

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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JNO. G. BUNDY, Editor.

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NO. 7.

Blissful James of Boston

AND
CHRISTINA, HIS BREVET WIFE.

How They Played it on the Innocent Quakers and the Guileless Jonathan, earning the title of SCIENTIFIC MATERIALISTS.

Shameful Deception and Disgraceful Credulity.

THE HOLMES' FRAUD DOUBLE DISCOUNTED.

In our issue dated September 8th, we published in full from the *Philadelphia Times* a long and circumstantial account of an exposure of the Bliss swindle. The account was vouched for by the editors and publishers of the *Times*, as well as by private individuals. Before printing it we still further verified the account by telegraphic communication with trustworthy parties in Philadelphia, and by evidence which to us was even more convincing, coming as it did direct from the Spirit world, from those who have never deceived us, who stated that though the Blisses were mediums, they were also devoid of integrity and were practicing fraud. In the same issue with the account of the exposure we published a letter from Bliss, which, for the benefit of over one thousand new subscribers, we herewith produce:

PHILADELPHIA, Aug. 23th, 1877.

MR. EDITOR—I send you the papers containing a so-called exposure of myself and wife. Print them in your columns, but I beg of you for the good of the cause of Spiritualism do not commit yourself in an editorial until you are able to hear the other side of the story, and myself and Mr. Roberts may not be able to present that for some weeks yet. Never fear but what we shall be able to show that this whole matter is a most damnable conspiracy to crush Spiritualism in this part of the country.

As a devoted Spiritualist, I send you this warning.

Yours truly,
JAMES A. BLISS.

In our comments upon this letter, we insisted that the courts must pass upon the matter, and that, whether innocent or guilty, the fact was of no moment whatever to Spiritualism in its scientific aspect. We further said that, "admitting the plea of not guilty to be true, and that the whole story of the cellar and cabinet as told by the *Times* is only a supposititious case, still the lessons taught by the affair are unchanged. All can see that even if not true in this case, such a scheme is practicable and to most people would appear to be fair and above suspicion, and could be carried on indefinitely, barring accidents, without detection."

The tactics relied upon by Bliss were soon uncovered. He had seen in the past how easy it was to fire the warm and sympathetic hearts of Spiritualists. He had heard the cry, "Spiritualism is on trial," repeated from mouth to mouth over two continents, and seen money poured in upon Slade to defend himself in a matter that had naught whatever to do with the cause of Spiritualism *per se*. He had seen how easily the Holmes had slipped through the meshes, and having been duly whitewashed were as prosperous as ever. He relied upon the potent effect of the partizan watchwords, "Spiritualism is on trial!" "Conspiracy against mediums," "emissaries of the Young Men's Christian Association," to fire the hearts of millions who would pour in upon him their wealth of sympathy and money. He also expected to give seances under test conditions to well known experts who could vouch for what they saw as genuine; then he and Mrs. Bliss would establish the false premises, that the test seance being a success, therefore, they never cheated, which, fallacious as it appears, would have been unthinkingly accepted by thousands, as it was in the case of the Holmeses. The following extract from the *Philadelphia Herald*, of Sept. 15th, reads the key to his programme. After denying the truth of the exposure under oath, he adds:

"To the public I would say that not only is the foregoing a downright lie, but through the information of the accused of Mrs. Bliss and myself, I am prepared to prove its truth, with the most competent and ample legal evidence, and that every allegation that has been published or made, attributing to us deceitful practices, either as mediums or otherwise, are totally and maliciously false.

As a right conceded to every citizen that he or she shall be deemed innocent of any violation of law until duly convicted in the courts of compe-

tent jurisdiction, Mrs. Bliss and myself ask a suspension of public judgment until we are permitted to confront our accusers at the bar of justice, when, if we cannot show that the recent attack upon us is a monstrous conspiracy to crush the truth of spirit manifestation and return to earth long since projected by the minions of ecclesiastical power, we will cheerfully submit to such punishment as is prescribed for the violation of the laws of the land.

Until then we shall exercise our right as citizens of the free American Republic, in invoking the influence and assistance of the spirits of the great, the good and the beneficent departed ones of earth, and will surrender ourselves to their guidance and direction.

"We realize fully our individual weakness and inability to hold our ground against the powerful and imperious combination which has been formed to crush us and render us odious in the sight of our fellow-citizens; but, with the help of our Spirit guides and the Divine power behind them, we have no fears as to the result.

With heartfelt thanks for your kindness in allowing me this hearing. Most truly yours,
JAMES A. BLISS,
1037 Ogden street.

In addition to his own fluent tongue and unbounded effrontery, he had the active assistance of one who, possessing money, had parted with some of it to aid the Blisses, and was now ready, apparently, to part with what little sense and discretion he had left. This poor old fellow is Jonathan M. Roberts, whose name is already familiar to our readers, as a sort of volunteer vindicator of tricky mediums; and whose gullibility is apparently only equalled by his powers of vituperation and invective.

Bliss would possibly have succeeded in working out of his troubles by the combinations heretofore mentioned, had not the RELIGIO-PHILOSOPHICAL JOURNAL squelched the scheme by taking a firm stand and heading him off from every avenue of escape except through the halls of justice. The JOURNAL held the main issue clearly before the Spiritualists, and there was no escape for Bliss except by a conclusive proof of innocence.

Bliss, finding himself driven to it, made a virtue of necessity, and boldly preferred charges of conspiracy and libel against his expositors; at the preliminary trial he voluntarily abandoned the charge of conspiracy, and the grand jury ignored the bill for libel and directed that Bliss should pay the costs.

Bliss and his paramour having been girded for trial on the charge of conspiracy, the case was duly brought into court, and we shall in this issue and the next give the main portion of the evidence, believing that it will be conducive of good, in that it will show our readers how easy it is to be deceived, and aid them in their judgment of what may hereafter come within the range of their individual investigation.

The trial opened on Sept. 27th after an attempt by the defense to obtain further delay, which was refused, as the time was that fixed by the defense and their excuse considered insufficient by the Judge.

District Attorney Kerr opened the case for the prosecution. After stating that the indictment in two counts charged the defendants, in company with George O. Harrison and Ella F. Snyder, with conspiracy, Mr. Kerr briefly explained the legal definition of the crime charged, and continued as follows: These defendants lived at No. 1027 Ogden street and there came to an understanding with Harrison and Miss Snyder to exhibit to people who came there the spirits of the dead, and in order to do this they constructed an enclosure in the cellar of the house, and in the floor of the room above made a trap-door, to enter which from the cellar they constructed steps. In one corner of this room they had what is called a cabinet, in which people were shown what were called the materializations of spirits. There would be music on an organ and singing to drown all noise that might be made by Harrison and Miss Snyder coming up the trap and then in the shadow of darkness materialize the flesh and blood of departed spirits by means of whitened faces and costumes of different sorts. Bliss was the showman and Mrs. Bliss would appear as Blue Flower and the Big Indian Swiftwater. Miss Snyder personated the most characters, using the trap-door, eagle's feathers, etc., and getting up any spirit that was wanted to order.

