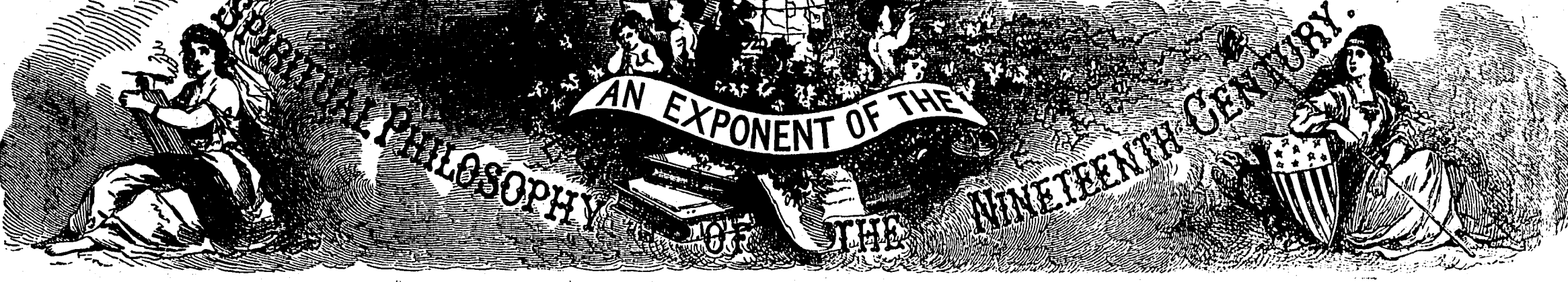


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Original Essay.

SKEPTICISM—ITS FOUR FORMS—HONEST AND KNAVEISH—TIMID AND BRUTAL.

BY PROF. JOSEPH RODDE DUCHANAN.

To the Editor of the Banner of Light:

They who welcome new truths and bravely defend them are ever in antagonism to the class who hate new truths and meet them with a stubborn resistance. The latter class comprises an overwhelming majority of the human race in its present stage of progress, for physical development precedes mental, and physical intelligence precedes the philosophic.

Whoever delights in combat, or wishes to look upon his fellow beings with supreme scorn, can be gratified by undertaking to teach them anything that is far in advance of what they know at present; for such attempts always bring out in bold relief the dark side of human nature—its narrowness, its littleness, its animality, its jealousy, selfishness and malice.

The dark side of human nature is its faithless or skeptical side, and this side has been so steadily presented to Spiritualists and all other reformers that they ought to be much better acquainted with its aspect and its nature than they generally are. In fact, many seem to think that one who turns his skeptical back to them and resolutely looks away, is not guilty of any great breach of good manners or good morals, but is merely exercising his rights in a legitimate manner.

My own reverence for truth, however, is too profound to tolerate any of this intellectual ruffianism in her presence; and, in order to revive a just conception of the intellectual ethics of investigation and discussion, I propose to examine psychologically that organized mass of vicious stolidity which resists the march of truth, religion and social amelioration.

The word skepticism does not etymologically signify a vice. It is indeed a very respectable word, signifying no more than a proper caution in looking around vigilantly before we form opinions. But such is the current depravity of society that language itself partakes of the permission, and the word "skeptical" has not degenerated more from its original harmless meaning than the words skeptic and skepticism.

"Skepticism" has been applied to so great a variety of unbecoming acts that it has virtually lost its originally respectable meaning, and signifies generally a great departure from the dictates of the moral and intellectual faculties.

There are four very common styles of skepticism with which my readers must be familiar—the honest, the knaveish, the timid, the brutal. But these forms seldom stand out isolated—some small portion of each is apt to be found in the majority of skeptics.

The honest skeptic is cautious and firm perhaps, and slow to change his opinions, being afflicted with stubbornness, but he is lacking in the higher philosophical and imaginative faculties, destitute of genius and breadth of conception. He understands simple physical truths, but whatever requires spiritual thought, or a grasp of the complex and mysterious, is beyond his reach. He claims to be a practical man, and boasts that he believes nothing until it is proved. Therefore he never discovers anything, and his boast signifies that he is very slow of comprehension and difficult to teach. He is satisfied with mental activity on the physical plane, and denounces that which is profound and marvelous as visionary. Still he has faith in human nature, he relies on his friends, and is never able to get out of his puzzling predicament—that his best friends sometimes tell him of marvelous things for which he has no room in his narrow intellectual repository. He cannot call them liars, and he cannot receive their statements on any amount of evidence, however great. He meditates and puzzles over it, and finally concludes, with Dunderberg, that "no feller ever can find out." We have a million or two of just such puzzle-brained people in our country—some of them of no mean positions as to education and social rank—in fact they constitute a large part of the great majority of our "good society."

Next we have a very different sort of skeptic—hollow-hearted and insincere. They are not honest or candid, and therefore they have no faith in anybody's truth and honesty. They regard all philanthropy as humbug, and honesty as a mere trick of policy. They suspect knavery everywhere, and are ever ready to suspect, ever

ready to utter and circulate slanders. They have a special hostility against those whom society honors, and delight to see their characters torn in pieces, but their scorn for the humble and unpopular knows no bounds. Their very presence before a delicate medium is a moral assault, and their bearing would often justify their forcible ejection from the parlor before they have contaminated its atmosphere.

In rare cases the knaveish skeptic has considerable imagination and liberality of thought—he may even become a Spiritualist, but he is ever ready to suspect trickery with little or no evidence, and he is decidedly an unpleasant member of the social circle—a promoter of strife and scandal.

The timid skeptic lacks decision of character and firmness. He believes, and then he is frightened out of his belief by mysterious occurrences which he does not understand, or mysterious whispers of officious friends. His irresolution and vacillation are pitiable.

The brutal or ruffianly skeptic is the very beau ideal of skepticism. He is not confined to the lower classes of society, but is found everywhere, among the wealthy, fashionable and learned. The treatment of Dr. Willis in the intelligent society of Boston, was as good a specimen of ruffianly hostility to new truths as we ever find in the lowest classes.

Brutal skepticism combines the narrowness of the animal mind, incapable of receiving philosophy, and the fierceness of the animal passions, which revel in scorn and scoffing, and delight in trampling on unprotected weakness. The sacrifice of Hypatia, torn to pieces by a monkish mob, is a perfect example of the coarse hostility to which any lady who lives nearer to Heaven than the mass of mankind, and enjoys the familiar communion or visible presence of the angels, may expose herself if she should make known her supernal enjoyments and powers to almost any community which has not been civilized by the influences of Modern Spiritualism. The American mob cannot, like the old Egyptian, tear in pieces the body, but it delights to torture the soul and tear the character into shreds.

The medical profession generally is perverted by this animal skepticism, and even a generous, liberal-minded young man, unless possessed of great strength of character, is usually demoralized and made a bigot by graduating in an old-fashioned medical college. He is piled with stale facts and refuted slanders against everything outside of the allopathic sect, and urgently impressed with his duty to keep up a vigorous war upon all non-conformists, under the penalty of being disgraced himself if he should show any symptoms of toleration or courtesy and fairness to heretics.

Narrowness of mind is cherished as wisdom and virtue. The allopath who would tolerate infinitesimal doses is treated as infamous in his society, and the homeopath who would give doses that can be easily weighed and measured is treated by many of his brethren as a quack. The doctor who can receive hospitably all scientific discoveries and improvements, must be content with a very small circle of professional friends.

While narrowness of mind and intolerant bigotry thus dominate among educated men, we must not expect, in this generation, that Spiritualism, which invites us to look up to the auroral sky of Infinite Power and Love, shall be accepted with any cordiality by the masses. Their welcome will be the welcome which bats extend to the first flash of morning sunshine.

It is not, therefore, desirable to scatter its pearls or its roses in the highway where the multitude are passing. Let its roses bloom in gardens which the pure in soul can find by seeking, rather than be peddled to the mob on the high road. Then we shall have a purer and more harmonious circle of receivers of the highest truths.

We have at present a great multitude of these highway dollar-a-night converts, who neither appreciate nor help the progress of Spiritualism—and we have Spiritualists everywhere who live on the same plane of dogmatism, illiberality, suspicion and narrowness which they occupied before they were forced into a recognition of supernal facts.

The object of this essay is to impress Spiritualists that skepticism has no right to its dictatorial assumptions of superior wisdom (which is but narrowness and animality), and that stubborn skeptics should be left to enjoy their stolidity until they show a sincere disposition to seek the truth by candid and courteous investigation.

Nor is it necessary now to engage in any idle discussions about the reasonableness or probability of spiritual facts. Horkey could argue against Galileo after the telescope had settled the question, and our modern Horkeys will argue against the existence of the spirit-world after hundreds of its inhabitants have been among us thoroughly materialized, and their appearance as well attested as our own existence. The convictions of our modern Horkeys are not governed by reason. Man has been defined as a bundle of habits, and there are a great many who have made up their bundle, and are entirely incapable of untying it; and, by the way, my friend Mrs. Denton is one of that sort.

I should not mention her name but for her rather personal criticisms on myself. Mrs. D. has shown quite an aggressive humility in appropriating to herself my denunciations of a much more robust and wicked class of sinners. Denton is one of that sort.

spiritual conceptions without the slightest regard to human testimony, just as the Aristotelians rejected the first demonstrations of physical science. It might be amusing, if not too great a waste of time, to argue with one who thus discards all evidence, and who will not receive a proved proposition because her own mental defect makes it objectionable. The simplicity and honesty of her character only make more transparently conspicuous her inability to admit the force of unlimited evidence, for if all Boston should see a spirit incarnated and then dissolved on Boston Common, it would be nothing to her.

