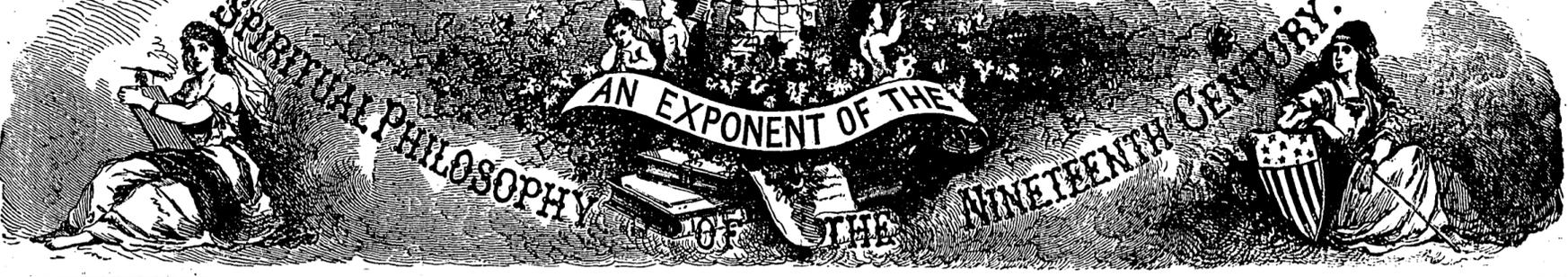


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The Rostrum.

MATERIALIZING POSSIBILITIES.*

A Lecture Delivered by Mrs. Cora L. V. Richmond, at Chicago, Illinois.

(Reported for the Banner of Light.)

All persons who are familiar with the phraseology of Modern Spiritualism, are aware that the word materialization has a technical meaning; that it refers to a certain class of phenomena now taking place, in connection with spiritual manifestations, distinct from the apparition, the ghost, or the spiritual vision of former times. These appearances are tangible, take on every condition of seeming substances, and are palpable to the human senses.

The whole question of the materiality of matter hinges upon the answer to this question—the supposed solidity of matter, which science has dissipated to some extent; the supposed necessary organic properties of matter, which these manifestations certainly disprove, (the possibilities of the contact of atoms being so arranged as to simulate organic life for the time being, and yet not possess organic life); the properties of weight, specific gravity, and everything upon which science usually hinges all her propositions.

The first physical manifestations in connection with Spiritualism certainly overthrow many theories of science, as, for instance, the attraction of gravitation, or the specific gravity which draws bodies toward the earth and its centre, was overcome by an invisible, impalpable power; the uplifting of heavy bodies in the atmosphere being an indication of this power. The disintegration of such bodies, the disintegration of particles of matter, however, except by decay or chemical transformation, was considered even less a possibility by science in times past.

In periods of great spiritual power, when miracles were performed, all these things have taken place; the apparent crumbling away of the walls at the feast of Belshazzar, and the handwriting upon the walls; the appearance of angels and messengers, walking, talking and eating with the prophets and believers of olden time; the appearances of angels in human form, denoting palpably distinct formation, and spiritual vision, also, sometimes accompanying these, wherein only the seers beheld them; the certain transformation of one substance into another, as the changing of water into wine by Christ, at the marriage, and the various miracles performed by him, which, of course, though performed by him, must have been done in accordance with some law that intervened the so-called laws of nature—had they never taken place at any other time or in connection with any other human being, the fact of their taking place then indicated a possibility of either the suspension of the usual laws of nature or the existence of intervening laws of which science is not aware.

We choose to take the latter hypothesis—that all the laws upon the surface of things in nature are equable and unvarying, excepting where there are intervening laws to take their places; that anything which transpires either regularly or exceptionally in nature, or any phenomena, must occur in accordance with a general or special law, and that that law is usually either general or special as the mind is familiar with it.

The various changes of substances that go on around you every day, transforming the invisible into the visible by a rare chemical process, prove that materialization is constantly occurring in connection with regular scientific processes. It is impossible to detect the process whereby these flowers [indicating a bouquet of flowers before her], day after day, unfold beneath the rays of the sun, and each one aggregates to itself the atoms and the color suitable for its form; yet you perceive the results, and in the autumn time, or in the full fruition, you gather those results without once doubting the occurrence merely because you did not see the process of it.

The law of materialization is, that there is no organic process required for all appearances or forms in nature, and that if there is a process of existence whereby the organic process can be imitated or simulated, and the appearance remain the same, it is the province of the human mind to discover that fact. As, for instance, the artist can make an apparition or resemblance to the human form, a picture which has a resemblance to the object that he seeks to portray—a statue, which, of course, is not alive, but still bears some resemblance to the human form; and if he had knowledge of the subtle laws of chemistry and the process of combining atoms, there is no doubt but what science could aggregate the entire substances that make up a human being, but could he breathe into that being the breath of life?

Materialization, then, is every form and appearance of a form which is not produced or created by the usual organic processes of nature.

Science is accustomed to imitating these forms and processes continually, and the super science of Spiritualism merely comes in contact with another system of laws a little in advance of the laws known to science, and therefore more capable of controlling the inner principles of nature.

Galvanism applied to the human body can imitate some of the processes of life; galvanism applied to a structure which science can make can, automatically, perform some of the mechanical processes of life. Electricity in its application may also be made a motor power when a mechanism is used that shall imitate some of the motions of human existence.

Now, let science understand that beyond the degree to which she has gone there still is another grade and set of principles and laws which she has not yet reached, of which

galvanism is a mere external form, and of which electricity is only one of the vibrations or motor powers, and she then has a basis for the predicate of materialization. Any intelligence that can overcome the law of gravitation, without the usual visible contact of mechanical force, is, of course, capable of overcoming other occult and more subtle laws. Any intelligence that can disintegrate collective atoms and then renew them so that there shall be no perceptible disruption of the structure, can simulate the fiber of structure itself.

It is an established law in science that, while one substance and one equally tangible organism cannot occupy the same place at the same time, still that other substances besides those which are apparent may interblend with each other, pass through and into each other, and really interpenetrate the porous substances which are considered solid, in nature.

Electricity, excepting through non-conductors, penetrates almost everything. The subtler forces of magnetism penetrate even those solid substances, and those which are seemingly not conductors; and the whole universe, so seemingly solid, is filled with infinitesimal interstices that form the conducting avenues for all these subtle principles of life. Your thought passing out of this room does not necessarily have the door opened to enable it to pass; you can sit here bodily, and your thought can pass down the stairs into the street, along the way, and return from your dwelling, and no one is aware of this subtle process that is going on. Other substances besides thought, that are even more tangible, can perform that same journey, and yet no windows or doors be opened to admit them. Light itself passes through the most solid substances of transparent mediums. Glass does not impede it, hardness not being an impediment to light, but opaque substances that are very thin and seemingly lack great solidity make an impediment to light, while glass, which is one of the hardest substances, and the diamond which is crystalline, do not impede the ray of light in the least degree; thus showing that matter passes through matter, only that the substance must be of different degrees of density and hardness.

There is a law of atomic creation, or attraction, whereby in organic bodies atoms of matter are held together. It is called the law of attraction, of cohesion. This attraction is what keeps the atoms of your bodies together. The substances gather together around any body or form, by its organic structure. If the attraction of cohesion can, therefore, be made between subtler atoms than those of which you are aware, there is the nucleus of an organization. The basis of materialization is, that it is the attraction of atoms that separately are invisible, but together may be made visible, and may imitate the structure of the human body, until they have every appearance of tangibility, weight, form, color, expression, and everything that belongs to the appearance of the human system, and this may have an animated appearance, by the presence of the spirit whose form is thus made material for your vision. As weight is only a relative condition, it is possible to make any object weigh more or less by the application of suitable atmospheres or laws. As specific gravity and attraction of gravitation belong only to the earth's atmosphere and the planetary system, and do not exist outside of the earth's atmosphere excepting in a mere infinitesimal degree, then the attraction of gravitation and specific gravity can be under the control of an intelligence that can intervene those laws and make them either appear to exist or not appear to exist.

