#  <br> PHILOSOPHICAL <br> SLITERATUS' VOTEDTO 

*3, 00 PGR YEAR IN ADVANCE. 1

[single copies higitcosmys.


Oxigiual ©psayg.

## GOD yakes no mistakes.

## By wm. C. watern.

Friesp Joses:-It is shidom that I Indulge
in the fuxary of listening to au old fashioned orthodex sermon. DDubtless it is well that
Splitualists go now and then, just to refresh the mind with a remembrance of those antigus
teif fis silizations, which as church members, we left hehind us when we cane up out of Egypt. Some days siace, I listened to a sermon de.
livereal upon the funeral occsion of a young mana who was a member of several sceret ecei-
eliee, which of course brought under the dropyings of the pulpit, many of us who do nut re
gare that saered inatitution as oracular, or as the traninus of theologich rebearch. From the
tablegruad Presbyterinisn, the gernon was far semith of his kind-a proper nies man no sivige her son Irase to select for an example, of fare "in sately manners, and persuabive
 divine say that "a d makes no mistakes. It is
hid had tast has done this. $H_{3}$ took the lito
 aevesams to b3 a lithe mixing up of the old
nid nem wine. Tast "Goa mak's no misbikes, is one of the gems of thought in which
dithe dear ones believe, that come bick to as believe that God, as a special act, destroys prathing children, nor young hubbands. whose pamilles. God puts forth no special act to waft
8 sithp, to couse $a$ flower to bloon, or a human



 of their omn children, and dearest earthy
fritiendes sweltering below in brimstone waves of It tie t the hoped that the adrancing tides of
progresive thought will now and then lift one
df wese zeverend centemen into higher per









 por a thousa, that proclaim,
tarry worlas thate,
"Forever inninig as they hine,
The hand that made usisdivins," believer in the drcetrinos c)mmunicated by



 his handa a book which he claims
allible record of divine procedings
Was it no mistake to have pro
Was it no mistake to have pronounced all
his wong " very goon, sad then, so shorty
fand it requisite to say, "And it repented the


 and now, most reverend gentlemen io E Egland,
and Eomein thas country are sid to be hard
at work, rafting over this book. It will be mot timely if their work should
accompliahet in advance or our electing
and





 Thile the great sething, surging mass, go to
regions tor tropicillor cren wummer linen to
Tender the wearer comfortable.




 int the chauci.
Tne andience sung
 Thim
hearn
leme
home







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| Yout saw mian co it, You He, statea the |  |
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| ceeded to syy: "My friends, what I have to say, |  |
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| finty |  |
| 标me, then, tosay that far slong this |  |
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| wonders, of which your have not the faimeest | good old min chide the, Addie, for not telling |
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| papaces, ,andive in tem, wan tand in one part or |  |
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| mented. Then Flyng Fish grish, and con. |  |
|  | longed for thy noble work, i8 my praye. | here aroseand agked Mr. Whaile no





 that wait worth saying, M. Sturgeon now arose
and said, Thatithe statementofthe Mr. Whale
was ald deluijn, Eo far as regrded the nap.
ping. He soid it was all a device of the Devil





## Hy Sade Hahey.

o Miss AdDe L. Batloy:









 you can say, llike nyself, I do love humanity,
I love eversthing made in the image of God,
I love every man, womzn and child.
 the light of his love, un'ess my biag gives
forth pure love for every human creatare? Ah,
how



 But we must have great charity for the us
charitbble; becanee those wio do $2 \%$ know th3
 Angels bless thee, my sister, for the plain
Words thon hast spoken
Bat I cannot casose witing until I ags pon



 Children naturally canclade tum what good
parents do not wish them to learen is sometaing
To what doos this lead To digyuting
thoughts in their young and tender mindsot
those laws and elements of beiog upon which we showld ever refeet with pure, ennobling
thoughts sud feeling. Oh, my aister mothers, we press our darlings
innocent babes to our loving botoms, and with a fer vency which none buta mother's soul can
Enow we pray Gxd and guardian sine to
blews them with health and virtue; and then
 in hies one of the greatest csuses of the corrup-
tion and socialevil of fich you speak?
There is nothing which brings a true wom of ho near to God as to become the mother
of his own mage and to me it is a ickenening
fact that our caildren must learn from vulgar influences what litille knowledge they gain of
the divine attributes and God given elements which brought them into exlatence. In such an's nature, how cun our young mea look upon
women with
 and our daughers, by teaching them how to
obey the laws of hte an hatiln, in all depart
ments of being. Let them hear from the pure ists do that others have not dore? They can
organiza

