CHICAGO, 1)ECEMBER 11, 1वб9
©he 委ostram.

$\qquad$

 called Modern Spiritualism. The belowed guides,
the wise counsellor, the stoong friendson whom
and
 mee to-night, to reverse the order of things, and
instead of theese elemente of philosonhy which
have bitherto been accustomed to present, I am Cesired to offfor you my own persounl experi-
euces as a spiritualist. The theme is to me em-
inently repulsive, the task one from which, as a waster of choice, 1 should have alirunk.
But in the esame trust and confldence that my


 to give, more cone. inse word, , have na oho ince.
nay other manner . In
1 therefore throw mywelf on your indulgevce and ask you to trust that some elemeat of use
may be gathered from the narrative I am about
to offer
Moot of you are familhar with the fact that I
am a stranger in point of material birth, al.
 A pilgrim from the mother country, my expe
riences have been widely diferent to any that
ovald be farnished by others. As the state of vuld be farnished by others, As the state of
tociety difier very Fidely in the two countres,
I must therefore speak of that era of childhood
 prepare for those larger experiences which have
been mte on the American contunent.
Recalling now those periods of early childhoocd. I can well remember the strange isolation
which 1 endurd from the earliest moments
ond which 1 endurd from the earliest moments
that I can recollet The fact that a perpetual
form of phantom faces were always around me, and thetr voices were wounding in my earas,-1
knew that these fices had a real existence somewhere, for they were on times rcoognized
as the fices of those that has pased from earth. and specires of the dead. Thats belief whos re.
pelled, and every method that edducational cul. ture could sugest, was adopted- Siil it re-
mained uutill 1 lesmed to love these strange
pliantoms. I isolated myself from companions and playmates, and even my female:companions,
and stood alone, at strange, wird child to be
tealt with by those prolesesional thanderers, who seck to quench the spirit through the mas
terial form, nud treat all such apparances as
disease. This was deemed my case, and 1 w4s dealit with acconlingly.
It might be his $150 / a t i o n, ~ o r ~ i t ~ m i g h t ~ b e ~ t h a t ~$ there might a reelation opened between myself and
the invisible wordd certin it tis that the result
tind upon my mind was alinoot infatuastion, which
gave me the strongat desire to pass away from
tie carth to the unk owown land. I was faken

 welled up from my hearr, ,t was that I might be
permitted to die. Inexpresabion was the yearning to pass to this land of the unknown. Nope
of those cildist fars of deatht that nasially pos. sese the minds of catidren, were mine.
My teachers must alwnys in the for me
od cathedral colister and lia the solititry graveyard where $I$ scerned to myself to bo rearer
that death which I longed to experience. This made me a strange chlid-suffering, perhaps,
from some mysterious power. 1 beliered it was from tone mysterious power. I beliered it wai
the yatining of the spritual within me, to hold
comenion with the Spirit World. I did not communion with the Spirit World. It did not
realize this unnatural conditlon. The onnnee
tlon of the invistble world was never bruken, but perpetaally grow with ny years, The firat
starting ers lin my young iff which brooght
 strong man, who seemed to me all the world; a
dear ather, of Whom 1 could never Xream an
pasalig from me. A faw houra beforochis great pasang from me. A fow hours beforechis greal
nosyterous metamorphose pused over iny pro-
 tones died sway he clored his eseas io sleep, the lew hours linter 1 beard the reetlest feet of the the
houschold moving fither and thither snd low yolcees pronounced the dreadful words, "Ho is
deed" When the gray morning came, I ran
trom tte dreadrut houed into the pure air. It
 from the house of the dead wherywhere, I I ran
not ; Itheat out inio this great vacting to flad

























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conditions;
one family:


## Original Essays

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 . beca most persistently urged for several yearpast, and the time of is, ace mplishment is ap
par with hands, eternal in the heavens," and on the
earth; its protessors and educitors, are the angels, and ciucetion therein is as itce as the nir
we bresthe, Is of the highest grade that the
no $/$ ambiti.us mortal can asplre to, is the most casily attained, afíd of the most value when at
tained. Why would you go or send your sons
and daughters away to spiritual College to learn that which is freely cffered at your door?
There is nothing within the realms of science that may not be had at bome, or wherever there
are two or three gathered togither in its name,
for its reception. for ite reeeption.
Spiritaslism, though older by thousands of
years than any other form of religion, is far from years that any other form of rectigioa, is far from
baving arrived at its majarity ; we bave hardly
learneci its $A, B, C$, and jetwhat we do get from





## 而







 hedium, or the arm of the invedignear turding
him Think you that this is doue merly
convince s few unwilling sceptics of the really


















## 



 Wathiogson D. o., sepp. 27, iseg.

