

BY LILLA N. CUSHMAN

So many startling tests were given during the evening, and to strangers, that I concluded Mrs. Breed must be in close rapport with the world of spirits.

The spirit of Samuel Dunn announced himself, and said, "I saw you. In 1852, pick a pebble from my grave, and in 1875 you gave it to my wife (now Mrs. Weizner, of Michigan), for which I thank you. These were facts not known to me at the medium. I will state that in 1852, while crossing the plains to California, it was common to see newly-made graves by the wayside, and a man would pick a pebble from the grave of a dead man. While picking a pebble from the grave, the thought came to me that I might at some future time return to Michigan, and I would carry this

And again, 2d Corinthians, 12th, 2d, 3d and 4th verses, and onward: "2d. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth;) How that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter."

The higher emotions have a marked tendency to promote and maintain mental soundness, while the passions and vicious propensities all encourage the development of insanity.—“*Medicus*,” in *Louisville (Ky.) Courier Journal*.

Sec. 3. The President shall preside at all meetings of this Association, appoint all Committees, except the Executive Committee, and enforce the Rules of this body. In the absence of the President, these duties shall rest upon the Vice President, and in the absence of both upon a President *pro tem*.

for they, true to their calling, have taken me under their wing, not to make me manifest again in flesh, but to make me pure in spirit. Spirit is tangible, has substance, has faculties, has power of speech, has sight and hearing, and above and beyond this, has memory and affection.—Spirit

Lucia Hazen.

TO BOOK-BUTERS.
The attention of the reading public is respectfully called to the large supply of spiritual, reformatory and miscellaneous works which we keep on sale. The BANNER OF LIGHT BOOKS, 90 Montgomery Place, corner of Province Street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as may be ordered by name in the catalogue of works for sale, or by order of any of the friends of the work. We will also forward any of the publications of the book trade at special rates.

We respectfully decline all business operations looking to the sale of books in commission. Send for a free Catalogue of our Publications. C. L. F. & C. C.

SPECIAL NOTICES.

Notices of meetings, lecture appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

Letters from the friends of the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of individual free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

Banner of Light.

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MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Moodyism—What Shall the Harvest be?

This was the title of one of the familiar, if not favorite, songs of Sankey, at the recent revival campaign in the Tabernacle. Since that excitement has subsided, people have been looking around to see what is to be the probable result. Of course, it was for a purpose that the so-called evangelists worked. They did not come here on a three months' enterprise without setting before themselves some aim and object more or less definite. Nor did the Orthodox clergy, by any means, assent to the costly arrangement without having at least an approximation to clear views in their hands. But we will not anticipate our conclusions. These will not fail to manifest themselves in due time and order. So far, let us say at the start, as Moody has proved himself serviceable in redeeming men and women from the bondage of vice and the servitude of evil habits, and assisted them to come up on a higher plane of life, we feel grateful to him for his part in a good work, as we shall always feel grateful to any one. If he and his coadjutors are partisans in religious matters, let us not be so also.

On Monday, May 21st, Mr. Moody privately met in this city the ministers of the different denominations who had been in sympathy and co-operation with him all the way through. It was for a final talk that they met, to see what was to be done, not merely with the Tabernacle and the cause it embodied, but with the converts that had been already secured. In other words, the question before the meeting was—"What shall the harvest be?" The clergy and prominent lay members were present, and the meeting was held in Tremont Temple. It seems that a vote was taken at the close of the evening, but an enterprising reporter of the Post, comprehending that the substantial business was over, left before the vote was ordered, and brought out the facts on the following morning. It of course enraged these ministerial schemers, and they set up a howl in unison, denouncing it as an outrage. But if such a debate was so grossly improper to report, it was equally wrong to hold.

Mr. Moody presided. He stated the object of the meeting to be to arrange for having as many as possible of the young converts present at the farewell meeting which he and Sankey were to hold on Tuesday evening of the following, which is the current week. As if any and all of his real converts would not hasten to meet him of their own accord, and gladly, after receiving a notification of the proposed meeting in the papers. There was more "cat" than this simply under the ministerial meal. Mr. Moody appealed to the clergy to give notice of the farewell meeting from their pulpits on the next Sunday. "The point was," said the Post reporter, "that the converts should be left, when Mr. Moody departed, in charge of churches, the pastors and parishioners of which should look after them and not allow them to get into churches where the gospel of Christ crucified was not preached." An intended arrow for the Unitarians and other Liberal churches. Then arose Mr. Durant, who is himself a preacher of Calvinism, and is the personal entertainer of Mr. Moody.

Said Mr. Durant, "I consider Mr. Moody's resolution to leave Boston at this time a great blunder. He should remain at least another year here, and with the six thousand evangelical clergymen of New England continue the work of Christianizing this section of the country." And he wound up with a rub-a-dub reference to the battles and victories of the war, evidently intending to signify that Boston was the Richmond of the whole. Rev. Mr. Pentecost favored Mr. Moody's staying in Boston and completing the work he had hardly begun. He said that "Boston was the Gibraltar of American skepticism, and when New England bowed to God the rest would follow." By doing certain things which he mentioned, he said "the walls of skepticism in Boston would be battered to the ground." He said that the truth was, "this is the only time in many years that evangelical religion has been on anything but the defensive in Boston. Now the other side is on the offensive and Christianity is making the assault."

He expressed the hope that Mr. Moody would return by the first of October and resume his work here. Rev. H. M. Parsons also hoped the same thing. He, too, thought that "a signal triumph had been achieved over infidelity in Boston, since the opening of the Tabernacle meetings." Rev. Joseph Cook thought that "Mr. Moody could do more good in Boston, in another year, than in going off to Baltimore or any other part of the country." He likewise declared that "the religious conquest of Boston would be of greater importance than that of any two cities on the continent." As for Harvard College, he thought, from what he reported at a tea-table of one of the Professors (which is of course the

thing for a gentleman to do) that "the college was in a condition to be honeycombed with evangelical truth, such as it had not been since 1815." He wanted Mr. Moody to return and "help demolish the erratic thought of Boston."