Mr. Phillip Diesinger, who, of no fixed religious principles, was searching after truth when Spiritualism was first brought to his attention, thought, as a good many worthy people thought, that there was something in it worthy of inquiry. He became acquainted with the Bliss family and Harrison and Miss Snyder, and he paid money for performances given him and his friends, in the truth of which he thoroughly believed. All the accessories of solemn music and darkness were used to impress his mind that there were really visitors from the spirit world. His mind was first directed to question the truth of all this, when, on a hot summer night, Mrs. Bliss, as Blue Flower, came out of the cabinet, as she was in the habit of doing, and threw her arms around his neck, when she smelled so strong that he concluded that if

Blue Flower was really a spirit she was a very bad smelling one. Mr. Wolf, another witness who will be examined, heard of these seances and desired to see the dead relatives, above all a sister for whom he had a tender regard. Mr. and Mrs. Bliss agreed to produce this sister, and they first showed her to him very faintly and then at each seance more and more distinctly, until finally she talked to him of family secrets, and he believed and paid his money to a considerable amount. We will show you that this Clara Wolf, his sister, was personated by Miss Snyder, and thus was this young man led on by these people in a path that might have terminated in an insane asylum, for he firmly believed all of this until the hearing in the Magistrate's office of the evidence against these people. It was not the ignorant of the community, people without education or intelligence, who attended these exhibitions and were deceived and swindled by them, but men of standing and means and honest seekers after truth. By the aid of costumes and machinery and his wife and Harrison and Miss Snyder, Bliss was enabled to call up spirits to order, if paid a sufficient sum, and he had gone so far and duped his visitors so often that he dared go further, and proposed for a sum of money to produce on earth the form of the Virgin Mary, to be talked to by a mortal. Such mockeries as these that would be shown on the witness-stand to have been executed by Bliss and his confederates strike not so much at individuals as at everything that men hold sacred—the foundation of their happiness here and their hopes hereafter. In conclusion Mr. Kerr said that Spiritualism might be and probably was a religion, but the jury, if they believed the evidence, owed it to themselves and to the community to set the seal of their condemnation on such wicked mockeries by convicting the accused.

William Ogden Harrison was the first witness examined by Mr. Keverin for the Commonwealth. He had known the defendants for three years, he testified, and Helen Snyder for five or six years, to whom he is engaged to be married; when he first knew Mr. and Mrs. Bliss they resided on Vienna street; he first knew of them on Ogden street about the 1st of October; he knew them on Vienna street by going there to see one of their seances, and frequently went there afterwards; there were no materializations on Vienna street; prior to their moving to Ogden street they lived at 403 Vine street, where he first saw materializations, and Blue Flower was brought out; she represented a young Indian girl, who danced around the room. Mrs. Bliss then represented Blue Flower; the first he told Mrs. Bliss that he knew who Blue Flower was, and Mrs. Bliss then there acknowledged that Mrs. Bliss personated Blue Flower and other spirits; he represented attending his seances whose aggregate means amounted to fifteen millions of dollars; I said to him, "why, then, don't you get these people to get you a comfortable home?" He said that he and Thomas Evans, a spirit photographer, who lived at No. 403 Vine street, had been talking about it; finally Bliss told me he had got a house at No. 1027 Ogden street, and about the 10th or 12th of October, 1876, we agreed to open a trap-door, and on the 12th it was cut through; Mr. Bliss and myself were there most of the time, and sometimes Mr. Evans; we cut a trap-door through the floor immediately in front of the cabinet, which was in the northwest corner of the parlor.

At great length the witness described in detail the manner in which the trap was cut, and the interior of the cabinet, and the steps and pedestal and enclosure in the cellar constructed, and the means by which the deceptions were accomplished. He was assisted in these explanations by a model of the parlor and cellar of the Bliss mansion, and by duplicates of the Bliss machinery used to construct and make firm and noiseless the trap-door. The description of all this has been already published in the RELIGIO-PHILOSOPHICAL JOURNAL.

It took several days, the witness continued, to complete the trap; it was about the 20th of October that the materializations began; I represented several spirits; I personated Captain Davis, supposed to be a privateer of the war of 1812 (laughter); Mrs. Bliss represented Blue Flower on the same night; she would dress with a red pair of stockings and a red petticoat and some kind of an Indian head-dress; when the first song was sung I was to go down and open the trap; she also represented what was known as a Persian princess; I should call it a Persian dancing girl; as Captain Davis I wore black whiskers and corked my eyebrows; Mrs. Evans and her daughter also appeared; the daughter appeared as Billy the Bootblack and sometimes "cheese it" or "shine 'em up"; Mr. Lloyd P. Smith, of the Philadelphia Library, recognized Billy the Bootblack as the spirit of a boy he had known and who was great favorite of his; Mr. Bliss professed to be under the control of Billy the Bootblack and Captain Hodges and Pat McCarthy, who spoke through him; Mrs. Evans was the second Persian princess; there were two came out; I represented a nun (laughter); three spirits came out at a time—sometimes four—represented by myself, Mrs. Bliss, Mrs. Evans and Miss Evans; the audience were generally kept away ten or twelve feet; as a nun I wore a black sack over my head, a black shawl and a black muslin skirt; Mr. Bliss would tell the audience who the spirits were; he was the

manager of the show; we would know inside what people were outside and what spirits were wanted; Mrs. Bliss appeared as Captain Hodges in black moustache and black side-whiskers; he was the leader and the great chemist of the Spirit-world and allowed such spirits to appear as he wished; Captain Hodges was a tall spirit, and Mrs. Bliss, in order, to appear tall, stood on a piece of joist; Mr. Evans identified his daughter as his first wife's spirit; we had a hearty laugh over it; he said the next day to me that he thought his daughter made a damned good spirit; Mr. and Mrs. Evans late, I think, in November, went to Pittsburg; after that there was nobody to conduct the inside business but Mr. and Mrs. Bliss and myself; we accounted for the non appearance of the spirits caused by the absence of the Evanses by the conditions not being good.

THE "SMART YOUNG LADY" APPEARS.

Miss Snyder was invited by Mrs. Bliss to call at the house because the latter expected to be confined; on Sunday evenings when we held the seances she was generally hurried away; on New Year's eve she was there, however, and I came up out of the cellar and she saw me with my eyebrows blackened; this was after the seance; she was standing in the doorway of the room immediately behind the parlor; I had my eyebrows blacked; she wanted to know what it meant; I told her I just wanted to have some fun; she scolded and coaxed, but I never told her until after Mr. and Mrs. Bliss told her one day at the dinner table, that if she would go in with them they could make thousands of dollars out of Mr. Henry Seybert by showing him the Virgin Mary; Miss Snyder, before this, was entirely ignorant of these personations; the first I knew of Miss Snyder being acquainted with them was when she and Mr. Bliss went together on Broad, near Columbia avenue, to purchase flowers for a seance with Mr. Seybert; she said she would just as leave have a little fun of that kind as not, and see if people were fools; she made her debut about the middle of January; she came out as Sister Agatha and a Quakeress; Sister Agatha was supposed to be a departed nun and very pure, and came out and delivered a prayer in Latin; the apertures at either side of the cabinet door were made to show faces and hands at the number depending upon the imagination of the auditors; Miss Snyder's main character was Miss Clara Wolf, represented to be the sister of Emanuel and Mr. Benjamin Wolf; both firm believers in Spiritualism; she also represented Lizzie Pelarue, a French girl, and Katy Rublee, a daughter of an ex-Minister to Switzerland; Mother McCarty, an old Irish wash woman, would come out dressed in a white cap and handkerchief around her neck; she was a very strong spirit and would carry fire around in her hands; this was made from lighted pastilles; I do not know how it was done; she once burned her hands; sometimes she would come out without forearms; this was done by doubling her arms and placing her hands in her arm pits, and the spectators would feel her elbow stumps; this was done to please Mr. Lloyd P. Smith and Mr. Evans; the signal for Blue Flower was the singing of, "Hold the Fort," and for ending the personations, "Way Down the Suwanee River." Swiftwater, the Big Injun's dress consisted of yellow muslin pants, an undershirt of Mr. Bliss' stuffed out with cotton, and a head-dress decorated with feathers taken from a turkey sent by Mr. Seybert for a Christmas dinner, but which everybody recognized as genuine eagle feathers; Swiftwater spoke Sioux and Cherokee; I assisted in the war whoop; Dr. Steeper was represented as the "Silent Doctor"; he was fully recognized by his wife at one of the seances; Miss Snyder appeared in this character; she also appeared as Raphael and once as a young soldier, who Mrs. Colonel Kase recognized as her son-in-law; Katy Rublee was in the seventh sphere in the Spirit-world, and was therefore supposed to be very pure; Miss Snyder has been recognized by a great many people as a departed relative or friend.

THAT SPIRITUAL CHRISTENING.

