the achievement of that higher happiness which it indistinctly shadows forth.

Here is Senator Ingalls's eloquent summing up of what this second century of our national existence is to behold: The area of the Republic will have extended northward to the frozen seas, and southward to the warm waters of the Caribbean. The race problem in the South will be solved upon the basis of ultimate and complete justice. Immigration will be restricted so that the vicious, the ignorant, the degraded feculence of foreign powers will not be emptied into our civilization; Nililism and anarchism will yield to social order, education and law; capital will have just compensation and labor due reward. We shall have liberty without license, taxation without oppression, wealth without ostentation, opportunities for education commensurate with the desire to know, and conditions of happiness as enlarged as the capacity to enjoy. To which all parties and all people will say, Amen!

Original Essay.

SUGGESTIONS IN REFERENCE TO CRIMINAL LAW IN A NEW LIGHT. RADICAL REFORM NEEDED.

BY JUDGE CARTER.

We wish to discuss what the criminal law is and what it will be or must become under the glorious new light now shining upon us; but the subject being so expansive and extended, we must be content, in proper limits, with throwing out some brief suggestions only. In what shall be said, the criminal law shall mean what the people understand it to be; embracing the written and the unwritten—the statute and the common law: *lex scripta et lex non scripta*; the character and definition and enactments, and the procedure and penalties and punishments of crime, and all matters and things appertaining, so far as we are now able to view them. In these there has not been so great an advance or improvement and progress, apparently, as there should have been, they not keeping pace with other advancements under the new light. And this is, perhaps, lamentably so. Why it is that the enlightened nations of the world should have made more progress in the improvement and advancement of the civil law—in the civil relations of mankind—than in the criminal law, where the life, liberty and happiness of the community and its citizens are so intimately concerned, perhaps may be accounted for by the fact that the principles of love to the Creator and to the neighbor do not yet much prevail in truth, fact and practice. On this account it may be that in theory and practice, too, the principle of mere protection of society, and not of its preservation, conservation and genuine harmony and happiness, has been only applicable, and practically applied as yet.

It being quite clear that society must be protected, guarded and defended from the commission of crime, forthwith all society sets itself in battle array against crime and criminals, and fights them; and in defeating and conquering, punishes them. The principle of the law of love in dealing with crime and criminals has not an existence; and yet we may depend upon it in treating crime and criminals. If we would have the laws of God and nature the foundation of our criminal law, we must obey the Christ commandment, "Love one another." Love in this, as in all things else, will eventually conquer. Love is divine; it must finally overcome all crime.

From the first historic ages of the world when nations began to form until the present time, crime and criminals have been treated only in the darkness of condemnation! The very word crime, from the Greek *κρίμα* (krima), and the Latin *crimen*, has in it only the sense of condemnation; and literally, crime is that which is condemned. Condemnation has ever been emphatically and eminently the idea, and the only applied remedy for crime and criminals, and now prevails in the common or unwritten law, and our statutes, enactments, procedures, penalties and punishments. All the nations of the earth at this very day, in every point of view and from every possible standpoint, act toward and treat crime and criminals as things to be condemned, and such only. There is no other light of law anywhere on earth. It is awful—it is "the hideous law," as Shakespeare names it.

We wish we could have the time and the patience for taking a glimpse at the criminal law of each and every nation of the earth, to see if there was anything else in any of them except condemnation. But we are well assured that they all condemn and punish, and the most of them, like those of the Greek Draco, are "bloody." None of them—not one—has the least particle of an element looking to a reform of the criminal, or making him a wiser and better man, for the sake of himself, society, or the nation to which he may belong. This is the fact, look everywhere or anywhere we may. It is true of the criminal laws of Mother England, from whom we get our laws, and too true of our own country—abominably so, in the light of our progress and advancement in all other respects.

It is not said, however, that in the criminal law of England and of our own country there has been no improvement whatever. In contrasting times present with times past we find much real improvement. In former times the laws of England in reference to crime and criminals were very sanguinary and barbarous in enactment, process, procedure and penalty; so much so, in fact, that the death penalty was the common punishment for all sorts of crimes small and great, and it came to be a very expressive maxim among the common people of England, expressive and explicit of the inhuman condition of their criminal law and its awards and punishments: "It is better to be hung for stealing a sheep than a lamb." The death penalty being applied to lesser crimes as well as greater, it was the maxim, and it was the truth and the fact that the greater offence and crime had better be committed than the lesser. And so it was; the greater crimes under such a dark cloud of law were profligate and profusely committed, and the English people for any protection were obliged from time to time to alter the punishments of the lesser crimes, making them more in proportion to their degrees, by acts of Parliament, and the written criminal statutes of the government increased very materially and improvingly.

In the beginning life of our own country we took our laws, criminal as well as others, from the mother country; we, therefore, are accountable for much injustice in our dealings with criminals; but in our separation and in-

dependence as a nation we began to look to this matter of criminal law, and more and more, as time and experience proved the necessity, we made alteration and adopted amendment, so that now our statute books show a far better condition of things than England or any other nation. The statute books of the new States—those admitted into the Union since the establishment of our national constitution—present a much better picture in this regard than do the old States to whose laws mildew and rust yet cling with great pertinacity.

Among the first things our forefathers did in reference to crime and criminal law was to abolish all the common law crimes, that is, the unwritten law crimes of England. They found them positively dangerous to liberty and freedom. Unwritten law so much depended upon the construction of judges of courts—the best of them being mere weak and fallible men, some of them very weak and fallible—a free people were quite unwilling to trust themselves to the decisions of these judges; hence, instead of the unwritten law we have national written criminal law, national statute law written and printed in the statute books for the proper guidance of the American citizen, and the protection of his liberty. Some of the old States for themselves respectively did the same thing. The most of them did so, and all the new States have totally abolished unwritten common law crimes of every kind and description, so that in this country far and wide, we are without any of the unwritten common law crimes. In place of them we have written, printed statutes defining crimes and offenses—providing the method of procedure in reference to them, and presenting the penalties and punishments—so that now no judges of courts can construe crime and its commission from their own judgment alone; the statute, the written and printed law, confronts them with its definition and commands. This, then, by way of contrast, is certainly much in favor of the present times, and must be considered a great step in advance—a very great improvement in criminal law.

But still the great difficulty remains. The statutes written and printed and published as they are in the statute books, so that every citizen may see, read, and know for himself, are yet filled and crammed with the letter and spirit of condemnation only; they are not even tinged with the hue of reform for the offender or criminal. All condemnation—no hope—no reform—no love for humanity—not a particle; no basking in sunshine of hope; all clouds and blackness, all condemnation—every offender to be condemned, cast aside, and lost forever! Nothing but condemnation!

Another improvement in the criminal law, common to our nation and to all of our States, is the discrimination in the statutes in the punishment of crimes. The lesser crimes have lesser punishments, and the greater, greater punishments. And so, too, the statutes make distinctions between crimes of great magnitude and those of less, designating the former as felonious, and the latter misdemeanors or offenses—the former punished by imprisonment in the penitentiary, the latter by confinement in jails, and by fines. In all of the statutes of the States murder is regarded and defined as the greatest or most heinous of crime, and the punishment for that, when deliberate and premeditated, in most of the States is death. But even in this crime, unlike those of most other nations, our statutes make and explicitly define degrees of turpitude—most of the States having the degrees, first, second, and manslaughter. Of these the first degree is the purposed killing of another with deliberate and premeditated malice; the second degree, the purposed and malicious killing of another without deliberation or premeditation; and manslaughter, a voluntary killing of another in the heat of anger or passion, or an involuntary killing of another in the commission of some unlawful act below felony; if the killing is done in the commission of a felony, whether purposely or not, it is also defined by the statute to be murder.