Then spoke up Mr. Moody again. He said that, while at the Tabernacle, "he had been bothered by young converts getting into churches where the pure gospel was not preached. Hardly a night passed but some clergyman who usually sat beside him on the platform would go off and preach in the Unitarian churches or to the Young Men's Christian Union; this was a bad thing for the young converts, for they would go there and get false doctrine. When questioned about it, they would give the name of some of you clergymen who had preached there. Now," continued the evangelist, "it is time to draw the lines. We do not want any fellowship with those who deny the Lord Jesus Christ, and we must stop it." And then he pulled the head and shoulders of the cat clear out of the bag: "Why," said he, "the Young Men's Christian Association is not half as powerful here now as it was twelve years ago, and the Young Men's Christian Union has grown and flourished in that time. One half of the young men who belong to the Union are evangelical believers, and we must try to stop this misleading of the young."

He repeated, "We must draw the lines and hold the young, for in twenty years from now the young men are going to have the upper hand, and we must get them into good strong associations." There it all comes out. The Young Men's Christian Union of Boston is not a sectarian Association, but aims to befriend young men in the city and strengthen them in habits of morality. To such a body clergymen of all denominations are equally invited to speak. It is in no sense Unitarian, but it aims to be in the widest sense religious. The Young Men's Christian Association is a horse of a very different color. That is purely sectarian—sectarian before being religious! It was this very same Christian Association that raised the cry which brought Moody to Boston, over the better judgment of the Orthodox clergymen themselves. The Association sets up as a rival of the Union, and (it is stated in the public prints) is ambitious to erect a stately building for its occupancy—to help along which project it is intimidated by current report that its members rushed Mr. Moody into Boston. He had helped the Association in Chicago to pay off a big debt by public appeal to his congregations; why could he not give the Association of Boston a start in their coveted edifice?

The reader will by this time be able to see the connection with the naked eye. We can now understand the reason of Mr. Moody's harangue against the Christian Union, and why he was so anxious to rope all of his young converts into the Christian Association. Mr. Moody and the Association are working together to build up a power, and wheedle the money out of the citizens of Boston in the name of religion. The meal is now thoroughly brushed off of that cat. Rev. Wm. B. Wright rose in the meeting and confessed that he had preached by invitation before the Christian Union, but he preached an evangelical sermon, and had never tried harder to "serve the Lord" than on that occasion. Rev. Mr. Parsons said he had preached twice to the Union, but after his second sermon, which was on "the blood," he had never been invited again. Where at there was merriment in this ministerial assembly.

He then proceeded to characterize the Union as "a snare for young men who had been brought up in the evangelical church." He said that a church had recently been organized in the Union, which bore all the appearances of an evangelical church, but it was only designed to get young men under Unitarian influences. And he strongly denounced the Union, and heartily endorsed what Mr. Moody had said about not associating with it. There is plenty for you with a vengeance. That was just what drove Mr. Murray away from Park street church. A vote was finally proposed, requesting Mr. Moody to remain in Boston and preach another year, and nearly every person present favored it. Then spoke up the preacher himself again and said: "He was not guided by votes, but by the spirit; he could say nothing about remaining; he should do as God directed. Yes, that is the customary phrase of these pious but calculating folk: so free to give their judgments about others, so very meek and humble when they come to speak of themselves."

We have recited this story as one of the most significant illustrations of the spirit and temper of Old Theology. It aims at authority and power, and will let real religion go to the dogs when it does not turn Bigotry's private mill. Note the eagerness with which it reaches out its hands to clutch "young converts" for fear they may have minds of their own. This is the way they hammer the iron while it is hot and soft, bending it permanently to any form they choose. And they lead the people very largely in to the belief that this disguise of piety is genuine religion. It is nothing but selfish ambition in the cloak of pharisaism. The ministers have adopted it as a habit until they have come to mistake it for the real article. The whole Tabernacle business is theological proselyting, and the foregoing recital distinctly proves it. And as for the cause of Christ, these ministers, using Mr. Moody for their wedge, care much more to demolish what they term the skepticism of Boston than they do to spread abroad the teachings and spirit of the gentle and forgiving Nazarene.

This projected revival business, viz the forty thousand dollar Tabernacle enterprise, has been carried on long enough to allow us to pause and take an observation and learn the real bearings of it. For months it has been in operation, and by this time, if ever, we might know what it meant and how it was likely to result. Considered in the same strong light in which it was first introduced, it has resulted in a failure. It has failed in every way to realize the hopes and expectations of its originators. After months of faithful experimenting, with all possible tooling of theological horns, beating of ecclesiastical drums, and clashing of clerical cymbals, we find Mr. Moody slurring Boston for its "skepticism," "infidelity," and "intellect," and such a hot coadjutor as Rev. Joseph Cook traveling from Dan to Beersheba with a lecture rammed full of condemnation for Theodore Parker and Boston "culture" and "infidelity." And that shows how human these ministers and evangelists are, after all, to turn around and call hard names and sling reprehensible epithets because, as a contemporary happily expresses it, people refuse to trade at their store. All the religion there is in it comes to just that, when the airy bubble bursts and the drop of soap falls at our feet.

The Tabernacle drew at the beginning as any other novelty does, as the Coliseum did, as Barnum's "greatest show of the world" did. Peo-

ple thronged it out of sheer curiosity. Moody was a preaching notoriety, and they had a very natural desire to see and hear him.

Anybody can see how uneasy Mr. Moody is over the turn affairs have taken, by the flings at "Boston skeptics" in which he mistakenly indulges. If that is what he offers Boston as "redemption," we think he will find a poor market for his style of goods here. He actually sets himself up as one of the Apostles, or an "inspired" person, and assumes to consider himself on a par with the Scriptures from whose strict letter, rather than spirit, he preaches. We judge that he will discover that he has got to take down his hat from that peg and roost lower before he will succeed in doing anything with Boston. Practically he asserts that to question anything he says is to affront the Deity. Now if Mr. Moody will show us his special license from the Deity to speak for him, and to interpret his great purposes and plans, he will do much to silence further objection on our part. It is too much like quackery, in these days, for any man to get up and denounce the community for not taking stock in him, as irreverent and infidel.