There was a christening of Bliss' baby at the house and there was a great time there; Mr. Seybert sent oranges and things, Mr. York sent wine and Mr. Roberts a baby carriage; the christening was in the seance room; Mr. York, Mr. Seybert, Mr. Lloyd P. Smith, Mr. Roberts, Mr. Emmanuel Wolf and his mother and Miss Lizzie Page were present; Katy Rublee was to hold the child, but it was represented by Mr. Bliss that Katy Rublee was too small, so that Capt. Hodges had substituted Clara Wolf instead; Clara Wolf came out and took Mr. Roberts by the hand and led him into the cabinet; Mr. Roberts said, "Clara, what do you want me to do. She said she wanted him to help her bring out her medium; whereupon Mr. Roberts took Mrs. Bliss by the hand and led her out into the seance room; Mrs. Bliss was supposed to be in a trance. Mr. Bliss brought the child up and helped Clara to hold it; he stating that she would be too weak to hold the child alone; Mr. Roberts acted as godfather; the child was christened James Jonathan Roberts Rublee Bliss; Katy Robinson, a celebrated medium, did the christening; I was only a kind of property man on this occasion; I was in the cabinet behind the door when Miss Snyder, personating Clara Wolf, brought Mr. Roberts in; after the ceremony there was a grand time in the

dining-room; Miss Snyder and I were not present, because it would not have done for us to be seen; Miss Snyder was always brought into the house so that no one could see her; it was sometimes as late as one o'clock before she was able to get away without being seen.

Mr. Winner, an old gentleman, wanted some money, and asked Mr. Emanuel Wolf for it in my presence; I told Miss Snyder of it, and on the next seance night she, as Clara Wolf, said to her brother, "Dear brother, why didn't you lend Mr. Winner that money?" he replied, "Dear sister, I didn't have it then to spare;" she then said, "Can't you get it from Mr. Diesinger?" and Mr. Diesinger was called up and promised that Mr. Winner should have it the next evening at 6 o'clock, and he got it; it was \$25; Billy the bootblack was presented with bananas and such things; I did the talking for Billy, while Mrs. Bliss personated him outside; I forgot myself one night, and kept talking while she was out among the audience (laughter); I personated one night two of Mr. Diesinger's grandmothers and an uncle of his, and as many as seventeen spirits of a night; Mr. Bliss purchased false-faces and moustaches and whiskers for the use of the spirits, and I bought Swiss mull, cloth, spangles, beads, red paint, flour of zinc and white wigs for the same purposes (the witness here told the different places where the various articles were bought); Mr. Bliss bought a dark lantern, and we flashed it by putting a cloth against it and quickly withdrawing it; these were called heavenly flashes; Mr. Wolf was perfectly crazy over what he called his sister's heavenly jewels; they were made out of spangles and beads sewed on white mull.

HOW MONEY WAS RAISED.

The admission was first a dollar and afterwards fifty cents; but Mr. Bliss told me that there were so many dead deadheads among them Spiritualists that it didn't pay; private seances were given at \$10 and \$20 each to Mr. Seybert; Mr. Evans, a lawyer, Mr. Lloyd P. Smith, Mr. York and Mr. Morton, who, I heard, was President of a railway company, (laughter); I was to have my board and washing and such compensation as I could get; all the time I was there I don't believe I got more than \$15; Mr. Bliss did not take up the money as a rule; Mr. Wolf or Freddy would take it up; Freddy would represent he got so much money, but Mr. Bliss would always represent it to be a great deal less; I last personated any spirits on the 7th day of August; that was the last seance they gave; on the 9th of August Mr. Bliss went to a camp meeting; on the Wednesday night his child died, and he returned the next day to camp meeting; the child was buried on Friday, and the next day Mrs. Bliss went to camp meeting; on Monday she returned, and on Tuesday morning she took her paraphernalia to carry on her seances at camp meeting.

The witness then explained how during her absence, he pressed with the suspicions of Mr. Diesinger, revealed to that gentleman the fraud and showed him the machinery and costumes at the house, and how the information was obtained from him by Mr. Louis Meergage, of the *Times*. Without concluding his evidence the court adjourned.

Want of space prevents further publication of the evidence this week, we shall continue it in our next issue.

On the 6th inst., by agreement of counsel on both sides, the case was submitted to the jury without argument.

CHARGE OF JUDGE BRIGGS.

In charging the jury the Judge, after recounting the points set forth in the bill of indictment, said: "You have patiently listened nine days to the evidence. Criminal conspiracy is a confederation of two or more persons to perform a legal act by illegal means or do an illegal act. The crime is complete the moment the confederation is complete, though nothing shall have been done pursuant to the conspiracy. For the purpose of repressing crime of this character the law moves upon the criminals before the act is completed. This bill goes further. It charges that the defendants carried out their purposes. Now, it is for you to determine, from all the evidence of the case, whether the defendants are guilty or not. The testimony is fresh in your minds, and more vividly impressed on yours than on mine. You are to take the concurrent and conflicting statements and get the truth from them. If you cannot reconcile the facts, however, you have got to cut the tangle by your verdict, or determine which is true. I ought to refer to some of the commonwealth's witnesses. Two of them are self-convicted conspirators. You must scrutinize their testimony, because if they are criminal in one respect, they may be criminal in another respect. Yet you must not pass the testimony as false unless you find it so from the other testimony. If you believe the testimony of Captain Harrison and Miss Snyder, you must not remember they are self-convicted criminals. Truth is truth, take it from any source you can get it.

"Take the evidence in its entirety, and if you are convinced that the Commonwealth is sustained, you will of course make a verdict accordingly. Having made these instructions, let us inquire whether the defendants before us have by advertisement in any way represented themselves as a

Continued on Eighth Page.

BOOK REVIEWS.

THE INTERPRETER AND TRANSLATOR OF THE GREAT MYSTERIES RECORDED IN DANIEL AND REVELATIONS, AND OTHER BOOKS OF SCRIPTURE. The Symbolic language of Dreams and Visions translated and defined. The Revelations of Scripture proved true to date by History, and their Predictions for the Future therefore reliable. The most eventful period of the World's history just opening before us. The Centennial Age near at hand. By James Monroe. Peoria, Ill. Pamphlet. Pp. 167 Octavo. Published and for sale by the author. Price, 75 cents.

No parts of the Bible has called forth as great an amount of conjecture or criticism as those which this work announces as its subject. In the attempt to unravel their bewitching mysteries, many a too ardent scholar has dethroned reason, and become hopelessly lost. So peculiarly and ambiguously are they worded, that their texts apply with force to a countless change of circumstances. Written in an age when thought was poetry, and naturally and inevitably arrayed itself in symbolism, the literal sense is widest of all from the truth, and an almost insurmountable barrier is reared against their understanding at this late day. Mr. Monroe feels the greatness of the task he undertakes and modestly says in his preface—

"The author is well aware that much has been written on the subject of Scriptural revelations, and he would not think of adding anything further were it not for the fact that he believes he has discovered the key to these great mysteries. Some of the many writers on this subject have, by the aid of history, pointed out correctly the fulfillment of a small portion of those revelations, which have already been fulfilled; but they have always utterly failed in giving interpretations for the events of the future. The author claims to have discovered a system of translation for the dream and vision language of the Scriptures, by which any one can examine those revelations in connection with the world's history since they were written, and be convinced of the correctness of his method. If this be so, they should have confidence that the same rules, when applied to the unfulfilled portions, will disclose future history with the same certainty."

Preparatory to his investigation he presents a "Dictionary of Symbol Language," giving the meaning of the words used in the books he is interpreting.

Thus Altar means "a general or special organized form of religion"; a "sealed book," "the unknown"; Holy City, "the principles of Christianity in its purity"; "Eating," to receive instruction; "days," "years," clouds, "religious ideas"; "stars," "heaven," "trouble"; "new song," "new system of things"; "rainbow," "a covenant or new arrangement"; "Son of God," "spiritual truth"; "waters," "people," and so on to the end of a long list.

