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| M. Ronstaing, desirous of out-Kardecing Kardec, has pablished an extensive work, |  |
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| in three volumes, entited "The Four Evan-gelists, claiming to thave been dictated at |  |
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| the command of Jesus, by the Evangeliststheliuselves, xsisted by the spostles and |  |
|  |  |
| John the Baptist. This boorphedt understood, forms the chef basis of Anma mackwell's "Phithsophy of Re-fincarnation";" and |  |
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| it is regarded by ber and other spiritists, as being in part supplementary to, and in part as superseding the works of Kardec: |  |
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| We thus perceive that_Jesus and the |  |
| twe our re.inearnation are brethren and sisters, and are the fountain-theat of all their teachings and dogmas. Cotmment on such sickening suveratition is uneceessary.$\qquad$ |  |
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| Blackwell would have us believe that Moses, Elljah and John the Baptist are all the |  |
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| incarnat ons; this iden being borrowed by her from Roustaing's "Youir Evangel- |  |
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| Moses and Elias-atter the death of Jothnthe Baptst-appeared to Jesus on the |  |
|  |  |
| Mount of Transtiguration as two separate individualites, which statement Miss |  |
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| Black well accepts as true, it appears a tritle carious how this tripticate sipirit was enabled to ahow himself in duplicate only to |  |
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|  |  |
|  |  |
| four living men. How did tohn-Moses Elias contrive to dividebjmself into two distinct personalities, with two perisprits, |  |
|  |  |
| though in spirit-life he had but oter perisprit? And again, as he was as much |  |
|  |  |
| John, if not moge, that being his last pef-sonality-as he was the other two, why did he not, instead of manifesting only two- |  |
|  |  |
|  |  |
| he not, instead of manifesting only twothirds of himself; exhitit hffinself as he |  |
| really was, in triplicate unity, in three distinct individualities rolled finto one? And in this manner furnish a striking contirma- |  |
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|  |  |
| thon of that inscrutable and awe-inspiring mystery of gudliness, the Trinity! |  |
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|  |  |
| It is a remarkable fact, that all those persons claiming any kyowledge of their own |  |
| re-Incarnation invariably assume to have been some one or more illustrious charac- |  |
|  |  |
| been some one or more illustrious characters during their former lives. The mys- |  |
| tery deepens however, when we find living on earth at the same time a number of dif- |  |
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| ferent persons all laying claim to be re-in- |  |
| carnations of some one noted individual; and such cases are common. "The souls of famous men and women,", remarks a dis. |  |
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| tinguished medium, who has had quite a varied aequaintance with re-jocarnation- |  |
|  |  |
| varied acquaintance with re-jacarnation-ista, "would appear to cut /pp fito more fragments than thr-wood of the true cross. I have had the preasure of meeting at |  |
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| 1 have had the pieasure of mreeting at |  |
| seven 'Mary's of Scotland,' a whole host of 'Louls' and other kings, about twenty 'Great Alexanders,' but none as plain 'John |  |
|  |  |
|  |  |
| 'Great Alexanders,' but none as plain 'John Smith." I would indeed like to cage the latter curiosity." |  |
|  |  |
| Kardec's last incarnation, we are told, |  |
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| Was John Huss ther revjious reformer; a |  |
| himself to be Adam re-lincarnat d; and we ande three amintle ladies, now living in as many different ciltes, each of whom |  |
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|  |  |
| is pleasant Ifttle hady widely, known in Spirit- |  |
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| ualistic eirceles was once the wife of Cioorge |  |
| and she clalms two very prominent Spiritualist lecturers and a well-known raliroad |  |
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| these children have been favored by witnessing materializations of the "Father of his Couatry" witt in a fow years it would |  |
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|  |  |
| his Country" wittin a fow. years it wourd be intereating to know it they jocoguzed |  |
| their long lost parent and if the meeting rekindled recollections of those childish days away down the centuriế before |  |
|  |  |
|  |  |
|  |  |
| America was known. <br> These American ladies, beling ignorant, it |  |
| Ing our reapective re-incarnations, as, laid |  |
| down by Kardec and Blackwell, confine their former existence to femining incarna. -thons. However, as we are in fact frst male |  |
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FRAGMENTB FROM MY EXPERIENCE.
ay nedson tuttle.