The facts are better than any hypothesis. The lack of a theory in science to explain them is not the fault of the facts. Materializations do occur; it is the business of science to find out the laws. These materializations take on every appearance of human beings; are created for a time, and are dispersed at the end of a given time; come out of seemingly nothing; disappear again into nothingness, except where by special permission some piece of raiment or lock of hair is retained as a souvenir of the materialization. To deny these things is to dispute the testimony of witnesses of the highest veracity. To attempt to account for them without any adequate law or system of reasoning is absurdity. The process from the spiritual standpoint may be perfectly plain and clear; the process from your standpoint may be as unknown to you as that of the formation of this flower. You do not dispute the flower because you do not know how it grows; it is simply an accustomed phenomenon. If you had never seen a flower before, and were told that all its form and color is the result of an invisible power of unfolding, it would be a miracle. Had you never seen the sun's rays and their wonderful effect upon the sky and atmosphere, as visible to-day, it were a miracle. Had you never seen any of the usual or unusual manifestations of nature, for the first time they would appear miraculous. The reflection of prismatic colors in the sky was the ancient miracle of promise to the world. The subtle alchemy of life going on in various mineral and vegetable existences, was the token of sorcery. The laws of religion and mystery were intimately blended, and the sorcerer was merely a gifted man of science. The wonder-worker was he who, combining spiritual with material knowledge, could express the semblance of life to the astonishment of the ancients. We now have these forms of manifestation again. The world of science declares that sorcery, witchcraft, magic, &c., are at the foundation of them—not witchcraft in the theological, but merely in an external sense. While the theologian is fain to confess some forms of manifestation, he confines them entirely to agencies that are not to be named to ears polite.

However this may be, as we state, the facts are in existence. The theory of the fact is simple enough. Spirit is the vitalizing substance in the universe, not *vice versa*. Your spirit is the vitalizing substance of your body; because of its presence atoms are attracted, food is assimilated, atmosphere is inhaled, all the particles and properties of life are rendered vital and powerful. Remove that spirit, and your body is surely a lump of clay. Every chemical attribute and property may be there; every fibre and nerve and muscle and sinew and artery and vein, but not one particle of life. The organism is a splendid structure, but without a tenant is devoid of life. Take that spirit, however, separate from the body, and it is alive; it has veins and arteries and form and configuration of its own, and with finer fibres and more delicate structure of etherialized substances that are not named in your external vocabularies, but are still in existence.

Now, it takes but one or two added grades of materiality to make that spiritual form palpable to the senses. Hence, this is the process of materialization—that a spirit is present at a given season. Partly from the atoms surrounding the medium and those who are present, but chiefly the medium, who gives off what is known as psychic force, or nerve aura, this spirit attracts sufficient to make that spiritual form a tangible appearance. If there is a photograph desired, it requires

much less materialization than for the human eye, because a photographic sensitized plate is much more sensitive than the physical human organization; but if it is for the human eye it requires perhaps two or three degrees of these accumulated atoms. When once the structure is fully formed there is, of course, no difficulty. Pulsation, weight, respiration, hair, eyes, all appearances may be simulated by the same process, since there is in the atmosphere about you, in solution, every property which the human system contains, and every property which the earth beneath you contains. You therefore see that it is only the building out of the structure from the spiritual to the material. Then, when the séance is concluded, all there is, is that these atoms revert again to the medium or to the circle from whom they have been drawn, and form a part of the vitalizing medium of circulation in your midst.

Supposing here is an electric battery. You require a certain amount of electricity to carry a message in a given direction; not that the electricity itself traverses that distance, but it requires that the wires shall be charged with the fluid; then communication is kept up by vibration.

Now, when once this form is fully created, the connection between the spiritual and the material world is kept up by continued vibration of atoms, and whether the materials be more or less perfect, whether it resemble or not resemble the departed friend, the fact of any shape, appearance, form, or tangible touch being given in this way, is evidence of materialization. When the image is perfect, when the resemblance is recognized, and when, as is often the case, there is every appearance of a full and beautiful human figure draped in the most delicate fabrics, it shows a perfection of chemical knowledge and atomic law that is absolutely unknown in your world, and of which you have not, as yet, even the key to the knowledge. The reason you have not the key is because scientific men commence with the outside structure and expect to work inward until they find the mind. If they begin with the spirit and work outwardly, they will not miss the connecting links.

The inverse process of materialization is de-materialization. Books, jewels, furniture, human beings, have passed into and out of rooms without any visible aperture. Coats, solid iron rings, cords, various substances have been removed from human arms and human bodies without any dis severing of the hands. The process which enables spirits to materialize, in its inverse statement enables them to de-materialize those substances already in existence.

The attraction of cohesion holds the atoms in any organic body together. If you cut your hand and press the flesh together before the atmosphere has disintegrated those atoms, you will find that there will be no shedding of blood, and that the life currents will continue almost instantly. If it were possible to do this even in serious wounds, before any change had taken place in the chemical properties of the blood, healing would almost be instantaneous. The severing of the fibres of the garment is only a question of rapidity; if they can be torn and put together again, dis severed and replaced, before the atmosphere has changed the quality or contact of the atoms, or to use a favorite expression of scientific men, before the atoms have forgotten their contract, they will of necessity adhere again, as it is the nature of all substances to resume the place in which they have been existing, until that has been dis severed by the clear connection of other atoms. It is also the tendency of all atoms to assume the form in which they have existed. Hence, it is easier with this spiritual process to renew the organic form or structure of walls, or clothing, or iron, than it is to move the bodies which intervene, because these are atoms, and the others are organic and exist in bulk. To the spirit the dis severing of this atomic connection is in no way difficult, nor its renewal. To you it is absolutely difficult, and you must resort to other connecting processes.

If there is a wound in your body, it takes time for Nature to restore the atomic structure, and even after that the scar still remains, showing the interruption of the original fibre; but this disintegrating of the substances of Nature is just as natural to the spiritual processes as the calling together of external forms and atoms.

Now, the possibilities in connection with materialization are, of course, to be measured only by the amount of knowledge that there is in the universe, and the condition of the matter to be employed.

The earth itself, science declares, is undergoing a gradual process of refinement, or trituration of infinitesimal and elaborate working, that makes the atmosphere finer, the substances more easily managed; all crudities are rapidly disappearing. The fact that the earth presents a finer surface than it did in the days of the mastodon shows this; the fact that in the carboniferous period rank vegetation and huge forms of life were visible that now are unknown, proves this; the fact that culture through various scientific processes improves orders of plants and animals; the fact that knowledge, when applied to the human system, can make the organism perform its function better and give a more perfect race of human beings; the fact that gradually the laws of outward science are overcoming those seemingly absolute elements, the earth, the air, fire and water, to make them and all that they hold in solution subservient to the wonderful province of man's will; the fact that man can materialize out of seeming chaos the various structures that make up his abode, his temples of worship, his shrines of art and learning—can make ships sail over seas propelled by almost invisible matter, can make a message-bearer of that which was once one of the terrific gods of the ancient worshiper, can carry forward the vast processes of the enlightenment of the world by the simple clicking of a small machine—all these prove what power man has over external substances; and when added to these comes a knowledge of all those inner processes and laws, those elaborate and occult sciences that connect the inner with the outer world, the possibilities are unlimited.

Undoubtedly organic processes must remain on earth so long as human beings require this in their primary stage of existence, but it is not too much to say that, as the earth is not the oldest planet it is not the most advanced, and that it is quite probable that the system of organic laws which constitutes creation here is unknown in some of the older planets, where mind and matter are more directly in contact, and where there is never required the dull and slow process of organic life to create forms and substances and images in accordance with the will.

If you were aware of the subtle life that goes on in this flower, you could in a day, or hour, or twenty minutes, produce that which it takes all summer to produce, by a process of growth known to you. But you say these are natural laws. You might as well say that the stage-coach, or walking, are the natural methods of human propulsion. The natural method is whatever you can possess, and if human beings

learn to fly, there is no law in nature which shall prevent them from exercising it.

The theory is that germination may go on more rapidly than that which you are accustomed to witness, else you would have no hot beds, no greenhouses, no system of forcing nature. It would be at variance with the law of nature to have strawberries in April and May in this country, and it would be at variance with the law of nature to have roses in the house the entire year. You must not introvert the processes, but if you can always have roses without the usual atmospheric conditions, and if by a knowledge of these subtle laws you can have flowers blooming in your presence throughout the year, there certainly is no law of nature to prevent it.

Spiritual beings will aid you, so far as is possible, but you must remember that between their knowledge and your ignorance is a vast step, and that some portions of the alphabet must be learned by you before they can teach you to read. This teaching comes by degrees. You must begin at the other end. Science has reversed the microscope and telescope to your vision, and you have been obliged to look at the start through the magnifying glass that you should look at the insects with, and to look at the insects through the telescope. We mean, of course, spiritually and figuratively. The theologian would have you look at animated beings through his telescope; the scientific man would have you look at them through his microscope.

Now the truth is that there is a lens through which you can look at spiritual beings. It belongs to the spiritual nature of man. It has laws of its own and rules of its own, and these must be studied. You do not study astronomy in the crucible, nor do you submit the stars to the small investigations of the laboratory. What you desire is to study each system of science according to the laws that govern that system; when you study man's spiritual nature and its possibilities, you are to study it in accordance with the laws of his spiritual nature.