The first of these is punishable with death, the second by confinement in the penitentiary for life, and the third by confinement in the penitentiary for a term of years—from one to twenty. In the State of New York, and one or two other States, the crime of homicide is still more divisible and divided, and accordingly defined, whether wisely or not, is more for lawyers, perhaps, to determine. But it is an attempt, at all events, by the legislative power of the State, to get at the differences and modifications of crime, and provide punishment accordingly; and is, therefore, so far to be commended and approved.

In some of the States some of the larger felonies, such as rape, arson of a dwelling-house, etc., are also punished with death; but we are glad to say that this is not the fact in all, the other felonies being generally punished by confinement in the penitentiary with or without hard labor.

Death, then, still for the highest crimes, and imprisonment for other felonies; and this, as heretofore, only in the spirit of condemnation, or vengeance of society upon the individual criminal, or the need alone of the protection of society from the depredations of the criminal class of men. But is it not high time, under the new light of progress and advancement, to change the animus and motif of the punishment of crime? Is there not something else to consider in treating the criminal classes of the community besides mere condemnation? Indeed, in this better light of true humanity, we might with true wisdom ask, is there any use at all of this element of condemnation? Why condemn? Is it not better for the sake of the criminals, for the sake of society, to put away condemnation altogether? Would it not be better to take into consideration the element of the reform of criminals, and practically apply it, making them better men, and fitting them to become and be useful citizens? Would not society itself in this way be better protected, if we could turn all our vicious into virtuous men? This is worthy of consideration—much consideration. We no longer need punishment or condemnation; we need correction, cure and reform; and society itself needs sure and permanent protection by such remedy and reformation—a cure and not a course.

YE MAYDNE AND YE TROUBADOUR.
AN OLD ENGLISH BALLAD.
Romayne was a gaye young troubadour,
Who courted hye love in ye month of May;
He charmed her minde with hye mystic lore,
And he won her herte with hye roundelay.
A sterner olde knyghte was ye maydnes sire,
Who loved no fable, no musyng straine;
And he quoth to Romayne, "Prithce take thy lyre,
And departe ye hence, for thou givst me paine."
Romayne, ye minstrelle, he tarried not,
But bid farewelle to hye homely las;
Then he hiede him off to a lonely spotte,
And bente hye bosome and cried, "Alas!"
For in hye herte there was mickle griefe,
As he thoughte of hye lost love, Madollee;
And he called for fater a foudle thiefe,
Who squandered hye shekels on dice and wine.
As ye minstrelle powdered hye face grew brighte:
"Eureka! I have it," cried young Romayne;
He had thought how to conquer ye doughty knyghte
Hye singling "Ye robbynys who neste agayne!"
Ye troubadour sange by ye castle moate,
And hye voice rangde loud on ye midnichte aile;
And ye hughte baron he cleared hye throte,
In hopes yf ye minstrelle mighte here him sweare.
"O, peace," cried ye baron, "base hireling, peace.
(Come, sirrah, I charge thee to delay thy speeche,
But ye minstrelle answered, "I'll never cease
"Till thou freest my love who is locked within."
At first ye baron made vayne replye;
He hinted of lere, and quoth he, "Let's"—
But ye minstrelle scanned him with ayeury eye,
And sange ye first verse of "Sweete Violets."
"Enough," cried ye baron, "my daughter's thine,"
And hye cheekes grew red with a sudden shame;
But he summoned ye maydne, sweete Madollee,
And gave her permission to change her name.
"O, thanks," cried ye maydne and ye merry youthe,
Then they hiede them off to ye thovely priefe;
Who reade a fewdromes from ye booke of trithe,
And later got drunke at ye wedding feast.

Banner Correspondence.

Maine.
MORRILL.—Oscar A. Edgerly writes, Aug. 1st: "Having been filling lecture engagements among the Spiritualists in the vicinity of Belfast, Me., for the last two weeks, I have been stopping with friends in Morrill, Me., where I have had an opportunity of attending séances, whereto occurred the most convincing physical manifestations it has ever been my privilege to witness, although my experience in that direction is not limited. Never having seen anything in the papers in regard to the work of the most excellent medium through whose instrumentality these manifestations occur, I thought a description of the phenomena might be of interest to your many readers. They consist of the ringing of bells, playing a guitar, showing lights, talking in independent voices, materialization of hands, as well as occasionally full forms without the use of a cabinet. The medium is Mrs. Kate Neal, of Morrill, Me. The particular séance I describe was held at the summer home of Mrs. Lowell (of Boston, Mass.), in Liberty, Me. There were present on this occasion twenty-five people, among the number Mr. L. C. Morse, member of Maine Legislature, Mr. Albert Skidmore, School Commissioner, Mr. Henderson Moody, and other well-known townspeople of Liberty. The mode of procedure at the séance was to seat the people at an extension table, then darken the room. All of the phenomena enumerated above took place at this séance. The spirit-daughter of Mr. Morse came to him and his wife, appearing to them in materialized form, kissing them, and holding conversation on subjects all understood by themselves; and this, it is to be remembered, without the use of any cabinet whatever, the spirits simply rising up behind the chairs of Mr. and Mrs. Morse. I write from personal experience, having many marked evidences of the presence of my spirit-guides as well as relatives. But the most remarkable feature of this séance was as follows:—
As Mrs. Neal is one who is ever ready to work for the spirit-world without money and without price, some of her friends had concluded to make her a present of a string of gold beads. Unknown to all but six of the company, as well as the medium, the beads were laid on the table with the mental request that they should be placed upon the neck of the medium by her spirit-husband, who seems to be the chief guide in her hand. Agreeable to the request this grand test of spirit-power was consummated, much to the discomfiture of the skeptically inclined who were present. This is being termed a magnetic centre in the old 'Pine Tree State,' from which shall emanate a rhythmic power that shall help conquer the world for truth."

New York.
ALBANY.—J. D. Chism, Jr., writes: "The cause of Spiritualism is receiving new recruits almost daily in this city, which has always been a very conservative place. We have had a difficult and at times a discouraging task in gaining a foothold, but we now feel highly pleased at the prospect in view. Nearly four years' experience has taught us some excellent lessons regarding the best course to pursue; one is that a solid society of Spiritualists cannot be built up from the general public, but must be composed of persons of intelligent and intellectual turn of mind. Therefore we have disbanded the First Spiritual Society, and from the better material formed the Spiritual Alliance, with an improved constitution and by-laws, insuring a harmonious membership. We have been connected with several secret organizations for a number of years, and our experience teaches us that a society collected together in an indiscriminate manner from the great variety of minds who believe in the fact of spirit return can be of no permanent benefit, but will contain the elements of disintegration from the very beginning. A society of Spiritualists to be successful must be conducted in a systematic business manner. The sooner every society in the land realizes this important fact the better for the cause at large. There is no real, good reason why the Spiritualists of this country should not have an organization as permanent as any church or secret society.
Mr. J. Wm. Fletcher lectured before the Alliance every Sunday during July. Notwithstanding the warm weather, and the fact that we have never held meetings in the summer months, he attracted large and intelligent audiences. We consider him one of the best speakers that has ever spoken on our platform. Several of his psychometric readings were superior to anything in this line we have heard, and many of his tests from the platform were excellent. He is engaged to speak for us every Sunday morning and evening during September.
Any speaker or medium wishing to engage with our Alliance will please address Mr. Edward Ertzberger, Albany, N. Y. The BANNER is one of our most welcome visitors; we look forward to its coming every week with pleasure. When our meetings commence in the fall we shall make special efforts to increase the number taken in this city."