Toites from the Eecopte.
ars. ImA cagwts.

Drar Sus:-A shinrt time since, I had the
pleasure of meetiog Mra. Ira Cazwia, of Jeffer. pleasure of meetiog Mrs. Ira Cagwin, of Jeffer.
soaville, Iod, as good a teat medium as we have ers of our blessed Joursal since fis first publ rags left to make the paper for it to the printed maga It make the liberty of giving you a dis-
upon,
cnption of a seance with the wbove named la Mr and Mrs, Cagwin are a cingenial and
happy cocele, furrounded with three-bright
and intelligent children, a truly harmonious
family, I sught them out, and, intrnducing myself I
recived a very cordial fovitation to witess such manifestations as the spirits could give;
and stitoongh I did not receive any peconal testh
yect saw the yet Isw that wbich gavee me enture satustac-
tion-that the lady is gooe of the best mediums The stand
wed was an ordinary bed-room
very carefd with an drwer whick I very carefolly. The drswer $w$ sa filled with old
letters and papers, Tue room was fully lighted.
 pencil was heard moving upon the sole, giving
umpatakble evidetee that mothing but a spirit
could do the writig. Tey do no
 ry are wealithy sad very highly respocted
thould not have, troutcd you wifh this let
 Would have some weight wiuh thaso not know
ing hert to be a lady above reprosch.
It would be a pleasure It would be a pleasure for me to give the par-
ticulars of the seance, bat I will not trespass
upoa your patience more.



 With tbig fuaniall of hvyog water. L. L. Isoals.



[^0]MEDIA : OR TIIE CILARUED LIVE:
A stery of Fect, Phenomena and Mystery Chapter
 urged hiss panancing buys over the broud svenue
leading out of the city into the blooming coun-
 happy boy sats spirits.
Annie, spake
Randolph, with sowe trepids ton in bis woike, "- It seeas, ust dess for me lon
ger to resist the impules of ny heart sent

 throbbing heart, and a happy smile beamed
upon her hivelit features: The contiding gir)
 Randolph, is mo sulden impulse, foraned by
connenenent circumstances, no tating prefer.
ment, but tis the holier part of my beine that
find

 As in the midist of "Lht" we are in "Da "h," so calted: so, soce the opening of our story,
Annie has teen called to ollow tothe thave the
loved forni of her devoted mother, whom, in.
 mee cast over her life a pull of suiness atai
goom. St.1 she is once nganin bakkig in the
alm sun-ray of bope. In Kudolph she has
 strengthening madied the attachutent airealy
formed bexen these surus with but a single
toonght, "these hearts that bean as oae," mudd explains the readiness with which sle accepted
his protered hand. What of their afferent \&ta.
fions in life Randolph, the son of a wealthy shipping merchant-she but the modest hunbble
sewng girit It Is enough that they love. Itv.
ing reachei the diy again, they thad rode leis. ng reachert the ciy agnin, they had rote leis-
arely alonk bua a few tquares, when, ooe of the hores shyyag, became almost unmanageble, aud
before the pair couid bo oontroiked, hey ran
against a benileman Just crossiog the sireet, knocking him hradlong almost to the ground,
Annte utered a loud Impulsive scream, in view Just at twhighthoogh it was, Randdpli suc-
ceeded at leDgth in drawing in the frections





 nimost penury to so much cotulur and busineas
success? "Yes it is true, true nlso that she is not the
ony star in the crown of his rejoining, who
shail shioe for ever as the lyved nowuments of
 in the city, and her store is one of the finest in
the place,
"Yes, and Louiss, her charming duughter, is quite an (fleient auxilary in the burioess. But
tiete we are An home. I will let you down. drive
the horses round to the stables, and be with you






 fuld aughter, utd welcoued him to tear Lreside
na a son. The nd man was trily happy, nud
their venieg meal, though humble, sus gladsome ind sweet to ant. As it is writect: "San
kball not live ly bread alont-