That her mental and cerebral conditions are somewhat abnormal, was apparent at the first glance when I had the pleasure of meeting her in Boston, and if I had enjoyed her society any time I should have furnished her a different pair of spectacles through which to examine nature, by giving her, through her impressibility, something like the normal activity of her deficient faculty. She would have been able to recognize the difference between the normal and the abnormal mood, and in the former to judge correctly of spiritual truths as a normal appetite and taste would judge correctly of food.

Many years ago I met with an intellectual lady as Mrs. D., and as stubborn a Materialist. She was an eloquent advocate of her negative doctrines, but she was impressible, and when I excited her spiritual faculties (for which we have no satisfactory name) she discovered that she could actually perceive spiritual beings, and thus recognized what she had so long believed to be a mere nonentity as a living fact. If I could have spent a day with Mrs. D. I think she would have been enabled to write a much more philosophic essay on the other side of the question, and it is not impossible she may yet give us an interesting essay on her normal perceptions in the spirit-world.

Finally, I would say to the reader, have you ever been a sinner against truth? Have you ever dogmatically pronounced the spiritual facts impossible, and spoken scornfully of the witnesses? If so, I hope your repentance is thorough, and that you will never again condemn a liar who has never committed this sin against the holy Spirit of Truth, I hail you as a friend, I honor your purity, and anticipate for you continual progress in wisdom.

Written for the Banner of Light.

THERE IS NO DEATH.

BY MORRICE M. RICHARDS.

There is no death! 'T is but the higher birth!
The stepping out from clay, away from earth—
A spirit disenthralled, forever free—
'T is but renewed life, not death, to me.

There is no death! All nature proves this truth:
'T is but the glad returning of our youth;
What though the outer form be laid away?
The risen spirit finds eternal day!

There is no death! 'T is but a newer life,
The cutting of a cord by Nature's knife,
The breaking of a chain that holds us down,
The opening of a cage—the prisoner flown!

There is no death! What though exhaled the dew!
It changes into forms forever new;
What though the seed be laid in wintry tomb!
The spring-time comes and calls it up to bloom.

There is no death! The sun goes down at night,
That it may rise again—the morning light,
The twinkling stars that seem to pass away,
Are only hid in clearer, brighter day.

There is no death! This pulsing heart of mine
May cease to beat, the soul-lit eye to shine,
And from the body go the dying breath,
And yet the risen spirit knows no death!

There is no death! "The Father" calls us home;
In tender, loving tone, He bids us come,
Away from earth, away from weary care,
To higher, better life—no scenes more fair.

There is no death! This clod of mortal clay
May lose its form through Nature's sun-dew decay;
But the freed spirit in realms superior
Solves life's mystery—THE LIFE ETERNAL!

[From the Spiritualist, London.]

Lord Garvagh and Charles Dickens on Pre-existence.

Sir—The following are extracts from "The Pilgrim of Scandinavia," by Lord Garvagh (Samson Low & Co., 1875):

"This was the Thingua, the largest lake in Iceland, so celebrated in the past. My own impressions on first seeing this distinctly were that I had seen it before: an island in the centre, another one toward the side, a promontory, every winding of the shore, each part of it, the whole scene, struck me as familiar, and as if in some previous existence I had visited and dwelt upon the spot, or recollected living there, and had known it from a child. We find a similar experience in the life of Charles Dickens, who describes it on his first sight of Ferrara: 'On the foreground was a group of silent peasant girls, leaning over the parapet of a little bridge; in the distance a deep bell; the shadow of approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood, and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I scarcely think I could forget it.'"

The above is found in pages forty two and forty-three. Again, Lord Garvagh says, in page 148:

"The men stood in groups, and sang in chorus many of their ancient songs, one with a tune like the 'Hardy Norseman'; another very lovely song, 'Fort land! fort land! fort land!' which recalled to me indefinite impressions of a previous state of existence—"

"Ere, sure as Hindoo legends tell, I left our parent climes afar,
I came from Hindoo form to mourn—
That I called for it again."

The above belief in the recurrence of ancient impressions, first in the case of seeing a place never before visited during life, and secondly, in the case of hearing an ancient patriotic song for the first time, seem worth recording, as here two of the senses were acted upon in the same manner, upon the same person, and in the same direction.

The Rostrum.

The Dynamical Relation of the Spirit to the Body, and of the Spiritual to the Natural World.

A Lecture Delivered by Benjamin Franklin, through the Mediumship of Mrs. Cora L. V. Tappan, at Chicago, April 16th, 1876.

[Reported for the Banner of Light.]

Mr. Chairman, Ladies and Gentlemen—The theme of my present discourse is the Dynamical Relation of the Spirit to the Body, and of the Spiritual to the Material World.

I am aware that in touching upon this theme I not only approach a realm which is unexplored in the scientific world, comparatively, but also a region of which the alphabet has scarcely been learned by any human mind, and, therefore, if I endeavor to make my speech plain by avoiding technical complications, and if I strive to lead you step by step to a consciousness of the idea which I wish to convey, you will excuse the simplicity of utterance, and endeavor to follow the thought rather than the method of it.

When in the providence of God any new principle or the knowledge of it is vouchsafed to the world of man, either by individual discovery or by practical recognition, it becomes the loftiest privilege and the sublimest duty of every intelligent mind to endeavor to understand somewhat of the laws pertaining to that new science. It was in 1796 that there was placed a telegraphic signal above the Admiralty in England, whereby intelligence could be conveyed to Dover in six minutes. It was in the beginning nearly of this century that the first experiments were tried which made steam practically the motor power of the world. It is less than half a century since the great triumph of electricity attained has been practicalized to the extent of becoming the message-bearer of the world; and, what with Professors Morse and Hughes, and other geniuses whose improved methods have made a language of telegraphy, the science of electricity in its application to this especial purpose is probably as perfect as it ever will be. Not so, however, with electricity as an element of life. The dynamical relation of electricity to the human system has only recently been a subject of investigation by the anthropologist; and to-day in Great Britain, Dr. Carpenter and others are experimenting, so far as possible, upon organic life, to see to what degree electric manifestations can simulate the vital currents of the human system. Of course no experiments can be tried upon human beings except living human beings; and, of course, this to a very great degree retards the progress of the elucidation of electric action upon the muscles and nerves of the human body. In states of coma, where there is some disease of the nervous system, electricity has been tried by living physicians with the greatest success, and the science of electropathy has become one of the accepted methods of hygienic treatment at the present time.

In my discourse to-night, although it may perhaps encroach somewhat upon the province of the physiologist or the anthropologist, I am constrained to treat of it in this manner, because since my application of study to the especial phases connected with spirit-life, I have been compelled to treat of subjects that pertain to human organization in order to arrive at the exact results which have been made manifest in the last twenty-eight years. These results are what under the present nomenclature is denominated Modern Spiritualism, phenomenally as wonderful as the electric telegraph, as the steam engine, as any improvement or invention that has occurred in the nineteenth century; phenomenally, without reference to its spiritual and moral bearings, the most wonderful system of dynamics that ever lived, and for all, to state that the electric conditions of the human system, while they may affect the general health of the medium or persons forming the circle, and while in that way they may indirectly affect the manifestations, do not in any manner aid in producing or preventing the production of manifestations called spiritual. Allow me to say that Mr. Varley, of England, associated with Mr. Crookes, has experimentally practically, showing that no amount of electricity can be used to retard the production of physical manifestations, and that the electricity escaping from the human system has been prevented from approaching the bodies of the mediums, and still the manifestations have not been altered or changed; that, therefore, the element called electricity, which at the present time is considered in the world of science, or very largely so, not an essential element, but merely a vibration of atomic life: that that form of vibration which I once supposed was a substance, but which I now discover is not a separate substance: that this electric existence, atomic manifestation, has nothing to do with the manifestations called spiritual; that magnetism called animal magnetism—*for of course magnetism in any other sense could not affect the manifestation—animal magnetism, as developed through mesmerism and various psychologic processes, as an element or as a vibration of the human system, separate and distinct from electricity and passing from one body to another freely, and an accompanying part of the physical structure of man, has nothing to do with the manifestations called spiritual; that magnetism is the effect which one organized body has upon another; and that all waves of magnetism, passing from one form to another, whether that form be mineral, vegetable or animal, are governed by laws pertaining to the organized bodies themselves, affect only those organized bodies under similar laws, and do not in any way whatever, excepting generally and hygienically, affect the manifestations called spiritual. These waves of magnetism pass off from the human body as electric manifestations pass off, but in circles. When one body is in rapport with another, it passes off at right angles with the body; when the body is upright it passes off in a parallel line with the body. Magnetism passes off in circular waves, envelopes the human system in an aura of physical life, and is not a separate essence in itself, but merely a vibration of the distinct physical life of each organized being. The magnetism of mineral life is a separate property in itself, as of course are the magnetic properties of vegetable life, a separate property, and exists in more or less perfection, according to the*

growth and perfection of the plant; the magnetism of the human body radiates in proportion to the vital strength of that body, and is attenuated in proportion to the vital weakness of that body. A healthy person entering this room will radiate an atmosphere of magnetism for several feet around him, and all persons near who are weaker physically will become affected thereby and pervaded by the warmth of his presence. That radiation is simply a motion of vital life, the result of the vital presence of that one healthy and perfect organization. A person who is diseased radiates an atmosphere that is negative, and therefore affects some persons internally; but disease is negative, and, therefore, the person diseased has not the positive magnetic power of the person who is in perfect health. (I must traverse this ground to prepare you for that which is to follow.) Therefore, as I say, except as pertains to the nervous condition of the individual who is a medium, or the individuals who form a circle, neither vital electricity nor vital magnetism have anything to do with spiritual manifestations. You will discover this readily by comparing the various organizations of those who are mediums. Here is a person who has physical manifestations, that has an immense physical structure and a great deal of vitality. Here is another person who has physical manifestations, who is exceedingly attenuated physically, and who has no magnetism. Here is one person who is a speaker or a medium, or who has other form of manifestation, in perfect physical health; there is another person possessing the gift of the same form of manifestation, who is just on the verge of spiritual existence; showing that the dynamic relation between the vital functions of the human body and the spiritual world do not in any degree affect the manifestations thereof.

