TARRAIDE ADDRESSION PERSONAL PROPERTY AND VILLE STAT THE DAILY EVENING TELEGRAPH-PHILADELPHIA, TUESDAY, AUGUST 13, 1867.

What It Is and What It Is Not-The Bible's Optaton of It.

[Some days since we published the opinions of George W. Winnemore, the spiritualist murderer, upon his peculiar religious belief. etc. As very few persons have any idea of the real nature of Spiritualism and its relations to established religions and beliefs, we give place to the following extensive elimination of the whole subject, from a correspondent who appears to be "up" in spiritualism. -ED. EV. TELEORAPH.]

To the Editor of the Evening Telegraph:-

Since the rise of this species of sorcery, or neoromaney, in the United States, it has occupled the attention of all classes of society to a certain degree, and, as a rule, has been received with all its errors, or else been rejected as a "humbug" or a juggler's trick.

Our attention lately has been the more called to this subject from the number of crimes of all kinds that have been committed by the demoniacs or mediums of this belief. and the amazing want of knowledge evinced by people, and particularly by Chris-tian men, as to its exact nature. Many seem to wonder why a murderer now in our prison, who is also a "medium," should not wish the advice of a clergyman of the Gospel of Christ in view of his death, as though a person possessed with a demon could, by any possibility, acknowledge the truth of the Christian religion.

We have been led, as we before said into the present remarks on this subject on account of the wide spread prevalence of Spiritualism in this land, and with a desire to show to our readers its true nature.

In the examination of the subject we must address ourselves only to those who acknowledge the Divine origin of the sacred Scriptures, both Jewish and Christian; who hold that the Bible is from God, and that the Christian religion is true. We therefore start with the Bible as already proved, although we are aware that Spiritualists deny the trath of the Bible, and on that account any argument based on the divinity of the Bible will be little regarded by them.

We know, indeed, that a few devotees of this modern necromancy still profess to hold by the Bible; but we shall see that, whatever may be true of a few isolated individuals, they are exceptions to the almost universal rule, and that the familiar spirits whom they consult do, almost unanimously, deny the truth of the Scriptures and the claims of Jesus Christ of Nazareth to be the Son of God, the long foretold Lord Messiah.

. To argue with full-grown Spiritualists as with any other heathen infidels or atheists, we should begin with establishing the truth of the Bible and the divine origin of Christianity; for there must the controversy with them begin, for if Spiritualism be exactly what its friends claim, the Bible denounces it in no measured terms as an "abomination to the Lord," and as deserving the abhorrence and detestation of every Christian.

We do not come to the consideration of this subject as to a mere trifling delusion, which a sneer or ridicule may set aside ; and however much of mere deception there may be connected with it, we shall not ascribe it as a whole to any such source. We shall not hope to drive it from any minds, or prevent any from acknowledging its claims by the easy cry of "humbug" and "nonsense," which is merely the expression of indifference, and want of candid examination. By any such staving off of careful investigation we should expect to confirm in their faith in Spiritualism

ose who have been eye witnesses and ear

SPIRITUALISM, SORCERY, AND WITCHCRAFT. A witchcraft of the Old Testament was merely the pretense of those who gained influence and a living by professing to be possessed by spirits. This is incredible so long as we are villing to give its natural meaning to the language of Scripture. Any criticism which explains away the acts of the Egoptian sorcerers will explain away the works of Moses as well. If their rods did not become serpents, neither did Aaron's rod become a erpent and swallow up the other rods. It enchanters did not bring up frogs, neither the did Moses. It was by greater wonders, beyond what the wizards were able to do by the help of their demons, that Moses convinced them he was sent from God; and they said, "This is the finger of God."

It was in this way that Nicodemus was convinced that Jesus Christ came from God, for he said:-"No man can do these miracles that Thou doest except that God be with him." He believed, as all the Jews of this day, that great wonders could be done by those possessed by demons; but, said he, "No man can do these miracles without divine help."

The way in which the Bible speaks of these things shows that the inspired writers regarded them as realities :- "A consulter with familiar spirits"-""A man or woman that hath a famiar spirit"-"The soul that turneth after such as have familiar spirits." Such expressions as these, and they are very numerous, prove that some really had familiar spirits, and were not mere pretenders. Necromancy, witchcraft, sorcery, and the like are constantly spoken of in sacred Scripture as realities, and not a hint is given of deception.

