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ROMANCE AND GENERAL REFORM

Truth wears no mask, looks at no human shrine, seeks neither place nor applause: she only asks a hearing.

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GRAND SUN.

The Chief of the Natches.

BY FANNY GREEN M'DOUGAL.

From the dark cypress valleys, O Father* of Waters,
The race of the Red Man is passing away;
We must leave our old woods and the graves
Of our Fathers,
To roam in the track of the vanishing day.
Yet the Lord of the Forest was noble and stately,
Ere the strength had expired in his slackening bow;
He stood like a rock in the moment of danger,
With a hand on his hatchet, his face to the foe.
His people, like leaves of the summer wood,
Numberless,
O'er their hunting grounds wandered, the fair and the free,
While the Long House,† outstretching from sunrise to sunset,
Threw a shadow unbroken from mountain to sea.
The Great Spirit saw the fair home of his children,
And blest with a sweet smile the generous land;
He gave us the squash, the corn and the bean plant,
And answered our wants with a bountiful hand.
From the North to the South, on the wall of the sunrise,
He hung a cloud-curtain to hide us from view,
And told the bright stars, that were set there to keep it,
That the eye of no stranger must ever look through.
And for moons without number, in virginal sleep,
The land of the Red Man reposed in the deep,
And only the Angels that guarded her gateway,
Might behold her, or look on her shadowy sleep.
The King of the Beavers, long watchful and jealous,
To see his poor people so worried and slain,
Saw the big rope that held the dark cloud to its mooring,
And swore by his teeth to divide it in twain.
So, hard by the rock in the core of the Great-corn,
He gnawed at the hard rope from sunset till dawn;
When the Morning Star woke to her watch and her duty,
And to her fair couch the young Hesper had gone.
Thus many moons passed, and the Beaver King, fireless,
Still tugged at his task till the heavy sweat peared;
But at length the last fiber hung, possible and parted,
And the cloud-curtain flew from the face of the world.
It flung away o'er the gate of the Orient,
Raufulent with all the bright beauty of morn;
Into banners of crimson, and saffron, and purple,
By mischievous frolicsome winds it was torn.
Still higher upfurling, the influx of splendor,
Drove out the deep shadows, so heavy and old,
We awoke then, our wondering eyes blinded with glory,
For the air and the light were all blizzing with gold.
The bright Morning Star had been lingering in love-dreams,
That were tinged, ere she woke, with the coloring fair;
For a youth of Orion had won her, and borne her
In his own arms, away through the ambient air.
She awoke half unconscious, and blinded with splendor,
She scarcely could see the sad mischief thus wrought;
But the brightness and beauty—confusing—
Inspired her sweet spirit and colored her thought.
She strove to regain and replace the lost shadow;
But, alas! all too far, and too freely, it fled,
Then she hid from the face of the angry Great Spirit,
And pillowed in darkness her beautiful head.
Out afar, and afar, flew the crimson cloud-curtain,
Away, and away, o'er the fathomless deep,
While the Big Water watched o'er his sunny Spite Island,
That lay on his bosom, all softly asleep.
Then the white stranger looked through far-seeing eye-beams,
That cut deep the distance, and lighted the way;

No terror could chain, and no danger disarm him;
Nor would he a moment be tempted to stay.
By his powers of enchantment, courageous and cunning,
Away o'er the unmeasured waters he flew;
By his magic compelling all spirits to aid him,
While evil winds feathered his winged canoe.
He stole from old Heno, his big bursting thunder,
To unbind and let loose on our wood-shielded shore;
And by his breath blasted, our suffering people
Dropped slowly down, and were heard of no more.
For all the dear rights of home, country and freedom,
We poured in red rivers the blood of our bravest;
But he conquered at last by the cruel fire-water,
That robbed us of reason, and made us his slave.
The white demon ravaged our beautiful borders,
His tracks were all bloody—a spirit of wrath,
He was clothed with a bad strength, and armed with destruction,
And the fires of our blazing towns, lighted his path.
All we loved or held sacred—our time honored treasures,
He struck with some deadly or withering spell.
Till his corn had grown rank with the mold of our people,
And at his sharp ax-rings our old forests fell.
And now from the long-cherished Land of our Fathers,
We are driven away, to behold it no more.
The darkness around us no dawn light shall brighten;
For the day of our pride and our glory, is o'er.
Away, then, away, with our perishing people,
To lave in the beams of the far sinking sun;
We linger awhile, but to struggle and suffer,
Until our last journey is joyfully done.
And on the Deep River rolls darkly before us,
And on Life's cold hearth, lie the fast-fading coals,
The Angel of Death, on the trail of the rainbow,
Shall lead us away to the Country of Souls.

* The Mississippi.
† Most of the Northern tribes had a tradition, that before the arrival of the White Stranger, there had been a reign of universal peace and brotherhood, when all the nations were united in one. Thus in their highly figurative language, they termed the Long House; and they described it as stretching from the Atlantic to the Pacific.
‡ Plymouth Rock.

The Eternal Christ and the Man Jesus.

BY O. H. CROSBY, PASTOR OF THE UNIVERSALIST CHURCH, FULTON, N. Y.

About eighteen hundred and seventy-four years ago, was born in a manger in Bethlehem of Judea, one who by command of a spirit messenger was named "Jesus." As he became an acknowledged teacher, it soon came to pass that by his disciples, he was called "Christ."
It is not my purpose now, even to name the various theories which men have set forth with regard to his nature; but to indicate what to me seems perfectly accordant with the Scriptures, with reason and the eternal fitness and nature of things.
First, what is the meaning of the word "Christ"? Simply, "The Anointed." Was "Jesus of Nazareth" the only Christ? Nay, for it was a custom of the Hebrews to anoint all their kings and priests as they set them apart to their offices, and some, if not all, of the prophets, were thus anointed. Thus each of them became "Christ," in the Hebrew, "Messiah," &c. "The Anointed." A few instances: 1st Sam. 2:10—"And he shall give strength unto his king, and exalt the horn of his anointed."—Ex. 29:29—"And the holy garments of Aaron shall be his son's after him, to be anointed therein." Lev. 4:3—"If the priest that is anointed do sin," &c. 8:12—"Moses anointed Aaron, Num. 3:3—"The priests were anointed." 1st Sam. 10:1; Samuel said to Saul, "The Lord hath anointed thee to be captain over his inheritance." 12:3—"Samuel called Saul 'the Lord's anointed.'" (i. e. Christ). 1st Kings 19:16—"And Jehu, son of Nimshi, shall thou anoint to be king over Israel."
Each of these was "Christ," and Jesus was also "Christ," but the anointing of the former was said to be with oil. Thus were they consecrated to their offices; while of Jesus it is said, Acts 10:38: "That God anointed him with the Holy Spirit." Thus was he constituted "the Christ." He, himself, also says, (Luke 4:18)—"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," thus showing that he believed the "Holy Ghost" with which he was anointed, to be "the spirit of the Lord."
The anointing or inspiration of the Infinite Spirit, then, was what constituted the Christ-hood of the man Jesus; or, rather, the Infinite Spirit is the Christ, and Jesus was called "the Christ," because of the remarkable manifestation of that spirit through him.
According to this view, there seems to be no reason for doubt or controversy about the

proper meaning of such language as St. John uses in the opening of his gospel, with regard to the "word," which, both there and in our thoughts, has always been intimately associated with the anointed Jesus.
The anointing or Christ spirit which was manifested in the words; the life and the power of Jesus, was the Infinite Spirit, God, who made all things, who was in the beginning, and will be through endless ages. Thus we have an "Eternal Christ."
But though God was thus manifested in the flesh, the earthly life of Jesus, he was not completely embodied and manifested there, more than the sun is all present in a single beam which reveals it. God was still everywhere present, the sustaining energy of all worlds, as the sun gives light to all its dependent worlds, though revealing itself to each eye by a single beam.
Thus it appears that the Christ, who was supposed to have been born in a manger, and to have died on the cross, and whose life of wisdom, divine tenderness, holy faith and universal and impartial love, has inspired multitudes with the deepest reverence and sweetest trust, is still here and everywhere, the present compassionate, tender, loving, forgiving, helping friend, whose manifestation in Jesus of Nazareth, more than eighteen hundred years ago, excites the wish in many that they could have lived with him, sat at his feet, felt the warm touch of his hand and the beating of his heart, looked into his loving eyes, and heard the words of divine wisdom and compassion that his lips uttered.
As certainly, as really and fully as the Christ was with Mary and Peter and John, of Judea, has he ever been, is now and ever will be, in all his tenderness and glory, with every human being? Thank God!
If this be so, then what is the mystery of the life of "the man" "Jesus"? And he a different nature from that of other men, that he manifested such brightness of the Father's glory? Did the Infinite Spirit pour itself out exclusively on him; or had it different methods with him? Both Reason and the Scriptures answer these questions with an emphatic "No!" "Wherefore in all things it behooved him to be made like unto his brethren." "In all points tempted like as we are." Expressions like the following are numerous in the New Testament: "It is not ye that speak, but the Holy Ghost" (Spirit). "Holy Ghost shall teach you." "They were all filled with the Holy Ghost." "Look out men full of the Holy Ghost." "Know ye not that your body is the temple of the Holy Ghost which is in you?" "And there are diversities of operations, but it is the same God which worketh all in all." "For it is God which worketh in you both to will and to do of his good pleasure." "In him we live and move and have our being."
There is, then, in various degrees, an incarnation of God in all his children. Before Jesus was born, the anointing spirit was in the prophets when they sought to know what "the spirit of Christ which was in them did signify." It was in all others, though they did not realize it so as to seek to know either the spirit or themselves. But Jesus was "anointed above" his fellows. "God giveth not the spirit by measure unto him," &c. he gave it abundantly, in a very superior degree.
But by what method was this done? Was it by arbitrary act of God, so that Jesus had an experience different in kind from all that we have had, or any possible to us, and thus impossible for us to understand or have any idea of it? Is it to us a fathomless mystery? A mystery is something unknown. All the hidden springs of life are mysterious, and the coming and going of the spirit is mysterious; but none of these are arbitrary, but work according to God's perfect law. "When the beneficent law of hereditary descent" is well understood, that knowledge will prepare the way for understanding anything in man perceptible by man.
I assume here that man has a spiritual nature, by virtue of which he is the image of God. "God is a spirit" and "there is a spirit in man," or rather man is a spirit, the offspring of the Infinite. God is the native element of man's spirit. Therefore, man naturally yearns after God. There is an inherent attraction by which man does and must ever seek to realize communion with God, just as the flower germ seeks the warmth and light of the sun for its life. Many are not conscious that they are seeking for him—not cognizant of the spirit's needs and life; but all the agony of unrest, and frantic rushing hither and thither of a darkened soul, are sure testimonies of the divine nature of man's spirit, and that it is blindly floundering, like a fish on dry land, not knowing the cause of its pain, nor what it seeks; but in man's case, actually seeking conscious communion with its source and only life—God!
"God is everywhere." Neither on "the wings of the morning," nor in "the uttermost parts of the heaven, nor of the earth"—in the highest heaven, nor the lowest hell, can it be truly said, "He is not there." He lies all around and near to, touching every soul, as the ocean touches every point on its shore. Why, then, do not all manifest a greater fulness of his life?
There are places near the ocean, that are parched and desolate for want of the influence of its waters. Some obstacle prevents their inflow. Remove this obstacle, and the waters flow in, and the waste place blossoms as a garden. So there are obstacles in the conditions and characters of men, that prevent the full inflow of God's life to man's consciousness—the permeation through, and consequent manifestation of the Christ spirit in men.

These obstacles, though the result, partly of education, but chiefly of hereditary influences, which are visited on children "even to the third and fourth generations," are hatred, envy, violent temper, lust, all forms of selfishness, and all that is vicious as opposed to real virtue. Let these be removed, and love enthroned, then every soul would be abundantly anointed with the Holy Spirit. Every one would become conscious of its indwelling, and be able truly to say "the Father who dwelleth in me, he doeth the works." Every one thus coming to Christ, finds rest. Then the moral and spiritual wilderness would blossom, and bear the fruits of the spirit, even as it did in Jesus.
The fact that the man Jesus was conscious of his oneness with God, and that he reflected so effulgently the glory of the Father and of the eternal life, is proof that other, and all other, men may be as he was—he being the "first fruits;" and the "Christ" that is in us all, "the hope of glory," is the prophecy and proof that we shall all become what Jesus was and is; as the germ in the acorn, is the prophecy and proof of the oak, when that germ is fostered by one who knows how to surround it with the best influences, and he to it a savior, even as God knows man, and is his husbandman and savior.
Thus the life, the faith, the teachings and example of Jesus, are invested with a glory and power of helpfulness, an inspiration, which no other view of him can give.
But what light has the "law of inheritance" to throw on the mystery of his exaltation? Every age and nation has some marked characteristics of its own, a moral, religious, social, political or literary atmosphere, which produces a general likeness in the people of that place and time; and there are epochs in which the character and customs of a people are changed. This is so well understood that I think it unnecessary to illustrate it here. It is also a well known fact that some people are more susceptible to the influences by which they are surrounded, than are others; and any marked characteristic of a time, is more perfectly embodied in them than in others. This is multiplied in its descent from parent to child.
Consider again that the immediate and strongest mental activities of the expectant mother, are intensely and almost permanently, by psychologic power, wrought into the forming temperament, faculties, and disposition of the embryo-child, to be manifested in triple power in the activities of its earthly life. Thus Washington was the product of a people's yearning and struggle for liberty. Born of parents eminently endowed with the virtues, cradled amidst fierce commotions, he was the culmination, the highest embodiment of the spirit of his people and his time, the representative man. The outgrowth of the spirit of liberty, he was pre-eminently qualified to lead a people in their struggle for liberty. His administration, too, formed an epoch in the nation's history.
With the earliest development of man's spiritual activities, there must have been a groping and yearning after the great Parent Spirit. As people came to feel more and more their need, the most susceptible persons embodied the emphasis of that feeling, until that spiritual yearning, intensified by the psychologic power of the mother's deep feeling, culminated in one whose spiritual nature was very susceptible to the inspiration of the Holy Spirit, one who could see higher truths, and receive and impart better revelations of God and duty and destiny, and lead people to a higher plane of life. This would be an epoch in the history of the people, and would help them till their spiritual growth should cause them to yearn for a "better covenant," when, according to provision of the perfectly wise God, the same process would be repeated on a higher plane of life. Thus the rule that "the demand brings the supply, holds good in all things; as we plainly see it in the progress of our civilization and religious ideas and growth.
Thus "we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God;" and thus have come into the world, seers, Brahma, Buddha, Moses, David, Confucius, Isaiah, and, anointed far above them all, the culmination of the world's longing, of the whole creation groaning and travailing in pain together, "the Way, the Truth and the Life," comes Jesus, the Son of Man; not of a man or a nation merely, but of mankind, illustrating in his character, the universality of the world's need and of the Father's love.
Moses was the medium of the Old Covenant of the Jews. But soon the people began to look for, and the prophets to prophesy of, another mediator and deliverer, a new light which should shine for all and to all. This longing grew into expectation of his speedy coming. A spiritually minded maiden, of the lineage of David, through whom he was expected, meditated on the glorious possibility of being the mother of the long desired and expected prophet. Her susceptible nature was wrought up to the highest spiritual experience possible to her, so that her eyes and ears were open to see and hear the spirit messenger, who told her that she was in reality to be the mother of the world's savior. Then what heavenly peace, what holy trust, what sweet spiritual communion, thrilled her deepest being hourly through the months in which her life was moulding and quickening the germs of a life which was thus prepared to blossom into spiritual beauty and wisdom, and to bear the fruits of eternal life.
How unspeakably glorious are the possibilities of motherhood! What harmonious and pure-minded children might be born into the

