

VOI: XXIII

Blissful James of Boston
christina, his brevet wife.
How They Played it on the Invo
cent Quakers nual the Gulteless Jonathan, earning the title of
SCIENTIFIC MATERIALISTS. Shamefal Deception and Disgracefal Cre
the holhes fravd bouble piscounted. In our issue dated Septernber sth, we pub-
ished in full trow-the Philadelphia Times losident chedustantis account of an exndividuals. Before printing it wed stil communication with trustworthy parties in
pelt Fas eveit more convincing. coming as it did that though the Blissess were mediums, they were also devold of integrity and were
practicing fraud. In the same issue) wfth
the account of the exposure we-publishied a letter from Bliss, which, for the puenefit of
a erewith produce:

 nable
of the
As.
Ang.
In our comments upon this letter, we in matter, and that, whether innocent or gullty itualism in Its scientific aspect.' We further
in was or mo ment said that; "admiltting the plea of ndt guilty
to be true, and that the whole story of the collar and cabinet as told by the Times is
only a supposititious case, still the lessons laught by the affair are unclyanged. Al such a scheme is practicable and to most people would appear to be fair and above
suspicion, and could be carried on indef-
nitely
barring aceldenta, without detec. suspic
nitely,
tlop,
The tactica relled upon ty Bliss yers soon
nucovered. He had seen in 'the past bow easy it was to fre the warm and sympathet to hearts of Spiritualists. He had heard the cry, "Spiritualism is on trial," repeated
from mouth to mouth over two continenta and seen money poured in upon slade to de fend himself in a matter that had naught
whatever to do with the eause of Spiritualism per se. He ${ }^{t}$ had seen how easily the Holmeses had sllipped through the meshos, and having beep duly whitewashed were an cent effect of the partizan watchwords "Apiritualism is, on triall" "Conspiracy Young Men's Ohristian Assogiation," to In upon him their wealth of sympath pour He aleo axpected to ghe seance under test condition to well known exas genuine; then he and Mrs. Bliss would eance belng a succe premises, that the test cheated, which, fallaclous as it appeer by thousands, as it it was in the case from the Phlladelphia Herald, of Sept. 15 th, readis the key to his programme. After de-
realt nying adds





IS THERE A CONFLICT
DARWINISM AND SPIRITUALISM:
 scienste rpecest, their spec
ity yof
continues as follows:-

 is fully persuaded of the constant tendency to variation
which all specees show even in the present condition of the earth, and of the still greater llability to change
which zust haveexisted in theearlier periods of its for
 ous forms of plants and animalis have been gradualy
ovolved in a slow
gradation of increasing complexity;
 forms is to be found in the constant tendency to varia tion of such varrations by herediary transmission culabbe lapssif the earth's natural mutations. These,
is you must all'be aware, are in their essential features -a you must allbe aware, are in their essentiai reatares
the e eiectos onow known as Darvonism, which were frrst win In l 158, and which, after being more fully elabor ated in the works of the latter and ably supported by
the former, secured, in the incredibly short space of ten


 xxite the feelings, amounting almost to horror, which they were equally unfamiliar and suspilouss and that or metaphorical illustrations ane drawn in in such terus
of the Darwinian theory as strugzle for existence natarial selection, sury
Mr. Peebles may, perad venture, And, in the foregoing,
proof positive of the truth of his theories, that types and species are Hixed, eternal, and that Darwinism is Prot. E. L. Youmans, speaking of Dr. A.S. Preckard, Jeading scifentificic investigatofs, he was an evèitutionist
ovolution with Youmans always meaning Darwin ism outand-out; yet, Youmans to the contrary, Dar-
winism is disappearing from the earth! If will be remembered, that Hufson Tuttle declared
the "banded scientife world" as Darwinian. This is confirmed by Wallace's assertion, that the yno yoie scien-
tific world is now Darwinian, and by Youmans' declaration, that ninety-
tists are the same.
W. can ow sum up the result of our investigation
respecting the decline of Darwinism, which we ind to be as follows: Nearly all the scientists of the worldare
Darwinims, its opponents having, one by one, and enrolled the as regards Darwinians becoming an
one case is on record, $\mathrm{J}, \mathrm{M}:$ Pébiles

Mir. Peebles asierts that Darwinism is atheistic and
materialistic, and that the majority of Darwinianis are Atheists and Materialists. Are these assertions irue?
I affirm them to be far frem the trutb, and I will en-First- Wjth respect to the majority of its ndherents
being Atheists and Materialists, 1 would inquire, upon what foundation did Mr. Peebles. base that assertion
whience derived he his information as to the religious tenets of its believers? It is an irrefutable fact that
many CCristians are Darwinians. -venn among the
Orthodox, while Theitss of all shides are its enthust astic defenders in every country and nation. In America, on a low estimate, about three-fopths
of the Spiritualists are Darwinians; besides hil the Free
Religioinists and Redical Theilsts; most, Religionists and Radical Theists; most, II not all, of
the Unitarians: and many of tie Universalists, Hiciofte
Quakers, Friends of Progress, and other cchools of


 other phases of Liberalism, including Materialism
and thhiem; consequently, a very arge maioly of
and
 arge and constanty increasing number thistian Darwinians; so, with respect to this country
Crriser atheititic Darwinisisi is lift far behind.
In England, the larger proportion of the Broad-CCurth Christians are- Darwinians, pe Liberal Theists of various shades of opinion. These, Darwinians, will certainly equal, if not exceed, the ma erialistro Darwiniang. Christian scientists are aimost universally Darwinians it is probable that the theistic Darwinians of-those stic Darwinfang; while in Frach, . It any, the and othe-
outhern nations, there is no doubt that least equa
winigns. Taking the civilized world over, we will find. I am
confden, that theistic Darwinimm considerably ex-
oveds atheistic, and the only reason it does not com-
pletely overwhelm it is the fact, that nearly all the opgnorant, blgortedism are priesthodidden It; ;hus being left.
Cor the Liberal, the Free-Thinker, the A theist and Mate-

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 contion ine iecep indLet us commence with its founders, Wallice and Darof many spor
 of Mr. Darwiny