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|  |  | ever, lets thoue elementat alane that the sugar |  | The expowe no doobt will be grat ilit |
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|  | aELIGIO-PHILOSOPHICAL PUBUSHING ASSOCLATIOM, OHIOAOO, DECEMBEE $11,1869$. |  |  |  |
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|  | THE SEEMINE ANTAGONISMIN NATURE. |  |  |  |
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|  | There scems fo be an irrepressible contlict going on in the works of Nature. No soonerdo you commencd to live, to extioit an animate |  |  |  |
|  |  |  |  |  |
|  | you commence to live, to exhibit an animate -existence, than forces seem to be set at work to deatroy your very existence. The world appears |  |  |  |
| Burrio | to bo Compoese of antasgoistite or oppois. <br>  |  |  |  |
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|  | ther Baild a pitat reaidence, whether- of vood, brick or marble, and no sooner completed |  |  |  |
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|  | besuty that distinguished it when firat ushered into the world through the ragenuity of the me |  |  |  |
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|  | growth, then decay, resulting fiaally in the complete dissipation of everything the eye can |  |  |  |
|  | kee. Change is writeo on all thioge The strub becones a tree ; the bod a beatuiful blos: |  |  |  |
|  | som; the seed germinates and produces a gol- |  |  |  |
| ... |  |  |  |  |
|  | Thas it has been, and tass n ever will be in pas |  |  |  |
| 10is |  |  |  |  |
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|  | spring; breathe the pure air; cat the food that is placed before you-all of these are found |  |  |  |
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|  | no elucidation. Look at Nature, then look at |  |  |  |
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|  | God our Father, all humanity our brothers ? Such must ba the natural conclusion. Examine, |  |  |  |
|  | (eater |  |  |  |
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|  | suer comes echoing from milions cr hearts, yes. |  |  |  |
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|  | such as govern an empire, Therein philobophers in the past have greatly" erred. They talk glibly of lawf,-of, the law of |  |  |  |
|  | gravi:ation, of attraction and repulsion, and con- |  |  |  |
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|  | In Nature, the same result is invariably produced. The acorn produces the oak; the seed |  |  |  |
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|  | liting this position,we desire to ask any intellient mind. If, when these forces are transferred |  |  |  |
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|  | Iy; the mon Lat eded. her gepial rays 5 |  |  |  |
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| camo down |  |  |  |  |
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|  | reamon to stow that when tranaifrreact to the |  |  |  |
|  | ysical organization, they ar-not egually so, In this gonclusion, then, that Nature's forces |  |  |  |
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zagiladelphia 즁epartment．


 the mount to pray，not to seek Moses and Ellisi，
the mithough s very impresive evidence of ther
and
being sens by Goy in being sent by God，wgs contained in the fact
that＂they appearid there as med，＂so entirely
in their characteretics and se！fand＂that they were readily known by the sepostles．＂＂Perhaps
he had forgoten，that，tonly fow minutes be tore，he had most contemptuously senuted the
idea that an old man in a minante shoald be con
sidered the s，iritit of Samuel． It would not seem very singular，if he shoul
have some ditifelty to to believing that the thre
angels who came to Abraham，（Gen．
 ate in like manner．
If ssid．not an angla sindidual had ever
been made better by Spiritualiem．＂Bat bas he been made better by Spiritualism．＂But has he
all knowede．Tooes he know the secret mork．
ings of the goulsof so many millitions ot ppiritual－ ssts，that he should speak oo positively．If far
ther declared that Spiritualism was deadly fand infectious，＂＂poisoning morals，＂＂eontaminat．
ing religion，＂and＂＂rippinz with exsuotion．＂
Said Spritual Bible；and in most detiant and wocferous lan－
gnage，bade them＂let it alone and not hyy thetr vile polluted hands upon ifl．＂ 1 shoutd mistruat
that it got a little pollated in the process of com instances，he seemed to feel obliged to orkip some
very objection sble and unfit words in the see tences of scripture which he quioted in the sen ser
mon．Dta he think no one present knew minister，relying on．a Bible so indelicately writ
ten that be had to skip part io bis quotations cyes of the theok，and all hipl from repeatiog
tho much of its contents． He said that while personn had put forth most
immoral and abominabbe doctrines，the Spirit
ualist papers bad never repuditet criticised either the indintiduapls or the or ece rinen
At least，in many of the cases be specified
Ais serains， dis seraions，this assertion is absolately and
eapphaticaly erroneos．Whetber it fhan be
lapputed to bis innorance，or his untruthfulnees， neputed to his ignorsnce，or his untruthfulnees，
I leave for his to choose．Dubutes，charity
which＂shall cover a multitudes， would suggest，give him the benefit of both
spologies Does he intena to be conaldered
consin constant，and thorough reader of the entire
fiterature of Spiritualsm？ tell us that hehas been so for the last ten years：
If not then，he sis ant competent to make the
above atatement abrve statement
When he enys，
Sin

 corruption，it indicites an obtureoess of mental
vision mingled somewhat with the perverre．
The sane perverseness is diacernable．When he says a Spiritualist recently esid，＂It an man
believes hist pritits communicate，we call Him