Armed with this key, the mysteries are no longer inexplicable, but the most incoherent passages read like plainest prose.

We will not follow the author through the translations of the visions of Daniel, and the Revelations, for we could only introduce isolated passages and they would give only an erroneous idea of the author's methods and its results. He is so strongly convinced in his own mind that he does what few prophets, or interpreters of prophets have dared to do: after his survey of the past, he applies his rules to the present, and outlines the future, stating the accuracy and truthfulness of his theory at the result. In his closing chapter, he says—

"By way of summary we will repeat briefly the forecast of the leading events of the future. The present war in Turkey will destroy the Turkish authority around about the Euphrates river. We are not authorized by these revelations to say that the Turkish Empire will be totally destroyed, yet that may be the result. A great war will soon follow the present one; it will be the greatest war which will ever be known in the history of the human race; all the great Monarchies and Empires of the earth will be engaged in it; not in two parties, nor each for itself, but they will be grouped in three parties. And in this struggle they will destroy each other so completely that the inhabitants remaining in those countries will regard the government on a republican basis. That form of government will spread over the whole world, and when fully established, will provide a way of settling national disputes without resort to arms; war will then be known only in the history of the folly and barbarism of the past. "Not only government, but religion also, will pass through a great revolution. A new gospel will be introduced into the world which will be the everlasting gospel. This must be established on the demonstrable and unchanging principles of science, which alone can be everlasting."

The Spiritualist who has repeatedly received communications from spirits piercing the dark veil of the future, and afterwards have found such prophecies fulfilled to the letter, is willing to admit that there is a science of prophecy by which the course of future events may be correctly read. When it is said such prescience is the result of intuition or clairvoyance, the fact is by no means explained. Clairvoyance simply reads the results of a superior wisdom and knowledge.

When the mind takes in all the causes which bear on an event, it can predict what that event will be, whether it be to-morrow, next week or indefinitely remote.

But why are all such revelations symbolical, and ambiguous? Why not expressed in plain and direct terms? Mr. Monroe has most admirably answered. If such had been the case, the prophecy itself would have become a new element, and changed the very result it predicted. It is not the province of prophecy to change events, and in order not to become a factor, it must be so worded as not to be understood at the time.

Mr. Monroe is a Spiritualist, and his book bears evidence on that subject. It will be read with interest by the bible-student, and even by those who dissent from its views, it will be regarded as presenting a most plausible and ingenious theory.

THE ONLY HOPE, OR, TIME REVEALS ALL. By Marcenas R. K. Wright. Author of Confessions and the Masterion. Detroit, Mich. Wm. Graham, printer. Price, 50 cents.

In this pamphlet of some ninety pages, the author relates some strange and curious experiences, both in his Autobiography and in Spiritualistic Investigations. His personal interviews with those on the other shore have, from his conditions and surroundings undoubtedly, introduced him into different circles of acquaintances or bands of spirits from those to which the guardians of many other mediums have led them; and as different minds here see things in different lights, so we must expect various opinions on the same subject from the different circles and bands on the other shore.

THE BIBLE: WHAT IS IT? An attempt briefly to answer the question, in the light of the best scholarship, and in the most reverent and catholic spirit. By Rev. J. T. Sunderland. Chicago. Price, 50 cents.

We can not do better than give the author's own introduction. He says:—

The writer discusses in these pages (though not in the precise order here indicated) the following subjects, to-wit: The origin of the Bible; its growth; the men who wrote it; when they wrote it; why they wrote it; the changes that have taken place in it; its relation to the times from which it came, and the people who produced it; its progressive character; how the various books that made it up came to be canonized or elevated to the rank of sacredness; its relation to the apocryphal books of both the Old and New Testaments; the nature of its inspiration; its fallibility or infallibility; its contents as revelation; analogies between its origin, growth and teachings and the origin, growth and teachings of the principal other great Sacred Books or Bibles of the world.

Upon all these subjects a great deal of new and very valuable light has been poured by recent scholarship—particularly the scholarship of Germany and Holland, and perhaps there should be added, England. But as yet this light is shut up for the most part in numerous large and expensive works, a considerable portion of them in a foreign language. Any one who has made the attempt knows how difficult it is to find any treatment of these subjects (at least some of the most interesting and important of them) in small compass; but, especially, any such brief treatment which is at once unwarped by theological bias, and abreast, in any true sense, with present scholarship.

For those who have access to the larger and more elaborate works, and have found leisure and inclination to read them, this little book is not primarily designed. To such its chief value, if it has any value, will be as a sort of review or condensation, perhaps, of knowledge which they have already gained by the expenditure of much time and labor. But the present age is one in which there are so many things to be done and so many to be known, that few persons can take the time to go to original sources and wade through exhaustive treatises. The majority must have information brought to them in concise, sharp form. To take a single step in the direction of supplying this, is the aim of the author.

PSYCHISCHE STUDIEN.—The August number of this able German magazine, is replete with valuable matter. Dr. Bloede, of New York, contributes in the experimental part, and the theoretical and critical are as ably represented. A page is dressed in mourning for R. D. Owen, and a merited and just tribute paid to his memory. The life sketch of Dr. Eugene Crowell, is translated from the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. German Spiritualists will be well satisfied with the Studien. It is published in Leipzig, and for sale by Ernest Steiger, New York.

Items of Interest—Gems of Wit and Wisdom.

To most men TRUTH is like the moon, only one side of which is ever visible; whereas when they become enlarged in their conceptions, it will beam out upon them like the sun from infinite points of view, the chief glory of the earth and heaven.—Babbitt.

An old deacon went to a circus and took his grandchild, remarking to every acquaintance that he met, that his boy wanted to see the sacred animals, and he could not find it in his heart to refuse him. Arriving at the tent, he cried to go home, and the deacon spanked him to make him go in.

For more than three centuries, the decadence of theological influences has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations that have barred his way, which were all defended as of vital importance, and were all compelled to yield before the secularizing influence of civilization.—Lecky.

It is often asked, Why do not these things come through all persons as well as through a few? The reply is, that all are not fitted for the sensible exercise of the gifts. The capacity is born with the person as is declared in Jer. 1-5.

The Holy Spirit as described in the New Testament, manifests only through a comparatively few; not through the many. In the same family, sprung from the same stock, educated and taught alike, and brought up under the same influences; one or more members will give evidence of being impressed with the power of this Holy Spirit, while the majority of them will perhaps furnish unmistakable evidence of their insensibility to such influence.

This Holy Spirit is often made manifest through elevated spirits, or angels as instruments; but they also must work through instruments; and these are mortals peculiarly organized and suitable for this use; but they are unable to manifest through the majority of mankind, for the reason that they are not suitably constituted. The precise conditions that render some suitable channels for this influence, or who furnish in their organisms the elements which are necessary for these manifestations, are to us unknown, and spirits themselves appear to know little more than we, as to what constitutes these conditions.—Croswell.

THE SECRET OF REFORM.—We have witnessed the consequences of struggling along like an aimless and slothful people at midday, into the neglected field of our labor. The enemy, more watchful and industrious, sows his tares while we are sleeping. They take root in the virgin soil, and spring up and flourish in the early morning of life. To counteract the existing evils we must begin the business of regulating the true development of the race with the earliest functions and processes of human existence. While darkness is yet "on the face of the deep" and fathomless fountains of being, the spirit of Reformation should move on the still waters and be infused into the very springs of life.—Brittan.

PROF. HALL, in charge of the great telescope at the Naval Observatory, has discovered two satellites to the planet Mars—an achievement that we are told, has caused a great sensation in the astronomical world. It is the brave that first forget, and noble foes that first unite; Not they who strike and passion whet, Then sink when comes the need to smite.

The American Board of Foreign Missions announces that, at the end of eleven months of its financial year, there is a deficiency of nearly \$20,000. It needs \$30,000 during the month of August to meet the demands upon it.

'Tis mutual courage that forgives, And answering honor that outlives The onset's hour, the battle's day; The hearts that dare are quick to feel; The hands that wound are soft to heal; The blood that dims a hero's steel His proud tears wash away!