Movern Spiritualism and Ancient Necromancy are the same thing. Spiritualism claims to be, AND 18, communion

with the spirits of the dead. The Witch of Endor claimed to have com-

munion with the dead, and that claim is sustained by the Bible.

Abundance of other proof of the identity of ancient sorcery and modern Spiritualism might be given, but for the present we will take the concessions and claims of prominent Spiritualists and mediums themselves.

Governor Tailmadge says:-""All the magic, the mysteries, the witchcraft, and necromancy of the ancient world are explained by these modern investigations."

Judge Edmunds says :- "Both sacred and profane history is full of accounts of what we are now witnessing, and the history of Salem witcheraft is but an account of spiritual manifestations."

Allan Putnam, a Unitarian elergyman and spiritualist, says .-- "That oracles, soothsaying, and witchcraft of past ages were kindred to the manifestations of our day, I most fully believe."

Andrew Jackson Davis, the Poughkeepsie seer, bears the same testimony.

Charles Partridge, publisher of the Spiritual Telegraph, said, when speaking of the Witch of Endor, "Call her a witch, or what you will, she was a medium for the spirits."

Rev. (?) Uriah Clark says:-"Saul became much annoyed by the mediums, and issued a decree that they all should be put to death, but afterwards, when in trouble, went off under cover of night to consult a medium."

Mr. Brittan, a spiritualist editor, says:-"Simon Magus was of all men Prince among the workers of spiritual miracles."

Thus we see that (1) Ancient Necromancy was a reality, condemned by God, and punished with death; that (2) Ancient Necromancy and Modern Spiritualism are the same thing, because they claim to be, and are, communion with the spirits of the dead, and because the identity is claimed by noted modern Spiritualists. Now (3) Ancient Necromancy was a part of heathen worship. "The gods of the Pagans," says an author,

"were the spirits of the dead; having once animated human bodies, and being supposed still to retain human passions and appetites, they were believed in this state of deilication to feel the same sensual desires which they had felt on earth, and to pursue the same means for their gratification."

"demon" and "demons," instead. In all instances where persons are said to be possessed by devils, it should read "possessed by demons."

What we intend to show is that-1. New Testament possessions by demons

vere realities.

2. The demons were departed spirits. Mediums being possessed by human

spirits are demoniacs. 4. Demons and heathen gods are the same,

and, therefore, 5. Spiritualism and heathenism are iden-

tical We apprehend no difficulty in convincing

such of our readers as are believers in the Bible that the possessions mentioned in the New Testament (1) were real possessions by demons. We have not been accustomed so to fritter away the miracles of Christ as to say he waked Lazarus from a trance, or waded across a shallow place in the Sea of Galilee, instead f walking on the water, or that he pretended to cast out demons when there were none to cast out. We take the record as it stands, and shall present one instance as a sample of all; for the words "demon" and "demons' are used in the New Testament sixty-five times, and the words "possessed with a demon" thirteen times, and in not one instance • there the slightest intimation that demoniac ossession was a delusion.

in the 8th chapter of Matthew is an account of two men possessed with demons. Here St. Matthew says the men were demoniacs, that they talked with Jesus, that the demons declared their expectation of being tormented at some future time, that the demons asked and received permission to go into the swine, that the demons, atter being cast out of the men, actually went into the swine and caused them to run into the sea. No criticism can get rid of this; it was not a disease; it was not ineanity; it was not fancy. "For," says an author before quoted, "whatever wild and superstitious fancies men are liable to-though the human imagination may raise up ideal demons that have no real existence-brutes at least, we cannot doubt, are exempt from all such delusions."

Demons were not diseases, for the clearest distinction is drawn between them in such passages as this:-"They brought unto Him all sick people that were taken with divers diseases and torments, and those that were possessed with demons, and those who were lunatics, and those who had the palsy, and He healed them."

Now (2) demons are departed spirits. Says Mr. Campbell:- "The demons of Paganism, Judaism, and Christianity were spirits of dead men ;11 for-

First. All Pagan authors of any note, whose works have survived the wreck of ages, affirm this opinion.

Second. The Jewish historians Josephus and Philo also avow this conviction. JOSHphus says:-- "Demons are spirits of dead wicked men who enter into living men." Philo says:--"The souls of dead men are called lemons."

Third. The Christian Fathers declare the same thing. Justin Martyr says:-"Those who are seized and tormented by the souls of the dead, whom all call demons."