The ministers that back up Mr. Moody on the platform and elsewhere—notwithstanding their vote recorded above, and passed under circumstances where each clergyman felt that the eyes of all his brethren were upon him, and that refusal to so vote would be individually disastrous—would most of them be ashamed to stand before the people of Boston and utter what he utters and they silently sustain. Why do they thus uphold him in saying what they would not say themselves? His intelligence is that of a mere child in reference to deep spiritual truths. These ministers would not for a moment suffer themselves to be compared with him in any of their gifts. Why, then, do they so readily assent to what he is doing and saying? The answer is not far to find. They bowed to the edict of the Young Men's Christian Association, and endorsed the call which brought him here, with a vague hope that while he beat the bush they might catch the bird. They were quite willing to use him as an agency in stirring up the feeling of people in order that they might rake them into the churches afterwards.

But Mr. Moody and the ministers may cry out as much as they please against Boston "skepticism," it will not avail to bring Boston to their feet, neither can it destroy the hold which the broad, useful and liberal institutions of our city—such as the Union so ruthlessly attacked at that Monday meeting—have on the hearts of the people! There is too much intelligence and deep free thought here for that. Mr. Moody wants us all to take "salvation" as the razor-strop man wants us to buy his wares, urging continually upon us that there are but "a few more left." It is entirely in the auctioneering vein. Now or never, is what he is saying all the while. And what is this much vaunted "salvation" that is so necessary for everybody, but which nobody seems anxious to take? It is what he calls "coming to Jesus," trusting all to him, throwing away experience, resolutions, habits of life and thought, and becoming what we never of course can become—mere nobodies. Then he says something will be done for us. We shall be "saved." But if we presume to reply to Mr. Moody that we do not look at it in his view, we are set down at once as infidels and blasphemers, and made to feel that in fact we are not worth saving and never were.

And that is all there is to, this famous Moody show, gotten up after all, it would seem, in the business interests of that politico-religious (?) institution, the Young Men's Christian Association, and that is what he calls "religion." There could not be a cheaper and more vulgar caricature. No wonder at all that the people of intelligent and thinking Boston refuse in the end absolutely to be "harvested," or even to be amused by such declamation. They have some time ago come to regard these heated adjurations in the light of a bore.

Circulate the Petitions!

The Legislature of New Hampshire assembles at Concord, June 6th, and will probably continue in session for five or six weeks. Now is the opportunity for the citizens of that State who are in favor of free thought and untrammelled action in regard to methods of medical practice, to show themselves. Let them circulate the petition against the medical law now on the statute books of that Commonwealth, printed by us some weeks since, throughout the State, for signatures, and when that is done send the roll of names thus obtained in each locality, at once, to the address of JONATHAN HOESMER, NASHUA, N. H., who will see that the petition is laid in due form before the law-makers.

We would also recommend that copies of the "Doctors' Plot Exposed," which pamphlet gives the report of the hearings on the attempted law in Massachusetts, be sent to members of the Legislature, also copies of the Banner of Light for May 19th and 20th, containing the famous "Appeal for Medical Freedom," as well as other books and pamphlets bearing on the subject. Put the printed record of the matter into the hands of every member of the Legislature when it convenes, and back it up with personal testimony, and there will be every reason to hope for a glorious victory!

Onset Bay Grove Dedication.

As will be seen by the announcement on our 5th page, the new camp-meeting grounds, situated at East Wareham, Mass., will be dedicated with formal services on Thursday, June 14th. Mrs. Emma Hardinge Britten being the orator of the occasion—though other speakers will also participate. The natural beauties of the Grove, the prospecting for good places for tenting during the coming camp-meeting, and the opportunity for dancing, added to the attractions of the services at the speakers' stand, will without doubt call out a largely attended excursion on that day.

On our sixth page, in the Message Department, Spirit Dr. Nathaniel H. Griffin, through the organism of Mrs. Rudd, announces that he was once an official in Williams College, and earnestly recommends that the professors in similar institutions of learning, who are scientific men, make researches into the many questions concerning spirit-life which are now being raised on every hand.

An interesting letter from Bro. J. J. Morse, our English agent, has just come to hand; but too late for the present issue. It will appear in our next.

J. William Fletcher in England.

The Spiritualist of a late date gives the following record concerning the doings of this medium in London, and further records that on the 21st of May he was to "give a trance address for the first time in public in this country," at one of Mrs. Weldon's weekly concerts, at the Langham Hall, Portland-place.

"TRANCE MEDIUMSHIP."—Mr. T. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, writes: "By special invitation the members of our council, with a few friends, met at the Association Rooms, 74 Navarino road, Dalston, London, on Wednesday evening, last week, to receive Mr. J. William Fletcher, trance test medium, of Boston, U. S. A. Mr. Fletcher was introduced by Signor Enrico Rondi to the company, among whom were Mrs. M. Theresa Wood, Mr. John Rouse, Mr. J. T. Toland, Mr. and Mrs. Thomas Blyton, Mr. and Mrs. and Miss Cook, Mrs. R. Pearce, the Misses Corner and Madame Ourry. At Mr. Fletcher's request the sitters joined hands, and he soon passed easily and quietly into the trance condition. Excellent discourses were delivered through him upon the following subjects selected by the company, viz: 1. "The Present Aspect of Spiritualism from the Standpoint of Spirit-Science." 2. "Description and Experiences of Spirit-Life." 3. "Is Prayer for Departed Human Souls Beneficial?" At the close of the discourses questions, chiefly bearing upon the question of re-incarnation, were dealt with in an able manner, the controlling power stoutly defending the truth of re-incarnation doctrines. The control of the medium then altered, and remarkable tests of spirit identity were given to most of those present. A public evening of small importance was also predicted, which notes were made and which, if realized, will form not the least remarkable feature of the seance. A cordial vote of thanks to Mr. Fletcher and Signor Rondi was then carried with acclamation."