That suceecs may sttexd, and thy life be pro-
longed for thy noble work, is my prayer.
The Benevo Ient Fuma.
All remithenses made to this fund will be ea.





de Chariote Cashman, who retuned by


Days come and go, seasons sped along only




We have a great work before us, work
 people rorshippipg strange gods, bowing in
servie sibestion to the demand of soiety for
ereel worshipg, mammon worships, bacchanaian waulgerees aud the displays of faskionable
ftire, whine the highe e emotion and ospitg.
fons of the soul are crushed beneath the clogs
There are mighty wrongs to be righted;

 onstitutions and tastes of our caildreen befor

 Hse to try to make men ard women refrain from
the une of acohol whil they are taught it
heaish giving and life tustainng. Sball we, When we see woman cursed, sou
snd body by a Blavery to dress that deforms an
cipples her, ruderigg her fecble in body an Srrespondingly lacking in mental acumen, er
out sgainst his desecration of wominhood
Or shall

 never was she so inccpaciliated to compete nit
man in the great world of work; neper so de
pendent as now, and shall we sit idly down with folded hands Or shall we arouse our
selves to try and remore the hidrances to he
progress, and fquility with wan. Woman

 little, and may prove a stepping stone to great-
er tiberty and hasten the time when eense in
stead of fabion shall rule. Whe have each of us
 see to it that no one can sys to us, "ye knew
the way but walked not therein.,
Ii is only those who bear the cross that ste
 who corture himbell is greater than he wh
corqeers the worla, aud he who reforms him
scit




## 

EXPLANATION.
By Dr, J. K. Balley.
In an article recently publighed in the goo I expec.ed to soon laave the field of promulga.
tijn in our cause. At the time that paper was tion in our cause. At the time that paper wa
prepared-about the Sbh of Azgust last-1 fhe end of Seuld withdraw from this work, a Since that time I have changed my then pur-
pose, and now expact to continue in the work pose, and nuw expect to continue in the work
for an indefnite season. Lest any should draw wrong conclusinns, in any arecinne, in
view of that statement and more recent state ments in an article in the BINRER or LlaHT,
No 8 , Vol. XXVIII, I make this explanation, No 8, Vol. XXVIII, I make this explanation,
and ask you, Brother Jonee, to give it place in
your



 fore, Ihereby explain seeming contradictions
and opposite esatemente which happan to ap.
pear init
two of our leding jurnals st about the ssme time-one without date, writen about
two months preceding the other, of date of Oct
14.t Like all, I am liable to change I have
chaged my mind upon this matter: from the
Hying tund



















Goices from the Eeople.










 tot, to a great extent, firs ing
exjov, as regards old theology.










 W. Black writes. -1 ind it my daty to ivform


therlakt and tiein last dosi.
onfī́m Eaters.
Therrant-A book of oreer 7 pages, treating upon
 erg, will be sent to say addres, free of charge, ato eccipt of one three.cent stamp.
Dr, Colllins fels comp



 dreesed direcily to him. "Send tor Theriaki:"
Address D D. S. B. Colling, La Porte, L3 Porte
C., Indiana.

Re The on of Cout Palikao was among


by fanyie m. Cowles.















 ${ }^{\text {staunch and true }}$ While
Here easa dilemma. The olid Dictor sternly











 tozethict-pronomincea husbsind and wife.











 One moond suppose the conple were toin

 were leess violent in their course, on tidiaing beer westith ind infiuence in the community; buit grow) were now irimg in atata of open pros,

 As young Morreil union, even with hareticic
 retded to the cathotral, in the colty, wey pro Wites once more were regiteted those onem

 of buinetes, for he wab burely twenty one a, and
being the younges, had been free trom



 For at time with hii gitetrs atd, and some


 Althoght to good drimumitacees Honid not noin on





















































































jens: jems: Jets! jets: jets:

THE FOUNTAIN WIRH JRES of new meanivge,
ILLUSTRATED WITH ONE HUNDRED AND FORTY-TV
ENGRAVINGS.