Faith is a great element of miracle-working, you are told; and science has declared that faith is blind and of no use, but we do not know a man of science who attains a single result but what does so primarily upon faith, faith in the laws of nature, faith in the infallibility of laws which he has investigated, faith in the certainty of results that will come about by a certain process of reasoning and investigation. If he had no faith he could do nothing. We do not know a human being who passes from one place to another without absolute faith. If they did not have that faith they would render themselves and others very uncomfortable.

The old lady—always the old lady, of course—who travels in constant terror of her life, between here and New York, and has never been upon railways before, sometimes is excused for not having the most implicit faith in the flying machine called an engine; but the ordinary human being goes to and fro, night and day traverses the earth, explores, investigates, encounters perils, performs almost impossible feats upon the very basis of faith—faith in humanity, faith in one another, faith in the laws that govern any special action; and you do not need to investigate the steam engine at every step of your journey or to ask the engineer to know that you will probably arrive in safety at your journey's end.

The same faith in a greater degree is required in spiritual laws. The absolute nature of the spirit, its permanence, its power of contact with light, everything invites us. You know that whatever mistakes you may make, the spiritual laws will not make any. You may know that whatever blunders you may make, and however bunglingly you may approach the shrine of investigation, the laws themselves are neither bungling nor will they make any blunders. You may know that the truth is there, that it only waits the conditions, and the magical hand of comprehension for you to understand it.

Two things are necessary to know the truth: one is, that it shall exist; the other is, that you shall be able to understand it. The child cannot walk. Infantile men or women of science cannot understand the most intricate problems. The laws that govern the spiritual and material worlds by their elaborate and subtle processes require patient research, careful investigation, absolute willingness on the part of the spirit to know the laws, and not to dictate them. We never knew that Herschel directed in which way the planets shall move. We never knew that Kepler dictated to science what she should reveal to him. We never knew that any human being, in search of the truth, commanded that truth should come in a given way.

If spirits are to materialize themselves, and you are to witness the best results of that materialization, it is your business to adapt yourself to the laws connected with them; not to dictate the terms, not to decide how it ought to be, but simply strive to know how it is. If there be jugglery it will be exposed; if there be trickery it certainly will be unveiled. There are always a sufficient number of self-appointed detectives in the world to ferret out any crime, and if there were not one, the crime itself would find itself out. There is that weakness in deception that it sooner or later weaves a mesh for its own revelation. There is that strength in truth that in spite of numerous so-called exposures it always comes out triumphant.

This is the spirit in which materialization should be sought. No marvel, no wonder-working; nothing but the silent laws of the spirit, waiting for man to know them; waiting for the recognition of the world, until forms shall appear, beings shall walk by your side, visible appearances shall be made known that will indicate the contact of the two worlds, and it shall be no more strange for a materialized form to appear in your midst than it is now for you to recognize and meet one another. You will change, the substances surrounding you will change before this takes place, but it shall be done. Now, it requires careful conditions, selected circles, the best kind of atmospheres; it will then be a perpetual state of the world, and then men and angels will not be strangers to one another.

Other Bibles than ours are inspired, and ours is not all inspired. The Rig Veda, the Zend-Avesta are divine revelations. The Koran, which to our race and creed is the imitative fabrication of an impostor, is and has been for centuries, for millions of mankind, the Word of God. Homer, the Greek tragedians and philosophers, were inspired; so were Shakespeare, Wordsworth and Goethe; and inspiration has reached its climax in the chastened, cultivated and perfected productions of modern literary art. Victor Hugo's conception of the character of the good Bishop Meville, and Charles Dickens's picture of the heroic martyrdom of Sidney Carton are inspirations. Indeed, the best summary of inspiration is given by Paul in his letter to Timothy, whose scope and catholic spirit may be best comprehended if we render it in language not tainted by dogmatic meaning: "All God-given literature is profitable for learning, for reproof, for correction, for instruction in well-doing."—George F. Tolbot.

* Subject chosen by the audience.

Spiritual Phenomena.

PHENOMENAL SPIRITUALISM.

From early youth, my feelings after some faintly perceptible... I had a faint perception of the presence of a spirit...

On Sunday evening, Aug. 12th, another circle of nine persons was formed. The materializations were very good and some seven or eight in number...

On the present occasion, the brother of the spirit remarked, as his wife had before done, that the materialization was too heavy. Instead of sitting, as on the former occasion, the spirit commenced to manipulate his moustache with his hand...

The next manifestation I think was the most graphic and affecting that I ever witnessed at a spirit circle. A poor, forlorn looking girl, some twelve years of age, thinly clad in threadbare, faded garments, presented her famished form and beckoned to Dr. W. — for recognition.

It was not, however, until the next morning, that Dr. W. — recollected an occasion on which he met a poor girl, resembling the one described, some years ago in Nassau street, New York, and gave her a trilling sum.

A female Indian spirit called Starlight next walked out and showed her face and form very plainly. Resting one foot on her knee she commenced manipulating with her hand the moccasin that enclosed it, until in plain sight of us all it gradually de-materialized and entirely disappeared...

a perfect moccasin. I went up to where the spirit stood and closely examined it. It seemed to be made of very coarse wool.

Starlight next began whilst in full sight to de-materialize, beginning at the feet and dissolving, as it were, until nothing but the dim outlines of her head and shoulders were visible, which too soon passed away.

After the same I measured the lady's shoe described. It was what is known as a number 7 1/2 shoe, and measured eight and three-quarters inches in length. I also measured a shoe taken from the feet of the medium. It was a number 7, and measured ten and one-quarter inches in length.

The deceased brother of a lady in attendance next presented her face and form, first outside the cabinet, and was at once fully recognized by her daughter, who in embracing her mother, could not refrain through joyful emotion from weeping.

On Sunday evening, Aug. 12th, another circle of nine persons was formed. The materializations were very good and some seven or eight in number.

The deceased brother of a gentleman present revealed his form very plainly and in life-like guise, and was fully recognized.

This spirit was present for the first time at the previous circle, where the brother's wife only attended. She at once identified it as her husband's brother, but remarked that his moustache was rather too heavy.

Some time previous to my going to Old Orchard, the spirit of my oldest daughter told me through a trance medium that the next time I sit one of Mrs. Hull's circles she and her two sisters would come out of the cabinet all at the same time.

As Dr. Carpenter knows almost nothing about the facts and phenomena of psychology, and says so much that is incorrect, he is not to be taken seriously. He has more recent utterances or writings worthy of notice in these pages, because they have no influence whatever over anybody who has a smattering of knowledge of the subject.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudice the question.

After the poor creature retired, Mollie, the spirit protector of Mrs. Hull, explained that the spirit that had just materialized died literally of starvation, in a cellar in the Bowery, New York, and that a short time before her death the doctor had given her enough money to relieve for a few days her pressing wants for food.

It was not, however, until the next morning, that Dr. W. — recollected an occasion on which he met a poor girl, resembling the one described, some years ago in Nassau street, New York, and gave her a trilling sum.

gush with their eyes, shut objects placed before them: name cards, real books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers. Is it not strange that the "historian" of mesmerism, &c., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject?

More than two or three pages of the book are occupied with numerous detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found.

Nothing, so far as I am aware, has ever been seen or heard of this parrot-like feat. I would it (to use an established formula) to refer to the fact that the same feat was performed in England a considerable time after the date he alludes to, that they have ever since retained their power and reputation, and that both still practice successfully medical clairvoyance, the one in London and the other in Paris?

Now, unless this statement is a complete and absolute falsehood, a thousand thanks are due to the author for having done this possible, better exposure than this, and Dr. Carpenter knows it, because I called his attention to it in the Daily News.

He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened at a specified level. Alexis picked the place with a pin, and read four words, which were found at the place marked nine pages on the book.

A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the lids were so turned up that even were the eyelids a little apart, ordinary vision was impossible.

Dr. Carpenter's work on "Clairvoyance" (Lectures on Animal Magnetism) and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank-note.

Let there be light! "God spake of old, And over Chaos dark and cold, And through the dead and formless frame Of Nature, life and order came."

Faint was the light at first that shone On giant fern and mastodon, On half formed plant and beast of prey, And man, as rude and wild as they.

Then dead souls woke; the thoughts of men Whose bones were dust revived again: The cloister's silence found a tongue, Old prophets spake, old poets sung.

Here Greek and Roman find themselves Alive along these crowded shelves; And Shakespeare trends again his stage, And Chaucer paints anew his age.

As if some Pantheon's marbles broke Their stony trance, and lived and spoke, Life thrills around the alcoved hall, The lords of thought awake our call!

