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Shadows and Sunshine.

BY LYMAN C. HOWE.

Look upward, O, my soul, for light,
And bravely brook each stern denial;
The strongest witness for the Right
Hath meekly kissed the Book of trial.

O, where are moments filled and fled
From whose dim light we stoop to borrow?
And where the promises that said,
A serf to-day, but king to-morrow.

All written on each labeled leaf,
The labors of the past are stirring,
With every breeze, the tale of grief,
Rebuking faith for false deferring.

Creation throbs with life sublime
Which circulates the force of friction,
That center in the crown of time—
Immortal MAN—God's last prediction!

SUNDAY SCHOOLS.

THE CRIME OF THE CHRISTIAN CHURCH.

BY E. F. RING.

This Sunday School tree ought to be thrifty with so much watering and mulching, but its best friends report it a failure. What is the matter? Do they insist that its roots shall all run in one direction, and that direction away from the light, heat and genial air of the smiling world and its invigorating influences? Do they cut with a remorseless severity its waving branches that are spreading their free arms to heaven? Or, to drop the simile, does the church authoritatively claim that it is her prerogative to dictate one line of thought, and interdict another? To say you may worship—not at the shrine of a living, thrilling, present Deity, but at that of a dead mummy of two thousand years ago? The mistake of the church lies in its attempt to resuscitate the defunct theological carcasses of by gone ages, and to do valiant battle against progressive destiny.

The cycle of the centuries will not go backward. Away in the cloudy and discordant past, of pagan parentage, a grim falsehood was born, and christened Redemption. The strength and moral forces of the Church have been frittered away in vain, and even futile endeavors to change, through the mystic influence of the alkahest of inspiration, that system of lies into truth. What a world wide mistake! What a prodigious misdirection of effort! What a prodigality of zeal, and what infinitesimal results, morally, for such stupendous expenditure of power and combination of forces, has marked its fearful history—a history full of intrigue, full of contention, full of persecution, full of rancor, blood and carnage, for a period of nineteen centuries. A Church which in that vast period has not accomplished the conversion of a one hundredth part of the world, though claiming the Almighty as its endorser and director, and Christ as its all-conquering Captain, ought to be modest in its boastings.

But I have lingered at the threshold of my subject. What ought to be taught in the Sunday Schools? Primary truths connected with the well-being of this life; personal purity, cleanliness, temperance, personal integrity, and personal responsibility. Educate the young socially in all these; teach them to rely upon themselves as saviours; teach them that it is a law of God as immovable as the Alps, that they shall reap what they sow, without a modifying if, or a contingent clause. Teach them that for every wrong they do, they, ~~they~~, THEY—

not Christ as a proxy—shall be held responsible and amenable to justice. Teach them that all punishment for crime is but a wise discipline, that cannot possibly be suspended without injustice to themselves as well as others, and that will, in the equitable economy of God, be inflexibly administered.

The Christian lie, that repentance opens the door of escape from the sequences of sin, has filled the earth with crime and violence, and will continue to do so until the phantom is abandoned. Teach the blessed children—not that they are depraved worms of the dust—viper's deserving a devil's doom; but that, implanted within their bosoms, is the germ of all goodness; and that by careful culture, they may become a glory to their race, good, wise and great, happy in the conscious rectitude of their own lives, and a help to others. Teach them that every step away from virtue, must be retraced, here or hereafter, in sorrow, bitterness and tears; that this stern discipline will be enforced until they do retrace their steps, and that without an atonement, without a proxy, and without a Christ. Teach them to revere whatever was true in the lives and characters of Christ, Socrates, Confucius, and others, but to deify neither. Teach them that the future has good in store for us all; that love and kindness welcome us upon the other shore; that death is a friend, and not an enemy; that evil is only temporary, and good eternal; that

"All transient evil, universal good,
All discord, harmony not understood."

What a contrast between such topics for the instruction and entertainment of the young, and the usual slop of the Sabbath school—"Why did Jesus weep at the tomb of Lazarus?" "Why did he not go to see him before he was dead?" "Why did he cry with a loud voice?" "Why did he tell them to loose him and let him go?" Who in the name of the Lord Jesus Christ, but these demented inanities, cares why? Heaven supply us with patience! When a learned and distinguished gentleman, like President Tuttle of Wabash College, can write a labored article, as in the *Independent* of August 18th, discussing the momentous question whether it was "stupidity or exhaustion that caused Peter, James and John to sleep at the transfiguration and in the garden of agony," it is enough to cause a man to suspect his own senses, and to exclaim,

"Oh, judgment!

Thou hast fled to brutish beasts, and men have
Lost their reason."

The discussions which have most thoroughly perturbed the pacific relations of the church, have always related to topics of the most frivolous character. "Real Presence," "Apostolic Succession," "Baptism," "Vicarious Atonement," "Election," etc., have been gravely pondered by wise magnates of divinity, as though the doom of the universe hung upon their cogitations and conclusions. Essentially speculative and visionary, arguments pertaining to them have ever resulted in confusion; boisterous, vituperative and bitter in the ratio that the points debated receded into frothy nothingness and vapory obstructions.

At a Sabbath school convention held Aug. 16th and 17th, 1870, at Sparta, Wis., among other questions handed in to Mr. Kingsbury, chief fugleman, for an answer, was the following:—"What proportion of the S. S. scholars would accept the doctrines taught them, were they left until maturity to determine their truth or falsehood? An opinion is re-

quested." Mr. Kingsbury hesitated. "I do not know how to answer that question," said he. "I think I will not reply to it, but leave it for others." Elder Green snuffed infidelity in the question at once. He had been in the hospital! He had never seen an infidel among the dying, there! He had "seen a Sabbath scholar die there, and it was grand! yes, it was grand!! Infidelity did not stalk among the dying; it was afraid!" If the reverend ranter did not come within cannon range of the question, he showed his zeal for the cause, and the characteristic cowardice of one of the lambs of Jesus. Why this evident fright and nervous dodging? It was proposed in good faith. Was it in good faith responded to? That usual Christian courtesy was pre-eminently conspicuous in the reply, I will not pretend to deny. It is admitted that the answer did involve a difficulty. Had it been, "Very few—very few indeed!" it would have been too plain a confession of the irrationality and repulsiveness of their teachings. Had it been, "Very many," it would have been a manifest depreciation of their pet institution. Hence this blusterer's attempt to get up a sensation and divert the attention of the audience, by heroically shaking out before them his scare-crow of infidelity.

The true reply was given by an earnest friend of Sabbath schools in the West, not long since:—"Not more than one in a thousand." He does not half comprehend the situation, who does not see the indispensable character of this omnipotent adjunct of the church. Protestants at once recognize the force of the statement that the hope of Catholicity is in the children born in its communion. They, and they alone, fill the gap made by death and by apostasy. Whether the Romish church is the mother of the faithful or not, true it is that the Romish nursery is the bountiful mother of the church. Blindness itself sees this. And is it not as eminently true of the Protestant sects? What benefits accrue to them from concealment? Are they afraid of confessing too much? Do they, indeed, feel the reproach so keenly that their doctrines and dogmas commend themselves to the immature and uncultured minds of childhood more effectively, than to ripe and scholarly ones? Is ignorance more capable of a wise choice than wisdom and experience?

Is it an impeachment of rational philosophy, or of Christianity, that when submitted to the unbiassed arbitration of education and cultivation, reason and judgment, the one is accepted and the other rejected? Do we prefer, in matters of importance, the whims of children, to the calm deliberations of age? Let me not be misunderstood. I know, and confess most cheerfully, because it is true, that a large number of educated and cultivated minds adorn the Christian church. But this is entirely another question. There is a world-wide difference between investigating thoroughly, with your eyes open, and then embracing; and embracing thoroughly, and in the stark blindness of faith, attempting to investigate. The vast majority of the church accept their creed as they do their bodies—from their parents—exercising as little volition in the one as in the other. The grave inquiry is, Would they have embraced the strange and startling dogmas of the Christian creed, had they been educated in the arts and sciences, in the philosophies and moral codes that have formed and adorned the character of great and good men in all ages, outside of Christian communion, and independent of it, with this preliminary

preparation and maturity of thought, before its presentation, I ask, would they have embraced it.

This is the real question, and all evasion of it by Sunday school men, is a publication of conscious impotence of faith. A meritorious cause would confidently appeal to men; while this is chiefly maneuvering to adjust its manifold contrivances to bear upon verdant childhood and guileless inexperience.

Where one well developed mind would accept the orthodox faith, one thousand would reject it, after as candid and impartial an examination as human nature is capable of bestowing. This fact, I admit, constitutes a first class reason, in view of sectarian and denominational interests, why these gospel nurserymen should organize and train their forces; why they should form Sunday schools in every school district, ward, corporation and town in the State; employ traveling agents; appoint sharp committees to plot, entrap and decoy, by all conceivable means, the children into their meshes, and excite them by tragic descriptions of death-bed scenes and bloody crucifixions. But it is a most fatal confession of impotence and poverty in merit—an absolute surrender of all claim to inherent vitality, in any cause—to admit that it needs this assault upon cradles and nurseries, to sustain it. And it is a nameless reproach to it, that, to perpetuate its barefaced barbarisms, and bolster its crumbling faith, the beautiful realm of loving infancy, joyous childhood and hopeful youth, should be invaded by stories of prowling devils and damned ghosts; of burning lakes of fire and brimstone; of amorous holy ghosts and consenting virgins; of serpents and fickle gods; of bloody sacrifices of innocent children to implacable divinities; and to crown the horrid catacomb of dead and mouldering mythologies, with the monstrous figment of the murder of the Deity—an outrage that the civilization of the age should meet with emphatic reprobation.

The following is a sample of the delectable effusions of one of these self-appointed gasconaders of Christ. God in mercy pity the poor children, if the sickening dose be administered often; and commute their punishment to colic, chicken-pox or measles:

"Dear children! do you know how much Jesus loves you? Oh! Jesus loves you; he has died for you—died upon the terrible cross. His blessed hands, his blessed feet, were nailed—cruelly nailed—bleeding, lacerated, torn—to the rugged cross, for you, dear children, for you. Lifted up, hanging, agonizing, upon those cruel nails—the blessed, loving Jesus—all for you! Oh, children! don't you love him? Suffering, groaning, sweating great drops of blood—mocked, nailed at, spit upon, buffeted—all for you! Don't you love him? Won't you pray to him? Wouldn't you do anything to please the ever-loving Jesus? Think of it; how wicked it would be not to love him, in view of all he has done for you, felt for you, suffered for you. Think of the great crown of thorns, think of the bloody spear, think of his dying cry; then let those who will promise to love him and pray to him, rise to their feet. Yes—love the blessed Jesus!"

How parents could sit there and listen to that diatribe of mockery and sickening lingo, witness the contortion of features, thin earnestness and whimpering voice, so unmistakably put on, by this plotting, shameless mountebank, to arouse and enlist the sympathy of those beautiful children, was marvelous and pitiful to see.