## WOMAN WHO DARED

 By epes sangeayautiok of
PPlanohette, or the Despatr of Sotonot,
"Honest liberty to the gratiest toe to dibiovery



## 

UNDERHILL ON MESMERISM.
Criticisms on its Opposers.
 expramients in the buevee.-Fll
directions for veiva it as a

THE PHLLOSOPHY OF ITSCCRATIVE
How to develope a good Clairvoyant THE PHILOSOPHY OF SEEING WITHOUT EYES.
 far fah apart in the flesh-
cominion of bants, of with the de-
partio. BY BAMUEL UNDERHILL, M. D. L. L. D
LATE PROFISSOR OF CEEMISTRY ETC


§ryeahst's 栍egister.

| Spkerw Reziter and wothce or meetinge <br>  He. part of thaor mot tuerestele. <br>  <br>  <br>  dicate wilingness to ofa in the circulationo the Jove. AAX, both by word AND DRED. Lot ha hear promptly from $\qquad$ |
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HELEN
HARLOW'S
VOW

Artificial Somnambulism.






## MEDIUMS'



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녀녈
Tajeas:

 Hemin wivi

SEXUAL PETYSIOLOGY.

by r. т. tralle m.d.

A PEEP INTO
SACRED TRADITION.
by rev. ornin hbo
comtainiva
MIS PRESHNT AND FUTURIHAPPINESS.





| chicaue, novewber 19, 1850. |
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## 3eligiv-






## 





Re opctions ariciete wo alluded th the war.



 Madir niturst to reaive that whited they have Rright thexpeet they grumple and tel ind thair isisppiammant
 en. Tae infant foreshadow the future man or
woman. Growth indictes deag Woman. Growth indicates deay, and a gradu-
al unfoldment in the material world a fature diksiption.
Without growlat thore cunla be no deeny; aterial World. Mun progreesse by the death erroneous notions and misconceived ideas. Life is one thing; death another, One is growth;
ithe other deas. In the unfoldment of the the other decty. In the unfoldment of
mind $n$ n death followa. D ath, however, is

ature or signification. It is simply a change then wherein decuy? Tast, too, in one sense mys be regarded as a mishomer. There is no Nothing is lost,-कhen wherein decay? The physicil organization loeses its strength and vi tality, and when all is exhsusted, we call it
deatia! Is any strength or vitility lost? True, andting is aninibilated. The vitality the bityicil organization feemed to manifest, has not parished,
Vitality is a condition of matter. The rotten stuinp conthins within itself the elemants of Hise jast as much as the vigorous tree. Matter
is universal-fills all space. Wherever there is a physical organization, it manifest life.
Wheice that vitality? From the food we eat, the water we drink, and the air we breathe. The air is generated from the eath, and from the earth all seeds denvt Can you extract
Then there is ife in mitt. Cot

Even is milk there is not only life difiused inte-linumerable animalev!e; and no degree of hest seems to effect them. Mr. O. S. Wake made the following experiments:
$\qquad$




## 

 site had come from the mass of burnt mat
wat evident."
That whe cinstains hife must possess lite. cause an byect does not move, is no indication
that hife is not there. The engine does not muve, onghtions exist Move a llver, nad the pmis
derous wheels worl with feartul velocity. Lite is universal. ourishmeat from it, on that stone; it deripes sesses ife frree, fur ungar the impulse thereaf,
thops. If there were no life toree in the
tone, how culd it sustain life in the animal.
 Steam proceeding from 3 ketle possesses a
the ciaracteristics of that in the stam ergine, but, owing to certain conditions, it cannot man-
ifest the same power. L'feforee in the stone is cre same as that in the man; though it is pow.
erless to move, it is latent. In all nsture one condition subserves snother. Growth indicatss and the later is as essential as the former. In
decas, 8 wise end is subserved. decay, 8 wise end is subserve
The life-fore of water bec
The life-foree of
The life-force of matteinil man weopmes the life-fore of the spirit.
Now, here is a fict
thing- in a rock,, trees in anseet. The lifeforce of the earth is grcses, In plants it is more
refned; in animaticue still more, so. This iffe-
force is the protoplasm of plante, and the prot:-