Michigan.
MT. CLEMENS.—Dr. A. W. Hagar writes: "Will you permit an old-time Spiritualist to place a few words before the Spiritualists of the United States in regard to the farial trial and conviction of Dr. Walter E. Reid, of Grand Rapids? I was summoned to appear there by the prosecution, and heard all that was assumed to be evidence against him given before a prejudiced jury and a bigoted judge, whose rulings were always against the defendant. Mr. Reid's witnesses were not allowed to testify. In my own case, when the prosecution found it intended to produce numerous letters I had answered, Dr. Reid, under strict test conditions—although sworn and put on the stand twice by the defense—it was objected that I, having been a witness for the prosecution, could not testify for the defense, and the Judge sustained the objection. When Dr. Reid proposed to the Judge that he (Dr. Reid) be allowed to give an illustration of his powers before the court, the opportunity to thus defend himself was denied him, on the ground that such evidence had never been allowed in any court, and he (the

Judge) would not open the door to any such nonsense.
That Dr. Walter E. Reid has not had a fair trial is beyond all shadow of doubt in my mind; and I believe it to be the duty of not only every Spiritualist, but every honest man in the United States, to demand and insist that he shall have one before an unprejudiced judge and jury."

Illinois.
COBDEN.—Warren Chase writes: "Weekly, and sometimes daily, the papers that reach me bring tidings of the departure of my old-time friends to the next stage of life, leaving me waiting here in my quiet little cottage for the messenger to call me to follow them: Last year two of my old-time friends, the first two Governors of Wisconsin, both highly esteemed by me; the first, Nelson Dewey, born the same year I was, and the second, L. J. Farwell, who owed his nomination to let, which was offered to me and declined as the Free Soil candidate, and for whose election I spent much time and did much speaking; he was, like Gov. Dewey, a liberal and progressive thinker.
A few weeks ago another of the fathers of Wisconsin, like myself, and a free thinker, highly esteemed by me and many others, Hon. John H. Roundtree, an octogenarian, passed on from his home at Plattville, Wis., and now comes another highly esteemed friend, Hon. John C. Fremont, under whom my son-in-law served as a soldier in Missouri, and whose acquaintance I made in later years when he was Governor of Arizona, but whom I always admired as a 'pathfinder,' in politics as well as in geography. Now comes the news of the departure from his beautiful home in Norwich, Conn., of a very dear friend, born the same year I was—1818—and with whom I have spent many pleasant hours in conversation, for he was one of the best read men on ancient religious history I have ever met; and he has gone, no doubt, where he will find out many more of its absurdities, and I will join him in the search when I get over there."

I look a little further back and reflect on the homes of John M. Spear and A. E. Newton, where I found my first resting places in Boston when on my first lecturing tour in New England; and next came Alvin Adams, long since gone, where they need more express lines; and then John S. Adams, whose bodily currents still run, perhaps better than mine. I run my mind over the country and find but few of the old-time homes where I rested still standing and tenanted as then. Most of the families are headless or broken, and many new ones opened to our present popular speakers, who know little of the hardships, persecution, abuse and suffering we old pioneers went through."

California.
NATIONAL CITY.—Mary P. Morrill, Sec'y., writes: "Your readers may like to hear that away 'out West'—in the extreme southwestern portion of the United States—is a small town with the large name 'National City.' Here we have a small but harmonious Spiritualist Society, which we hope is the nucleus of a large and flourishing one in the near future. As a society we are incorporated, and have been in existence nearly two years. Last spring we were present at the National Convention to build a hall; but at present we hold our meetings in a hall the use of which is kindly donated us for that purpose by one of our members.
Our Sunday morning meetings are held for our own growth and development. The exercises consist of music, select readings, recitations and impromptu speeches, followed by Mediums' Hour, when our spirit-friends commune with us through our home mediums. We have quite a number developing, and two that have been mediums several years and done much good in the home circle.
Since the formation of the society we have had the privilege of listening to the well-known speakers: W. J. Colville, Moses Hull, G. H. Brooke and Prof. Allan. At present we have with us Dr. and Mrs. Edith E. R. Nickless, both great mediums. The Doctor is a healer with strong magnetic powers, while Mrs. Nickless excels as a lecturer and test medium. We shall be glad to welcome other spiritual friends who come to this coast.
Our little town is at the terminus of the Atchison, Topeka and Santa Fe Railroad, only four miles from San Diego. As regards climate, there is no superior on this coast."

Rhode Island.
PROVIDENCE.—Mr. H. B. Chapman writes: "Judging that my previous article was read with interest, from the numerous letters received since it appeared in THE BANNER, I will give another of our experiences.
A short time after we became convinced of the reality of spirit return, there appeared in the BANNER of LIGHT an article describing what was called a talking-board. I became filled with a desire to make one, and had controls made to operate it, and so, following the plan described: A piece of pine board about two feet square, with the alphabet in black letters across the centre in two rows; figures from one to ten on one line, at the lower edge of the board, the words 'Yes' on the left-hand upper corner, 'Yes' on the right-hand upper corner, and a little table with four legs, about three by six inches, to move about on the board.
We were all excited to try it. My wife and I seated ourselves with the board between us, and taking hold of the little table waited for our friends to manifest. We did not have to wait long; my wife's cousin spelled out his name and gave us proofs of his identity, in a few seconds after we had taken hold of the table; this was the beginning of a new era in our development. Our friends gained in control until the little table, which from one letter to the next with astonishing rapidity, times be almost leaving our hands. We felt happy that we could communicate with our friends so easily and quickly."

Maryland.
BALTIMORE.—Chas. A. Zipp writes: "Dr. Henry Slade is sojourning here for a number of weeks, and the phenomenon of slate-writing is being investigated by quite a number of inquirers, many of whom are delighted with the results. Sunday evening he lectured at Benson's Hall to appreciative audiences. His discourses, on well selected subjects, are exceedingly interesting; his narration of experiences of travel around the world, incidents, experiences with and experiments by prominent personages, are themes that hold the attention of his audiences from beginning to end.
Mrs. Walcott has been the regular speaker for the Psychic Society during the past season, and her eloquent and convincing oratory, her spiritual delineations of individuals are fine.
The Religio-Philosophical Society meets at 665 Saratoga street. Mrs. A. M. Glading, well known to the Cause, has often spoken for them. She is engaged to speak evenings the coming season.
Mediums: Miss Maggie Gaulle is so well known as a satisfactory test medium that encomiums are unnecessary. Mrs. Maggie Kennedy conducts public séances, also gives private sittings. Mr. J. Roberts is also well patronized.
Mrs. Louisa Smith is a magnetic healer, and has all she can attend to curing and relieving sufferers. Mr. G. Koch is also active in the same field."

Massachusetts.
HAVERHILL.—E. M. Sanders writes: "Our last lecture season was a success financially and numerically. In addition to our regular meeting we started a service for free speech, a sort of everybody's meeting, in which we have been very successful. The attendance was from six to ten when we commenced; it now averages fifty strong, and we are getting five cents admission, which is for the purpose of buying a new organ, singing-books, library, lights, etc. Our exercises consist of singing by the choir, short remarks by the Chairman, followed by many others giving experiences and speaking under control, and describing spirit phenomena. On Sunday, July 27th, notice was given that we would have two mediums sit who would answer questions asked mentally by persons in the audience. We shall intro-

duce two features, for our aim is to find something good that will interest everybody. Flowers are brought by different persons, and add greatly to the interest of our meetings."

Arkansas.
FAIRMOUNT.—P. C. Mills writes: "I commenced meetings here in the summer of 1889, giving the first lecture on Spiritualism delivered in this section. There was a good interest manifested and a good attendance. Last winter we had a great increase in numbers and interest, by the moving to Stuttgart of J. R. Alter, Dr. Randall and others, and the formation of a society there, which, with the circle of Spiritualists here and some already in Stuttgart and vicinity, made a good working force. Meetings have been held regularly once in two weeks, save on held regularly once in two weeks. Many attended who knew nothing of our philosophy, but are now so far interested as to desire to hear and see more. We had with us Sunday, Aug. 3d, J. Madison Allen, and a good meeting. I go to the State of Washington early in the fall, and would be pleased to make engagements to lecture anywhere in that State or Oregon from the first of October through the winter, as I expect to make my future home in Washington. To my many friends through New England and the Middle States, where I formerly labored for our beloved Cause, I send greeting. I intended to have visited them once more before I came here to settle, but found myself unable to do so. I would love to meet them all again, clasp the friendly hand and exchange kindly words. I have a deep interest in every place where I threw my very life into the work of starting and keeping up an interest in the years I labored in New England."