Mr. Peebles quotes with approval the statements of
Thoonais Cariyle, that he has known three geperations Thomais Caryyle, that he has known three geperation and that the present Darivin has very little intellect!
Are these aftirmations of Carlyle correct and truthful? We will see. He says he knew Darwin's grandfathe Cras in 1802 , when Carlyle was less than seven years old
died pecelve how uruch truth there is in Carlyle's clain thave known him. Error number one for Carlyle!
Dr. Darwin, so far from being an Atheist, was
devout Theist, as his writings attest, Two before Ca
great wor
and on th and on the first page thereof he -says:-"The great
Creator of all things has infinitely diversifiod. the Forks of his hands, but has, at the samb time one parent;" and, on page 77 , he says expressly, that he believes "the ultimate cause of all motion is immate-
rial, that is, God." This indicates that Mr. Carlyles e of crior number two for Carlyle. As for Darwin's fathe case of the grandfather. Error number three fo We come now to the present Darwin, whom he likeTheist, known to be such by all intelligent persons, his
atheism never having been dreaped of till this nolsy rant of Carlyle was published, we see how much rell
ance can be placed npon this latter charge of Carryle.
 and O. B. Frothingham. His letter to Mr. Abbot tating his agreement with Abbot in his statement of works prove the fact beyond peradventure:-
uTB of the laves impressed on matter by the Creator, that the
production and extinction of the past and present inhabitants of the wore is grandeur in this view of ilife,
ary causes." Theral
with yts several powers, having been originally breath Spectes, pp. 428,429 . "There is no evidence that man was aboriginally en-
dowed with the ennobling belief in the existence of This makes four false assertions of Carlyle in a brie to be a Theist when he inserted these wholesale falsi-
ties of Carlyle? Had he not read Darwin carefully, as he tells us ? he mush, therefore, have seen his pointed an author that which he knows to be untrue, ,t it order remindful of the theological virus oulworking itsal. But who is Caryle? is he any authority for spirit
nalists upon scientific facts? My readers can judge by ings evince, a very one-sided, prejudiced, bigoted
ranky writer, distorting facts in accordance with hi peculiar bias, likes and disilikes, sympathies and aritip-
athies. His ability in certain directions is not ques ngly manifest. Mr. Peebles quotes him ss an author y to Spiritualists; have the Spiritualists never before Have they forgotten his sneerring and contemptuou
Hings at Spiritualism, of the fame character precisel as his sneers and misstatennents' concerning Darwin amp Cariyle, characterized Spiritualism as the "Lit
rgy of Dead Sea apes," "his expression $8 c c u r r i n g ~ i n ~$ letter of his abounding in the vilest insinuations and
the moost abusive ridicule of Spiritualism.
Purely Broan authority to spiritualists, his snarling and peevisi ravings upon both Darwinism and Spiritualism being
of equal value and truth...
Mr. Peebles.appears desirous of classing Carlyle as Mr. Peebles.appears desirous of chassing Carle
scientist--which he is not. He is an essayist and his-
torian,-is more emotional than scientifc,-and cannot be called, in any manner, an authority in scierice. A to his status as a writer, the appended extract from
Tyndall will sufficiently place him. In showing how
Nature balances herself in the production of sclentist Jnd, thinkers on the one hand, and emotionalists, po ambraces not only a Newton, but a Shakespeare, -no
only a Kane, but a Beethoven, - not only a Darwin, bu
a Carlyle." We here have Darwin and Carlyle posite a Carlyle." We here have Darwin and Carlyle posited
as representatives of the two classes of minds, the ters. In this case, as in all others, it appears, that the of shilly-shally statements, and slip-shod logi










## EASTERN medidms.

Letter from Mres. M. B. Cary





















A Remarkablie Now Jersey Town. It might be well for spiritualiststo read the follow.
ing , from an excharize, and contemplate the degree of
 ous


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 Sitiop mot erentul pertod of the Wordid
 No parts of the Bible phs called forth as
great
tan amount of conjecture or criticism as those which this work announces as its
subject．In the atempt to uravel heer
ght
 opeleasly lost，so pecularty and ambig
iously are they worded that their texta ap
 yitably arrayed itseit in symbolinm，the
iteral sense 19 widest of all $/$ rom the truth

 ＂The aythor is well aware that much bail




 any one can examine those revelations in
achnetion with the worl hulto sine
they，wére written，and be convincoly of the









 convinced in his own mind that he ho
What fow．Pophets，or interpreters．on 4 隹 ets，hase daired to do：after hits survee of
th，past he applise his rules to to present
and outines the future，staking the accur－





 In three parties．And in thits struggle they
will
 repubican basis．That form of governmen
will ppread over the whole worls，and yhen
 arms war will then be known oply In the
history of the foll and barbarime of the
hist



 Ing the dark veil of the future and after
wards have found such．proptitsies fufluled


 ply reads her res
and knowledge
When the mind takes in all the causee that event will be，whether it be to－morrow
naxt week or Indeflitely retiote． But why are all such revelations symbol



 so word
time
mr．M．
bears evidence on that sibit，and bl will be


 In this pamphtet of somen ninety page






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 The whiter discusses in these pagee（though nnot in tho precise order heres indi－ origin of the Bible：its growthe the men
whb wrote it：when they wrote it：why

 crednessize ors relation to the apocryphal
boiks of both the Old and New Testaments or infaurbe ilitys its inspratentons its itaimbility
 gs of the prinitpal other great sacrec
Book or
Upon aibles or the world
 perthaps there shout be added Eng lind


 ally，any such trief treatment which is at
once unwarped
Uy
theological blas．and For tho
screalars．who have access to the large Ind more elaborate Works，and have fount
eisure and inclination tute book is not primariy designed．To
tueh ts chier value，ir it has dny galue，will
has
 n which there wre so mang things to b
lone and somany to bee known．that few corsoces．and waib through exhatgstive
reatises．The majority must have in


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 York，contributes in in the expeefimentan joart He columns of the Relooro－Pulusoril eliger，Xew York．
Items of Interest－Gems of Wit and Wiaklon To nost mien Therrin is like the moon，on
iy one side of which is ever visition．whier as when they become enalarged in their con
ceptonn ，with beam out upon them Lile
the son from infinite points of view，tie hitef glory of the earth and heaven，－$-B a b-$