To have been honest to them, he ought to have said:—"Why, children, the blessed Jesus loves you so much that if you fail to love him, he will in a little while, shut you up in a burning hell of fire and brimstone—will curse you, will singe and crisp your tender flesh in scorching flames forever and ever. For, dear children, the blessed Jesus says, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Now, if you don't want to be burned forever, you must love the blessed Jesus." To escape such a doom, who could blame the frightened things for promising to love Jesus, Moloch or the devil? But the children are not fools. Many of them see through this emptiness—detect gammon at sight. As protracted meetings and old time revivals have lost their charm and power with the public; so this cheap baby chatter—rose-water church beverage, and sage and sugar evangelical aliment—

is growing more and more distasteful to the young. Our children, even, begin to reason too young for the interest of Sabbath schools. The little infidels will think and question. The Spiritualists are organizing Sunday Lyceums, where something above twaddle is admissible. The Free Religionists are doing the same. The domain of Christ is being colonized by common sense. Science is now and then giving the old theological bastille a tilt, so that the Bible itself is becoming unpopular with Christians. They want a new translation. Let them have it, by all means. It will help them as much as the decree of infallibility has popery—show it fallibility. An improvement upon the "Holy Bible," the inspired "Word of God," will do much to explode the sham of all authoritative revelations, and help to enthrone the oracles of reason. The struggle of decaying systems, to prolong their lease of power, often accelerates their final destruction. The foreign slave trade demanded that the arm of government should be raised in its protection. It was done. But the arm raised, struck it down as piracy. The despotism of the South exacted concessions, fugitive slave laws and Dred Scott decisions, until the patience of the people was exhausted. Once aroused, they sent it howling to its doom. Theology, to-day, is madly upon the same track. The Calhouns and Colquitts, the Davises and Yancies, the Masons and Slidells of the church, are upon the rampage. The Royal Fool of the Vatican insanely clamored for his pet decree; but it was a *coup de grace* to papal power and prestige. Protestants, too, under the spell of a similar infatuation, are pushing matters to a climax; and God save our country if it be a bloody one. They are demanding a recognition of Christianity in the Constitution; they are demanding that the functions of the government shall be diverted into sectarian channels; they are demanding that attendance at our public schools be compulsory, and that religion, by law, be thrust upon the pupils. Go on, gentlemen! The proverb that "whom the gods destroy, they first make mad," may need another illustration. Go on! but do not be surprised if it appear at last, that you are but the flail with which the Almighty is threshing hell out of the church; and scattering her pet hobbies "like chaff of summer's threshing floor before the wind."

The clown of the convention before alluded to, gave his brethren an account of his manner of "winning souls."

"It was in a French Catholic community we had a meeting. Of course nothing could be said about religion; it would have aroused their suspicions at once. So we commenced singing quick, lively tunes. The French are a vivacious people. They became interested—kept dropping in, and we kept on singing, until one young Frenchman actually got up and danced to our music—our singing being very lively. They finally joined in our singing and became regular attendants. In this way we caught them!"

Did you, indeed! By heavens! I believe, had you gone into the gambling dens in that community, drank whiskey, and played poker and seven-up; or into the lumbering camps, with your violin, giving lessons in dancing, you might have caught more!

St. Paul himself might have taken lessons of this limber-backed and supple-jointed saint. Would the sharp proselyter, if missionary at the Five Points, win by thus concealing his purposes, and conforming to their prejudices and customs? Ordinarily, I believe, he condemns dancing as pointedly as harlotry; if he could wink at the one for Christ's sake, would he not blink at the other for as good a reason? How beautiful and attractive religion becomes, when such tricks and devices are openly boasted of and cheered in a grave Christian convention!

We must decline taking the anxious seat, just yet. We confess to an old prejudice against chicanery, and execrate a charlatan at sight. We prefer to run our chances for a passage to the "better land," rather than ship with such a crew.

A paper called the *Magnolia flower*, blossoms in Arkansas; but the editor complains that it does not make a scent.

Science versus Bible.

BY F. E. ABBOTT.

Science is to day slowly but impregnably fortifying the great truth, that the human race has been gradually developed out of inferior types of being, and that the countless species of organisms on the earth, infinitely diverse as they now appear, are related to each other somewhat as the branches and twigs of a single tree. In other words, the pedigree of man does not stand alone, but is a part, and a very small part at that, of the one great pedigree of universal organic life; man and the brutes are descended from common ancestors, partake in only varying degrees of a common nature, and have in consequence a common destiny. The history of life on the globe, from its earliest commencement to the present day, is perfectly continuous, unbroken by miracle, but is itself more wonderful than any miracle from beginning to end. This is in substance, the famous Development Theory, which is so profoundly changing men's thoughts about God and the character of his activity in the world, and which must at last revolutionize the world's religion.

The Biblical story of man's origin is historically worthless, and persons at all acquainted with recent scientific discoveries are compelled to attribute to the human race a degree of antiquity immensely greater than that deduced from the Hebrew scriptures. You all remember, I dare say, the date assigned to the "Creation" in the common school text books—"B. C. 4004." But no person who knows even the elements of geology, can doubt that in the various strata of the earth's crust we may read the record of millions and millions of years; and it is equally impossible to doubt that Genesis and geology stand in utter contradiction. It takes an Orthodox minister to reconcile them to-day, and even his reconciliation satisfies no one but himself. *Science bases its belief* in the immense antiquity of the human race, not on guesses, but on facts; and that the Biblical pedigree of man has about as much historical value as the Indian legends preserved in Longfellow's poem of Hiawatha.

Not only in the Hebrew mythology, but also in the mythologies of most of the ancient nations, we find traditions of a primeval Paradise and a fall from innocence of the first created couple. For instance, the Bundeshesh—a part of the Avesta or Persian Bible—relates that Meshia and Meshiane, the first man and woman, were created by Ormuzd out of the Ribas tree, and endowed with all noble qualities in order to make themselves sovereigns of this earth by being perfectly pure in thought, word and action. At first they obeyed and were happy, but at last Ahriman, the Persian Satan, persuaded them to declare that all they saw was his, and thus involved them in spiritual ruin. Among the Hindus, the primeval Paradise, according to the sacred poem of the Mahabharata, was Mt. Meru, the center of the earth, piercing the clouds with its lofty peaks, beautiful with groves and streams, and melodious birds, and inhabited by the gods and blessed spirits. Here were placed the first man and woman, Swayambhuva and Satarupa, whom Siva, one Person of the Hindu Trinity, himself tempted to their fall by dropping from heaven a blossom of the *vata* or Indian fig.

Stories more or less like these are found elsewhere, in places which there is no reason to believe that Hebrew traditions had ever reached, as for instance, in the Fiji Islands. They grew, doubtless, out of the barbarian's ignorance of his own origin, his desire to have a noble pedigree, and his natural tendency to idealize the past—a tendency by no means confined to himself, but equally exhibited by all who despise the present and fondly believe in "the good old times." The story in Genesis must be referred to a similar cause, and stands on no higher ground as to historic credibility. The creation of man only 6000 years ago can no longer be admitted in face of facts.—*The Idler*.

Report of the American Association of Spiritualists at Richmond, Ind.

Our associate, Bro. Geo. A. Bacon, who was one of the secretaries of the Convention, has furnished us with the following condensed report of its proceedings. Though somewhat long for our columns, we deem it best to have it appear all in one issue. It is an excellent epitome, and will admirably serve for reference. ||

The Seventh Annual Convention of Spiritualists, agreeably with the published call, assembled at Richmond, Ind., Tuesday, Sept. 27, 1870, and was called to order at 10 A.M., by Hon. J. G. Wait, President, who invited the several vice presidents to take seats on the platform.

Song—"The Beautiful Hills," by Warren Harris of the Richmond Lyceum. Invocation by Mrs. Warner.

In order to perfect the organization, on motion of Geo. A. Bacon, it was voted that a recess of ten minutes be taken to allow delegates to prepare their credentials. Reports submitted through the Secretary, Dr. Child, when delegates responded from Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Maryland, Delaware, Michigan, Indiana, Illinois, Ohio, Minnesota, Louisiana and California.

Voted that a Business Committee of five be appointed by the Chair, who reported as follows:—J. R. Robinson, Illinois; Mrs. H. F. M. Brown, California; Mrs. E. H. Barnes, Michigan; J. Weaver, Maryland; Oliver Stevens, Ohio.

Voted that a Finance Committee of five be appointed by the Chair; also Committees on Resolutions and Education, to consist of one from each State; also, Committee on the Revision of the Constitution.

The Report of the Board of Trustees was then submitted. Accepted and referred to the appropriate committees.

The session closed with a song by Mr. Harris, and invocation by Miss Nettie Pease.

TUESDAY P.M. SESSION.

Opened by singing. Business Committee reported the order of exercises for Tuesday afternoon and Wednesday. Amended and adopted.

The names of the Committees on Education, Resolutions, and the Revision of the Constitution, were submitted by the Chair. While the latter Committees were attending to their duties, it was voted to have a conference, which was addressed by D. W. Hull, Mr. Shæffer, Dr. Child, Cephas B. Lynn, Mr. Woodworth, Moses Hull, Hannah F. M. Brown, J. G. Wait, Alice Tyson, John Sybrant, Mary C. Thomas and Mrs. Hamilton.

Voted that a committee of two be appointed to prepare a notice of our arisen brother, Henry C. Wright. The Chair appointed Mrs. H. F. M. Brown, and Dr. H. T. Child, as that committee, who subsequently reported as follows:

Mrs. Brown said:—"Another worker has gone to the morning land. Henry C. Wright was the prisoner's friend, the children's friend, the world's friend. He knew no North, no South, no sex of soul. Where his words of comfort, counsel and warning were needed, they fell like peace on stormy Galilee.

In the going of Henry C. Wright, we have not lost a friend and helper; he is still with us, working on as in the past. We thank him for leaving to us good words and works. We bless him for his blessing. We are stronger for his strength, braver for his courage, and better for his having lived among us. Let us in memory of him, be faithful to principle, true to ourselves; strive to gain the heights where he now stands, thereby proving ourselves worthy the fellowship of Henry C. Wright."

Dr. Child's report reads as follows:—"In the fulfilment of the great law of progress, our friend and brother, Henry C. Wright, has been promoted from the school of earth to that of the higher. After a long life of faithful devotion to God through humanity, this blessed change has come to him. We know that he needs no eulogy from us.

We are impressed with the solemn fact that a life devoted to the interests of mankind and the reception and unfoldment of truth, was not only a blessing to him, but that it is a rich legacy bequeathed to humanity. To-day we hear the echoing notes of his voice, sounding across the narrow stream that divides us, saying, be faithful to principle; be true to your own highest convictions of right. Stand up firmly for these, though anathemas and persecutions fall upon you. Make yourselves true men and women by standing upon the rock of eternal principle, and you need have no fear of gods, angels, men or devils. In so far as I have been faithful to principle, I would have you go and do likewise. Set up no idols. "Be what you approve."