Lardner writes :- "The notion of demons, or the souls of the dead, having power over living men was universally prevalent among the heathen of those times, and believed by many Christians."

If this, then, was the common opinion of the Jews and Gentiles in Christ's time, then Jesus and His apostles used the word demon in the same sense-unless they wished to deceive.

And the Spiritualists claim (and we see no reason to doubt the justness of their claim) that they have intercourse with departed

"The Holy Ghost shall Jesus Christ is the Son Jeans Christ is the Son "The Holy Ghost shall of God as much as any come upon thes, and the other man, and no more, power of the Highest shall lie was not begotten by the overstandow the; there-holy spirit. Fore also that Holy One that shall be born of thee shall be called the Son of God." The resurrection takes place at death. Christ's body was never raised from the tomb. "Behold, etc. for a spirit hath not fleen and bones as yeare me have."

raised from the tomb. hath not flesh and bones as yo see me have." God will never raise the 'All that are in the bodies of dead men from graves shall bear his voice illeir graves. and come forth." The Jodgment is going "He hath appointed a on constantly, There is day in which he shall no special day for adjudi- judge the world." Catha and rewards. Christ shall pever per- "This same Jesus shall could appear on earth come in like manner as yo

sonally appear on earth come in like manner as ye ngain, have seen him go into

ngain. have seen him go into beaven." Spiritualian is foretold in the scriptures as the Christs. It any abail say second coming of Christ. The miracles of the great signs and wonders: sume character, and after the working of Salan wrought by the same with all powers and signs and his aponties. We believe that with the "We wrestle not against

We believe that with the "We wrestle not against aid of the spirits we shall fiesh and blood, but against wage a successful warfare principalities and powers, against Christianity as it against the rulers of the now exists; against the darkness of this world, religious seeis; and against against wicked spirits in the libble. By our astound, the air." ing miracles people will be constrained to believe.

That we may better understand the state-

ments of Scripture, we will attend to the definition of the words used to denote the forbidden practice.

A Wirch is a woman who practises any art of taking counsel of the dead.

A WIEARD is a male witch or medium for intercourse of departed spirits.

A NECROMANUER is a revealer of secrets or of instructions from the dead. "Necro" is from the Greek, for "dead," and "mancer" is from the Greek for "revealer;" a "pecromancer" is literally "one who reveals by the dead."

A FAMILIAR SPIRIT is a departed spirit, who s the companion of one possessed by it. SORCERY, says Webster, is a divination by

the assistance of evil spirits. A few other texts, besides those heretofore juoted, may show Christians that they can have nothing to do with practising Spiritual-

Leviticus xix, 21. "Regard not them who have familiar spirits, neither seek after wizards to be defiled by them. I, the Lord your God, forbid it."

2 Chronicles xxxiii, 1. "Manasseh observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit and with wizards." (Therefore he was carried captive to Babylon.)

1 Chron. x, 13. Saul died-for asking counsel of one who had a familiar spirit; 'therefore the Lord slew him, and turned the kingdom to David." Nahum iii, 4. Nineveh was laid waste, and

remains desolate to this day, because she was the "mistress of witchcraft.

Galatians v, 20. The works of the flesh are "adultery, fornication, uncleanness, las-civiousness, witchcraft." They that do such things "shall not inherit the kingdom of God.

A word to the wise from St. Paul:-"The spirit speaketh expressly that in the last times some shall depart from the faith, giving heed to seducing spirits and the doctrines of demons."

A word from St. John:-"They are the spirits of demons, working wonders, which go forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he who watcheth.' ANTI-SPIRITUALIST.

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witnesses of the "manifestations." We 1116 should expect them to say to us, "If that is all that can be said against Spiritualism, it cannot be successfully opposed. They might say, and reasonably, 44 We have seen effects produced on inanimate objects which must have been by supernatural influence. We have seen and heard revelations respecting events which could not by any possibility have been known to those who are accused of practising the deception. Events in our own private life have been declared by these invisible intelligences, which up to that moment were known to no human being but ourselves. If, then, all you have to say, or all that can be said against these manifestations, is to charge them to the account of human deception and humbug, we cannot help believing in Spiritualism."