 Whit theological aflirmationsthat chaneont bart vital importance，and were all compolled to
yeid
civilizotorot ot he secoluarizing intuence o IT is often haked，Why do not these things
come through all persons as well 1 st througl Tow Y The reply is，that all are not titted
or the sensible exercise of the gifta．The capacty it born with the person as is de－
clared in Jer． 1 ．－s． The Holy．Spirit as described．in the New
Testament manteats only tiriough in com
 He same ramily，sprupg from the bam punder the same lifturnces；onc or mor
members will give evidence of being im
im
 sensibility to such infuence．
Thls Holy
Sirit in Chrougheleevated spiritse or angels ya instru Instruments；and theoes are mortals pocuil Wut they are unable to manifest through th hey are not saintahy conot tututed The pre shannoild for this in intuence，or who furnish
ch their organisms the elementa which ar in their organisms the elementa which are
necesary
lor these mane mantestations，are to
 TTit SEorect or frrobi－－We have wit eesed the consequences of stragging alon Thy Into the nogleete feld of our inbo oows his tares whlile we are sleep ing．Thes To counteract the existing evila we muse velopment ot the race with the earlies

 Pior．HxLL In charge of the great tele


 early andond
nont of Augu
noll

The onset＇s h hour the battle＇s dives；
tid heants that dare are quick to feel he hands that wound are ooft to teal
The biod that dims a heros steel The blood that dims a hero＇s ste！
His oroud teants wash away！


 armonizz with patural haws hat mirinc chipes


 As they carry hoamene theifir sheav nd the evening breeze has risen，
And rustles the dying leaves． Listen！there are voles talking；
Calmly still she strove to
ipeak： et her voice grew faint and trembling，
And the red toashed in her cliek． Atis one the the chinderen plig tuig
Below，now their work

Vainter grew their voices，and weaker． Down the avenue of chesnuts
I can hear a horseman ride．


 And the child ren wene at rest
There
From was onty anound of weeing But rest to thears suirit
Peace to the quitet dead

A NEw Roman Catholic society，called tlvy
 are the restoration oxpound dnd domonstrate
he dangers of libery so called＂．to cail
the termine the presto＂th drman
fallacy of the right of the State． Turbe are twenty－two chuches is
York City without pator





HOLMAN＇S LIVER PAD

## 3 Ton CHILLS：

 a ．

## ©

MASON\＆HAMLIN CABINET ORGANS

Fुeligio-zytilosophical dyournal

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|  RELIGO.PHILOSOPHICAL PUBLLSHING HOUSE chlearo, |
| :---: |
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2aseagainain Location


Asa ftting text for some comments upon
Jamee. A. Bliss and Christina Norton alias Bliss, we Ppbliail the following extracta
from adetter sent us by Bliss and evidenty


## Tho inat notatio fetarare of in trinal

 this offer, Blisa adde

The foregoing extracts together with the omitted portions are all intended by the
writer tpexcite the partizan feelings and sympathy of Spiritualists, by conveying thie
impression that his present calamittes are the result of his mediumship. Let us examus, This man Blise, it is said, was in his
youth a wayward oon, but was fnally "conyouth a wayward Son, but was ginally "con-
verted" and joined he Me tho
the man; they were married, and in the. short space or four or tive years, she bore
him three children: the comes upon
the scene Christina Norton. She
 kindly welcomed and hospitatyly entertain-
ed. Finally Bliss makes the excuise hat he must seek employment else where; his lov-
ing wife preppares hits wardrobe, and sor
and rowfully accompinying him to the railroad
depot, gives him the loving kiss of a faith-ful, devoted wife, and bids him God speed.
Ste returns to her home and prattling innocent babes, and hopefully waits tidings
from her loved husband, the fother of her
children the man who has solemnly yowed chilaren, the man who has solemnty vowed
before high heaven to cherish and protect
her in health and in sickisess, in propiperity and in adversity. She waits In vain; he
who should have beeny willing to sill this who should have beeny willinge to spill bis
last drop of bood to protect his wife and
offspringihas oroved recreant to his mar riage vows. He has wilffully Ignored the
most sunk himseef lower than the dumb burutes; he has done what the veriest cur would notis
he has deeserted his own progeny. Ho is
joned joined in Philadelpbia by Christind, where,
after various vicissitudes, he finds himself behind the prison bars. Why is he there? He is there because he bas violated in, the
most sbameful and cyuel manner the duty law of the land; he is in in pribon charged with bigamy and adultery, and in all the to public. and private phllanthropy; the enerooity and ktndness of its ectizens; congate millions of gollars, no one will go on
his bail tond for the paltry sum of given his ball tond for the paltry sum of 81,500 ,
except his next triend -Roberts, of New will not nocopt. This man, a confeesed erimb.
 His warm friend, Jonathan M. Roberts, also asserts in a letter sent us, covering
twenty-three pages, that the Buises will twenty-three pages, that the Bilisses will
代 the falsty of the charges on the trial
Hot Bliss and moberts redeemed thelr promises the record of the trial shows.
The testimony introduced by the state was
overwhelmingly conchasive of the truth of overwhelmingly conctisive of the truth of
the charge. Bhiss and Roberts in the most sweeping and bitter terms fnpeach th
truthuliness of all the wttieses fo the prosecution all $p^{t}$ whomsong far as wo
can learn are credible persons- -xcept the Snyder. Bliss and Roberts are especialy se. vere upon these two, and from Bliss 'long
and intimate acquaintance with them, we are willing to admit that, he knows where-
of he speaks 80 far as these two are concerned, and that they are not to be belleved
merery because they bave sworin to tell the
tret irus own merits corroberated by such col-
isteral evidence as can be produced. $A \mathrm{~s} a$ clear and explicit statement of how the
teestimony of these fellow conspirators should be taken, we quote from thie charge
of Judge Brigss: he says: -F