Both reports were adopted.

Voted that a committee be appointed to prepare an address on the subject of Equal Rights, Mrs. Addie L. Ballou, Mrs. Ellen M. Child, Agnes Cook, H. F. M. Brown, and Jona G. Wait, to be that committee.

Mrs. Warner made a thirty minutes address, when the Committee on Revision made a report, which after partial discussion, was referred back to the Committee with instructions to amend Art. VII. Sec. 2, relative to the basis of representation. Adjourned.

EVENING SESSION.

After singing, the regular lectures were delivered by Mrs. Addie L. Ballou and Moses Hull.

SECOND DAY—MORNING SESSION.

Called to order at 9 A.M. Song by Mr. Harris, and invocation by Mrs. Colby. The President announced a free conference till 10:30, speakers to be limited to 10 minutes each. The participants were Dr. Child, Mr. Shæffer, Mrs. Moliere, Agnes Cook, John Sybrant, James A. Hudson, Sabine Scott, Peter P. Good, and others.

The Secretary read a corrected list of the delegates. The following letter from Bro. J. M. Peebles, was read to the Convention, by the Secretary, Dr. Child:

CHICAGO, Sept. 21, 1870

HON. J. G. WAIT, Pres't Am. Ass'n of Spiritualists:

Immediately after resolving, some ten days since, to attend the Seventh National Association of Spiritualists, I prepared an address to deliver upon the occasion, under the following captions:

I. Spirit phenomena and their uses.
II. The Spiritual philosophy and doctrines, with their tendencies.

III. The practical and its pressing necessities.
A sudden illness prevents my attendance. None are as disappointed as myself; but while absent in body, writing these lines in bed, I am with you in spirit, and I trust the good angels, under the providence of God, are showering upon you the sweet inspirations of harmony, peace, and fraternal feelings of mutual good will.

Rome was not built in a day. It took the great Columbus seventeen years of life toil to procure the ships that enabled him to discover a new world. If the National Association has not accomplished all that its most sanguine friends desired, should it be abandoned? Could wisdom dictate such a rude, retrogressive step? If this Association, thus far, has not been or is not what it ought to be, "stick," as Sen. Sumner wrote to Stanton, and make it what it ought to be.

Organization—God's method—is life. Disorganization is death. Each dual individuality is an organization. Is not the family organization well? Are not lyceum organizations, local organizations and State organizations well? Then why not a National Association or organization, composed of our best men and women, constituting a sort of moral sanhedrin, to counsel together upon practical matters: such as the uses and abuses of Spiritualism; such as universities and all educational interests, missionary enterprise, tract distribution, lyceum movements, religious culture, and affiliation with free religionists, radical Unitarianism and all liberalists, laboring for the emancipation and redemption of humanity. It is time there was union among ourselves, and a general union of all liberal forces.

There may be little intellectual assimilation—there may be diverse elements; but upon the broad principles of the Divine existence; the brotherhood of humanity; the ministry of angels; the uplifting law of progress; the importance of religious consecration to the good, the beautiful and the true—and the necessity of pure lives to secure happiness in any world;—upon these principles as a basis, sunned by a genuine heart-fellowship, may all noble souls stand—stand, pulse beating to pulse, a solid phalanx of workers; with the good of earth and the angelic of heaven.

My heart warms towards you, and all the earnest liberalists of the country—aye, all countries, for the universe is my home.

I trust the present National Association will pass a resolution asking the nations, in the name of justice and humanity, to settle their disputes by diplomacy, arbitration, or congresses of nations, rather than by such wholesale butchery and bloodshed as is now consuming the vineyards of France.

Further, acquainted with Spiritualists in Asia Minor, Constantinople, Smyrna, Greece, Sicily, Italy, Germany, France, England, Ireland and Scotland, I think the time has fully come for the calling of a world's Spiritualist Convention, to meet in London, New York or Paris, a year from this fall, or the following spring. Let such a resolution be passed. It will tend to fraternity and harmony.

Most truly thine,

J. M. PEEBLES.

Voted that it be entered upon the records of the Association.

A letter was also received from Rev. Mr. Haddock, desiring to discuss Spiritualism with some exponent of the subject. Voted to refer the letter to the Business Committee. The Committee on Revision reported.

Mrs. H. F. M. Brown then gave a deeply interesting account of her visit to the Pacific.

By request, Mrs. Moliere took the platform and submitted to her spirit influences. Upon her arm clearly appeared the name of Mary E. Wait, and also that of Henry C. Wright. Leaving the platform, she walked among the audience, who had full opportunity to inspect the phenomenon.

Mrs. Brown closed the session by a benediction.

AFTERNOON SESSION.

The President said that the afternoon would be mainly devoted to the consideration of the Lyceum,

when the following parties addressed the Convention: Mrs. H. F. M. Brown, A. A. Wheelock, Mrs. Warner, Cephas B. Lynn, Mr. Shæffer, Robert L. Smith, J. G. Wait, Moses Hull, John W. Free and Mrs. Mossop. The last mentioned lady, a resident of Dayton, Ohio, made a very pleasing and effective address. It was understood to be her maiden effort, and if so, it promised grandly for future usefulness. Her complete success was guaranteed from the start.

The Convention then proceeded to the election of officers, when Mrs. H. F. M. Brown was chosen President; Henry T. Child of Pennsylvania, Secretary; Levi Weaver of Maryland, Treasurer; George A. Bacon of Massachusetts, and Mrs. Agnes Cook of Indiana, Trustees.

The evening session was devoted to an exhibition of the Richmond Lyceum, which proved to be a highly successful affair. It was encouraging to find this Lyceum in such a flourishing condition. May the angels bless it.

THIRD DAY—MORNING SESSION.

The Convention was called to order at 9 A.M., Mr. Wait in the Chair. Song by the choir. Invocation by Miss Nettie Pease. Mr. George A. Bacon moved that the thanks of the Convention be extended to our retiring President, Hon. J. G. Wait, for the uniformly courteous and impartial manner in which he has discharged the duties of his office. Carried unanimously by a rising vote.

The conference was then opened by Moses Hull, and continued by Mrs. Wait, (entranced,) Oliver Hampton (a Shaker,) Mrs. Frances A. Logan, Cephas B. Lynn, Dr. Thomas, and George A. Bacon.

Dr. Child moved that a committee of five be appointed to consider the practicability of calling a World's Spiritualist Convention. The President announced as that committee, J. M. Peebles, Dr. H. T. Child, Mrs. H. F. M. Brown, Col. D. M. Fox, and Mr. F. Hunt.

The following report of the Treasurer was read:—Cash paid out, \$161.50; cash received, \$155.22; deficit, \$6.28.

The Committee on Revision were instructed to change Art. IV. of the Constitution, so that not more than two members of the board reside in any one State. They reported accordingly.

The Committee on Resolutions, through their chairman, Peter P. Good of N. J., then submitted their report. Amended and adopted.

AFTERNOON SESSION.

Opened by singing, followed by an invocation from Mrs. Ballou. Miss Nettie Pease made an extended and interesting address.

In accordance with the vote of instruction, the Committee on Revision offered a substitute to Art. IV. of the Constitution, which was unanimously adopted.

The Committee on Resolutions made their final report. Adopted.

The Business Committee, to whom was referred the letter of Rev. Mr. Haddock, offered a resolution to the effect that as a Convention, no action could be taken recognizing such an irresponsible party or document.

The Committee on Education, through A. A. Wheelock, submitted a written report, which was adopted. Voted that the members of this committee serve as a nominating committee to present a list of nine persons, to whom all educational matters connected with the Lyceum movement might be submitted. They reported through George A. Bacon, the following names:—Hon. J. G. Wait, Michigan; Mrs. Ellen M. Child, Pennsylvania; Mrs. Addie L. Ballou, Wisconsin; Andrew Jackson Davis, New Jersey; Moses Hull, Indiana; Mrs. Lou H. Kimball, Illinois; A. A. Wheelock, Ohio; and Cephas B. Lynn, Massachusetts.

CLOSING SESSION.

Called to order at 7:30 P. M., Col. D. M. Fox in the chair. Conference was opened by George Haskell of New Jersey, and Mr. Granville of Indiana, when it was voted that a committee of three be appointed by the Chair, to take into consideration the proposition of Mr. Haskell to donate land for an Industrial School.

The Chair subsequently submitted the names of Mr. Roberts of Illinois, Levi Weaver of Maryland, and Peter P. Good of New Jersey, for that committee.

Song by the choir, when feeling and instructive remarks followed by Dr. Child, (entranced,) Moses Hull, Mr. Kersey Graves, Cephas B. Lynn, P. P. Good, George A. Bacon, Oliver Hampton, (the Shaker,) Mr. Hines, Mrs. H. F. M. Brown, Robert L. Smith, A. A. Wheelock and Mrs. F. A. Logan.

The Convention, which was larger than many expected, fourteen States being represented, proved to be unusually harmonious and interesting. It performed its duty, which was simply to keep itself in working order, quietly, effectively and satisfactorily. Its sessions closed with the best of feeling.

God in the Constitution.

BY D. W. HULL.

The clergy are very busy at the present time, trying to secure a clause in the Constitution acknowledging the belief in God, and Jesus Christ as his son. Admitting there can come no harm of this what is the use of it? What good can come of it, or what is the object of the clergy in their efforts to make this one of the fundamental laws of the land? If men live moral, mind their own business, what is the difference whether they believe in the Orthodox god, the Brahma of the Hindus, or any god at all. Ah! there is a dagger in the dark here. Men do not want their pet theories legislated into power for nothing. I believe in God, but I don't believe in the imbecile object of Sectarian reverence; therefore when you have erected your idol, we shall be quarrelling about his character just as much as ever. And when you have finally made a character for him, we can no more reverence him than we can Jugernaut, Vishnu, or any other stupendous idol. We all incarnate our deities, and adore a god after our own image and likeness. We attach the characteristics of perfection, as we conceive them, to the object of our worship which we always incarnate.

But why protect this being by law? Why not let him take care of himself? If he is such a booby as always to be in need of a nurse to keep his royal nose clean, if he is so imbecile as not to be able to take care of himself, we can't worship him. The clergy are very much concerned about their god, least he should get hurt in some way; and if the car of Progress should run over the Almighty and crush the Everlasting life out of him, their occupation will be gone to the other gentleman.

There has been an everlasting quarrel going on between the Almighty and his Satanic Majesty; not only have they quarreled, but we learn that they have frequently undertaken to settle their dispute on the principle that "might makes right," and now that they have failed to settle their matters between themselves, they have brought their quarrel down to earth, and the Almighty is appealing to us to help him. We say, gentlemen, if you cannot determine which of you is infinite, don't bring your dirty work to us; we want nothing to do with it. Go and settle your own matters, for if you leave the decision with us, we shall have half a mind to punish you both, and send you to bed without your suppers. It is a shame that God and the Devil must bring their quarrel down to earth.

