Ernth Genrs no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She ouly Sels a Bearing.

VOL. XXIII

JNO. C. BUNDY, EDITOR.

CHICAGO, OCTOBER 20, 1877.

NO. 7.

Blissful James of Boston

CHRISTINA, HIS BREVET WIFE.

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

Shameful Deception and Disgraceful Cre-

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 exposume of the Blis's 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:

PHILEDELPHIA, Aug. 25th, 1877.

MR. EDITOR:—I send you all the papers containing a so-called expose of myzelf 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 myzelf 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. of the country.

As a devoted Spiritualist, I send you this warn-

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 detectian,"

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 Holmeses 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, read in connection with this narrative, reveals the key to his programme. After denying the truth of the exposure under oath,

"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 deceifful practices, either as mediums or otherwise, are totally and medicionaly 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 sus-pension of public judgment until we are permit-ted 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 in-fluence and assistance of the spirits of the great, the good and the beneticient departed ones of earth, and will surrender ourselves to their guid-ance and direction.

We realize fally our individual weakness and in-ability to hold our ground against the powerful and imperious combination which has been form-ed to crush us and render us odious in the sight of ed to crush us and render us odious in the sight of our fellow citizens; but, with the help of our Spir-it guides and the Divine power behind them, we have no fear as to the result.

With heartfelt thanks for your kindness in al-lowing me this hearing. -Most truly yours, JAMES A. BLISS, 1027 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 exposers; 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

Bilss and his paramour having been gited 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 ald 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, incompany 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. 1927 Ogden street and there came to an understanding with and there came to an understanding with Harrison and Miss Snyder to exhibit to peo-ple 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 we're called the materialization 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 Fiower 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.

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 Blias 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. Wolff, another witness who will be examined, heard of these seances and desired to see his 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 Wolff, 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 stand-ing 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 sagred-at 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

of their condemnation on such wicked mockeries by convicting the accused.

William Ogden Harrison was the first witness examined by Mr. Heverin for the Commonwealth. He had known the defendants for three years to 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 Ogdenistreet 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 mawent there afterwards; there were no ma-terializations 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 next day he told Mrs. Bliss that he knew who Blue Flower was, and Bliss then and there ac-knowledged that Mrs. Bliss personated Blue Flower and other spirits; he represented to me, continued the witness, that he had peo-ple 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 Hiss 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 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 cel lar 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 man-sion, and by duplicates of the tools and machinery used to construct and make firm and noisless 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 29th of October that the materializations began; I represented several spirits; 1 per sonated 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 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 tran; 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 said sometimes "cheese it" or "shine em up;" Mr. Layd P. Smith, of the Philadelphia Library, recognized Billy the Bootblack as the spirit of a boy he had known and whe 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 cunuch (laughter); three spirits came out at a time—sometimes four—represented by myself, Mrs. Bliss, Mrs. Evans and Miss Eyans; the audience were generally kept away ten or twelve feet; as a cunuch 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 audience who the spirits were; he was

manager of the show; we would know in-side what people were outside and what spirits were wanted; Mrs. Bliss appeared as Captain Hodges in black moustache and black side whiteers; 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 teld 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; he had a mania to see the Virgin Mary; Miss Snyder, before this, was entire-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 Ouakeress: came out as Sister Agatha and a Quakeress; Sister Agatha was supposed to be a departed nun and very purz, 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 Wolff, represented to be the sister of Emanuel and Mr. Benjanin Wolff, both firm believers in Spiritualism; she also represented Lizzie Delarue, 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 cay and handkerchief around her neck; she was a very strong spirit and would carry fire around in her hands; this was made from lighted pastiles; 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 Arr. 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; Swift-water spoke Sloux and Cheyenne; 1 assist ed in the war whoops; Dr. Sleeper was rep-resented 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

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. Yorke sent wine and Mr. Roberts a baby carriage; the christening was in the seance room; Mr. Yorke, Mr. Seybert, Mr. Lloyd, P. Smith, Mr. Roberts, Mr. Emmanuel Wolff and his mother and Miss Lizzle Page Wolff 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 Wolff instead; Clara Wolff came out and took Mr. Roberts by the hand and led him into the cabinet; Mr. Roberts said, "Clara, what de 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 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 Wolff, brought Mr. Roberts in; after the ceremony there was a grand time in the the hand and led her out into the seance

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

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 Wolff for it in my presence; I told Miss Snyder of it, and on the next seance night she, as Clara Wolff, 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, "Gan'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 banannas and such things; I did the talking for Billy while Mrs. Bliss persontalking for Billy, while Mrs. Bliss person-ated him outside; I forgot myself one night, and kept talking while she was out among the audience (laughter); I person-ated 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 fine and white wigs for the same purposes (the witness here told the different places where the various arthe different places where the various ar-ticles 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. Wolff was perfectly crazy over what he called his sister's heavenly jewels; they were made out of spangles and beads sewed on white mult

on white mull. now money was naised. The admission was first a dollar and aferwards fifty cents; but Mr. Bliss told me terwards fifty cents; but Mr. Bliss told me that these were so many d—d deadheads among them Spiritualists that it didn't pay; private seances were given at \$10 and \$5 each to Mr. Seybert, Mr. Evans, a lawyer, Mr. Lloyd P. Smith, Mr. Yorke 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. Wolff 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 paraphernala to carry on her seances at camp meet;