 jo arestandy joed will of tourse make a ver-
dict accordingly.
As will be seen in another column, the
jury were agreed as to the guilt of the ac
cused, eleven were for bringing in ther dict of guilty, and some of them report Dundass the tweifth juror as saying, "It there
ever đuas a guilty man on the face of the
 Thus it will be seen that all the loud prothe jury', that the crushing evidinence which
Bilis and hoberts promised so glibly to have forthcoming whas not. produce. Even the
Judge, who bad listened falthfully and Judge, who hal astenepartilly, in a burst
charged most ably and impart of honest indignation, after the discharge
of the jury, declired that if there was
oner ever a gulty man yet walked into this court
room the defendants are gilty." There-
fore, sofar as the RELIoro-RIILosopmeAL Joussal is concerned, the case ts already
determined. We now sum up our reasons why this paper will not accord Mr: Bliss its
support: He is a bigamist and adultefer; he hy for years ived whe the so-calied chris,
Biss in flagrant violation of his solemn Yows and his dyty as the father of three
helpless children; and has undergone no change for the veitter ${ }^{\text {in }}$ We therefore be
Heve it dangerous and subversive of good morils and the
ethics of spiritualism for said Bliss and cesirstina, to the respectablec clasio of community.
col He has, as the evidence cleariy proves
combined. with the aforeasid Christinand and
others to prostitute to Ignoble and illegal others to prostitute to Ignoble and illegal
purposes the medial powers possessed by himself and Christina. He has used
the heaven-sent. gift of mediumshits pa the heavensent. gift of mediumahits as
a meafs whereby to trise with the most
sacred and holy things of the human soul He lias, in connection with his prramour
trafficked in the deepest feelings of the heart. He has brought obloguy and dis-
honor upon the name of Splritualism; and mally, both he and Christina Norton, alia communication with the Spirit-world, is che elididence a
clearty
eatabish.

Firry.-That is the number of new
subscribers forwarded us in a single letter from, Dr. J. V. Spencer, of Battle Creek,
Mich., fer which he has our thanks now and will have those of tries subscribers, we
hope, when they have tried the Jounavis. The suceecs of Brother spencer and othere
who a hlthle active eerettion can accomplish.. If
any trial subseriber will say at the exp in any tria subscriber will say at the expira-
tion of his time that he has not had :twice the worth of
what he pald.
Robert G. Ingersoll has promised if poes of the Liberal League, at Rochester. Mi 1
2
2
'The Morbld Craving for Immortality"."
Under the title of "Old and New," the Banerer of Light of Sept, 15 th, tells us that Mr. Yelix Adler, a younk preacher of Jew-
 The "many thoughts" are sucti, for the Moe many thoughts are sucti, or the
most part, as have been lomg famillar to
Spiritualista ando ther liberal thinkers, but they are mingled with what we can not but
estrem some Important errors. Mr. Adier's "main dbject", says the Banner, "is to
check the morbld craving for Immortality, check the morbid craving for immortality,
and to direct the attention of men to the
more urgent and preasing needs of the

Now to stigmatize the "craving for im-
mortality " as " morbid," in this general
way, is, we think, unjust and mischievous.
$\mathbf{A}$ craving for ilfe beyond the grave may possibly assume, in morbid minds, a morblid tendency. Just as a crayipg for continued
life in this world may become morbid; but
to

 needs or whe her we can not allow to pass un-
sertion wedco aven though it cairries, in ap-
chate. pearance only', we believe the commenda.
tion of our cotemporary the Banner of Light.
It is not the too much, byt the too little of
a genuine aspiration for immortalify, that a genuine aspiration for immortality, that
is the matter with men and women in geei-
eral. Not the craving for more the lack of appreciation of life itself, its vast significance, and the overwhelming proof
that we spirtualists offer of its continuance into another stage of belng-this is the
great deliciencey to be deplored.
mr. Aderis notion that he can bring about
a now era of moral earnestness, elevation a new era or moral earnestness, elevation
and fervor, without the great factor of a be
lief in immortal life, is a most Quixotic as-sumption-one wholly at yariance with the
facts of human nature; considered, got in their exceptional phases, but in the đeneral
intuitions of the race. The man wop proposed to bring out the play of "Haslet,",
with thie part of Hametet oositted, was gulty of more flagrant absuridity thay Mr.
Adler, and the Positists, like Miss Martineau and Mr. Frederic Harrison, who have
advocated similar views. Mr. Adler wants a "rationalistic religion" with the essential elements of it lert out
He wants us to adornife with all nobleness,
all deep affection and at tee same time to be so indifferent to
iife that we shall cherish no wish for its continuance beyond the charnel-bouse and the grave to love chlldren, parents, friends,
with intensest affection, and yet to be perfectly indifferent to the question, whether or no, after uhe agony or barting
shore of time, we are likely to see a spiritual world!
teal schools," and bring about a right system of education, from which yall belief in inconsistent with jall that we exnow of the human heart and or tbe motives of human
aotion. His assertion, which, by the way, Is a mere repetition of one of Strauss' utter-
ances, that "the common opinion about souls originated in an erroneoust explana.
tion of the phenomena of dreams, Iy untrue in the sense in which he uses it
The history of Spiritualism shows that the bellef in immortalty was inspired by. the
mediafpowers of the soul itself-was a revelation from spirits of human beings, who
returned, and proved, both objectively and ubjectively, that they were still alive Utterly untrue also is the notion that an
assured knowledgeo a a future life , such as sistent with the browdest and most inyely
sterest in the affara and the welfare of interest in the affairs and the welfare or
the present life. Knowigg, as spiritualists do, that our welfare beyond Ghe grave de-
pends largely upon the use of our opporpends largely ypon the use of outr oppor
tupities here-that if. we leave this. worid colled in our moral nature sensuyu, impure, and suffer long and intensely, In the con
tinuous site of the unseen worli- suruely
if

 Company, who died quite reeentrty in
Massachusetts, and who was for miore than twenty y years, one of the morst thorough
spiritualists, in belief; nay, in knowledge Sprituailists, in belief, nay, in knowledge
of whom we kave ever known-a, good mar of whom we kave ever known-a,good man
a charitable and actively generous man
nd at the same time an eminently prac tical man, wielding an immense busíness and atepding faithfully tosts complex de
talls-would he, doppived of his taith in mmortality, have been precisely the man
he was 9 Probably nod That he would
 well ding, the joyfult convictlon, brightenIng the future, and arresting grieef for the
loved and lost-these and
would have been wanting. It wheh a delight to meet this man; $;$ to catch something.