 blun:ed and obscored, and a 'lower and coarsor grade or
Infiuence at once occupy the prepared field. A repetition



 Tefused to give their nares, nnd have ever rotused. They
have beea accurately described by may mediuss and
 Watch the dow of the current, almost is if $I$ was a com.
pound of two individaslifies, one of whom wrote whide the


a spontaneous il wof of ideas throuth my mind with from a power beyond, and greater than myself.



 a farm remote from town,where librarics were inncessible,
I hav limited privileges in that direction, The Tittil lib. rary at die Heights, was in a ruinous condition, and con.
tainod mostly yolumes of inavels and a few histories. My
 six or wich wefe at the district school which mime wave
made up of fragenents of a week pr two loa term ; and hive as preparatory to a collegiate course, which-I was ambl My tein my school any.
 inc circeses, I begat to speak t th the same manner I wrote,
 Was communicating, but by my giverses und thity would
give thé desired megssge. On lew occasions have 1 ever Telt any otber lifituence than theirs, and I have always
shrank from such comtact. It wis my reateat peeaus



 receiving the impression of apiritual and physical things In conversation with various mediums, they have
spokenof thissamedouble consel enced by those who are not mediumistic, for thee ang two
distinct and, of themselves, conpiletel lives, blended io the mental exidence of erecy hum man being. Ore is the phy.
sical llfe, rendered necessary by the wants of the plyysical physical enjoyment and dessres; of eatiog, drinkling: the
 ture, and, as it is, from thetlows all the crimes, follies and
corraptions of the world. The oher is the pure spiritual, which is above and be purity. $\begin{aligned} & \text { In order to dwell on the carth, ihhese two lives. must } \\ & \text { blend. The body has its wanta which must be supplied. }\end{aligned}$ Blend. The body has its winta which must be supplied,
and threse are Imperative Huger demands fod the of spiritual glowth.
spiritual development Toa often afier the bod $\overline{\text { it }}$ s suppli-
 sway orfity rann nnd physical hife overiops and concents At othe



 Ahould oullivate this possibility, pasaling readily from one
iff to the other; and never allow hie physical side to larp. ith the purtly of the spiritual.
Sitrange and mysterlous complications of beings aresug.
gested to the thougatrol medium. The rapld transition



 to provent his filling undee deleterious influences. Onen to
hishighly wrouzht sensstiveneas, the magnetism of earthly
influences offers rellef, and he plunges headiong into dis.
 those who uscend fis mountalia, pumminth, and breath the

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 is nepgected es trivial, and mean. From the warmith nadpurtyo of the superior.jife, with its unselifishness, anousulied happiness, its communlon with departed onef thenggh
Imprestons which drop like rain on withofed Delds-to
 nnd more on tant side, but for perfec
should maintani his cqual osellititons






 celucated and cultured thy your influence, as i,
Student? 1 can not y yeld my individuality.
 Wysen my gitit triends sidid to me; that my chotice was
wise, and they had notintention of using me simply as an


 surprise the efforts they have made. Continually
gratitude increasec, for their goodness and wisdon.

> WHAT IS TRUTH?
ay arlods J. pismex.

## 





 ing. Incts couidn not to truth untes it could manifest itself;
and yet it does not follow that the truth when mantresing itseff, is identical with the manifesiation ( 1 ) or must we
coffound the noumenon with its phenomenen? Has mat

 come into contact with is. Truth, to be perceived by
must be retated to ous, must touch us, must become, us. T us there can be no truth which does not sope way relate
itself to our being, to our coasciousness. In this seanes hen
 Itial foundation of tody must constitite ourselves, our very
nid proper selves. To be, is to exist; ind hence if there be any orig inat, primordial nad essental truth, we musi
contata jy since we exist Lt may be said, "Xan himself fis only a phenomenon, a
purely relative beling: iske the sthadow of a summer-cloud Afying ootet the efitir of life; and hence that real truth-
knowidec possible." Thrt all our theuties of body, briln and soul,


 edge thás related to our knowing powers, ly oaly knowl-
edge of the relative and deceasarily
rot any knowledge of things as they are in themselves, is to say that tulogg do
not reven themselves us Mey arc, but as they are oot Bot even if this wemse sowith regard to things" objects which. Iog be Yos this thinking substance and body that we are?
Grant Jhat thrugh sense we know only the relative and dependent, dóes it follow that per se we do not know our ownselvess we are consciouness is to us the basis of all
certalaty, certicue. ts this basis itself uncertaio? Then no certitude can exist for us But this is opposed to all
ne logic. We must take ourselves for granted even Th the moost
intense Even if we distriast our denial of all certitude, we trust this tertiary diatruat. We fid this elephant of puro negan
Hon at last must have another unlike elephant under li(a) stand, and so all hhe way down to ceritude.