But there is an acknowledgement in it after all, of the superiority of our government to the god of the sectarian. It shows that they are afraid he will get injured in some way, and that he either wants sense or he power, to protect himself. Hence we hear them talk about the protection of their religion, to which their god is devotedly attached. O, that selfish being who requires homage from the world just to gratify his childish caprices! He is far beneath the dignity of "the noblest work of God;" and though the clergy may force men to say they believe in their god, they cannot love him. A mere school-boy with the experiences of six thousand years, running after the baubles of this world, and getting into a furious rage if he imagines some one has been slighting him—quarreling and kicking at the devil like cross children fighting over their toys, would be taught a humiliating lesson.

I did not take up my pen so much to write upon the subject, as to give the views of Thomas Jefferson. I do not regard Jefferson or any other man as authority, but we can see the intention of the founders of our Republican government.

Writing to a certain minister concerning thanksgiving, he says: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions—their doctrines, religious discipline, or exercises."

I do not believe it is for the interest of

religion to invite the civil magistrate to direct its exercises, its discipline or its doctrines; nor of the religious societies, that the General government should be invested with the power of affecting any uniformity of time or motto among them."

Again, in another letter he says: "I think that every Christian sect gives a great handle to Atheism by their general dogma, that without revelation there would not be sufficient proof of the being of a God."

It is well known that Jefferson, Franklin, Rush, Paine and even Washington, the Father of our government, were Liberalists. They suffered Orthodoxy here, because they would prescribe no religion. But how soon does Orthodoxy take advantage of this circumstance to tell us that advancement, the Sciences and Arts, are because they are amongst us!

Infidels have fed, nurtured this canine, and now, like an ungrateful cur, it turns about and bites the hand that protects it.

Friends, prepare for war! We are going to oppose every step you take on this pet idea of yours, of uniting Church and State. If we believed exactly as do our sectarian friends, we should persistently be opposed to legislating our creed upon any one else.

Each person believes as they are compelled, and no amount of legislation can possibly change their belief.

Death from Magnetic Sympathy.

"A few days since a young and beautiful girl leaped from the Quay de Bercy into the Seine, to end a life which her lover's desertion had stripped of all charms. Two young men, who had witnessed her despair, ran and plunged in after her and brought her to the shore insensible but not lifeless. Messengers were dispatched to Dr. de Lanessan. He came at once. The girl had not given the least sign of life. He exerted all his skill to reanimate the almost extinguished spark; after incessant efforts, made during two hours, she made some motion. Although he was exhausted, he continued his efforts, and had the satisfaction to see life return with all the vigor of youth. But as the girl recovered strength, he grew faint, and presently fell on the floor. Then the girl and the young men did all they could to restore his life, but it continued to ebb despite them, and in a few moments Dr. de Lanessan was a corpse."

From all the peculiarities of the case, we think the Dr. came to his death by actual loss of vitality, consequent upon extraordinary magnetic impartation to his patient. The case would naturally attract his sympathy; his protracted efforts and exertion of will power would be sufficient to complete the process; thus he, in all probability, literally gave his life, to save his patients! We cannot be certain, in this case there may have been other causes, but all the circumstances and conditions indicate death from excessive magnetic sympathy. It often happens in minor operations in surgery, as well as in graver cases, that from magnetic demands made by the sufferer on some sympathetic spectator, the observing friend will faint, and even death has supervened. Such an incident once took place in our own experience.

A lady friend had the misfortune to break a front tooth; by advice of a dentist the root or stump, which was sound, was drilled through, in order to insert a tooth "on a pivot." Ulceration and neuralgic inflammation took place, and after suffering until strength, patience and courage were alike exhausted, she decided to have the root removed. The extraction was sure to be excruciating, and it was only after we had in part magnetized her, that she found the firmness to go forward.

We accompanied her to the office of Dr. Plant of New Bedford, Mass., and remained near and in partial rapport with her, through the entire operation, which at her request was extended to the removal of several other broken teeth, fangs, &c. The lady and surgeon expressed surprise at her firmness, but at the close of the whole, we, though by no means chicken-hearted, even with a lady in the case, fainted, and for many hours

were weak and unstrung. The Dr. assured us he frequently had such cases, even with the most robust. So much, said he, for sympathy. §

Mediums and Speakers' Convention.

Pursuant to call, a Convention of Mediums and Speakers of Western New York, was held at Laona, N. Y., Sept. 3d and 4th.

The meeting was organized by the appointment of George W. Taylor of Collins, as President, and Lucia C. Miller of LeRoy, as Secretary.

Committees were appointed as follows:—On Business and Finance—Mr. Rood, Mrs. Ramsdell, Mr. White. On Resolutions—A. A. Wheelock, P. I. Clum, Mrs. Lane, Mrs. I. Chamberlin, Mrs. Avery.

On motion of Mr. Wheelock, voted that the business of the State Association be conducted at the opening of the afternoon session.

Invocation by Mrs. Hazen of Buffalo.

Conference. Mrs. Clark of Saginaw, thought the orthodox church had been a great benefit to mankind, and that we ought not to condemn the bridge that had carried us safely over. She also compared the church to a crutch for a cripple—necessary until sufficient strength was regained to enable the person to walk without it.

Mr. Wheelock said, the church makes the crutch necessary, by making the cripple. Did not believe that the crippling process was a benefit to any one, but that all church creeds, with their restrictions, with the crushing soul-bondage belonging to and enforced by them, has been, is, and only can be, a nameless curse. He thanked the blessed angels that he never was tinctured with it.

Mrs. Clark admitted that she had found that the most honorable men were born infidels.

Mr. Fish of Pennsylvania thought the orthodox had received a pretty good whipping, and now it was the Spiritualists' turn. Whereupon he proceeded to administer the lash with a powerful hand, the blows falling upon both orthodox and Spiritualist.

Mr. Taylor said, with what an iron hand the church grasps the child and holds it in bondage. Forever keep away from your children that system of bondage that tends to crush the truth.

Music and adjournment to 1 P. M.

AFTERNOON SESSION.

Called to order by the President.

Committee was chosen for the appointment of officers for the State Association, the ensuing year, which after consultation reported the following names:

President—J. W. Seaver of Byron.

Vice Presidents—Mrs. A. N. Avery of Rochester; Stewart Chamberlain of Le Roy.

Secretary—P. I. Clum of Rochester.

Treasurer—A. C. English of Batavia.

Conference followed until adjournment.

Mrs. Hazen made some beautiful remarks on the religion of the soul.

Mr. Wheelock spoke of "Power for humanity and its good," urging the necessity of organization.

Mr. Fish said, when we can agree to disagree, we shall have an organization that God himself cannot overthrow. Do not believe you are anything but God, and it takes all there is of all of you to make the Infinite.

Music. Adjournment to 7 o'clock.

EVENING SESSION.

After music the audience listened for nearly two hours to the words of Inspiration from the lips of A. A. Wheelock of Cleveland.

Music. Adjournment to 9 o'clock Sunday morning.

Punctual to the hour, the people re-assembled to listen again to the words of inspiration. After music, remarks were made by Mrs. Hazen, Mr. Taylor, and others.

Miss Dr. Kellogg of Springfield, said, it has been asserted here that woman holds the destinies of Empires in her hands, but that is not so. It must be re-

membered that if woman is the *mother*, man is *father*. If children were rightly formed, there would not be so much need of reform.

The remainder of the morning session was devoted to the delivery of a funeral discourse by Lyman C. Howe—at the request of the deceased who passed to the higher life a short time since—from the text—"If a man die shall he live again?" The question was very ably answered from a logical, a religious and affectional stand point.

A very beautiful and affecting vision was described by Mrs. Hazen, in which she saw the deceased placing a wreath of flowers upon the head of his aged wife who was present in the form, and bending, imprinted a kiss upon the brow, while tears of joy were flowing down his cheeks. This medium—who is a sister of Mrs. Hyzer—had other grand and beautiful visions, during the Convention which contributed largely to the interest of the occasion.

The "Unseen City" was sung by Prof. Beals, at the close of which, the meeting adjourned to two o'clock P. M.

AFTERNOON SESSION.

Invocation by Miss Tousey of Evans.

Music, followed by a very excellent address by the President, Geo. W. Taylor, in the calm, dignified style peculiar to the speaker. Not as radical and denunciatory in his views of orthodoxy, perhaps, as some; but broad, comprehensive, and disposed to be charitable toward all.

Conference followed until adjournment.

Mr. Wheelock said, no man was ever advanced one inch by the church. You that came up through the church are here, but you came up by the power of the God within you, and not by the help of the church. Unless you save yourselves, God Almighty will never witness your salvation.

"Then forever perish pope and priest,
And call the people to Reason's feast."

Mr. Fish, in speaking of woman's rights, said, man has no power to give woman her rights; they are not his to give. She possesses them by the same divine right that man obtains his.

Song.

Meeting adjourned to meet at Johnson's Creek, December 3d and 4th.

LUCIA C. MILLER,

Le Roy, Sept., 1870.

Secretary.

Missionary Sun Spots.

The first month of missionary work in Wisconsin has just closed. We started out on a new policy—apostolic—by "twos." Having engaged the very valuable services of J. M. Peebles, whose name has become talismanic in America, and Europe, too, the success attending our mutual efforts has been most triumphant. We said, "apostolic," for besides the dual labor, we literally obeyed the injunction, "take no scrip in your purse"—why?—"for the laborer is worthy of his hire." We acted on the principle of justice—that honest labor deserves compensation. Having given the people the "word of life," the appeal was made in every instance, to their sense of moral honor and generosity; and the response, as a whole, has been ample and most encouraging. Strike the harp of the human soul in the right direction, with the confidence or brotherhood, and its music is clear and full of sympathy. Verily, hearts have been touched, hopes have budded, tears of joy have painted rainbows of promise before the vision of angels. We are satisfied that the method of holding great mass meetings in different parts of the State, is pre eminently practical. It forms strong batteries, strengthens the weak, wins the thinkers, brings the spirits nearer the fainting and thirsting.

The meeting at Neenah, closing the month of August, though not large, owing to an almost constant rain, was electric with spiritual life. Souls were blest. Certain orthodox, prejudiced, but curious to learn, returned to their homes thoughtful and grateful. Rev. Mr. Haddock, notorious for his "filthy communications," was at Neenah a few months ago, and poured

out "vials of wrath" upon Spiritualism and Spiritualists, exciting the churches to intense activity of opposition, and advising all "Christian people" to "treat Spiritualists as they would common prostitutes!" Under these circumstances we went to Neenah, the angels flocking thither, and them do we all thank for a victory. Application by influential citizens, some of whom were supporters of Universalism, applied for the use of the Universalist church, when not otherwise occupied, but were flatly refused! The Universalist minister was careful to set a "discreet example"—totally ignored us and our meetings. This church was built through the instrumentality of our departed brother, Rev. C. S. Hussey. His widow is a faithful Spiritualist, and by this *beautifully* liberal sect has been treated coldly. Well, "so persecuted they the prophets which were before you." That church is getting goutish; its light is dim; the spiritual bats and owls will find a resting place in its pews and pulpit unmolested! Say, Spiritualists! will you give your money and influence to a sect that spits on your religion, and shuts in your face the door of the church you help construct? Spiritualists! will you longer support a sect that chuckles over your donations, and then crowds you "out of house and home; asks your patronage, but refuses to patronize you; and for a pretence, makes long prayers," thanking God "I am not as other men are?" Spiritualists! if we would defend the truth, we must defend ourselves as its exponents.