advane
as well as
factions,
mankind in arl etthreal knowtedge, fut the hot a cravilog for too much life, produceasence ot that deadness in our churrhes and
pror is what our educational Institutions, of which youn
complain. Let ani intelligent, upright man once become thoragkils
ruth of Spirituillsm, an actively present life with an efflctency, to which-his
faith in Immortality can but give zest breadth, and the inctitement of a love, em
bracing all human beings as brethren and co-helra of the life universal and immortal. Form Materialization

The frequent and sickening exposures at ending this phase of spirit phenomena, are
quite naturally staggering the faith of housgnds of spirituation in pat, or its possibility in the future. Even now there whose bellef is anchored to a knowledge extending over a quarter of a century, who
not only question the fact of spirit forms ever being materjalized at any of our se
ances, but who are debating whether it.is ances, bacred duty they owe the cause and ravel the country and, as Spiritualists, pose the fallaclousness of the claim of form
materialization. No phase of the phenome materializatign. No phase of the phenome-
na has ever created a tithe of the bad blood and bickering among Spiritualists, as has culties have arisen rather through the ig proclivities of a nents. It seems to us, that when all the
rubbish which environs the subject is re moved by calm, careful, patient students substantiate some pet theory of their own ow creedal training; when these investigators shall be composed of men possessing he present champlons of this phase, with at their blind narrowness and want or catific aspects; when they shall bring to the
subject abilities capable of mastering its subtle laws; in a word, when the investiga-
tion shall be pursued by strictly scientific ron bursued by strictly scientinc understanding of the matter; and by scienuftc processes, we do not wish to be under-
stood as declaring that any written code of of the case many of the lawis governing the action of the student, can only be learned elligently applied. The words, science and
elt many' Spirituallats with luaked upon by personify them In the persons of Carpenhey do not wish to cultivate such narrow acquaintances; rather let us look to the
ountaln head for their true siguificance certained; that which is known; knowl dge; penetrating and comprenensive in-
ormation, and the like. All of our readers will readily agree, we presume, that only
by the application of science as thus inerpreted, can we arrive at any satisfactory jueldation of this phase of spirit phenome From our other Spiritualist can doubt the possibility of vidquces that such materializatton is a ready an accomplished fact. We, all of us
know of our own knowledge that spirit us, and under proper conditions to do many hings which-are probably as difficult to ac
complish as to materialize a form aid woutd be so acknowledged by us could we Fully understand the process in each case idered so remarkable? It is really only a mechanical process. Let the investigato actual Identical spsirit body of his friend put through some inexplicable proces
which renders it visible; liet him real ze still furthen that the matertalized and consists only of chemical, electric and
and magnetic elements gathered from the at
nosphere, the medium and the investiga Cor: let hlm comprehend all this and
nystery diaappears to a great extent.
There is another feature of form mater atization, a logical deduction from what has already boen aited, and which we also is that the spirit upon enfering the material zed form, experiences the same sensation that mprtals. sometimes do on entering a atrange house, or as one spirit graphically expressed it, "we feel as strange as you
would if you had Borrowed a suit of clothes

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and endernesy are atrained to the utmos
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No, Mr. Felix Ader, you have sum your side, a your side, and the best thing you can do
ho to satisty yourself that the great phe-
nomena of Spiritunism are ginuine, are
He, and that, beting tre, the

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nmor
human science gives authority for. It is
mere delusion to suppose that physical science conducts to atheism. The materialist to be consistent, has to plunge as deeply in-
to metaphysics as Kayd himself. The atheist ought to be i i speculative thinker, like
Schopenhauer or Hartman; Schopenhauer or Hartman; and
Seen what their atheism amounts t
Laborers in the Splritualistic Yinevard
Mrs. M. L. Fjeld; of Wisconsin, spent last Week in the city, visiting the mediums.
Sister Field has powerful medial qualities fully develop. An amfable cultured lady she would be a desirable acquisition to the ranks of public medtums.
Rev, John Marples, well known in Canaof as a man of ability, hay lately become convinced of the truth of Spiritualism, and
is now organizing a society at Toronto. We is now organizing a society at Toronto. We
wish him and our Toronto friends every
${ }^{\text {success. }}$ Mrs. Ira B. Eddy, who resides at 000 Fultonstreet, this city, is giving. many very sat-
isfactory tests as a medium. She is both isfactory texsts as a medium. She is both
clairvoyant and clairaudiant, and oftentimes clairvoyant and clairaudiant, and oftentimes
the rush of spirits to be recognized is so great that it is difficuit for the medium or the sitter to separate them fully; but there
will be enough that is clear and rellable in
the sitting to the sitting to convince any one of the truth of spirit communlon who is not predeter-
mined that he will not be convinced by any mined that he will not be convinced by any
evidence whatsoever. Cape Towp, Africa, wants. a good public medium.
presented th. J. Dayis' works has been presented to the British Na
tion by Madane Blavataky.
An excellent writitg medium/in France It is even claimed that the condition. who curea the sick that the lotithes, France, is a healing niealum.
The Itallan Society of Spiritualists have
two writig medlums who two writing medlúms who give communi-
tations in Latin. Neither understand the language.
Dr. Slade is attracting great attention in
Belgium. Belgium.
"Death warnings" are of frequent oc-
currence among Christians as well currence
itualists.
Mrs. Phoebe Elizabeth Brooks (formerly Mrs. P. E. Yates) lately passed to spirit life
from Denyer, Colorado. She was a met estimable Ady, phllanthrophic in nature and constantly aspiring to do good. She
was Matron of Hospitals for four yeara during the rebellion. She leaves many friends who will mourn her loss, but who
are conschous that she is reaping a golden are consclous that she is reaping a golden
harvest of enjoyment in the Spirit-world. Bro. H.A. Berf, of Bertram, Iowa, has
built a large hall for the benefit of Splrituallsts. He desires the services of a good.
materializing medium. Will some one cormaterializing mediu
respond with him.
Tryphena C. Pardee speaks in high terms
of the mediumship of Dr. J. V. Mansfeld. of the mediumship of Dr. J. V. Mansfield.
Meetings will be contimied at St. Andrew's Hall, Detroit, Mech., during the month of October. Dr. A. B. Spinney will
pccupy the platform, except as other pccupy the platform, except as other san-
nouncements may be made. Amiong the
subjects of discourse, which will subjects of discourse, which wilvee special-
Iy announced through the city press, will ly announced through the city press, will
be the following: "Does death end all $\gamma^{\prime}$ (considered in the light of science.) "The triumphs of mind over mattery" "What
shall I do to be saved P" "Man' true relatlon to nature, his origin, charadker and destiny;" "Mediums and mediumship, or the
true and false in Spiritualism;" "The conflict between bigotry and reason, or, shall man trust devotion or reason? "Ghost insanity, crime and $p$
in the-lighit of science
William Henry Fox Talbot died recently in London at the age of seventy-six. He
discovered the photographic process simultaneously with Daguerre, the Frenchman.
B. $F$
B. F. Underwood will speak at Napanee,
Ont, Oct 12th; Tor
, Ont, Oct. 12th; Toronto, Sunday, Oct. 14th;
Cinclnnati, Ohio, the 16th' and 17th; Cincinnati, Ohio, the 16th and 17th; La
Rue, Ohlo, the 10th, 20th and 21st; will be Rue, Ohlo, the 10th, 20 th and 21 st; will be
at the annual Congress National Liberal League at Rochester, N. Y., the 20th, 27th
Miss Kislingbury, having passed a pleasant time at Lake George and elspowhere, has returned to New York eity. We hope she mag visit Chicago before her retarn to
England, and can insure her a warfn wel-
come.
has a fine medium, of Saltivin, In., who been stopping in the city for a few days. Dr. D. P. Kayner, of Chicago, has gone Bpiritualists Convention, walden at minneapolis, Minnefota; Oct. 10tb/20th and 2ist. He is an sble exponent of the spiritual phr-
losophy, and our Minnesota. friends will seleitifice ind inspirational utterances.
Mrs schesmerhorn, of Cedar Falls, Iowa, a litio powers, is visiting in the city, the
in the nest of Mrs. Dr. Lewla, 80 Willard Place ust, maiy of our people will have the Any person who is not now taling thic
paper can have it on trial three months for paper can h
forty oenta.