 sapermanur) a gency.
There is a grand unity displayed in the constitution and conrse of things, from whose innnite presrace we canno
cocape Nature sisa grad realm where the spirit of or cacape Nature is a grand realm where the spirit of or
defy fore, ilght and beauty dieplays tits netive prosenc
ndi powe nnd power. No super is elther posible, necessary no
useful, for ternal love, order nnd beaputy are allembrac
 ms through the en










## Bur man So so iit un un


 All reason ita a nuity-a onenéss, otharwise it would no
u, reason. It signites onencess -harmony, law, order, use

 sure is the one thing necessary to tecure to oume effort sace
cest and this common measure can be found only in the
exact correspondence betweer man and the world. Thus thonatity and the dependent pre suppose tho ind.

 queation biu by plantiog Sthelf on some undoubted, ine

 tion. We are tependent, and we
intilition of the independent he inftilite. In the same way, from the constitution of of
eeson, we infer A divine plan to the world For cos cause law and use are the elements of reason Anite, so wo cannot
avond the conclusion that canse, law and use are the conthent quatifes of trod infonite reason, and that hene

 of nature in the enitre organic serics. We ouight to see


 each individud being is regarded as masiotitiniog an ies
eatence independent and irrespecilve of
 any apparent disturbance of the geeeral system, this
that apecies or- genus might neever have existed, slice
 havjgg been concerned in giving origin to others."
But the untify of nature forbld this But the untiy of nature fortdd this, and presents to ue
organic cratlon under an aspect of subbime granduer, each class of beliggs standiogrt of plan reaching from loweat primative form up uirough ancient geologicic
 alike, Hie primordial germ, or ill organic beligge being litue way on in its course, ends in the production of the
obscure.cryplogormil plant, ori, If fit runs formend througi The whole co
tion of man
tion of ma
$\Delta$ Again, the wooderful metamorphoosis of the human em
mach as that embryo embodies in hilo hiotory the embryo
 From the minutest mote in the suanbeam, to the vastect World on higb, and from the mlinimumum, to the the max
mum of force and total conselousness overarches the world.
Again, if we consult Consclousness, we get the name
great tesoo, viz: Unity. Philosophy if the organic de.
velopment or the soul of bumanity, and how velopment or the soul of bumanity, and how can phil
sophy be posible, except on the ground of the unity The unity of ldeas if aleo proof of the unity of ature

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Ress, vorcarched them
great harmonic ordet.




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 nations. Since her losses in the last war,
and the immense indemity she mas com:
pelled to pay to Germiny, sie has recovered




Jue Pilinceard Howe Howe and daughter, spend
the winter rin Egypt.

 practical lessons are toto ropeated.
soiourner Truth is in Neat Yor: Clty.
Sbe is supposed to be more than a century
 The Chinese Minister to
 Mra, J. H, Bryant, of Benton, A Alabama,
during the provilence of the yellow fever,
 Miss Jnlian E. Smith, the surviving one of
the two famous sister of Glastonbury, C is visiting Worcester, Mase, and had d pub-
inc receplon there on Thurday. Although
ild eifghty-hlix yeara old the splintier stood o
her teet for halt an hour, telling the stor
 leges of her sex.
 ment Societ at No. 122 atiant.c Ayenue









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What the Phrenologiteal Joorninl hax to ovis
or Tuttle's Ethics of Spirit tuillsm.



| There are now-ive ladies preaching in New England, who are regularly urdained ministers; two Orthooox and three Uni ministers. versalist. |
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| вELF:Sutrontino womes. |
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 ni An nasociation has been formed in Enf-
land to promote woman's knowledge ot the
Thw,
The Municelpal Councin of Paris has rethe inspection of children in factories. The German Ladies Association met a


BOOK REviews $>$


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ANNQUNCEMENT

IT COSTS NOTHING!