At a seance held recently at the rooms of the British National Association of Spiritualists, 38 Great Russell street, London, by Mr. Fletcher, the editor of The Spiritualist and several ladies and gentlemen present received convincing tests. Mr. Harrison is led to say of him (May 18th) that his "mediumship seems to supply a want which has long been felt in this country, namely, communications giving strong presumptive evidence of the personal identity of the communicating spirits."

ANOTHER CLERGYMAN IN TROUBLE.—The Rev. J. H. Foster, who for six months has been preaching to the saints of the Congregational church in Hannibal, Mo., has found his lines not to lie altogether in pleasant places. He was getting along swimmingly with the brothers and sisters of that pious city in his new field of labor, until the Rev. Mr. West, Superintendent of Congregational churches in Missouri, visited Hannibal recently, when he announced confidentially to some of the leading members that Brother Foster was a wolf in sheep's clothing, and had more fondness for the ewe lambs than for the souls of the aged brothers and sisters; in short, that he had five wives living, from none of whom had he been divorced; that he led a dissolute life, was a gambler and all that. In fact, Mr. West produced documentary proof of the Rev. Foster's disgraceful conduct. The two were confronted, when Foster was compelled to admit the charges against him. He lived for two days upon the "ragged edge," when he was induced to hand in his resignation and look up some other field of usefulness. He is a fine looking man, wears a saintly, guileless appearance, and is very popular with the female portion of the church. They could hardly believe he was such a man; but you can't be too always sometimes tell."—New York Truth Seeker.

Now here is a capital opportunity for the Philadelphia Bulletin, in order to be consistent, to condemn by wholesale the Congregational church that Foster belonged to, in the same manner it recently condemned Spiritualism because a New York man who professed to be a Spiritualist hung himself.

About Indians.

The natives of Alaska cremate their dead, gather up the ashes and deposit them within wooden monuments grotesquely carved, erected in front of the former residence of the deceased. These monuments are from a single tree, and stand from twenty to sixty feet high.

The natives also believe in re-incarnation, or each soul having a multiplicity of earth-lives. According to Dall, the poor Alaskan is often heard to say, "When I come again I hope to be born in such a family, and not have so hard a life as now."

The Pueblo Indians, of New Mexico, all of whom are members of the Catholic Church, yet never would tolerate the "confessional" in their midst, believe that there are seven worlds besides and above this, all connected by magnetic ladders, upon which spirits are constantly passing from earth to heaven, from heaven to earth.

The Navajo Indians, of the same territory, worship and speak of God as a woman—"a white woman whom they often see coming down the mountain." In their tribal and personal affairs the women own the property.

The Tenth Annual Meeting of the Free Religious Association is to be held in Boston as follows: Thursday evening, May 31st, at 7:45 P. M., business session in Horticultural Hall, for the election of officers, reading of reports, and consideration of the practical work of the Association. Friday, June 1st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for Essays and Addresses. Among the speakers invited whose attendance is expected are O. R. Frothingham, Rev. Wm. R. Alger, C. D. B. Mills and Prof. Felix Adler, of New York; Rabbi Lasker, of Boston; Wm. Henry Channing, of England; Rev. Dr. Dudley, of Boston; and Col. Robert G. Ingersoll, of Illinois. A Social Festival is to be held Friday evening at Horticultural Hall. Col. T. W. Higginson will preside.

A new Liberal League has been formed at Denver, Colorado, auxiliary to the National Liberal League. The new organization has secured comfortable rooms at 338 Lorimer street, where a free reading-room is kept open daily from 8 A. M. till 9 P. M. All donations of books, papers, periodicals, etc., will be gladly received, promptly acknowledged, and kept constantly on the tables.

Ausbon Booker, writing from Lisbon Falls, Me., informs us that a party advertising as "Lotie A. Darling," has been of late giving attempted seances in that quarter, whereof the real performance falls far behind the flourish of the handbills. Spiritualists should ignore such people.

The Methodists are trying to unite the many sects of that general name into a single body. At the same time they are manifesting a strong disposition to exert a collective influence in politics. Church and State religion will be the next move.

Mrs. Susie A. Willis Fletcher announces that she will embark for Europe July 7th, intending to pass her summer vacation in London. She will probably return in September.

The First Grand Union Picnic for 1877

WILL BE HELD AT HIGHLAND LAKE GROVE, NORFOLK, MASS., ON FRIDAY, JUNE 22d.

These extensive grounds have been fitted up at great expense for the accommodation of Picnic and Camp Meeting purposes, with large and commodious Dining Hall and Restaurant, Dancing Hall, Bowling Alleys, Row-boats, and a covered auditorium, with seats for three thousand persons.

A cordial invitation is extended by the managers to all orderly people to join them on this interesting occasion. Bond's Band has been engaged, we are informed, and several prominent speakers will address the people. We advise all our friends to attend and take their children, that they may spend a day in this beautiful sylvan retreat, where Nature, clothed in her beautiful spring garments, can be seen in all her loveliness. The Eighth Annual Camp Meeting of Spiritualists will be held in this Grove, commencing July 20th, and closing Aug. 6th. It is anticipated that this will be the largest and best Camp Meeting ever held in this State.

A number of the friends of Mrs. Nellie Nelson—so we are informed—tendered her a testimonial at Rochester Hall, Boston, Friday evening, May 25th, in acknowledgment of her many and successful years of mediumship. The hall was finely decorated with pictures, flags, birds and flowers—the latter being presented to her in great profusion. Mr. J. B. Hatch presided, and in a complimentary address introduced Mrs. Nelson to the assembly. Mrs. N. feelingly acknowledged in a brief speech her high appreciation of the good wishes of those before her. Mrs. Prince presided at the piano, and favored the company with songs. Speeches, songs, recitations and readings, participated in by Dr. A. H. Richardson, Messrs. Hatch, Simons, Hardy, Mrs. Hattie Wilson, Miss Lizzie Thompson, Mrs. Aggie Davis Hall, and others, made up the order of the evening—the services ending with dancing. The occasion was an exceedingly pleasant one to all attending.