Thus says a prominent and successful speaker,
England.
A movement to open in Boaton a school
for teaching women and girls carving and modeling in plaster, clay and wood, is under process of successful accomplishment, be-
ing aiked by many prominent tadies and gentlemen. We trust the experiment wing
prove tighly satisfactory, and be the means
of (ppening new avenues of usefulness and of ( ppening new avenues of usefulness and
support.
Mhas Minnie A. Oberman, of Joliet, Ills, Mhss Minnie A. Oberman, of Joliet, Ills,
accompanied by her father and Mr. More-
land of that city, visited our rooms last land of that city, visited our rooms last
week. Miss Oberman is an excellent clairvoyant and test medium; her harmonious
nature and finely-cuttured intellect will with a continuation of propet surroundings
place her in the front rank of reliable me place her
dlums.
Bishop A. Beals is to speak the two last Spndays of October at Saginaw, stich., and tle Creek. Then he-goes to Kalamazoo Mrs. Bings have been well attended.. a letter on our second page, is expected to will meet ine city this week. We trust she merous pleasant acquaintances.
Hudson Tuttle lectures the 3d Sunday of October: at Mantua, O. Subject: "Have
Spiritualists a Religion $\varphi$ "His lecture at the plenife of the Norwalk Grange wa
highly praised, and the farmers and farm ers' wives went away feeling ennobled by the new views they.gained of their occupa-
tion. Mr. Tuttle is a practical, thorough going granger, and much sought after as Jueaker by that organization.
Judge Briggs' charge to the jury in the
Bliss case is one of the faireat Bliss case is one of the fairest, clearest and
nost candid charges that any fury ever ceived. We publish it on our first page and call the especial attentyon of every the final action of the jury In this issue
before completing the publication of the evidence, as they are of more vital and im .
mediate interest to our' reader Broses sistron Bro. S. S. Strachan, formerly in the gov-
ernment employ at Washington; has gone into business at Lancaster, Pa. On last Friday eventng Mr. and Mrs, cle of their more intimate friends ina quiet
but highly enjoyable celebration ot the firsit anniversary of their marriage. We congratulate the spiritualistic public on the
improved health and vigor of Mrs. Richmond, whose place as a public s'speaker could to dwgll with- those in the Spirit-world,
the with whom she is already as familiar as with her earthly friends. Another interesting Philadelphia item is the arrest, of Bliss' attorney, Mr. Bowman,
together, with a man named Gallagher and mulatto woman, on the charge of tempting the jury in the late trial. Verily our eccen-
tric acquaintance Roberts must feel proud of his Philadelphia proteges by this time. He is reported as having been seen drinking In a saloon with the man Gallagher and
holding an earnest conversation with him.

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& \text { ANOTHER NEW FEATURE. } \\
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$$ markable medium living for "Independent

volces," has kindly consented to co-operate
with us in adding a new feature of interwith us in adding a new feature of inter-
eat to the Journai. for the winter. We shall be pleased to receive from our read-
ers questions on any subject connected with Spiritualism, which are of general interest, to be submitted to James Nolan; the principal control of this medium, and the ques-
tions and answers will be published in our tions and answers will be pubished in our
columns. Make the questions as concise and clear as possible, and write them ${ }_{4}$ on. a separate sheet of paper; they will be fled and taken up in the order of their recep.
tion. tion.
A
unir A NEW Book:-Mr. Snow, the author
"Spirit Intercourse" has now in press.
new new work to be issuied within the present acter of its author, and a known charheadings of some of its chojpters, gives ample promise of an exceedingly interesting
volume, as will be seen by those here cep volume, as will be seen by those here, rep-"
resented; "Resurrections," "Explorations," "Sights and symbols," "Healing Helps of the Hereafter," "A BBook of Human Lives," "Scenes of "Beneficence," "Lights and
Shades of Spirit Iife," "Symbolic Teachings,' etc., etc. The work will be on our ahelves for sale as soon as.publishgod.