world, and what bondage and struggles and sorrows avoided! Yet when these sublime possibilities are presented, the world meets and scoffs, as the Jews did at Jesus, both at the idea and the ideal realities. Doubtless, angels and God breaking their sweetest inspirations into the forming mind, and so will they into every such, conditioned to receive them.
Jesus was born with every avenue of his nature open to the inflow of the spirit of God. The Holy Ghost came into his soul in unmeasured tides. He had conscious communion with angels and God. He intuitively saw eternal truths. The Spirit-world was open to his gaze as this; and the love and wisdom of God surged through his spirit, like the heaving waves of an infinite ocean. Because no selfishness or vice clogged the channels of his nature, therefore the Infinite Spirit flowed unimpeded into his spirit, and thus embodied, it became palpable to wondering worshippers, and impressed itself on the world as the highest excellence and the purest joy.
Here then, we have the "Eternal Christ" in all his gushing sympathy, his boundless trust and God-like powers, present to-day with every one. We see the man Jesus, the product of God's will, through the "beneficent law of hereditary descent," naturally and inevitably reflecting great brightness of the Father's glory." We see the sublime possibilities opening before all parents and all souls, and the prophecy of universal harmony. "We should so live that truth and love should be abundantly poured on perception, as light and sound on the senses; and the sublime thoughts of beauty, virtue, science and Deity, stream into our spirits like sunbeams amid the clouds, bathing them in glory."
\$1.50 pays for this paper one year, to new trial subscribers.
Bible Spiritualism.
BY D. WINDEL.
TEXT.—The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—1 Samuel, 16:14.
BRO. JONES.—You have no doubt observed the tendency of the human mind in the present age, to run into extremes, and hastily jump at conclusions, without bestowing that patient investigation and research, and that consistent and logical comparison and ratiocination, which are necessary to establish newly discovered truth on a solid and enduring foundation. This is, perhaps, owing to the rapid strides of progress now making in all the sciences, physical, mental, moral and spiritual. This is emphatically a transition period, an epoch in the history of matter, mind and spirit, and the true philosopher will not be amazed at the unsettled condition of opinions and beliefs, and the uncertainty necessarily attending the investigations of the pioneers of the times. Dogmatism, at all times unbecomingly fallible mortals, is doubly so at the present period, when the master-minds of the age are held in suspense in reference to the unfoldings of the times.
I said there is a tendency at present to run into extremes and jump at conclusions. This has been fully illustrated by Spiritualists, in reference to evil spirits. When the popular superstition concerning a personal devil and a literal hell of fire and brimstone became exploded, many Spiritualists hastily adopted the conclusion that the evil spirits of Bible history belonged to the same category, and that if old Pezeshku was a myth, so were hisimps and agents. And many elastic minds, uneducated in Biblical literature and the world's progress, rebounded into the wild extreme that the God of the Jews and Christians is a myth also. With minds constitutionally unbalanced, and educationally perverted and warped, they were incompetent to separate the wheat from the chaff in the historic records of the Scriptures, or make that allowance which the senses and materialistic character of the ancients readily suggest to spiritually cultured minds.
The existence and active influence of evil spirits is one of the conspicuous facts in Biblical history; and apart from their existence and agency, neither Scripture history or the phenomena of Modern Spiritualism can be rationally and consistently explained. But when it is understood that the Spirit-world is peopled from this, with all the variety of characters we have here, from the wisest, truest and best to the most ignorant, false and degraded; and that they are all subject to the same laws there as here, it seems to me that nothing could be more absurd than the denial of the existence of evil spirits, and their ability to influence those of their own class here.
In consequence of the natural repulsion between the virtuous and the vicious, the latter are incapable to influence the former in the present state; and when the vicious have passed into the Spirit-world, it is impossible for them to approach or influence the good and pure of earth, so long as they maintain their integrity. We have in Saul, King of Israel, a full illustration of this truth. So long as he maintained his integrity, he communed with, and received guidance and instruction from, the celestial world; but when he abandoned his fidelity to God and truth, then the Lord answered him no more, either by dreams, Urim, or prophets. "The spirit of the Lord departed from him; and an evil spirit from the Lord troubled him." So soon as he changed his character, he was compelled to change his society. The good angels forsook him, as they do all of us when we reject and despise their counsel and guidance; and this, in accordance with a universal
(Continued on 5th page.)

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Deliberate subjects, we shall publish in this Department, the latest articles of our exchanges, which we are receiving from various parts of the world.

BEWITCHED.

Dishes that Tumble Without Provocation—Aeronautic Eggs and Explosive Pies.

[From the Milwaukee (Wis.) Sentinel.]

A singular state of excitement existed Saturday and yesterday, at the boarding-house occupied by Mr. and Mrs. Giddings, and owned by the Messrs. Allen, the proprietors of the Wisconsin Leather Company Works, the house being declared to be the scene of spiritual manifestations of such an extraordinary character as to bring to mind the astounding reports which used to appear occasionally in the public prints when the practices of Spiritualism first became a matter of investigation by the newspapers in this country.

THE BOARDING HOUSE.

faces on the alley, across the railroad track, within a stone's throw of the finishing-house of the leather works. It is a plain brick structure, divided into two tenements, one being occupied by Mrs. Mead, widow, and her family, as a private residence; and the other, by Mr. Giddings, as a boarding-house for the Messrs. Allen and their leading employes.

THE MANIFESTATIONS.

were confined to the yard, the kitchen, and the pantry within the kitchen. The yards of the two houses are divided by a high fence; but a person standing on Mrs. Mead's kitchen doorway can see the actions of any one standing in the Giddings yard. Near the Giddings kitchen door are a number of kitchen buckets, soap-pails, and such like. At the further end of the yard is the wood-pile. In the Giddings kitchen is a trap-door, next the partition wall, between the dining-room and kitchen, leading to the cellar. The trap-door is within sight of every part of the kitchen, and could not be raised or touched by any one in the kitchen without being seen.

DESCRIPTION OF THE LOCATION.

Near the rear hall of the kitchen stands the stove, between the yard door and the pantry. The yard door is furthest from the Mead's house, in the rear part of the Giddings kitchen, and has a window looking out equally upon the Giddings and Mead yards. The kitchen table stands against the outer wall, furthest from the Mead house, between the yard door and the dining-room partition wall. The furniture consists of the stove and table aforesaid and a few chairs, and the floor is plain board. The rooms are well lighted, and there is not a nook or cranny that can not be seen by any one standing therein. The whole place is as bare and open as it possibly can be. Mr. Giddings is a very respectable man, and has the confidence of his neighbors and the Messrs. Allen. Mrs. Giddings is a bustling, hard-working lady, whose housewifely duties leave her no spare time between cooking meals and cleaning houses. The only help is a young girl, about 14 years of age, named

MARY SPIEGEL,

the daughter of Polish parents. The girl is one of the principal objects of interest in the place, no manifestations having occurred on Saturday except in her presence. She has a timid look, and when spoken to has a painful way of drawing back involuntarily, as from an expected blow. She answers in a hesitating manner and with a low voice, as though

FEARFUL OF CHASTISEMENT.

Her father stands charged with having beaten her reason well nigh out of her. She is nervous, impressionable, started by the most trivial occurrences; and apparently in a perpetual state of scare. Yesterday when the reporter saw her, her eyes were red, and her cheeks swollen, with weeping; and she trembled violently at the least movement.

A RESPECTABLE CONCLAVE.

When the reporter arrived on the spot he found that Messrs. Rufus and William R. Allen and G. W. Allen had visited the place several of the manifestations and left word exonerating the girl from all suspicion of participating in the mystery, and declaring their personal observation to have proved the manifestations had taken place without human agency. There were still present Dr. Meacham, Dr. N. A. Gray and Mr. William Allen. These gentlemen at once declared to the reporter they had personally satisfied themselves that

NO HUMAN AGENCY.

was possible in what had taken place under their own observation. Everything was so plain and palpable to the eyesight that no manipulation of the articles moved could have taken place by living hands without being instantly detected. A number of instances were related, which will be recorded in order as they occurred, so far as they came within the knowledge or investigation of the reporter. After that, the experiences of other persons personally and separately, questioned by the Sentinel reporter, will be related.

AT 9 IN THE MORNING.

Mrs. Giddings was bustling about her household duties when she heard something, and turning around, saw the trap door opening. She did not pay particular attention, nor remark whether the girl was present or absent, but believes and is pretty sure she was present. The door was shut when her back was turned; but when she was looking in that direction again, it opened and shut several times. This time, Mrs. Giddings is quite sure the girl was not near the trap door, and that there was no one in the cellar. For Mary was washing dishes in the sink the other side of the room, and did not even know what was going on, and Mrs. Giddings at once descended into the cellar, and there was no one there. Nobody could have got away without being seen. There was no means of egress. Mrs. Giddings still thought but little of the occurrence, and probably would not have gone into the cellar did she not want

A PARTICULAR PAN OF BEANS

that was there. In looking for it she suddenly thought of the trap-door mystery, and glanced around thoroughly, but there was no one in hiding. Having closed the trap-door, Mrs. Giddings sat down in the kitchen and began cleaning the beans, when an egg came at her out of the pantry. The egg was near the pantry window, and any one standing within reach, on the outside, could take aim with one of them at any one within a direct line; but Mrs. Giddings was around the corner, and the egg came

FLYING AROUND ON A CURVED LINE!

Mrs. Giddings got up in alarm, and the girl rushed and of the house almost in a state of

hysteria, to call the neighbors. Then the pan of beans took a diagonal slide off the table, where it had been placed, and a currant pie that Mrs. Giddings had previously made went off on a little expedition of its own, which ended in a smash-up on the part of both. Very much astonished, but still more pressed for time, and postponing consideration until her dinner was on a fair way of being got ready, Mrs. Giddings set about making another pie in a tin dish, baked it and set it on the table to cool; and suddenly the pie burst, as if it might be a petroleum shell, and

SCATTERED THE FRUIT

and top crust all over the room. Then the sloop-pail out in the yard went prouetting across the fence, and all the time the girl was in a corner crying and sobbing over work, and not a soul was near any of the articles to cause the disturbance.

By this time events were thickening. The news had spread. Mrs. Mead and Mrs. Rowland came in and underwent an appalling shock. The Allens, already mentioned, were first incredulous, but finally satisfied, witnesses; and all of them saw one or another of these manifestations and those that follow. The reporter selected most of the instances mentioned, and traced them with great care back to the particular persons who had seen them, who testified over and over again that no human agency was possible. How this was done is too tedious and lengthy to be described within the limits of a newspaper article, but the facts are established, and it is enough to say so. The other papers seem to be also satisfied.

THE SLOOP PAIL

appeared to produce a commotion among the articles in the yard that threatened to transfer the scene of operations from the inside to the outside of the house. It was followed by the washboard, which took a jump without any one being near enough to touch it, against the fence and then fell back, uninjured. A heavy earthen flower-basket buried in the ground, and covered over with earth, suddenly got loose, came to the surface and

TOOK A FLYING LEAP

over the fence into the next yard, where it stopped over. Whilst this was going on outside, the manifestations continued inside. Eggs came around corners and hit people out of a direct line of fire. Some sausages took a journey around the room. Several dishes skated out of the pantry; and a stove cover-lifter struck Mr. G. W. Allen on the leg when certainly there was nobody near to drive it.

One of the best authenticated cases, after the stove cover-lifter experience of Mr. Allen, was an incident that particularly impressed

DR. MEACHAM,

who was watching developments with a calm, unimpassioned interest. He was sharply scrutinizing the actions of the excited girl, who had been set by Mrs. Giddings to sweep the floor of the debris. He commanded a full view of the pantry and the girl. As he was looking on, a little china dish came sailing out on an even keel, filled with small tickets of some sort or other. He dodged it, and it slid on the floor, spilled the cards, but was not broken.

MRS. MEAD'S STATEMENT

fully confirmed such of the foregoing as she had seen. Nobody can talk with the lady a moment without being convinced of her perfect veracity. She went into Mrs. Giddings' house, when the girl ran in with the story that somebody was throwing eggs at her, and that the dishes were "going every way." When she went in, she saw the broken dishes, the sausages under the stove, the exploded currant pie, the eggs, and so forth. Whilst she was looking on, the kettle on the stove turned over and spilt the water; and there was nobody near it. She sat down with Mrs. Giddings, who commenced telling her all the trouble, when the iron crook of the stove

FLAW AT HER;

and then the spider slid off the stove. The spider did not fall, but slid, and lighted on a dish, which it broke. Mary, all this time, was tearfully doing her work, in obedience to Mrs. Giddings' commands. This last experience was enough for Mrs. Mead, and she went home; but stood by the back door, when a heavy stick of wood came over the fence. Mary was in sight, but she was not near the wood pile, and could not have hurled the wood. She looked quite frightened, as though she wanted to run away. A sloop-pail full of water then came up over the fence, spilt some against Mrs. Mead's clothes line, driving the drying linen, and then went back. Numbers of other things were also witnessed.

MRS. REYNOLDS

was the next witness examined by the reporter. Such of the manifestations as she had seen in company with Mrs. Mead, she gave an account of, and the accounts in all material points agreed. One thing is worth mentioning. Mary was

SET TO PEELING POTATOES.

She had a knife in one hand and a potato in the other, and the pan was in her lap. All of a sudden the pan flew up in Mrs. Reynolds' face. The girl had not touched it. Her hands were busily employed, and the force necessary to have jerked it up in the manner indicated could not have been applied without being at once detected.

MR. GIDDINGS

also related some curious occurrences. A pitcher suddenly descended from the table and bumped the floor twice, and was not broken. Nobody was near. Some of the boarders gave similar testimony, but the account is already long enough to show there is a mystery of some sort at work which nothing at present known can explain.

TALKED WITH THE GIRL MARY.

Mary complained of being frightened by people who had charged her with having done these things. She denied all knowledge of their authorship, and, in fact, showed the greatest fear of remaining in the house and doing anything. She is a peculiar girl, and gets up sometimes in the night and fights imaginary enemies. Poor creature! she is an object for the tenderest care and solicitude. The mother was present during the reporter's interview, and insisted that the reporter was an officer come to take the girl into custody for witchcraft. She does not speak English, and could not be made to understand that the taking of notes was anything else but evidence against her daughter. She acceded the girl all the time, and the little one sat in a chair, trembling and crying, evidently expecting every moment to see the house fly out of the window.

A visit to the premises, yesterday, elicited the fact that, Saturday evening, the girl Mary was told to go home, as the Giddings had come to the conclusion she was too expensive to harbor. The girl cried and entreated, and finally hid herself in the wood-shed, where her father found her; and, by way of mending matters, he began to beat the already terrified and bewildered child. The next that was heard

of her was, a man brought a poor, dripping, shivering creature up to the house that turned out to be Mary. She had jumped into the river, and

TRIED TO COMMIT SUICIDE.

Asked, to-day, the reasons for doing this, she said she was hunted and hounded by everybody and couldn't endure her life. She passed the night in her parents' house. Yesterday, Mrs. Giddings sent a supply of victuals to the Spiegel family, and Mary returned with the empty dish. No sooner had she entered the kitchen, and laid the dish on the table, than the kettle, which up to that time had been singing peacefully, walked off and smashed to bits on the floor, right before Mrs. Giddings' indignant eyes. Mr. Giddings heard of this and bounced Mary out of the house, with the utmost haste, having grave doubts when this destruction might cease.

At the time of writing, all is quiet in the Giddings mansion. Can not something be done for this poor girl Mary?

THE OLD "MOHAWK" INTERVIEWED.