 Again，Mr．Walton says the recent declaration
ot a spirituasios was
convictions，what rue religinn is a man＇s
 Wealth and attuin a higher worldy position
then staling was true religion；or or a man had
conviction that his interests would be enhanc－ ed by lying，thien that was true religion．

 tion，recelved bis asent．IMitis proper for Mr．
Wailoni to leave out the word＂sacred，＂and
and apply the word convictions to the loweet in
clingtions and passions，inastead of the hatghest
convicitions of morality and duty then，doubt－
 him to say，＂It in my conviction that the in－
terestsot he church will be enbanced by my
misrepresenting and falsifying Spiritualiom；it is ny conviction that it is my religious duty to
bear filise witness agalnot my neighoor kho is
Splritualiat，and that is the religion
 and others of the Chritian Cat hers who approv： hood might be＂meritiorous if used lot the
beneffor the church＂and JJerome in speaking
of a pions frem error which springs from bastred to the Jews，
and a plous zeal Ior the Christian faith such
sind but it is too lite in the day of mental growth，
for any sucesaffil smothering of the spirit of
inveatigution Investigation and progress by attempting to
fasaify the true or the god．
A phitible degree of ignorance was displayed

 Was required，then the spirits could communi
cate ereely．Any well informed person knows
dires． He recty the contrary of this $n$ be true．
 pal or Dutch Reformed Crurches \％or Aro
elders，deace
decons，class－leadere，vestry－men，\＆c
 exercise the spiritual gitts of which Paul speake UaI belgs，or the Churct will cat the bopd of
brotherly union．He cannot be expected to


解 wanting．＂As a reason that there

 larther hack that the Illebrew version；and it
would be particularly interesting to know
whet be
 were utterly destrolel during the captivity in
Balylon，and reatored seventy years apterwarls
by Ezan 1t wound bave beee very interesting，
could he have informed us when，where，how， and by whom，this soonderulul scientilice testiming：
has been obtained，frer there were some intell
gent Methodists，nad also Spiritualists，whi gent Methodists，and also Spiritualists，who
surely whuld like tok kow more about it it is is
not at w will of the wisp got up for this occa．
ion．＂
 before writing down his prophecies；and thal
Ezakiels and Daniels prophecies were given
during the captivity in Balylon，and not written by them，but bz men of the Rreat Synaggogue
stiter the return
body of men men wrote down the also that thesmee Welve minor prophets．
cMr Wathon refered to Frankin＇s dag barking
at the mon，and said，＂Spiritualism may bark
 Ie haviog proved Spirituatism to be twice as
old as clirstianity：having proved that pirit
omuaninn had not only existed for thousind omimuninn had not only existed for thonsasnds
of yearg but that it is in fall and vigoros ex．
ercise at the present time，it would apprar that its continud existcnce is tute as probable as
that of cbristanity．Iis illustration reainits of ope cqually pertinent，found in the story of
peasant，who thught bis donkey had draik u
te moon，becaufe he he drank the water in wble
 nt of trath and the peassnt，who thought his wisdom are with the moll God＇s children ；light from
withal the eternal fountain streans utto every crevice
of reation the church paiil catches some beams，
 contain the great fountaía or inforullog lumi－
nary that embrices the uuiveraal whole within the scope of its power．
I am non tat all worprised，that，as a cler，yyman
Mr Waiton was horrised at the spectral tomb
＂Tight Jacket of＂Tight Jacket Ond Theology，＂as seen on the
banners in the Children＇s Prigressye Lycentu．
Boston th O
 the fate of Theology，not of Religion．The
spiritit of religion is innate in every sunul is a
ling and constant spiritual astraction felt tor
the the good，the pure and the boly，towards what
the onfnite doth lead the through the ways of
hits own wisdom，purity and power．+ Theology his own wisdom，purity and powier＊Thooligy
is a mental fabric，woven by pouls in thu loon
（their life activities ；a fatric，changeable an esstructibley and likely to fall into the tomb of
oblivion mucht to the
phismay of its professiona formal theologies in the past，and will be in the
fature；bat the spirit of religion，resurrected nil years ot Gol，and communes ws wh the Fath of spirits at every avenue of life ；bearing Hi
voine，and reading His thoughts in the grain
and，the blade of grass，the breath of the worlds of space－sye，in
mateetial as well as spiritual．
 the followi
received：
 bor of pioneer work during the inclemeneny of
winter，beg leave to ofter my resigaation an
State Missionary， regret，as it is uppleasant to close the amicable
relation relation which has existed between us，cement
log froternal ties that I trust mly over continne
Ifind that there is a vast feld for misaionary I find thas there the a vast feld for missionnary
labor in your State，nid I trust you may sond be more amply sustasned in your philanthropic
efitirs than hatherto，by the co operation of
many who through force of habit，or an tide pecutiar to the Iriends，that speakers shnuld not I would end my heart－felt thanks t？you all，
Ior the courtesy extended to me．May the an－ gets continuee to bleensed your work，ant the work
ers who gre making mo many acrices for tratt