So surely as marriage is an institution grounded in human nature, no woman, worthy and happily married, is who stands alone with none to hinder; for the world that she binds, but with none to help her; in the exercise of the perilous dogma that marriage and a practical life-work are incompatible. — Rev. Mrs. Blackwell.

marked case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Professor Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C. Trevelyan, in Edinburgh, and by him to Bolton, he himself not knowing that the names of the travelers or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and "precautions," in Professor Gregory's experiments which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing at Bolton, of the girl Emma, who for nearly two years was under his care and residing in his house. Many of Professor Gregory's experiments and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Sociology and Psychism." She could not read, and did not even know her letters. The discovery of the stolen cash-box, and identification of the entirely unsuspected thief, is given in full by Dr. Haddock, and is summarized in my "Miracles and Modern Science," page 61. Again, Dr. Herbert Mayo gives unexceptional personal testimony to clairvoyance at pages 167, 172, and 178 of his book on "Popular Superstitions."

Dr. Carpenter is very severe on Professor Gregory for his belief in Major Buckley's clairvoyant reading mottoes in nuts, but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a mesmerist for the interest of it, and there is not the slightest ground for suggesting his untrustworthiness. We have besides the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 30.) Dr. Carpenter also doubts Professor Gregory's common sense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."

This excessive delicacy of the conditions for successful clairvoyance renders all public exhibitions unsatisfactory; and Professor Gregory protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied. For the same reason direct money tests are always objected to by experienced mesmerizers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Professor Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-note which has at various times been offered by Glasgow — not as he seems to have understood, that there was no note in Sir James Simpson's envelope — but that the clairvoyants themselves, if they heard of it, might very well be exposed if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter, the note for £100 which I stated to have been enclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the contents of it — this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank cheque! The correspondence on the subject is published in the "Zetis," vol. x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition on my part that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

Dr. Carpenter says that "the unsealing of letters and the regaining them so as to conceal their having been opened are practiced in Continental post-offices. No doubt it can be done in an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being detected, and for which it is not possible to make such precautions as are here expressly mentioned by Professor Gregory as having been used in these experiments."

POEM BY WHITTIER.

(Sung at the dedication of the Baverhill (Mass.) Library.)

Let there be light! "God spake of old, And over Chaos dark and cold, And through the dead and formless frame Of Nature, life and order came."

Faint was the light at first that shone On giant fern and mastodon, On half formed plant and beast of prey, And man, as rude and wild as they.

Then dead souls woke; the thoughts of men Whose bones were dust revived again: The cloister's silence found a tongue, Old prophets spake, old poets sung.

Here Greek and Roman find themselves Alive along these crowded shelves; And Shakespeare trends again his stage, And Chaucer paints anew his age.

Foreign Correspondence.

JOTTINGS OF FOREIGN TRAVEL: BY CARRIE GRIMES FORSTER.

To the Editor of the Banner of Light: We sailed from New York City in the steamer England, one of the staunch vessels that floats the Atlantic Ocean. She is 4896 tons burthen, and has in Capt. Wm. H. Thomson a competent commander.

"A life on the ocean wave" proved, in our experience, a physical and mental misery, notwithstanding the trip was pronounced wonderfully calm and fortunate. The passengers presented the variety that such a scene usually affords—nearly all nationalities and creeds represented. The fact that Spiritualism had its adherents on board soon became noised around, and many were the questions propounded. My noble husband and myself deeply regretted that our condition prevented, to any great extent, the gratification of the interest that was manifest to hear of the truths of our sublime philosophy.

Old Father Neptune must bear the blame, or else the miserable organisms that conditions had imposed on us. The avowal by Capt. Thomson of his being an earnest investigator, and to some extent acceptor of the belief in spirit communion, thrilled me with pleasure, and increased my confidence in the guidance of the vessel, seeming to indicate an interior reason for our selection of the National Line.

At Liverpool, stepping from the lighter that came to land us, was a gentleman and lady, inquiring, with Banner of Light in hand, for Thos. Gales Forster, and introducing themselves as Mr. Lamont and daughter, who had come to welcome the veteran pioneer to the shores of the Old World. The unexpected greeting was pleasant and cordial in the extreme. The name of the dear Banner never looked so bright and cheering as it did on that ship. It served as a "sesame" to open our hearts and unite those who had so grand and mutual an interest.

Although compelled to remain at Liverpool for several days, we were obliged to decline a public reception which was suggested. We hope to have the pleasure of meeting our seaport friends ere we leave this country.

We visited the town of Chester, situated fifteen miles from Liverpool. The place is so ancient that no definite conclusion as to the date of its settlement can be reached. Its appearance certainly indicates great antiquity. A distinguishing feature is what are called "The Rows," or old arcades, where the best retail "shops" are to be found. They open out upon a pavement underneath the second story of the houses. Some of "The Rows" are so elevated as to constitute galleries, which are reached by flights of steps.

On a beam in front of an old building is cut the inscription, "God's Providence is mine Inheritance, 1652"—the pious occupier having placed it there as a memorial of exemption from the ravages of the plague. On all sides quaint presentations attracted our attention; but we forbore further description. The walls, which entirely surround the older portion of the town, were built A. D. 61, by the Romans. Only part of the wall is the original structure. Vestiges of the ancient work are clearly discernible, and the present wall stands on the old foundation. As our feet trod the ancient landmark we were transported in thought back in the centuries, and mingled emotions pervaded our being. On the one hand reverence, and on the other thankfulness that our lives had started later in the world's history. The wall is of sufficient width for three horsemen to ride abreast. At one portion is a canal, cut in the solid rock.

In every direction we beheld points of interest. Here a field that had been used by the Roman soldiers for military exercises; there the tower from which Charles I. beheld the defeat of his army by the Parliamentary forces. Standing near the latter, amid the charm of an English twilight, with the waters of the beautiful river Dee pleasantly gurgling beneath us, in fancy we clasped hands with the immortals whose earthly eyes had long ago gazed upon that very scene. The spot and the time together were entrancing to those of us who recognized the fact that the denizens of the past might then be with us in spirit-form and enjoyment.

We had previously inspected Chester Cathedral, built upon the site of a temple dedicated to Apollo. As we witnessed the mummery of a service being performed according to the rites of the Church of England, we thought that by comparison with our glorious religion, a mythological God was still presented to humanity.

We will not attempt a description of the edifice, with its various chapels, cloisters, nave, choir and quaint inscriptions. One of the latter must receive notice, as it is worthy of our utilitarian age. A slab in the wall of the interior of the church, setting forth the virtues of the one whose memory it was intended to perpetuate, having date (if I recollect aright) A. D. 1669, ended with the words "in business he had no superior." Our visit to the interesting city will not soon fade from memory.

Seated at the hotel window at Liverpool, we could well have imagined ourselves in our native land, as far as the appearance of the people was concerned; only the form of the different vehicles passing reminded us that we were upon foreign shores. The immense size and strength of the draught-horses astonished and delighted us. We wondered why such animals were not found with us, instead of the weak specimens that so generally abound—one of these creatures seeming to have strength equal to three of our American ones, judging by the ease with which they drew the large wagons so heavily loaded. The English method of harnessing appears more judicious and more merciful than ours. The various carriages, wagons and carts are so poised that the weight does not bear upon the horse, the shafts being really sometimes above the line of its back; therefore all the labor is in the pulling.

The observation that pained us was the overwhelming number of gin-shops or drinking saloons, frequented not only by the men, but women, many of them young in years. The fish-women, the majority of them youthful in appearance, also appealed to our sympathies, from the utter abandon that characterized them as a class. That such apparent depravity and destitution should present itself in a business mart in this land of Christianity appalled us. In comparison with the inhabitants of what are termed "the slums," these children of Father-God and Mother-Nature would be considered favored. Heaven forbid that any apparently deeper degradation should fall under our Jottings!

With this heartfelt aspiration I conclude for the present.

A cross-eyed jester should never get up and read the hymn, "I will guide thee with mine eye." — Albany Argus.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large stock of Spiritualist, Reform and Miscellaneous Works...

SPECIAL NOTICES.

Notices of meetings, and other notices, should be forwarded to the Editor of the Banner of Light, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS CO., CORNER OF STATE AND NASSAUX STS., BOSTON.

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COBBY & RICH.

SOLE AGENTS FOR THE BANNER OF LIGHT, 150 NASSAU ST., N. Y. CITY.

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Modern Spiritualism, the new and wonderful mystery of the past, and the present, and the future, as revealed by the spirits.

Do Spirits Materialize?

The very physical materialization is an of force and an ability to many minds, imbued with certain popular notions of the subject of spirit and matter. For this reason some of our English friends propose that we should drop the phrase, and speak of form materializations only.

With regard to Mr. Harrison's attempted conclusions for the absence of an immortal soul, he is well answered in the words of an anonymous poet.

The full form materialization is now an established fact in spite of all frauds, real or simply pretended, on the part either of mere pretenders or persons who may do out imperfect mediumistic powers by base tricks.