The next stepping stone inward from the outer sphere of scientific observation, will be the discovery of another force—another form of atomic vibration differing from electric or magnetic vibration—and this has been variously denominated "psychic force," "od or odyle force," "unconscious cerebration," "nervous aura," etc., etc. The truth is that none of these terms apply properly to the next gradation of vibratory effort of the human system, and even that next stage which has been thus variously denominated, is not bearing whatever upon the force or motion employed to produce the physical and mental manifestations of Spiritualism.

All external life, so far as science apprehends, traverses three distinct stages of creative growth—heat, motion, light; afterwards life. These three stages constitute the evolutions through which every organic substance must pass before attaining organization; yet these three are vague and unsatisfactory expressions of the processes through which atoms pass in their arrangement into various orders of existence. The germination, the incubation, the wonderful fulfillment of life and the prophecy of it, are seemingly embraced in these three words, and yet the intervening changes are so infinite in number and variety as to baffle the skill of man and the language of the human tongue to find expression for them. Yet after all from the standpoint of present observation I perceive that these various and manifold changes are not different expressions of different forces in nature, but only added developments of one force; that there is no separate force of heat, no separate force of motion, no separate force of light in the universe, but that one manifestation of force is heat, another manifestation is motion, and another manifestation is light, and these three are convertible in their original essences; that they are simply dynamical expressions of the same ultimate force—in other words, that there is no substance of light in the universe, and there is no substance of heat in the universe, and there is no substance of motion, of course, but as motion is accredited with being a manifestation, so light and heat are manifestations, and are but different degrees of expression of the same power. According to this standard there are no ultimate essences as conceived by chemistry, but these are simply relative dynamic expressions of different vibrations of matter—atoms taken in a certain state and relation, and not permanent and therefore convertible and changeable. I perceive that electricity is not a substance, but is simply an expression of the vibration of atoms under a given force or condition of force; that magnetism, which seems so subtle and pervading as to be in itself a force, is but one of the inner expressions of this same law of atomic change, and that every gradation from matter to spirit is but an expression of atomic life under different forms of dynamical existence; therefore, that all these different substances, so called, are not substances in reality; that the ultimate substance of the universe is one, and that these are but various expressions of that one substance related to each other and under different forms of dynamical pressure.

As you approach nearer to the spiritual center of physical life you will find the laws more subtle, yet more simple. I commenced my scientific research with the usual external analysis of the outward world. I have reversed my methods since I came into spiritual existence through necessity. I found the avenues from spirit outward were more clearly open to my vision and comprehension than those from matter inward.

I reversed the process, and I found instead of electricity being a cause it is, as I have stated, simply an effect. I find instead of magnetism being a substance, it is simply the result of the overruling power within. Then I said, "There must be something lying beyond this infinite dynamics of atoms which constitutes the forces of the universe, and that something I must find out." Force, then, is the name outwardly for spirit, in the universe—not motion, not heat, not light, not electricity, not magnetism, but force; and that force, acting in and through all matter, causes the variety of expression existing in matter. By this system of analysis I discovered that the human spirit, to all practical intents and purposes for its own organization, is the force within the body, and that while the material construction of the body and the organic structure are in obedience to certain created laws existing not in the atoms but in the organization itself, the propulsive power comes from the spirit. The heart beats, the respiration takes place, vital circulation exists: the spirit is there, and that is the force. Take the spirit away: the heart is there, the blood is there, the vital organism is there, the nerves are there, but there is no life. The instant the spirit ceases to act as the propulsive power of the human body, that instant every artery, vein, nerve, sinew, muscle, ceases to perform its function. Galvanize it a moment afterward, a few of the muscles will act; electricity it, there will be a spasmodic action; apply mesmerism and magnetism, but if you cannot call the spirit back you have no vital life. Force, then, is that conscious something that exists embodied in the human spirit, and whether its action be voluntary or involuntary, as is termed, the force

is none the less apparent. Whatever mechanical process takes place between the spirit and the organized body that may become after a while involuntary, the ultimate force is the spirit, and the process of it along the various channels and avenues of life is because of the perfection of the mechanism and because of innate power existing in the spirit to exercise that perfect control. Fear, anger, love, remorse, hate, are all dynamical effects produced by the spirit upon the human system. Fear, blanches the cheek, paralyzes the nervous system, disables the human being from activity. Hope gives color to the cheek, brightness to the eye, elasticity to the step, thrills the arteries with new life, causes the blood to leap through the veins. Anger excites the blood, gives the nervous system a direct shock, vitates the power of the spirit over the body, produces temporarily what is termed insanity—namely, a suspension of the usual volition of the mind. All passions affect the human structure visibly, so visible is the nature of the propulsive force acting upon man. Governed by some one of the mental impulses, or of all combined in equal proportions, human life goes on. You perform your duties under the impulse of love or fear, of hatred or kindness, or of a suitable admixture of all these qualities, and the ultimate force you know is the spirit within.

At this point, the human system, or upon any mechanical process, the spirit must be through the brain. The brain is the great center of spiritual volition. There, the mind's self, enthroned, directs the spirit, perfects or imperfectly over the entire organism, and there it must breathe its life through the human body, at all. Every form of volition which your spirit sustains to your body is transmitted first through the cerebral process, and then through the ganglia and nervous system. There are no other methods to approach the human system through the conscious life of that system, and whatever intervenes to cut off that contact deprives the spirit of the force of the vital function in the isolated portion of the body. The spirit itself, so far as inhabiting the body is concerned, does not of necessity dwell in its own dwelling. The spirit does not of necessity limit itself in its spiritual action to the capacity of the body which it possesses. The spirit's force for the time being is directed upon that particular structure which it is invading, the brain, and your individual consciousness and all its operations connected with external life and external experience are so many vibrations through those vital tissues and functions. Each cell of the brain contains the substance upon which the spirit acts, and, responding, the nervous system bears this intelligence to every part of the body. But oftentimes the spirit is aware of the imperfection of this body. Oftentimes it is conscious of the lack of force to enable it to do its bidding, and, as dis-ease or old age encroaches upon the physical province, the spirit is constantly aware of being gradually crowded out in its control of the various nervous and muscular processes. Nevertheless, this does not destroy consciousness; nor does it affect the essence of the spirit, nor does it in any degree disturb the prime force of the spirit itself. If the force be not employed in the direction which it desires, it must be employed elsewhere. I will prove it. A blind man cannot see, but he can feel a hundred times better than you can. If he does not find the rapid expression through the usual senses, the expression takes place by compelling other senses to supply the place of the deficient one. Hence he can be taught not only to read and write and play music, but to discover the differences in color by the subtle process of sensation. The deaf man, deprived of that avenue of expression and receptivity of his spirit, straightway accustoms himself by the continued force and that force existing all the time to understand by feeling and by sight that which you understand through hearing. Shut all the avenues, sight, hearing, smell, speech, and let the brain still retain its perfect cellular combination, and the human being will find some manner to express itself and be understood still. It will find eyes, ears; senses through other channels than those considered usual in the human system. Now, whenever by infirmity, by disease, by old age, the spirit is deprived of its legitimate expression upon the corporeal body which it inhabits, the force of the spirit must be active somewhere. It is acting elsewhere. You have heard of apparitions and double exposures of living. You have felt the nearness of some distant friend, and oftentimes when persons are encumbered by disease their spirits have been discovered in a distant place. The spirit must be active somewhere. All its powers must be somewhere in full exercise. If they cannot act upon the body which the spirit nominally possesses, then those powers must act elsewhere. Confine the electricity in a double exposure of life, and behold, a flash and a loud voice. Confine it within a narrow compass and there will be an explosion. Let there be any force without the legitimate expression of it by an organized intelligent method, and destruction is the result. Shut up a combustible material, apply the combustion and there is a concussion. Steam confined without the usual safety-valve produces vast disasters. The spirit is the propulsive force of life, and upon the human system legitimately and under wise control, it yields its power nobly and well. Acting without wise control or knowledge, or upon an imperfectly constructed system, or upon organic functions that are deranged, and there is disease, insanity, disaster, and crime. The relation of your spirit to your body is that there is just so much force there. Apply that force to the usual method of intellect, to social life, to commerce, to religion, let them be regulated properly and governed; open up all the avenues of the brain for the habitation of the spirit; let there be a proper distribution of the various functions of life, and you go on to maturity and old age without calamity or disaster. Suppress your function of the brain; force the mind in an abnormal channel in any direction; let there be no great activity in religion or commerce, or in any manner whatever, and the mind or brain refuses to act, and the result is disaster. Penitentiaries, jails, insane asylums, all such places of refuge and confinement tell the history of this force misdirected and misapplied. The calamities that befall individuals, whether physical or mental, illustrate what I mean. The average man or woman expresses what I mean by a comparatively perfect expression of this force; but the world by no means reaches the perfection of this expression. Humanity is still in its infancy so far as the exercise of this power is concerned. It has yet to learn that which guides and directs human life must be guided and directed intelligently. Humanity has yet to learn that the slightest excess of thought, of passion, of undue excitement in any direction is just so much abnormal force, just so much toward the destruction of the delicate mechanism that constitutes for the time being the only expression through which God reaches your intelligence. The delicate fabric of the brain, by undue excitement and pressure, by over-activity in one direction and stimulating in another, at last refuses to vibrate in response to this spiritual force, and that force left at large preys upon other vital organizations, and the result is that in your midst is a vast amount of spirit power belonging to yourselves unemployed.