One of our reporters called upon Dr. Her- ring, the well known magnetic healer and medium at 453 Market Square, and inquired of him whether he could furnish any key to the "strange performances" that had happened on the South Side near G. W. Allen's tannery. The old Doctor did not seem disposed to enter into any controversy about it, but said, "They might have it out to suit themselves." The Doctor was then told that Mr. Allen had come out in a morning paper with a theory that the strange facts were caused by some peculiar condition of the atmosphere; that "articles might be so charged that they could fly about of their own volition."

UNDER INFLUENCE.

At this suggestion, the old doctor, apparently against his will, was instantly "sprung off" by his old Indian "Mohawk" control, who said in pretty broken English, "Mr. Allen ought to know better than that; he's too intelligent a man to believe such things can be done through the agency of electricity alone. Whoever heard of electricity going round picking up bars of soap and throwing them at people's noses, or of lifting sloop-pails over fences? Such things, he knows, could never be done without being connected with some organized intelligence."

A REGULAR TROUPE.

About these performances that look like witch doings, "Mohawk" says "they are done by a band of spirits working through physical mediums. There were three of them in this case—the little Polish girl (the servant) being the chief one, used in connection with Mr. Giddings and another man who was then at the house. The band of spirits belong to a 'combination' who appear in different parts of the country from time to time, and cut up similar astonishing shins. There are some thirty in the band when all combined, but usually from six to twelve operate together. They are a class of spirits known as 'physical chemists,' not on the high intellectual plane, but very powerful on the physical plane. They are much of their time in search for the proper elements for their work, and when they can find mediumistic persons they develop them, and bring them together, if necessary. This band have been at work some time in developing this Polish girl, and bringing her in connection with these other persons. They have now got their 'batteries,' as it were, at Giddings' house, and they can attack them to the objects and to these mediums, and throw the objects about at will."

CAN'T STOP 'EM.

"The spirits," says Mohawk, "can't be bribed or bought off or driven away from doing these things. They will go on with the same surprising manifestations till the facts of spirit presence and laws of spirit control are as well known as any laws of matter." He says further, that if this young Polish girl can be kept in proper condition and not abused by her parents she will develop in other directions and exhibit more wonderful powers. She can be used alone, but more effectually with these other mediums.

MORE OF IT.

Yesterday noon the Polish girl was taken to the house of Mrs. Giddings by Dr. C. O. Robinson. The family were at dinner, and in the presence of the doctor, the family and the boarders, the knives and forks flew off the table and a great variety of manifestations were made similar to those already reported.

INVESTIGATION.

But so far as this mysterious girl is concerned, she has been taken into the family of one of our well known Seventh ward physicians, and scientists are pursuing their investigations. It is certainly a great mystery, and it is to be hoped that some law or force of nature will soon be discovered that will account for such strange phenomena.

The Divining Rod.

[From the London Spiritist.]

Sir,—Have you, or any of your many readers, a knowledge of this mode of communicating with our invisible friends, as we do not find it noticed in your paper, or the *Illustrated*?

Several persons of my acquaintance, as well as myself, have tried it, and undoubtedly find a power controlling the rod that we can not explain to the satisfaction of our enquiring friends. Some communications (like those given by table-rapping) are good, and some bad; they are apparently given by the control of good or bad spirits, and generally in no way under, or from, the action of the minds of the two persons holding the rod, but sometimes it is found to be so influenced by their thoughts. Anyway, this mode of communication seems quite as reliable as table-rapping, and very much quicker and pleasanter, as the rod points to the alphabet, when under strong control, as quickly as the words can be written in longhand.

A friend of mine has favored me with an account of part of a seance he attended last Sunday evening; only three persons were present, and the rod was held by two, the other writing. The controlling intelligence instructed them to read the 97th Psalm; this done, it spelt out the following very beautiful prayer:—

"Almighty, eternal and everlasting God, we come unto Thee because we know and feel that Thou art truly and indeed the God of the living, and not of the dead. We therefore come unto Thee, knowing that we shall ever live and never die; that when we put off this mortal life, we do not die, but only change our outward bodies. But do thou enable us to live, while on earth, that when we leave us to live, we may be saved ourselves of the many privileges we enjoy, and have every reason to be glad and rejoice at the change. Oh, do thou be ever with us, and lead us in Thy peace; may we ever try to copy Thy virtue and holiness. Amen."

This truly good prayer my friend thought could not apply to the disembodied spirit;

therefore said, "But you have lost your material body?"

Ans. "Yes—but only part"

Ques. "Will you tell me what you mean by only part?"

A. "The part by which I saw and felt."

Q. "Then the prayer you have given us does not apply to you now?"

A. "No; it was intended for you."

Q. "Was it you who made the prayer?"

A. "Yes; through you." (Meaning the two holders of the rod.)

Q. "Do you get instruction from higher spirits to give to us?"

A. "Read and study the Bible." (pointing to the ninety-fifth Psalm in the open Bible lying on the table)

Q. "Can you give any directions to a person (named) going on a journey?"

A. "Yes. Love and trust God, and pray for His help and guidance."

Q. "Benediction. 'God is great. May He over watch over you! Good night.'"

The controlling spirit, or what ever people will call it, then left, and another, who also regularly visits this small circle, then gave some little good advice in a very peculiar style. He had been a Quaker when in earthly life, and still retains his "Yeas" and "Nays."

After this a bad control, who also regularly comes, and always asks for drink: a warning, truly, this to the drunkard.

Now, Sir, who of your numerous readers can offer any explanation? There was certainly no fraud—no deception. Then what were these controls? To us there seems but one conclusion—that there were intelligent beings, invisible to the persons present. But I must not encroach upon your space further at present. If you can allow a little space weekly to this subject I can get several other beautiful prayers given by the same controlling spirit or agent, for publication. If not known, I shall be glad to send you, for the information of your readers, our mode of using the rod. One thing I must say—it should not be used with levity, or bad influences will have the greatest power over it. "Like attracts like" strongly with the rod, or the table, or, in fact, with trance speaking, and, probably, materializations.

Items from California.

Southern California, and especially Santa Barbara on the Pacific coast, enjoys the most inviting climate on this continent, so far as we can judge from the publication of scientific records, which can be seen by examining the enclosed "Table of Temperature" kept at one of our hotels by an invalid physician. Thousands are resorting to this sunny coast annually to escape their rigorous winters. The surface of this country is covered with mountains and lovely valleys, the bottom lands of which are more fertile than those of the Genesee or the Wabash, and held under Mexican grants called ranches, containing from one to eleven square leagues, formerly of nominal value, they are now in the market at from five to ten dollars per acre. When sold, settled, subdivided and improved by enterprising people, this land will be worth from \$25 to \$100 per acre, and covered with vines and fruit trees, will pay interest on ten times that amount.

So far as we know these valleys are the most productive, healthy, and genial in the world. The mercury generally ranges from 60° to 80° throughout the year, and winter is the most charming season. Frost is seldom seen and our gardens are always in bloom. The gentle December showers soften the ground, start the plows, sprout the grass, and wake up mother-earth, and the music of the wild canary birds proclaim that the spring time has come.

The rain-fall averages about fourteen inches per annum, just enough for agricultural purposes, and not a drop squandered in leaching out the soluble parts of the soil. This is one of the reasons why our vegetation grows so luxuriantly. The heaviest showers of the season usually follow each other with an interval of from four to six weeks, giving ample time for plowing, pulverizing, and seeding the soil. Irrigation is required where two crops are to be raised on the same ground in one season.

The soil is a mixture of sand, clay, and vegetable mould, works easily at the proper time, yields beautifully, and when deeply plowed and properly pulverized, receives, retains and raises moisture by capillary attraction to such an extent that it is profitable to plant all hoed crops in May or June, after the last rain, to prevent the germination of weeds, after which they require little or no attention until harvest time. From fifty to one hundred bushels of corn and barley are often harvested, and wheat, rye, oats, beans, squashes, beets, and potatoes, yield accordingly.

The apple, peach and pear grow side by side in our gardens with the orange, lemon, grape, fig, olive, almond, English walnut, guava, logoon, apricot, nectarine and pomegranate. Santa Barbara boasts of the largest grape-vine in the world, more than a foot in diameter, covering a trellis 60x75 feet and yielding annually from four to six tons of choice grapes.

We can ship our produce on the ocean without assistance or tariff of railroads, and offer it at almost nominal expense, in the best seaport markets of the world. Our beef is slaughtered from the field at all seasons, and stock-raisers never provide a ton of hay except for their work stock and saddle horses.

Many of these charming valleys are admirably adapted to dairy purposes where the cheese and butter-maker desires to prolong the season to ten months by soiling with green corn fodder, sorghum, beets, and squashes. These vast ranches often containing upward of forty thousand acres, can only be purchased by colonies or homestead associations, in consequence of the great amount of united capital required for their purchase. A homestead association is now forming in this vicinity for the purpose of purchasing a rancho on time, subdividing the same, and securing homes at reasonable rates for its members.

Earthquakes are few and far between. Lightning-rods and mad-stones are never seen here. The water is excellent, change of temperature slow, evaporation slight, and vicinity remarkably healthy. The people, mostly from the Eastern States, are liberal, enterprising, educated and refined.

This country will eventually be noted for the production of the orange, olive, almond, fig, raisin and other semi-tropical fruits, ten acres of which will be a fortune for a poor man. Persons seeking homes in a milder climate and desiring further information with regard to Southern California, can obtain it without charge by addressing their inquiries with a postage stamp to the undersigned.

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A few Remarks on Materialization.

BY DR. G. B. HOEDE.

If there is such a thing as wonder, the fact of materialized spirit, which is more and more established and elucidated every day, would certainly deserve that name. But it suits the thinking mind better to believe that this glorious crowning-piece of the young structure of Modern Spiritualism—materialization, is a part of the providential plan of educating mankind to a higher standard of intelligence and morality in order to teach it, that there is in the whole universe, spiritual as well as material, no such a thing as wonder, but on the contrary every fact from the highest down to the lowest, is based on law. The notion of wonder or miracle would apparently detract from the idea of a supreme lawgiver, whose wisdom would not be absolute, would have its limits, if there were facts, the existence of which would require an exemption from the law governing the rest of this world. True Spiritualism has therefore claimed from beginning, that it is not a science or rather a completion of science, but that the laws underlying the so-called spiritual manifestations are laws of nature, and that Spiritualism is an integral part of the natural sciences, and must and will be recognized as such in the course of time. Materialization bids fair to become the most powerful means for attaining this end. For the present we have pre-eminently to deal with facts; they have to be investigated, scrutinized under the most rigid tests, firmly established and harmonized. But the progress we have made in this direction within the last few years, is really astonishing and apt to inspire even the sceptical observer, almost with certainty, that the great goal will be reached ere long. When some years ago we first read the brilliant description of the materialized apparition of a female friend, departed many years ago, in Robert Dale Owen's "Debatable Land," most readers may have thought that beautiful account of a promise given on earth and fulfilled in heaven, an excellent piece of poetry and romance, without attributing to it any other than personal importance. The same impressions may have been left by the extracts in the same work, from the private records of the rich New York banker Livermore, who after years of persistent and laborious operations with Miss Fox, succeeded in communicating with the substantialized form of his deceased wife. Then came the "wonders of Moravia" in the Keeler family, under the guidance of Mrs. Andrews, wonders which, witnessed by hundreds of believing and unbelieving people and described over and over again, did, no doubt, a great deal towards popularizing the idea of a possible intercourse with our departed friends through our outer senses. But even these remarkable events, to which others may be added of a more recent date, did not bring us much nearer to the great fact of the Materialization of Spirit becoming a world-stirring and revolutionizing event. This was reserved to a man of science, who shielded by his imperturbable love of truth and freedom from prejudice and scientific routine and overbearance against ridicule and persecution, acted on the principle, that facts alleged and believed in by thousands of sound minds, have a right of investigation against flat denial and foreclosure by scientific dogmatism. This is the great merit of Dr. W. Crookes of London, who entered upon the examination of the phenomena called Spiritual as great a sceptic as any other, but who, acknowledging the right of facts, and irresistibly drawn forward from one discovery to the other and assisted by favorable circumstances, succeeded through years of honest and careful toil, in gaining to the greatest spiritual fact, Materialization, a foothold on the ground of science, from which to displace it again must henceforth prove an utter failure.

The merit of this intrepid explorer, though preceded by a few stray pioneers, as our own old and honest Prof. Hare, must appear the greater if we compare it with the position taken under like circumstances and obligations by other men of science with even greater names and resources than his, as Faraday, Tyndall, Huxley, and others. Now, what has been achieved in England, can as well be done in this country; yes, even better, because our opportunities for scientifically testing the facts may unhesitatingly be declared superior to those in England. The question then arises, What will the scientific men of America see fit to do in a cause involving not only the grave interests of mankind, but their own reputation. The times of the befogged Faradays and the fogging Agassiz are gone, we hope forever. A new era of Spiritualism, the scientific, has dawned, and the full light will come either with the scientists or in spite of them! Materialization gives us a great deal to think. It lifts a small corner of the large and dense veil which hangs between this, our world of effects and the world of causes; it allows us, as it were, a peep through a hole in the curtain which hides mysteries of Creation from the human eye. It reveals the fact, that while the creative power proper, the power "to form out of nothing," remains forever inscrutable to the finite understanding, Providence has endowed the immortal intelligences, who people the Spirit-world, with a delegated and limited power of procreating terrestrial forms, organic as well as inorganic, while men in the flesh has only the faculty of instinctive reproduction of his own species. This faculty, as instinctive, is independent from man's will, and subject to immutable laws of course matter, which in the exercise of the procreative power of the spirits, although amenable to the condition of the available elements, the will-power seems to be sovereign. Here we have three grades: Man, Spirit and God, with the corresponding conceptions of Reproduction acting under the unconscious law of matter. Procreation by will-power, but dependent upon the existence of elements, and "Creation" the great formative principle, embodiment of supreme and absolute will, whose substrata are forever concealed to the eye created intelligence. To come back, however, from the region of metaphysics, to the practical consideration of facts, we beg to add the remark, that the great truth of materialization, which we may justly call established beyond doubt, besides furnishing material for investigation and speculation we might say for a century to come, wants to be correctly understood, to avoid becoming a new source of error and superstition. The bodily forms of spirits, we see, hear and touch, though the process of Materialization are in our opinion, not the spiritual bodies of the manifesting spirits, but only their coverings, formed of the finest material elements, which the spirits by their mere will-power, as it seems, attract from the medium and the surrounding circle, and with which they penetrate, or, so to say, saturate their spiritual bodies. We may, perhaps, compare this process to that of the galvanic battery, by which a metal is secreted in a state of invisible solution at one pole, and thrown down in a tangible form at the other. As spirits can not see men in their physical bodies, unless they use the organs of vision of some living human medium, so we can never see their spiritual bodies unless our spiritual eyes be opened, as is the case in trance, walking or sleeping. To make a spiritual form

perceptible to the physical eye of man, it needs must don a material covering. It is rational to believe that the great end of Providence, in allowing the wonderful spirit manifestation of will power over matter, which we admire in Materialization, is to re-establish among men the shattered and almost lost belief in the eternal life and of destiny man, by the incontestible testimony of the outer senses common to every human being, whilst the gift of spiritual sight—though the perceptions of this may be quite as real as those of the senses is comparatively and exceedingly rare one. We may believe any trustworthy man, who asserts that he has seen a spirit, a fact attested since the earliest history of mankind, but a materialized spirit—strictly test condition always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our senses, just as any other visible, audible or tangible object of the material world!

Brooklyn, N. Y., 287 Schermerhorn St.

TO MEDIUMS.

BY C. W. COOK.

Behold the noble work they do, Whose nature angels bless, While in true love and wisdom too, They live in righteousness.