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not assume the riak. Address,
JNO. C. BUNDY, Epirom,

|  |  |  | tural element, who is wholly withont superatition In regard to dreams? Two Engllsh ladies wer |  |
| :---: | :---: | :---: | :---: | :---: |
| Supermal Guents. <br> Senob that thigh añ holy mastion Striviws to nwiken mortalest <br>  | minasas in an insenaible statuvolic condition. That condition was produced,by the exercise of | porighty host of angels, aill clothed in yarments of purest whtte, whote porer seemed sumed to the rend the. very rocke and caute the dead tor |  |  |
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|  |  |  | room. When the note was ready for | physical manitive: the onc who is the subject of |
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|  |  |  |  | Mina Theobald, an Engug lad, , hatisued |
|  | to palin, performlog on heraelf 1 pasheats produced by the mosi renowned paschrex with the writer In Human Nature that there ta something |  |  |  |
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|  | wrong. to "the "scientille", explanation of these terme. |  |  |  a produal At a "haunted" house in Ohlo, a large plano |
|  | tife mussulmans prayer, God appeated totrhey wish bitim to Be- | long as there is a language among men on the rimAs the hended bubble that sparkles on the of the cup of Immortality, |  |  |
|  |  |  | teaches, for two hiours tylng to get courake to have them extracted: but could not, so the went home and tlistered her face an you all see, to ket |  Forre was creatunk the miseblet, wha ie? Cbommon Somse, a aples, interestlag, 11beral paper |
|  | God appented to They wish bine to Becoine a mirdezer. <br> A correspondent of the New York Times writes |  | home and blistered her face as you all see, to get rellef. Now, Doctor, get your instruments and per. |  |
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|  |  |  | couree of tout found the word. Dr. Peetice is | White lles wheh connected with the dally in ercourse of life, change the whole character, an |
|  |  |  |  | Che mixing of milk and waterimproves neither:both are deterlorated thereby. Ife who uses decep.tion in connection with busfness, causes bis own |
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|  |  |  |  |  Kress of humanilk generally. |
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|  |  |  |  under Colonel Deever's charge, he has only toomany opportunltues. In his Gortheomilug work |  That is n Hindoo maxim. The sn |
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|  |  |  | we may hope a record of the crisis through which We are now passlng-will appear. | writes: Miny seem to think that great reformscan be carried out mitheut the cush. but 1 thouldthon think Krather unh ilin business, especially in the newspaper busines |
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|  |  |  |  |  lod of manirestition, has no more fower to bene A miserable Materlalist in Brooklyn, la cbarged |
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|  | Cosmanils; break down their authority, theirGod, make thelr chlldren orphans, thelr wives dows and their mothers mourners |  |  | Incessantly aboot the summer-land, the slxth |
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|  |  | found her to be a good materializing m corner of the house, nod with this simble arrange. |  | others. What do thece communications Imply? They aro or yarlious inds consclous or uncon. selous, tinellectual, bensatlonal, magnetical, or cions. |
|  | for hlm to burat open all the whiskey barrels; among the slek for him to heal them, and the | We found out by experimenting, that she was athee at a | made by microscople studenta, there 18 one so ox Semely fuld that th thes the appearance of the |  |
|  | rellklo |  | purest spriag.water. When two or three drops of they seem to be past sumflient to make the ollps of |  |
|  |  | out the aid of a pencl1. 1 am satsebed, that um in the world, for the length of time abe has |  |  |
|  |  |  |  | he spirits for their magnetlism, which was poured Dpen Sargent says that, "The very contra |
|  |  |  der the table, which ts copered to as to darken the |  |  |
|  | le dotigg an Immense amount of good AB ni |  | sfance, animate or Inanlmate, which notwithstand ing their absolute miteriallty, are perfectly invis |  |
|  |  |  |  | hoowing what athand durde ihe dompanant theolooky <br>  |
|  |  |  |  | hts, tom pathy thropes into philanthropiak, or m aneala Into gentlemen." |
|  |  |  |  | The esed that Iles inert and cold, Wimnoelther flower nor frultage bear, The soul that seeks. for Freedomb prize Muat Frredom's batlle eirit beginTrue efort never valinly dies: |
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|  |  | matter. The honesty and lutegefly of Mrs. I. pect is beyont questlunitug. pect, is beyond questivaling. |  |  |
|  |  | ed medium is from the Matium and Day. | an oxtent has this bop carried that tribo of anl.malcula hare beer discovered wheh would re. quire- the heaplny together of three millions of | , ${ }^{\text {Ohh, }}$ rippling river of laughter! thou art the bleaged boundary line between the beast and man, and every wayward wave of thing doth some fretful fend of care, saya the Hindoo. <br> Where is the conneetlog link between animals and men In thls respect? It must be in "hórse laughter." . We have often heard of that, Here is a good argument for the rellgionist to + |
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|  |  |  | niter the make tivibe. wow iner eotabliuhing part of a visible polth is produced, please tell the |  |
|  |  |  |  | bekum ragged, sore-eyed, and in reoling on devil." A few pirituallsts might well consider thls matter. |
|  |  | she was no longer capabile of belpg kept withln became the easy prey or reer apiritgudes, and |  | Prot. Barrett ayso that notatng fosters the <br>  way bandled aboui. |
|  |  | areot the medlum and frustrato the progrees of spirtitualism. Having been thus used |  |  |
|  |  |  |  | WIll not Splritaalists generally connider this |
|  |  |  | blood globales correpponding In sizo to them as our blood globules do lo ut. | no of Dr Watto hymns says: ${ }^{\text {This }}$ Lrant 18 the mighty God, hat is condensling God accordhe to Orthodox |
|  |  | munlications" hare to be deceloped or mimbed | Report or Migetonary Work in Min- <br> Mesotat-Our Misore as tuat Misilonary for |  |
|  |  |  |  | That is condensing God according to Orthodox rules. Spirituallsts have no wa of condenisig hlm. |
|  | went directly to a maglatiste, told him what had |  |  |  |
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| Ha | International Hotel, | $\left\lvert\, \begin{aligned} & \text { mit } \\ & \text { min } \end{aligned}\right.$ |  |  |
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THE Rostrian.