Spiritual Phenomena.

MR. EDITOR—I notice that nearly all your correspondents who discredit the so-called spiritual phenomena, assume that there is no such phenomena, and that all that is claimed to be such is merely the result of trickery, sleight-of-hand, &c.

No doubt some, perhaps most, of that which is exhibited publicly for money is of that character; but that there is a genuine phenomena that *appears* to be of a spiritual or supernatural origin, and which has not as yet been satisfactorily explained on any other hypothesis, is a fact which I, in common with thousands of others, *know*. My experience in this matter, which I know is similar to the experience of many others, is as follows:

I have never witnessed nor been present at any public manifestations of this so-called spiritual phenomena. My knowledge is derived from what I have witnessed for a series of years in my own family, where deception, collusion and trickery are entirely out of the question.

The hand and arm of a member of my family will on occasions be seized by some power or influence, and, without her knowledge, intelligent communications are written backward, from right to left, which purport to come from persons, principally relatives, who, to use their own phraseology, "have passed from earth-life to another sphere of existence."

These communications are not usually very profound nor are they always entirely reliable, but simply such as might be expected from persons who have some knowledge of you, or of things appertaining to this sphere of existence, and who have been removed to another without losing their identity. Communications are also made by means of table-tipping, rapping, &c.

Now in relation to this phenomena, one thing appears to be certain, namely, that there is an intelligence outside and distinct from that of the person through whose organism these manifestations are made.

While neither affirming nor denying the spiritual or supernatural character of this phenomena, I assert that of its existence there cannot be the shadow of a doubt.

Seeing that several of your correspondents have taken it in hand to set forth the things that are most surely believed by them in relation to this matter, I think it incumbent on them not to ignore the fact of the existence of such phenomena, which is as susceptible of proof as anything which is based on human testimony; also, that they satisfactorily explain and account for this phenomena on some other than a spiritual hypothesis, for as yet, it is confessedly the despair of science.—H. B. B., in *Investigator*.

Encouraging Responses.

ORANGE, N. J., Sept. 7, 1870.

BRO. WHEELOCK:—

* * * We are made *glad*, twice a month, by the reception and contents of your brave, incisive and wise AMERICAN SPIRITUALIST. * * *
Your friend, A. J. DAVIS.

CLEAR CREEK, TEXAS, Aug. 23, 1870.

Enclosed find \$1, for which please send THE AMERICAN SPIRITUALIST way down in Texas. We want to know something about this Spiritualism.

Yours,

A. H. KIPP.

FLORENCE HEIGHTS, N. J. Sept. 1, 1870.

ED. AM. SPIRITUALIST:—

DEAR SIR—Enclosed please find one dollar, for the AMERICAN SPIRITUALIST, for one year. I want the first number containing Hudson Tuttle's story, "Deering Heights," so as to have the story complete.
W. W. JOHNSON.

LEON, MONROE CO., Wis., Sept. 2, 1870.

BROTHER WHEELOCK:—

Enclosed please find \$1, to pay my subscription for your paper for one year. May God and good angels bless you, and may you long live to battle for the right, is my earnest prayer. Yours for light, love, truth and eternal progression.
MRS. P. M. CARPENTER.

WAUKESHA, Wis., Sept. 9, 1870.

PUBS. AM. SPIRITUALIST:—

GENTS—I enclose \$1, which you will please pass to my credit. If I mistake not, the time for which I subscribed has about expired. I do not wish to loose any numbers of THE AM. SPIRITUALIST, by neglect of payment. Hope it may, at an early date, become a weekly issue. Very truly yours,
AMOS C. BILLINGS.

OSWEGO, N. Y., Sept. 8, 1870.

EDS. AM. SPIRITUALIST:—

GENTLEMEN—Enclosed find \$1, to pay my yearly subscription. Although the AM. SPIRITUALIST visits me only once in two weeks, its enlargement and great improvement in matter, and grand logic, more than give me an equivalent for its non-appearance every week. When it does come, I find its noble columns decorated with gems of wisdom fresh from the angel world. It is a philosophical, fact paper. When we grow to a plane where we can practice and live its teachings, we shall be more capable of linking arm in arm with our dear spirit friends, to work for the emancipation of poor, uneducated souls. I have the promise from a few friends, that they will subscribe for your paper. Hope to send their names soon. Yours for truth and progress,
M. ARMSTRONG PRAY.

ASHLEY, Sept. 27, 1870.

BROTHER WHEELOCK:—

I send you two subscribers to your valuable paper. I lectured here at Ashley, on Sunday last, and shall speak at Sunberry next Saturday eve and Sunday following. There is a good living interest in Ashley, for our cause. The stale show-bread of orthodoxy is not sufficient for the people, to satisfy their wants; and the bread of life that the angels are breaking for the world, is in great demand. Oh, how I wish I had the strength and the time to give this bread of life to the people. Let the light of your paper shine forth as you are capable of doing, and the coming winter will be replete with abundant success. Your hard and laborious work in the past, will bring you rich reward in the end. Your foot-prints are already seen upon the sands of time, and a harvest is being gathered from the seed you have sown in your missionary work. May the good angels nerve you for the conflict, and make your labors in the future still more successful.

My address is Wooster, Ohio. Yours,

O. L. SUTLIEF.

J. M. Kinney, Cummins Creek, Texas, in forwarding us his subscription, says:—"I have delayed sending until now, in hopes of getting others to take your paper, who promised me their names, but can't wait any longer. * * * Discourage the sending of money in registered letters, by mail, as it is offering a premium on crime, by pointing out valuable letters to those who are disposed to steal them. It seems that no one is really responsible for registered letters."

THE AMERICAN SPIRITUALIST

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E. S. WHEELER §	
GEO. A. BACON, B	ASSOCIATE EDITORS.
J. O. BARRETT, *	
A. A. WHELOCK,	MANAGING EDITOR.

The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST
 "RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

The Ultimate of Religious Ideas.

Ye are gods, and behold, ye shall die, and
 the waves be upon you at last;
 In the darkness of time, in the deeps of the years,
 in the changes of things,
 Ye shall sleep as slain men sleep, and the world
 shall forget you for kings,
 —Swinnburne.

The progress of thought is in cycles, and history constantly repeats itself in what may be termed mental crises. Nearly two thousand years have passed since the advent of the Christian Era, and we find society entering the same plane of organic disruptions. Then the wise Polybius records that it was allowable for writers to enlarge on miracles and fables to promote piety; and Strabo tells us that women and the people generally could only be led to piety by myths and fables. They entered the opinions of all the philosophers and thinkers of their age, and by so doing we learn the essential character of the period. It was an age of organized hypocrisy. The philosophers did not believe a word of the religion they encouraged in the people. The statesmen of the time used it as a part of the machinery of government. The augurs and priests were equally incredulous, and smiled when they met, but encouraged belief as that was their trade. The people believed, not because they understood, but because they supposed their leaders were of unflinching faith. While authors ridiculed the legends of the gods to each other, they wrote exquisite prose and verse in their favor, to please the masses, and the masses read and applauded unthinkingly, because belief was the pathway to honor and emolument. Thus the State went forward wholly disintegrated, but knowing it not. The internal view was concealed by the most abject hypocrisy, from the throne of Caesar to the rudest hut of the peasant.

We have again returned after a long and wide circle, and find this state of society repeats itself. *Society is organized hypocrisy.* In the United States sixty thousand priests daily teach what their reason tells them is false. They have grasped the schools of the land; they manufacture public opinion, and throttle the press. Dare the statesmen, lawyers, physicians, or authors come in collision with this public opinion? Not they. The priests, backed by the ignorant rabble they lead, have raised the standard. The statesman wants office more than manhood, and he joins in the rabble to gain their votes. He is ashamed of his position, but will attend revivals and become converted if his end is gained thereby. He is a ready tool to enact church favoring laws, although a skeptic at heart. The lawyer gains credit by owning a pew and sleeping in it two hours each Sunday. Attending prayer meeting gives influence. The physician thinks it is a fair advertisement of his trade. The author, most sensitive to the popular breath, finds it pays best, and brings most honor to sell his wit to the popular side. Merchants find a high priced pew a good investment, and even the mechanic gets more constant employment by belonging to some church.

While all detest this tyranny, and loathe themselves for yielding to its pressure, they consent to be slaves

to each other. They feel that they are hypocrites; that hypocrisy has become organized, but they know not how to shake the horrid vampire off, and if they did, they dare not. The honest mechanic would lose his work; even those who honored his decision would withdraw their custom for fear of suspicion. The merchant's goods would be on his shelves, the physician find few patients, the author starve. And this, too, seeming irreconcilable paradox, in the midst of those who at heart believe just as they do, and honor them for openly avowing their belief. The members of the social fabric mutually consent to live lives of debasing hypocrisy, to make their conversation unmitigated cant.

We are approaching the completion of the third volume, and of our plan in showing the baselessness of all extraneous systems of morals, and worthlessness of religious opinions, as such, distinct from morality. Before we close we wish to rend aside this thin veil of cant, and present the real issue the world must meet.

To gather up the scattered shreds of evidence, the ultimate of our positions may be briefly stated:

The ultimate of the God Idea is negation. The human mind sets out with the belief that everything is God. It soon arrogantly claims to understand his infallible will and purpose; it finally distrusts its powers in grasping infinity, and as it grows in wisdom, more and more perceives its weakness. God invariably is the reflection of the mind of the worshipper, and when the worshipper, instead of building alters and shrines, and addressing prayers to an ideal being, sets himself at work to purify and render himself divine, the end has been attained.

The Christ Idea, developed from and a part of the God Idea—the approach of the Infinite to man through the medium of the flesh, is an imperfect expression of the divinity of man—the infinite possibilities of his nature, and reaches its end when these great truths are received and embodied in noble and true lives.

Religious Ideas, grow out of fancied relations between man and God. They rest on the assumption, either expressed or understood, that God is a personal being, and interferes with the actions of men and the course of nature, in whole or in part by miracle. Religious rites and observances can have but two motives; to appease the displeasure, or gain the esteem, by such expression of gratitude, of the gods or God.

God must be personal in order to have such intercessions of any avail. A prayer addressed to an impersonality would be a contradiction.