The proud and great (passion) them oft With words as black as night, Yet still in faith they look aloft, And follow still the right.

While foes without and foes within Their character assail, The persecuted medium To cruel cross they nail.

The ignorant who scarce discern A single law of God, Are ever willing still to burn Or torture with the rod;

But Oh! it is a thought most sad, That those who know the right, Should persecute with jealous hate, A single soul of light.

Yet in all ages of the world The energies most dire, Are those, like viper, secret curled Within your own campfire.

Then mediums, be ever calm, Whatever foes or friends may do, And always pity more than blame, Whoe'er would injure you.

For in the stillness of the calm, Or mighty roar of storm, The righteous never will be harmed, But waited nearer home.

Then let the world in folly rail, So ye your duty do, And ever o'er life's ocean call In harmony most true.

Bless those who'd tarish your good name, Whatever they may do, Be ye upright and let your aim Be ever just and true.

In love and wisdom work for all, And angels will be near, Their strength to give that ye ne'er fail, And nobly live while here.

The world of foes and seeming friends, Shall thus be put to shame, And humbly try to make amends For slandering your name.

Then ever on in duty press! Tho' sorrow, grief and pain Tho' pleasure too, and happiness Your harmony maintain.

Tho' all the world combine to curse And crucify your souls, Tho' malice black (and what is worse) Around your pathway rolls,

Be firm and true! remember too While journeying along, That angels bright aid with light, And love shall conquer wrong.

Plagiarism.

FRIEND JONES.—An article in the last JOURNAL headed "C. B. Lucas" opens up again the subject of plagiarism. An experience of mine some years since may throw some light on that question. While I was being developed as a speaking medium, by what purported to be the spirit of Daniel Webster, he gave a lecture through me entitled the "Bigger Boy, or the Teacher." The plot of the argument was this: "A band of little ones are playing school, and one little youngster a half a head taller than his fellows, enacts the role of teacher; he is the 'bigger boy.' But at another time he is merged in a company of little fellows of his own size and calibre, with a larger boy as teacher. This line of argument was carried on through his life, and continued in the next ad infinitum. I have the means of knowing, and do know, that no notes were taken at the time, but some months after there was published in the New York Spiritualist paper, a lecture purporting to be delivered through the organism of Miss Laurie of Washington, D. C., by Daniel Webster. The lecture as reported was the same almost, if not quite, verbatim et literatim as delivered through me by the same Daniel. Miss Laurie undoubtedly never knew that she had stolen my thunder; but it was to me a grand test of spirit intercourse. It seems to me to be perfectly reasonable that itinerant spirits should and do repeat the same lectures or poems. Why not? Signor Chernelli is successfully operating in this section yet. One of his exploits consisted in the box trick. The box was made by the janitor of the Opera House, a Methodist. I heard him offer in a crowd, to bet his gold watch against ten dollars, that the box was without any fixing, by which the ordinary tricksters perform their feats. The box was exhibited open during the day in front of the Opera House to crowds of people, but none could detect any flaw in the box. The Professor was tied at the wrists by the committee. They used a sash cord fifteen feet long, tying him with the middle of the cord with his hands behind him. As he stood in the box with scarcely room to turn himself the ends of the cord were passed through two auger holes and firmly tied on the outside. The door of the box or cabinet was then closed and locked with a padlock on the outside. In three or four minutes at most, after the lights were turned down, Guernelli stood on the stage entirely free, with one of the committee holding the end of the rope, the box, locked and the key held by of the committee. Newark, N. J. G. O. STEVART.

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Once, a Brother complained because old subscribers had to pay regular rates—\$3 per annum for their subscription, while we were giving it three months to new trial subscribers for twenty-five cents.

We reminded him of the parable of the Kingdom of Heaven and the Householder, to be found in the 20th chap. of Matthew, 16th verse especially, and asked him if he had any more right to complain than those laborers "that had borne the heat and burden of the day!" If any one should ever hereafter enter a like complaint, we respectfully call his attention to the same parable.

Our regular subscription price is as low as any paper of the kind can be afforded, paying current expenses and giving a decent support to the publisher. We could never have sent out our paper free to the poor, and at nominal prices to new investigators, nor could we make this new offer, if we had no other means of meeting incidental expense, than the receipts from subscriptions. Sixteen hours of industry per day through forty long years of manhood, has brought us that competency, and that, too, without a single deviation from the line of integrity in our dealings with our fellow-men, which enables us, in this the evening of our life, to aid with liberal hand, in disseminating knowledge of that land to which all mankind, with fear and trembling steps, are rapidly tending.

The scales of darkness have already fallen from millions of eyes. Our beloved JOURNAL has been, and yet is, a lamp at the feet of tens of thousands to guide them in their onward march.

Is it too much to ask all such to engage once more in presenting this new proposition to all their neighbors and to urge its acceptance? And will all who have been, or now are, trial subscribers, accept it? Let every one do his part faithfully and promptly, and they will swell the subscription list to such dimensions that we shall be enabled with our then paying advertising patronage together with a small profit on each subscription, to reduce our regular subscription price as low as any secular paper of equal size, and equal amount of original matter; and not only that, but you, friends, will aid in hastening on the time that we shall be enabled to put a daily spiritual paper into the hands of the people, worthy of our cause.

Come, friends, let us work together. Send up the subscription as promptly as possible. The third issue after this will commence the seventeenth volume of the RELIGIO-PHILOSOPHICAL JOURNAL. Of that number we shall print several thousand extra copies to fill the many new subscriptions that will come in before that time, and we shall continue to receive and fill subscriptions under this proposition for two weeks after we give notice in this pa-

per of our intention to withdraw it. Now is the proper season of the year to subscribe, and to begin with the commencement of a new volume is always desirable.

Address, S. S. Jones, Adams and Fifth avenue, Chicago, Ill.

\$1 50 cents renews trial subscriptions one year.

Wilson's Lament Over the Sharp Line.

E. V. Wilson has of late been lecturing in several localities, where the Moses-Woodhull element was so scarce, that none could be found to favor "Social Freedom," but on the contrary all were outspoken in opposition to it.

Then and there it was that Wilson denounced both Moses Hull and Victoria C. Woodhull, in most extravagant language, accusing Mrs. Woodhull of prostitution of the vilest kind.

But how is it when he found it necessary to cater to that element for support through the Frontier Department of the "Spiritualist at Work?" He says:

"The Spiritualists are drawing sharp lines, and are dividing on the line Radical and Conservative brought about through the bitter course of the Religio-Philosophical Journal. At Minneapolis, Lake City, Winona and St. Paul, the division is broad and it will take some time to heal the breach already made, and it will require careful management indeed to carry out the programme of the annual meeting of the State Association to come off in Lake City this fall. We advise all to be moderate and bear and forbear, and not lose sight of the one great object, unity and harmony in Spiritualism.

Let us take counsel together, and avoid discord; let us be wise, and let the bitter spirit go down before the Spirit of love."

Yes, that is just what every Moses-Woodhullite in the land will say. "Let us have love," says Moses Hull—"for my big head demands it." "Let us have love," says the Woodhull, "for my nature demands it." "Let the school girls have love for their natures demand it, and their health will be ruined if the passions are not gratified," says the "Social Free Love" Woodhullite.

Now let us see just what Wilson means. He says the Spiritualists are drawing sharp lines, and are dividing on the line Radical and Conservative, brought about by the bitter course of the RELIGIO-PHILOSOPHICAL JOURNAL.

Thank you, Mr. Wilson. For this, you are at war with us, and have used a foul tongue and pen, trying to make the people believe that we were in practice what you call a Radical.

That sharp line you spoke of is just the line to be maintained, and that sharp line you wish to obliterate. You are pleased to call the advocate of promiscuous sexual indulgence, "Radical," and the opposer of that infamous doctrine you call "Conservative." Your nomenclature is borrowed from Mrs. Woodhull. No one but Moses-Woodhullites call true Spiritualists conservative. They are independent, outspoken reformers of the most liberal stamp, but not advocates of licentiousness.

Wilson, you have got so in the habit of presenting false colors to catch the unwary, that you do not give the reader credit for common sense.

There is no one so obtuse as not to see that your whole effort in the paragraph quoted is to cater to the element that you call "Radical," which is the Moses-Woodhull element. You would like to heal the breach, and bring back upon Spiritualism that infamy which free love has clothed it with, for years.

You are right when you say "Spiritualists are drawing sharp lines," and that it has been brought about by the "course of the RELIGIO-PHILOSOPHICAL JOURNAL." And we say further to the Spiritualists through the world, never allow the lines to be any less sharply drawn than now. The man who would have you surrender the ground so thoroughly conquered, is an enemy to true Spiritualism and an emissary of the common foe—the "Social Freedomites."

But for that fact E. V. would have held his place as a department editor in this paper up to this time. We did our very best to extricate him from the infamy. He at one time promised us to go with them no more, and published an article defining his position against them, but soon thereafter, to wit, at the Elgin and Chicago meetings, he was found fighting heartily in the ranks of "Freedomers."

Yes, it was at those meetings, surrounded by the most outspoken advocates of "Social Freedom," got there by his own procurement, for the very purpose of getting resolutions of its endorsement by the Northern Illinois Association of Spiritualists, that he turned square around against his own declarations made but a few days before, and decided that "social freedom" was germane to Spiritualism, and now we find him again humbly imploring Spiritualists to return as he did to the "Social Freedom" vomit.

No, never! The kind of love that the "Gentle Wilson" would wish Spiritualists to feast upon, is quite too common and too stale for their use. It seems to suit his palate. The sharp lines which draw Spiritualists from the worshippers at the shrine of the "Woodhulls," are now well defined, and the "Gentle" may rest assured it will never be less so.

And a million of voices will be heard inquiring why, if Wilson is not a Woodhullite, does he wish to have that "sharp line" obliterated? Is it not of more importance than all other things to keep that line well defined, if "Social Freedom" in theory and in practice is wrong, as the RELIGIO-PHILOSOPHICAL JOURNAL says it is?

\$1.50 pays for this paper one year, to new trial subscribers.

A Question of Moment—A Case Well Put.

It is well for the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, scattered broadcast over the world, to know that we most utterly abhor snobishness, false pretensions and impositions of every kind.

Our ancestors, amidst perils and anxieties which tried their great souls as men were never before tried, shook off the yoke of Monarchy and established a Republican form of government which is now our birthright. As heirs to so magnificent a legacy, we, as patriotic citizens—sovereigns, should never in the least degree play the part of snobs to the representatives of any power under heaven, and more especially not to cater in a humiliating manner to an individual who may be heir to the title of "Lord," under a government that does not recognize that all power rests in the governed, and that one citizen is as much a lord as another.

The Governor General of Canada, called Lord Dufferin, is now sojourning a few days in Chicago. A most corrupt City Government is using the people's money to entertain him. The Times makes the following sensible and well advised remarks upon the subject, which we approve and publish for the consideration of our readers, hoping it will in some degree help to elevate the sentiment of the American people to a degree of nobleness of character, that will frown down the official snobs that use the people's earnings for individual gratification, while poverty-stricken and ruined men and women, by reason of the recent fires in our city, can be counted by thousands.

The spectacle which the common council of Chicago presents in connection with Lord Dufferin, the governor-general of Canada, is more pitiful than any which has been witnessed since the carnival of toadyism which was created here by the son of the Russian ruffian, the Grand Duke Alexis.

The Sunday Times begs that this article may give no offence to the gentleman who happens to be governor-general of Canada. It will indict no wound upon him if he is a gentleman; it is polite and just to assume that he is; and therefore he is greater than governor-general of Canada.

For the mayor and common council of the city of Chicago to display themselves like a flock of lacqueys before a titled dignitary of a foreign country, at the expense of the people who pay taxes in Chicago, and who do not believe that funkism is a characteristic of a well-bred city any more than of a well-bred man, is pitiful and disgusting. Lord Dufferin should have been permitted to moor his steam yacht at a Chicago wharf in whatsoever manner his lordship graciously pleased; and he should have been enabled to enter the democratic city of Chicago in the sole capacity in which a private gentleman can recognize him—that of a private gentleman. It can not be affirmed that his official rank entitles him to municipal distinction. We have nothing to do with his official rank. Even if we had, he does not come in his official rank. In the exercise of his rights as a private individual, having laid aside the dignity and care of official eminence, he is gallivanting about the country for his own and his comrades' pleasure. We have no more to do, as a municipality, with his official rank, than if he came here to buy a boat load of beans. If he be a booby and a snob, he will be pleased with the obseques of the toads and snobs of the council who will crouch in his amused ears and smirk and scrape before his astonished eyes; who will outrage his sensibilities by English which is German, and by congratulations to an English lord from Irish tongues which only yesterday were prating of English tyranny and yelling for Home Rule.

Of what gross material is the average American legislator made, that he can turn himself into liquid mud so promptly whenever a foreign lord wants something to read upon? If these willing funkies had no manhood to deter them from seeking humiliation and derision they should have had some conscience about the use of public money. The city of Chicago has no contingent fund for the entertainment of lords who come here junketing. The city of Chicago must pay its debts, enrich its poor, and auction its self-respect to the pawnbrokers, before it can provide such a fund. The worthy poor, whom business stagnation has made temporarily penniless, beset the official headquarters every day of the week, asking relief in a candid, manly way, and are told that there is no fund from which money may be legally taken to help them. But a rich titled tourist steps this way, with his steam yacht and his silken suite, and the irritating insignia of foreign domination over an American people flying on his pennant, and presto! the aldermen—American, German and Irish—are seen leaping from thirty barouches hired by public money, bowing like man-servants before the "Lord," and crying, like the clown in the play, "This way, your most gracious royal highness! This way, your awful condescension! This way to the gorgeous quarters we have provided for you out of the public money at the Grand Pacific! This way, your beautiful lordship!" Why did not the aldermen put on white aprons, and beg the privilege of changing his lordship's plates at table, of mixing his toddy, and blacking his boots?

Alas! That such shame should be put upon a proud city that a few pennies might find their way into the pocket of one man! Who did it? Ald. Schaffner. He keeps the cigar and news stand in the Grand Pacific hotel. Business is dull with him; business in the hotel is dull. The moment Mayor Colvin's communication was read in the council, announcing the uninvited coming of Lord Dufferin, Ald. Schaffner drew from his pocket his string of resolutions, providing for the public entertainment of the visitor at the public expense, for the benefit of Ald. Schaffner's cigar and news stand. No alderman had the pluck—not even an Irishman—to repudiate a scheme publicly so disgraceful, privately so mean.

Now Lord Dufferin is made aware of the distinguished and distinguished source to which he is indebted for his "public welcome." If he is a gentleman, he will decline the insult. If he is a snob, he will accept it. It is merely a question of manners.

\$1 50 cents renews trial subscriptions one year.

Spiritual Pic-nic.

The friends of Mantua and vicinity will hold their yearly Gilbert's pic-nic in Maple Grove, near Mantua Station, Ohio, on the first Saturday of September, 1874. Prof. O. P. Kellogg and other good speakers will be present. All are invited. D. M. King will canvass for the JOURNAL.

Wilson still astraddle the Fence, with an Enormous Jug of Water on each Shoulder.

In the last number of The Spiritualist at Work he says:

"The Spiritualists are drawing sharp lines, and are dividing on the line Radical and Conservative, brought about through the bitter course of the RELIGIO-PHILOSOPHICAL JOURNAL. At Minneapolis, Lake City, Winona and St. Paul, the division is broad and it will take some time to heal the breach already made, and it will require careful management indeed to carry out the programme of the annual meeting of the State Association, to come off in Lake City this fall. We advise all to be moderate and to bear and forbear, and not to lose sight of the one great object, union and harmony in Spiritualism.