Spiritual Phenomena.

Séances in Kansas.
To the Editor of the Banner of Light:
Often in life have I served on juries, and given conscientious attention to the testimony, but I do not remember of a single case in which the theory of the lawyers had the slightest bearing on my decision. The theories of the lawyers may open the case, but the evidence must make it. It is just so with Spiritualism: its truth or falsity in the estimation of every mind must be established by the evidence presented.

At a dark circle séance held in my parlor July 17th, from 7 to 8 P. M., for the development of Mrs. Mabel Aber, W. W. Aber, Phoebe A. Smith, my wife and self were present. Previous to the light being turned down, I called attention to the location of two music-boxes under the sofa, a tin horn and guitar, remarking that I desired such scrupulous attention to these as if they were to be put under oath regarding them. After this examination, the medium seated herself at a table, her back to it. Six feet away on a center-table I placed a tablet marked with her name, and in my possession when not in use. I then took my seat at the table by the side of the medium. In two minutes the large music-box emitted a deep bass, whirring sound, announcing that Mrs. Aber's entrancement was complete; when I took my seat to the north end of the center-table, with my legs thrust under it. At intervals I placed my hands on the tablet and the guitar, until the guitar was whisked away. In ten minutes we heard Mrs. Aber remove to the cabinet, the door was bolted after her, and there she remained until the close of the séance, when, at her request, we released her. Shortly after her removal to the cabinet the chair she occupied—a heavy reception-chair—was moved to my left side.

Not before the medium had entered the cabinet did the phenomena become pronounced. The guitar had been touched, but now it was struck with great force, taken from its place on the table before me, and borne on its errand of greeting. The larger music-box having played its register of tunes, was rapidly re-wound, the small music-box was drawn from beneath the sofa, and brought a distance of fifteen feet to my feet, and started playing on its way. It came in stages and stops, and an interval of ten minutes expired before it reached me. Mr. Aber, with harp in hand, the two music-boxes, the guitar and the bell joined in the din, interspersed with an occasional strain of vocal music; while illumined feet—we both saw and heard—kept time. We were all spoken to in voices we recognized, patted by hands large and small, fanned, and surrounded by an atmosphere of perfume. While singing "The Sweet By-and-By," the guitar was placed on my head, playing an accompaniment. This continued some minutes. Lights at varying intervals were seen, at times in form outlines, moving from one to another of the investigators, and responding intelligently to questions admitting of an affirmative or negative answer by peculiar motions; now and then a voice would be heard.

The tablets we use for phenomena are six inches by eight, of colored paper, and each leaf, when used, is usually torn out by the spirits themselves and dropped in the lap of the one the message or painting is for; if not, the used leaf is torn out by me and carefully filed away. At this séance one was dropped in my lap, and when exposed to the light, proved to be as fine a likeness in artistic finish and delineation of a friend of my younger life as a sun picture, with this message below in blue: "I will not give my name; if you do not recognize, will tell you at next séance." Below this, two lines in a familiar and entirely dissimilar hand from that above, written in white, was the greeting: "Good evening, Mr. Pratt," and still below this, in a lady's hand, a message of two lines and a half, written in red. On the obverse side of this leaf one of four lines, in brown, as follows: "Mr. Pratt—If you will expose the little paper (which was put in your hand at the bedside) to the heat you can read it. Joan of Arc." On the second line below the name "De Liss" was signed. Mrs. Smith had two messages on her leaf, one in dark brown, the other in brick-dust color, the two being in different hand-writing. The above message to me calls for some explanation: After the previous séance, while in the act of retiring, a slip of paper was placed in my right hand. I thought this strange, stating it to my wife and calling on her to light the lamp, which she did; but the light disclosed nothing distinct enough to be read. It was this paper the message referred to, instructing me to hold the slip of paper to the heat, and I would be able to read its contents. This I did, and its contents were plainly revealed.

This narrative of phenomena now brings me up to a double séance the next night, at which, with the same precautions, and under the same test conditions as before, there was painted the portrait of Mrs. Aber's father, as expressive and as well executed as if done by one of our best artists. Counting forward in the tablet are three pages of red tinted paper, four of white, four of blue, then comes a section of yellow, and on the first page of the yellow was the picture. This was torn out and placed in her hair, and held there until noticed by Mrs.

Smith. After its examination by all present I looked in the tablet and found the place from which the leaf was torn.

At a twilight séance given by Mr. Aber, following the séance above described, twelve to fifteen forms—ladies, gentlemen and children—materialized, presenting themselves in our presence. Some spoke, some wrote, and nearly all were recognized. A text of six lines was written in German, and signed Zöllner. Three lines were written in the well-known hand of Dr. Reed, and his name signed. Two others wrote. The writing was all done in our presence, the tablets not leaving our sight.

With nearly two years' daily and semi-daily experience with mediums, I fully realize the necessity of surrounding these sensitive with the most harmonious and happy conditions. Largely where fraud is evoked its centre of activity and force is in the anxiety and wish of the man or committee to see it, and report its exposure. Experience discloses the very subtle and sensitive state of mediumship, and the imperative demand that it should be doubly guarded at every point. J. H. PRATT.
Spring- Hill, Kan.

Isa Wilson-Porter.
A Noted Medium to Remove to New York.

To the Editor of the Banner of Light:
Mrs. Isa Wilson-Porter, well-known as the daughter of E. V. Wilson, the old-time and reliable platform test medium, is about to remove from Illinois to New York City.

Mrs. Porter is hardly less distinguished for the phenomena which occur in her presence, and for the tests she gives, than was her father during his long and honorable career as a medium.
In addition to the gifts which marked her father, Mrs. Porter has occasional, perhaps frequent, full-form materializations in the light. She has no dark séances. She also gives the most wonderful fire tests, handling and manipulating fire as if it was so much cold air. One or two verifiable instances will serve to show the character and quality of the phenomena witnessed in her presence.

About two years after her father's death Mrs. Porter was sitting on the porch of her house in Lombard, Illinois, holding her little daughter in her lap. It was broad daylight, about noon. Two or three persons, among them the father of the village wagon maker, were collected in front of the house, engaged in some business conversation about a lease of the farm. Mr. Wilson owned and had lived on a farm contiguous to the Porter place, and was well-known to everybody in the vicinity, but he had been dead and buried for two years. Mrs. Porter looked up, and there appeared in full form, as in life, her father, coming up the gravel path close to the house. He was dressed in his natural clothing, had no hat, and carried a cane. He stepped up on the porch; the little girl exclaimed, "Oh! grandpa!" sprang from her mother's lap into what she supposed were the arms of her grandfather. She went through the figure and struck her forehead on the gravel walk, cutting her face severely. Mr. Wilson then disappeared, but not until the minister and the persons with him had one or two minutes' sight of the spirit. One of the several parties ran from the grounds as fast as his legs would carry him, exclaiming, "Spooks! spooks!" The minister fell upon his knees and commenced praying.

On another occasion at the Wilson home, a great commotion in the barn in the middle of the night awakened the whole family. They went out to ascertain the cause of the trouble. In the middle of the large barn-floor stood a team of horses and wagon loaded with sheaves of wheat. Two men who were engaged to steal the grain which they had loaded from the mow, were now rapidly unloading it, and under great terror, praying and crying "for God's sake to let them go." At the head of the team, with his hands on the bridle, stood E. V. Wilson, or his spirit, in full form, and just as recognizable as in life. The men knew him; his wife and daughter knew him. There could seemingly be no mistake about the fact. Mr. Wilson remained at his post until every sheaf of grain had been unloaded, when he disappeared and the thieves drove off. After that there never was any need to lock the doors of the Wilson house or to shut up the barn. Thieves did not care to be interfered with by spooks.

