

# RELIGIOUS THE SOPHICAL PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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## BORDERLAND

### Deadly Duel in a Dream.

H. B. Gaston is a contractor who lives in Texas. He is a wiry, dark little man, with a determined jaw and keen black eyes, and has the manners of a good fellow and a Southerner. Apparently he is the last man in the world who would sit up nights worrying about the supernatural. Mr. Gaston is not a believer in Spiritualism, and is wholly at a loss to account for the strange occurrence which he narrated to a reporter for the Sunday *Inter-Ocean*.

Holding a letter, he said: This letter contains the sequel to a vivid dream I had twenty years ago. It is from my father, and it gives a little family history, with the copy of a letter written to him by a cousin who died in Missouri three weeks ago. A couple of dozen or so of the Gastons were killed in the Confederate army. With the death of this cousin, my father and I are the only ones of the family left, and my father is an old man of 73.

My father lived near Lexington, in the northern part of the State, but this cousin I speak of had settled at Warsaw, in the southwest. One morning, in the latter part of the '70s, my father went down there on a hunting trip and took me with him. I was about 12 at that time. We went in a big covered wagon and camped out nights. I shall never forget the evening we reached Warsaw, or the weird aspect of the old town. It is one of the oldest towns in the State, and during the war suffered attack from both sides. There it lay like an old ghost town asleep in the little deep valley.

As we drove slowly down the hill and through the main street, scarcely a human being appeared, except here and there a pickaninny scuttling away between the sheds.

My mind was thoroughly aroused to the unusual and the uncanny by the time we reached my kinsman's house. To this day I cannot shake off the impression that Warsaw is haunted. Scenery more dreary and forbidding cannot be imagined. My cousin, Griswold Gaston, we found lived in the mansion house, a big old brick structure, on a high, bold knoll at the edge of the town. As we drove into the town, the rain began to pour, while a terrific wind bent the poplars in the lane to the ground. I could hear the gale roaring up the valley like a demon.

Griswold Gaston's house and family were not of the cheerful kind to put heart into you on a stormy evening. The mansion was a good-

sized, old-fashioned affair, with black oak floors and wainscoting, innocent of polish or varnish. The sitting-room was an immense, gloomy affair, low-ceiled and with little furniture. A cavernous, empty fireplace only added depression, since, as it was midsummer, no fires were lighted. When I walked, the sound of my bootheels echoing through the halls frightened me. Griswold was a powerful, dark fellow, more like an Indian than any others of our family. His face was spare and black and his hair curled tight about his square forehead. His eyes were keen gray, his eyebrows exceedingly bushy and his expression the sternest I have ever seen. He would have been a good-looking man except for a scar that cut deep into his forehead and extended half way down his cheek. His wife was as small and plain as he was the reverse. Her face was yellow and thin, with



NATIONAL HEADQUARTERS

WASHINGTON, D. C.

[For remarks, the reader is referred to the fourth page of this issue.—ED.]

a look of iron will about a tense mouth. She had a scar on her cheek, also. She slipped about noiselessly in a pair of beaded Indian moccasins. Griswold and his wife were as silent as two sphinxes.

After supper, my father broke through the man's taciturnity a little, for he seemed alive, as all Southerners are, to the claims of kinship. Griswold brought out a box of good cigars, and they smoked and talked a little, mostly about hunting. I gathered the impression that Griswold was fond of sport. After awhile an old negro servant showed me to bed in a big, bare room upstairs. I wanted to sleep with my father, but was ashamed

to say so. Like all boys, I fell asleep in a very little while.

I had a dream or a vision or a revelation. I don't know. Anyhow, this is what I saw:

It was an Autumn afternoon and the leaves were falling thick in the timbered ridge we had traversed during the afternoon. The sun's last rays glistened among the trees and touched the tops into flame. The scene was the hill just above Warsaw, and from the road the town was barely visible through the forest. A man in a Confederate gray uniform came on horseback down the hill, and I recognized him as Griswold. As he neared the edge of the ridge and approached the clearing, a short, small man stepped out of the bushes. I could see his features distinctly and tell that he had a pleasant, somewhat weak face. He wore a gray Confederate coat and dark trousers. He had a navy revolver strapped round him. He stopped short on seeing Griswold, and Griswold pulled up his big roan horse with a start. Both men began talking angrily about a piece of land. I heard the few words exchanged, but can't recollect them, because they were disconnected and conveyed no impression to me of the cause of the quarrel. Griswold roared out that the other man was a liar. The small fellow drew his revolver, while Griswold held up a short, dirk-like sword that he wore buckled over his gray coat. The short man then drew from his boot-leg a similar dirk, as if to intimate that with these they could fight evenly. He threw the revolver on the grass. Griswold got down and fastened his horse to a tree. As the men faced each other in a little clearing in the bushes I could see that Griswold outclassed his opponent two to one. He was fully as wiry as the other and had all the advantage in length of reach. Just then I saw a woman peering through the bushes behind them. It was Griswold's wife. She made no motion to stop the fray and appeared to think only of keeping herself concealed from both combatants.

### GRISWOLD KILLS HIS FOE.

I don't understand fencing or dueling, and it was all dark to me so far as the science of the fight was concerned. The men seemed to lunge at each other furiously, to parry thrusts nimbly, and to watch with lynx eyes. I don't know whether in the end Griswold took an unfair advantage of his adversary, but I think now that he did. At any rate, he ran him clean through the body with his short sword, and gave the knife a vicious twist as he pulled it out. The man was dead almost instantly. My glance sought the bushes where the woman had hidden herself, but I

did not see her again if she was there. Griswold's sword was exactly like that of the man he had killed. He threw down the bloody sword and took the untarnished one from the hand of his fast stiffening opponent. He picked up the man's revolver and pitched it carelessly with the belt on the ground beside him. Then he unhitched his horse and rode away toward Warsaw. This is what I was conscious of seeing as I lay there that dark night in the high four-post bedstead of the big room. I thought at the time that it was no dream, because I did not feel at all as one feels in a dream. I seemed to have been wide awake. I said nothing to my father about it. As we drove along the next day he remarked that the disasters of the war had made Griswold a changed man.