 ia the same relation to th that the animas chat in
Water vo to it. In the furmer, the Heferce is
 twions of those bloodechl are deetryed and Who doubts nur poiltion? II lie is not un-
versiat why is the wherever there is na the
there is reane life One er. Each if 6 cumponent part of the other.
Now if eas is swallowed up by the earthquaza. Eilled by lightning or drowned, what change
takes phact? Is lif destroyed
demontide we not demonstrate that it is a part of matter-incor-
porated with it? To cestroy life would be the other. You camot destroy life. The lightuing never rendered a partitelo of life extinct. Did the fightning, inundation, conflagration ever
destroy a particle of matter? No! Then did it ever destroy life? One is a part of the other -hanen as a grand whole. What wrong, then,
when the lightning atrikes an individual I Is there any less matter? No! Any less life?
No! Wherein the wrong, then? Why not,
then, plunge headong into "death" throats, take poison, and hasten our baris to the other side of Jordan? Well, that's the
question! Do it it you choose. If you desire to conamit suicide, you cannot destroy matter; Sou cannot destroy lite. You only place yourWhy not drown oarselves, invite the lightning
to kill us, or the sun's rays to so fever our brain that we die? Poor, puny mortal, to ask such a question, Sick your hea, Win the fire and a cause matter is struggling to place itsolf in harmonious relations, and that pain in its place is best, aud strengthens and supp sits all the rest. Bear this in mind that matter and ,ife can
not be annihilated; and that "pain," under ure; and "diecord," as harmony. Now weigh well our position,-that matter is none the less of the philanthropist, or the worst debauchee In the laid. Matter and life is the same in prst is true to his make-ap, so is the debauchee to his. The tendency of the one is to become
more refined; that of the latter also, but through different conditions. Matter seeks Ligh pine, as well as in the beautiful flower. Mat-
ter in a maddy porl subserves some wise pur pose. Matter is not always,-to use st common term-in harmonious relations with itself. IL hunger and thirst, the forces or the they will
tions demand a supply. Deny $i$, and the seek it by boldy dissipating the whole phys-
ical organization, and "death" comes! Sickacss is only a want-the same as hunger and thirst. Take the proper medicine, and the
sicknoes will cease the same as hunger and hirrat when astisfied. The demands of the
phaicil organizition can not be resioted with inpunity. Reoist those demands, and the forcensues. What wrong in death by lightning, by destroyed; no life is annifiliated; not a single
sapiration of the mind is bloted out. Eat Would you recomoena sucide? or this minc, that ninety-nine out of

Decome raving maniacs hat they lived.
We geve vothing wrong, then, in this destrue. tion of human life thy the elements. No matter
is destroyed ; no ife is ancibiasted; no des ructive teudency is cuuted. In all this, wise ends
are suberved, and the wheels of creation move on as if ncthing had happened. It is true
friends may shed teart oper the loss of dear hends, may shed tears over the loss of dear
onetar disconsoate, but the worms that feed of the remains, smile with delight.ever matter-there is life. It is inherent in natter. As we have said before, there is infe in the roek, and it assumes activity in the an-
imaleute that feed of it. There fis life in vinegar, and it shows itelf in the snimals that
make it their home. There is life in the crystal sping, active energetic life, in well detiaed
animals. Taere is life in the blocd, and it is that tite which muibes it to eircalate and in the
vins. Wherever there are no animalcula,
a there is a) active hife or mo tion. In the recis
thre is int, but no motion, for that life there-
in has not aseamed form. Mntita results from

 The Hie of man is sutained by organizad life;
deetroy the animalete of the air, water and f. od, and he would not live a weck. When
desth ensues, these anim tlet ecase to become nourisament for the body, and instead of be-
ing appropriated to the use of the physical system, they now apprapiate it to their own we.
Why do thess animalcale prey af the sye: ger appropriate them to its own use You c mpprehend our position. The trichire of
porkiz are too strong, possess too much active alfe. o bo approprixted by tie ssttem, and the reown ine. Acive life is sustained to a great $x$ der of anicals, We enelude then there is
no loss. When we fal to approprate animal life to our own uee, these simalcu'pe appro
piate our phyticat organizationsto their
view of Ia struction of hite, and as all chagee subserve
zote wise end, can we fad any full wis
that indivicual who charges the chous with
 Ahidet an th's anduthon of the elementa no wheet of creation seem to move on jist as
they should, and we see sigat eviderce of fiti-1.