WHEN we turn our thoughts from the busy cares of life, lay aside our enveloping mantle of selfishness, and stop to contemplate our inner self with the calm dignity of self-possession, we shall discover that when we have subdued our passions to the sway of reason, and learned to control our desires and impulses, so as to make them harmonize with natural laws and principles, we have thereby been led into communion with the noble, the pure and the progressed on the other side of life.—Kajner.

HUSH! "I can scarcely hear," she murmured, "For my heart beats loud and fast, But surely in the far, far distance I can hear a song at last." "It is only the reapers singing As they carry home their sheaves; And the evening breeze has risen, And rustles the dying leaves."

"Listen! there are voices talking; Calmly still she strove to speak; Yet her voice grew faint and trembling, And the red flushed in her cheek. "It is only the children playing Below, now their work is done, And they laugh that their eyes are dazzled By the rays of the setting sun."

Fainter grew their voices, and weaker, As with anxious eyes she cried, "Down the avenue of chestnuts I can hear a horseman ride." "It was only the deer that were feeding In a herd on the clover grass; They were startled and fled to the thicket, As they saw the reapers pass."

Now the night arose in silence, Birds lay in their leafy nest, And the deer crouched in the forest, And the children were at rest. There was only a sound of weeping From watchers around a bed, But rest to a weary spirit, Peace to the quiet dead!

Adelaide A. Proctor.

A New Roman Catholic society, called the Universal Catholic League, has been formed, which is to absorb such Catholic clubs as the Militia of Jesus Christ. Its objects are the restoration of the temporal power of the Pope; "to expound and demonstrate the dangers of liberty so-called," "to counteract the press," "to demonstrate the fallacy of the right of the State."

THERE are twenty-two churches in New York City without pastors.

The Kaffir Bible is undergoing revision, the Board of Revisers having already held twenty-five sessions.

50 CENTS PER BOTTLE. This is the CHEAPEST AND MOST DELIGHTFUL PURGATIVE. Before the public. Is a delicious beverage, and as pleasant and sparkling as a glass of Soda Water. For superior to sickening pills. It is held in high repute by physicians and caregivers for the speedy cure of Constipation, Biliousness, Torpid Liver, Dyspepsia, Loss of Appetite, Heartburn, Colic, Sour Stomach, Flatulency, Sick Headache, Kidney Affection, etc., etc. For those who lead a sedentary or closely confined life, and become of a constipated habit, it acts like a charm. It is especially prepared for the masses, is put up in large bottles, and sold by all Druggists, at fifty cents. No family, no mother, no one traveling, no class student, no sewing girl, should fail to use it. J. P. DROMGOOLE & CO., Proprietors, Louisville, Ky.

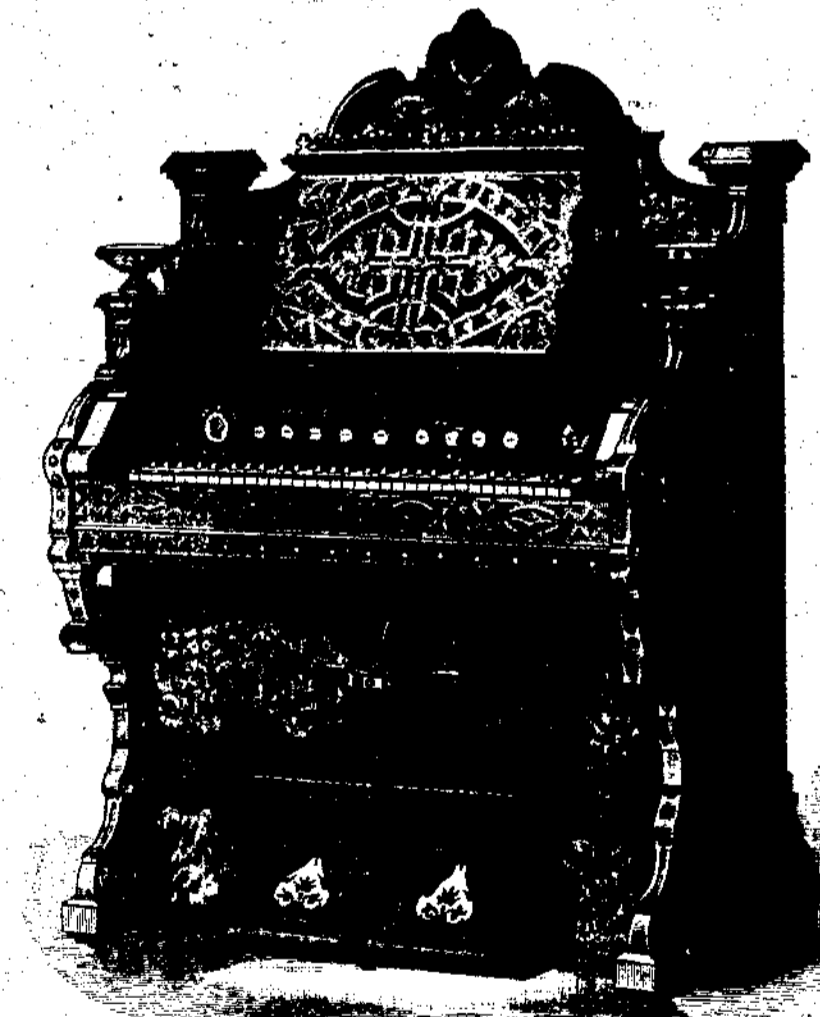
50 CENTS PER BOTTLE. We have the best imitation Gold Watch in the Market for Trading Purpose. The watch is a composition of other metals, so closely resembling Gold that the best jewelers are unable to detect the difference, except by a chemical test, and it has the various requisites to make it the best existing for sale. GENTS: AMERICAN SOUVENIR STORE, 112 BALDWIN PLACE, BEAUTIFULLY ENGRAVED ON ENAMEL, STAINLESS HINDING CASE, and equal in appearance to a GOLD WATCH, but costs only 50 cents. If you wish a watch for your own use or to make money on, try this. It costs only 50 cents, and is enabled to reduce the price of Gold to \$12 each with an elegant Chain attached. They are sold on a full guarantee, and if you are not satisfied, you may return them for a full refund of the money. We send them by Mail or Express, on receipt of the price of the watch, or it will be sent C.O.D. from the customer's address, and will be guaranteed. These beautiful CHAINS with stones and other jewels, are also for sale. We sell them at a low price, and you can get them. We sell them at a low price, and you can get them. We sell them at a low price, and you can get them. WE SELL THE WATCH WITHOUT THE CHAIN FOR \$10. J. BRIDE & CO., Clinton Place & No. 11 Eighth Street, N. Y.

Chicago Depot for Holman's Liver Pad, 146 Dearborn st., BATES & ATKINSON, Managers. HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidney, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs. CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggist does not keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 243 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Pads, \$3.00. HOLMAN'S MEDICATED PLASTERS act as if by magic. Foot Plasters, 50 cents a pair; Body Plasters, 50 cents each. Beware of imitations. Take none but the original Holman's. Sent by Mail on receipt of price, postage free. To the safest and the best, is instantaneous in its action, and it produces the most natural change of black or brown, does not irritate the skin, and is easily applied. It is a standard preparation, and a favorite with all well-appointed toilet for lady or gentleman. For sale by all Druggists and Hair Dressers. Joseph Chas. Cristadoro, Proprietor, P. O. Box 313, New York.

MASON & HAMLIN CABINET ORGANS



HIGHEST HONORS AT ALL WORLD'S EXHIBITIONS OF RECENT YEARS.