I have puzzled over that vision a thousand times, and this letter, while it clears it up in one way, leaves it a greater mystery than ever.

### TRAGEDY REVEALED IN A LETTER.

Griswold's wife died ten years ago or more. This was written to my father by Griswold just before his death this Spring. This is part of what he says in it: "You are the last of our people, John, and I want to pass on to you a family skeleton that I have been keeping for over twenty years. \* \* You know my wife's brother was found dead in the bushes on the hill above Warsaw. They thought he had been run through, probably, by a man who served in his company during the war. Well, he deserved it of several of them. \* \* But he didn't get it that way. I killed him in September, '68. It wasn't a fair fight; it was murder.

"But still I think I couldn't have been very sorry, except for my wife. I found out afterward that she saw it all. We met accidentally on the road above town about sundown one evening. I was on horseback, he on foot. We began a quarrel over the claim that he had trumped up against a piece of my land. What I jabbed him for, though, was for lying to my wife about me and making trouble when I was in the army. I had no revolver, and we went at it with knives, and you know the chance he stood. I think some people around here must have had suspicions, but I was never called on to deny anything. My wife never spoke to me but once after that. He was all the kin she had left—still even now I know he deserved all he got."

### Our Earth Life.

M. E. TAYLOR.

The chilling wintry blasts, the falling snow, the frost-bitten buds, the withering flowers and buried

leaves, and floral beauties, with millions of other attractive gifts of Dame Nature in their snow-white graves, do most truly proclaim that by-and-by we, too, must go—must take our turn and hie away from these material conditions.

Yes, you and I, dear readers, and all others flesh-clothed, must make our farewell bow to Time's many beautiful objects of endearment—its mountains, valleys, groves and other numerous scenes and objects of splendor, for the inexorable law that controls our being and all other parts of the Universe hath long ago announced it.

All life, however, is perpetual and onward, also all intellectual being-hood; and though the frosts may come, and wintry chill congeal the waters of the brooklets, and silence their sweet chantings for a time; yet we know the beautiful spring will come with its immortal charm in the "Sweet Bye and Bye" and cry "Avaunt," when lo! away will flee the expiring wintry waves, and the awakened and vivifying life forces will move on in their various channels, and works of usefulness, and the trees, flowers, mountains, rills, grasses, sounds of all kinds, and the great unitary heart of Nature will be freshly pulsed with thrilling joyfulness.

O, sweet buoyant truth, revelation! that every phenomenal form is impregnated with the indestructible element *Immortal*, and that on fairer and more congenial planes of translucent glory those immortal germs will don richer and more enjoyable drapery, and chant in sweeter melody their happy songs; and as they ascend nearer and nearer the beautiful summits of the celestial mountains of unclouded day and unmarred peacefulness, the brighter will each mental pearl shine forth its value.

Some may ask why Spiritualists manifest so much calm placidity amid the bitter, sweet and sour conditions so numerous contiguous to this earthly pilgrimage; especially when our loved ones step behind the scenes, take seats in the transition car, and hie them away to their native clime?

Well, friends, we will endeavor to tell you why it is thus, and why this apparent stoical calmness takes possession of us, when we are obliged to pass under the clouds and through the deep waters of what we usually recognize as affliction, etc.

The night of mental darkness is past, and the light of a new day has dawned on our planet Terra; such a day, too, as never has been expressed hereon before, and in its illuminating power we have learned that those who pass from earth go up higher and become wrapped in the halo of more favorable conditions for progress, toward a more perfect angelhood.

I repeat: it is this new spiritual illumination from the immortal world that brings to us the calm placidity of soul and trusting confidence in Infinite Wisdom, the Divinity of the Universe that all is well, when our friend, our enemies, our kindred and our affection-jewels depart from us, for through these visits from the angelic planes the sad old name, "Vale of tears," that this dear planet hath borne so long, is fading out, and happy cheer and smiles taking the place of that somber eclipse.

It is for this reason that we are not so sad as those who shut their eyes to this celestial light now shining in all its splendor on our so-long-tomb-draped earth.

Such is the mirror in which we

look, and in the light of its reflecting glory find our peace, our joy and placidity of soul, for therein we see, read and understand, that the most humble or unfortunate wanderers on this planet, and all others, are bound in the chain of Infinite love and protection, and that that chain can never be broken, or lose its divinely-protecting power.

Yes, the infinite life-book is open before us in a manner as never before, and by the aid of instructors from the Wisdom-schools of Heaven, we are becoming acquainted with the contents of that life-book in a more perfect and satisfactory light than the metaphysical, or divinity schools of earth, have ever proved themselves able to present it. And it is under the sweet and benign influence of this new order of metaphysical instruction, that we calmly bow to the behest of infinite wisdom and law, well knowing that therein is lodged all positive or absolute power; and that for good, and only good, in, through and to every part of the vast family of universal systems, of suns and worlds and their atomic and phenomenal contents.

Summerland, Cal.

### A Scorching Indictment.

BY J. M. PEEBLES.

Considering the failure of the late peace conference in Europe; the prospect of a South-African war; the Filipino fighting in the Orient; the perversity, the robbery, the landless toilers; the political jobberies; the hanging and burning of colored men in the South; the mob-law murders in the North; the Sunday bull-fights in Christian Spain and Mexico; the street-walking, outcast men and women in our national metropolis; the midnight saloons, brimming with liquid damnation; the long catalogue of mighty crimes perpetrated daily in our great cities under the very shadows of a thousand churches—I say, considering all this, is it not time, high time, to call a halt? Is it not time to introduce Buddhism, Brahminism, Confucianism, Jainism—something to supersede this sectarian christianity that leads to bewilder, that conquers to enchain, that dazzles to blind, and that encourages sin by holding out the escape-idea that the blood, the "precious, atoning blood," will, through belief or faith, clean the slate and open the gates of paradise.