When it is proved that miracles are impossible, the personal interference of God, even his incarnation, becomes a myth. The necessary impersonality of the Infinite Cause disposes of all the ceremonies and forms which pass as religion. The moral faculties, which from immemorial ages have been persecuted by superstition, are consigned to the intellect, and man, instead of acting to please God, does right because such is the legitimate requirements of his perfected organization.

He walks out of the blighting shadow of ritual and creed; the blind reliance on revelations and interpreters, casts away his fear of offended gods and demons, and recognizes in himself divine powers, which rightly used, will lead him to divine ends.

He is not to do right to please God, but because such is the law of his being. Not to be pure and upright because God wills, but because it is his own will. He does not determine the right and the true by written revelations, but by knowledge of the constitution of Nature.

The observance of the fixed order of his being, is the right and true, and the harmony of his life will proclaim the measure of his knowledge and obedience.

Said one to an aged friend: "I had a letter from a distant correspondent the other day, who enquired if you were in the land of the living?" "No," said the saint-like, venerable man, "but I soon shall be there."

Organization.

The subject of Organization is again being ventilated by the Spiritualistic press. It seemingly floats to the surface at regular and stated intervals, to disappear again for a season beneath the waters of public concern. These periodical visitations, however, are every-way significant; they indicate life, and *life* is always rich in promise and possibility.

However much the superficial, and those who are not so, may affect to cast reproach or ridicule upon the subject of Organization, it will continue to engage the attention of all thinking people, until something definite is out-wrought. Then those who have been most violent and strenuous in their efforts to prevent the accomplishment of this desired result, will be the first to claim the merit of it all.

The wise forget not that Time is an indispensable element in all matters pertaining to earth or heaven. To prematurely and peremptorily declare, concerning organization, that success is not in the order of things, because, forsooth, it does not manifest itself by giving practical exemplification at the outset, is contrary to all logic and all history. Whoever thus assumes to judge, arrogates to himself the power of prescience.

It is our deep conviction that it is not the destiny or purpose of the Spiritualistic movement to always "hang around loose," though some of our friends seriously maintain this peculiarity to be its mission forever.

Spiritualism must be both general and special—cannot be altogether one or the other. If reconstructive at all, in order to be effective and enduring, it must heed the teachings of Nature.

Organization, with us, is simply synonymous with method—ways and means. As in union there is strength, so in co-operation there is a multiplication of power. The principle of association comes into play everywhere; what one mind cannot do alone, may be easily done by a combination of minds. The law of mind as of matter, is action and reaction. In all substances there is an inherent tendency to organize, to come into form, to exhibit life. The necessity for combination of means and efforts in all business relations, is apparent and obvious to all those having practical experience with this busy life of ours.

Practically, what are the insuperable objections to the utility and feasibility of Organization? For once let them be clearly and definitely stated. While we are patiently waiting this response, let it be remembered that the evils which have characterized the institutions of the past, do not of necessity inhere in all organizations, but are rather the result of errors and abuses which in the present and in the future may be easily avoided.

The Seventh National Convention.

We rejoice with many of our friends, over the success that attended the recent gathering at Richmond, Ind. The real, practical work of the Convention, devolved upon the Committee on Education. Their Report, (we shall publish it in our next issue,) presents something useful to the consideration of Spiritualists. Education is the cry on all hands. Media, as a class, and more especially those who labor on the rostrum, talk it continually. More of this anon.

Mrs. H. F. M. Brown, whose California experiences we have published, was elected President. She is eminently qualified to fill this office.

The sessions of the Convention were well conducted, and as a whole, the gathering reflected credit upon that blessed word, Spiritualism. Hereafter we shall speak at length upon the doings of the Convention. Want of space forbids it now.

Her veteran service in the of Spiritualism, both as a speaker and writer, is a sufficient guarantee of her devotion to the work. With this noble, brave, and true hearted woman at the helm, we shall confidently look for grand results, from the work of this National Organization. If only a beginning is made, in something practically beneficial, we shall be content.

Complimentary Resolutions to Mrs. Hardinge.

At the close of Mrs. Hardinge's engagement with the Cleveland Society of Spiritualists, Sept. 23d, A. A. Wheelock, chairman of a committee appointed to prepare resolutions, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHEREAS, The ministrations of our esteemed and gifted sister, Emma Hardinge, to the Society in Cleveland, are now closed, and desiring to give expression to the affectionate esteem we entertain for her, as a noble woman and a self-sacrificing co-laborer in every reform that can aid humanity, therefore,

Resolved, That we regard our eloquent sister second to none, as an able expounder of the Spiritual Philosophy, and that we feel a pride and satisfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that eloquent defence and justification it merits.

Resolved, That our sincere gratitude is due, and hereby most freely tendered to Mrs. Hardinge, for her earnest, unremitting and most successful labors in different parts of our State, and in Cleveland, for the past two months, assured as we are that by her irresistible logic, her matchless eloquence, her exalted and angelic inspirations, our cause in Ohio has received, as in other parts of the country, where her voice has been heard, aid and assistance most encouraging for the ultimate triumph of the truths of Spiritualism.

Resolved, That not only as a brilliant orator, but in the character of a true and noble woman, sympathizing with the poor and oppressed, and using the most heroic efforts to reclaim the degraded and fallen of her sex, do we recognize in her endeavors, the woman and the angel united and combined.

Resolved, That in her recent offer to recall a paying engagement in order to respond to an invitation given by Mrs. Hill and other ladies, representatives of a benevolent society in the city of Cleveland, to give a lecture, the proceeds to be devoted to aid the suffering, we find additional proof, (though none were needed,) of the unselfish devotion and living sympathy of Emma Hardinge's great, womanly heart, for suffering humanity.

Resolved, That though parting with her in the form, we shall still keep and cherish her in memories bright and golden, and wherever she may journey through life, whether across the ocean blue, to the land of her birth, childhood and kindred; whether visiting foreign lands, fulfilling her heaven appointed mission; or whether returning to America, "the land of the free," with fresh inspiration and a baptism of the dew of heavenly knowledge for all; our sympathies, friendships and prayers for the welfare and happiness of Emma Hardinge, shall go with and follow her, like the ceaseless love of the angels—a constant benediction and blessing forever.

Resolved, that a copy of these resolutions be presented to Mrs. Hardinge, and that a copy be also sent to THE AMERICAN SPIRITUALIST, Banner of Light, R. P. Journal and Present Age, for publication.

A. A. WHELOCK, JAS. LAWRENCE, MRS. BOWERS, MRS. S. M. THOMPSON and DR. M. C. PARKER, Committee.

Editorial Notes.

Read carefully the able and scathing article by E. Ring, concluded in this number, entitled, "Sunday Schools, the crime of the Christian Church." It has the true ring to it.

Hudson Tuttle's interesting story, "Deering Heights, Free Love and Socialism," which was to have been commenced in this issue, is necessarily delayed until next number. As there has been much interest and inquiry regarding it, we shall publish an extra quantity of each number containing this story, so that back numbers can be supplied to all who wish. Send in your subscriptions and renewals at once, to secure the beginning and the whole of this story.

A full notice of Mrs. Hardinge's valuable and successful labors in Ohio, is deferred to next number.

We have received many interesting letters, communications, scientific and philosophic articles, besides having on hand several able lectures from Mrs. Hardinge, J. M. Peebles, Moses Hull and others, all of which will appear as soon as we can find room for them.

Which?

Our brother Austin Kent, in a recent communication to the *Investigator*, in reply to a correspondent who takes exceptions to his views concerning conjugal love, submits the following statement and accompanying questions, for the consideration of all interested in matters vitally affecting the social well-being of the individual, the family and humanity generally.

I am acquainted with the conjugal life of three men. I must here name them A, B and C. A is living with his third wife, having caused the death of two by sexual excess—sexual intemperance. There is but little that he will marry again, as his present wife cannot live two years. B is now living with his fourth wife, having parted with three in apparently an honest search after his "true and eternal mate." I am looking to see him try again. B is not as conjugally intemperate as the average of men, C has amativeness

under an average, and benevolence and justice much over an average. He has never married in a legal sense, but declares that he loves more than one woman equally well. I have good evidence that he does not live an entire celibate life, but in freedom of action ultimately his love less than one man in twenty. He is supposed to occasionally hold intimate relations with four women. A and B curse free love and the Oneida Community by all their Gods. C is not in entire harmony with the Community, but publishes himself as a free lover—which only means that he does not believe in confining his conjugal action to the exclusive dual order. These are nearly equal in the amount of their "variety." All have been generally kind to woman. Neither was ever charged with sexual trespass on another man's legal rights. B's partings I think have been mutual.

Now, I desire to ask the reader, first, which of these men he considers the most, and which the least chaste?—which he would write the most licentious? Second, If any of these things must happen, would he prefer that his daughter should be the wife of A or B, or one of C's lovers?

A Leaf from Christian History.

September 22d 1870 is memorable as the day on which, 178 years ago, (1692,) eight victims of Christian ignorance and cruelty, or in the language of a divine of that day, "eight firebrands of hell," were together executed upon the gallows, in Essex county, Mass. Their names were, Samuel Wardwell of Andover, Wilnot Reed of Marblehead, Margaret Scott of Rowley, Mrs. Alice Parker of Salem, Mary Parker of Topsfield, Mrs. Ann Pudeater of Salem, (70 years old,) Mrs. Mary Easty and Mrs. Martha Corey.

The last named was the wife of Giles Corey, who being also accused, and refusing to answer, had been six days previously, (Sept. 16th,) put to death by means of a heavy beam, laid across his chest and loaded with stones. The ballad hath it:

Giles Corey—he sate not a worde.

No single worde spake he.

"Giles Corey," sayth the magistrate,

"We'll press it out of thee."

They got them then a heaive beam;

They laid it on his breast;

They loaded it with heaive stones,

And hard upon him prest.

"More weight," now said this wretched man;

"More weight," again he cryed;

And he did no confession make,

But wickedly he dyed.

Dame Corey lived but six days more,

But six days more lived she,

For she was hanged on Gallows Hill

Upon the Locust Tree.

This is but one item in the terrible indictment against Christianity. These murders were done, as were hundreds more in this country, and tens and even scores of thousands in Europe, in obedience to the behest of that cruel and obscene book, the Bible. "Thou shalt not suffer a witch to live," read the oldtime puritans, and in their ignorance supposing they knew what witchcraft was, "served out" their neighbors accordingly. Wherever the Bible is read, believed and acted upon, there cruelty and superstition combine to hinder human progress. Away with both the infallibilities! Infallible Bible and infallible Pope!! We can have no recognition of either, in our thinking, or in American political economy.

WAVERLY, N. Y., Sept. 24th, 1870.

EDITOR OF AM. SPIRITUALIST:

Dear Sir—Will you announce to friends in your vicinity that I will go West in October on Atlantic & Great Western R. R. from Meadville to Cleveland, and thence to Chicago. All upon the line desiring my services for lectures, will please address immediately at New Castle, Pa.