The "Society for the Diffusion of Spiritual Knowledge" had for its President Governor N. P. Tallmadge, of Wisconsin; the Vice-Presidents were Chief Justice Joseph Williams, of Iowa; Judge W. P. Fowler, of Kentucky; Judge R. P. Spaulding, of Ohio: Judge C. K. Larrabee, of Wisconsin; Horace H. Day, of New York; Hon. Warren Chase, of Wisconsin; Dr. David Corey, of Illinois; General E. F. Bullard, of New York; Hon. R. D. Davis, of New Jersey; Dr. George T. Dexter, of New Jersey; Major G. W. Raines, of the United States Army; E. W. Bailey, of Pennsylvania; and Phineas E. Gay, of Massachusetts.

When such men are convinced of its reality when Professor Hare, of our own University, and hundreds like him and like them, assert that they have seen, heard, and felt these manifestations, shall we meet them with cries of "humbug," "ventriloquism," "collusion," and "cheat ?"

"Intelligent men," says one writer, "strongminded men, are conscientiously wedded to the system, and have challenged the world to meet them in the fight, and expose their errors."

We approach the subject, then, with the conviction of its vast importance, and not to be trifled with-with the knowledge that it is a subject frequently treated of in the Bible, and against which God has been at the pains frequently to warn His people.

A wide-spread skepticism has crept into the Church respecting all supernatural spiritual Even Christians have grown careinfluences. less of the fact that "We wrestle not with flesh and blood only, but with principalities, with powers, with the rulers of the darkness of this world, AND WITH WICKED SPIRITS IN THE AIR," AS the literal translation reads. The very existence of evil spirits is almost ignored, and the name of their prince has become a word with which to point a joke or raise a laugh.

We shall show that the witchcraft of the early ages was a reality, and not a mere pretense. We have no belief in that criticism which tries to explain away all these things, and laughs alike at the witchcraft of the Bible and the witchcraft of New England in the Puritan

times. To do violence to the plain letter of inspiration by denying "its necromancy and familiar spirits, its Egyptian sorcery and magic, its appearance of Samuel, its Pythonic damsel, its inspiration of false prophets, its history of possessions by demons, its unclean spirits, wandering spirits, and seducing spirits, its satanic conversations and satanic miracles, its predictions of demons working miracles, its witchcraft and demon worship; to deny the possible agendy of evil spirits in manifestations like those of our times, is to deny the truth of the Bible.12

This was written to account for the character of the heathen gods, and without reference to the subject of the present discussion.

Dr. Campbell says:-"All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Colus and Terra, down to Asculapius, Proteus, and Minos, all their divinities were ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves.' Thus Spiritualism and Witchcraft are the same, and both the foundations of heathenism. This identity is shown also by some quotations from the revelations of inspired mediums.

Mr. E. J. Mathews, speaking by inspiration, says :- "The progression of the different races and families of men are doubtless influenced by different gods, and some of them of very different dispositions from each other, but all under the control of higher gods."

After ridiculing the idea of praying to an Infinite God, he says :- "I believe in praying most fervently both by raising up our hearts and minds to the gods, as I believe the gods are but finite beings, and capable of being influenced by mental emotions. Pray, pray, I say, intensely to the highest guardian spirit or god that can benefit you.'

The spirit of J. P. Greaves says :- "There is no supreme spirit, each spirit is a god. The defication of heroes and sages is no delusion. Man is his own maker and own judge."

Jonathan Koons says:-"Divinity commences with the first stage of developed human spirits." He goes on to say that they become more and more divine until the highest circle of developed human spirits becomes "a joint ruling yodhead."

It is plain, we think, by these things have been shown that ancient Sorcery and Spiritualism are the same; that Polytheism, or the worship of many gods, is the natural result of both; that the whole system is at utter variance with God and the Bible, which condemns the practice as worthy of death. It was a sin of no ordinary character that called forth from the Divine Lawgiver such penalties as these:-"Thou shalt not suffer a witch to live." "The soul that turneth after such as have familiar spirits and after wizards, I will set my face against that soul and will cut him off from among his people." "A man, also, or a woman, that bath a familiar spirit, or that is a wizard shall surely be put to death."

In view of these passages, we cannot help saying, with Mr. Daniels:-"'Let those who, in the face of such language as this, deny that the offenders here named had intercourse with spirits, take the responsibility of asserting that hovah legislated against nonentities."

Thus far the Old Testament; let us now turn to the New.

By far the most satisfactory proof of the identity of Necromancy, Spiritualism, and Heathenism, is found in the New Testament. We proceed to show the reality of demoniac

influence and possessions in Christ's time, the identity of the mediums of the present with the demoniacs of the past, and the identity of both with the priests and priestesses of Heathenism.