Carefully considering the status of our christian civilization, I offer the following resolution:

*Resolved*, That the further preaching and spread of creed, and church, and sectarian christianity in all its forms, be postponed; that preachers—inasmuch as Jesus was a carpenter, Paul a tent-maker, Peter a fisherman, and James and John toilers by the seaside—engage, actively engage, in blacksmithing, plowing the fields, or planting trees by the wayside; and that church edifices be transformed into schools, gymnasiums, hospitals for the sick and the infirm, homes for the aged, sanitarium establishments, psychic academies and universities for the normal education of the young—physically, mentally, morally, socially and spiritually, thus ultimately, necessarily, in manhood—a true, royal-souled manhood!

Who will second the motion? Will some preacher—some professed follower of the Lord Jesus do it?

### Why Mediums are Needed.

GEO. E. LOTHROP, JR.

Many ask why we cannot see, hear and sense the presence of spirits without resorting to the aid of spirit mediums. I would reply that people would not need mediums if they were sensitive enough themselves to receive impressions from the spirit-land; but since most people are too coarse for the super-fine spirit powers to impress, they have to use mediums for about the same reasons that we use mail carriers, telegraph operators, engineers, astronomers, newspaper printers, etc., namely, to do work which we are unable to do for ourselves.

Spirits, we admit, are about as invisible as the air, as perfumes of flowers, as music, as all sounds, magnetism, electricity or heat and cold, yet we know these things exist, because they "manifest" themselves to us under certain conditions.

Some people are deaf, blind, senseless of odors, insensitive to delicate impressions, but seldom are foolish enough to deny these facts, although there was a time when magnetism, electricity, etc., were jeered at, just as they sneer at spirits to-day. However, they exist, and can materialize. This grand, miraculous phenomena, consisting of not a single phenomenon, but of many phases, therefore properly spoken of in the plural, as all Spiritualists do who are familiar with the countless variety of manifestations under this startling branch of religion. Mediums used by spirit chemists to make up visible spirit forms, are practically great storehouses of minute human atoms, which, when dematerialized, assume a white, smoky appearance, and if attracted to the invisible spirit, renders it visible in various stages of perfection.

These same miracles were performed all through bible times, and in the presence of many saints of the Catholic church. Then, why is it that people accept the ones in olden times and reject the same thing when it occurs to-day? Is not this age, this nation, this city, as great as Palestine in the days of the apostles, when even Christ thought the earth was flat, the sun revolved around the earth, the continent of the Eastern hemisphere the only land in the world, while the great North and South America did not exist upon their primitive map, so far as we can find out?

Mediums are used, therefore, as human instruments, and are liable to make mistakes, blunders and contradictions. In fact, one medium may tell a dozen different stories about the same affair, and have them all contradict each other, yet still be perfectly honest, since a dozen spirits may themselves disagree, and yet all try to be honest. Spirits can lie after entering the next world, just as they could before death, and some of them are just as corrupt in one place as another. People get twisted in believing that spirit advice is superior to mortal. Only highly-advanced spirits can surpass highly-educated people.

Boston, Mass.

### Persistent Aspiration.

DR. C. R. BURNISH.

The article by Mrs. Sara A. Underwood, on "Divine Spiritual Atmosphere," in the JOURNAL, July 13, 1899, is replete with interest to me and should be to all Spiritualists—students of the entity

of every character—students and instructors concerning the soul of things. The answers to questions somewhat forbade the author's persistent demand for a clear statement; my accomplishment on this line may help some.

Experience is the most satisfactory teacher; hence, it is profitable for each to energetically delve in the mountains of knowledge and appropriate of its store to merit the approval of the supreme Architect.

Whosoever lays hold of the plow of spiritual evolution and looketh back upon the evil of past days, are not yet fairly on the way to the Kingdom of God.

The Divine Spirit Atmosphere which surrounds all souls is a vast ocean, the character of which is distinct from all other matter, which may be said to be suspended in it, because it fills all space, and permeates all other matter—some more and some less.

Fancy a bucket of water to be the Universe, then drop a sponge in the water, and the result may be accepted as a fair comparison. Ancients worshipped the divine spirit as the fountain of life, or life-principle; it now figures in the Godhead.

People of proportionately large and properly-exercised lungs are strongest, mentally and physically; small lungs favor fat, though they may be exercised to a better balance.

The Divine Spirit Atmosphere feeds and supports the spirit entity, which thrives proportionately to the short or liberal supply. It also vitalizes the blood, thus getting force to impel it forward. Excessive breathing inflates the entity until it more than equals the physical proportions which favor communion with and transfer of thought from a class of spirits too much purified from our mode of life to endure the trial necessary to reach us by penetrating the physical conditions that envelope the great mass of mortals.

Fancy a spirit with about 3 inches of physical wall surrounding it. Such must require much extra breathing to overcome its dwarfed condition.

Socrates says: "Go in a clean field from offensive putrefying substances." Extra breathing is taught in many schools, but self-sufficiency and greed natural to carnal life hinder accomplishing much.

Success follows persistent, systematic daily exercise, oft repeated and continued, until baptized with the holy spirit.

Persistent aspiration for our best good and divine assistance is the first step; next is a well-ventilated room with clean and quiet surroundings, or a favored spot in field or grove—then we are ready.

Inflate the lungs to their full capacity, continuing until we become insensible to the things of earth, or common appearances become blank-like. Fear not, for a little rest makes all natural again.

We must be in earnest; curiosity is not inviting to earnest people in spirit or mortal life.

Paulsboro, N. J.

### The Occult Brotherhood.

A. C. DOANE.

Those having read Occult literature and then studied the different departments of their own being, will discover the great need of cultivating and unfolding their own moral and spiritual faculties, in order to become self-balanced, refusing to become a servant to the will of any spirits, be they in the physical or spiritual form. Spirit-

ualism, as practiced in its black magic form, has brought with it a lesson that the world needed, and that is the cultivation and unfolding of individuality, for it is just as necessary for a human being to unfold the moral powers, in order to bear spiritual fruit, as it is for an apple-tree to blossom before it can bear apples. In either case, the tree is judged by the fruit it bears.

Every human being is a tree of immortal life, but they cannot bear spiritual fruit until the moral faculties are unfolded; for they are the blossoms of the tree of Life, and this tree is in the garden of Eden; in the organization of every being, and is the first Adam-and-Eve nature; and so it is the serpent nature, and the angel nature. A human being is an epitome of the universe. As there is a sun center to the outer Universe, so there is a sun to the inner Universe, which was organized by Nature's divine law—the same law that organized the outer Universe. This same law is "our school-master," so said an ancient occult writer, and he said that the law would direct us to Christ, that is the sun-center of our own inner Universe.