Let us take counsel together, and avoid discord, let us be wise, and let the bitter spirit go down before the spirit of love."

Yes, he would have the Spiritualists resolve that "Moses Woodhullism is germane to Spiritualism," but if any Moses-Woodhullites got to understand the infamy of that doctrine and abandon it, he calls them "whipped curs."

In his manifesto, he says:

"Randolph, Fairfield and Randall were fully committed to the Woodhull dogmas in allowing their names to appear in the call of the Woodhull and Clafin's Weekly for speakers who fully endorsed her views, and every one who gave their names to the world in that list of Reformatory Lecturers (there were fifty-five of them) were committed to Mrs. Woodhull's platform of Social Freedom. And now, like whipped curs, these three are begging at the feet of S. S. Jones to restore them to 'Pure Spiritualism.'"

The above paragraph is E. V. Wilson's own writing. When among true Spiritualists, he professes to be opposed to Woodhullism. If he is honest, why does he abuse those who have abandoned Woodhullism? Let the reader bear these facts in mind when they hear Wilson complaining of this paper and its editor.

But who is the whipped cur? It will be remembered that we copied in number twenty-one, volume sixteen—three weeks ago—a letter from Ben. Todd, which he published in his editorial department of Our Age, giving his views of the "Great Egotist." The whole-some truths which he told of Wilson, made him so obsequious, that well may Ben. again reiterate, "you, and not Fairfield, Randolph and Randall, are the whipped cur, for no one but a whipped cur would say of me, after the castigation I gave you, what you do say, in such a patronizing manner, as follows—"

"We met Brother B. M. Todd, of Ypsilanti, Mich., at Battle Creek. Brother T., like myself, is growing old—ripening for the Summer-land, and soon will be counted among those who minister to us as spirits, but our brother knows that he liveth always. He has been an earnest worker, and given the best days of his life to the cause of Spiritualism; may his reward be great. Our Age, Lois Washbrocker's paper, is published here. We did not see Lois. Brother Todd is one of its editors. Our Age takes the extreme radical view of the social question. We wish her such a success."

Lois's paper that he prays for the success of, is the vehicle of the quittance of Moses-Woodhullism. Ben. closed his flagellation article, which brought Wilson down upon his knees, in the above quoted fulsome praise of Todd, in the following language—

"Why, it was I, E. V. Wilson, the egotist, the great mogul, the god almighty of Spiritualism."

"Do not I run S. S. Jones and the R. P. JOURNAL, and the Northern Illinois Association of Spiritualists? I am displeased. I am all and in all, hence when I am displeased, all are displeased."

"Again, 'Yet I am your friend.'"

"We would take occasion to tell Wilson, that is too patronizing to suit us. We are not aware of anything that he has ever done for us yet, that shows any great amount of friendship. We feel fully competent to take care of ourself without your aid. We want not the aid of one who is astride the fence, and you know not on which side he is going to fall."

"Your corduroy is very large, if not as large as Jones represented it, and you have undertaken to sit on two stools at the same time, and we think that you will not find your self an exception to the old adage. Should you happen to fall, Oh, my!—what a fall!"

"Again, all long as you whine as you do, in heaven's name do not talk of I. H. Randall, P. B. Randolph and H. P. Fairfield as whipped curs, because they, 'like the dog, have returned to their vomit, or like the sow to her wallowing in the mire.' They look mean enough to all high-minded people, but what better are you? They undoubtedly had an ax to grind, or they never would have done so."

"We are sure that the advocates of 'Social Freedom' will not complain when such exerecences slough off of their own accord. Now, one word of advice, and we are done. If you wish your paper to be a success, keep the products of your pen out of it. Your egotism and self-laudation is enough to damn any paper in the world. BENJAMIN."

Let the reader bear in mind that this "Benjamin" is none other than Ben. Todd, a department editor of Lois Washbrocker's paper, who gave E. V. Wilson the flagellation above quoted, as an editorial in his department.

It is an old saw, that the kettle should not call the pot black. If Wilson is looking for whipped curs, he will see one by looking into his mirror, and if he is honest when he says he is not a Woodhullite, he will not contend that Moses-Woodhullism is germane to Spiritualism, nor will he abuse, by calling those "whipped curs," who recant from the social freedom infamy.

Cremation.

In England the bishop of Lincoln and the bishop of Manchester are quarrelling over the cremation question. The bishop of Lincoln maintains that bodies that are burned can never hope to raise again, nor those who occupy them to enjoy immortality. The bishop of Manchester then inquires what has become of the martyrs who were burned at the stake, and saw their ashes scattered to the winds of heaven. The bishop of Lincoln is studying the calling with a view of finding a reply.

\$1 50 cents renews trial subscriptions one year.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 54 Race St., Philadelphia.

The Devil of Morzine.

[CONTINUED FROM LAST WEEK]

We do not dwell on the various hallucinations that beset some even of those who were not convulsed among the villagers. There were women who were constantly haunted by a black dog, and a girl declared that she saw a man change into a bird and fly away. Even among bystanders, not otherwise affected, there were strange illusions. We do not doubt the good faith with which they aver that the possessed hung on the leaves of trees, and passed from branch to branch like birds. We even believe that they did see these wonders, so powerful is the imagination. We doubt not, that in their case, as in so many others, belief mastered their senses, and their idea became incarnate to their obedient perceptions. Strange power of the mind, that, in certain circumstances of great exaltation, can produce the impression, sights and sounds and touches and smells that have no material existence! But, confining ourselves to the narratives of physicians inclined to find a natural cause for the Morzine disease, there remain enough strange phenomena to explain the terror of the people, and the action taken in the first instance by the Cure and his assistants, and by even the civil authorities of the commune. We cannot be surprised that the villagers desired, and that their spiritual pastors allowed, the use of exorcisms. Pilgrimages to neighboring shrines were also tried, and it is said that these remedies were in some cases successful. It is certain that medicine was powerless, and there is curious evidence of increased pain and convulsions when the simplest sedatives were employed. The people turned eagerly to the best means, as they supposed, of cure for the evil that had beset them. They demanded the rites of exorcism, not only for the "possessed," but for their cattle, their oxen, and even their poultry, that fell sick. There is a story of a pig that could not, by fair or foul means, be got to cross the village bridge, until the priest came and began the ceremony of exorcism. The stole was laid as directed, on the animal, which immediately became as docile as his owner wished. Persons at Morzine, worthy of credit and not believers in demoniacal possession, assert that some cows would not give their milk to women who were affected by the epidemic, while to other hands they yielded plentifully. It is easy to imagine how such incidents, trifling as they seem, added to the public ferment. We have no very detailed account of the progress of the disorder during the languid end of the Savoyard way in Savoy. The exorcisms practiced by the Cure, were forbidden by Monsignor Rendu, the bishop of the diocese, a name known to Alpine explorers as that of the first intelligent observer of glacier motion. * * * But the bishop fell ill, the doctors of the neighborhood confessed their powerlessness, and the Turin Government was deaf to any demand for medical inquiry. The public of Morzine, left to their own devices, determined on having a general exorcism. It was attempted with all the usual ceremonies. The adjurations, sufficiently fearful at any time, were being fervently repeated, when a terrible explosion interrupted the exorcists. The officiating clergy were assailed by blasphemies and invectives, and a scene of convulsions equal to any recorded during the middle ages followed.

As might have been feared, the epidemic increased rapidly after this attempt to stay it. The unfortunate people fell into a state of extreme depression, and the few visitors who tried to rouse them from their fear, were hooted as "rogues" or unbelievers. Convinced that the state of their wives and daughters resulted from the spells of sorcerers, even the elders of the parish began to wish the punishment of certain persons whom they suspected of pacts with Satan. Four or five men had been denounced by the "possessed," and at last public opinion ran so high, that the life of one of the supposed wizards was in continual danger. He was a fat, elderly shoemaker, Jean Berger by name, and by no means represented the ideal sorcerer. However, on one occasion he was haunted for three hours by a mob armed with scythes and axes, and with great difficulty escaped from their fury. A miller was also suspected of malefic, and he was obliged to shut up his mill. Even the most sensible men in the village did not scruple to tell strangers that Morzine would have no peace until two or three magicians were burned on the fair green.

The chief object of dislike was, however, a certain disaffected priest, who was born at Morzine, and had earned there the worst possible reputation. He was readily fixed on as the chief and instigator of the local sorcerers. It was remembered that on the occasion of an attempt to return to Morzine, sometime before the "possession" began, he had been refused admission to the parish. He had retreated to Montriond, the next village, and had there begun to build a little chapel by the side of a mountain lake, but he had left it unfinished, and had gone to live near Geneva, where he made a suspicious livelihood by selling herbs and minerals from the Savoy mountains. He had been heard to say, on leaving Morzine, "I leave them a thorn in their side, which they will not be rid of easily." His death was resolved on by the Morzinois; for, once rid of him, they hoped to turn at its source the flood of evil that had come upon them. To effect their end, they tried a spell of counter sorcery that sounds strangely in our modern ears. They disemboweled a dog in the middle of the disaffected abbe's ruined chapel, and taking out its liver, they cut it in seventeen pieces with a sword. They then buried it with solemn maledictions. In seventeen days they expected that their enemy would be dead, and they would be free from this legion of devils; but, on the contrary, in seventeen days fresh cases of convulsions broke out with increased violence, and one woman declared that the soul of the abbe had entered into her stomach, and there tormented her with grievous clanging.

Meantime, France had annexed Savoy, and the great nation, as we know, interested herself in her new province. Dr. Arthaud, a distinguished Lyons physician, skilled in mental disease, was commissioned to inquire into the causes and symptoms of the Morzine epidemic. In a very interesting report, he recapitulated the events which we have rapidly sketched, and noted as chiefly remarkable and as certainly existing:

The abnormal development of muscular force. The intellectual excitement producing marvelous lucidity of thought and correctness of language. The cries, blasphemies and imprecations that increased at the approach of a priest, or at church, or during exorcisms. The impressions produced at great distances on the senses. The designations of persons who were said to cause the disease by touch or glance.

The prediction of the sick of the time of their illness. Their various hallucinations and demoniacal delirium. The personation of the evil spirits, who spoke of themselves in the third person always. Dr. Arthaud examined and analyzed cases and tried medicines in vain. He went away leaving no greater consolation to the afflicted souls, than that they were a prey to epidemic "hystero-demonopathy."

But what is demonopathy? the Morzinois might reasonably have asked. What was it that had come to their valley? Healthy and pious mothers, some with child, some nursing, uttered blasphemies and used language which Wapping would stare at. Respectable girls blasphemed all they believed most sacred. Persons notorious for devotion found that their lips refused to pray, and that through some mysterious influence communion was impossible. Children grew strangely and irrepressibly insolent. A general moral disorganization had changed all the habits of the village. Why had this happened at Morzine? The people of the neighboring parish were entirely exempt, though its cholets were within a stone's throw of houses that had been visited by this spiritual plague. After Dr. Arthaud's unavailing visit, the attention of all who interest themselves in the marvelous was aroused. Believers in "Spiritism," of whom there are more among all classes in France, than we in England imagine, began to make Morzine a theme for their discourses. Men of science were interested in the facts. Writers of history who have to explain the demonology of the past, caught at this reproduction of its phenomena, and the anxious souls who seem to think that Christianity needs fresh proofs, were eager to twist the events at Morzine each after his fashion.

France resolved to throw fresh floods of Parisian light on the mountain valley without delay. On the 26th of April, 1861, Dr. Constant, inspector-general of lunatics, arrived at Morzine, determined to restore the due order of a Savoyard commune.

He found a hundred and twenty cases of "possession." Immediately he applied himself to observe scientifically sixty-four of them. His account is detailed and interesting, and successfully disposes of some marvelous stories firmly believed by the people. He does not, however, we think, sufficiently account for what he himself admits by the physical causes he assigns. He gives us a table of the ages and circumstances of the sixty-four "possessed," that came under his observation. Of them, three were children, sixteen were married, and two were widows. Thirty were of various ages, from twenty-five to fifty-eight. He puts in a different category four men who were attacked by very similar symptoms. Age, therefore, had little to do with the seizures, nor does it appear that any physical circumstances specially determined or alleviated the convulsive attacks. In some cases they were, it is true, preceded by internal pain, by loss of appetite and digestive disturbance; but the sick imagination of the "possessed," probably produced sensations that could not be otherwise explained in the excellent state of their physical health. We find a spoonful of water producing "atrocious pain." A woman who imagined herself bewitched by wine given her by one of the suspected sorcerers, for a year afterwards daily vomited what she declared to be the same wine, nor could she get rid of its taste. The "possession" appears to have caused impressions peculiar to other disorders, but we can not find that any known disorder determined the "possession." Dr. Constant notes among other phenomena that, if questioned, the diseased persons replied to the thoughts which they attributed to the questions, and to the objections that they foresaw he would make, but their sayings were always in reference to their dominant idea. The spirits whom they supposed spoke by their mouth seem generally to have once tenanted human beings, and sometimes related what they used to do on earth, and what they had since done in hell, etc.

Dr. Constant describes as marvelous their acrobatic feats; he says: "They turn over and over in one bound, and sometimes leaping like a steel-spring let go, they fling themselves back, so that head and feet touch the floor together."

"The attack lasts," he continues, "from ten minutes to half an hour; the pulse is not quickened, but rather becomes slow and weak, and the extremities grow cold, notwithstanding the violent blows which they strike." The extreme regard to decency of the women, and the absence of the sensual ideas which were so general in the witch Sabbaths and sorceries of earlier times, is remarkable.

CONCLUSION NEXT WEEK.

(Continued from first page.)

law of nature, threw open the door of access to the evil spirits.

These evil spirits had their media, as they have now; and Saul knew the channels through which they communicated. There existed a class of persons then as now, who were mediums for low, debased, and evil spirits. They were designated as "wizards" and as having "familiar spirits," familiar because easy of access, regardless of the character of those who sought counsel from them, or the character of their communication. Then as now, their communications were not reliable—sometimes true, but generally false—never worthy of confidence, any more than the idle and malicious gossip of the same class in the flesh.

The Israelites, who had prophets and seers under celestial control, were forbidden to consult these; and Saul, before his apostasy, had caused them all, so far as they could be found, to be put to death. His cruel proceeding was in harmony with the spirit of the age—a spirit not yet entirely extinct in the religious world. But Saul, now having the channels of celestial communication closed against him on account of his apostasy, and seized with fear and trembling at the peril surrounding the army of Israel, as a last resort, sought and found at Endor a woman who had a familiar spirit. This policy, after his cruel order, in connection with the disguise he practiced to conceal his identity, sufficiently advertise the depth of moral depravity into which he had fallen. In his embarrassment his mind reverted back to the happy days when, in the purity of his heart, he consulted the good old prophet, Samuel; but Samuel was dead, and the only hope left him was that Samuel would respond to him in his extremity through this interdicted channel. The alarm of the medium, ("when she saw Samuel she cried with a loud voice," and the protest of Samuel, ("Why hast thou disquieted me, wherefore dost thou ask of me, seeing the Lord has departed from thee?") clearly show that both the medium and Samuel were out of their natural spheres in this transaction; as much so as was Balaam's ass when forbidding the madness of that old apostate.

It is said in my text that the evil spirit that troubled Saul was "from the Lord." This idea is in harmony with the universal sentiment inculcated in the Scriptures, as well as true philosophy in reference to the immutable laws of nature. The Jewish nation regarded every visitation of evil as a dispensation of Divine providence, sent as a consequence and

punishment for their moral dereliction. "Is there evil in the city, and the Lord hath not done it?" "Shall we receive good at the hand of the Lord, and not evil?" These interrogatives indicate the prevailing sentiment of the Bible. God is not limited in his agencies to the pure and good of either this or the Spirit-world. If he can cause the "wrath of man to be kindled (vindictive) him," and make "servants of flames of fire," he can also use the evil spirits of both earth and heave to execute his laws. When no other messenger was at hand, he could send a raven to feed Elijah; and in the absence of all other mediums, he could make one of Balaam's ass. And my readers will remember that Jesus said to the Jews, when requested to rebuke the little children, "If these should hold their peace, the stones would cry out."