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## SAPONIFIER

FOR FAMIVY SOAP MAKING.

APONIFIER

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DO YOU WISH TO UNDERSTAND

## Science of Spiritualism,

## PRINOIPLESP

ARCANA OF SPIRITUALISM: BY HUDSON TUTTLE.









PSYCHOGIRAPIY

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| Wexay |
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and
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 FOBR ESSAYS CONCERINING SPRITISM,
WHAT ISSPIRIT
WHAT If MANP
Iganization of the Splrit-Body
Manter, Space, Time
7,

## SCATTEEED LEAAVES FROM

 The Summer-Land, POEM


BHAGAVAD-GíTÁ: OR, A DISCOURSE ON DIVINE MATTERS, KRISHNA and A.RJUNA.

| I noticed that nearly every member responder to the general question, and gave a short sentence or motto, and that a large number prepared themselyes for declaiming. and that this exercise was well done by all. H. T. <br> What Good in Spiritunlism2 <br> The Philadelphâ- E'oenlong Te jegraph gives this interesting incident. It avpears that a plous clergyman in London has read the Bible hundreds of tlmes, but cannot explain away a little colneldence of his récent experience. He was preaching in a church where he was not $\quad$ nowp, and was so impressed with the fact that it was the anniversary of the death of a favorite child, that he referred ifinis sermon to those who bore upon their hiearts the memory of great sorrows. His reference to the matter was not more particular than this, but after he had done, a lady of the congregation sent word to him that she was very anxious to speak to him. Ne found that she was one with whom he had a yery slight acquaintance, fand unless she had mate it her-business to Inquire into his past life she might be assumed to know nothing of what was upon his mind. Yet she had sent for bim to tell hirn that ghe was a clairvoyant, and all the time he was preaching she had seen a little boy, whose appearance she described, standing by his side, and ever and anon stroking his hair. |
| :---: |

$\qquad$
Ouf rèaders remember the questions we sulist clergy, and the responses that we re-
seived. The following response from the venerable Rev. Moses Ballouse of Philadel-
phla, Pa, will be read with deep interest.
 great share of them were unsatisfactory
The remainder, eepeccally those occurring
among my own famply relatives, have con
vi:ced me that under favorable, onditions between pe
called dead
 preached by myself for forty-ive years.
I hardy need to add that as 1 appoach
the end of my earthly journey, now very
near, I rearard the futuro with a heart full
of serene hopes and a cheerful trust.

## oposed Peebles' Purse

rerovement having its inception in Boston, has been started to ralse a purse of one
thousand dollars, to enfole Brother J. M. Peebles to pay off the incumbrance , Which
he has been ouliged to place upon his home. We have no doubt the Spiritualists of this city will be glad of an opportunity to asalis in making up the deeired, amount. It to hoped that the money will be raised in time
o offer it as a New Years gift: Laborers in the Spititualistic Vine

$$
\begin{aligned}
& \text { Other Items of Interest } \\
& \text { Watson and fabil }
\end{aligned}
$$

Dr. Samuel Watson and fapily have reLyman C. Howe lectures in Binghamtoin: J. M. Peebles, lectured in this city last tha Sundays of this month. We shall pub-- Mrs. Fannie M, Brown, clairvoyant and test medium, has permanently located at 135
Grand street, Jersey City, N. J., where she Dr. Peeblea' subjectson Sunday next will be; morning: "The Unbelieyers' Damnation, and the Spiritual Baptism of Fire." Even
ing: "The Present and Future of IndiaWorkers."
It is reported that Miss Stanton, who two years ago, has, appeared to Miss Barry, that she took to her bed and has remained Capt. H. H. Brown and Mr. Vi Bdercook
have of late spoken and sung in Boston, Sa: em, Charl New England for New York Theop December 10th. Partiep in the middle states
who desire them address them at 135 Grand who desire them address them at 135 Grand
street, Jersay City, N. J. S Western address; care of the Religio-Phlosofmital Joun Professor J. Edwin Churchill is, about
otarting on a lecturing tour througb Flordia, vie New Orleañs and Mobite to Texas. He proposes to lecture on the "Harmony of Bible Scripture with spiritualism," and to
beal the sick. He would like to hear from the frlends along the ro ratgements for lectures
seems to be a country where Redelo, lose their temper, where women and chil-
dren arg alwayt treated with gentleness wherecommon laborers bow and beg pardon
of each other- they happen to jostle acelof each other ${ }^{\text {r }}$ they happen to jostle acci-
denitally, why popular sports do not inflict
sufferlng upon the suffering upon the lower anlmals, wher paper screen is a sufficient protectio
agalinst all intrualon, even that of burglar
品量