Spiritualists, be of good cheer! Our cause is advancing. In spite of the sneers of the secular press—in spite of the cavils and protests of such shallow and pre-occupied investigators, or rather enemies of investigation, as Carpenter, Beard, Hammond, Lankster, and the rest—in spite of such supercilious clerical antagonists as Bellows, Hepworth, and Swing—in spite of the clamors of the whole editorial pack, whose instinct teaches them (with some honorable exceptions) to bark with the majority—our facts are gaining ground.

Spiritualists! stand by your tested mediums, and stand by the few tested journales, too! That are urging this wonderful fact of spirit materialization upon a busy and heedless generation!

Free Circles.

Our Free Circle-Room will be reopened on Sunday afternoon next, at 3 o'clock P. M. The next two meetings will take place on Tuesday and Thursday, Sept. 4th and 6th, omitting Friday.

In order to prevent misapprehension regard to a general paragraph that recently appeared in our editorial columns in which the names of Bros. Peebles and Watson occurred, we are in duty-bound to say that nothing in disparagement of their efforts was meant.

The new song-book, "GOLDEN MELODIES," has reached its second edition, and Colby & Rich, who offer it for sale, have had a number of copies bound in board covers, to supply an oft-expressed demand.

"Lake Pleasant Camp; or, How it Struck John Wetherbee," will appear in our next issue.

what have we right to predicate of an atom but its materiality—a mathematical point—simple force—a spiritual fact? We have seen that the great materialist of antiquity had to hypothesize atoms in order to explain mind in the universe.

The facts of spirit materialization are destined to bring a new and revolutionary element into science in its relation to the question of questions, "What is matter and what is spirit?" We may never be able to answer this, even with the aid of our spiritual facts, but we shall be able to disprove utterly and finally the philosophy of that arrogant materialism of our day which denies immortality to man, and would thrust from the universe a Supreme Spirit.

Read the atheistic maudlinisms of Mr. Frederic Harrison, in a late number of the Popular Science Monthly, in which he assumes that because we see nothing but the physical body at death, there can be no such thing as a spiritual organism—no such thing as immortality. As if our imperfect vision—inferior to the eagle's or the bat's—were the final test of the thing!

Oh, yes, we have a soul, says Mr. Harrison—only it is not an immortal soul. But what of that? Surely we are above the gross "materialism" which would not be content with the good we may exercise by our mortal lives upon the lives of others!

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Camp-Meetings—Onset Bay Grove.

In looking over the Spiritualist field we find that the past few years have not only demonstrated the utility of large open air meetings, but so far as New England especially Massachusetts is concerned, the fact has been well established that Spiritualists are ever ready to patronize and support all worthy efforts to provide recreation and instruction for the great unchurched multitude, whose chief place of worship, during the heated term at least, is, and must always be, out in the great temple of Nature, where a sense of freedom is felt that is never fully realized even in the most liberal churches.

It may be taken for granted that among our Spiritualistic friends the annual camp-meeting is to be a permanent institution, and a valuable aid to the introduction and promulgation of our facts and philosophy. Among the movements in this direction that of the Onset Bay Grove Association deserves special mention, from the fact that it seems to be a step in the right direction toward practical cooperation.

The energy displayed by the projectors of this enterprise thus far is very commendable. Spiritualists admit this. Therefore whatever may be the opinion entertained by some in regard to their inability to unite in great organizations, it has been fully demonstrated that practical cooperation is desirable as well as possible among such as have a clear conception of the work to be done, supplemented with the will to do it.

A brief statement of the origin, progress, and present condition of the Association under consideration will illustrate the great work that may be done by Spiritualists in any given direction when they act in concert and with energy.

The Onset Bay Grove Association first formed a temporary organization last winter, (previous to which a few individuals, like the children of Israel, had sought out and "viewed the promised land") and immediately petitioned for and was granted by the Legislature then in session a special charter, bearing the same date (March 31st) of the anniversary of Modern Spiritualism.

Work was pushed forward—the cutting of streets, etc.—until about the middle of May, at which time the Association decided to hold the first camp-meeting early in July. The managers having had some experience with other camp-meetings, found it comparatively easy to arrange the details, which from brief reports in our columns it may be seen were efficiently carried out, and a large and successful meeting (lasting three weeks and closing July 31st) was terminated within four months from the time the Association was organized.

This is but a small part of the labor actually accomplished, however. In addition to the cutting of streets, clearing and improvement of public groves (three in number), there have been built a bridge at the entrance to the grounds, (which are nearly surrounded by water), a wharf, speakers' stand and seats, and dancing pavilion— all previous to the opening of Camp-Meeting.

There is, indeed, something quite surprising in the rapid growth of this enterprise, we must confess. We are assured, however, that it is a healthy growth. The managers, who may justly feel proud of their record, modestly refuse to take an undue amount of credit to themselves, but attribute in a great measure the success of the enterprise to the natural attractions of the locality, supplemented by the good will and assistance of people in our human life, as well as the frequent encouragement from dear friends of the higher life.

In the first place, Nature has endowed this particular spot with great natural attractions, and especially adapted it to the purposes for which it was purchased, viz., A Spiritual Home, where the fraternity, free from the shackles of superstition and bigotry, can annually find rest and recreation, together with the facilities for mental culture and spiritual unfoldment, by the aid of first-class lectures on the Spiritual Philosophy, illustrated by the phenomena through reliable media.

It is also claimed that wise ones in the spirit-world, through the lips of some of our ablest inspired speakers, have often encouraged this movement, and have, from its inception, prophesied success to the enterprise.

The financial condition of the Association is sound, we are assured by one of its officers. It owns the land, buildings, and all improvements, and is free from debt, having a handsome surplus in the treasury, derived from the sale of lots, to be expended during the year for still further improvements, among which it may be well to state that a permanent steamboat wharf is to be built, and an edifice erected as headquarters, offices, etc.

This Association, although a corporation under a special charter, with a capital stock, is, however, in no sense a speculation. The funds obtained from the sale of stock and lots are to be expended in the improvement of the grounds and for the general purposes of Spiritualism; and all Spiritualists are therefore invited by the management to acquaint themselves with the superior advantages of this Sea-Shore Home and become identified with it.

This being the first ground in this country purchased and managed by an Association of Spiritualists, we feel to congratulate the management on the successful inauguration of the movement.

Our contemporaries are kindly requested, when copying from this paper, to give its full title, instead of simply the first part, as they are in the habit of doing.

J. Frank Baxter at Lake Pleasant.

On our eighth page will be found the closing installment of the report of Dr. H. B. Storer concerning the services of the Spiritualist Camp-Meeting at Montague, Mass. In the course of the account the most open and resolute treatment is given to the Bunter case, referred to by us last week. We call the attention of the reader to the honest, outspoken sentiments of Mr. Baxter in the course of the narrative—who, by the way, we here take occasion to unquestioningly endorse as in our opinion a reliable and worthy man, and one of the most remarkable givers of tests from the public rostrum now known to the world.

There is probably no public medium in New England more generally respected and considered to be above trickiness by Spiritualists, than J. Frank Baxter. There has not been a whisper of a suspicious circumstance to weaken the universal confidence in his honesty. Mr. Baxter is not one who advertises to give private sittings to individuals, although he has frequently done so. His forte is to lecture, and either in the midst of it or at its close, names, dates and circumstances are announced purporting to be connected with some persons who have passed through the change called death.

The skeptic would naturally say, [regarding the Bunter case,] as has often been said, though never, as in the present instance, with a show of proof, that Mr. Baxter obtained this information from the newspapers; and were there not other evidences in favor of his mediumship, the impartial Spiritualist might lean to this opinion. That he has given, however, names, dates and facts that never could have been gleaned in this manner, many can testify, and no doubt can exist that he is a reliable medium; consequently he is entitled to a hearing, and the philosophy of the manifestations must be examined, to ascertain if any reasonable explanation of this circumstance can be offered.

The Herald article ends by warning Spiritualists to "observe the teaching of their own philosophy and guard their mediums from unfavorable conditions," and also counsels the mediums themselves to look well to their physical states, and not to encourage the idea that they may enter the sphere of every order of influence without being affected thereby.

Mr. Baxter has a letter in a late number of the Springfield Union, occupying substantially the same ground as in his speech on our eighth page. We however feel to quote in this connection a few of his fearless and manly sentences:

"I am not going to deny the fact that an alleged spirit [Bunter] gave his name, residence and peculiarities, and most emphatically at that; nor am I to deny that the man himself still lives, for this is abundantly proved. Of this phenomenon, for a phenomenon it is, I can only say, to me it is inexplicable. Several hypotheses have been advanced, as well as an explanation given from a spirit itself, but all of them fail to satisfy me with reference to the circumstances. It is possible that the philosophy of 'The Double,' or, as it is called in Scotland, the 'Wraith,' or in Germany, 'The Doppelganger,' may cover the case. Haven't the Mental Philosophy and Winslow's Intellectual Philosophy, text books used in our public schools, both treat of the subject, and give similar facts to that of Sunday in illustration.