J. F. Snipes writes from New York, under a recent date: "For the benefit of investigators who reside in or visit this city, I think attention may be profitably called to the fact that Mrs. Lou M. Kerns (so well known by that name, and whose powers as a medium have been heretofore published), after resting a long while for the sake of her health, has resumed her sittings for the public at the Grand Central Hotel. At my first sitting with this medium, among others, my father controlled her to write. She described him accurately, the manner of his death, &c., facts occurring in Virginia several years before, and wholly unknown to the medium. Among several good tests in the message, my father gave me valuable advice on various matters about which it was simply impossible that the lady could have known anything."

The Massachusetts Legislature during its session just closed passed a law requiring all religious societies, as well as all literary, educational, benevolent, charitable or scientific institutions, to report annually on or before the fifteenth of May the amount of their property which is exempted from taxation, on penalty of losing the exemption. The act took effect on the first of June—an unnecessary postponement which defers all such reports another year. But the law itself is a very good one, and indirectly recognizes the right of the Commonwealth to tax such property. That is a great point gained in the approach to public justice on this question.

The Daily Leader and the Hempstead Messenger, both of Texas, have taken recent occasion to compliment the presence and influence on community of Maj. J. W. Eldridge and his wife, who are now in that State. The Leader says that a movement is on foot to secure half of the time of Maj. Eldridge as a lecturer on Spiritualism during the next twelve months in the city of Austin.

Emma Hardinge Britten will give the last of her series of readings and discussions on Spiritual Science at New Era Hall, 176 Tremont street, on Sunday evening next, June 3d. This will be Mrs. Britten's farewell before her departure for England, when the subject will be a lecture on "Spiritualism, Occultism and Magic." Last reception at 118 West Chester Park, Thursday evening, May 31st.

NEW DEPARTURES.—Every now and then the professional reformer glances around the social zenith in order to find some class, or institution, that hasn't been reformed, so he can start an "association," and get himself appointed president or secretary with a salary, not by way of remuneration—oh no!—but merely as a mark of esteem.

T. B. Taylor, M. D., well known to the readers of the Banner as a lecturer and author, is now located at Trenton, capital of the State of New Jersey, and engaged in the exclusive practice of his profession, and in occasional lectures on scientific subjects.

The Lowell (Mass.) Vox Populi of a recent date has a good word for Mrs. H. N. Cushman, the musical medium of Melrose: Everything at her seances, it says, was done in broad daylight, and the phenomena witnessed gave general satisfaction.

By reference to her card on our 7th page it will be seen that Augusta Downells, test and business medium, can now be found at 23 Winter street, Boston. She deserves the attention of those wishing services of this nature.

The Record, published at Chelsea, Mass., recently copied from our Message Department the communication of Dr. J. Mitchell (late of that city), given through the mediumship of Mrs. Rudd.

J. A. Meek, Spiritualist, and Rev. John H. Potter, evangelist, will hold a discussion concerning the principles of the new gospel in the early part of July at Jonesboro, Ark.

Mrs. Charles Henry writes us from Monmouth that she has recently had highly satisfactory seances at the home of J. H. Mott, the materializing medium of Memphis, Mo.

We understand that Mrs. Wilson, the materializing medium of New York City, does not give private sittings or receive business calls.

Read Dr. J. R. Buchanan's article, in another column, entitled "The Present Struggle."

The Little Bouquet closes its issue for the present, at least—with its May number.

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uchanan's article, in
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gure closes its issue
with its May number.

Peter B. Brigham,
For many years a prominent merchant of Bos-
ton, passed on from his home in this city May
24th, aged 70 years 3 months. His decease was
occasioned by consumption. For a long time he
has enjoyed the personal friendship of Mr.
Brigham, and have found him in conversation
ever kindly disposed to the claims of the Spiritu-
al Philosophy. He was an original free thinker,
and from a discipleship of Abner Kneeland in the
old days, he gradually came to be a follower
and earnest supporter of Theodore Parker at the
Melodeon and afterward Music Hall. He was
also a strong tower in defence of the meetings
held there by Rev. William R. Alger, at a later
period. He passed from the mortal to the spirit
plane of life without fear, and has, we are con-
fident, seen the realized that his views expressed
to us while in the form were founded in verity.

Complimentary Resolution in re Prof. Denton.
William Denton will lecture next Sunday
afternoon in Rockland, Mass., at 3, and in Brock-
ton in the Universalist church at 7 1/2 P. M. Sub-
ject, "Spiritualism in all Ages." The following
resolutions presented by G. W. Stacey were
unanimously approved by the audience at the
last lecture of his course just closed at the Town
Hall, Milford, Mass.:
Resolved, That Prof. Denton deserves our thanks for his
highly apt and interesting lectures on the subject
of Spiritism, and especially for his numerous and
graphic illustrations. All the more are we grateful to
him for a low admission fee, the mass of the people
being able to attend with ease and pleasure. And
we further resolve that audiences so numerous and
appreciative have attended these lectures thereby im-
parting a happy change in the current which has full-
ly enough educated a taste for that which fails to profit or en-
rich the mind.

Memorial Services.
Well attended and appropriate exercises in
memory of the life work of Dr. James W. Green-
wood (whose demise we announced last week),
were held on the afternoon of Sunday, May 26th,
at Paine Hall, Boston, Dr. G. Wilson Atwood,
Rev. W. S. Bell, George A. Bacon and Norwood
Damon participating in the remarks, and a fine
choir—composed of Mrs. Nettie Wallace, soprano,
Mrs. H. H. Carr, alto, Mr. Melcher, tenor, G.
Gove, bass, and Mr. Hudson accompanist—adding
much to the harmony and the spiritual meaning
of the occasion. We shall speak more fully in
regard to this meeting in our next issue.

A New Feature.
Our readers will doubtless be pleased to learn
that at considerable expense we have had trans-
lated from the German by our friend Dr. G.
Bloede, of Brooklyn, N. Y., a series of CHIL-
DREN'S STORIES, which were given through the
mediumship of Baroness Adela von Vay, of
Austria. The first number will appear in the
Banner week after next, and the series will be
printed consecutively thereafter until completed.