Mrs. Porter has a child control, as many mediums have, her familiar spirit, named "Katie." On an occasion not long ago, in the presence of several persons among them my informant, in the day-time, a little brown girl suddenly appeared sitting at Mrs. Porter's feet. Everybody was startled and surprised as she exclaimed: "Now I've come, how do you like me?" She stayed several minutes, and disappeared as suddenly as she came.

Mrs. Porter's fire tests are certainly very wonderful, and of these I speak from personal observation and knowledge. She takes a kerosene lamp, or two large burners and large chimney, lights the lamps, allows them to burn until the chimneys are so hot that no person can touch them, then deliberately takes the chimney off with her naked hands, holds it in them, lays it upon and passes it against her cheek for one or more minutes, and generally fondles and pets the hot glass as if it were an ordinary piece of wood. She holds her own hands and naked arms in the burning blaze until she is smoked black. Of course I have no actual means of knowing whether she puts any preparation on her hands, but from her character for honesty and truthfulness I do not believe she does; and from what took place immediately after, the suggestion seems very improbable. For instance, she took the white lace ruffle about the lower part of the dress of a stranger lady who was present, and held that lace in the burning flame until it, too, was smoked black, but not a thread of it was burned.

Again, she took a small, fine cambric handkerchief from another lady, a stranger, and held it in the flame; this was burned slightly in one place, but was not otherwise injured. She took a silk tie from the neck of the writer, passed its whole length slowly through the flame, and then turned it and passed it back; it was not even scorched in any place. She borrowed a bill from the pocket-book of one of the circle, held it in the flame for at least half a minute; this was smoked, but not burned.
Many other tests of the same kind were given. Mrs. Porter says she can and has held gun-cotton, celluloid and other inflammable substances in the flame without burning, and I have no reason to doubt it. She invites parties to bring their own articles for the fire test, and courts any scientific examination or criticism.
Mrs. Porter seems to have inherited her father's great power in giving platform tests. She is said by those who have met her to be equally accurate, positive and truthful as he was in his lifetime.
She will be in New York in September.
Geo. A. SHUFFELDT.
New York, Aug. 4th, 1890.

Tests by Charles H. Foster.
Under the heading "An Old-Timer's Facts and Fancies," a secular contemporary recently devotes a column of its space to an account of what the writer saw and received at a séance once held by him with the late Charles H. Foster. The following excerpts from this narrative will prove interesting to our readers:
"I had forgotten to say that Foster, during the early part of the séance, two or three times bared his arm, on which were several written, in bright red letters, the names of near relatives of mine. Finally, he said: 'There is a young lady here who says she is your daughter. At this I said: 'You had but two children, and both are living.' To this he replied: 'She says she is your daughter, nevertheless, and that her name is "Birdie." This struck me dumb with astonishment. The truth was that our

first child was a daughter, but was born dead, although apparently perfect in every respect. In speaking of this child to our other children we always told them that her name was "Birdie," because she flew away to heaven immediately upon her birth. Now, it was utterly impossible that this stranger could have known of these circumstances, which even I myself for the moment had utterly forgotten. And yet he spoke of them without any writing of names on slips of paper, or any of that modus operandi by which it is claimed by the opponents of Spiritualism that the so-called mediums manipulate in order to obtain their manifestations."

But a still more wonderful exhibition of this man's extraordinary power was yet to come. He said to me: "A gentleman is here who says he is your cousin, and that his name is P—R—." I replied that I had a cousin of that name. He was—outside of my own immediate family—my most intimate friend. He was one of the brightest young men when I grew up, that I ever saw in my life. Though in my school days he dined over me—he was willful and passionate—yet he always took my part against any other 'tyrant of the school.' On Foster's saying that this long dead passionate boy and headstrong youth was present, I replied: 'Now, if you will only tell me where P—R— died, and what he died of, I will ask no more of you; I will be perfectly satisfied.' He replied: 'Take that alphabet table then, and I will spell it all out for you.' I replied: 'My dear sir, if you can tell it one way, surely you can another. When did P—R— die, and what did he die of?' Quick as a flash he replied, as he trembled with suppressed feeling: 'He died of the yellow fever in the West Indies.' The reply was correct. My cousin died of yellow fever in the island of Barbadoes, in the house of one of the principal planters of the island. He was at the time in the employ of the municipality of his principal city."

The same writer adds regarding President Lincoln's views on Spiritualism: "During a period when I was sojourning at Washington—and in the midst of the war—both Mr. and Mrs. Lincoln 'consulted the spirits' quite frequently. One particular 'spirit medium' residing at Georgetown was a great favorite."

TO INVESTIGATORS.

Works of Spiritualistic Reference and Study for Investigators and Students.

It has been suggested to us by one of a party of investigators that we publish a list of such books on MODERN SPIRITUALISM—beginning with those calculated to meet the wants of the new beginner in this research, and leading up to more profound and philosophical works—as will prove instructive to the student and investigator of our Cause. We accordingly append below a list of some of the spiritualistic publications that will answer this demand, all of which are for sale at this office:

Answers to Ever-Recurring Questions from the People. By A. J. Davis. All persons should read this book, as it will develop thought on the part of the reader. Price \$1.50, postage 10 cents.

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Real Life in Spirit-Land. Being life-experiences, scenes, incidents and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Of practical value to any who are anxious to study the theories of Spiritualists and mediums, etc. 75 cents, postage 12 cents.

Apostle of Spiritualism. A biographical monograph of J. J. Morse, with an abstract report of a Lecture, entitled "Homes in the Hereafter." Paper, 15 cents.

Astonishing Facts from the Spirit-World, witnessed at the house of Dr. J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Cloth, \$1.00, postage 10 cents.

Clock Struck One, and Christian Spiritualism. Revised and corrected. Being a Synopsis of the Investigations of Spirit Interference by an Episcopal Bishop, three Ministers, five Doctors, and others, at Memphis, Tenn., in 1855. Price, \$1.00.

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Addendum to a Review in 1887 of the Seybert Commission's Report: Or, What I Saw at Casadaga Lake, 1888. By A. B. Richmond, Esq. Cloth, 75 cents; paper, 50 cents.

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Studies of the Outlying Basis of Psychical Science. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. \$1.25.

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Notices of Spiritualist Meetings, 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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ISAAC B. RICH, BUSINESS MANAGER.
JOHN W. DAY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Price of the Banner to be Reduced.

After due deliberation the publishers of the BANNER OF LIGHT have decided to reduce the price of its subscription from \$3.00 to \$2.50 per year.

This arrangement will go into effect with the commencement of our new volume—the BANNER OF LIGHT, No. 1, published on Sept. 13th. We trust this new step on our part may meet with a cordial as well as a practical response on the part of the public.

The cost of publishing THE BANNER is, we feel confident, double that of any periodical devoted to Spiritualism, owing in part to the maintaining of our Circle-Room Meetings and Reception Room free—besides assisting the destitute, when called upon to do so by the angel-world.

We take the new step announced above after a full and careful consultation with our coadjutors in spirit-life.

In consideration of the good work that the BANNER OF LIGHT is competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its subscription list should not bear less than one hundred thousand names. When we realize that there are millions of Spiritualists in this country, we are astonished that the circulation of all our various spiritual papers is not many times larger than it really is.

Those who have vouchsafed us their patronage in the past know that the editorial department of this paper deals always with the live issues of the day; and that its varied correspondence is always interesting, coming as it does from many sections of this country and from Europe.

It also publishes platform discourses from some of the most gifted speakers in the spiritual ranks.

Its Camp-Meeting reports, during the continuance of these convocations, are unsurpassed in volume and interest—sometimes ten columns of such matter in close, small type, having been furnished (in addition to much other valuable matter) in one single issue.

THE BANNER is a household paper, and gives to its readers of all classes food for thought, and mental entertainment of a choice order.

In view of our forthcoming change of price we call upon our host of friends everywhere to aid us in procuring NEW SUBSCRIBERS, thus enabling THE BANNER to extend its usefulness in many ways.