It is possible that a lying spirit perpetrated the fraud. We read of old that the Lord put a lying spirit into the mouths of the four hundred prophets of Ahab, (2d Chronicles, 18th chapter.) But for myself I cannot account for the fact. Never have I had one doubt of the spiritual philosophy until that eventful Sunday, when surely I found myself overshadowed with a cloud of doubt, not as to the facts, but as to the origin of the same. I wondered whether or not much that I had given was not the result of some psychological law, or unconscious projection of will on the part of individuals, or involuntary mind-reading. But then, fact after fact, from my experience would rise and dissipate my reasoning. Thus it remains to me, at present, an entire mystery, and a matter open for study.

My main object in writing is not to cover the fact. It is to defend my character, for the first and only time attacked in my life. I want here to deny, over my signature, any attempt at fraud or wrong in the matter. Upon my word, my honor, my integrity as a man, I affirm solemnly before God and the world, that I have not been guilty of any deception. I am accused of cutting from obituary notices, tombstones, etc., my names and data for action—in fact, that all is prepared beforehand. This I denounce most emphatically as false. I do not do it. I never have done it. I am totally innocent of such a charge. For the past successive seventeen years I have taught a public school. My reapportionment for another year is received. Does this look as though my integrity and character were at fault?

My reputation has most daringly and unwarrantably been attacked. But, notwithstanding this, I hope I may stand true to my convictions of justice and right. If it is necessary that my name shall suffer, my position in society or business be lost, in order that principle and truth shall live, may I prove no coward at my post. Principle, and not policy, shall guide me. May I ever be able to say, as has been said by another: Oh, truth! sacred is thy name! The deceiver thou leadest, I will follow.

Yours for Justice, J. FRANK BAXTER.

THE DAY'S REPOSE.

The happy day has gone to rest, Called by the soothing twilight dim; The night his lips with kisses prest, And sung a mother's murmuring hymn. How glad he seemed to sink to sleep, For joy he crimsoned all the sky, Then dropped his head in slumber deep, At night's enchanting lullaby!

Our good friend, Col. Bundy, of the Religious Philosophical Journal, being rather young in the editorial business, is exceedingly enthusiastic, and therefore excusable if he does gush occasionally in reference to the "veteran editor." But what shall we say in this regard of our worthy elder brother editor, Maj. Thomas Gales Forster? Modesty silences our pen.

Upward of a column of verifications of spirit messages, put in type for our present number, but unavoidably deferred, will appear next week.

Howard, Joseph and Sitting Bull.

The "Christian Soldier," Gen.-Howard, has not yet caught up with Chief Joseph, but still jags a day behind. It is doubtful if he does manage to overtake him at all unless Joseph is perfectly willing that he should. Howard is a wonderful warrior—by telegraph. He has been going to concentrate, and he has been going to annihilate, till people are absolutely tired of hearing from him. The only fight he has yet had with the Indians was that in which Gibbons's inferior force was whipped to pieces. But Howard himself was not in that fight. He was "commanding." It takes a very peculiar man to be a commander. Gen. Sherman confesses he can himself make nothing out of Howard's despatches, they are so "confused"; but he tells him it will be safe for him to keep up the chase.

There is a good deal of humor about this latest "Indian war," as far as it has gone. If Howard were any different sort of a person from just the one he is, he would interpret Sherman's order as so cutting a sarcasm that he would send in his sword and trappings to the War Department and forswear war, especially war with the Indians, for the rest of his life. But he don't see it all that Sherman is getting the laugh on him. Even Sheridan has to admit, in a despatch to the War Department, that he respects Chief Joseph's "good sense." Would that the Government could govern further, and respect the rights of the Indians, which in the case of the Nez Percés tribe have again been grossly violated. But that is apparently hoping against hope. But inasmuch as that cannot be done, look at the situation just as it is at this moment, and see if there are not certain irresistible powers at work against us, which forbid our winning the triumph from the Indians that we covet. Perhaps the wrong of the whole matter could not be more clearly presented to the country than by making of this Indian war a simple farce. When people are inclined to ridicule a thing, good-bye to all further serious purpose in connection with it. The other spectacle, of Sitting Bull receiving a regular commission from this Government to treat with him, is one to bring a blush of shame to cheeks that perhaps could be made to betray it in no other way. This last Indian war may lead to a winding up of the business, when the next Congress will be called upon to appropriate millions of dollars in consequence of the folly, or perhaps base designs, of those holding the reins of power.

The Evening Gazette on Spiritualism.

A late Boston Evening Gazette, in a notice of Dr. Carpenter's recent work on "Mesmerism and Spiritualism," takes it for granted that the redoubtable Doctor is all right, and that he has effectually "quenched" the phenomena of clairvoyance, levitation, independent movement of objects, &c. The Doctor is one of those persons of the Bourbon genus, who never learn anything and never forget anything. Some twenty years ago he fell in with the views of Professor Faraday, who contrived an instrument by which he thought he proved that the motion of tables, the raps, &c., were produced by muscular action on the part of the medium. But the moment there began to be movements quite independent of the medium's touch, Faraday's theory was exploded; it did not cover the facts. Poor Faraday was so chagrined, that when invited to a séance where his theory could be palpably disproved, he refused to attend unless certain admissions were first made by the medium, which no gentleman under the circumstances could possibly make. Up to this day Dr. Carpenter has not got it out of his head that Faraday's theory has been disproved. And yet every person who knows anything of the phenomena knows this. The utter worthlessness of Carpenter's book may be inferred from this one simple fact: He is a Bourbon of the most persistent type.

But we are saved the trouble of probing his fallacies and misstatements by the exposure which Mr. Alfred R. Wallace has made of them. In the article from his pen which we publish in another column, it must be obvious to every fair-minded inquirer that the utter unreliability of Dr. Carpenter's statements in regard to the facts of Spiritualism is victoriously proved. No intelligent investigator can fall to see that so far as Carpenter's book is an explanation of well-known phenomena, it is mere rubbish, entirely superseded and made obsolete by the new phenomena that have come up. The notion that everybody who witnesses a spiritual or mesmeric phenomenon—that every one, for example, who thinks he sees Charles Foster read the name on a folded pellet without unfolding it, is fooled by "prepossession"—is worthy only of a Bourbon, who thinks his own experiences are the measure of Nature's possibilities.

"Another materializing fraud exposed," says the Philadelphia Times—this time the Blisses. If they really are deceivers—conclusively proven to be such—then we shall rejoice that they have been exposed. But the Times' account of the affair looks at the present writing as if there was another side to the question to be heard by that august tribunal, Public Opinion, before conviction, especially when the account of the discovery of the alleged fraud was "exposed by a sharp and persevering journalist," who put the job in operation "while the Blisses were absent at camp-meeting." . . . The exposé was worked by Mr. Phillip Diesinger, a city merchant, and a reporter of the Times. A drain-pipe was needing repair, "while the occupants of the house were away!" Messrs. Fricka and Buschner, being taken into the reporter's confidence, secured an entrance, and took the reporter AS THEIR ASSISTANT!" Thus runs the Times' account, as quoted—its editor congratulating himself on his success, as follows: "The Times has had to wait long for an opportunity to make the complete exposure which it knew could be made, and which it was determined should be made." Now does this sort of connivance commend itself to the impartial mind as an honorable procedure? Not at all. Does it not—in connection with the triumphant swagger of the editor in question—look upon the face of it, on the contrary, as a long contemplated "put-up job"? We shall await further developments, under these peculiar circumstances, before condemning the Blisses. As the name of Gen. J. M. Roberts, of Burlington, N. J., is mentioned (among others) as one of the alleged dupes, we have no doubt but that he will soon throw some light upon the question at issue from his standpoint.

The lecture on our first page, given through the mediumship of Mrs. Cora L. V. Richmond, before the Brooklyn (N. Y.) Spiritualist Society, is richly worthy the attention of the reader. Mrs. Richmond returns to Chicago, Ill., in September, to resume the labors incident to her regular engagement there.

Foreign Items.

A private society of Spiritualists at Vienna has addressed an invitation to Dr. Henry Slade to hold a series of sances in the Austrian capital this autumn.

Belgium, though a Catholic country, has five journals devoted to Spiritualism.