THESE Organs excel in ALL IMPORTANT ORGANIC PARTS. Comparing them with instruments of the kind from the best makers, as placed in competition at the UNITED STATES CENTENNIAL EXHIBITION AT PHILADELPHIA, 1876, the very able jury, after the most thorough examination and comparison, UNANIMOUSLY assigned to the Mason & Hamlin Organs "The first rank in the several requisites of the class: viz., smoothness and equal distribution of tone, scope of expression, resonance and singing quality; freedom and quickness in action of keys and bellows, with thoroughness of workmanship, combined with simplicity of action." GEO. F. BRISTOW, Esq., one of the examining jurors, writes: "I believe that every member of the Jury heartily concurred in assigning to those of your make, and your's only, the first rank in all important qualities of such instruments." This emphatic judgment is entirely in accord with that reached at all the great world's exhibitions of recent years. In competition with the best makers of the world, they were awarded first medals or highest honore at the great Expositions in Paris, 1857; Vienna, 1873; Santiago, 1876; and Philadelphia, 1876; being the only American Organs which ever won any medal in any European World's Exhibition.

The judgment of the most skillful musicians respecting these Organs is scarcely less uniform and emphatic. THRO. THOMAS, the distinguished former and conductor of Thomas' Orchestra, pronounces them "the best instruments of the class made, either in this country, or Europe," adding that a wide acquaintance with musicians enables him to say that "they generally regard the Mason & Hamlin Organs as unequalled by any others." OLE BULL, whose judgment, especially of qualities of tone, is perhaps as highly cultivated and discriminating as that of any man living, says: "They excel all instruments of the class I have ever seen;" adding that "their fine quality of tone is in contrast with that of other Reed Organs." JOHANN STRAUSS, the famous Viennese composer and conductor, wrote, when in this country: "I know of no similar instruments, anywhere, at all comparable to them." Dr. FRANZ LISZT, then whom no living musician is more highly esteemed, and for whose special use Mason & Hamlin had recently the honor to make one of their Organs, wrote to the Agent in Hannover, Germany, after its receipt and trial, as follows: "Budapest, 26th February, 1877. The beautiful Organ of the Mason & Hamlin Or. Co. in Boston, receives no less praise here than in Hannover. It fully justifies the remarkable, well-founded and widespread renown of these superb instruments." CHARLES GOULD, the composer of Faver, and perhaps the most popular of living composers for the Organ, selected a Mason & Hamlin Organ for use in his Concerts in London, and the most distinguished musicians of the principal cities, and the artists of the opera, when they have occasion for an instrument of the class, either in sacred and secular concerts, or for private use, always select a Mason & Hamlin Organ when it is obtainable. Mr. IRA D. SANKLEY, appreciating their superiority, has used them in all the Moody and Sankey meetings in England and America. The New York Observer in its Work, May 31, 1877, says:—"A clerical friend at our elbow, who has preached in hundreds of country churches, and addressed hundreds of Sunday Schools, says that he can almost always tell when a Church or Sunday School has a Mason & Hamlin Cabinet Organ." He has often been annoyed beyond endurance by the sufferings produced by broken-winded and otherwise faulty instruments, but he has yet to see the first Mason & Hamlin Organ, large or small, which failed to give satisfaction to all concerned. It would be easy to heap up testimony like this from the four quarters of the globe; from the most distinguished musicians and those who have had best opportunity of observing such instruments, of all countries; who recognize, and do not hesitate to declare, the superiority of the Mason & Hamlin Organs to all others. AS TO PRICES.—But while it is conceded by all who have knowledge in such matters (except such as are trying to sell other Organs—and even by some of those) that the Mason & Hamlin Organs are unequalled; the very standard of excellence among instruments of the class, it is by many supposed that the price must be correspondingly high. This is an error. The unequalled facilities of the Mason & Hamlin Co., accumulated in the largest factory in the world, and perfected by experience in the manufacture of nearly ONE HUNDRED THOUSAND ORGANS, and the great demand for their Organs, enable them to produce and sell their work at prices which would be impossible without such facilities and occasion to manufacture so largely. It is not claimed that the Mason & Hamlin Organs can be offered at the prices of the very poorest Organs, made at a fraction of the cost of good work, merely to sell; but the difference in price is very small, and the difference in value very great. Mason & Hamlin Organs, with two sets of reeds and various stops, are now sold for cash, for \$100 each; with nine stops at \$114. They are also offered for easy payments on most favorable terms. A small Organ, but of best quality, may be had by payment of \$7.50 per quarter (three months) for ten quarters. Large sizes at proportionate rates. All Organs made by this Company are of the same very best quality. Observe that dealers often recommend and try to sell inferior Organs, because they get larger commissions and discounts on them. Insist on having a Mason & Hamlin, and it will certainly be the best. THE VARIETY OF STYLES now offered is larger and finer than ever before, including Organs from \$36 to \$1,500 and upwards each. But the greatest new styles, ready this season, are pronounced the finest ever offered. They are adapted to all uses, public and private; to all climates and positions; being in cases from plain to very elegant. AN ILLUSTRATED QUARTO CATALOGUE, with accurate illustrations from photographs, of the appearance of all styles, with descriptions and explanations of stops, and full particulars, with Prices Lists, will be sent free to any one desiring it. Address:

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CHICAGO, ILL., OCTOBER 20, 1877.

Bliss Again.

As a fitting text for some comments upon James A. Bliss and Christina Norton alias Bliss, we publish the following extracts from a letter sent us by Bliss and evidently intended for publication.

PHILADELPHIA, Oct. 10th, 1877. Truly the time of my execution is near, and that the most bitter the world ever knew since the days of "Salom witchcraft." I am in a prison cell while I write this.

The most notable feature of the trial was the introducing of a former wife of mine.

The same day I was arrested under another charge of bigamy and adultery and thrown into prison. On Tuesday last I was called before Magistrate Smith to answer to the other charges upon going in I was ordered back into the private office and Mr. Daniel Clough, brother of the Boston woman, came in to interview me.

After explaining in detail his refusal of this offer, Bliss adds: "The hands of the angels have thus far held me up and warded off the worst blows of the enemy. I know that I am in their hands and nothing can move me. I do think that if I can stand all the persecution and abuse that is heaped upon me that I should have the support of the spiritual press even if the matter cannot be settled by newspaper discussion."

The foregoing extracts together with the omitted portions are all intended by the writer to excite the partisan feelings and sympathy of Spiritualists, by conveying the impression that his present calamities are the result of his mediumship.

He is a bigamist and adulterer; he has for years lived with the so-called Christina Bliss in flagrant violation of his solemn vows and his duty as the father of three helpless children; and has undergone no change for the better. We therefore believe it dangerous to the welfare of society and subversive of good morals and the ethics of Spiritualism for said Bliss and Christina, his paramour, to have free access to the respectable class of community.

He has, as the evidence clearly proves, combined with the aforesaid Christina and others to prostitute to ignoble and illegal purposes the medial powers possessed by himself and Christina. He has used the heaven-sent gift of mediumship as a means whereby to trifle with the most sacred and holy things of the human soul. He has, in connection with his paramour, trafficked in the deepest feelings of the heart. He has brought obloquy and dishonor upon the name of Spiritualism; and finally, both he and Christina Norton, alias Bliss, are unfit and dangerous channels of communication with the Spirit-world, as the evidence and their own statements clearly establish.

FIFTY.—That is the number of new subscribers forwarded us in a single letter from Dr. J. V. Spencer, of Battle Creek, Mich., for which he has our thanks now, and will have those of the subscribers, we hope, when they have tried the JOURNAL. The success of Brother Spencer and others who have sent in smaller lists, shows what a little active exertion can accomplish. If any trial subscriber will say at the expiration of his time that he has not had twice the worth of his money, we will refund what he paid.

Robert G. Ingersoll has promised if possible to attend the First Annual Congress of the Liberal League, at Rochester. Mr. Horace Seaver, editor of the Investigator, Mr. D. M. Bennett, editor of the Truth Seeker, Dr. T. L. Brown, president of the Freethinkers' Association of Central and Western New York, Mr. B. F. Underwood and F. E. Abbott, have already signified their intention of being present as speakers.

Bliss, the "Boston woman," as he affectionately (?) terms her.