Those of acute vision are already fully aware that the next decade will inaugurate stirring events, both political and religious, and that the coming era in earth's progress will demonstrate more fully than ever the fact that the forces of the Spiritual World are superior to those of the mundane sphere of life.

Now, then, SPIRITUALISTS, are you willing—in view of the responsibility resting on all friends of the world's progress in the years to come—to put your shoulders to the wheel, and, by efforts to increase our Subscription List, assist in making the BANNER OF LIGHT the grandest, the most useful, the most beneficent journal on the face of the globe for the pro-

mulgation of Truth and the defeat of Ennion, to the end that our common humanity may be improved and the fact of immortality demonstrated?

Death, and Dying.

Believing that death is not the end of life, but only an incident in it, a Boston clergyman raises the supposition that he could have conferred on him the gift of physical immortality here on this planet; and remarks that unless the gift of immortality youth were conferred on him at the same time, it would be unspeakably horrible to grow old, decrepit, to find his faculties fading one after another and still not have the power to die, nor be able to rid himself of the growing burden of weakness and pain. But if, with the gift of immortality, he should have conferred upon himself the gift of eternal youth, the alternative would be hardly less endurable. The friends of his youth would go, one by one, and then he would see that last one go, and himself left alone, compelled to make new acquaintances or else to go apart like the Wandering Jew—becoming an antiquated curiosity, the representative of a long-past age. One would pray for death sooner than this.

Again, suppose all of us who are alive on earth could have conferred upon us the gift of continued existence here on our planet: As the years went on, and the world had room for no more people, with no more marriages, no more homes, no more little children—a world full of grown people—after a while we should exhaust the planet, see everything there was to be seen, do everything that anybody could do, learn everything that anybody could learn, and go through all experiences that anybody could understand or appreciate. If we could have immortality here on these terms, we should become so weary of it at last that it would be unendurable! He could not think of any alternative to dying that seems in the least attractive. So he is brought face to face with the question: If we believe in God, are we not forced to the conclusion that death must somehow be a good and blessed thing, and not an evil? If wisdom controls and guides this universe, then that wisdom knows best. If power, then that power cannot be hindered. If love, then that love desires the best.

One of the first things that have intensified the natural drawing back from dissolution is an inherited tradition as to the origin and cause of death; that it came into the world as the result of sin, an utterly baseless Hebrew fancy; that if Adam had not transgressed at the beginning, there would have been no such thing as dying. But we know that death is a natural and necessary incident of our career, as natural as the incident of birth. Death is not, then, a finality, an end. We are not, said this speaker, to regard it as a sign of the wrath of God, as his laying his hand upon us in the way of punishment. This idea is an inherited one from the old theology. When we think of death we think of ourselves as perhaps criminals, led into the presence of the judge to receive our sentence; and this suggests the prison, the scaffold and the execution. An entirely baseless conception of the universe and our relation to God.

Again, we anticipate pain as the accompaniment of death, for which apprehension there is no foundation. We have an outward, and over again, many times more than we are ever likely to suffer in the process of death. The act of death is generally painless. Almost every educated physician would admit it. There may be pain and suffering in the disease that leads up to it, but there is a natural process of anesthesia in the approach to the moment of death, and therefore it is almost always simply falling asleep. The movements that are observed are merely nervous, muscular, automatic, unconscious; they do not signify that there is any such suffering as we are apt to think. We have suffered more in our dreams than we shall ever suffer in dying.

And, again, men are haunted with hideous fancies concerning the grave. It would be rendering humanity a great and lasting service to get these fancies wholly out of people's minds. The mere thought of burial is an imaginary horror. At times some stand by an open grave and experience a sense of suffocation, or smothering, at the thought of being one day placed under the sod. We have worn a number of complete human bodies that are not ours now. Why not suffer from the thought of what has become of them? They have passed into grass and flowers and trees. We should put away all these artificial horrors and imaginations. This matter of burial is made peculiarly fearful by our still barbaric burial customs. We are not yet half civilized in the matter and in its accompanying associations.

And we are haunted still by the fear of that something after death. Well might we tremble, if we believe, as for centuries we have been taught, this the present life is only a probation, and that when we have crossed the dead line our conditions for good or ill are fixed forever. Those who still hold that old idea might well tremble more than they do. Many have carried a year-long horror in the thought that possibly the hope they cherished of the safety of their own souls was a mistake, and lived in terror lest they should wake up to find that the lurid cloud of God's wrath still overhung their souls. But we believe this no longer. The same God, the same law, the same right, the same wrong, the same possibility of going downward or upward that we find here we shall find there.

There is nothing in death that changes our characters, our natures, our possibilities, our tendencies, or puts us in any different relation to God, any more than in having gone to sleep last night and waked up this morning. We must learn to trust. When we came into this world we found ourselves in the hands of loving, tender care. A God who provides such a reception as we had here, will not leave us without as good a reception when we go hence. All of us have friends over there. The infinite tenderness and care will guard us and help us. We are to think of those over there as real people, just like ourselves, just as human, just as companionable. Death is no spectre, but God's angel. An angel is a messenger, somebody sent on an errand. We are not to take so much thought about how to die, but rather about how to live; then the matter of how we are to die will take care of itself. Let us live just as we shall wish we had lived, do the things we shall wish we had done, and love so that the living shall understand our love.

To these thoroughly sensible ideas concerning the present and the future state of being, THE BANNER would add its endorsement, while at the same time it points to the fact that the grand revelations of Modern Spiritualism, since its advent, have exerted an impression in the general community which has

relied on the pulpit, and made such declarations by far-seeing minds among the clergy not only a possibility, but a widely recognized necessity.

The Killing of Kemmler.

The execution of the murderer Kemmler, a young man scarce thirty-three years old, in the Auburn State Prison of New York, was made an event in the history of judicial executions from the fact that it was the first time that this hideous office was performed, in this or any other country, by the employment of electricity as an agent. It was therefore an experiment, and proved so shocking a one that the civilized world instantly raised loud and united exclamations at its horrible barbarity. There is not the slightest probability that a similar procedure will ever again be followed with the consent of the courts. Executions will be staved off until the law has been abrogated. So the advocates of legalized murder will have to fall back on the rope, and that in turn will be abandoned as at open war with the growing spirit of humanity.

The victim was placed in a rude chair and strapped down by his wrists and ankles, while his body was likewise made fast. The deadly wire, that was to conduct the electric fluid from the dynamo two or more stories above, was applied by an electrode to the top of his head, and at a concerted signal the fatal current was turned on. It was an irregular or unsteady one, and after the first shock he writhed and experienced convulsions, so that it was found necessary to apply the current for a second time, it having already been switched off. Then followed a burning of the hair and a sickening odor of burned flesh. One man present as a witness fainted dead away, and a second, the Buffalo district attorney who had secured the murderer's conviction, reeled and fainted and had to be carried out. The dead man sat there in the chair for three hours before any one dared to declare him legally dead.

Well may an enlightened public press cry out against the repetition of any such horrors in the future. It appears that the electric current was applied to the victim according to the theory of the doctors, who are not electricians, and who blundered as usual. They think their theories, which at most are only guess and experiment, better than the knowledge of other people, which is founded on fact. Mr. Edison upsets them all with the simplest statement of one who can teach them the alphabet of electrical knowledge. This is the plain and sensible way he talks to them and tells them what they do not know, however much they may pretend to, and he never happens to be the possessor of a diploma, either. The fault, says Mr. Edison, lies wholly with the doctors. The nerve centre of the human system does, it is true, lie in the base of the skull, and so far they are right. But practically they are all at sea.