Jesus recognized the existence of evil spirits, and their power to influence and control human beings in the flesh. I need not cite any of the numerous cases recorded in his history, as a prominent feature of his mission was to "cast out devils." And when he commissioned and sent out his Apostles, one of his charges to them was, "cast out devils." And we are informed that the evil spirits which Christ and the Apostles cast out spoke in audible voices through the mediums they possessed or occupied, just as spirits now speak through modern mediums. Here is what some of the evil spirits said through their mediums, when Jesus was about casting them out: "We know thee, who thou art;" "thou art Christ, the Son of God."

It would seem that some of these ancient evil spirits had more faith and knowledge than many Modern Spiritualists; for many of them deny this principal claim of Jesus of Nazareth. And this confession of the evil spirits is fatal to the Orthodox doctrine of salvation by "faith alone." We read of "certain women who had been healed of evil spirits," and of "Mary, called Magdalene, out of whom went seven demons." Then we have a remarkable account of a case in the country of the Gadarenes. There Jesus met a man infested with evil spirits to such an extent that he became a lunatic, wore no clothes, and dwelt among the tombs. When he saw Jesus he fell down before him, and cried with a loud voice, "What have I to do with thee, Jesus, thou Son of God? I beseech thee, torment me not." Jesus asked him for his name; the spirits who occupied this medium and made him a lunatic, replied, "Legion, because we are many." Jesus commanded them to come out of the man. Here followed a scene which perhaps has no parallel in the history of the world. The spirits besought Jesus to permit them to enter into a herd of swine feeding in the vicinity; and the whole herd ran down a steep hill into the sea, and were drowned. We shall know more about this wonderful phenomena as we advance in the school of Spiritual Philosophy. To me it seems mysterious now, but not more so, or less credible than many other phenomena of ancient and modern times. It may foreshadow the extinction of the swine species, as well as an expulsion of evil spirits from our world; events certain to transpire in the future. That the consumption of swine's flesh as a human diet is inconsistent with the highest development of our race, is admitted by all true philosophers and scientists; and that the presence and influence of evil spirits in our world will cease when the "New Jerusalem comes down from heaven," will be admitted by all true Spiritual philosophers. There can be no harmony without the expulsion of evil spirits; or at least their separation from the society of the pure and good. Here, in the present state of society, the interfering of the good and evil is unavoidable; but the time must come when we shall appreciate the meaning of that "great gift" of which Jesus speaks.

Music, harmony, peace, love, and good will, are the elements and characteristics of the true Spiritual Philosophy. Every true Spiritualist appreciates the policy adopted by the friends of Saul, when the "evil spirit from the Lord troubled him." They sent for David, son of Jesse, who was a skillful player on the harp; who, by the soft and harmonious melody he produced, vanquished for the time being the evil spirits. Spiritualists have partially learned this important lesson, and know that soft musical harmony dispels all evil feelings and influences, and facilitates intercourse with pure celestial messengers. The angels recognized this philosophic principle, and accompanied the announcement of the birth of Jesus, the Son of God, by a concert of heavenly music. They sang, "Glory to God in the highest, peace on earth, and good will to man. Like the Lord's prayer, the sentiments of their song furnish a pattern worthy of our imitation. Instrumental music alone, performed with appreciation and taste, never fails to have a good effect; but when accompanied by sincere expressions of piety, love and good will, the influence, in producing the requisite harmony of feeling, and susceptibility to Spiritual impressions, is very greatly increased. The Spiritual character of a band or circle is always indicated by the sense and style of its vocal and instrumental music, and attracts only kindred spirits. Nothing could be more repulsive to pure and refined spirits, whether in the body or out of it, than the discordant sounds and noise of horns, bells, tamborines, etc., and the communications received under such circumstances, and the phenomena attending them, are all of a character corresponding. And to my mind it is clear, that a large preponderance of Modern Spiritual phenomena emanates from what the Bible terms "familiar spirits." But this is no disparagement to truth, but confirms the Spiritualistic theory, and enables us to explain many difficulties and apparent discrepancies of both ancient and modern history, and harmonize all with both the Bible and Modern Spiritualism. And the time is not far distant, when the line will be again drawn, and the distinction again be made clear between the angels of God and "familiar spirits."

Oxford, O.

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ADDRESS.

Delivered by Samuel Storer, before the Centralia, Ill., Philosophical Society, Sunday, July 12th, 1874.

SUBJECT.—There is no death, and man under natural law, is not only progressive, but is an eternal living individual.

The declaration that there is no death, we find written upon every page of the book of nature. Look in whatever direction we will, the mind's eye beholds the life principle in all the material and physical universe—the earth on which we tread, the air we breathe, the sun and all the innumerable planets in their constant and never ending movements, declare its truth, which as a law, is unalterable and eternal. Matter or material by a chemical law established in nature, may change in form, but not diminish in quality, nor lose its life principle; though invisible, yet life is ever present and round about us.

We find a power in nature that is incomprehensible. Reflect for one moment, the tremendous weight of this earth on which we live, and that it revolves in space; that it makes one complete revolution every twenty-four hours, traveling on an elliptic circle around the sun, marking the days of the year in perfect time, marking the seasons with an accuracy that astrophysics with wonder and admiration. And as we pass step by step, we behold the great eternal infinite mind—a mind that calculates, that superintends and controls the vast machinery of the universe; that superintends every movement, establishes every law, and stamps upon everything in nature an eternal living principle.

Advancing still further we find the law of development which opens to our vision nature's divine law of progression, unfolding one degree of life after another, demonstrating the eternity of things visible and invisible; material matter changing from an inferior to a higher degree of development, the last revealing what was to follow, and so we find the law of progression in the formation of the earth and the material universe,—thought preceded action, then followed the result. In all the various creations from the lowest to the highest, the infinite mind has planned and directed, and stamped upon all the material and physical universe his wisdom and power.

Go to the great forests, examine the sturdy oak, and you can count backward with a mathematical certainty the year it sprang from the acorn; planted in wisdom and reared to power, showing not only a living principle in nature, but a design on the part of the infinite mind, counting the ages in all the various development and progression in creation. Where once stood the mighty deep, to-day we find the dry land, having taken ages to build one formation after another, and as time advanced, each succeeding development producing a higher degree of progression than the preceding degree, up to man, the image and imitator of the infinite mind.

We find the life principle everywhere throughout the vast illumined universe; in every grain of sand, in all the mineral and vegetable kingdoms, in the trees of the forest; in all the rivers, lakes, and the mighty deep; in the lowest depths of the earth; in the air we breathe; in every thing in the sea and upon the land; in all the elements and forces of nature; in animal and man; in all space up to God's great eternal infinite mind—life is every where.

If for any reason death was desirable, we could not die, because the law says there is no death. We talk about death as though it was a reality; there is no such condition as death in nature; the entire universe is alive, always was and always will be. Man could not die if he wanted to; what we call death is only a change from this to a higher life. We hear people talking about preparing to die; it would be more sensible to prepare to live, because to live is the inevitable law, and we can not escape it.

The mind, the soul, the spirit of man, the divine mind individualized, keeping pace with the growth and development of matter, has constantly grown and progressed, gaining mental strength, advancing step by step in accordance with law, the surrounding conditions, and the abilities endowed by nature. The mind, the spirit man, is an outgrowth of the great infinite mind, the latter being eternal and containing within itself the eternal life principle, and the former having assumed individuality, in accordance with law, and being possessed of mind the child or offspring of the infinite mind, is also eternal, therefore there is no death, consequently man is in the lawful possession of immortality, and will maintain an eternal individuality. We are told that man was born to die.

The proof is, man was born to live. As the infinite mind is an eternal living principle, so man the offspring of the infinite mind, individualized, is an eternal living being, possessing not only a material body, but also a spiritual body, therefore there is no death, and man, the acting, thinking, calculating, living principle, is eternal; the infinite mind being eternal, man must also of necessity be eternal.—because to destroy the one would cause the destruction of the other, and as neither can be destroyed—therefore man is immortal.

There are those who do not believe man will maintain a future living individuality, personality. They will cite as proof the fact that the aged and infirm while in the decline of years, appear or seem to lose their mental and reasoning faculties; that the mind, the soul, spirit man vanishes away; becomes extinct, and therefore they conclude this life is all there is for man. This mode of reasoning can not be sustained by the laws of life and being. Life, individuality, personality, development and progression, are among nature's established laws, therefore eternal. We read in the great book of nature that the matured and aged, when in the decline of this life, enter that unconscious state, reposing, preparatory to the passage into the new sphere of life, like the infant previous to birth, and like the newly born infant, enters immediately upon a higher advanced state of life and being, development and progression. He passes into what is termed spirit-life, with the advantages of a fully developed material and spiritual organization. Thus we find the law of change, and that nature has provided the mode of passing from one sphere of life to another, therefore we conclude this sphere of life is not all there is for man's enjoyment.—Life is eternal.

While occupying our present sphere of life, we are fitting ourselves for the next degree of new life, and when we pass to the next degree, our condition will be in accordance with the advancement and development made in this sphere, and we will gravitate to a condition that is in perfect harmony with our previous lives and intellectual development. It is a beautiful truth that, under the divine and infinite law, to each man is committed the keys of his own sphere. By his own condition he can determine his own associates and their influence, both in this and the after-life. He establishes his own position under the great universal law of affinity. Man is a spirit as well as an animal—this is a fundamental law; the material nature mortal, the spiritual nature immortal; the spiritual existence is the

real life, and is far superior to the material existence. Man's intellectual and spiritual nature is his individuality, his personality—the real man, representing the true life that now is, and that which is to follow, and just as he passes into the Spirit world, so we find him intellectually and identically the same as he left here, naturally affiliating with the associations and conditions previously acquired, and assuming employment best suited to his conditions, surroundings and desires. This reminds us of a description we once heard of a place called heaven. Our friend gave the dimensions of the celestial city, the height of its walls, which were constructed of polished marble; the streets and sidewalks paved with gold, set here and there with costly diamonds to give brilliancy, and along the curbing of streets, conveniently stationed, were ivory bleaching pots, and the gardens of beautiful flowers and ever-living snow balls were all tastefully arranged, the walks filled with silver pebbles, the borders of which were lined with pinks and blue grass, with here and there a fancy summer-house and arbors covered with trumpet creepers, and there were choice varieties of fruit trees loaded down with luscious fruit which the celestials were not allowed to taste or touch. This gay city is filled with nice soft clover beds, with flowers of beautifully variegated colors, on which the celestials slumber and snooze. We were also told that the chairs used there were made of glass, on which the celestials were to sit and were to wear a crown of gold set with costly diamonds, and to play on a harp without intermission, through the endless ages of eternity—the whole crowd locked in, and old Peter on a tour of inspection, with the gate keys in his pocket, the inmates not aware of the situation.

This is certainly a delightful predicament to be in, no longer as the inhabitants do not find out the true situation of affairs, but let a live Yankee come behind of real affairs, how long is it supposed that town would hold him? His indignation would be aroused to the fullest extent; he would scatter the diamonds, harps, clover beds and glass chairs to the four winds, and would issue his manifesto, declaring that the eternal and natural condition of all mankind was freedom, and freedom he would have, or he would burst the whole concern to atoms.

Liberty, freedom of action and thought, are necessary natural conditions to secure perfect enjoyment. Confinement or anything that will retard the development and progression of the mind, are derogatory conditions for good results, therefore, development of the mind by education and cultivation are conditions necessary for a true or perfect enjoyment; without these heaven can not be complete.

Happiness is only measured by the development attained intellectually, morally and spiritually; there can be no cheating, and there can be no advantages taken under the law. Every individual will enjoy the fullest degree of happiness, and occupy the highest plane or sphere in life that is possible suited to his conditions and attainments. Therefore, heaven has no geographical location, but is a condition. This is a fundamental law.

The gardener and agriculturist understand fully well the importance of the combination of good seed, fertile soil, rain, light and heat, and good cultivation, as conditions necessary to secure good and perfect results; and the more perfect the combination of these elements in accordance with chemical law, (to gain the results desired) the higher and more valuable will be the conditions attained, and the finer and more perfect will be the production. These conditions hold good, and are necessary alike in the vegetable, the animal, and in the spiritual kingdoms; in order to secure good results; and each under law are susceptible of progression, and each continues its existence under relative laws, in accordance with the law of its being—the chain from one to the other is perfect and complete, forming a perfect connection between the material and spiritual form; and each form of being under the law of affinity, is necessary to the existence of the other—the connection can not be severed or destroyed.

Association and association are established laws alike material matter, the vegetable, the mineral, the animal and the spiritual kingdoms, and each under law occupy positions and conditions best suited to the law of its being, each maintaining its position, and each so constituted that each are necessary for the permanency and the development of the other, and each unfolding the plans and designs of the great infinite mind; therefore, all the several relations and conditions of being are established under natural law, all are developing and progressing to higher conditions of life, in accordance with cultivation, education and surrounding influences. Thus we find life, individuality and progression are established laws in the various forms of being. Again we conclude there is no death, and that man will maintain an eternal individuality.

To further illustrate the philosophy of our premises that man is not only a progressive being, but that he is also in the possession of faculties and powers of mind closely allied with the infinite mind—history from the earliest ages show that he has advanced in mental and intellectual culture, in social refinement, in all the mechanical arts and sciences; that he has risen from an inferior degree to his present development; approaching nearer and nearer the attributes of the infinite mind in the thousands of inventions, that waiting to be owned use the various forces in nature, bringing himself into a nearer relation with the laws that govern and control the universe; demonstrating that his destiny is of the highest order; that he is the highest and crowning element in creation; that his existence and being is the result of a fundamental law in nature, and that he is in the possession of the highest life principle, with superior powers and attributes of mind for planning, developing, creating and putting into operation gigantic enterprises, which were once thought impossible—representing and reflecting in a high degree the divine and infinite mind in all his operations; therefore, that the individual mind man will grow and expand, develop, and progress, adding one intellectual attainment after another, rising higher, step by step, without limit, seems to be the established law of his being.

When we reflect and realize the extent and magnitude of the forces and elements of the great field of nature, and that the mind man is rapidly becoming more powerful, converting the forces and elements of nature to his own use, and that this mind man, is the fructification of the great infinite mind, the eternal law and power that governs and controls the universe, we will presume to assert that, at no distant day, the advanced scientific mind, will have attained such complete knowledge and control over the forces of nature that thought will be conveyed through space to distant points, and answers returned, without a visible medium of conveyance, and more reliable and promptly than can now be done by the present mode of telegraphing; that thought will exchange thought, mind respond to mind, with such accuracy that deception will be impossible, and every act and thought, whether good or bad, will be read as an open book, presenting a perfect index or mirror of every act of life.

We feel warranted, and we will venture to

assert further, that it is not improbable, and that the time is not far hence, when man will, by the power of his intellectual and mental development, bring to his aid advanced spiritual intelligence, who will act as messengers and carriers from point to point around the globe, and to and from the various spheres, between this life and the beautiful beyond; therefore it is reasonable to conclude that the individual mind man, is a fundamental living principle in nature, and so far as developed, is influenced, directed and controlled, by the same laws, forces and elements, as the great infinite mind, and will exert the same relative powers of mind over matter, and produce like results in proportion to the capacity attained, and will convert, hold and use, all the elements and forces in nature, by the power of mind and will. We base our conclusions upon the fact that the mind or spirit man, is not only a progressive, but is also an intellectual living individuality founded in natural law, and all natural laws are eternal, so the mind man is an eternal living intellectual individuality.