I am giving lectures here, and probably shall in Elmira before I go to New Castle.

The good Cause is marching on.

Sincerely and fraternally, MARY J. WILCOXSON,

J. M. Peebles' Lectures

Political and literary journals, in the West and Northwest, not content with merely commending Mr. Peebles' literary lectures upon his travels in Europe and Asia, compare them to the best effort of Bayard Taylor. We find the following in the editorial columns of the *Fox Lake Representative*, (Wis.) of Sept. 9th:

The closing lecture upon "Life and travel in Turkey," by the Hon. J. M. Peebles, recently returned from a Consular appointment in Trebizond, Asia Minor, was a most masterly effort. We have listened to the \$100 lecturers of many of our most noted men in the lecture field, but have never heard a better one. In vividness of descriptive oratory Mr. Peebles is fully the equal of Bayard Taylor, who is generally conceded to be unrivalled in this respect, while in genuine, impassioned eloquence, passages of the lecture reminded us of John B. Gough. His final peroration, praying the downfall of Political and Religious tyranny and the uplifting of Human Rights and Freedom throughout the world, was most thrilling.

We regret that neither time nor space permit us to speak of these lectures as their merits demand.

Personal and Local.

Our associate, Ed. S. Wheeler is lecturing for the Spiritualists in Washington this month. During November he visits Baltimore—elaborating thus the divine truths of Spiritualism.

Bro. J. Graves, who is spoken of as an efficient laborer, is ready for work in the lecture field. His address is Richmond, Ind.

Cephas B. Lynn, lectured in Toledo Sept. 25th and Oct. 2d. On the evening of the 2d inst., F. E. Abbott and many members of the Free Religious Society were present. After Mr. Lynn's address, a discussion took place on the "Sunday question"—participated in by Mr. Abbott, Mr. Macomber, Mr. Curtis, and others. Just now, in Toledo, the interest in Spiritualism is on the increase. Stubborn facts are the foundation stones of our gospel. Through Mrs. Ferris' mediumship many are being converted. That old pioneer in the cause, Henry Reed, is active. Seances are held nightly at Lyceum Hall. We hope that lectures will be held regularly before long. The AMERICAN SPIRITUALIST has a large circulation in Toledo.

Saturday and Sunday, the 8th and 9th of October, there will be a grand gathering of Free thinkers and Spiritualists in Norwalk. Mr. J. M. Peebles, J. O. Barrett and A. A. Wheelock are to speak. We trust our friends in Norwalk will be greatly benefited by the meeting.

Answer to Inquirers.

We are happy to inform the many inquirers who are anxious to learn when the "Year Book of Spiritualism" will appear, that arrangements have been completed with Wm. White & Co. for its publication, and that it is being pushed forward with all possible dispatch.

It will contain contributions of great scientific interest, from Profs. Varley, Wallace and Gunning, and able essays by Emma Hardinge, Wm. Howitt, Damiani, Patterson, Anna Blackwell, and others, written expressly for its pages.

Its list of lectures, mediums, societies, and publications, have been compiled with great labor.

Altogether it will be invaluable to every Spiritualist.

New Publications.

We welcome, most heartily, Mr. Denton's pamphlets. Two new ones lie upon our table—"Orthodoxy false since Spiritualism is true," and "Genesis and Geology." The price of the first named is 10 cents, postage 2 cents. The last one contains 88 pp. price, paper, 25 cents, postage 4 cents; cloth 40 cents, postage 8 cents. Mr. Denton writes as he talks—eloquently and forcibly. He hits the nail on the head every time. And how we relish it! We commend the books to the thoughtful everywhere. For sale at this office,

WHY WE PUBLISH SO MANY ADVERTISEMENTS.

There are certain complaints publishers of periodicals are apt to receive from subscribers, which are so unreasonable that we must crave the indulgence of the reader in a little space to reply to them. These complaints are levelled against the appearance of advertisements in their favorite journals, the assumption apparently being that having purchased a copy of a periodical, or subscribed to it, the length and breadth of the sheet is the reader's property, and should be filled with literature. Now, to these complaints or assumptions there are two answers. The first is that by means of the revenue from advertisements, the publishers are enabled to give their subscribers a far more valuable journal than they otherwise could afford to do. With many periodicals, the greater part of the cost of illustrations and contributions is paid for by advertisements, the sheet itself being sold for little more than the bare cost of the white paper and the printing. The subscriber is obtaining for almost nothing, that which cost a large outlay; and the advertisers, instead of being objects of his denunciation, are entitled to his gratitude. If any complaints are pertinent in the matter at all, they should come from the advertisers, who would seem to be paying more than their proportion of the expense; but intelligent advertisers usually concede that this liberality, jointly theirs and the publishers, extends the circulation of the publication, and hence, in the end redounds to their advantage. No circulation, attainable by a first class weekly, would be sufficient to meet the outlay in producing this Journal, if no revenue were derivable from advertisements. If advertisements were excluded, the price would have to be increased, or the expenses materially reduced. The second answer to these complaints is that advertisements are really important in a journal, being in fact only so many items of information which it is desirable for people to know. Advertisers could not afford to advertise—and they pay large prices—if there were no response to their advertisements; and if responses come, the evidence is complete that the advertisements have been not only important to the advertiser, but useful to the reader. The advantages thus are entirely mutual. The reader often discovers in the advertising pages, an announcement of new books, that as an intelligent man, he desires to be informed about, and which in many cases are of interest to him, or possibly, of value to his business; he finds the particulars of a new household utensil, the purchase of which will abridge the labor or contribute to the comfort of his family; he learns the price of apparel, and thus is enabled to employ his means judiciously and to the best advantage in procuring articles of this kind; he gathers information as to various forms of investment, by which he may place his reserved money in the best securities; in short, the advertising pages supply him with no little information vital to his comfort or important to the right understanding of things about him. A journal without advertisements is incomplete, and keeps away from its readers many things they ought to know. Advertisements are a chronicle of the world's progress; they exhibit its industrial activity, and show what is doing in the world of thought, of invention and of art. So much better is this all understood in England than with us, that there all the literary and scientific journals give very great space to advertisements, and have them always paged in the number, so that they may be bound in the yearly volume, and remain a permanent record of the business aspect of the times. In an old newspaper or magazine, the advertisements are often the most curious and instructive part of the publication, and serve the same purpose as old ballads and old songs do in throwing a valuable side-light upon the manners and habits of the people of a particular period. The social history of a people could be written from their advertisements. Literature proper exhibits the culture of a few; the literature of advertisements shows the taste and culture of the multitude. If amusement could be derived from English advertisements, what must be said of American provincial ones, with all their splendid energy, their sounding pomp and their wonderful grammar? A curious and entertaining book has been written, on the History of Sign-Boards; a still more entertaining volume could be compiled from advertisements gathered from different times and various sources. It would be one of the richest collections of *dissecta membra* in history.—*Appleton's Jour.*

BOOKS! BOOKS! BOOKS!
BOOKS!!

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The mists of morning detain the Locomotive, as much as the theologies and creeds enchain his intellect. He revels in the sea of facts, swimming to the shores of law and truth, from whence his "audacious yawn sounds o'er the rooftops of one half the world!"

Mr. Denton is dead in love with truth, and has little sympathy with those who endeavor to put stopples in volcanoes, for fear their lava may shivel a leaf of Genesis, or take out injunctions against earthquakes, knowing they will upheave the rotten foundations of some popular Church. His heresy fortunately expatriated him from England in early life, and by closing one after another minor employment, forced him into his present legitimate profession as a Lecturer and Author. He has produced a number of concise critical pamphlets, which do him honor and the world good; but it is in "Our Planet" that he condenses the substance of his scientific researches and travels, and fully develops the interesting style which has made him popular as a speaker from Maine to the Mississippi. The fact is, Mr. Denton brings to the details of science the aspiration and expression of the artist and poet and all the inspiration of a seer and devotee.

Thus without exaggeration he uses the language of enthusiasm, and psychologizes the attention of the reader by the infection of his own earnestness. He charms others because he is charmed himself, and popularizes science because he loves, at once and with equal fervor, knowledge and the people.

The *New York Tribune* says of "Our Planet," "This is a book for the masses—a book that should be read by every intelligent man in the country." The *Revolution* observes, "Mr. Denton has succeeded well in one thing, his book can be understood; an immense recommendation in these reckless, headlong, or head-breaking times, when patient, sober study and reflection have almost ceased to exist, and become fossiliferous. The distinguished Prof. White remarks, "Mr. Denton has certainly succeeded better than any American author I know, in making a really interesting readable book on general Geology."

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THE LECTURE SEASON.

The Spiritualists and Liberalists Lecture Association of Cleveland will commence their services for the Fall and Winter at LYCEUM HALL, on the first Sunday in September.

Mrs. Emma Hardinge will lecture on the Sundays of September.

Mr. J. M. Peebles will occupy the rostrum in October.

Mr. E. V. Wilson is engaged for November, to be followed by Mr. Peebles.

Children's Lyceum at 12:30 P. M.

Lectures on Phrenology—By D. M. KING, a Mantua Station, O., every Saturday evening.

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All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

A. A. Wheelock, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80									
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31	10.00	13.60	20.80	28.00	35.20	42.40	53.20	74.80	\$100									

Missionary Work in Ohio.

Appointments of J. M. Peebles, J. O. Barrett and A. A. Wheelock:

Two days' mass meeting at Norwalk, Saturday and Sunday, October 8th and 9th.

J. M. Peebles will deliver his interesting lecture on "Turkey and its Mode of Religious Worship," with full Turkish costume, as follows:

Milan, Tuesday eve, Oct. 11th.

Bellevue, Wednesday eve, Oct. 12th.

Clyde, Thursday eve, Oct. 13th.

Kelley's Hall, Kelley's Island, Thursday, Oct. 13th, at 1 o'clock, P.M.

J. O. Barrett speaks at Berlin Heights, Oct. 11th.

Kelley's Island, Thursday eve, Oct. 13th, J. O. Barrett and A. A. Wheelock.

Will the friends in other localities, desiring meetings while those efficient workers, Bros. J. M. Peebles and J. O. Barrett, are in our State, notify us without delay, so that seasonable notice may be given of such meetings? The time is short, and we hope there will be prompt action.

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THE REMEDY HAS BEEN DISCOVERED.

RADICAL CURE CAN BE EFFECTED!!

Many of the weaknesses of human nature, which have been argued to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

A MEDICINE!

and

A Scientific Course of Treatment.

This can be had, and under its influence "old things pass away and all things become new."

THE DRUNKARD'S HOPE!

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

A PERMANENT CURE!

Do not despair; you may be free from the disease which drags you down if you will. Rally your manhood, revive your courage,

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This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

DRUNKARDS HAVE BEEN CURED.

What the People Say!

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have and their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

RECOMMENDATIONS:

The following letter is from an Ex-Member of Congress from the State of New York,

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. * * * I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his recovery to your medicine; and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

Sir:—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y. He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience. Send a dozen circulars, if you please.