The tollowing preamble and resolution was
nanimously adopted．Wherens Dean Clark bas been laboring ln our state for a brief period
and has beet compelled to rellinquish Lis labor


qualifited to work，
On motlow，Brother J G Fish was appointed
missionary，and our friends throug bout the Siat
arssionary，and our friends througbout the State
are hereby request to render him and Mr
Stearns aill the aid they can in thy prosecution


The fried ds throug bout the Stateare cordally invited to sittend，or send reports for their differ
ent sections，to Henr T T Cbild，M．D．President 63 Race $8 t$ Pbilladelphia，or to Caroline A
Grimes，Secretpry，1919 Walnut St ，Philadel
Signed on behalf and by directions of the
Board．
Hanar T Crimd x，d，Prenident． CARoLyEs A Gringe，secridary．









## TO BEE－KEEPERS．

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D．WHITE，M．D．，

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| by bourkeepert，a sale la 0 mant certala． |
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| －Adtreen，mato comb hoxsor， |
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## PRANK'S JOURNAL-NO. 39 . -1.




















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snd connection, to as to form a unity of the
whole) whole; but wi. deliver them as they ocur to
nyy teienory; nor shanI I take up your time in
description, more than is actuaily necessary. My intent will be to furnish you with allt the
material facts and seepes; but leave the rest to your own tase, skill, karning and prudence, to
nuke any addition, illustration or embellisb.
ment you may think necessary, to produce a will be easy of compretiension, and agrecable to
the people y yuu five among. When you shill
have accomplished this tisk, you will then issue and misconception may no longer tive in error revelations, will no no longrer have a justoxcease
in maintaining a sysum of bancfut doctrines,
whick The task $I$ have assigned to you is a laborious
one for not discounged. It is a debot of justice but be to
numanity thit I owe, and shall be enabled to
hum
 world of Spiris,"
\#Before 1 proced to my task, I wish to ask a
question," 1 said to my conmunuicating Spirit. "I wish to know," I sidd, "what has become "Afer his kind visit to me," replied Saul,
"In which he made mee accuauated with many
sectet points of his pistory tuat was not knowa

 mpinicatious with them, in whitch they fryesented
me a series of fact and incidents concerning
me the bistery of Jesus, during the latter part of
his career on cartb, and the parts thry perform-
ea therein. These communications, wère given to me by
the Spirits uking possession of my mind, about
one hour in every four and tweily; when, usurping aill my nuental powers and functions,
they prouced a series of visions similar to
beantuful and well connected dreams Scenery, chanicters of personages, dialogues and actions,
transpirid In regular succession and order like transpired In regular succession and order, like
a pertopmance yupon a thentrial sal stage. I was
an
 the hidden feelings and unspoken thoughts of
the visionary personages, belore me, the Me-
dium.

The present age is pre-eminent in its flds the beauties of the pure and undeflied Divinity in nasp, and whispers of the approache.
ing Joys which cluster like stars on the brow of ing joyse. It is the ake of the great awaken-
the future.
ing of humanity, when the Ueams of morning light da
wrild.

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ter of a to of this mild mucilago would blow the

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WATERS


DR．WM．CLARK＇S
MAGNETIC REMEDIES

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Tonic and Strengthening Powders： Catarrh and Dyspepsia Remedy； Vegetable Anti－Bilious Pills

Vegetable Syrup

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Female Strengthening Syrup；
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## SPIRITUALISM．

PLANCHETTE OR，TEE DESPAIB OF SOIENOE．

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VITAL FOROE．
How Wasted and How Preserved．



## ARRIVAL AND DEPARTURE





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#### Abstract

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Discoderly Christian.










Stockhoun, 1


## notice of meetings.





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THE DOCTORS AND THE SPIRITS.
SPIRITS TRIUMPHANT!



WHERE IS
THEIR EQUAL
MUST ONE RISE






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## THE GREAT SPIRITUAL REMEDY <br> POSITIVE \& NEGATIVE POWDERS.




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