| Important Questions Answered by the Control of Mas, Corà L. V. Richmons/ at |
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|  |
| Querios: Why should chlldeen be punithed |
| Axswzk - We don't know that they are |
|  |  |
|  |
| omnipotent word of hatred, malice, or vengenace. The action of natural law, moral |
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|  |
| not punished for the sake of punfithment but thex inherit this organic imperfection |
| of. parents, and their sins descend even to |
| the third and fourth generations. Punishment is to the individual; the |
|  |  |

tary transmision some portion and somes
teimes all the imperfection of the parents;
this would seem injuatice to finte vision If no nfinite law of compensation existed
it would be insustice. The punishment by
a mortal of a child for an offense commit. ted by some one else, would be injustice, for
there would be no compensation to offer
that child. He who in wrath visits on in that child. He who inwrath visits on in
nocent persons vengeance, is guilty of in
justice. Buit when through an inganite se rieso of laws, the parent perceives that disease,
moral
joblliquity all forms of imperfection. monat to the third and fourth genera-
descend to
tions, if is prompting to an understanding of naturallaw, and the penalty will never
be avoided by knowledge until the conser-
ousness of wrong wommitted setrie possession of the mind. No surer prompting to
reform thain to be aware that whatever im.
 Wrong. Many can suffer, but can not bear
wist
 Lalance Yor the seemiog iliequain
it would of cousse, sem injustice
is, the deformity and wretchedness dren, present a moral lesson for adulta to
strody and man learns hthat he has ng right
to, violate the laws of heath, for in so doing he not only suffers, but all humanity, for he the trangeressor, ${ }^{\text {tit it iny own anfar." No }}$
wholly his owit affair, for in his nets of trangree together, and there must be an atmosphere sion; as physical disease is kanddd down sion; as physical disease is andded down,
sot its imperfection of the moral nature
becomes the coinheritence of the whole humanaraee
Mou must see to it, that the physleal and for the benefit of the world; for the beneai
of yourself as well as others. No one coan stand alone in the universe. Though his as his moral nature has influenced others, portion in the return of a dawble The thin treble
billen shall suffer; succeeding generations of time
shall wear the stamp of huminty, until ev ery individual - feels his importance with
reference to the whole-pntil each one reference to the whol- until each one
learns that it is int alone inf self he lives,
but for the whe to but frithe wbole buman family. No one
has a right to bring disease and imperfec tion into the world as the inheritance of
souls, hence there are grave responsibilitied Connected with each obe, being a portion of
that ingnite law that works in and tirough that infanite law that works iht and through
ail formsof life; this is why, therefore, that thil formsof life; this is why, therefore, that
thenalty fs set ligh. The Golden Rule is set lofty for each human being to kn
that reegponsibility descends through
s ceeding genierations and that to bo. well in
body and mind, to give the world the high est type of existence, spiritually and physic
ally, toimprovetheavenues of human knowl edge, open up every resource of hurdan
thought, is the cbject of existence here Yought, is the cbject of existence here
You learn your children to inquire into this or that pursuit, and get their informath because you are incompetent tateach or direct them. It finally becotnes unto himself; must learn for himself his relation to the tiniverse, that he may, not
devlate, but walk- in accordance with law. If not for this, human beings might go on
viofating the laws of the universe forever and still perceive no result. If the result
comes back upon you and others, on the children and children's children, you perceive the long line of spiritual inheritance
is marked out, and that yout are . co-related, right to deviate from the pathway of exact aw. This is the whole meanik being visited upon the children's children.
and love, can - you an concentre how it in hat hat sin power
loto the worla. premise that in order to arralgn a God of infinite power and love, in order to know ace with ; Anite vision the seeming imper fections of life.
It you judge the Infinite from a finite adiong, The ultimate aim must always
considered. Sln and suffering have reed, such as sin, migery and suffering, ts not
to bo judged by fteef. If you are to build

| an edifice, stone is placed here, mortar there, bricks there, timberin another place, and all this seems disorder; the builder knows the place of each; thestone is hewn, the wood cut, the bricks adjusted to the complete building of the structure. Justice requires that man shall suffer, not to reach his own earthly and temporal standard of happinesss, but to hew and carve him to fit the place, in the intended fabric of the unlverse. Wait unsil eternity for juagment, covering that which is a preparation therefor. <br> Questios: That infll be the ultimate of the labor quection? |
| :---: |




## past, and that natuce find her own time for developing them; that certain types of

 life are called in at one time and certaiother types at another, the possibilities of Which are al in existence here to be awak-
whed at znother time ; precisely as seed time

 is infinitude, asd as you can't exist outsid
of it, it can not be depleted by a mer
change of position. If the ocean floated in
to a channel or bay, there is just the same quannity of water in existence. If this
earth.ceases to exist, there are other earths
elsewhere. According to finite minds, it elsewhere. According to inite miuds, it
was supposed that if any intelligence be
taken from Deity, it takes its place else where than in Deity by individual exist
ence, but as Deity includes a/ fbeing, we
don't see that mere ppatter of being in
buman form, alters its relation (to the Infinite, therefore don't see any greal danger of
the infinite intelligence becoming exhaust-Question:-Is not our Individuality lost In God,
Qa drop of water In the ocean A wswer:-By no means. The drop of
water is not lost in the ocean. The ultimate water is not lost in the ocean. The ultimate combination with other atoms. Whenever you have the ultimate atom it remains the
same forever. You are lost in the pninite
now as much as you ever will be, or ever were. The Infinite is here; is everywhere
youare lost in the Infinte because not equal
to the same and never will be, and never o the same, and never will be, and never
have been. The relation of the individual soul to the Infnite remalns the same foryour relation to the whole.

 When the court adjourned at thre
oclock the jury had not agreed upon a ver
dict. THB Briss J UnY Dtsaoner- The jury in
the Bliss case being gent for Mondaymon

Jnnounced that
Jugge Briggs
his case is one in
hich you ought
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To CLOSE ESTATE.

## Jesus of Nazareth;

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LEXANDER SMYTH.

PREFACE



THE MYSTERY
EDWIN DROOD

बHARLES DIOKENS