This is the much-talked-of and so-little-understood Savior, that orthodox Christianity has been worshipping as an idol, and some of our spiritual brothers are trying to prove a personality. All must settle this question for themselves, and all other questions concerning their own spiritual welfare.

We all need more light to solve these mysteries, and it can only come by spiritual unfolding.

Summerland, Cal.

### Los Angeles Camp.

JAMES BOYD.

The camp-meeting at Sycamore Grove, near Los Angeles, Cal., may be set down as the most successful one ever held in Southern California.

Time has been, and not so far away, either, when public newspapers would either have been silent as to the meeting or unsparing in ridicule and misrepresentation. To-day some of our public newspapers publish the program as a matter of news and send their reporters to chronicle the sayings and doings of our speakers and mediums.

There are not wanting, either, among newspaper reporters, "fraud-hunters" who are seeking to humbug the people and furnish a certain class of their readers the mental pabulum they demand.

The array of talent we have had at our meetings in camp, both speakers and mediums, has been sufficient to disarm skeptics and astonish cavillers.

Mrs. Maud L. Freitag, as a lecturer and public platform test medium, has been drawing large audiences from Los Angeles and surrounding towns, and whether as a speaker or test medium, her abilities are of the very highest order. It will be needless for me to speak of the other leaders who have taken part in the proceedings, as that has been partially, at least, done by Mrs. Lillie in former issues of the RELIGIO-PHILOSOPHICAL JOURNAL; but I want to say a word of praise of that veteran worker in the cause, J. S. Loveland. He has occupied the platform repeatedly, and by special request of the management he prolonged his stay to give further opportunity to listen to his talented discourses. Recently he spoke on "Spiritualism, the Great Reconciler." Although now

over 80 years of age, he has lost none of his old-time power, and it was the judgment of those who have heard him many years ago (some of them as long as 40 years) that age has not dimmed his zeal nor lessened his ability, and it was the universal verdict that he had never equalled his effort on this occasion.

I could not pretend to give a partial report of the lecture, but I cannot forbear from giving a gem or two from the mine of wealth he opened up for his hearers. He said all religions of the past differed from modern Spiritualism in that they came with men and books—with authority. Not so with Spiritualism; it came at first through two little girls, the Fox children, without the slightest assumption or claim to authority, and came as a necessity of the times, whenever, as at the present time, the masses of the people needed assistance to break the fetters that are being forged to make slaves of them. It comes as a phenomenal manifestation and presents to us for solution the question of a continued existence.

In the past, churchmen had affirmed the doctrine of immortality, while materialists and reasoners demanded proofs. Spiritualism said both were right; that there is a future state of being after the death of the body and it brings proofs of it to satisfy the skeptic and thus reconcile what otherwise was an irreconcilable paradox.

The camp-meeting is a success and is a great power in calling the attention of the people to this most important of subjects that embraces every department of both social and religious life, and it will be found when the great tidal wave of truth that is now approaching us arrives, that it has done much to pave the way for its successful advent.

### Pleasant Thoughts.

Some people are exhilarating, stimulating in their nature, uplifting, making us optimistic, hopeful, ready for any fortune that may befall, writes George H. Hepworth in New York *Herald*. They nourish the soul, make it athletic, take away all dread of the future, give us what the racer has who feels sure that he is going to win the prize, and whose anticipation of victory adds to the speed of his feet.

Tell me frankly what your controlling thought is, what kind of thinking you do every day, and I will tell you what kind of a man you are, whether you are making friends or enemies, how you will meet the emergencies which come into every human experience, whether affliction will embitter you, or mature, sweeten and ripen you. We are what we think. Your chief thought is as truly the master of your destiny as the captain is master of the vessel which he guides through storm and drifting currents. Your happiness depends not half as much on your surroundings as on yourself.

It is possible to have nothing and yet to have all, and possible to have all and yet to have very little. A cheerful heart can lighten the heaviest burden and make it comparatively easy to bear. If you would discover what a man's life is worth, either to himself or to others, you need not look at his bank account, for that is no sure indication. If you can find out what kind of thoughts he cherishes, you will learn the whole story.

It is also true that some ideas produce spiritual depression. There is a dyspepsia of the soul as well as of the body. Your thoughts may force you into a perfect purgatory and keep you there until you change your mental outlook. The apple seed never grows to become a pear tree, and the low thought never results in a high life. The level of your thinking decides the level of your living, because one is cause and the other effect. Love, and you will be loved; hate, and you will be hated. Your attitude toward others is the sure indication of their attitude toward you, and the way in which you bear yourself toward the world is the product of your conviction as to your duty to be kind and helpful, or your determination to selfishly get all you can at whatever cost to others.

**The Death Struggle** of the Old has commenced! Hasten, O, blinded people, to incorporate yourselves with the New; so that you will not be cast away with the outworn shell and corruption of the Old! The New, the True and the Good is coming to take possession!—L. A. Mallory.

**No Person** can be justly held responsible for what he does not know. The measure of each person's ability is the just measure of his responsibility. This self-evident truth, however, is not in accord with the ironclad tenet that death closes the account with every individual, and that each one is assigned to a permanent abode of infinite bliss or of endless woe. The dictum is believe or perish. Honest doubt is not to be regarded as an extenuating circumstance. The fact that you do not possess the ability to accept certain dogmas is not taken into the calculation. Hence, popular creeds set aside the self-evident truth that our responsibility must, according to the demands of justice, be measured by our ability.—*Exch.*

**The Man who Strikes Back** at an adversary will keep up the quarrel and get many other wounds and bruises. It takes two to make a quarrel; never make one of the two. When you are abused and accused, praise your adversaries. It is scientific. The true resistance is in the silence. Take out and keep out of your own heart all bitterness, denunciation, anger and envy and you will be armed against all the devils in other people. The only way you can be hurt from without is to open your own door and let the outside come inside of your own sanctuary.—*Christian.*