## Great Excltement

Was caused in Elgi, 11 , by a very remarkab̄e circumstance. For many yens a mast estingtt times so severe as to depnite har of conscioushours at a time, $t$ ?, resture llost vital power. Tuese spasms continued for over twenty years,
-no relief from any source. The Dectors were baflled, nonplussed. Finally, in May last, the was called on He not only locited the disase, bat, strange add startling as it muy appar, he
foresd from her stomach, a sabstance as a atone, and nearly as large as a hen's egg.
It was three days in passing Man It was three days in passing Many physicians
examined it. Neighbors camz from far and examined it. Neighbors cam3 from far and
near to see it. The lady, Mrs. Geo. Sirong, wife of a wellkno Tn and wealthy framer of Elgin, of a wellgno wn and wealthy farmer of Elgin,
in, has not had a sick day since. We had the pleasure of examining the substance one day
last week. Never auch an other case and last week. Never auch an other case and cure
on the records of any Emedieal j uurnal. It has on the records of any gmediedl jurna. It has
done, and will do much good for the cause, the poor stffsinoglady, and her family, and will add another golden laurel for the greatest of all living healers, Dr. Dum 3nt C. Dake.
Since this noted analytical pivsin Wisce, he has performed thousands of lasting and permanent cares in Michigan, Indiaza, Wis-

Dr. Frankliu's ani other,
Dr. Framklin's and 0thers' Messages to
Thomas Richmoud, Entitled, "Goll Dealing with Slavery,"
This work has been heretofore referred to as
in press. It is now ready for delivery by mail or othervise.
terest to the Amen published, of greater interest to the Amerizan reader. It is a perfect
verification of the fact the who lived in the time of our contries earty per. ils, "stilh hive and have a hand in our aftuirs;"
that they insire men and wamen to that they inspire men and women to noble
deeds ia the cuse of freedom and human eman. cipation.
of Chicagos best husiness men, mand now is in full vigor, and a man who commands the respect of his peers, Al Spinitualists should have it.
All young men should readit. It ikould be perused by everybody. The work is very neatly bound in muslin.
pice $\$ 1.50$. Postage 12 cts. In ehameled bard, 75 ets. Postage 6 cts.
Address S. S. Jones, 189 Clask St, Chicago.
tis The exhibition of the Children's Pro
gressive Lyceum, at Crosy's Music Hall, on Suaday evening, was well attended. Those participating is the exercises acoutited thenselves nobly, gnd everything passed of to the e tite
satisfaction of those present. In the forenoon tyman C
his nimituble lectures.

Religions Riot:
The shave hesd atriceof nur attention in the We sonn xxpect to hear of a "sacred" tight, s "pecus" quarrel, a "sanne imoninus" battle, "cyn
secrateir" ifilculty. In fact, the Orthodoxy are secrate eir diliculty. In fact, the Orthodoxy are
beramin somewhat demoralized, if reports be true. Religion must have it difficulties, Godcontrol them, and the result is sundry wives, or
One Chriatian who hat large nithauness, wouderfuly developed, so much so that he was I ke,-prayed long, velemently and earnestly He erce attended a negro ball, and noticed that those in attendance made frequent visits to a
well back of the house, to zefregh themseives wifter as spell of dancing, and not having the feas the well carb a few feet heyond, and awnited the isste with the "sereee enluness a Chistian feels
when be luths fcur aces." Presently there When Le hrats fur aces. Presently there
came dark bing who made for the curb, snd
sloshed iuto the well. in the mud, and he pclied: "Corry : who
The fact is, the Orthots members are human,
really so, and it is not to be wondered at the yeally so, and it is not to be wondered sit that
many of them follow the inclination of their prominent traits of clarace
According to the Dith Broaklyn Union, it the JJmes Street Methodist Episcopal Charch and that eerious charges had been preferred fight, all intended to perpetuate the glory of God, and bonor his only begoten Son.
Suck fighte such "sonctimo
Such tight, stuh "ganctimonious" fisticuffs, where grey. haired religionists, fired with a holy
reverence, bare their sacred arma, double up their fingers that point hesvenward in holy awe countensice, enter the sacred ring to there fight for the glory of God, and mangle, for the edific:
tion of Orthodox ancels, each others morai chanscter, waking themsevers appear more rid.
iculous than the claditors, -such fights are In this sweet antiar no bood was shed, no ofiac. tory organs smashed, an cheeks bruised, no Thltul scme: The narson gives ont the hymn. His duughter is siting at the organ. He com.
mands her ti play. She obays. The suparintendent, Mr. Peareall, a godly man, (he prays)
gives out an oparstinn hymn. The young