If you could see your own bodies and your own spirits you would find that the amount of force existing in the spirit is probably ten to twenty or even fifty per cent greater than that which you exercise in your bodies. You would find that this arises not from the fact that you do not think enough, exercise physically enough or perform labor enough, but because the labor you perform is in one direction solely, leaving a vast amount of force unemployed in other directions. The dynamical force of the spirits who are here in this room—I mean embodied spirits—is sufficient to regulate every family, govern well every farm, produce heaven which shall leave the whole camp of the soul in circles which you live; if needed, strong enough to defend the city; to guard and keep watch over thousands of weaker beings, and to lead hosts to victory of a moral or physical nature. Yet you, slumbering part-

ly in case and partly in ignorance, are aware that these latent forces lay undeveloped, and that your spirits are encroaching upon the vital tissues of the body from lack of sufficient exercise, directed employment, that this fine control, these opportunities neglected, the spiritual force unemployed and unexercised, are sufficient to redeem your lives, to disenthrall your bodies from the slavery of the senses, to uplift your minds to become possessed of knowledge of the attributes of man and of Deity, all nature lying around you, indeed to explore vast regions that for the lack of guidance and direction are now barren wastes and wildernesses. Your apprehension of the little point of instruction, and the suggestion of guidance, opens the avenue to a vast realm of thought, and your spirits straightway start upon the pursuit of that idea, oftentimes with too great speed and breathless haste, forgetting all the other faculties that you are leaving behind. You have seen a family of children where the larger boys start off in pursuit of some object, leaving the smaller ones to weary by the wayside, and at last, crying, to endure the fatigue of the day. You do this with your family of faculties every day. You do this in the pursuit of pleasure, ambition, gain or religion, forgetting that all the small members of the family are just as valuable in their places, and must be there to complete the group whereby the perfect man and the perfect woman are expected to express the spiritual nature in the human form.

With this relation between your own spirits and your own bodies, with this lack of dynamical harmony between the essential creature and the Creator, which is the spirit; with this imperfect understanding of the great symphonies of life, upon which you are expected to play the grand melody of life, it is not strange that you cannot understand the relation between an invisible world, separated from organic life, and your own. With this imperfect comprehension of the attributes of the spirit, and this ignorance concerning the probable methods of healthful, perfect and expressive lives, it is no mystery that you do not understand fully the process whereby disembodied spirits can control human bodies and give expression by sound and various other processes to the existence of their souls. The wonder is, considering the materiality of the present age, and the imperfect use of the faculties of mankind, that the fact is in existence at all. The wonder is, considering the little education that man has had in an intelligent sense concerning his spiritual nature, that the spirit world is revealed even to your intellectual consciousness, much less to your spiritual. But so it is that nature forestalls the advent of truth for her children, and that the fact occurs long before the philosophy of it is understood, and that in the great realm of death, the fact, here, the wonders of the dairy firmament, the floral kingdom and earth itself all existed thousands of years before man had designed to take notice of them. So in this relation between the spiritual and the material worlds I have been with my coadjutors working through the greater part of a century to attain that which at last is given to the comprehension of some of the minds of earth. It is, in the first place, true, not solely in this age, is evident, but in the form of a distinct scientific expression of spiritual power; the present quarter of a century is the first in the history of the world where philosophy, science and man's spiritual nature hold counsel together for the improvement and uplifting of the world, and therefore, if I tell you that through this process you have many degrees and stepping-stones yet even of the alphabet of life to learn before you can know how a single ray of light can be unfolded in this and the spiritual world to the control of all physical elements whatever—the dynamical control through power of what I denominate the force of spirit.

The only way in which I can express to you the immortality of the soul is that it is volition. The only way that I can express to you the process whereby spirit communicates with earth, and the spiritual world acts upon the material world, is volition. What you call involuntary action is simply another method and an indirect pathway for voluntary action; the direct and specific method of communion between the two worlds is the exercise of voluntary power. The French *condemner* expresses better the meaning of the more subtle consciousness, the absolute ego of existence. No spirit can produce sound, vibration of an instrument, act through the medium of electricity or magnetism, but is simply a process of dynamical spiritual volition, the volition employing not magnetic life nor electric life, but simply the cerebral life of the medium, not through muscle, nerve, artery or any physical organic portion of the medium's body, but through the medium's brain-power deriving the function that is the cause of the volition, the concussion to take place; and wherever there is most of that power, whether it be highly intellectual or merely physical in its action, there will be mediumship, and it will vary in degree and kind just as the quality of that action varies from spiritual to physical. This is as near, of course, as I can express to you under existing circumstances the technical bearing of this question, but beyond this is the great general scope of the subject, the overlying and the underlying element that works through all nature, the one force active, ever present, vigilant, availing itself of every expression in the universe, is force, or spirit.

The bursting of the shell to release the bird whose wings are becoming fledged, the opening of the husk that contains the germ of the flower that the shoot may reach forth to the light, the expression of the various stages from germ to flower, tree and leafy banner and fruition, are not more wonderful than the various expressions of the same spirit through the human organism, and after dissolution through the spiritual elements that surround that spirit, as different, seemingly, as the germ of the lily, which is a cold and unbecoming thing, to the flower which finally sheds its fragrance and its bloom to delight your senses. Such is the spirit of man in its first attempts to govern and direct thought through matter, and after a while, when risen and disenthralled, or having vanquished matter. You may blossom out into this perfection while in your bodies, almost. The gray-haired sire may wear upon his brow the evidence of this full possession and flowering out of the soul, but oh, the spirit wears its more glorious, and could I picture to you the processes whereby love and hope and faith and knowledge become transformed and transfigured into act-

ual realities, and the speaking, thinking, living and breathing world of the spirit comes into your lives, your minds would fall to follow the more so, the more beautiful, so wonderful, yet all so perfect in operation as the various mechanisms that govern the world to day.

Speaking therefore from this knowledge, and possessing therefore this subtle force, I desire to impart to you the one great secret of life itself. Will to do that which you have the least desire, hope or expectation of doing. Will it, for by that willing, which, in the form of prayer or aspiration, or of guidance of feet, makes up the answer of every human life, you become accustomed to control the very elements upon which your souls shall mount, the very wings upon which the spirit speeds into eternity. Let there be no vacillation; let there be no weakness nor faltering; be firm, decided, not yielding to that which is base and low—but even if there, Lucifer is better than the dull negation that gives to life no pursuit and no enjoyment. A bad man may resist his violent badness, but he who is weak never aspires even to a great crime. Let there be will; let it be crowned and glorified with such lofty aspiration as the human soul can breathe, but teach a separate and distinct attribute of volition. Let your children understand that they are to decide what they want, what they desire; let them know that their judgment is to be employed; let them be no vacillation; if the decision is wrong, let them take the penalty of their wrong choosing; but weakness of judgment or vacillation, above all things, is the bane of the human spirit. It weakens your power over your bodies; it weakens the nervous force; it destroys the action of the cerebral tissue; it makes all that is in the world unlovely and hideous because of the lack of a sufficient and inspiring impulse to rise above the weakness or the folly.

On burnished rays of light hovering above your earth, and with magic wand of intelligence that you shall but receive even the alphabet of these instructions, myriads of spirits wait. Let the first lesson be of volition. Exercise it in reference to every department of daily life; discharge what you want to do; perform if you can, and then if you make a misstep you can retrace your course, and without this, if you sit in inaction, without activity, with the great motor wasting and waiting, the force that lies within you weakens itself by superficial exhaustion, and, behold, the spirit sinks to earth and falters for the lack of impulse. Thousands of spirits go out of your earth life that for the want of a sufficient impulse do not rise above the atmosphere that surrounds you. Thousands of human beings daily walk the streets of life that for the want of a sufficient impulse will never be able to earn their daily bread. I say it, who know from actual experience that the will to do anything whatsoever brings the power with it, or develops that power, and that there is nothing which the mind or imagination of man can conceive of doing, but what somewhere in the great firmament of life, in the possibilities of existence, slumbering like a germ, waiting, like the silent voice of melody, that the great treasure, that desired prize, that unfulfilled hope, that unobtainable promise, remain attainable for evermore, and we rise just in proportion as we exercise this one great gift from God's hand.