Leaving him incarcerated on the foregoing charges, let us look at his record, and that of Christina, as developed on the trial for conspiracy and the preliminary steps thereto. Let us note the fact that on the fifteenth of September he solemnly swears to the falsity of all the charges against him, and adds:

"To the public I would say that not only is the foregoing affidavit absolutely true, but through the infatuation of the accusers of Mrs. Bliss and myself, I am prepared to prove its truth, with the most competent and ample legal evidence, and that every allegation that has been published or made, attributing to us deceitful practices, either as mediums or otherwise, are totally and maliciously false.

His warm friend, Jonathan M. Roberts, also, asserts in a letter sent us, covering twenty-three pages, that the Blissus will prove the falsity of the charges on the trial. How Bliss and Roberts redeemed their promises the record of the trial shows. The testimony introduced by the state was overwhelmingly conclusive of the truth of the charge. Bliss and Roberts in the most sweeping and bitter terms impeach the truthfulness of all the witnesses for the prosecution; all of whom so far as we can learn are credible persons except the co-conspirators, Capt. Harrison and Helen Snyder. Bliss and Roberts are especially severe upon these two, and from Bliss' long and intimate acquaintance with them, we are willing to admit that, he knows whereof he speaks so far as these two are concerned, and that they are not to be believed merely because they have sworn to tell the truth, but their testimony must stand on its own merits corroborated by such collateral evidence as can be produced. As a clear and explicit statement of how the testimony of these fellow conspirators should be taken, we quote from the charge of Judge Briggs; he says:—

"Two of them are self-convicted conspirators. You must scrutinize their testimony, because if they are criminal in one respect, they may be criminal in another respect. Let you must not pass a testimony as false unless you find it so from the other testimony. If you believe the testimony of Captain Harrison and Miss Snyder, you must not remember they are self-convicted criminals. Truth is truth, take it from any source you can get it. "Take the evidence in its entirety, and if you are convinced that the Commonwealth is sustained, you will of course make a verdict accordingly."

As will be seen in another column, the jury were agreed as to the guilt of the accused, eleven were for bringing in a verdict of guilty, and some of them report Dundas the twelfth juror as saying, "If there ever was a guilty man on the face of the earth it is Bliss, but I will never send him to jail on my verdict."

Thus it will be seen that all the loud protestations of innocence were disbelieved by the jury, that the crushing evidence which Bliss and Roberts promised so glibly to have forthcoming was not produced. Even the Judge, who had listened faithfully and charged most ably and impartially, in a burst of honest indignation, after the discharge of the jury, declared that "if there was ever a guilty man yet walked into this courtroom the defendants are guilty." Therefore, so far as the RELIGIO-PHILOSOPHICAL JOURNAL is concerned, the case is already determined. We now sum up our reasons why this paper will not accord Mr. Bliss its support:

He is a bigamist and adulterer; he has for years lived with the so-called Christina Bliss in flagrant violation of his solemn vows and his duty as the father of three helpless children; and has undergone no change for the better. We therefore believe it dangerous to the welfare of society and subversive of good morals and the ethics of Spiritualism for said Bliss and Christina, his paramour, to have free access to the respectable class of community.

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'The Morbid Craving for Immortality.'

Under the title of "Old and New," the Banner of Light of Sept. 15th, tells us that Mr. Felix Adler, a young preacher of Jewish birth, in a recent discourse in New York, "proclaimed many thoughts that will find a response in all aspiring and liberal minds." The "many thoughts" are such, for the most part, as have been long familiar to Spiritualists and other liberal thinkers, but they are mingled with what we can not but esteem some important errors. Mr. Adler's "main object," says the Banner, "is to check the morbid craving for immortality, and to direct the attention of men to the more urgent and pressing needs of the here."

Now to stigmatize the "craving for immortality" as "morbid," in this general way, is, we think, unjust and mischievous. A craving for life beyond the grave may possibly assume, in morbid minds, a morbid tendency, just as a craving for continued life in this world may become morbid; but to lay down the broad principle, as Mr. Adler does, that an earnest craving for immortality is essentially "morbid," or that it diverts the attention of men from "the needs of the here" and the present, is an assertion which we can not allow to pass unchallenged, even though it carries, in appearance only, we believe, the commendation of our cotemporary the Banner of Light.

It is not the too much, but the too little of a genuine aspiration for immortality, that is the matter with men and women in general. Not the craving for more life, but the lack of appreciation of life itself, its vast significance, and the overwhelming proof that we Spiritualists offer of its continuance into another stage of being—this is the great deficiency to be deplored.

Mr. Adler's notion that he can bring about a new era of moral earnestness, elevation and fervor, without the great factor of a belief in immortal life, is a most Quixotic assumption—one wholly at variance with the facts of human nature, considered, not in their exceptional phases, but in the general intuitions of the race. The man who proposed to bring out the play of "Hamlet," with the part of Hamlet omitted, was not guilty of more flagrant absurdity than Mr. Adler, and the Positivists, like Miss Martineau and Mr. Frederic Harrison, who have advocated similar views.

Mr. Adler wants a "rationalistic religion" with the essential elements of it left out. He wants us to adorn life with all nobleness, all deep affection, and all strenuous effort, and at the same time to be so indifferent to life that we shall cherish no wish for its continuance beyond the charnel-house and the grave; to love children, parents, friends, with intensest affection, and yet to be perfectly indifferent to the question, whether or no, after the agony of parting on this shore of time, we are likely to see them in a spiritual world!

Mr. Adler's notion that he can found "ethical schools," and bring about a right system of education, from which all belief in God and immortality shall be excluded, is inconsistent with all that we know of the human heart and of the motives of human action. His assertion, which, by the way, is a mere repetition of one of Strauss' utterances, that "the common opinion about souls originated in an erroneous explanation of the phenomena of dreams," is utterly untrue in the sense in which he uses it. The history of Spiritualism shows that the belief in immortality was inspired by the medial powers of the soul itself—was a revelation from spirits of human beings, who returned, and proved, both objectively and subjectively, that they were still alive.

Utterly untrue also is the notion that an assured knowledge of a future life, such as many Spiritualists now possess, is inconsistent with the broadest and most lively interest in the affairs and the welfare of the present life. Knowing, as Spiritualists do, that our welfare beyond the grave depends largely upon the use of our opportunities here—that if we leave this world, soiled in our moral nature, sensual, impure, dishonest,—we must suffer for it inevitably, and suffer long and intensely, in the continuous life of the unseen world—surely if any man has a stake in a good life here—in a life of beneficence, uprightness, and purity—it is the enlightened Spiritualist.

Look at the career of the late Alvin Adams, founder of the Adam's Express Company, who died quite recently in Massachusetts, and who was for more than twenty years, one of the most thorough Spiritualists, in belief, nay, in knowledge, of whom we have ever known—a good man a charitable and actively generous man, and at the same time an eminently practical man, wielding an immense business and attending faithfully to its complex details—would he, deprived of his faith in immortality, have been precisely the man he was? Probably not. That he would have been still a good man, we do not doubt; but the inspiration, the alacrity in well doing, the joyful conviction, brightening the future, and arresting grief for the loved and lost—these, and much more, would have been wanting. It was a delight to meet this man; to catch something of the contagion of an uplifting and overruling knowledge of immortal life, which influenced him during the last two decades of his mortal career.

No, Mr. Felix Adler, you have still youth on your side, and the best thing you can do is to satisfy yourself that the great phenomena of Spiritualism are genuine, are true, and that, being true, the knowledge of the great fact of immortality is meant to

advance mankind in all ethical knowledge, as well as in all religious and rational satisfactions. Not a craving for too much life, but the absence of that craving, is what produces that deadness in our churches and our educational institutions, of which you complain. Let an intelligent, upright man once become thoroughly persuaded of the truth of Spiritualism, and he is not far from the kingdom of heaven, even while he is actively discharging the duties of this present life with an efficiency, to which his faith in immortality can but give zest, breadth, and the incitement of a love, embracing all human beings as brethren and co-heirs of the life universal and immortal.