Thus we find, as the mind man advances and develops, and becomes familiarized with the nature and uses of the laws, forces and elements, he converts them to his own advantage, not only in this sphere of life, but also in the next; the truth of which is being revealed to, and realized by, those who have the courage and manhood to investigate the philosophy of life and being. Therefore we have the assurance under law that there is no death; and that man is not only a progressive, but is also an eternal living individuality.

To illustrate the ideas of men in olden times, and to show that man has made great advances, history informs us of a little circumstance wherein the venerable General Joshua, a noted philosopher and astronomer of ancient days, who had a little unpleasantness with his neighbors and wishing to settle his troubles by daylight, and nothing to do was about to dodge behind a tree or a pile of stones, the mighty man gave the order to halt, and all of a sudden he halted—in regular military style—and he stood still. This bit of history should be taken as literally true, because, to doubt it, would be doubting historic facts. It will be admitted that the General was clothed with unlimited power, and that he held supreme command over every thing that came within the range of his eagle eye—even the sun acknowledged his authority, of which we have the substantial proof to this very day—the facts are genuine; therefore we are allowed special permission to explain the cardinal philosophical principles connected with this important historic event. The people of the present enlightened age have the right to the correct solution of all things remarkable—not only of what occurs in this day and age of the world, but what may have happened in ancient times. Facts are stubborn—they are not to be trifled with.

In reviewing all the circumstances connected with this little transaction it would appear that the earth was up to that time stationary; a fixture, stood on some sort of a foundation in a perfectly quiet position—motionless; and the sun, with habit quite regular, would bob around just about as he pleased, sometimes furnishing all the light that was necessary, and at other times leaving the inhabitants of the earth in total darkness, and as light was an element particularly discernible, just at that time, therefore, the necessity for the order to halt. This we will observe, was perfectly natural and necessary, that the shedding of blood might go on. And it further appears that the machinery of the planetary system had not been working altogether satisfactory, and in the midst of the hottest of the bloody engagement, an idea popped into the cranium of the individual who had charge of the works (being an ingenious turn of mind, and having an eye out for improvement) seized the opportunity presented, knocked the props out from under the earth, and sent her whirling into space; and she has been whirling ever since, and the sun has stood still from that day to this, a silent spectator of the magnificent scene; and our old friend Joshua, is undoubtedly happy in the idea that he can count himself one of the persuasion who can thank God that he was not like other folks.

How supremely ridiculous appears this story to thinking people of this day and age. A little reflection destroys its value even as a story of history. It is a matter for rejoicing that this class of folks are becoming extinct. What better proof do we want that man is a progressive being; that he is rising higher and higher in the scale of intellectual existence; that he is becoming better and better fitted for a purer and a higher life; that he is acquiring facts and truths pertaining to other laws of life and being, gaining a fuller knowledge of the laws, conditions and principles, that govern and control the universe—with attributes typical of the infinite mind, the eternal living principle, representing all the elements of mind in nature, possessing natural powers and elements within himself for transferring from one sphere of life to another, retaining his individuality, his personality, his peculiarities and attainments, in exact accordance with his conditions; therefore, it is a fundamental principle in nature that mind as well as life is an eternal living element. As applied to the universe, it is a law and is general, with body and parts constituting the entire universe; and as applied to man is also a law, and is the or an individual, personal, having body and parts—mind and life is the same in both, the lesser is contained within the larger, and both are personal, and as each contains within itself mind and life, existing under the same laws, life and mind being eternal in the one, must also be eternal in the other, and neither can be destroyed; therefore, there is no death, and man is immortal, and his future individuality is as permanently established as that of the Mind and Life with individuality, personality, are without end of days or years, therefore, immortality is the eternal inheritance of mankind.

"There is no death. An angel form Walks o'er the earth with silent tread, And bears our best loved things away, And then we call them dead. And ever near us, though unseen The dear, immortal spirits tread; For all the boundless universe Is life—there is no death."

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EAST ARLINGTON, VT.—A. V. Van Vleet writes.—It pleases me very much to see you have gone so strong against free loveism.

MONMOUTH, ILL.—Dr. J. W. Field writes.—We want a first-class materializing medium to visit us; there is a large liberal element in this place.

SPRING HILL, MO.—L. F. Goban writes.—Your paper is creating considerable excitement among the people here and near our church, our neighbors, or rather the church here, are trying to stop talking about it, except in the company of the tried and faithful brethren.

ST. LOUIS, MO.—Mrs. E. Hanson writes.—Enclosed please find remittance for my continued subscription, for Mrs. M. J. Pointer, a new subscriber whom I have induced to try your valuable and instructive paper, in place of the *Leaves*. I think she will not exchange at the end of one quarter for the same paper again. By the way, we are holding several circles weekly and with good prospects of developing some very fine mediums, and not unlikely, one for materialization.

STICKLERVILLE, N. J.—O. Bliss writes.—I have been a laborer in the cause of Spiritualism for more than twenty years, having had several gifts of mediumship, but the one most coveted was the I have feeling, which you many times have been your greatest solace. I am in a land of sectarian bigots and spiritual heathens, and when (as I do) I describe spirits that may be along with some person here, they cry me down as a wizard and a crazy fool. When I delineate character from hand-writing, they cry humbug, although they acknowledge the truth of it. I have a grand list of deaths or accidents, they laugh—but remember, everything comes true.

ALTA CITY, UTAH.—Mrs. E. C. Williamson writes.—Being a reader of your excellent paper, and an advocate of spiritual truths, I thought I would take the liberty to write you what we have as yet in our minds of the most important matters. There are a number of earnest believers in our glorious gospel here, and we have just had a feast of truths through the instrumentality of Mrs. P. W. Stevens of Sacramento, Cal., sister of E. V. Wilson. She has given many excellent tests, both public and private, and a number of deep and philosophical lectures, which drew the attention of earnest thinkers. Looking upon Mrs. Stevens as a true and earnest worker in this movement for right, I take the liberty through your widely circulating paper to recommend Mrs. Stevens to the different localities she may be amongst, as she is spending her way eastward during the present summer.

OXFORD, OHIO.—D. Winder writes.—"The Clock Struck Three" is received. My prayer answered. Thank God, the angels, Mrs. Jones & Watson I have longed, wished and prayed for that book ever since I saw the notice in the JOURNAL, but no money to buy it. I am startled at many little coincidences now occurring in my case. It seems as though I have only to wish for a good, and I have it. I could tell you many things, but printing—perhaps I will some day. I am encouraged in my work by the kind responses from my old clerical brethren. I will put the extra JOURNALS you sent where they will "do the most good." The editor of the *American Christian Review* has one of them, I think I can introduce him and Mrs. S. F. Fitch and the good angels. I am fast ways to try and get under spirit guidance. I am fast learning to understand their inspirations. I need social intercourse with intelligent, pure Spiritualists—that's all, to make me very happy.

MATERSVILLE, MISS.—J. W. Woodworth writes.—As I am an old wheel horse in the cause of true Spiritualism, it does me good to see others that can write, come out and defend the good cause, and block the game of those who send out their articles and practices that have a false doctrine. My family like the JOURNAL very much, as it has the true, honest and pure ring. I represent no society here for I know of no Spiritualists for miles up or down the river. Oh! how we long to get up north again among congenial society. Should you or any one else know of a meeting of Spiritualists in the State of Ohio, or are in need of a physician of my stamp—Botanic and Electrical, aided by spirit influence, I should be glad to correspond with them. I have practiced sixteen years, mostly in the North, and can give any amount of reference. I am so anxious to be where I can be appreciated, and where my efforts will be a benefit, and where life to myself and family will be a satisfaction.

NEW YORK CITY, N. Y.—S. W. Britton writes.—I intimated some time since that I would give my ideas of how and in what manner delegates should be appointed to a United States Spiritualist Convention; not that I am able to offer anything new on the subject. I am aware that many Spiritualists are opposed to the organization, and have written against it. But I do not believe anything can succeed well without order, as it is the first law of nature. I would suggest that societies of true Spiritualists be formed in every school district, town or county in every state in the Union, and such societies send as many delegates to a State Convention or assembly of Spiritualists as members to its legislature, and when said State Convention is assembled, which should be once a year, let it send as many delegates to a U. S. Convention, as said state is entitled to send members to congress, which convention should hold an annual session, to be determined when and where at its session, and let the substance that has been written against it. But I do not believe anything can succeed well without order, as it is the first law of nature. I would suggest that societies of true Spiritualists be formed in every school district, town or county in every state in the Union, and such societies send as many delegates to a State Convention or assembly of Spiritualists as members to its legislature, and when said State Convention is assembled, which should be once a year, let it send as many delegates to a U. S. Convention, as said state is entitled to send members to congress, which convention should hold an annual session, to be determined when and where at its session, and let the substance that has been written against it.

PITTSBURGH, PA.—T. S. Wilson writes.—In the *London Spiritual Magazine* for December, 1873, there appeared an article written by an American lady, which called forth in the minds of many, an objection to the *Journal*, and I was called upon to write entitled—"A Work of Value to Spiritualists, in the *Ahemolean Library*;" and urged upon the editors of the *Spiritual Magazine*, to examine the MSS. and Diary of Rev. Richard Napier, which, (she says) an article in the *Book of Days* states is deposited in the Bodleian Library at Oxford. It appears to me and others, that it would be very little trouble to get at those MSS., and thus give to the believers of Modern Spiritualism the benefit of incidents and experiences in the life of a remarkable Spiritualist, and medium of a date so far back as the year 1619. The *Spiritual Magazine* in cases of this kind, has always been very liberal, and gives no heed to any succeeding number, therefore my attention will be paid to the earnest desire of the writer as conveyed in her communication. If you publish these few lines, your doing so may be the means of bringing the subject once more before the *Spiritual Magazine*, its editors and readers, and attracting attention from some other quarters that will become practically interested in this lady's suggestions.

EAST SAGINAW, MICH.—D. D. Keeler writes.—I am a reader of your paper and a Spiritualist. I like to read of the progress the cause of Spiritualism is making throughout the world. Prof. Cook, a pretended exposé of Spiritualism, has been here. He gave three exhibitions and one lecture, and claims to have proved that Spiritualism is a humbug. All he did was a little sleight of hand work, such as shooting pennies in a bag, turning water into wine, and the rope trick. He also tried the great Hindu bag trick, which was not a success. He had to call on the committee to cut the string and let him out of the bag. His audience was composed of clergymen, prominent church members, and a host of others, and two or three Spiritualists. His whole exhibition was simply an exposé of his own ignorance and a desire to ridicule the Spiritualists to the delight of the church part of his audience. At the close of his third performance, he was invited to deliver a free lecture at the Methodist church on Saturday evening, July 25th, which he accepted, and in consequence the lecture room of the church was well filled. He ridiculed Spiritualism to their satisfaction and finished by giving permission for any one to ask questions. He was asked a few, and answered them to his entire satisfaction, when a tall gentleman arose and desired permission to say a few words, which he granted. He told the Professor that the audience knew him, for he had been a member of that church fourteen years, and would probably have been a member yet if he did not know to a certainty the philosophy and phenomena of Spiritualism to be a fact, and for the proof of it, they could not get enough. He then investigated the Bible, it was full of it from Genesis to Revelations. He recited several passages of Scripture where spirits had been seen and heard; he told them that they were being imposed upon by a sleight of hand player and a bungler at that, and that Cook advocated the side of the church, because he could make more money; that Cook denied and said that he was twenty-five dollars behind in making his expenses in this town. The minister said that it was too bad to let Prof. Cook go away, and be a loser for the good he had done; that all his explanations were satisfactory to him and he was to all. He then took up a collection and he made up the twenty-five dollars; the next day he was back again, Cook went to church in the forenoon and gave an exhibition at a Lager Beer Hall in the evening. He goes from here to Bay City.

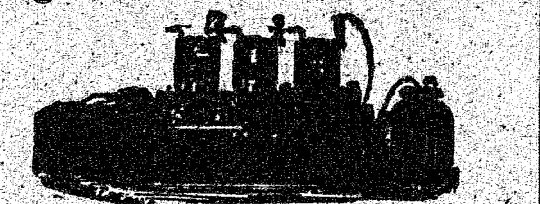
CHILLICOTHE, OHIO.—L. L. Freeman writes.—I think there are but few Woodhulls to be found among the Spiritualists of this place. All seem to regard marriage as a necessity. Which is the present cannot be dispensed with. We of this vicinity, think when we become pure as the higher angels, it will then do to talk of doing away with marriage. We are doing the best we can under the circumstances, trusting in the efficacy of wisdom to elevate humanity to a higher plane of thought, word and deed. We are doing the best we can, without persevering effort on our part. We therefore feel willing to labor to the best of our abilities, believing we shall reap if we faint not. On the 28th day of December, 1873, Mrs. Mary Ann Richards, wife of Herman Richards, was taken to her spirit home. She was one of our principal mediums for physical manifestations. She occupied the claret room 45 years, and some months. Physically we miss her; spiritually she is with us. Our circle has done but little since her demise.

LA CYPRE, KAN.—J. C. Marshall writes.—As brother Winder seems to invite criticism in his article in to-day's paper I submit to him the following. You recognize the personality, eternity, omnipotence and omnipresence of God, as the true cause and source of all matter and spirit. Why did you not also say omnipresence? Personality or individuality is the opposite of ubiquity. Both cannot be affirmed of the same thing. We could as well have a job black that is snow white, or a snow white that is jet black; this may have been the case with your friend. But if God has all power and knowledge, absolutely, then he (if or they) must have the knowledge and power to himself—ubiquitous—which would destroy his individuality. If he is the cause of all matter and spirit, he is the cause of himself as he is a spirit. He is not a matter or spirit; can not be eternal as well as part of matter or spirit and said part made the cause of the whole. Again "if we have correct ideas of philosophy and religion, we will have intuitive conviction of a personal God," and yet these intuitive convictions force themselves into the minds of persons who do not believe in your personal God. Again, "God is not a trinity, no, he is duality or dual unity," but that twice one is one, is just as bad arithmetic as three times one is one. I cannot perceive intuitively or otherwise how an "individualized personal entity" can be both male and female, like husband and wife in marriage. I have no idea how a son could be begetten before time began. There is no evidence that Samuel was a bad spirit as you would have us infer from your sixth division.

LOUISVILLE, KY.—J. Edwards writes.—Since my last letter to you, Mrs. Mary Hollis has returned home from a year's absence in Europe and looks much improved in health and spirits. Mrs. H. appeared before the New Albany society of Spiritualists last Sunday, and gave a valuable account of her recent visit to Europe, of the noted spiritualists and scientists she had met with in both London and Paris. Mrs. Hollis remarked she did not meet a single illiterate Spiritualist in Europe; that the highest and best classes of persons, especially among the most learned and scientific were the most anxious as well as the most diligent into the truths of the science and philosophy of Spiritism; that the cause of Spiritualism has not suffered in Europe under the severest tests of scientific scrutiny; but on the other hand was rapidly spreading. She spoke of Queen Victoria as an enthusiastic Spiritualist as related to her by some of the Queen's intimates, and that she has in a year hence contemplates another visit to Europe to be absent two or three years. As for Mrs. Hollis' great-mediumistic powers, she is a lady of noble bearing, gentle, refined and social, and here, where she was raised, is highly esteemed by all who know her. Miss Lizzie Baily, who is now coming prominently before the public as a Shaman, has recently had pressing invitations from Cincinnati and other places to visit them, which she has accepted and will leave here in a few days. The Spiritualists of New Albany are rousing up from their lethargy, and are now holding regular meetings every Sunday. There are several hundred Spiritualists in New Albany, many of whom have been invited to allow their light to shine for the want of backbone to stand up against old moss-covered theologians who still crack the whip over them. The cause, however, is brightening and growing. While I deprecate any design of Spiritualists to organize and adopt any particular code or creed of spiritual dogmas, I believe that the cause will prosper and enjoy themselves as Spiritualists, they must organize as societies and have a hall or place to meet regularly to worship nature's God, and the more neat and decent the place of meeting decorated with flowers, pictures, etc. with vocal and instrumental music, it will be more likely to invite the presence of our spiritual friends to our hand also. Bro. J. Kemble is an old and tried Spiritualist of New Albany and is doing much to resuscitate the cause in his midst.