I thank you for your attention to my utterance. Imperfect it needs must be, owing to the limited time and to the control of another organization than my own, but I hope to be able to continue this subject at some future time, and show you how by power of the spirit and matter can be unfolded in this and the spiritual world to the control of all physical elements whatever—the dynamical control through power of what I denominate the force of spirit.

POEM BY ALLEN.
I am a spirit who would rest
Far away from a Persian Almond,
And the music of a sweet harp,
Shining in a mystic land.
Behold! I arose from the earth-life,
From the valley of roses and beauty,
And the music of a sweet harp,
In the pathway of love and of duty.
You have seen how the flower, unfolded,
Drinks in the dew of the morning;
And how the bird, when the sun is shining,
In the melody of the light so adorning,
Even so is my soul here unfolded,
In the melody of the light so adorning,
You have seen how the gem from its darkness
Brought forth to the light shines so clear,
How the glory of heaven reveals
The light of a star in the night;
So was I caught from darkness to glory;
And I dwell in a bright, lovely sphere.
You have heard of the valley of roses,
And the music of a sweet harp,
How each petal the blush there discloses
Of maidenhood, and each heart a tear,
And how the music of a sweet harp,
There cometh a sigh and a tear;
But the tear, changed to jewel of splendor,
Sparkles now with the light of my soul,
And the music of a sweet harp,
And blessed is their sweet control.
You have heard how we, praying to Allah,
When death came to our souls,
And the music of a sweet harp,
So that Allah with his will controls
Could bear us up into the bright realms
Beyond the reach of the price of souls.
But at death, though I prayed, I know Allah
Heard not the faint prayer of my heart,
But that here in the realm of Vahalla
I am of the spirit so free and so light.
I am even a portion eternal
Of his great being, throbbing, glad heart.
So I am so sobered and so lovely,
But not so sad as you are now,
No flower here blossoming so lowly
But receives its own portion of love,
And has for the music of a sweet harp,
This message my being will prove.

Report of the 33rd Meeting of Spiritualists held at Washington, N. H., June 24, 25 and 26th.
In accordance with the call, the Spiritualists of New Hampshire Association, held their 33rd annual meeting at Washington, N. H., June 24, 25 and 26th. Friday evening, June 24th, Mr. E. W. Locke, of Cambridgeport, Mass., delivered a lecture on "Prison Reform." The first regular meeting was held at 7 o'clock, and was held at the residence of Mr. E. W. Locke, and was attended by a large number of the present meeting. Mr. James Shepard, of Albion, was chosen President, and Mr. E. W. Locke, of Cambridgeport, Mass., was chosen Secretary. The meeting was opened with singing by Dr. E. W. Locke, and was followed by a lecture by Dr. E. W. Locke, of Cambridgeport, Mass., delivered a lecture on "Prison Reform." The first regular meeting was held at 7 o'clock, and was held at the residence of Mr. E. W. Locke, and was attended by a large number of the present meeting. Mr. James Shepard, of Albion, was chosen President, and Mr. E. W. Locke, of Cambridgeport, Mass., was chosen Secretary. 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Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

The Messenger of Light (April 15th and May 15th) is at hand. One of its most interesting articles is "Spiritualism in Sweden in 1787," a continuation of the subject referred to in my last "review." I will endeavor to give a brief synopsis of it:

"As we promised in our number of the 15th of March, we render below an account of séances of the 'Society Exegete and Philanthropic,' of Stockholm.

"On the 10th of May, 1787, in presence of His Excellency, the Baron Frederic de Sparre, Governor of the Kingdom, and other very distinguished persons, the Baron de Silfverhielm, the king's almoner, magnetized the wife of a gardener named Lindquist, a woman about forty years of age, and who for a long time had been ill with delirium, or effects of a cold. This malady produced somnambulism.

"The woman being put to sleep was asked as follows, and the subjoined replies were elicited: The sick woman is she asleep? Yes. Who are you who speak through the organism of this invalid during her sleep? My name is Marie. In what situation do you find yourself? I am in the other world, in a happy state. How long have you been in the world there? Since fourteen years. Who were you when living here? I died when an infant, when three years old. Who was your father? He was a joiner in this town. Here are called Astral Machines, have they been upon the earth through all time? Not always. Have they ever been as common as at present? Yes, in the time of the Old Testament. Are they now spirits who speak through the organism of the somnambulist? Yes. But the demons (probably meaning here the essentially wicked) can they speak through the magnetized? Not exactly (proprietarily) the demons, for those who speak are good spirits, which are of good and evil.

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sponses made to important questions, and m e, too, by parties (seemingly at least) incapable of such an effort, gives to the whole transaction a gravity and grandeur of more than ordinary significance.

"Spiritualism in Algeria," Africa, (where I had the pleasure once of passing a winter season, and making the acquaintance of the savans Brugger and Bresnier), is the title of another article in the Messenger. Though no public "circles" are held, there are particular assemblies where communications, both written and oral, are received from the spirit-world, and are highly appreciated. "Spiritualism does not address itself either to enthusiasm or fanaticism," says the correspondent, "but it appeals to the judgment, to reason. . . . It conduces to a complete moral revolution, and prepares for to-day the enfranchisement of those most enigmatically ignorant and error." The learned astronomer, M. Camille Flammarion, communicates also an interesting article on the researches of Professor Crookes. "The Community of Thoughts in View of Universal Progress," "Church and State," "Anniversary of the Death of Allan Kardec," and "Spiritualism and the Press," are the leading articles in the May number of the Messenger.

A letter from the Viscount de Torres-Solano, president of the Spiritual Society of Madrid, says, though the war with the Carlists is ended, the political situation is not favorable to propagandism, but does not hinder the spread of our doctrine from day to day. Of the influential journals in Spain, which are doing their noble work, he refers to *El Criterio* (which I shall quote from further on); *La Revista*, of Barcelona; *El Espectador*, of Seville, and the *Revista*, of Alicante. Portugal, he says, has as yet no Spiritualistic journal; but the works of Allan Kardec are being translated into the Portuguese language, by M. Polety Villava, a Spanish vice-consul. In Madrid, public discussions are held with all the schools of philosophy. In the highest ranks of society are many adepts, including a *mariscal de camp*, four generals, and a great number of other officers of the army. In the provinces Viscount de T-S knows of about a hundred different Spiritualistic "groups."

The Messenger, remarking on French finances (on the forty-nine million francs in the budget of education), says that in our glowing civilization we are forced to expend fourteen times as much to destroy man as to instruct him. It also repeats the statement that I made some time since, on Mexican authority, that there are about 60,000 Spiritualists in Mexico.

La Ley de Amor, of Merida (April 15th and May 1st), has been received. It is principally occupied with dissertations on "Forgiveness of the Past," "Kardec," and "Value of Education," with a reply to the *Messenger*, which is characterized by force and dignity. In a short article it recommends the use of magnetism in developing our spiritual perceptions. It further says that they have to congratulate their brethren that there are now in that State ten independent "circles" of Spiritualists—three in the capital, San Juan Bautista, two in Frontera, one in each one of the following named villages: Tacotalpa, Tintanguillo, Cardenas, Azapa, and Comocelo. We are here reminded of the old Toltecs; and in these United States we cannot be indifferent to the revelations that may yet come to us from a region whose strange old temples are eloquent, like the sphinx, with a mysterious silence of the far-off past.

One of the correspondents of this Central American paper, Dr. Simon of Elizabeth, N. J., states that he has received in New York, under satisfactory conditions, photographic pictures taken in the dark; and suggests that artificial light may even be prejudicial to the production of spirit-images. In this same number it is also stated that a spiritual "circle" has been established in the "interesting island of Carmen," and that Don Manuel Fouchet is doing much there in behalf of our cause.

I have hardly time enough to peruse all the articles, however valuable they may be, in the various journals which I receive. *La Politica*, in the May 15th number of *The Law of Love*, is, for instance, not sufficiently and so directly in the interest of Spiritualism as to call for any analysis. Here, however, is a recognition of the eminent position occupied by the Banner of Light; and when the editor of the former compares it with his little sheet, he expresses his grateful acknowledgments for the "exchange" accorded to him. He quotes in full one of the paragraphs regarding his paper in the Banner.

El Criterio Espritista, of Madrid, comes to hand more tardily than any other paper—except the *Annale dello Spiritismo in Italia*, Turin, which does not come at all (pardon the Iberianism)—but it is, nevertheless, one of the most able of all the Spiritualistic periodicals. The present number is taken up almost exclusively with a brilliant celebration on the 31st of March, by the Spanish Spiritual Society, of the anniversary of the "Divulgence of Spiritualism" by Allan Kardec. This was both a lyric and literary affair; and, judging from the poems and speeches then delivered, the entertainment must have been highly pleasing to, at least, the better classes of society. After this, Dr. H. Temprado replies to the materialism of Dr. Pulido, as published in the *Revista Europea*. This is followed by a lengthy quotation from the Banner of Light—notice of the celebration in Boston and many other towns of the *fetes*, &c., that took place in commemoration of the twenty-eighth anniversary of the new re-dawning of Spiritualism on the face of our section of the globe.