Form Materialization.

The frequent and sickening exposures attending this phase of spirit phenomena, are quite naturally staggering the faith of thousands of Spiritualists in the probability of such materialization in the past, or its possibility in the future. Even now there are old "died in the wool" Spiritualists, whose belief is anchored to a knowledge extending over a quarter of a century, who not only question the fact of spirit forms over being materialized at any of our seances, but who are debating whether it is not a sacred duty they owe the cause and humanity, to organize combinations to travel the country and, as Spiritualists, expose the fallaciousness of the claim of form materialization. No phase of the phenomena has ever created a tithe of the bad blood and bickering among Spiritualists, as has this; needlessly so we think. The difficulties have arisen rather through the ignorance of investigators and the dogmatic proclivities of a few self-appointed exponents. It seems to us, that when all the rubbish which environs the subject is removed by calm, careful patient students, who are seeking for the truth and not to substantiate some pet theory of their own; which is often born of generations of narrow creedal training; when these investigators shall be composed of men possessing the zeal, persistency and devotion of some of the present champions of this phase, without their blind narrowness and want of capacity to comprehend the subject in its scientific aspects; when they shall bring to the subject abilities capable of mastering its subtle laws; in a word, when the investigation shall be pursued by strictly scientific processes, then we shall come to a better understanding of the matter; and by scientific processes, we do not wish to be understood as declaring that any written code of rules must be followed; in the very nature of the case many of the laws governing the action of the student, can only be learned by actual observation, and afterwards intelligently applied. The words, science and scientific, have come to be looked upon by many Spiritualists with suspicion. They personify them in the persons of Carpenter, Lankester, and others, and feel that they do not wish to cultivate such narrow acquaintances; rather let us look to the fountain head for their true significance. There we find that science means truth ascertained; that which is known; knowledge; penetrating and comprehensive information, and the like. All of our readers will readily agree, we presume, that only by the application of science as thus interpreted, can we arrive at any satisfactory elucidation of this phase of spirit phenomena, or of any other for that matter.

From our standpoint, we cannot see how a Spiritualist can doubt the possibility of form materialization, or scout some of the evidences that such materialization is already an accomplished fact. We, all of us, know of our own knowledge that spirits possess the power to communicate with us, and under proper conditions to do many things which are probably as difficult to accomplish as to materialize a form and would be so acknowledged by us could we fully understand the process in each case. Why should form materialization be considered so remarkable? It is really only a mechanical process. Let the investigator be fully imbued with the knowledge that the form standing before him is not the actual identical spirit body of his friend put through some inexplicable process which renders it visible; let him realize still further that the materialized form shown, never belonged to that spirit, and consists only of chemical, electric and magnetic elements gathered from the atmosphere, the medium and the investigator; let him comprehend all this and the mystery disappears to a great extent.

There is another feature of form materialization, a logical deduction from what has already been stated, and which we also state upon the authority of a spirit, which is that the spirit upon entering the materialized form, experiences the same sensations that mortals sometimes do on entering a strange house, or as one spirit graphically expressed it, "we feel as strange as you would if you had borrowed a suit of clothes that didn't fit very well, to go to church in."

The wonderful fascination of this phenomenon springs from the heart rather than the intellect of the investigator; all the pent up affections of a sorrowing soul cry out for contact with the dear one, the cords of tenderness are strained to the utmost tension with the thought that the loved form may appear, may be seen and caressed, even though it be ever so lightly, or the vision ever so fleeting. When the investigator can comprehend that in caressing this form, he does not actually touch the loved spirit, nor come any closer if indeed so close, as when said spirit is controlling a medium

in the flesh, then will the fascination flowing from the heart and the sacred recollections of the past, vanish, it seems to us, to a great extent if not entirely; and the pursuit of this phase will be, among intelligent people at least, from a purely intellectual standpoint.

The Existence of Evil.

In our recent reply to some remarks by Prof. Underwood, we put the question, "How do I know that either death or suffering is an absolute and unrecompensed evil to the brute or to the human being?" This inquiry Prof. Underwood answers, first, by presenting in the most concentrated form the evidences of evil in the world (which nobody denies), and then by concluding that, "a being having the power would prevent suffering if he were good."

What is this but a mere begging of the question, tantamount to an admission that we really do not know, and cannot assert, that death or suffering is an unrecompensed evil; and since we cannot say it? what point is there in declaring that God would prevent the evil, if He were good? So, reasoning in the same way, we might say, if God were good, he would not have allowed any finite, imperfect being to exist; all should have been Gods down to the worm and mosquito. To higher intelligences, it may seem quite as childish to ask Why evil exists, as to ask Why has a triangle three sides? Evil is a necessary accompaniment of finiteness.

We remarked, "In order to say that God's permission of evil is a proof either of imbecility or of cruelty, we ought to be able to take in at a glance the eternal and infinite."

For this opinion, Prof. Underwood throws at our head the well-worn quotation from John Stuart Mill: "If, in ascribing goodness to God, I do not mean the goodness of which I have some knowledge, etc." This serves very well for what Mill intended it, namely, as an answer to those theological dogmas which ascribe cruelty and obvious injustice to Deity, as in the orthodox plan of "salvation;" but it has no application to the evils of which the eloquent professor has given us a catalogue.

The point is: Are they unrecompensed evils? If to this is replied: "God, if all-wise and all-powerful, would permit no suffering or evil, even if it were most amply recompensed. He would give nothing but good." Then we re-assert that, since there can be no good without evil, no progress without defect, no freedom without wrong as well as right, the reply is again a mere begging of the question, and our assertion stands unconfuted: "In order to say that God's permission of evil is a proof either of imbecility or of cruelty, we ought to be able to take in at a glance the eternal and the infinite."

Professor Underwood reiterates his objection as to the millions of germs and eggs that perish without development; an objection much emphasized by Strauss, in whose tender sentiments on the subject the professor would seem to share. We confess we do not see that the case is a very hard one. The eggs and germs, so far as we can learn, have never troubled themselves about their non-development; and why should we give them our pity? To our suggestion that even these germs and eggs may not, in the mysterious complex of life and "material activity" going on about us, all be lost, the Professor asks: "In sober earnestness, is this anything more than a mere supposition?" To which, with equal sobriety and earnestness, we might reply: "Is the denial of it anything more than a mere supposition?"

Materialism Again Answered.

In replying, in the London Spiritualist, of Sept. 21st, to the materialistic views of Mr. Atkinson, Mr. C. C. Massey falls into a line of argument which is equally a reply to the views of Mr. Underwood. Mr. Massey, truly says:

Physical science—the ordering of phenomena and their laws—is not materialism, and the man of physical science may, for his own purposes, perhaps, quite reasonably decline to entertain questions of philosophy. But he has not chosen to do so, and in advancing higher pretensions, he must become a metaphysician, or involve himself in confusions and contradictions which to metaphysicians will seem to result from ignorance of their science.

Mr. Atkinson finds fault with me for speaking of the matter of materialists as a "hypothetical dead something," whereas he defines it as an "active cause, source, or principle, of all phenomena or effects whatsoever, life and mind included." (Just as Mr. Underwood tells us that "material activity is involved in the very conception of matter.") Surely Mr. Atkinson (Mr. Underwood also) cannot have persuaded himself that there is anything distinctive of materialism in such a definition as this. Is it not very evidently an abstraction barren of consequences, and resorted to under stress of the idealist argument? In Lange's History of Materialism, on the other hand (a book thoroughly recommended by us), and translated into English at the instance of Professor Huxley, the distinctive character of the materialistic system is said to involve these propositions: "The purely material nature of matter, the origination of all phenomena, including those of adaptation and spirit, through movements of matter according to universal laws of motion."

What becomes of Mr. Underwood's independent "material activity" after this? If the matter is purely material whence comes the activity or the "pre-existent conditions," that ultimate in life, mind, consciousness? To say that matter and motion do it all, independent of any potency or spiritual activity in matter, is simply to make either matter or motion divine, or to say what no

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