Hon. J. L. O'Sullivan (with several other scientific gentlemen,) is holding a series of test materializing sances with the medium Firman, in Paris. In his last letter to the London Spiritualist, he gives a detailed account of a conversation he held with spirit John King (who conducts the sances), on the subject, which blends so completely with Mrs. Richmond's instructive lecture on our first page, that we extract the following passages:

"No more mold-making since my last, only some talk with John King about this matter of 'materialization,' on which some little dawn of light seems really to be rising out of these phenomena, accompanied as they are by his declarations as recorded in my recent letter. The main point which they tend to establish seems to be this, that the spirits about to 'materialize' gather out of the atmosphere, and of the organisms of the medium and audience, globular particles similar to those ultimate particles (of bioplasm, I suppose) of which our bodies are composed, and put them together, or solidify them into form; experiencing often great difficulty in holding them together, there being a tendency to disaggregation and scattering when the conditions are unfavorable or the power weak. These ultimate particles of what we call 'matter' may be roughly compared to the separate grains of sand, not in a block of sandstone, but in a huge edifice, nay, a vast city (the body of a man), built up of such sandstone blocks. Whatever this 'matter' may be, John King makes out the matter temporarily existing in aggregated solidity in these materialized spirits to be the same as that of which our bodies (themselves temporary too, though much longer in duration) are also built up; and he makes a portion of its constituent particles to be actually derived and withdrawn from human organisms. I have since addressed to him some interrogations, such as: 'When you have thus got the requisite atomic materials, how do you combine and consolidate them into one form, one face or head, rather than into another? Is it by an act of will, by will power? Or do you deposit them on the outside surface of a spirit form, of the 'spiritual body' St. Paul speaks of, or do you incorporate them with it?' He said: 'Call it will power, if you please, and I may as well adopt that form, because will-power enters largely into it. But I cannot make you fully understand it. Without those particles or atoms you could not see the spirit, nor feel it, nor hear it. It might touch you, and you would not know it. The spirit is there with them, and they are incorporated together. But they (the atomic particles, evidently) always tend to fall away and disperse. They hold together by a certain attraction or gravity (sic), but unless the power is good they will fall away. A nose will fall away, or one part or one side of a face, and we cannot help it if the power is not good. You must often have observed that. 'Yes, often.' 'If they are to speak, organs for that purpose must be formed for them, otherwise you could not hear them, or could not hear more than a slight whispering or hissing sound' (as we have, indeed, often heard), 'and when they are formed out of the medium's body, you will hear something reminding you of the medium's voice, as you often hear in mine.' 'Yes, and on the one occasion (the only one) when my mother spoke several sentences, close to my ear, her face having been visible there the moment before, I could catch distinct intonations of the medium's voice in her utterances.' 'When we have formed and solidified a face, it is not so much incorporated into that of the spirit as that the spirit gets into and incorporates itself with it. If the spirit cannot do so, there is no life or expression in it, and it then looks like a mask without any life in it. And when it cannot stay there for more than a moment, you at once see the difference.' (This corresponds perfectly to what we have often observed, and what has been recorded in former letters.) 'When the weather is bad, we have to gather all the material out of the medium, and if he is not then in favorable condition, we cannot do anything. It is very important that he should be not only well in health, and free from physical suffering, but in a tranquil, contented, and comfortable state of mind.'

Letters for Miss Kinslingbury, during her absence in the United States, should be addressed to the care of Dr. Eugene Crowell, 196 Clinton Avenue, New York. Miss Kinslingbury left England Aug. 18th. In the course of her travels in the States, she will visit Mrs. Robert Dale Owen, at Lake George.

The reception of the Baron and Baroness Von Vay, two prominent and outspoken Spiritualists of Buda-Pest, Austria Hungary, by the London Association of Spiritualists, took place on Friday evening, August 10th, at the Rooms of the Association, 38 Great Russell street. It was a pleasant and successful affair. Most of the time was taken up in conversation. Remarks were made by Mr. Calder, President of the Association, Mr. Benjamin Coleman, the Baroness Von Vay, Thos. Gales Forster and Rev. Thomas Colley. Among the friends present were Mr. Alexander Calder, President of the National Association of Spiritualists; Mr. and Mrs. Alfred Russell Wallace; Captain Rolleston; Mr. C. C. Massey; Mr. and Mrs. William Tebb; Mr. F. W. Percival; Mr. J. N. T. Martheze; Dr. Carter Blake and Mrs. Blake; Mrs. Ellis; Mrs. and Miss Cooper; Captain John James; Mr. and Mrs. Thomas Gales Forster, of the United States; Dr. George Wyld; Mr. Benjamin Coleman; Miss Deekens; Mr. Thomas Shorter; Miss Shorter; Signor Ronidi; the Rev. Thomas Colley, late Chaplain to H.M.S. Malabar; Mrs. Colley; Mr. Algernon Joy; M. Inst., C. E.; Mr. Frederick Collingwood, late Secretary to the Anthropological Institute; Mrs. Lowe, Secretary to the Lunacy Law Reform Association; Mrs. Showers; Mrs. Hallock; Herr Christian Reimers; Mrs. Kinslingbury; Mr. G. R. Tapp; Mrs. Fitz Gerald; Mr. and Mrs. Desmond Fitz Gerald; Miss Fitz Gerald; Mr. and Mrs. Thomas Blyton; Mrs. Henry Cook; the Misses Cook; the Misses Corner; Mr. Cornelius Pearson; Miss Houghton; Mrs. Nokes; Mr. Greene; Mr. J. W. Fletcher; Mr. C. E. Williams; Mr. Peeler, R.A.; the Misses Burke; Mr. R. Linton; the Misses Rogers; Miss Withall; Mr. A. Glendinning; Mr. W. H. Harrison; and many others.

Milo A. Townsend, of Beaver Falls, Pa., passed on to the higher life August 14th, aged 61 years. He has been a believer in the Spiritual Philosophy for the last twenty-five years, and his knowledge of and faith in it daily increased to the very close of his earth-life, and his exit was a peaceful and happy one. He has been an occasional contributor to the columns of this paper for the last twenty years. He was a man of sterling character and marked ability, with a soul so imbued with right principles as to ever be working for the good of humanity. We shall print next week the remarks of Prof. Bradford at the funeral.

Thomas L. Harris is at Fountain Grove, Santa Rosa, California, endeavoring, it is said, to establish a branch Community there, similar to the one he is at the head of in the State of New York. He is also publishing a number of new works.

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Rochester Hall.—The Children's Progressive Lyceum will commence its sessions on Sunday next, at this place. The annual meeting of the Lyceum for choice of officers will be held at the house of Mrs. Wilson, Hotel Kirkland, on Tuesday evening next, Sept. 4th. Nassau Hall.—At the commencement of the circle last Sunday morning, Mr. Prescott Robinson read one of Lizzie Duten's poems after which Mrs. Prince favored the audience with a charming song, "We're with you every day." Mrs. Maggie Folsom then gave many convincing tests, nearly all of them being corroborated by persons present. In the afternoon addresses were made by Mr. Charles M. A. Twitthell, of Somerville, and Mr. R. B. Rogers, of Charlestown District. Mrs. Dr. Severance, of Wisconsin, delivered a eloquent and instructive lecture in the evening. The meetings will be continued every Sunday in the future. Circles at 10:30 A. M., and 2:30 P. M., by many excellent mediums and speakers. Leo Miller, of Michigan, will speak every Sunday evening through the month of Sept-uber. The Eagle Hall Meetings were quite interesting last Sunday. Miss Annie J. Webster occupied the platform in the morning, and the controls spoke at some length, and interestingly, of the necessity of the higher attainments in spiritual life. Recognized tests were also given. In the afternoon, Mrs. M. W. Leslie read an original essay on "Spiritualism a Revelation of

"Poems of the Life Beyond and Within."

This splendid compilation, prepared after careful research and wide reading by Giles B. Stebbins, Esq., author of "Chapters from the Bible of the Ages," etc., etc., will be issued early in September from the press of Colby & Rich, No. 9 Montgomery Place, Boston.

The talented editor of this forthcoming volume has dedicated it "To the growing multitude of thoughtful men and women who feel and know that we still live beyond the separation from our mortal forms, and whose souls lean out and listen to voices from the spirit land." Struggling through its beautifully wrought pages the eye rests on many old favorites, dear to thousands of hearts, as well as many new ones chosen from a most extended and varied field—all testifying to the painstaking character of the work put into the collection by Mr. Stebbins. Among the poems contained in it and to which popular appreciation has long since applied a vigorous endorsement, may be mentioned: "Abdallah's Message from Paradise," "God," "Derzhaven;" "The Beautiful Land;" "Leona" and "The Evergreen Mountains of Life," James G. Clark; "Evermore;" "Burns and Highland Mary," Mrs. F. O. Hyzer; "Nearer To Thee" and "Resurrexi," Miss Lizzie Duten; "Heaven" and "Over the River," Nancy A. W. Priest; "Intimations of Immortality," Wordsworth; etc., etc.