The Banner article on the test with ammonia, to prove if death has really taken place in a body, Charles H. Foster's visit to Washington, and Spiritualism in Stockholm (as given in the first part of this article), follow the above. Among the more brief notices of passing events are Mr. Peabody's visit to New Orleans; molds of hands in Miss Fowler's presence; the progress of Spiritualism in Oakland (Cal.), Trenton (N. J.); that the *Indice Romano*, the *Index Expurgatorius* had recently included, in its list of condemned books, the works of the distinguished Orientalist, Mons. Louis Jaccolit, author of "Spiritualism throughout the World," &c.; that there have been obtained in Barcelona notable spirit-photographs; that our brethren in *Santiago de Chile* are sustaining lively polemics with the Catholics of that country; that spirit-photographs obtained at Naples create much comment; that spiritualistic phenomena in Rome are recorded in the *Turin Journal*; that a correspondent in Rome states that when the Davenport Brothers were there, an Italian prestidigitator discovered all their forces; that the genuineness of the mediumship of Mrs. Stewart, at Terre Kant (Haute), Ind., had been established; that Mr. Watson, in his able "American Magazine," was defending

the mediumship of Mrs. Miller (and that Mrs. C. H. Dearborn, of Boston, proposes to visit England and Spain.

In the formidable but ever-entertaining *Illustration Esprituelle*, of Mexico, (May number), there are the well digested and able articles of Mrs. Dr. Santiago Sierra, Emilio Castelar, J. N. Cordero, etc. "God"; "The New Law"; the judicial proceedings in the case of Leymarie (here rendered in parallel columns, in both French and Spanish); "Spiritualism in New York" (quoted from the *Messenger*); "Materialization" (from the French *Revue*); "Veritable Transformations" (from the *Globe* of Seville heretofore noticed), and a "Discourse," by Victor Hugo, are largely worthy of particular notice, but are too lengthy for transference. Several have already analyzed from their respective original publications. On page 152 Garibaldi's Spiritualism is announced and sustained by quotations from his letters. Then follow acknowledgments of reception of Banner of Light (eight numbers) with its able, important and numerous contributions to the large field of Spiritualistic literature (noting particularly Mr. Peabody's visit to Mexico, Mrs. Porter, and Mrs. E. H. Britton), and its compliments as paid to the new Merida paper, Mr. Watson, of Memphis, is also mentioned as having been one of the most prominent members of the Methodist-Episcopal Church, yet had embraced Spiritualism, and was now editing an excellent journal. The Mexican editor says: "We take pleasure in sending to him some numbers of our periodical." He also refers to the progress of Spiritualism in Hungary, to the Society at Buda-Pesth, and to the Baron and Baroness de Vay as greatly interested in it.

Several numbers have also been received of the *Dagbladet*, of Chicago. Its contents are literary as well as commercial; "Socialism," "Numa Pompilius," "Druidic Religion," &c., occupy its well-filled columns.

I regret that the May number of the *Revue Spirite*, Paris, has not yet reached me. The *Psychische Studien*, May number, has come too late for any extended remarks in this present article.

Spiritual Phenomena.

Mediumship of Mrs. Jennie Lord Webb.

To the Editor of the Banner of Light:

There are some gifted persons around whom the halo of enchantment seems to hover, and who may be deemed almost inhabitants of the "border land" and yet live among us—those in whose lives have occurred strange and startling events, the narration of which almost surpasses belief, but which is verified by living witnesses. These are found to be scattered all over our land, holding, as it were, the gates ajar, permitting us poor mortals not so gifted to catch a glimpse of the beauties beyond, and giving us the proof palpable

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

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Banner of Light.

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LEAH B. RICH, EDITOR. BOSTON, MASS.

Letters and communications pertaining to the editorial department of this paper should be addressed to LEAH B. RICH, EDITOR, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

"While we are to be as a master, and take no book as an authority, we must cordially accept all great men of the world. The generations of men come and go, and he who is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality." Prof. S. R. Britten.

Moral Courage.

The men who dare to be silent about the noble things they are doing are not so many as might be thought for. The mania for publication is one of the vulgarities of the times of the present age. If "virtue is its own reward," as we so many times hear it declared, what is the need of going about in hand, to collect pennies of popular applause, like the organ-grinder after his performance is over. Alas, how we do belie ourselves in this matter. Nature could show us an infinitely prettier way if we would but heed her. For instance, she is at special pains to keep her favorites wholly out of sight until they are needed; and then they are not brought out with a prefatory flourish of trumpets and beat of drums, but only after they have done their work as any inquiry made about them. So that all the best of us have to do is simply to follow Nature, in other words, be natural, in whatever we are summoned to say or do, always leaving results to themselves and troubling our thoughts no more. All over that is conceit and vanity, and in no sense gift or power.

Now if people who really possess convictions would be at the mere trouble to utter them on all proper occasions, without stopping to consider anything but their effectiveness, not regarding in any way the hostile prejudices of others, the fashion of society, and the grunting sarcasms of Mrs. Grundy, there would be all the courage which they need, and that kind of candid indifference would also help their cause by failing to provoke personal enemies. The best part of courage is always coolness. And in the case of moral courage it is this same level-headedness that disarms opposition the easiest. It is absolutely surprising to see what an irresistible power such coolness has in the expression of individual convictions. Not only does it fail to excite hostility, but it actually disarms it.

There is a great deal said about facing obloquy, taking up one's cross, bidding adieu to comfort and prosperity, and all that sort of thing, in connection with the espousal of what are deemed unpopular doctrines; but in this age of loneliness and the breaking down of old barriers of prejudice, a great deal more has to do with the character of the utterer of new views, and with the tact and skill with which he makes his announcement, than with any special disregard for the views or convictions he seeks to proclaim. We have long thought that an immense proportion of the power of an individual was wasted in controversy, in attack and defence, which, if it had been sagaciously directed to the statement and illustration of new truths, would have vastly assisted in its general recognition and advancement. People may as well give reception to the suggestion, at all events. Leaving this waste out of the reckoning, and the bare fact of speaking one's honest convictions ought not to make one feel as if the simple utterance of his view of the truth was equivalent to martyrdom.

Opposition will come soon enough, and in sufficient force, but it is idle and wasteful to apprehend it. It is not even necessary, as we are often bidden, to go forth to meet it. Let it have its own time and way. We are called on to be neither defiant nor indifferent, but simply to do that thing and say that thing which lies nearest to us, thinking no more of the consequences than does the child that answers so bravely and frankly to a stranger. We are not half so much afraid of others as we are of ourselves. We dare not dress as we would prefer, out of fear of others' eyes. We are afraid to come out from sectarianism from fear of what others may say. We dare not avouch an opinion, until we are encouraged by hearing it spoken by some one else, and then it is no longer our own. Without even being requested, much less commanded, we take secondary places and volunteers as subordinates.

There is policy without a doubt; but that is not for ordering our lives; it is rather to fence with, to keep off with adroitness and address, what does not require the application of force. We are to live by principle, out of which are bred natural laws and rules of conduct; policy is but tact, the mere art of avoiding annoyances, of providing defence, of advancing one's cause. It is to be used only as occasion requires, not as the law of life. A woman may carry off a cheap bonnet on her head with vastly more grace and air than her rival can wear a costly one. It is chiefly in the wearer, not in the bonnet. There surely is a way, because there must be one, of disarming envy without trying to overmatch it. Fashion is a statute that has nowhere been written. No one can even say by whom it is enacted. Its tyranny is to be found, not in its own sceptre, but in the too ready obedience of its subjects; once straightened the thought up from this attitude of obsequiousness, and it is marvelous what a crown of straw this shallow queen wears. We may be courteous and still courageous.

Rudeness is not the synonym for resoluteness. Some people think candor consists in telling you the most disagreeable things they can pick up or invent; whereas that is the very insolence either of ignorance or malignity. Let us be very gentle and patient and self-restrained, and we shall soon realize the added forces that are concentrating within us for endurance in silence is the highest form of courage, but it must be a silence that is alive with charity instead of revengefulness. The secret is, in manifesting moral courage, not to make ourselves singular at the same time that we refuse to be compliant. We may do our simple duty without troubling ourselves about praise or blame; if we satisfy conscience to the very bottom, there is no court for whose judgment we shall care more. And this, not in conceit, but in simplicity. Let us try and be natural in our truthfulness, and there will be no need of mentioning courage any more.

Mrs. Denton on Psychometry.

In the letter from Mrs. Denton, which we published in another column, we think she entirely misapprehends the gist of the inquiry which we made in regard to certain phenomena for which she has long been supposed to be a medium. We are not curious to learn what her theory might be as to the origin of the phenomena, or as to the aptness of the epithet *psychometric*, but whether the phenomena, an account of which is given in "The Soul of Things," and which represent her (or the supposed medium) as gifted with a certain abnormal and supersensational intelligence, enabling her to tell by touching the fragment of a stone the geological and historical facts connected with it, did actually take place. We infer, from one passage in her letter, that they did not take place—that she was merely playing with the credulity of those who trusted her; for she says we have advanced a claim in her behalf which she repudiates. But then she proceeds to speak of certain facts "in her own experience," which lead us to suppose that she does not mean for us to make the inference that the credited phenomena were not genuine. She says her object in consenting to the publication of the book referred to was "that the attention of thinking men and women might be called to this class of phenomena."

Of course she does not mean for us to infer that she was merely simulating a class of phenomena in order to call attention to them. But what does she mean? Did Mrs. Denton ever, or does she now, have the power of telling, by touching a fragment of a rock, any verifiable facts in regard to it, not within the immediate scope of the knowledge of any skilled geologist, trusting to the normal and ordinary faculties which he shares with other human beings? Her theory as to the *whence* or *why* of that power is not within the limits of our inquiry.