"Prof. Cook has lately been "Bishop"-
izing the ministers and devout laymen of Mem-
phis, Tenn., and causing their theologic ribs to
shake with cheery satisfaction at the so called
"expedient" (?) which he attempts to palm off with
such effrontery upon their Benighted Ignorances
as the true and entire secret of the spiritual ph-
enomena. But no friend of the cause there need
fear the result. The present "mutual admira-
tion" arrangement is only a fair bargain. The
Memphis churchmen refuse to investigate the real
article of manifestations, but desire to have their
prejudices pandered to; Cook on the other hand
wants money; so he gives "this flattering unction"
(?) to their souls, in exchange for their duca-
tus. The inevitable unmasking of Cook (or
what other name he may assume) and his work
may be safely left to time, which proves all things.

Rev. Mr. Cook last Monday argued against
"religious quacks." There is no greater reli-
gious quack than Mr. Cook himself. Vids his
talk reported in the daily press about the few
ruling the many. That's the platform on which
the Pharisees sought the democratic teachings of
Jesus. The people to-day are too enlight-
ned—"individualized," as Mr. Cook puts it—to en-
dorse any such arrogant nonsense as this verbose
preacher would force upon them had he the pow-
er to do so.

Spiritualists residing in Dorchester, in
vicinity of Upham's Corner, who desire that local
organization may be effected so that Sunday ser-
vices can be held, are requested to correspond
with "C. W. M.," care Banner of Light office,
giving their address, so that a consultation can
be had as to whether a sufficient number can be
gathered to warrant the making of arrangements
for regular weekly meetings.

"M. A." (Oxon.) writes from London as
follows: "Allow me to thank you for the kind-
ness you have shown me in noticing my forth-
coming book. The promises of support which I
have received justify me in proceeding with the
compilation, and I trust that the autumn will see
me ready for its publication."

A keen satirist has well defined the fossil-
ized medical "regulars" of the present day as
the "men who mix drugs of which they know
little, to pour into a body of which they know
less, to cure a disease of which they know nothing."

By reference to our fifth page the reader
will find an announcement made by Dr. J. W.
Woodworth, eclectic and healing medium at
Mayersville, Issaquena Co., Miss., which may be
of interest.

We are in receipt of a letter from Mrs.
Maud E. Lord, dated at Troy, N. Y., May 24th,
in which she states that her health has improved
sufficiently to warrant a resumption of her work.

See the advertisement of Frank Rivers,
who is the general agent for New England, at 28
School street, for the "Encyclopaedia Britannica"
publication. Canvassers wanted.

M. Leymarie, editor of the *Revue Spirite*,
has been on a visit to Brussels, where he has
given an address to the National Association of
Spiritualists of Belgium.

Mrs. Miller is giving materialization ses-
sions at 13 St. Martin street, Memphis, Tenn.,
on Monday, Wednesday, and Friday nights.

George Newcomer, M. D., magnetic heal-
er, is now permanently located at No. 4 Prospect
street, Cleveland, O.

Dr. Monck has been released, and is now
in London, giving evidence of unabated medi-
anistic powers.

Read Robert Cooper's "summing up" in
favor of Spiritualism, on our second page.

Movements of Lecturers and Mediums.
Mrs. E. M. Hickok will deliver her new and
excellent lecture on the subject "If a man die
shall he live again? A candid review of Rev.
Joseph Cook's Argument on Immortality," in
Evening Star Hall, Charlestown District, at 3
o'clock, Sunday afternoon, June 3d.

Rev. William Alcott will again address the
Spiritualists and liberal-minded of West Cum-
ington, Mass., May 27th.

G. B. Stebbins speaks at Peterboro', N. Y.,
Sunday, June 10th.

Mrs. A. C. T. Hawkes, inspirational trance
speaker, will answer calls to lecture through the
months of June and July, in the States of Ten-
nessee, Arkansas and Texas. Her address is
344 Jefferson street extended, Memphis, Tenn.

Mrs. S. Dick lectured in Milford, Mass., Sun-
day, May 20th, for the Spiritualists, and for the
Reform Club one evening during the week. She
will give a course in Eagle Hall, Boston, com-
mencing Sunday afternoon, June 3d. She would
like to make other engagements to speak. Ad-
dress her No. 863 Washington street, Boston.

Mrs. Clara A. Field lectured in Lowell, Mass.,
before the First Spiritualist Society, on the after-
noon and evening of Sunday, May 20th, at Reed's
Hall, illustrating her discourses with highly suc-
cessful specimens of what is known as the "ballot
test," viz., the answering of questions written on
closely folded slips of paper, and brought forward
by people in the audience, the medium having
no personal means of acquiring a knowledge of
the nature of the queries. This development is
used in public halls but by few media—Mrs. Ada
Hoyt Foye, of San Francisco, and Lou M. Kerns
being prominent among the number—and Mrs.
Field deserves encouragement to present it broad-
cast through the country. She will speak in
Stafford, Ct., the first two Sundays of June.
She would like to make other engagements.
Address her 28 West street, Boston. Mrs. Field
spoke to good acceptance before the Spiritualist
Society of Lynn, which meets at Pythian Hall,
on Sunday, May 26th.

We are requested to announce a change of
name and address as follows: "Mrs. M. C.
Rundlet, South Royalton, Vt., to "Mrs. M. C.
Albee, Derby Line, Vt., (inspirational speaker.)"

P. C. Mills will speak at Lynn, Mass., Sunday,
June 4th.

Prof. M. Milleson will speak in Rochester,
N. H., on Sunday, June 3d, afternoon and even-
ing, at City Hall.

Bishop A. Beals has of late been speaking in
Detroit, Mich., at Penny Hall—his engagement
covering Sundays, May 13th, 20th and 27th. He
will lecture in Cleveland, O., during the month
of June. In the course of a lecture delivered by
Mr. Beals in East Saginaw, Mich., he is reported
by the local press to have given utterance to the
following commendable sentence:
"Hope and desire are the stars which scintil-
late around the human brow. The religion of
Spiritualism fills the interstices between the crude
beliefs of the past and the honest skepticism of
the present with a divine light, so that while you
look upon this as the reasonable age, free from
the intolerance and blind credulity of the past,
it begins to appear as a beautiful world, round-
ing out in the sphere of mental unfoldment."