Yours, &c.,

PHEBE BRADLEY.

Sir:—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of E. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you, from Rochester, N. Y., an order for some of your medicine a short time ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19 1865.

At the request of Mrs. W., I write you. She received your circular two weeks ago last Monday. I received the medicine ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

Dear Sir:—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it—and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

Dear Sir:—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

Dear Sir:—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

Dear Sir:—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend], without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1855.

Sir:—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature

East Boston, March 4, 1867.

Sir:—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,

Boston.

Malden, Aug. 30th, 1864.

Dear Sir:—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

Dear Sir:—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drunk for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance" will do:

Portsmouth, June 20th.

Dear Sir:—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

What the Papers Say.

We would call attention to the "Radical Cure for Intemperance," prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal*.

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript*.

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it you who are afflicted with too great a desire to imbibe to excess.—*Pilot*.

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

Write to THE AMERICAN SPIRITUALIST, corner of Sheriff and Prospect st., or call at the office, Sheriff street, second door from Prospect st., Cleveland, Ohio. Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts. per bottle extra, for postage and tin box, if sent by mail.

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TIME-TABLE, MAY 23, 1870.

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	Accommodation	Special Ex.	Express	Toledo	Sandusky	Express	Pacific
Leave Cleveland,	A. M. 4.30	A. M. 5.25	P. M. 2.30	P. M. 4.05			
Arrive Toledo,	9.30	8.50	7.40				10.45
" Detroit,		12.50	11.20				
" Jackson,		12.55	11.15				
" Kalamazoo		4.55	6.55				
" Grand Rapids,		8.15	10.00				
" Chicago		4.20	6.50				7.20

EASTWARD.

	Atlantic Express	Day Express	Express	Cincinnati	Conneaut Accom'd	Express	Spec. N. Y.
Leave Cleveland,	A. M. 7.45	A. M. 10.45	P. M. 4.00	P. M. 4.55	P. M. 10.50		
Arrive Erie,	10.50	2.00	7.05				1.30
" Dunkirk,	12.30	3.55	8.59				2.50
" Buffalo,	1.50	5.30	10.30				4.10
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" Boston,	11.00	3.30	5.00				11.50

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TRAINS WESTWARD.

Leave Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo 1.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Cl'nd 5.15 a. m.	2.05 p. m.	6.25 p. m.	4.20 a. m.

TRAINS EASTWARD

Leave Chicago 11.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. Rp'ds 7.30 a. m.	4.30 "		
" Jackson 3.15 p. m.			7.00 a. m.
" Detroit 3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleve'd 10.40 p. m.	7.25 a. m.	10.55 a. m.	3.40 p. m.

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Leaves Cleveland 4.55 p. m.	Arrives at Conneaut 7.48 p. m.
Leaves Conneaut 5.45 a. m.	Arrives at Cleveland 8.30 a. m.

SANDUSKY MAIL.

Stops at all Stations.

Leaves Cleveland 4.05 p. m.	Arrives at Sandusky 6.50 p. m.
Leaves Sandusky 7.10 p. m.	Arrives at Cleveland 10.05 a. m.

SUNDAY TRAINS.

Leaves Cleveland 7.45 a. m. going East.
Leaves Cleveland 6.45 p. m. going West.

Trains are run by Cleveland time.

an[14

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AUDITOR OF STATE'S OFFICE, Dep't of Insurance,
COLUMBUS, March 2, 1870.

IT IS HEREBY CERTIFIED, That the Massachusetts Mutual Life Insurance Company, located at Springfield in the State of Massachusetts, has complied in all respects with the laws of this State relating to Life Insurance Companies, for the current year, and has filed in this office a sworn Statement, by the proper officers thereof, showing its condition and business at the date of such statement, (December 31, 1869,) to be as follows.

Aggregate amount of available Assets, including the sum of \$681,320.81 in premium notes held by the Company on Policies issued.....	\$2,879,957.37
Aggregate amount of Liabilities, including re-insurance.....	2,593,772.17
Amount of income for the preceding year in cash	804,848.84
Amount of Income for the preceding year, in Notes for premiums.....	355,084.63
Am't of expenditures for the preced'g year in cash	560,859.83
Amount of Notes used in payment of Losses and Claims during the year.....	10,111.65

In Witness Whereof, I have hereunto subscribed my name and caused the seal of my office to be affixed, the day and year above written.

JAS. WILLIAMS,
Chief Clerk for Auditor of State.

This Old and Reliable Company issues all kinds of desirable policies, which are made non-forfeitable after first payment, by State law. J. B. PENDERGAST, Gen'l Agent,
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BURNS,
MILK LEG,
ULCERS,
DIARRHEA,
MUMPS,
CHOLERA,
DIPHTHERIA,

SUMMER COMPLAINTS
FELONS,
FROST BITES,
CHILBLAINS
RING WORM,
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DEAFNESS,
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18-6m

The Weaver.

A weaver sat by the side of his loom,
 Flinging his shuttle fast,
 And a thread that would last till the hour of doom
 Was added at every cast.
 His warp had been by the angels spun,
 And his weft was bright and new,
 Like threads which the morning upbraids from the sun,
 All jeweled over with dew.
 And fresh-lipped, bright-eyed, beautiful flowers,
 In the rich soft web were bedded;
 And blithe to the weaver sped onward the hours,
 Nor yet were Time's feet leaded.
 But something there came, slow stealing by,
 And a shade on the fabric fell,
 And I saw that the shuttle less blithely did fly,
 For thought hath a wearisome spell.
 And the thread that next over the warp was lain,
 Was of melancholy grey.
 And anon I marked there a tear drop's stain
 Where the flowers had fallen away.
 But still the weaver kept weaving on,
 Though the fabric all was grey,
 And the flowers, and the buds and the leaves were gone,
 And the gold threads cankered lay
 And dark, and still darker, and darker grew
 Each newly woven thread,
 And some were of a death-mocking hue,
 And some of a bloody red.
 And things all strange were woven in—
 Sighs, down crushed hopes and fears;
 And the web was broken, and poor and thin,
 And it dripped with living tears.
 And the weaver would fain have flung it aside,
 But he knew it would be a sin;
 So in light and in gloom the shuttle he plied,
 A weaving those life-cords in.
 And as he wove, and weeping, still wove,
 A tempter stole him nigh,
 And with glozing words he to win him strove,
 But the weaver turned his eye—
 He upward turned his eye to Heaven,
 And still wove on—on—on,
 Till the last, last cord from his heart was riven
 And the tissue strange was done.
 Then he threw it about his shoulders bowed,
 And about his grizzled head,
 And, gathering close the folds of his shroud,
 Laid him down among the dead.
 And after I saw, in a robe of light,
 The weaver in the sky;
 The angel's wings were not more bright
 Nor the stars that shone on high.
 And I saw 'mid the folds all the iris-hued flowers
 That beneath his touch had sprung,
 More beautiful far than these stray ones of ours,
 Which the angels have to us flung.
 And wherever a tear had fallen down,
 Gleamed out a diamond rare,
 And jewels befitting a monarch's crown
 Were the footprints left by Care.
 And wherever had swept the breath of a sigh
 Was left a rich perfume;
 And with light from the fountains of bliss in the sky
 Shone the labor of sorrow and gloom.
 And then I prayed: "When my last world's done,"
 And the silvery cord is given,
 Be the stain of sorrow the deepest one
 I bear with me to Heaven

Ohio holds 103 county and local fairs this year, being a larger number than any other state can boast of. New York holds 84. *Messenger* 28.

Gerrit Smith, in an article printed in the *Independent* on the divorce question, makes the following observation: "By the way, how ludicrously inconsistent are the tens of thousands who, in defiance of the whole Gospel, are willing that Government should multiply without limit death and damnation dealing dram shops, and protect slaveholders in making merchandise of men, and who are at the same time shocked at the thought of Government's being so anti-Gospel as to allow a broken-hearted woman to be divorced from the drunken husband who beats her, and threatens and attempts to kill her."

Paragraphic.

Never cut what you can untie.
 Wisdom is the strength of the weak.
 Virtue by calculation is the virtue of vice.
 We are not innocent when we do harm to ourselves.
 Wisdom is repose in light. Happy the minds that are high enough to sport in its beams.
 Consult the ancients, listen to the aged. He is little wise who has only his own wisdom, and little learned is he who has only his own learning.
 Imagination and wisdom combined are the charm of life and art.
 Good sense accommodates itself to the world; wisdom endeavors to conform itself to Heaven.
 Virtue is the health of the soul; it gives relish to the smallest leaves of life.
 His own virtue and the happiness of others, this is the twofold end of man on earth. His happiness is his supreme destination; but it is not what he should seek, it is only what he may expect and obtain, if he is worthy of it.
 We should do everything to let good people have their will.—*From Moral Thoughts, by Joubert.*

Beecher would like to use public tobacco spitter as we do poodles, taking them by the neck and rubbing their noses in their own filth." He has our permission to begin—on those who "chaw."

The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the Word of God but because they have always believed it and they were taught so from their infancy.—*Isaac Watts.*

Some rash fellow says that the giving of the ballot to women would not amount to much, for none of them would admit that they were old enough to vote until they were too old to take any interest in politics.

There is an ecclesiastical warehouse in London, which supplies "articles for piety" to Christians of the "Brother Ignatius" type. Among the articles advertised are "Iron discipline," consisting of a "cat" with several tails of linked iron wire, the ends of each link projecting in the form of spikes. There are also bracelets for the head, arms legs, and body, smooth on the outside, but with small spikes on the inside, to mortify the flesh of devout Christians.—*N. Y. Independent.*

The Secretary of the United States Indian Commission, having spent five months traveling among the savages of the West, Southwest and South, returns to report that after having visited thirty-one tribes, consisting of sixty-six thousand souls, he failed to find a single case of drunkenness or a scene of violence, nor among them all was there one blasphemer, but on the contrary, a deep religious feeling pervaded nearly all their conversation and council. General Sheridan and the Western settlers take another and somewhat opposite view of the case.—*N. Y. Herald.*

An old Scotch nurse once came to die who was the sole depositary of a mysterious secret affecting the descent of property and touching the good name of the family in which she had lived. A priest urged her to reveal it, and reminded her of providing for the safety of her soul. "The safety of my soul!" she said, "and what you honor of an old Scottish family in competition with the soul of a poor creature like me?"

In a lecture just delivered on the "Science of Religion," Max Muller said that eight religions have canonical books: Brahminism, Zoroastrianism, Buddhism, Mosaism, Mohammedanism, Christianity, and in China the two religions, of Confucius and Laotse. But canonical books are not sufficient for the study of the history of religions, and the literature devoted to the explanation of the sacred writings is very large and unmanageable. Besides the so called eight book-religions, there are many and most important religions which have no canonical books at all, and have, therefore, to be studied from other sources.

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