She seems to be merely evading our plain question when she says: "In regard to the inquiry whether the 'psychometric' experiences can be proven to the satisfaction of the scientific to 'have any basis of fact,' I answer, if they cannot, then they are valueless, and the less we have to do with them the better." Surely this is a somewhat equivocal way of answering us when our object is to know what value we must attach to the statements in "The Soul of Things." If the object of the book, in which Mrs. Denton, if she did not cooperate, seems to have tacitly concurred up to the present time, was merely to call attention to certain supposable phenomena, not verified, let us know it, though late. Many persons have looked upon the statements not as a romance, but as a record in good faith of certain phenomena showing supersensational intelligence on the part of the seeress. Fortunately the book, though undoubtedly put forth in perfect sincerity by the writer, has not been of appreciable influence in stimulating the belief of Spiritualists. We have always regarded it as drawing too largely on the credulity of readers, and as dealing too much in the unprovable. We infer from Mrs. Denton's present letter that our impressions were not erroneous. Spiritualism is, in its basis, a synthesis of facts, and of these we have enough that have been proved, without admitting the questionable.

Another Successful Trial.

The wire-cage, or box, specially constructed to test beyond peradventure the character of the materializing mediumship of Mrs. Hardy, having been thoroughly strengthened in every particular, was again subjected to another severe ordeal last Monday afternoon, in the presence of an unusually critical company of ladies and gents, among whom were Prof. and Mrs. Denton, Prof. Tooley, Mr. Zenas T. Haines of the Herald, Dr. Britten, Mr. George A. Bacon, Dr. W. L. Jack, Mr. and Mrs. Spaulding, Mrs. Brigham and others.

The success of the trial was unquestionably satisfactory. The box in question was fully and minutely examined by the company before and after the séance, and nothing connected therewith was found wanting. On placing the two pails of water, one of which contained the melted paraffine, within the enclosure, the box was locked, adhesive plaster laid over the key-holes, with private marks upon each piece, and the key kept by one of the above named parties. At the conclusion of the séance, which lasted about three-quarters of an hour, the plaster, marks, key-holes and entire arrangement of the box, were all found to be undisturbed, and, on opening the cover, a full formed apparently male hand was seen floating on the water.

As far as could be judged the test was complete and overwhelming, and is but another emphatic and demonstrated evidence of the genuineness of Mrs. Hardy's mediumship.

The Russian Commission on Spiritualism.

From the document we publish in another column, communicated through the courtesy of Mme. Blavatsky, it will be seen that many of the most intelligent Russians repudiate altogether the conclusions of the Scientific Commissioners for the investigation of the mediumistic phenomena. These conclusions, dismissing the phenomena as worthless, are pronounced premature and unwarrantable, and such they undoubtedly are, as the documents we publish abundantly show. We are glad to learn that Dr. Slade will visit St. Petersburg in November. The phenomena through him are of a character that no Mendeleeff can make light of, unless he undertakes to deny what is palpable and conclusive to the senses and common sense of all unbiased, intelligent investigators.

A Liberal League has just been organized at Adel, Iowa, and Hon. Benjamin Green elected its delegate to the Congress of Liberals.

The Reality of Psychological Phenomena in a Court of Law.

On the 18th of May (according to *Revue Spirite*), Madame Roger, a somnambulist, was brought before the *Tribunal Correctionnel* of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defence. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Pölet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same arguments had been accepted with regard to spiritual phenomena last year, *Lejarmie* would not have fallen a victim to the ignorance of jurists and the fanaticism of priests.

The trial lasted three hours. The result is, that the practice of *mesmeric clairvoyance* will no longer be considered a crime in France. One step further, and Spiritualism itself will be a *fait accompli* in the eye of the law.

A Charming Retreat.

The Belvidere Seminary Buildings are to be opened on and after July 1st for summer boarders, at prices suited to the times. The situation presents great advantages to those who are in search of health and repose, nor is it less attractive to those who are in pursuit of pleasure. The air is pure, the situation elevated, and the whole country extremely beautiful; the Seminary grounds are large and every way attractive; and the Delaware river affords fine opportunities for bathing, boating and fishing. In every direction the Seminary commands an extensive view of the picturesque scenery that distinguishes the region of the Delaware Water Gap, embracing every variety of

"Hill and valley and running water."

It would be difficult to find a more charming spot, and those who go there will appreciate the fine social atmosphere and realize all the comforts of a home. We can hardly conceive of a more desirable place for a Spiritualist, or any person of liberal instincts, who is at the same time in pursuit of rest, health and recreation, than the Belvidere Seminary. Those who would avail themselves of the superior advantages here offered should address Miss E. L. Bush, Belvidere, Warren County, N. J.

Picnic and Camp-Meeting at Highland Lake Grove.

Mrs. Gardner and Richardson have arranged for a picnic at this truly charming spot, the gathering to occur on Thursday, June 29th. Good speaking, fine opportunities for dancing, boating, etc., will combine with the natural advantages of the grove, to give enjoyment to all who may avail themselves of the opportunity, and it is to be hoped that the number of such will be large.

Particulars concerning the picnic will be found by reference to our fifth page, where also the programme of the camp-meeting to commence at this place July 19th—concluding Aug. 9th—will be met with. There is every evidence that this will be a well-attended and profitable convocation, in more senses than one, of the spiritual element in Eastern and Southern Massachusetts.

We received last week a pleasant call from Prof. J. Jay Watson, of New York City, who was on a flying visit to Boston—having left for a brief season the Centennial Exposition, where he is for the present professionally stationed. We were also favored with a view of the famous Cremona Grand Amati Violin presented to Prof. Watson by Ole Bull on the occasion of his (W.'s) first visit to Norway. The instrument was made in 1616. The following note from Ole Bull accompanied the rare gift:

"VALESTAD, NORWAY, August 10, 1868.
My Dear Friend Watson—In handing you this Antonio and Hieronymus Amati Violin I promise you in the United States—which promise you so kindly accepted in anticipation—you will not, I trust, be surprised if I entreat you to be careful of the rare instrument committed to your charge. You can safely trust your musical sentiments to this medium, and to the genius of the brothers Amati, whose embodied spirits will console you in sorrow, temper you in joy, and bring blessed ideas and good tidings to all your friends and hearers. With the best wishes, I am your sincere friend,
OLE BULL."

On Sunday, June 31, at 6 o'clock in the afternoon, the two medial children of Kate Fox Jencken were christened at St. Mary's Church, in the city of London, by the Rev. Dr. Irons, as Ferdinand Loewenstein Jencken, and Henry Dietrich Loewenstein Jencken. Several of the prominent Spiritualists of the metropolis were present. The spirit attendants, having been requested to remain quiet during the services, confined their operations to rapping "yes" to some parts of the exercises and "no" to others, and in the evening following the ceremony gave to Mr. Jencken the following message: "Good will come from this baptism; still we do not consider it all-important for the saving of souls. Your firstborn will some day be the instrument of bringing Spiritualism into that church and many churches of England, therefore this christening will do great good.—Your father."

We are informed that Moses Hull and Mattie Sawyer were arrested on Monday, June 12th, at Vineland, because of an alleged collision between their system of life and the laws of New Jersey. The circumstances surrounding the case cause the action of the authorities to look just a little like a combination of "Church and State" to aid the revivalist Hammond, who found the anti-revival arguments of Mr. Hull to be rather inconvenient. John Gage and Dr. Joseph Dunton furnished bail for Mr. Hull, Mattie being set free. The case is to come up for trial in October next.

We have received a cheerful-looking volume of four hundred pages—tinted paper—entitled *THE TRUTHS OF SPIRITUALISM*, wherein E. V. Wilson, the seer, compiles from his twenty-five years' experience as a medium a remarkable array of tests of individual existence after death, so-called, going to prove beyond a doubt the reality of persistent life for humanity. We shall speak more fully concerning the book in a future number. Those desiring it will find it for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

"By their works ye shall know them."

The Davis Testimonial Fund.

If any one man above another in the ranks of Spiritualism deserves a material "manifestation" of appreciation for work well done, that man is ANDREW JACKSON DAVIS. And it gratifies us to know that the thousands of human hearts, which have been instructed and made happy by his divine philosophy are now ready and willing to—in part—repay the worthy brother for his arduous labors of the past.

We acknowledge, since previous report, the receipt of \$3.00 from B. Shraft, of San Francisco, Cal., and \$2.00 from Mrs. L. Pierce, Boston Highlands, Mass. Also Mrs. Emma Hardinge Britten donates, in lieu of money, ten copies of the book recently published, entitled "Art Magic." Persons wanting this work, we are requested to state, can remit \$5 to A. J. Davis & Co., 24 East 41st street, New York City. The book will be mailed postage free.

Reply to Fiske.

The masterly reply of our correspondent D. L. in the last Banner to the platitudes of Mr. John Fiske in his articles entitled "The Unseen World," is deservedly exciting a good deal of attention. The shallowness of Mr. Fiske's philosophy is exposed with irresistible force; and, by the juxtaposition of his own sentences, ridicule is irresistibly thrown on his whole system of thought so far as the future of man is concerned. As D. L. happily remarks of Mr. Fiske's spiritual world: "Being a genuine Utopia, its existence must be established like the famous etymology of *lucus a non lucendo*." Mr. Fiske's argument that because of the necessary absence of all evidence whatever in favor of a spiritual world, there is therefore a good reason for supposing it exists, is the *ne plus ultra* of sophistical absurdity.