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

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 re-counting the points set forth in the bill of indictment, said: "You have patiently lis-tened nine days to the evidence. Criminal conspiracy is a confederation of two or more persons to perform a legal act by ille-gal means or do an illegal act. The crime is complete the moment the confederation 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 rent and conflicting statements and get the truth from them. If you cannot reconcile the facts, however, you have got to cut the sangle by your verdict, or determine which is true. I ought to refer to some of the commontrue. I ought to refer to some of the common-wealth's witnesses. Two of them are self-convicted conspirators. You must scru-tinize 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 ver dict accordingly. Having made these instructions, let us inquire whether the defendants before us have by advertise neat in any way represented themselves a loc-

attouch the Eighth Page.

- IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

PROFESSOR DANA ON EVOLUTION.

At the annual meeting of the American Association for the Advancement of Science in 1875, the chief papers read in the biological section were all favorable to Darwinism. This plainly evidences that among American scientists Darwinism is being dropped, renounced!

Prof. Allen Thomson, the eminent biologist, in his Address, as President of the British Association for the Advancement of Science, at its late session (1877), after speaking of the views formerly prevalent among scientists relative to the permanence and non-variability of species, their special miraculous creation, etc.,

continues as follows:-"How different is the position of matters in this respect in our day !- when the cautious naturalist receives and adopts with the greatest reserve tostatement of fixed and permanent specific characters as belonging to the different forms of organized beings, and is fully persuaded of the constant tendency to variation which all species show even in the present condition of the earth, and of the still greater liability to change which must have existed in the earlier periods of its formation,-when the belief prevails that so far from being the direct product of distinct acts of creation, the various forms of plants and animals have been gradually evolved in a slow gradation of increasing complexity; and when it is recognized by a large majority of naturalists that the explanation of this wonderful relation of connection between previously-existing and later forms is to be found in the constant tendency to variation during development and growth, and the perpetuation of such variations by hereditary transmission through successive generations in the long but incalculable lapse of the earth's natural mutations. These, as you must all'be aware, are in their essential features the views now known as Darwinism, which were first simultaneously brought forward by Wallace and Darwin in 1858, and which, after being more fully elaborated in the works of the latter and ably supported by the former, secured, in the incredibly short space of ten or twelve years, the general approval of a large portion of the scientific world. The change of opinion is, in fact, now such that there are few scientific works on natural history, thether of a special or more general character, in which the relation which the facts of science bear to the newer doctrines is not carefully pointed out; that, with the general public too, the words - Evolution ' and 'Development' have ceased to excite the feelings, amounting almost to horror, which they at first produced in the minds of those to whom they were equally unfamiliar and suspicious; and that even in popular literature and ephemeral effusions direct

'atavism,' and the like.'

Mr. Peebles may, peradventure, find, in the foregoing, proof positive of the truth of his theories, that types and species are fixed, eternal, and that Darwinism is

or metaphorical illustrations are drawn in such terms

of the Darwinian theory as 'struggle for existence,'

'natural selection,' survival of the fittest,' 'heredity,'

declining at a rapid rate!

Prof. E. L. Youmans, speaking of Dr. A.S. Packard, Jr., asserted, that, like ninety-nine hundredths of the leading scientific investigators, he was an evolutionist,—evolution with Youmans always meaning Darwinism out-and-out; yet, Youmans to the contrary, Darwinism is disappearing from the earth!

If will be remembered, that Husson Tuttle declared the "banded scientific world" as Darwinian. This is confirmed by Wallace's assertion, that the whole scientific world is now Darwinian, and by Youmans' declaration, that ninety-nine hundredths of the leading scientists are the same.

We can now sum up the result of our investigation respecting the decline of Darwinism, which we find to be as follows: Nearly all the scientists of the world are Darwinians, its opponents having, one by one, and from year to year, relinquished their opposition, and enrolled themselves within its ranks; while, per contra, as regards Darwinians becoming anti-Darwinians, but one case is on record,—J. M. Peebles!

IS DARWINISM ATHEISTIC AND MATERIALISTIC?

Mr. Peebles as erts that Darwinism is atheistic and materialistic, and that the majority of Darwinians are Atheists and Materialists. Are these assertions true? I affirm them to be far from the truth, and I will endeavor to substantiate it.

First.—With respect to the majority of its adherents being Atheists and Materialists, I would inquire, upon what foundation did Mr. Peebles base that assertion? whence derived he his information as to the religious tenets of its believers? It is an irrefutable fact that many Christians are Darwinians, even among the Orthodox, while Theists of all shades are its enthusiastic defenders in every country and nation.