Donations
IN AID OF THE BANNER OF LIGHT PUBLIC FREE
CIRCLE MEETINGS.
From L. Fletcher, Schenectady, N. Y., 85
cents; Friend, 50 cents; J. L. Lewis, Hot Springs,
Arkansas, 40 cents; J. Q. A. Floyd, Springfield,
Ill., \$1.00; Mr. R., \$5.00; Augusta W. Burt,
Clinton, Mass., 40 cents; Mrs. I. A. Wells, South-
port, Ont., 40 cents; S. Bates, St. Ansarg, Ia.,
45 cents; W. W. Ward, Cincinnati, Ohio, \$5.00.
Please accept our sincere thanks, friends. We
need just now all the pecuniary aid you can give,
as our Free Circle Room expenses are large.

Donations for God's Poor Fund.
Received since last acknowledgment:
From L. P., \$2.00; Martin Hiseox, Providence,
R. I., \$1.00; Mrs. R. Edson, Detroit, Mich., 40
cents; small amounts received at the Banner
Free Circle Room, \$3.37; "I," New York, \$1.00.
We tender the generous donors not only our
thanks, but the thanks of the poor and grateful
recipients of their favors.

Mr. George Farmer, formerly editor of
the Spiritualistic Journal, The Pioneer of Pro-
gress, (London) is now abroad on a pleasure
trip. He expects to include Boston and New
York among the places visited, and to return to
England about the end of June.

THE BANNER OF LIGHT OUGHT AND
SHOULD RECEIVE A MORE GENEROUS SUPPORT
ON THE PART OF THE SPIRITUALISTIC PUBLIC.
ASSIST US TO MORE SUBSCRIBERS, FRIENDS, IF
IT IS IN YOUR POWER TO DO SO.

The next number of the Banner will con-
tain a *corroboration* report (prepared for our col-
umns) of a lecture delivered in Chicago, Ill., by
Mrs. Cora L. V. Richmond, and entitled: "Is
Materialization True? If so, Its Philosophy?"

Prince Wittgenstein holds an independ-
ent command of a section of the Russian army
on the Danube. He is a firm Spiritualist.

Lottie Fowler is reported as having good
success as a test and business medium. She may
be found at No. 10 Oxford street, Boston.

Anniversary week—numerous reformato-
ry meetings—would be happy to refer to several
—but space says "No!"

Thomas Gales Forster, at last accounts,
was in Chicago, Ill.

Subscriptions for the new works on the
Phenomena, Philosophy and Present Position of
Spiritualism, which "M. A. (Oxon.)," our tal-
ented English correspondent, proposes to issue
when a sufficient number of names is secured,
will be received at this office.

To the Editor of the Banner of Light:
Wm. H. Eddy, who has been absent for the
last three months, has now returned to his home
here and is holding circles for materialization.
Ancora, N. J. J. W. SPAULDING.

Send by mail for our new CATALOGUE,
which will be forwarded to any address free of
postage, and then you can select readily and un-
derstandingly from a full stock. All orders by
mail promptly filled.

For Sale at this Office:
THE LONDON SPIRITUAL MAGAZINE. Published
monthly. Price 50 cents per copy. \$3.00 per year, postage
25 cents.
HUMAN NATURE: A Monthly Journal of Zolistic Science
and Intelligence. Published in London. Price 25 cents per
copy. \$3.00 per year, postage 25 cents.
THE WEEKLY JOURNAL OF PSYCHOLOGICAL
SCIENCE. London, Eng. Price 5 cents per copy. \$1.00
per year, postage \$1.00.
THE MEDIUM AND DAYBREAK: A Weekly Journal de-
voted to Spiritualism. Price 5 cents per copy. \$2.00 per
year, postage 25 cents.
THE RELIGIO-PSYCHOLOGICAL JOURNAL: Devoted to
Spiritualism. Published weekly in Chicago, Ill. Price 5
cents per copy. \$1.00 per year, postage 25 cents.
THE SPIRITUAL MAGAZINE. Published monthly in
Memphis, Tenn., Watson, Editor. Price 25 cents; by
mail 25 cents. \$3.00 per year.
THE CRUCIBLE. Published in Boston. Price 4 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price 10
cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, pub-
lished in St. Louis, Mo. Per annum, \$1.50. Single copies,
15 cents.

RATES OF ADVERTISING.
Each line in *Agents' Directory* costs for the
first, and fifteen cents for every subsequent in-
sertion.
LOCAL NOTICES.—Forty cents per line.
MINOR, each insertion.
BUSINESS CARDS.—Thirty cents per line.
Agents' notices.—Fifty cents per line.
Advertisements in all cases in advance.
For all advertisements printed on the 5th
page must be paid for in advance.
Advertisements to be renewed at continued
rates must be paid for at our office before 10 o'clock
Saturday, a week in advance of the date where-
on they are to appear.

SPECIAL NOTICES.
THE WONDERFUL HEALER AND
CLAIRVOYANT—For Diagnosis and look of
hair and \$1.00. Give age and sex. Address Mrs. C.
M. Monistrom, M. D., P. O. Box 2519, Boston,
Mass. Residence No. 4 Euclid street,
My 12.

**CLAIRVOYANT EXAMINATIONS
FROM LOCK OF HAIR.**—Dr. BUTTER-
FIELD will write you a clear, pointed and correct
diagnosis of your disease, its causes, progress,
and the prospect of a radical cure. Examines
the mind as well as body. Enclose One Dollar,
with name and age. Address E. F. BUTTER-
FIELD, M. D., corner Warren and Fayette sts.,
Syracuse, N. Y.
GUARANTEES EVERY CASE OF PILES.
Ap. 21.13w*

CRACKED COCOA, made of the best quality of
Cocoa, retains the freshness, aroma, and nutri-
tious properties of the fruit. Eminent physicians
recommend its use. Your grocer will furnish the
best, which is put up by Walter Baker & Co.

Change of Locality.
Dr. WILLIS may be consulted at the QUINCY
HOTEL, in Brattle street, Boston, every Wednes-
day and Thursday till further notice, from 10
A. M. till 3 P. M.