It must be borne in mind that DEVIL is a proper name, belonging only to one person mentioned in the Bible-to Satan, the prince of evil spirits.

Wherever the word "devil," or " devils." in our English version of the Scriptures, is ap-Many seem to think the necromancy and plied to any other persons, it should be

spirits, and that mediums are possessed by the spirits of dead men.

Our third position is, therefore, true on their own showing, that (3) mediums are de-

Spiritualists may indeed affirm that they are possessed by good spirits, and not by evil ones, and that, therefore, Spiritualism and Demonism are not precisely the same. But they will find it impossible to show that spirits which oppose Christianity and the commonest morality are good spirits; that spirits which recklessly destroy property, as in Dr. Phelps house, are good spirits: that such as the Spiritualist Amhert describes are good spirits. Amherst says:-"I have seen mediums rolling on the floor, uttering grunts like swine, giving vent to the most hideous yells, and at times eating their bodies and tearing their hair like unatics." And we have not the least doubt but that a majority of our readers have either seen or known of similar violent manifestations. It cannot be shown that spirits which cause insanity, and recommend murder and adultery, are good spirits, and it is plain that no good spirits would engage in this business when God has so expressly forbidden men to attempt intercourse with the spirits of the dead.

Demons and heathen gods are the same .-Archbishop Whately says:-"The heathen authors allude to possession by a demon (or by a god, for they use the two words with ittle or no distinction) as a thing of no uncommon occurrence."

Dr. Ramsey, a missionary from the Presbyerian Church of this city, while in India, saw the priestesses of idol temples affected similarly with Spiritualist mediums, and claiming be at such times possessed by a devil demon).

Grote, the great historian of Greece, affirms hat demons and gods were the same in tireece, and that the people defended their ob ectionable ceremonies on the ground that uch evil beings could be appeased only in this

piritual sources of power and intelligence was laimed by the Gymnosophists of India, the Magi of Persia, the wise men of Egypt, the Prophets and Diviners of Greece and Rome, the Druidical Priests and Bards of ancient Gaul and Britain. The Delphic Pythia, which, as the dictates of the god Apollo, were for ages implicitly followed by kings, armies, and nations.

In conclusion, we shall show that the "teachings of the spirits," which St. Paul in his prophecy respecting the present age calls the doctrines of demons," are in direct opposition to Christianity; and that, receiving Spiritualism for just what it proposes to be, no man can at the same time be a Spiritualist and a Christian-the whole practice being frequently and most positively forbidden in the Bible.

Let us compare some of the teachings of the Spiritualists, taken from their creed, in connection with some of the teachings of the Bible on the same points:---

SPIRITUALISTS' CREED. TEACHINGS OF THE BIBLE spin-ittualists' CREED. TEACHINGS OF THENERLS We believe it to be right and highly benchicial to after such as have familiar spirits, and it or over i will even set my face part with them to remain against that soil, and rill with us as our familiar cut bim off from among riends and guardians. We believe the Hebrew prophets were inspired by the off of the deal instance in these days. We believe that all the muman race will flushly be awved.

RAILROAD PROPERTY AND FRANCHINES.

Notice is hereby given that by virtue of a decree of the supreme Court of Pennsylvania, we will expose to sale at Public Auction,

SALE OF

AT THE PHILADELPHIA EXCHANGE.