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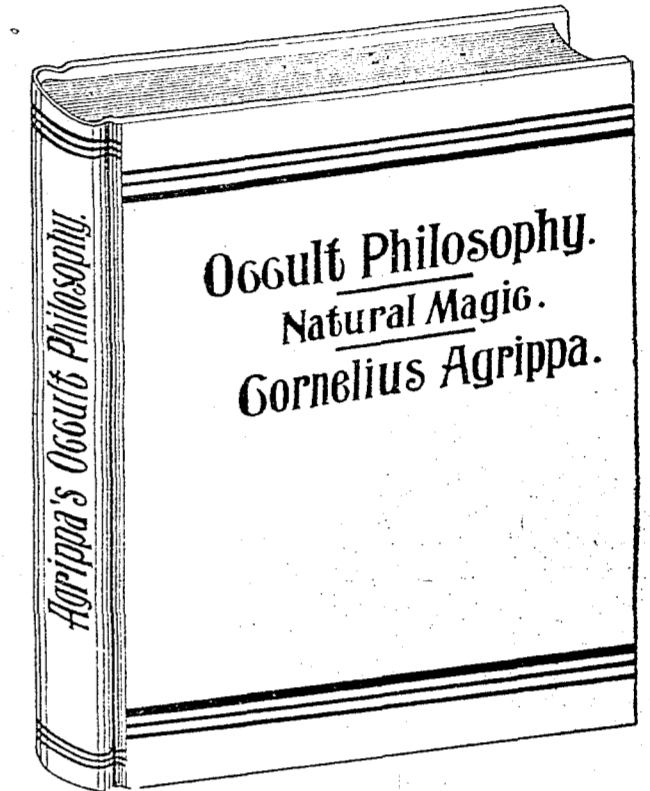
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Official Organ of the  
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
AT  
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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER,

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, OCT. 5, 1899.

**Queen Victoria** is a Spiritualist and has been ever since her widowhood commenced. Prince Albert, her devoted husband, promised before his death, that he would manifest to her and be her guardian angel, and she says that she has been conscious of his presence at many critical periods in her life. Indeed, she says that her most abiding comfort is in her consciousness of his presence.

**Talks with Spirits.**—Mrs. Mary Handford Ford, the brilliant lecturer upon art, literature and music, is a Chicago woman to whom conversations with those commonly called dead are said to be of frequent occurrence. Some of her experiences in this direction were recently published in the *Sunday Inter-Ocean*, Chicago.

**Guided by Spirits.**—Mr. Uriel Buchanan, a Chicago man, is well known for his researches in Spiritualism, says the *Sunday Inter-Ocean*, and does not hesitate to say that he has "both seen and conversed with those who have long since crossed the threshold of the so-called invisible world. Have I been forewarned of coming events?" Mr. Buchanan recently wrote in response to a query of this kind. "Yes, from early childhood; not only in dreams, but in waking moments as well. At times I hear the voices, then again I only receive impressions; but these impressions come with such unmistakable certainty that I have learned to look to them for guidance in my daily life; and in proportion to the degree that I follow these impressions all things go well with me."

**Mrs. Emma Hardinge Britten**, we regret to learn, is seriously ill, and it is thought may pass to the Beyond at any moment. Her many friends in this country, as well as England, may be surprised at this announcement, but she has been quite ill for many months, and a sudden turn made a serious case.

### Psychography.

Psychography is not what is incorrectly called automatic-writing. It consists of the production of writing or other symbols or figures without the aid of human agency. Automatic writing, or more properly, Spirit Writing, is done through the agency of physical beings.

Those who are uninformed, or have been deceived by persons who deny that there is any such thing as *real* psychography, asserting that it is all produced by trickery or fraud, and especially church people, will be astonished to find in the bible, an account of psychography which occurred about 2,500 years ago, recorded in the Book of Daniel, V:5. It reads thus:

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

It seems strange that church people can implicitly believe in the record of what occurred 2,500 years ago, and yet repudiate the same thing when now done before their own eyes. How inconsistent such people are!

In an excellent article in *Mind* for September, Mr. H. Forbes Kiddle remarks as follows on the startling facts and development of Psychography:

Among the startling manifestations that occurred in the home of Dr. Eliakim Phelps, at Stratford, Conn., were numerous specimens of Psychography. "Sometimes the missives were enclosed in a book," the chronicle informs us, "and thrown down stairs or into the room; sometimes wrapped about a key or nail, or anything that would give a momentum, and thrown into the room. Often they were seen to fall from above—this occurring frequently when the doors were closed, and it was not possible for any visible agent to have been the cause. Writing would appear on the wall at times—made, as it appeared, with a pencil."

So extensive and varied is the recorded evidence of the actuality of this phenomenon that it would hardly be possible to condense it all within the limits of a single volume. How much larger must be the amount of unrecorded evidence! The mere weight of this mass of cumulative evidence should suffice to overwhelm incredulity.

The Rev. W. Stainton Moses summarized the facts of Psychography as follows:

1. That there exists a force that operates through a special type of human organization, and that is conveniently called psychic force.
2. That this force is (in certain cases) demonstrably governed by intelligence.
3. That this intelligence is (in certain cases) probably not that of the person or persons through whom the force is evolved.
4. That this force, thus governed by external intelligence, manifests in action in (amongst other methods) the writing of coherent sentences without the intervention of any of the usual methods of writing. Such abnormal writing is conveniently called Psychography.
5. That the evidence for the existence of this force, thus governed by an external intelligence, rests upon—

(a) The evidence of the observer's senses.

(b) The fact that a language other than that known to the psychic is frequently used.

(c) The fact that the subject-matter of the writing is frequently beyond the knowledge of the psychic.

(d) The fact that it is demonstrably impossible to produce the results by fraud under conditions similar to those under which the phenomena are obtained.

(e) The fact that these special phenomena are produced not only in public, and for gain, but in private, and without the presence of any person outside of the family circle.