Dr. H.P. Fairsield bas been lecturing with

- oood duceess in Westeri New York for the
last two months The Theople are thourtful last two months, The people are thouzhttul
and proresessive in apiritual things, and the
cher
 and make engagenents to lecture whierever
his services may be requireq; East or West Tertis easy, yery easy
The Ingpirational Poems, by Mrs. Nellie J. T. Binghan, delverea under the auspices
of the First Soclety of 1'rogressive spirit,
walist of the city of New Vork are puts
 or tive centsper number. They will prove
of interest to pery spiritulalst.

 Welden 'inee Trehernel.
the audress "sbo niaratel, count, at length the attempts against her
personal liberty, which she suid hen the persunal
mate both in Paris and London, and to exthes spirits had warned her of
timie for her to save herself
 Thursday evemings, Dec. Srod the and sth, nesday erenings, Dec , irth and isth, in

 bany, N. Y., and Monday evening, Dec
3oth, possibly in Readsbro, Vt. The 30th, possibly in Readshro.
month of January he will lecture in Brooklyn, N. Y. Parties deising entagements
during the week should andress him at Ma ten day.)
di Mruticlisa True?-Emma Harthis? You enter any coutcof justice to tike ber of withesses, three of whiom shatl be be.
knowledred untruthful: you expmine these separately and despite their unreliableness, they shall each separately conirim each other's state
ments and this Mevidence which no court for hundreds of years has been accepped as enlarge upon your position, the tact that al welght-none at all. 1ris deemed by the
keenest analyst of human nature impossible that three persons separate from each ether
shall present the same circumstances exactIy, unless those circumptances have a common'origin in truth, no matter whether the
witnesses be relliable or not. But double then number of witnesses, treble it, multiply it
by hundreds, by millions-remiove oour wit nesses to every part of the world, separate them by oceesns and continents and spaces of time that it is possible to bridge over; and when, instead ot thee milinons, you have
three times told three millions of persons, each testifying to the same zeneral points
of faith."



Meeting
 Notice of Meeting.



## wusiness 界aticts.

Dn. Pricz' Unlquie Perfameb-Alibta Boaquet, Pet Roese Floral Richee zod hit
freat, fuill rich nad peritant.





1879.
















 in giting diggnoeto by lock of hair, and thou
andat have ocen cured with maknetized remediee




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| N P PICE REDUCED. <br> Paying Information for wath <br> OVER 700 Fino encravincs <br> Imerican Agriculturist <br> ONLY \$1 EACH, $\qquad$ <br>  <br> Large FIEEMiLNS for Clubs. <br>  <br>  |
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Tobacco And Its Effects. that the Use of Tobacco is a Physical


EasyCalculator

WHAT IS THE BIBLE?



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American Communities.
aria, The shankers. incitla, Walling.