 dors of heatyu. Finhly the musie ceases. The parsors dughter hat her swet notes abtrevi-
ated sy sme young men who elocsat the organ and then cat upn the lid. 8 mehody sugeests
pating the prom out by forge. Notoly says. upturned ; no reverence therc : Pandemonium in charch! Hell in heaven! R Riligious passions
sxeeping among young children, ile a widd tor вweepin
nado!
The
The roughs of New York think of sending missionsries to the churches. What a scene1 lutrated bsautifuly! Finally the relizious fra cas ceases. After such a tornsdo a delightuu calm should have come; but it did nnt. EvenArmns were sung; piovs words were spoken. Angels were looking out of the windows of heaven to see if the diaturbances had ceased,
when lo! a crash jwas heard, and a stone came when lot a crashjwas heard, and a stone came
through the window of the church, projected by some praying Chriatian.
Such disturbances are really more sinful in nature than the act of the Hindoo mother throwing her child in the river. She commits a
sin it is true, but she loves her child truly, pure sin it is true, b
ly, devotedy.
In this "pous riot," there is fain, and more man,-hate, venom, poisonous, hellish, mullicious to be breathed? l a a legion of devila
"Play, duyghter"
"Play, daughter," snd the organ groans while in honor of the event. An poposition hyme is given out; it don't take; it don't music at anl. Chiliden, innccont children, gaze upon the
scene bewilderea. The organ is clozed,-not as scene bewildered. The orzan is clozed,-not as
the bright day closes, with a glorions going down of the sun,-but the lid was forcet, the keys cease their religious mutterings, and gaint-
1y young men sit on the liil-they hold it down, while the last notes of its keys are still echoing in the corridors of hell.
send missiona
Send missionaries to Chins; send your bible
to Japsn; preach Chrit iang, while preach quarrels create sweet music for the "roughgs" and is pointed at with mhasic
by those engaged in worldy affairs. Whel by those engaged in worldy affars, Well, let
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human-none are perfect-all live in glass houses-nond knowing that, we have love for all, with malice toward none, While writing
this, wett ccourred-we do not': exult in such disgraceful scenes. We writeas we do, for it is such char-
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## Mrs. Maud Lord's Seances

The above named most remarkable medium ing everybudy who attend the same, of the trath of fyirit communion.
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 sion. After the first fersion it was agreed that
they mose to Aledo the county seat of Merce
 on Monday evening, before they went to Aleda frienden, masy be relited on for eprrectno one of our spuear in our nexit.
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 -Dr. H. P. Farifld will b in Ancora, N. S., dar.


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lar ; pogtage 16 cents. $\qquad$ with Jete - D. W. Hull has arri be addressed at clinton, or in care of tet BANEER He wid apsser ealle to leetare daring tais month.
He has been doing a good work of late in the Wa. He has been d.
bash Vulley.

-Mr. A. F. M. Glover, of Holfoke Mass, writes Philadetphla, representing him as an exeellent
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thoroughty tested his healing powers, aid speako from experience.
-Mrs, Maria M. King, author of "Princtpies of press a Hittle work, the frat of $a$ series of six, upon sabjects of jopular interest, entitied, "Socilil Exils
and their Care." We shall have it on sale as 8 con as their Care
-3Mrs. F. W. Calkings, the test medium, has been
stoping at Mr. James Duckers, of Moken, inl,
for some time. Bhe writes that speakers will sind a plemant home at writes that speakers will Snd hall, free of charge.

- The Bannab or Liert bays that Mrs, Cora L
Vapan wab greeted by a good audience M Tappan was greeted by a good audience in
Muetc Hall, Bostono on Sunday yfternoon, october
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## Letter from s. D. oniey.


















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Letter from J. M. Henrie.















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