Every open-minded person acquainted with the vast amount of testimony by which the reality of Psychography is established, must concede that the foregoing is indeed a summary, and a modern one, of facts. Nevertheless, it would be folly to ignore the difficulties that stand in the way of a duplication of the evidence already on record. Psychography is not vendible; it cannot be purchased like a pound of beef or a yard of cloth. Delicate conditions, physical and psychological, surround its production; and, even under what would be deemed by experienced persons to be most favorable conditions, experiments often may result in complete failure.

Is not this also true of the experiments and investigations of physical science? How often have most important astronomical observations been frustrated by obscuring clouds or marred by some flaw in the telescopic lens, or by some error of calculation! Again, it is not to be denied that approximate imitations of some of the simpler facts of Psychography may sometimes deceive careless or inexperienced investigators. It is because all this is true that the actual facts in our possession should be carefully studied and cherished.

**The Rascals.**—The New York *Christian Advocate* deplores the rapid increase of crime among ministers, and admits that the Methodists have been imposed upon by a number of rascals who have been driven out of other churches. It suggests as one remedy for the increase of ministerial crimes, and as a protection to the churches, that each denomination have a general secretary to whom shall be reported every act of expulsion from pulpits of that denomination, and that this information be regularly exchanged among the churches and in this manner "weed the rascals out." Spiritualists need the same protection, but without organization it would be impracticable.

**Among the Eminent Men** of Paris to-day who are Spiritualists are Tissot, the painter of the Holy Land; Sardou, the dramatist, and Rochas, the physician. Tissot thus writes about experiences:

I have observed in England in 1880 to 1885 some curious cases. I passed in review all the mediums that existed then—Cecil Husk, Rottie Fowler, the Colmans, the Everitts, and, especially, Cecile Eglinton, in his strength. I saw, also, W. Crookes, Akasakof, the Cook family, from which Kate King came. I took note of all the things that happened in the seances.

I have found here and there a few interesting cases concealed in solitary homes and in convents, the hidden mysteries of which I am glad to have learned. Silence about them is a duty imposed upon me. I cannot tell you what I saw there. Everything shall be known when the time comes.

### National Headquarters.

The engraving on the first page of this week's JOURNAL shows the building in Washington, D. C., occupied by the National Spiritualists' Association, as Office and Library. It is the one mentioned in the JOURNAL for last week, which Mr. Theodore J. Mayer proposed to present to the National Association at the coming Chicago Convention. We are sorry that he added any provisional limitation, as the time may be too short to raise the \$15,000, by October 31. Such a gift, or anything like it, should be made entirely independent of the competitive action of others. However much we would like to have \$15,000 in the National Treasury for work, (and it is quite essential to have at least that amount) it may have been better accomplished by having given more time, say to January 1, 1900, rather than to have tied it up to about 40 days. We hope that Mr. Mayer will re-consider the matter, and give sufficient time to raise the money, or else to make the donation without any competitive provision, which may nullify the whole thing and prevent the reception of this munificent gift offered by a generous heart. We hope that the whole thing may be consummated at the coming National Convention. If not, let the provisional clause be extended to next New Year's Day.

**Mrs. Mary T. Longley**, Secretary of the National Association, has prepared a lengthy report to the National Convention, from which we glean the following:

A cordial feeling of good-will exists between most of our societies and the National Association, while the affection and loyalty shown to the N. S. A. by private individuals, not especially connected with any society, is very gratifying.

The National Secretary, during the past year, has written 800 letters, without the aid of an assistant or stenographer, except for a short time after the close of the last Convention, and once since, when, by the generosity of Treasurer Mayer, an assistant was engaged for the President and Secretary, without expense to them or to the Association.

On Dec. 3, the Treasurer and Secretary presented an appeal to the Directors of the National Military Homes, requesting them to grant free religious worship at the Soldiers' Homes—especially at Dayton, O., and Marion, Ind., where such had been denied to Spiritualists. Later, a reply from the Directors stated that the matter of religious worship at the Homes must be left to the commander of each Home.

The N. S. A. has granted 14 new charters since Oct. 1, 1898—1 State, 1 Camp, 1 Lyceum and 11 locals. Several societies have disbanded, and others have affiliated with their State Associations.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

### The Reviewer.

A SHORT VIEW OF GREAT QUESTIONS, by Orlando J. Smith. New York: The Brandur Co., 240 Broadway. Price, 75 cents.

This is an interesting book of 75 pages, nicely bound in cloth, consisting of 33 chapters, giving philosophical answer to the question, "If a man die, shall he live again?" The author fully believes in evolution, and states that creation and annihilation are unknown to science.

It is one of the books which contain arguments so concisely stated and in such compact form, as to be a demonstration of the correctness of the philosophical view, taken by the author.

The late Robert G. Ingersoll remarked, after having examined the advance sheets of this book: "You have stated your ideas with great force and clearness. You have made the best presentation that I have read."

Dr. John Clark Ridpath says of it: "Your book is more than an interesting addition to polite letters; it is a profound study upon what I can but regard as the greatest of all questions—the question of human destiny."

Here is a specimen of the philosophy expressed in this book: "He who, in his life here, has done most to improve himself—his real self, his nature and his character—has been the most successful man who has ever lived on this earth. The conqueror of himself is greater than the conqueror of an empire; for the empire is of time, while man is of eternity. He who has developed within himself a generous nature, an open mind, the philosophy of patience and courage, faith in himself, in his fellows, and in the Rightness of the Eternal Laws, is a greater victor than Bonaparte or Cæsar. For this true and lofty man, the victor over himself, Death has no terrors; for him the grave is but the open door from toil to rest, from war to peace."

PATHWAY OF THE SOUL through Form Life, by an Oriental Spirit; the presentation scenes being given through clairvoyance. Springfield, Mass.: Star Publishing Co. Price, 10 cents; postage, 1 cent.

This pamphlet treats of that form of re-embodiment which begins with crystal and ends with man. The Ego—a spark from the Over-soul—seeks embodiment in matter. It rises from grade to grade through crystal, vegetable and animal forms, and has its culmination in man. At physical death in the human, it enters upon an endless life of personal experiences and evolution in the interstellar realms. The poems are able productions upon the themes treated.

FIFTEENTH REPORT of the United States Civil Service Commission, July 1897 to June, 1898.

This is a volume of 740 pages, full of facts and figures, which will be of great interest to those interested in the Civil Service of the United States.