The most Unhappy Person in the world is
the Dyspeptic. Everything looks dark and
gloomy; he feels "the weight of sorrow" with himself
and everybody else. Life is a burden to him.
This can all be changed by taking Peruvian
Syrup (a protoxide of iron). Cases of 27 years'
standing have been cured by it. 2w My 26.

SEALED LETTERS ANSWERED BY R. W. FLINT,
58 Union Place, N. Y. Terms, \$2 and 3 cent
postage stamps. Money refunded if letters sent
are not answered. 4w My 19.

Dr. S. B. BRITTON treats chronic diseases, es-
pecially such as are peculiar to the female con-
stitution, by *painless methods*, using the best
remedies known to modern pharmacy, together
with Electricity, Magnetism, Medicated Vapors,
and other subtle and psychological agents.
Rooms at 232 West 4th street, New York.
Patients visited at their homes when nec-
essary. F.3.

Mrs. NELLIE M. FLINT, Electrician, and Healer
and Developing, office 200 Joralemon st.,
opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.
My 19.4w*

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

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is
also a Practical Physician. Office 121 West Eleventh
street, between 6th and 6th Ave., New York City.
D.30.

**Public Reception Room for Spiritu-
alists.**—The Publishers of the Banner of Light
have assigned a suitable room in their establish-
ment EXPRESSLY FOR THE ACCOMMODATION OF
SPIRITUALISTS, where those desiring can meet
friends, write letters, etc., etc. Strangers visit-
ing the city are invited to make their head-
quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.
NOTICE TO OUR ENGLISH PATRONS.
J. A. MURSE, the well-known English lecturer, will act
as our agent, and receive subscriptions for the *Banner
of Light* at fifteen shillings per year. Parties desiring
subscriptions, or such as would like to read and visit the
Warwick Cottage, Old Ford Road, Bow, E. London.

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

ROCHESTER, N. Y. BOOK DEPOT.
WELLS & JACKSON, Booksellers, Arcade Hall, Roch-
ester, N. Y., keep for sale the *Spiritual and Reform
Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT.
E. M. ROSS, 50 Trumbull street, Hartford, Conn., keeps
for sale the *Banner of Light* and a full supply of
the *Spiritual and Reform Works* published by
Colby & Rich.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh
street, between 1st and 2nd streets, Washington, D. C., keeps
constantly for sale the *BANNER OF LIGHT*, and a full supply
of the *Spiritual and Reform Works* published by
Colby & Rich.

BALTIMORE, MD. BOOK DEPOT.
WASH. A. DAVIS, Bookseller, Baltimore, Md., keeps for sale
the *Banner of Light*, and the *Spiritual and Reform Works*
published by Colby & Rich.

SAN FRANCISCO, CAL. BOOK DEPOT.
At No. 215 Kearney street (upstairs) may be found on
sale the *BANNER OF LIGHT*, and a general variety of *Spiri-
tual and Reform Works*. At Eastern prices. Also
Adams & Co.'s Golden Pen, Planchettes, Spencer's
Positive and Negative Powders, Orion's Anti-
Compound, etc. Catalogues and Circulars mailed free.
Residence, 215 Kearney street, San Francisco, Cal.
HERMAN SNOW, P. O. box 117,
San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY.
CHANNING D. MILLS keeps for sale the *Banner of
Light* and other Spiritual Papers and Reform Books pub-
lished by Colby & Rich, at the Harvard House, 224 Street
and 6th Avenue, and Republican Hall, 65 West 23d street.

PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 229 North Ninth street, Philadel-
phia, Pa., has been appointed agent for the *Banner of
Light*, and the *Spiritual and Reform Works* published by
Colby & Rich, at the Harvard House, 224 Street
and 6th Avenue, and Republican Hall, 65 West 23d street,
and at all the Spiritual meetings. Parties in Philadelphia de-
siring to advertise in the *Banner of Light*, can consult
Dr. Rhodes.

CHICAGO, ILL. PERIODICAL DEPOT.
W. PHILLIPS, 161 Madison street, Chicago, Ill., keeps
for sale the *Banner of Light*, and other Spiritual and
Liberal Papers.

PHILADELPHIA PERIODICAL DEPOT.
W. H. HARRISON, No. 314 N. 4th street, Philadel-
phia, Pa., keeps for sale the *Banner of Light*, and a full
supply of the *Spiritual and Reform Works* published by
Colby & Rich. He also receives subscriptions for the *Ban-
ner of Light* for sale at retail each Saturday morning.

CLEVELAND, O. BOOK DEPOT.
LEON HAZARD, 10 Woodland avenue, Cleveland, O.,
keeps for sale the *Banner of Light* and a full supply of
the *Spiritual and Reform Works* published by Colby &
Rich. LONDON, ENGL. BOOK DEPOT.
W. H. HARRISON, No. 314 N. 4th street, Philadel-
phia, Pa., keeps for sale the *Banner of Light*, and a full
supply of the *Spiritual and Reform Works* published by
Colby & Rich. He also receives subscriptions for the *Ban-
ner of Light* for sale at retail each Saturday morning.

ADVERTISEMENTS.
COLBY & RICH,
Publishers and Booksellers
No. 9 MONTGOMERY PLACE,
BOSTON.
KEEP A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reform,
AND
MISCELLANEOUS BOOKS.
AT WHOLESALE AND RETAIL.
TERMS CASH.—Orders for books, to be sent by Express,
must be accompanied by all or part cash. When the ex-
press is sent, the books will be sent by mail, and the ex-
press charges will be paid by the publisher. Any book
sent by express, to be sent by mail, must have a bill
of lading, accompanied by cash to the amount of each order.
Any book published in England or America, not out of
print, will be sent by mail or express.
Catalogues of Books Published and For
Sale by Colby & Rich sent free.

RUSH'S
Nerve and Bilious
REMEDIES.
Get your Nerves
And your Liver
Right,
And your Whole Body
Will be Right.
If the nervous system could be lifted out of the body,
it would be like a bundle of sticks, and the sticks would
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