ANTI-FAT

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WOMAN

Dr.Pierce's Favorite Prescription





Umitable Suavity，Monumental Assur－
ance，and Two Hundred and Fifty －Pounds Avoirdupois． The readers of the Jocranal know full well
that when it is deemed a duty due to them that when it is deemed a duty due to them
and to the spiritualistic puplic for us to uae
the scalpel，that duty is never shirked，how－ the scalpel，that duty ts never shirket．how－
eyer disagreeable it may be．We greatlyopre－ fer of course to have the current move on
smoothly and to show only the good and the beau fact that a newspaper devotef gnize the fact that a newspaper devotegto the
exposition，of Spiritualism should expose
those who assume its garb for selfish and those who assume its garb for seltish and
vicious purposes，that $1 t$ should be a nets paper，and stiould contain every thing wbich
can in any Way instruct or benefit its sub－ scribers．
Some years have elapsed since the man
whose name stands at the head of this ar－ ticle rose like a rocket in the Spiritual
beavens，and coming down like astick，sank out of public notice among Spiritualists．
Consequently there are thousands among the new accessions to our ranks why do no
know this man，and are liable to be de know this man，and are liable to be
ceived by him．Therefore we deem it duty to place before the world some inci－
denta illustrative of his character，accom－ panied by such runntag comments as are
needed for i full understanding of his＂true inwarduess．＂－He must frat apologize for
nothaving Aonie it souner，and particularly do we Tumble ourselves before those of our
subscribers whom he has caused to mourn the loes of their money since hed started the Spiritual offering．
has been one of the many grevious burdens that have weighted down the movement．
Passing over his career in Michigan，where many know him to their sorrow，and also ism，we can find enough within the past status as a man．
Some few years since he was publighing
a Spiritualist paper in Michlgan，and having very thoroughly borrowed all he could hope ily and paper，having with him here Miss
Vettle Pease as an assistant．Things went on swimmingly for a time，but eventually it became neecessary for him to tramp again．
From the fact that Fox is now，and has been for some years，living with Netti
Pease as his wife，it is to be presumed that fife of his youth and the mother of his grown up children．
The next thing of any special public fim－ portance in his history．occurred in Boston，
some particulars of which we will give farther along．
In the winter of 1876 Fox appeared in the
city of Toronto，Canada，and made hinaself
known to prominent spiritualiots of tuat city as a staunch Spiritualist，and stated busihess．He advertised for a furnished buy a gentleman＇s furaiture cheap，but at
this point it transpired that he was without money．He called upon some of his new
made acquaintances to go security for him， and such are his persuasive powers that he soon accomphished after thansfer of the fur－
niture．Not lor a a
innocent Canganans began to thave doubts as to the tionesty of Fox．Scrutinizing his
transactions，they were found suspicious； Chereupon information－was sought from
various places in the United solates various places in the United States as to
the chiracter and standing of this smobth－ tongued，qenial yankee The information
from all quarters was of a sirikingly simi－
lar clarncter；we will therefore ouly give a portion of that from Boston，as some BANNER or Liant Publismise Housk．
No，D Montgomery Place．Boston，Mass． Dear Sin：－In rosty to your favor of the ed slip，Which we cut from the Boston Sun－
day Herald．$A$ careful perne day Herald．A careful perusal of the same
wil answer your inquirees．
Respect fully yours． Coliy krich， column slip from the Herald，of December 12th， 1875 ，from which we extract sufficient
toshow Fux＇s proctivities towards crooked ness．Well did our friends of the Banner of Light say：＂A careful perusal of the
sapne will answer your tnquiries．＂ sappe will answer your inguther think it would：
should



 Ey some meang Fox succefaed in getting
through the meshes of the law，but as this
countro had thy this country had by this time got very warm for
hmm ，though now the dead of winter， likè many another＂persecuted innocent，＂
made tracks for Canadai The Queen＇s do－ minions proving an unprofitable piace for the d：splay of his genius，he is next found
In St．Louis，where he startsthe＂xtpiritual Offering，＂and finally left that city when te following extract from a letter written by a rellable businoss man，will throw some
iftte light upoa this part of his core
 from every man hee coold，and hene never
fald a cent bao that I can hear or
borrowed some several hundred dollare here from various partles，whose name
can be furnished．His whole game was
gouge white he was here \＆
want all such driven out of the Spiritualisi Wonder．the intelligent people kee
when such men come to the ront．
 his standing in Springfleld，Mo．，where be
went with his Offering after leaving S Louls：
In 1．I I will give you somene of the ficts 1878.
 ing was the medium through which I learn
ed they were coming to springtield，bu
brough whoee eollictation Ido
 have them with us she wore well－not so
with the Colonel but ns formerly the nina．
del husband was sanctiked by the belleving


## FAITH，

Given Away！ CATARRH


CONSUMPTION CATARRH ASTHMA CARBOLATE OFTAR INHEALANTS HOMETRTREATMENT


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| :---: |
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amo crover sinqe
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[^0]:    THE ONLY PERFECT FAC－SIMILE OF THE REAL DIAMOND IN THE WORLD