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By N. B. Wolfe, M. D.

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New York Department.

BY..... E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 487 Fourth Avenue, by Dr. Babbitt.

How People Progress.

In religion, politics, medicine, etc., the world is moving onward and upward. Some people think there is more evidence of corruption in social and political life than heretofore. There may be more evidence of it but not more corruption, or even as much, for the philanthropic movements of the day and the sympathy for the suffering have never been equalled.

Like nature it is subject to law, and yet like nature it is free from bondage, and yet like nature it is subject to law. In medical practice the old school progresses into Homeopathy or Eclecticism, or Botanic and Hygienic remedies or electricity, water or sunlight, and finally ends up with Spiritual magnetism, the most subtle of all forces.

SONGS FOR THE PEOPLE.

It has been suggested in the JOURNAL that Mr. Warren Sumner Barlow was getting up some hymns and adapting them to popular airs for use at our Spiritual meetings and lyceums. By all means let the work go on.

A NEW BOOK.

I am now issuing a new work which is to be handsomely bound in tinted Bristol card board paper. Its title is "Vital Magnetism, The Life Fountain, Being an Answer to Dr. Brown-Sequard, on Nerve Force, The Magnetic Theory Defended, and a Better Philosophy of Cure Explained, by E. D. Babbitt, D.M. Author of the Health Guide. Including also numerous quotations from "Babbitt's Health Guide," embracing the subjects of Food, Sleep, Clothing, Baths, Rules for Magnetizing, including Manipulation, Rules for the Family, including Courtship Marriage, etc."

Mass Meeting.

We desire to notify the friends that the mass meeting, a call for which appears in the RELIGIO-PHILOSOPHICAL JOURNAL, promises to be a grand success. Eight prominent speakers are engaged, and others to hear from.

The meeting will be fully represented by noted mediums, who will add greatly to the interest. Those attending, by special arrangements with the Railway Companies, at this place, will be favored by calling on Jas. Hook, Secretary, with return tickets. The call is advertised by posters and all the Spiritual papers, and favorably noticed by many of the secular papers. Extensive arrangements for accommodation and convenience of those who attend, have been made.

A news stand will be found on the ground, and fully supplied with spiritual literature, spirit-pictures, and the latest news of the day. The assortment would be incomplete without the RELIGIO-PHILOSOPHICAL JOURNAL.

That none may be disappointed, I send with this, an order for a supply, which honor and much oblige. ALLEN FRENCH, Chairman of Com. Terre Haute, Aug 18.

\$1.50 cents renews trial subscriptions one year.

The Beecher-Tilton Scandal.

During the investigation of the great Beecher and Tilton scandal, the press of the country has teemed with sensational reports with little regard to truth.

Mr. Tilton and his friends have been heard, and Mr. Beecher has responded. While much doubt rested upon the public mind in regard to Mr. Beecher's guilt after Tilton gave his testimony, up to the time of Beecher's response, there are comparatively very few unprejudiced minds, who do not only believe in his entire innocence of the charges preferred against him, but that they were conceived and made for the sole purpose of blackmailing the great preacher.

It is shocking to think that so able a writer as Theodore Tilton, could so far forget all sense of propriety as to become fascinated with the charms of so vile a woman as the Woodhull, and be led by her down to the depths of degradation, that the evidence in the case seems to warrant the world in believing he has fallen to.

Of this case we shall speak further after the committee shall have reported. We may be permitted to say, before closing this brief article, that the results of the examination sustains the position the RELIGIO-PHILOSOPHICAL JOURNAL has always taken in regard to the case. And all good Spiritualists will rejoice that so great a reformer as Henry Ward Beecher, has come out from the trying ordeal, like the pure gold from the fire, more brilliant and all the more to be admired.

If he had fallen the finger of scorn of every bigot would have been pointed to him with a knowing wag of the head, saying that is what your liberal principles lead to.

Something Important—A New Book.

THE GENIUS AND ETHICS OF CONJUGAL LOVE. BY ANDREW JACKSON DAVIS—READY BY THE 25TH OF AUGUST.

Mr. Davis has just written a thorough going, plain, radical little volume on Conjugal Love, in all its conditions of growth, and developing the laws of its manifestation. He leaves nothing untouched. Extreme social agitation on one side, and ultra-orthodox bigots on the other, receive in this book a full share of attention. We anticipate a very large demand for this fresh work on a subject of such vital importance. Price in paper covers, 50 cents; in cloth, 75 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE at wholesale and retail. Send in orders immediately.

Dress Reform.

The American Free Dress Association will hold its First Annual Convention at Childs Hall, Painesville, Ohio, September 2d and 3d, 1874.

No question now agitating the public mind appeals to the reason and the conscience of candid, thinking people, with greater force or a deeper pathos than the subject we are to discuss. Upon a proper solution of the vital problem of a suitable and hygienic dress, depends not only the well being of woman but the very existence of the race.

Able speakers will be in attendance, and the whole subject will be most thoroughly and scientifically treated.

Arrangements have been made with the proprietors of the Cowles House to entertain those attending the Convention at \$1.00 per day. Those preferring will find good accommodations at the Stockwell (Temperance) at \$1.50 per day. Both are first-class houses. Let there be a large representation of Dress Reformers from all parts of the country. Painesville is on the Lake Shore and Michigan Southern Rail Road, 30 miles east from Cleveland. For further information address the Cor. Sec. or the Pres. D. M. & S. L. O. ALLEN, Pres., South Newbury, Ohio.

MARY E. TILLOTSON, Cor. Sec., Vineland, N. J.

Spiritual Convention.

BROTHER S. S. JONES.—The Minnesota State Association of Spiritualists will hold their Seventh Annual Convention in the City of Minneapolis, commencing Friday, September 11th and continuing in session over Sunday the 13th. Prof. T. B. Taylor is engaged to be present as speaker, and we extend a cordial invitation to the mediums and speakers of our State to come and help make this convention a grand success. Let every member of this association feel that they can do something towards building up the cause by being present and working for unadulterated Spiritualism. The friends at Minneapolis will care for delegates as at other meetings of the Association, and the Hotels will keep delegates for one dollar per day. We hope to see a large delegation of earnest, zealous Spiritualists come up ready to work in behalf of the interest of true Spiritualism, letting all side issues remain outside of the convention.

C. P. COLLINS, Sec'y. N. T. O. FLOWER, Pres't. Northfield, Minn.

Annual Meeting.

The Nineteenth Annual Meeting of the Friends of Human Progress, of North Collins, will be held at Hemlock Hall, Brandt, Erie Co., N. Y., on the 28th, 29th and 30th of August. Able speakers will be present to address the Meeting. All are cordially invited to attend. People from the West will take L. S. & M. S. R. R. to Angola, and from the East, the Buffalo & Jamestown R. R. at Buffalo for North Collins.

By ORDER OF COM. E. BROWN, Versailles, N. Y., Chairman.

A. E. CARPENTER a prominent Spiritual lecturer, would like to make arrangements for lectures the coming season. Address him at 65 Washington Avenue, Chelsea, Mass.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 18th of August granted a letter of fellowship to Brother Ulrie Urban Laeorder, M. D. and on the 16th to Bro. J. T. Mason, of New York City, authorizing them to solemnize marriages in accordance with law.

BRO. J. V. CARPENTER, of Fredericksburg, Iowa, writes to us in reference to a report of a Grove Meeting. If the report of the same came to this office, it was published. We desire brief accounts of all Spiritual meetings, and will publish them promptly.

THERE will be a Grove Meeting at Clear Lake, Hillsdale Co., Mich., Saturday and Sunday, the 23d and 24th of August, 1874. T. H. Stewart, and E. Gifford, spirit-artist, engaged for the speakers, etc.

HENRY STOWELL, please give your Post Office address; will then comply with your requests.

J. P. BOWEN, who writes to this office, does not give his Post Office address. Do so and your request will be attended to.

DR. JOHNSON, please give your Post Office address; will then attend to you.

SOME person from Bucyrus, Ohio, sends \$1.00, but no signature.

LAURENCE (The Morning Light)—This is the name of a French Protestant weekly newspaper founded in 1833, and published in Montreal, Canada, at \$1.50. (United States \$3.00) per annum. It contains articles on the important questions of the day; a special correspondence from France on European political and religious matters, as well as general family reading and news, etc.

A Desperate Case.

Mrs. A. H. ROBINSON, Adams street and 5th avenue, Chicago, Ill., DEAR MADAME:—I enclose you a lock of hair of my son, and a three dollar postal money order, to pay you for a diagnosis of his case, and prescription. He is now in his eighteenth year. He has been sick almost three years and a half—"took cold," settled on the left lung in the shape of violent inflammation. The air cells of the lung filled up by an effusion of material that made the lung almost solid—"hepatized." He came very near dying, thought so himself, until one day he brightened up, and says to me—"Pa, I am going to get well, I feel that I will."

He is somewhat mediumistic, and I am quite sure of spirit interposition during his sickness—aiding his recovery. After suffering the pains of more than twenty deaths, and lingering for five months, he got up with a shattered constitution. The extraneous substance in the air cells of his left lung, must be got rid of, and "nature" selected the process of suppuration to accomplish this. For almost three years now he has had abscesses to form in the lung, or between the lung and ribs—thoracic abscesses. (Of this we cannot be sure unless we had clairvoyant vision). At first these abscesses were frequent, and large, discharging an immense amount of matter—(pus)—splitting it up, violent coughing efforts being necessary to bring it up. They gradually grew farther apart, and less violent—discharging less and less.

These abscesses were high up in his lung at first, gradually getting lower and lower down, until now they form just back of, and above his stomach, to the left side of it a few inches. They are so close to his stomach that, when forming and just before breaking, they cause considerable derangement of his digestive powers, with loss of appetite, etc. After the abscess breaks, and begins to discharge freely, his appetite returns and his digestion becomes good again. He has no cough, excepting just enough to raise the discharge to his mouth. He has just passed through another abscess formation. It "broke," or commenced discharging on Friday night of this week. The discharge of mucopurulent material is much less now than at any of his previous spells. But, he suffered more pain than usual, while this abscess was forming. He is easy now, and seemingly going through the same routine again.

He is tired of thus lingering, and we are all anxious to see him get entirely well. I am an old physician—having practiced allopathy for nearly twenty years, am also an old Spiritualist, anti-Woodhull—"Swear by Bro. JONES' RELIGIO-PHILOSOPHICAL JOURNAL, and, of course, have much faith in mediumistic medication.

If your guides can hasten a cure of my son, we shall feel grateful to them and you, and will certainly let the world know of it. Be kind enough to attend to my son's case at as early an hour as you possibly can.

Yours Respectfully ERASTUS T. RUSSELL, 168 Park Avenue, Indianapolis, Ind.

Mrs. Robinson diagnosed and prescribed the proper remedies, and here follows the first report.

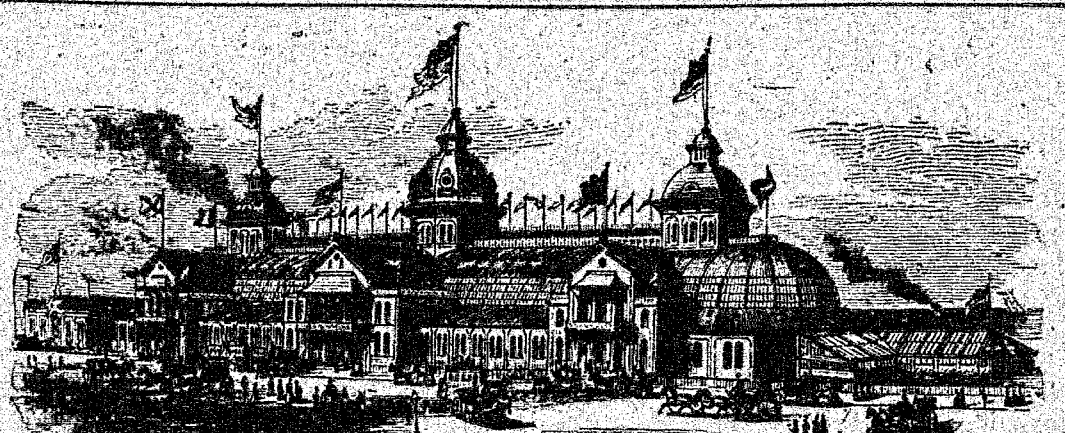
MRS. A. H. ROBINSON, DEAR MADAME:—Your letter, containing a prescription for my invalid son, was duly received, but it was several days before we could procure all the ingredients, and a corresponding delay in the use of the remedies, followed. When he did begin its use a very marked improvement set in, and continued until the medicine was all used up. His improvement seems to be solid—he is much better physically than he has been for years, and this is so intimately associated with the use of your prescription, that it would be base ingratitude not to give you intelligent "control" the credit.

The "Spirit" who indicated prescription, whether out of the body or in it, has a wonderful familiarity with the quality of medicines, and their proper selection to produce the desired results, and is anything but a Homeopath. Being an old allopath myself, I have a keen appreciation of his liberal reliance upon quantity as well as quality.

We should have written to you before now. This is my report of my son's case, and he insisted on sending you another lock of his hair, that you may get a better idea of his improved condition. Yours, ERASTUS T. RUSSELL, 168 Park Avenue, Indianapolis.

GOD BLESS YOU AND YOUR SPIRIT GUIDES.

Mrs. A. H. ROBINSON—I received your letter in due time, and in ten days have passed, will report. I am pleased to say that my health has improved very much since renewing the treatment; in fact, it seems as if I was almost, if not entirely well. I will enclose a lock of my hair and wait further instructions. God bless you and your spirit guides. Yours sincerely, GEO. H. GRIFFING, Franklin, Conn., July 10th., 1874.



THE SECOND ANNUAL EXHIBITION OF THE INTER-STATE INDUSTRIAL EXPOSITION OF CHICAGO.

Will Open Sept. 9th and Close Oct. 10th, 1874. ATTRACTIVE NOVELTIES IN EVERY DEPARTMENT. THE LARGEST AND BEST DISPLAY OF WORKS OF ART EVER OPENED TO THE PUBLIC IN AMERICA.

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The Bill of Fare and Prices Fixed by the Managers. There will be no other exhibition in this country during 1874 where the visitor can find so much that is entertaining and instructive at a cost so trifling. Let all come with the certainty of not being in the least disappointed.

NEW SONGS. Who has the love? Song and Chorus. Hays, 25. Sweet Little Boy. Song and Chorus. Hays, 25. Follow up the Flow. Song and Chorus. Hays, 40. My Lost Lottie. Song and Chorus. Hays, 25. Lennie Darling. Song and Chorus. Hays, 25.

MOLLIE DARLING. Old Cello. Song and Chorus. Hays, 25. Be still, poor Heart. Song and Chorus. Hays, 25. Out on the Sea. Song and Chorus. Hays, 25. Mailed, post-paid, on receipt of the marked price. By J. L. PETERS, 500 Broadway, N. Y.

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