Picnic at Silver Lake Grove.

The announced excursion under the auspices of Children's Progressive Lyceum No. 1 of Boston, transpired at this popular resort on Thursday, June 15th. A good number of the little ones joined with the adults in making up a pleasant and happy company. The day was fine, and the varied attractions of the place, boating, swinging, dancing, etc., were tested to the full by the party attending. Speeches at the stand were made in the afternoon by Miss Lizzie Doten, Dr. John H. Currier, (who also presided) George A. Bacon, Dr. H. B. Storer, H. C. Lull, Wm. J. Gorman, Mattie Wilson, and others. The Lyceum's Committee, J. B. Hatch, Chairman, deserve credit for the admirable manner in which the details of this picnic were prepared and carried out. It is hinted that the Lyceum will arrange for another out-of-door gathering before the close of the season.

Letter of Fellowship.

On the 31st of May, 1876, the Religio-Philosophical Society of Chicago, Ill., granted a Letter of Fellowship and Ordination to Mrs. Cora L. V. Tappan, of New York, constituting her a regular minister of the Gospel, and authorizing her to solemnize marriages in due form of law.

On the 10th day of June, a like Letter of Fellowship was granted to G. C. Castleman, of Memphis, Mo.

At the close of her lecture at the hall of the Spiritual Lecture Association in Chicago, Sunday, June 4th, Mrs. Tappan united in marriage Mr. Erasmus W. Pratt and Mrs. Electa E. Kelley, by an interesting and appropriate ceremony.

Dr. Slade Going to Europe.

J. Simmons, agent for this distinguished medium, writes as follows under date of June 17th: To the Editor of the Banner of Light:

It is now settled that Dr. Slade is to go to Russia. We are to sail by the steamer Holland, of the National line, on the 1st of July, for London direct, where we will remain until October, and then go on to St. Petersburg, where we are to be on or before the first day of November.

We are to remain in St. Petersburg three months, after which we will return to London. Our address in London will be in care of Mr. Harrison, of the London Spiritualist, 38 Great Russell street.

Dom Pedro, of Brazil, has demonstrated in many ways since his advent in America the fact of his right to be considered as one of "nature's noblemen," and in no method more clearly than in his last proposition, wherein he offers the use of his parlors at the Continental Hotel at Philadelphia to the Centennial Commission for the purpose of holding assemblies for the practical interchange of opinions and courtesies between the representatives of all the foreign governments and of our own at the Centennial. Truly says a cotemporary:

"What a novel sight it will be when these representative men from other nations skilled in sciences, art and mechanism shall sit down together under the folds of the national ensign of Republic to discuss the great questions and problems that make for the peace and happiness of mankind; by invitation of a man who wields the sceptre of one of the great empires, and goes out beyond its boundaries, not like the emperor of other days, bent upon augmenting his power by conquests of territory, but in pursuit of those more precious and enduring acquisitions which will make for the welfare of his subjects in the realms of knowledge and industrial skill."

The National Woman-Suffrage Association Headquarters are at No. 1431 Chestnut street, Philadelphia, Pa. On July 4th, the Association proposes to issue a "Declaration of Rights" for woman, and a "Grand Protest" against the Centennial celebration of "the Independence of the People" while one-half of the people are political slaves. They call upon all women, "in meetings, in parlors, in kitchens, wherever they may be," to join in this declaration and protest, and to send them copies of their utterances for preservation in a Centennial Book. They also announce a great mass-meeting in Philadelphia, on July 19th and 20th. For further particulars, address "The National Woman-Suffrage Parlor, 1431 Chestnut street, Philadelphia."

In a recent case before the Supreme Court at Cape Town, South Africa, the jury, all save one, declared themselves satisfied of the prisoner's guilt, but that one refused to concur, averring that he had just received a spirit message as he sat in the box, declaring the accused to be innocent. Refusing to agree with his fellows, another jury was empaneled, and on the second trial the prisoner was acquitted with but little hesitation. "So the spirits had their own way after all," says the Cape Town Times for May 4th.

The Radical Spiritualists will hold a camp-meeting at Lake Walden, Concord, Mass., commencing August 3d and ending on the 23d.

The Paine Bust Fund.

The chairman of the appropriate committee acknowledges in the Index the receipt up to June 13th of \$635.93, toward defraying the expense—\$1200—of placing the proposed marble bust of Thomas Paine (the work of Mr. Morse, of Boston,) in Independence Hall, Philadelphia. Since our last statement we have received at our office the following sums in aid of this worthy object: E. B. Tilden, \$6.00; A. G. Campbell, \$1.00; "G. M. I.," \$5.00; Kenton Cheesman, \$1.00; Joseph H. Holloway, \$1.00; Mrs. B. H. Thomas, \$1.00; G. H. Woods, \$2.00; Mary C. Stearns, \$1.25.

Lake Pleasant Camp-Meeting.

J. Frank Baxter is to open the public speaking on Sunday, Aug. 13th. He will remain over till Tuesday, and speak again that day. Mr. Baxter is conceded to be one of the most accurate and successful public test mediums in the country. The public will expect to see some of his mediumship at the meeting, and listen to his fine singing.

A correspondent writing from Denver, Col., encloses a bill put out by that peripatetic and farcical "exposer," Prof. (?) S. S. Baldwin, and asks information concerning him. We had supposed that all the Spiritualists of the West had long ago heard of this arrogant individual, who claims by ventriloquism, mesmerism, and sleight-of-hand to explain away the spiritual phenomena. Of course the church people, unacquainted with the real character of spirit manifestations—a large majority even not daring to witness them at all—eagerly swallow the gilded pill of "exposure" which the Professor (?) offers to the theological palate, but a visit to one of his juggling entertainments on the part of those who do know how to distinguish the phenomena, will satisfy them immediately that his exhibitions are but base and in many cases laughably shallow imitations of the original.

Charles M. Tay, of Bunker Hill District, Boston, passed on at Franklin, N. H., June 18th, aged 23 years 9 months. The deceased was the youngest son of the late Rufus L. Tay, and was a physical and materializing medium of remarkable power—though his séances were held only in presence of friends and in the privacy of the family circle. Funeral services were held at the residence of his mother, 54 Chestnut street, Bunker Hill District, on Tuesday afternoon, June 19th. Emma Hardinge Britten addressed the people with eloquent and sympathetic diction, and the music of a choice choir lent sweetness and solemnity to the hour. After the services at the house the remains were escorted to Mount Auburn for interment, and at the grave another brief allocution was pronounced by Mrs. Britten.

When the first little wave of the rising tide comes creeping up the shore, the sun derides her, and the dry sand drinks her, and her frightened sisters pull her backward, and yet again she escapes; and still her expostulating sisters cling to her skirts, and the rabble of waves behind cry out against her boldness, and all the depths of ocean seem rising to drag her down. And now the second rank of waves, who would have died of shame at being the first, have unwillingly passed the earlier mark of the little wave that led them; and now you may float in your ship, for lo! the tide is full. So it is with all systems of reform: though the pioneers be derided, the great needs of humanity behind push on to the triumphant acquisition of the new order of things.

Dr. T. A. Bland, of New York City, called on us recently, looking hearty, and being full of business. He is at present, among other duties, devoting a portion of his time to the cause of the Indians, and obtaining subscriptions to a volume entitled "Wi-ne-ma (The Woman Chief) and her people"—a volume which has been put forth by Hon. A. B. Menchen for the pecuniary assistance of this Indian heroine who saved his (Col. M.'s) life at the Canby massacre by the Modocs. She is better known to the public by the name "Riddle's Squaw," which was telegraphed all over the world in connection with reports of that bloody scene. She is now in Philadelphia, in great want, and we trust will receive the aid she so much merits.

The photograph of the paraffine hand (obtained through the mediumship of Mrs. Mary M. Hardy), which is treated of by an advertisement on our fifth page, is a striking picture, and those interested in this surprising phenomenon should avail themselves of the opportunity to obtain a copy as a *souvenir* thereof.

Mrs. Mary J. Hollis, the well known medium for physical and other manifestations, is now located for a short time at 616 E. street, N. W., Washington City, D. C. Mrs. Hollis is reported as giving great satisfaction to the friends of the cause there, and as convincing many skeptics of the truth of spirit return.

THE BOOK OF LIFE; or, The Human Constitution, with its Cosmical Relations, a finely illustrated volume of nearly three hundred pages by Arthur Merton, M. D., of the Maternal University, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. See announcement on our fifth page.

Once and for all, allow me, as one who knows, to declare that the manifestations called spiritual are in no wise produced, affected, or in any manner governed by what is known as electricity.—*Spirit Benjamin Franklin.*

A. S. Hayward writes us from Philadelphia, June 18th: "Gen. Roberts has entered suit against the editor and publisher of the Times, and the case must now come to trial. The Grand Jury found a true bill against them."

A thrillingly interesting pamphlet, entitled A TALE OF LIFE; OR, THE BROKER AND HIS VICTIMS, has just been issued by E. V. Wilson, and is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

A report of the Eighth Annual Convention of the Vermont State Spiritualist Association has been received, and will be printed at an early date.

A new edition of RAYALETTE, by P. B. Randolph, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

"Open Letter, No. 2," from John Wetherbee, Esq., will appear in our next issue.

Read the call for the Centennial Congress of Liberals, which will be found on our 8th page.

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