MAN MAKES HIS BODY; or The Ascent of the Ego through Matter, by H. A. Budington. Springfield, Mass.: Star Publishing Co. Price, 10 cents; postage, 1 cent.

This pamphlet aims to show how the different parts of the body are

evolved from protoplasm. Beginning with the spermatozoon and ovum, it describes the method by which the human body is builded. The evolution of the five senses of sight, hearing, taste, smell and touch are treated. Some of the limitations to his power for building his body, caused by heredity and environment, are noted. The importance of right gestation and healthy inheritance are also emphasized.

The production of that new and magnificent product of modern technical art, "The Polycrome Bible," has been made the occasion in the October *Monist* for a unique and representative discussion of the world's greatest Book. Dr. C. H. Cornill, Professor of Old Testament theology in the University of Breslau, and one of the foremost of German Biblical critics, has treated the Bible from the point of view of the Higher Criticism, as it is accepted in scientific theological circles in Germany. The Open Court Publishing Co., Chicago.

*Mind* for October commences its fifth year. This is the Green-acre Illustrated Number, and contains a very fine array of interesting articles.

With this issue, also closes the editorship of Mr. John Emery McLean, who has assumed the editorship of the *Arena*, which is removed from Boston to N. Y., and both will hereafter be published by the Alliance Publishing Co., Life Building.

*Mind's* new editor is Mr. Charles Brodie Patterson, who is well-known as a writer in the line of the *New Thought*. The *JOURNAL* hopes that both periodicals may have a very prosperous future.

The entire October *Open Court* is devoted to a consideration of the varied and manifold relations which exist between Germany and the United States. The frontispiece is a reproduction of Julius Shrader's portrait of Frederick the Great after the Battle of Kollin, entitled: "Defeated, but not Conquered."

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the *JOURNAL* one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

Mr. E. W. Morse, Alpine, Cal., writes: "The Borderland Department of the *JOURNAL* makes it far more valuable than ever, and must interest investigators, and further their knowledge of Spiritualism—a consummation devoutly to be wished."

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Thou heededst not censure, nor hatred or  
scorn.

Firm in the right, thy banner unfurling,  
No foe can oppress thee, but falleth in time;  
No darkness can shadow thy pilgrimage  
earthly,  
The radiance of heaven will not overshine.

Fearless, loyally, seeking no prestige,  
Craving no laurels, earth's children to twine;  
Paying no homage to aught that is earthly,  
Kneeling before only God's holy shrine.

Onward and upward thy calm course pursuing,  
Armed with the breast-plate of virtue, thy  
shield;

The empress of Love thy fair brow adorning,  
As the stern sword of Justice thou doth  
skillfully wield.

Cleaving the shackles that ignorance bindeth,  
Leading the captives to heaven's highway,  
Superstition's dark cloud, Truth's brightness  
dispelling,  
Till Liberty's tyrant no longer holds sway.

Heavenly Father, thy blessing attend her!  
Aid her, defend her, O, spirits of light!  
Until she joins the blest-evangels,  
In heavenly mansions, fair and bright.  
Lily Dale, N. Y., Nov. 1898.



The Editor is not responsible for the  
opinions of correspondents.

## Letter from British Columbia

TO THE EDITOR:

In response to our call for a lecturer and test medium, we have had with us for the last three weeks Mrs. S. Cowell of Oakland. On Sunday evening of each week, she has addressed large audiences in the Opera House, concluding each meeting with numerous spirit messages, all of which have been recognized. The public are greatly interested. On the last evening, many could not gain admittance. During the week, she is kept busy giving private readings.

As a society, we are well pleased and encouraged with Mrs. Cowell's splendid work, and are entertaining hopes of being in a position to engage, if possible, Mr. Frank T. Ripley at the expiration of her engagement. Since Mrs. Cowell's advent into British Columbia, there is every probability of a society being organized in Vancouver. We shall then feel that there will be greater inducements for mediums.

I believe Mrs. Cowell has been sent in response to the earnest desire which I have been sending forth for some one, who would stir up the people of Vancouver, for it means as much to ourselves as to them. This, Mrs. Cowell has done, and on leaving us, we have reason to believe she will be successful there.

ELIZABETH M. CAMPBELL,  
Nanaimo, B. C., Sept. 21, 1899.

**Notice to Delegates to the N. S. A. Convention.** In passing over two or more roads to the Convention, be sure and procure receipts for full fare paid going over each road, as Tickets will be only issued locally by each company. Station agents have blank forms which they will fill out as receipt for full fare paid—on application. MARY T. LONGLEY, Sec. N. S. A.

**Dr. Schlesinger** has lately been stirring up the people in Lynchburg, Va. The *News* of Sept. 23 says that his tests are marvelous. One of its reporters, accompanied by Captain P. T. Withers, called on the Doctor, and without introduction he told the Captain about his relatives, who were in spirit-life, giving their names and other particulars. The *News* adds, that other tests of a similar character followed in rapid succession, and both Captain Withers and the *News* reporter are ready to acknowledge that the tests were wonderful.

## A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control life—Her true sphere—Her Divine prerogative.

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THOMAS G. NEWMAN, Editor & Publisher,  
Station B, San Francisco, Cal.

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## Local News Summary.

Edited by M. S. NORTON.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—After the usual song service, Mrs. R. Sheppard Lillie delivered one of her interesting lectures, taking for her subject, "Higher Ideals." The speaker favored high standards and said that "more of our ideals might be realized, if all were just." The hall was full, and these meetings are destined to be very popular. The song service, led by Mr. J. T. Lillie, is one of the best in the city.

**Mrs. Wren's Meeting** at 117 Larkin St. last Sunday evening was well attended and was addressed by Mrs. Wren and Prof. Ficher. The spirit of investigation is omnipresent and can be gratified in these meetings.

**Mrs. C. J. Meyer,** at Friendship Hall, entertained a large audience last Sunday evening. These are test meetings and are very successful and satisfactory. The latch string is always out at 335 McAllister St.

**Information Wanted** of Annette Bonte Norton. She was a Spiritualist, and we believe recently passed to spirit-life. Her former home was in Cincinnati, Ohio. Send information to M. S. Norton, 1429 Market St., S. F.