In the City of Philadelphia, State of Pennsylvania on the

15TH DAY OF OCTOBER,

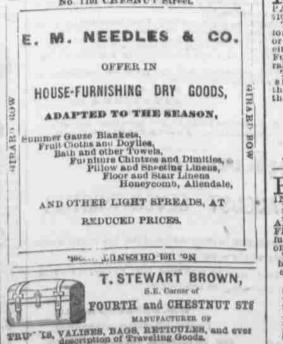
A. D. 1867, at 12 o'clock, noon, of that day, all and singular the RaiLROADS AND RAILWAYS, LANDS, TRACKS, LINES, RAILS, CROSSTISS, CHAIRS, SPIKES, FROOS, SWITCHES, and other RON, ERIDGES, WAYS and REGHTS OF WAY. MATERIALS, HOUSES, BUILDINGS, SHOPS, PIRES, WHARVES, ERECTIONS, FENCES, WALLS, FIXTURES, DEPOTS, RIGHTS AND INTERFSTS, and all and every other property and centre, real, personal, and mixed, of. belonging or appertaining to the RENO OIL CREEK AND PUTHOLE RAILWAY COMPANY, and all the cor-ports of the RENO OIL CREEK AND PUTHOLE RAILWAY COMPANY, and all the corappertaining to the RENO OIL CREEK AND P11HOLE RAILWAY COMPANY, and all the cor-porate rights, franchises, and privilezes of, or belong-ing to be said Company, together with all and singu-iar the Locomotives and other Engines. Tenders, cars, Machinery, Tools, Materials, and Implements, as will as materials for constructing, repairing, re-plaining using and operating said Railroad and Rail-way. All of which said property is situate in Ve-nabgo Connty, in the State of P consylvania, and being the same property, rights, privileges, and franchises which said Company, by indenture of morpfage, dated the conce of the Recorder of Deeds of Vena-go County aforesaid, in Morigage Book No. 2, parce 545, etc., on the state dore of the State and conveyed to the undersigned John S. Suzuade, ir truet, to secure certain bonds therein mentioned. And which the said Company sy indenture of morpfage, dated of asid Recorder of Feeds of Vena-go county aforesaigned John S. Suzuade, ir true, to secure certain bonds therein mentioned. And which the said Company sy indenture of more said. In Morigage Book No. 2, parce 67, etc. on the said Recorder of Feeds of Venango County, afore said. In Morigage Book No. 2, parce 61, etc. on the said Recorder of Feeds No. 2, parce 61, etc. on the stip day of April 3, Ref. and duly recorded in the olid of asid Recorder of Feeds of Venango County, afore said. In Morigage Book No. 2, parce 61, etc. on the stip day of April 4, D. 1866, granted and conveyed to the day of April 4, D. 1866, granted and conveyed to Moris K. Jessup, and the undersigned William J Harr, in trust to secure certain debts therein mea-tured. This saie will be made and conveyed to the state of Pennsylvania on the 3d day of July, A. D. 1867, in a cause pending it equily in said court, apon a bill fiel by the said John 8, Sauzade, Trustee,

The state of reinbyrvania, on the 3d day of July, A. D. 1867, in a cause pending in equity in said court, upon a bill filed by the said John S. Saurade, Trustee, against the said Company, and the said Morris K. Jessup and William J Barr, defendants, praying, Inter alia, for a decree of sale of the said mortgaged premises. The terms and conditions of sale will be as follows:-

preniers. The terms and conditions of tale will be as follows:-First. The mortgaged premises will be sold in one parcel, and will be struck off to the highest and best bidder for cash. Second. Five per cent, of the purchase money shall be paid to the undersigned at the time of the sale by the jurchaser, and he must also sign the terms and conditions of sale, otherwise, the said premises will be inclusive resold. Third. The halance of the purchase money shall be paid to the undersigned, at the Banking Ho use of paid to the undersigned, at the Banking Ho use of the sale.

ale. WILLIAM J BARR. Trustee JOHN S. SAUZADE, Trustee. PHILADELPHIA, July 6, 1867. M. THOMAS & SONS. Auctionogen. 7 Stuizm

NO. 1101 CHESNUT Street.



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OF

NORTH AMERICA.

OFFICE, NO. 222 WALNUT SI., PHILADELPHIA INCORPORATED 1714. CHARTER PERPETUAL

CAPITAL, \$500,000.

ABSETS, JANUARY 5, 1867, \$1,763,967-81 INSURES MARINE, INLAND TRANSPOR TATION AND FINE MINER.

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LEAST OF AND THUST COMPANY OF PHILADELPHIA, No. III SOUTH SUPERIA, INCURPORATED SO MONTH 223, 1865, CAPITAL, \$120,000, PAID IN. THEORED ON LIVES, by YEARY Premiums; or by 5, 10 or 20 year Fremiums, Non-torietture, Annuities granted on Invorable terms. Tech. Policies, Children's Encowments. This Company, while giving the insured the security of a paid-up Capital, will divide the entire profits of the Late business among its policy holders. Moneys received at Interest, and paid on demand. Authorized by charter to execute Trusts, and to act as Executor or Administrator, Assignee or Guardian, and in other Inductary Capacities, under appointment of any Court of this Commonwealth, or any person or persons, or bodies politic or corporate. DIRECTORS.

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