Here we have had, he explained, something like thirty perfect examples of instantaneous death by electricity in the accidents that have happened in and around New York. How was the electricity applied in these cases? Never to the head. Of what use has been the death of these thirty men? In every case the mortal charge entered through the hand. In no case was the strength of the current near half what was to have been passed through Kemmler's skull. The reason why contact by hand is so much more fatal than through the head, is that electricity travels through the water in the human body. The hair of the head is a non-conductor. You see that when you comb your hair with a rubber comb. Anything that electricity attracts is a non-conductor. The bones are also non-conductors, and in electrical executions like that of Kemmler the bones of the skull have to be penetrated.

The papers say, continued Mr. Edison, that Kemmler's skin was burned at the back of the neck. This statement proves he got only a very small part of the current. Had he received the whole of the 1300 volts into his body, it would have burned him up. The true way to execute a criminal by electricity is to send the current through his body from one arm of the death-chair to the other. The arms, hands and fingers are full of blood, which is a good conductor of electricity. Let the hands be properly cleansed and moistened, and the charge would pass through the heart, causing instant death. He said he had no fault to find with the machinery, for he had himself recommended it. The trouble, to his mind, was wholly in the application of the current to the victim's body—the working out of a doctor's theory, in the face of the plain demonstrations of experience.

Now the doctors ought, to be consistent, to make haste to get a law passed by the New York Legislature to suppress Edison for the future, and to inflict heavy penalties, including imprisonment, on him, for his many inventions. Otherwise he is likely to bring them into deeper ridicule than they have brought themselves into already.

The result of so ghastly an experiment as this, intended to be mysteriously secret but proclaimed on the instant to every quarter of the civilized globe, could not well be other than just what it is. Humanity revolts at the recital of a spectacle made up of such horrifying details. The imagination is appalled. The sympathies shudder. The popular voice raises itself to a loud cry against any second experiment of this kind. Many will now say, and do say already, for the first time, that if there is no accepted alternative but the rope for the condemned criminal, then they are ready to let electricity and rope go together. It will come to that finally. Just as the invention of man-murdering machines and wholesale slaughter forces must in time bring war to an end—for the sufficient reason that it is no real test of a nation's strength or a people's courage—so will this and all future experiments for taking the lives of condemned criminals tend to hasten the day when human life will not be judicially taken at all. The two execrations on our boasted civilization will disappear, if not at the same time, certainly in the same way. There has no better or more effective argument been offered against legalized murder in many a day than is presented in the taking off of Kemmler.

On our seventh page will be found a poem by Mrs. F. O. Hyzer, whose name as an orator and poetess has long been widely known among the Spiritualists of America. This poem was prepared in answer to a correspondent who inquired after her spiritual welfare. "It will give reply," she writes in forwarding it, "in a measure to many others who often send me letters in the same direction."

We received last week a pleasant call from H. H. Warner. He is a very genial gentleman.

Dr. Wild on Internationalism.

Religion, says Rev. Dr. Joseph Wild, assigns a secondary place to all kinds of worship; but it accounts all other kinds of conduct as primary. Religious services are only, in their design, a means to an end. And the end is more valuable than the means, since the end aimed at is good conduct. Most people are accustomed to think that, in point of importance, worship is primary and conduct secondary. To be of any worth, voluntary humiliations should ultimate in a pure heart and pious deeds. Falling in this, they are reduced to mere forms. If we are all worship and no conduct, we are as the fruitless fig-tree of Scripture, and of no great account.

We are living in a material world, building up a character for a future life and a future age, and we have to make use of material means. Religion, in its full scope and meaning, includes and has to do with all we are, all we have, and all we accomplish. It takes cognizance of everything in this world, either to condemn or approve it. It does not ignore our system of taxation, which so much needs reforming, in order that justice may be done away with and that which is right and equal may come into play. In the direction of labor reform, also, which is at the present time engaging such wide attention, no real Christian can remain indifferent, while there are gigantic wrongs to be rectified and inequalities to be equalized. He may talk about his prayers, his singing and his spirituality, but what do all these amount to if injustice is being carried on all around us, and the poor are oppressed while the rich are monopolizing?

"I am glad," said Dr. Wild, "that monopolies are being criticised and examined, and the people are getting alive to their interests and power." He would like to see a vast international society formed, embracing Canada, the United States, Great Britain, France, Germany, Austria, Spain, Italy, Denmark, Norway, Sweden and the rest of Europe, to take in everybody, male and female, as members, who would agree to work but eight hours a day and five days a week. He thought there was not a capitalist in the world who would be opposed to this. Then there would be work for all, for where six men are now employed, ten would be needed to produce the same amount of labor. And there would be more work instead of less, because those additionally employed would then be supplied with a purchasing power in regard to food, clothing, furniture, and the innocent pleasures of life. Then he would like to see a treaty passed girding the entire outside of this international society, and prohibiting any nation or people that did not belong to it from coming inside with their goods in competition. Thus no manufacturer or servant could lose a single cent, and everybody would be the gainer. Wages would rise and capital would be invested with a security and promptness and quantity that is unknown to it in the present divided state.

The speaker said he was glad, too, that in theology love is taking the place of mere "justice," and heaven the place of hell in theological argumentation.

In social life, we want justice to preside, pushing back altogether the spirit of almsgiving on the one hand and dependency on the other. He would have a system of help inaugurated like that of the charitable institutions in our lodges. The present popular mode of dispensing charity destroys self-confidence, next self-help is undermined, and a man begins to learn to depend upon other people rather than upon his own energies, and self-energy dies out. Self-respect is then destroyed.

The Bright Side Always.

To see no joy in life, and not even to look for it, is a luckless fate and a pitiful destiny. There are those who by temperament and habit fellowship only with the shadows and glooms, never or but seldom coming forth from them into the warming and inspiring sunshine. Nature herself rebukes them continually with her example. For even though she has her harmonies and repellent features, and can be severely stern as well as persuasively gentle, her prevailing tone is that of kindness and inviting love. From which we are to draw the lesson that if we cannot always exist in the one mood we at least are not permitted to seek the other. It is our manifest duty, as it certainly is to our benefit, to look on the bright side of things at all times, as by this means we are better fitted to endure the darker side, if not indeed to dissipate its shadows altogether.

It is to be laid down as a rule of conduct, that we are to try under any and all circumstances to make the best of everything. Call it optimism or whatever else, it is the only safe and healthy rule to go by, the only one that can bring us even the smallest measure of that happiness of which we are all in search. Few know, until they have tried the experiment, what tranquil delight steals through the being from having made an effort and a sacrifice to right another's wrong, to help carry another's heavy burden, to share another's sorrow by the proffer of active sympathy. We are made social beings by nature for that very purpose. It is that which expands and enriches our lives, and furnishes our natures with the resources of growth.

How much easier, too, to speak the gentle word that brings peace and rest to others; to carry comfort to the afflicted and distressed; to show charity and love to the erring and vicious; to make roses bloom around us where rank and noxious weeds would otherwise grow. The gladness which this spirit brings to one is incomparably deeper and more satisfying than any of the joys of sense and the delights of selfishness. And we then find neither time nor opportunity to become soured or disappointed, while life has no shadows which we cannot drive away.

An Indian Meeting at Onset.

At the close of the conference on August 4th, the chairman, Mr. Fairchild, proposed that on the 6th the conference should discuss the Indian Question, and that Dr. T. A. Bland of Washington, D. C., Corresponding Secretary of the "Indian Defense Association," be invited to open the meeting. It was so ordered, and the conference proved a success. Dr. Bland's address of forty minutes was full of interest in regard to the present status of Indian affairs, and the excellent work of the philanthropic Association he represents.

Dr. Lyon, Mrs. Dr. Harvey, Mrs. Dr. Bland, Harvey Lyman, P. C. Tomson and Carrie E. S. Twing made short but pertinent speeches, urging that in future the wards of the government be treated with more justice and humanity than in the past.

Attention is called to the advertisement on our fifth page concerning Mrs. Maud Lord Drake's cottage at Lake Pleasant.

Official Correspondence in Re Walter E. Reid.