**Telepathy.**—Mr. H. H. Brown gave an address at 521 Turk St. from the question, "Am I my Brother's Keeper?" which pleased an audience that almost filled his double parlors. He gave readings of character from the voice, and also some fine telepathic experiments; one of which was catching a picture from the mind of a gentleman. These meetings are held every Sunday. Experiments from 7:30 p.m. till 8, when the lecture begins.

**Divine Science Congress.**—The International Divine Science Association, of which Mrs. M. E. Cramer is president and Mrs. M. C. Brower is secretary, will hold its fifth annual congress at Odd Fellows' Hall, Nov. 14 to 19 inclusive. The headquarters of the Association are at 3360 17th St., this city.

**Mrs. Eberhardt's** hall, 3250 22nd St., was well filled last Sunday evening by an appreciative audience.

**Mrs. Logan's Meeting** was conducted by Mrs. Stoddard last Sunday at Occidental Hall. Mrs. Logan was present, but was not very well. Mrs. Cooke sang "Far Away," Mrs. Stoddard gave tests and several others gave expression to the thought of the hour. These meetings begin at 2 and end at 4, every Sunday afternoon. Take the elevator.

**Life's Problems** would not be so hard to solve, if you would read "Lessons on the Philosophy of Life," by Lucie G. Beckham. You can get it at this office.

**Ladies' Aid Social.**—This society of charitable ladies held their regular semi-monthly social and dance at its headquarters in Occidental Hall on Friday evening, Sept. 29. Prof. Warren and Mrs. Sadie Cooke began the program with a march on violin and piano. Mr. J. T. Lillie sang a solo in his usual happy manner. Miss Myrl Colby sang a song, and for encore gave a fancy dance. Mr. Joseph Shippen gave a flute solo and a recitation; (he was three times recalled.) Bayard Taylor's "Song of War" and "The Lone Starry Hour" were exceptionally fine. Mrs. Addie L. Ballou spoke words of farewell, on the eve of departure for Chicago to attend the National Spiritualists' Convention. The dance music was furnished by Prof. Warren and Mrs. Cooke, occasionally aided by Mr. Shippen and his flute.

Mrs. B. F. Small, president of the society, announced that on the second Friday evening in October Mrs. Belle J. Morse would lecture on Astrology and give demonstrations of its practical workings.

**Mission Lyceum Entertainment.**—On Wednesday evening, Sept. 27, the usual social and dance was held in Excelsior Hall, 2319 Mission St., Mrs. Sadie Eberhardt, chairman of Committee of Arrangements, presiding. The following is the program rendered: Piano solo, Mrs. Vena Eaton. Vocal solo, Miss Davidson. Recitation, Etta Werner. Fancy dance, Claire White. Song, Myrl Colby. Humorous readings, Mrs. Keegan. Fancy dance, Miss Moynes. Recitation, Mr. Lock. Fancy dance, Mabel Piffer. Piano solo, Frank Indig. Recitation, Mr. Tracy. Fancy dance, Miss Mary Caddy. Vocal solo, Mrs. Schenck. Every number was encored. Mrs. Eaton furnished music for the dance which followed. W. T. Jones and Geo. I. Drew, floor managers. Refreshments were served in the banquet hall. The September social of the Mission Lyceum was a good one.

**Hermetic Brotherhood.**—The open meeting of this society, held at 856 Hayes St. on Tuesday evening, Sept. 26, opened with silent contemplation of "harmony." Mr. Weld, the "Elder Brother," read a short paper setting forth the aims and objects of the Brotherhood. Some excellent music made good conditions for the presentation of the "Koreshan Universology," by M. S. Norton, who occupied nearly two hours in the elucidation of this complex system or science of the Universe, as taught by the Koreshan fraternity. The questions and answers touched a humorous vein, and all seemed pleased with the evening's entertainment and instruction.

**Mrs. Briggs' Meeting** on Wednesday evening, in Lower Scottish Hall, was well attended. The audience was entertained and instructed by Capt. H. H. Brown, with philosophical teachings and readings of character and conditions. Mrs. Briggs also urged upon those present the necessity for co-operation. Mrs. Sarah Seal and Mrs. Eggert Aitken, both well-known mediums, were present. These meetings are held every Wednesday evening at 117 Larkin St.

**Lyceum Anniversary.**—The first anniversary of the Mission Lyceum will be celebrated in Mission Opera Hall on Monday evening, Oct. 23. This will be the next entertainment of this society, and is expected to eclipse all previous efforts.

**Oakland, Fraternal Hall.** At 3 p.m. Capt. H. H. Brown gave an address on Telepathy. This lecture he illustrated by experiments that so interested the audience that they unanimously requested him to give another. His theme next Sunday at 3 p.m. will be "The Law of Suggestion."

**Universal Spiritual Association.**—The subject for discussion at 20 Eddy St. last Sunday was "Self Preservation." There was a good attendance and much interest. This meeting begins at noon, sharp. The advanced thinkers of the day find here an opportunity to express their thought, and to get the discipline so necessary for public work.

**Ladies' Aid Meetings,** held at Occidental Hall on Wednesday afternoon, are growing in interest. At the close of the business meeting, Mrs. Stoddard entertained those present with messages from the spiritual realm. The election of officers takes place on Wednesday afternoon, Oct. 4, in Occidental Hall, 305 Larkin St. All are invited. The ladies will hold a bazaar on the second Friday in December. The co-operation of all friends is invited.

**Man in Early Times**—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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**Dr. C. W. Hidden,** of Newburyport, Mass., has begun his three months' engagement at Providence, R. I., under the happiest auspices: his audiences having doubled on the second Sunday. On Oct. 4, the society will tender Dr. Hidden a reception, to be followed by a dinner and ball. It is believed that the engagement, so successfully inaugurated, will result in the building up of a large society in Providence.

**Koresh.**—Dr. Cyrus R. Teed has returned from the interior and delivered a lecture on the "Secret of Mediumship," in Forrester's building, 102 O'Farrell St., last Sunday evening. Several public mediums were present and all were pleased with the fairness of his treatment of the subject.

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