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Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue with a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

Spiritualist Meetings in Boston. EAGLE HALL, 616 Washington street, 7-30 Circle every Sunday morning at 10 A. M. Inspiring speaking at 12 and 2 P. M. Good mediums and speakers always present. NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10 A. M.

Rochester Hall.—The Children's Progressive Lyceum will commence its sessions on Sunday next, at this place. The annual meeting of the Lyceum for choice of officers will be held at the house of Mrs. Wilson, Hotel Kirkland, on Tuesday evening next, Sept. 4th. Nassau Hall.—At the commencement of the circle last Sunday morning, Mr. Prescott Robinson read one of Lizzie Duten's poems after which Mrs. Prince favored the audience with a charming song, "We're with you every day." Mrs. Maggie Folsom then gave many convincing tests, nearly all of them being corroborated by persons present. In the afternoon addresses were made by Mr. Charles M. A. Twitthell, of Somerville, and Mr. R. B. Rogers, of Charlestown District. Mrs. Dr. Severance, of Wisconsin, delivered a eloquent and instructive lecture in the evening. The meetings will be continued every Sunday in the future. Circles at 10:30 A. M., and 2:30 P. M., by many excellent mediums and speakers. Leo Miller, of Michigan, will speak every Sunday evening through the month of Sept-uber. The Eagle Hall Meetings were quite interesting last Sunday. Miss Annie J. Webster occupied the platform in the morning, and the controls spoke at some length, and interestingly, of the necessity of the higher attainments in spiritual life. Recognized tests were also given. In the afternoon, Mrs. M. W. Leslie read an original essay on "Spiritualism a Revelation of

the Bible" which was replete with sound thought and was well received by the audience. Miss Webster again yielded herself to the controlling influences and spoke for a brief time, and also gave more tests, all of which were quite satisfactory. The evening hour was taken up with tests and a short conference, which was participated in by Mrs. Leslie, the Chairman, Mr. Hudson, Mrs. Little Clark (entranced), and others. Miss Webster is expected to occupy the platform again next Sunday morning. F. W. J.

"I am somehow glad that you have withdrawn the appointment of a day for the meeting of a Convention. I may be wrong, but the conviction is strong in my mind that the angel world in address to a general organization and if it is, there could be little prospect indeed of success. As just said, I may be in error, but I feel relieved to know that at least for the present the subject is laid on the table."—Extract from a private letter of Dr. E. Crowell, in the American Spiritual Magazine.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left on our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHIRURGYAN.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. Montague, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. A. 11.

Change of Locality. DR. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. Jy. 7.

An Eminent Divine says, "I have been using the Peruvian Syrup. It gives me new vigor, buoyancy of spirits, elasticity of muscle." J. P. Dinsmore, 36 Dey street, New York, will send, free, a pamphlet of 32 pages, containing a full account of this remarkable medicine, to any one sending him their address. 2w.S. 1.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 cent postage stamps. Money refunded if letters sent are not answered. 4w.A. 11.

DR. S. B. BRITTON treats chronic diseases, especially such as are peculiar to the female constitution, by *patent methods*, using the best medicine known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York. Patients visited at their homes when necessary. P. 3.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M. A. 11.4w*

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing Office, 200 Jordancom st. or, opposite City Hall, Brooklyn, N. Y. Hours 10 to 11. A. 11.4w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City. D. 30.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at 45 Golder Lane, Whitechapel, London, E. C. 1. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E. London.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAM & JACOBSON, Booksellers, 62 West Main Street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT. WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RIDDESS, 29 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all other book meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RIDDESS.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. ALLE, 230 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

SAN FRANCISCO, CAL. BOOK DEPOT. No. 313 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Colby & Rich's Golden Pen, Planchettes, Sponges, Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Morse's Nutritive Tonic, and all the other Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 42nd street and 6th avenue, and Republican Hall, 55 West 34th street.

HARTFORD, CONN. BOOK DEPOT. E. M. RUSSELL, 57 Main street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD. BOOK DEPOT. WASH. A. DANFORTH, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT. W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. M. HIGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

Message Department.

Message Department. The Spirit Messages given at the Banner of Light... The Banner of Light Free-Trade Meetings...

REPORTS OF SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUM OF MRS. JENNIE S. HULL.

Invocation.

Invocation. God of the Jews, God of the Christian, God of the Brahmin, we come before thee, feeling that our souls are in need of thy aid...

Questions and Answers.

CONTROLLING SPIRIT. We are ready for suitable questions. Ques.—(By E. M. Adams, Vineland, N. J.) I notice in the "Banner of Light"...

Ques.—Your correspondent has presented us with a question filled with thought. We can only give you a few suggestions...

Ques.—Does a belief in spiritualism enlarge one's sympathies for the human family? A.—A belief in Spiritualism draws to all individuals their own dear ones...

Ques.—Spiritualism making any progress among the people at the present time? A.—Never has there been a time when Spiritualism made such rapid strides as now...

Ques.—I have been thinking of late about the people of the present time. We walk into each pulpit, and place our hand upon the speaker's head, and whisper into his ears spiritual thoughts...

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every medium from Monday morning till Sunday night—we do not do it. We guide them the best we can, and present to them the truths which we believe, and urge them to realize those truths...

Andrew T. Foss.

Mr. Chairman, I am glad to be here this afternoon, glad to enroll my name among the many who come here to speak the word that proclaims the immortality of the soul to be a fact...

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around it. I see the lake in the distance, with its crystal waters; I can watch the boats and vessels, they glide over it. I see the forests in the distance, the mountain tops towering high. I enjoy every moment of my life.

I only wish to come back to earth that I may assure the people that there is no death. My name is Bathsheba Keith. I went out from Auburn, Me. I was sixty-eight years old.

Josiah Dunham.

I expect it will be with the greatest difficulty that I shall make my way. I would not have come here had it not been urged to do so by my father, my mother and my friends on this side, who desired that I take hold of the "right side up, with care."

I ever tried to do faithfully whatever duty I was called to do. I have lived the allotted time of man, and borrowed a few years besides. I have held various public offices, and tried to do my duty.

I wish you would say that Malvina Hatfield, of Camden, N. J., had said "I thank the friends for all their kind care. Say to them that I was really there; that I saw her, but that all is well. I shall bring stronger manifestations to bear than I have ever done before."

I am a confused, I hardly realize what it is; but if this is death, then it is a lively death, for I have got a body and a brain, and I can think, yet not as well as I could when I inhabited the body.

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Biddy Murphy.

It's a bit of bread I'd be asking ye to give me. Shure it's a long time since I went begging, but I have been up here now some years—I don't know how many—'n' it has seem'd to me like traveling through a big bog. If I put my feet down, shure it takes the shoes almost off my feet before I can get 'em up again.

I am for a spiritual world, if ye've got it to spare, 'n' if ye'll let me to light my candle, to shine ahead of me as I go, till I can get up where I can find somebody that knew me when here. Shure I know Father Reilly, but how I am to get to him it's a mystery to me.

I never told ye my name. I'm not ashamed of it. It's Biddy, 'n' it's Murphy. I went out from a big city—it's New York, sir. Where's my candle? I'll take it 'n' I'll go.

Eliza Webb.

Please say that Eliza Webb, who comes here at the invitation of the old commandor, asks to be heard by her friends, and that they will do just as she expressed to them that she would like to have them do it, ever she got out of the form.

I have called, Mr. Chairman, not alone to benefit myself, not alone to benefit my particular friends, but I want to do something to let the world know I still live. I didn't believe in your religion.

Margaret C. Coggeshall.

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my early days I always found that a half a loaf was a good deal better than none, and if I could not get a good-sized vessel, why, a smaller one would answer my purpose, provided it was well manned and I could manage it.

I have a few things to look at that trouble me sometimes. I haven't got rid of all the old fathers. There's a Spiritualist that lives in our parts that's asking whether I regret the past, whether there was anything in my earth life I was sorry for.

I have friends here I would like to reach. Some will be as the old lady said, very glad to have me come, some will be mad, and some will say it aint me. I say it is me. I wish to shake hands with any and all the old friends who ever knew me.

Mr. Chairman, will you please say that Lilla comes back with Uncle Frank, and tells Aunt Amelia that she'll hear very soon? We are holding her; that's why she keeps so calm. I've got some beautiful wreaths for them all—grandma and Aunt Hautie. I shall keep some for mother, and the rest I'll send to them.

George Sawyer.

I aint a little boy now, sir, and I don't see why I've got to come back just like a little boy! My name is George Sawyer. I was only ten years old when I went away, but I am more than ten years old now, and why can't I come back a man?

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