The case of Walter E. Reid, now serving a sentence of imprisonment for one year at the Detroit, Mich., house of correction, has been fully explained already in these columns. The peculiar rulings in this case, and the utter failure of the accused to obtain a hearing in court on points vital to the preservation of his liberty, have caused great interest to center upon this matter, and the Spiritualists and Liberals of America continue to be strongly agitated concerning it.

A personal friend of ours, a prominent citizen of Fall River, Mass., sends us the following correspondence, which we give to our readers, and join with it the hope that the case of Mr. Reid may—through executive influence—pointedly come under the particular attention of the U. S. Attorney General for his revision:

To the Editor of the Banner of Light:
I took occasion to send a copy each to the President and the Postmaster General, writing at length, asking attention to the case of Walter E. Reid as set forth therein, of the July number of the "Arena." The within letters have been received by me from them; that of the 24th coming in answer to an urgent request from me to E. W. Halford, Private Secretary, to urge upon the Attorney General the duty of an examination of the case. It remains to be seen whether any further attention is paid to it.
I think if Spiritualists generally were to write to the President urging attention to this case, and pleading for a new trial for Reid, he would no doubt become convinced of the fact that something has happened deserving his notice. Yours, B. F. RANDALL.
Fall River, July 26th, 1890.

EXECUTIVE MANSION, WASHINGTON, July 21st, 1890.
Mr. B. F. RANDALL, Fall River, Mass.:
My Dear Sir—Your letter of the 18th instant, addressed to the President, with the accompanying copy of the magazine, The Arena, has been received. A matter of this kind would have to go before the Attorney General for consideration, and therefore they have been referred to the Department of Justice for attention. Very truly yours, E. W. HALFORD, Private Secretary.

EXECUTIVE MANSION, WASHINGTON, July 14th, 1890.
Mr. B. F. RANDALL, Fall River, Mass.:
My Dear Sir—I have your letter of the 23d instant, and have carefully read it. There is nothing to be done in cases of this kind except to refer them to the Department of Justice for investigation. I can only send your letter to the Attorney General, asking him to be good enough to read it, thus calling his attention to the case in which you are interested. Very truly yours, E. W. HALFORD, Private Secretary.

OFFICE OF THE POSTMASTER GENERAL, WASHINGTON, D. C., July 14th, 1890.
Sir—In reply to your letter of the 11th instant, I beg to say that the case to which you refer I find upon examination of the papers, is that of one Walter E. Reid, who was arrested June 5th, 1889, for using the mails in furtherance of a scheme to defraud. A letter on file from the United States Attorney at Grand Rapids, states that he was convicted on the 5th of April, 1890. I beg to suggest that any statement you may desire to make in this case should be properly submitted to the Department of Justice. Very respectfully, JNO. WANAMAKER, Postmaster General.
Mr. B. F. Randall, Fall River, Mass.

Spiritualism at the World's Fair.

The question of a proper representation of Spiritualism at the forthcoming World's Fair in Chicago is still active in the public mind, as the following series to show:

THE WORLD'S FAIR.
To the Editor of the Banner of Light:
As my suggestions in a late letter to THE BANNER, to make an exhibition of spiritual literature, etc., and to establish a headquarters for Spiritualists at the Fair, has met with much approval, I venture to suggest further.

The selection of Brother Tuttle as the manager is wise, and generally acceptable. He will be the right man, and will represent the Spiritualists with wisdom and dignity.

Colby & Rich, as the exhibitors, will furnish a fine display of literature and historical items; and they will attract an exhibit from all the spiritual papers and people. That much we may account as agreed upon, since so many have endorsed the idea.

The practical part remains to be advanced. There will be considerable expense. How much? Not less than one thousand dollars. Perhaps much more. Space must be obtained, fitted up, and cared for. Desks, tables, chairs and shelving will be needed. There will be freight items. The manager must be on salary. There should be great quantities of each spiritual paper published, and some spiritual tracts, distributed free.

The publishers should not pay entirely for that, for they cannot afford it. But they can furnish the necessary thousands of copies for cost of paper, press-work and postage, thus supplying papers at a very low rate—adding a generous free donation.

It is necessary to arrange at once, and be ready to make an early and generous selection of space for the exhibit, and for the reception of visitors. Colby & Rich cannot by right sustain the expense. Let us raise at least one thousand dollars. Each Spiritualist can give one or more dollars—at least one. Let us try for once to display our strength, and exhibit to the world our marvelous development.

I write to urge the immediate subscription to expense fund. Put me down for five dollars.
Fraternally, G. W. KATES.
[From the Golden Gate.]

WHAT HAVE WE TO EXHIBIT?
The proposition advanced by the BANNER OF LIGHT that the Spiritualists of the world take part in the great Columbian Exposition to be held in Chicago in 1893, and that our exhibit be placed in charge of that well-known psychic and author, Hudson Tuttle, is meeting with very general approval.

Here is an opportunity to bring our Cause prominently before the world in a manner never before attempted. But it will take some money, how much will depend upon the nature and extent of the exhibition. The necessary means can no doubt be raised if we make the right kind of an effort.

But some may ask, "What have we to exhibit? We have much more than many Spiritualists think. Our literature alone—our books and papers devoted to Spiritualism—would make no insignificant exhibit. We have over one hundred periodicals and one thousand printed volumes; these could be attractively arranged. Then we have some wonderful specimens of spirit-writing and painting which would greatly add to the attractions. As the place will be visited by thousands of Spiritualists from all parts of the world, much of the expense of the exhibit might be met by the sale of books and periodicals at the stand. But a much larger fund than that would yield will be required, and that must be raised by voluntary donations. Meetings of known excellence should be employed, and séances held daily on the ground. This should constitute a part of the exhibition.

It is important that steps be taken at once to insure the success of the undertaking. Somebody should be empowered to act. And to some confusion we would suggest that the whole matter be placed in the fewest possible competent hands. One salaried manager is all that would be required, to act in harmony with an advisory committee, that might consist of from five to fifteen well-known Spiritualists. The Spiritualist press and public speakers should everywhere agitate this question, and thus we cannot fail.

Married.
In Boston, Mass., Aug. 4th, by the Rev. Nelson B. Jones, Jr., Charles F. Whitaker and Mrs. Abbie Estelle Emerson.

Mr. Whitaker is a valuable worker connected with the business department of THE BANNER. We wish the young couple health, happiness and success.

Gerald Massey Bereaved.
We regret to learn that Gerald Massey has met with a sad bereavement in the passing on of his daughter, Elsie, aged sixteen years, which event occurred in London July 22d—the second immeasurable loss in sixteen months, says London Light.

August Magazines.
THE CENTURY.—No lover of nature in its
moods will fail to be entertained by the opening
pages, which John Muir describes and several ar-

THE CENTURY.—No lover of nature in its wilds will fail to be entertained by the opening, which John Muir describes and several ar-

NEW ENGLAND MAGAZINE (July).—The Army interests which centralize themselves in this city, find a hearty response to the wishes in the contents of this month's is admirably conducted monthly, the opening of which has for its subject "Our National Illustrations consist of a portrait of General "Hail Columbia," "Star Spangled Banner America," with *fine similes* of the original production of Willard's justly famous par "Yankee Doodle," etc. Following this are animals of Old Haverhill," with a dozen other portraits of "The Fugitive Slave," "The Spotted, and "Beautiful Peggy White," descriptive account of St. Paul, Minn., is illustrated. The Fugitive Slave story is a series for its subject, Edward Fuller writes a very interesting and well-drawn account of this prominent Scandinavian. Byronfield Street.

JENNIE WEST.

The communication printed in the Messenger of the BANNER OF LIGHT of Aug. 11, 1886, is fully recognized. My little girl was but five years old when she passed away, carrying flowers on an embankment, she lost her life and was drowned. The night previous to this sweet child declared she was an angel; at the time her language was strange, but its truth was too soon verified.

SAM.

YOUR AILMENTS. Address J. C. BATDORF, M. D.,
pal, Magnetic Institute, Grand Rapids, Mich. 1m*

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