In America, on a low estimate, about three-forsths of the Spiritualists are Darwinians; besides all the Free Religionists and Radical Theists; most, if not all, of the Unitarians; and many of the Universalists, Hicksite Quakers, Friends of Progress, and other schools of Rational Theists and Future-Life Believers. Will Friend Peebles please inform us, Which numbers most in America, the Materialists and Atheists, or the Spiritualists (three-fourths) and all the other branches of Liberal Theism combined? He will tell us, that the Spiritualists alone outnumber by far the adherents of all the other phases of Liberalism, including Materialism and Atheism; consequently, a very large majority of the Darwinians of America are Theists, and believers in a spiritual existence. This without including the large and constantly increasing number of Orthodox-Christian Darwinians; so, with respect to this country, atheistic Darwinism is left far behind.

In England, the larger proportion, if not nearly all, of the Broad-Church Christians are Darwinians, hesides nearly all the Liberal Christians, Unitarians, and Liberal Theists of various shades of opinion. These, including the Darwinian Spiritualists and Orthodox Darwinians, will certainly equal, if not exceed, the ma-

Darwinians, will certain terialistic Darwinians.

In Germany and other Teutonic countries, as the Christian scientists are almost universally Darwinians, it is probable that the theistic Darwinians of those countries will not fall behind much, if any, the atheistic Darwinians; while in France, Italy, and other Southern nations, there is no doubt that the theistic at least equal and probably exceed the atheistic Darwinians.

Taking the civilized world over, we will find. I am confident, that theistic Darwinism considerably exceeds atheistic, and the only reason it does not completely overwhelm it is the fact, that nearly all the opponents of Darwinism are Orthodox Christians, mostly ignorant, bigoted, and priest-ridden it; thus being left for the Liberal, the Free-Thinker, the Atheist and Materialist, to accept its scientific truth, in default of Chris-

tians so doing. All Atheists and Materialists, however, do not accept Darwinism, there being some exceptions in every land.

Next.—Is Darwinism atheistic and materialistic? Let us commence with its founders, Wallace and Darwin. Wallace all know to be a confirmed Spiritualist of many years standing; yet, withal, as staunch an uphelder of Darwinism as when first broached by him in 1858 and 1859, as is demonstrated in Part I. But what of Mr. Darwin?

THOMAS CARLYLE ON DARWIN."

Mr. Peebles quotes with approval the statements of Thomas Caryle, that he has known three generations of Darwins,—grandfather, father, and son: Atheists all; and that the present Darwin has very little intellect!! Are these affirmations of Carlyle correct and truthful? We will see. He says he knew Darwin's grandfather, Erasmus Darwin, who was an Atheist. As Darwin died in 1802, when Carlyle was less than seven years old, we perceive how much truth there is in Carlyle's claim to have known him. Error number one for Carlyle!

Dr. Darwin, so far from being an Atheist, was a devout Theist, as his writings attest. Two years before Carlyle's birth, in 1794, Dr. Darwin published his great work, "Zoonomia; or the Laws of Organic Life; and on the first page thereof he says:-" The great Creator of all things has infinitely diversified the works of his hands, but has, at the same time, stamped a certain similitude on the features of Nature that demonstrates to us that the whole is one family of one parent;" and, on page 77, he says expressly, that he believes "the ultimate cause of all motion is immaterial, that is, God." This indicates that Mr. Carlyle's knowledge of that grandparent, although at the ripe age of six years, must have been somewhat imperfect Error number two for Carlyle. As for Darwin's father being an Atheist, the charge is as groundless as in the case of the grandfather. Error number three for Carlyle.

We come now to the present Darwin, whom he likewise charges with Atheism. As he is a pronounced Theist, known to be such by all intelligent persons, his Atheism never having been dreamed of till this noisy rant of Carlyle was published, we see how much reliance can be placed upon this latter charge of Carlyle. Mr. Parwin is in religion what, in this country, is called a Free Religionist,—a Theist like F. E. Abbot and O. B. Frothingham. His letter to Mr. Abbot afew years ago, published in the *Index* at the time, stating his agreement with Abbot in his statement of fundamental religious principles, is sufficient voucher for his Theism; but the following quotations from his works prove the fact beyond peradventure:—

"To my mind it-accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes." "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one."—Origin of Species, pp. 428, 429.

"There is no evidence that man was aboriginally endowed with the ennobling belief in the existence of an Omnipotent God."—Descent of Man, page 93.

This makes four false assertions of Carlyle in a brief-statement of two lines. Did not Peebles know Darwin to be a Theist when he inserted these wholesale falsities of Carlyle? Had he not read Darwin carefully, as he tells us? he must, therefore, have seen his pointed Theistic statements. Despite all this, he quotes from an author that which he knows to be untrue, in order to prejudice the people against Darwin. This is again remindful of the theological virus outworking itself.

But who is Carlyle? is he any authority for Spiritualists upon scientific facts? My readers can judge by this time as to what dependence can be placed on him as a historian or biographer; he being, as all his writings evince, a very one-sided, prejudiced, bigoted, cranky writer, distorting facts in accordance with his peculiar bias, likes and dislikes, sympathies and antipathies. His ability in certain directions is not quest tioned, but his unfairness and unreliability are strikingly manifest. Mr. Peebles quotes him as an authority to Spiritualists: have the Spiritualists never before heard of-Carlyle in connection with Spiritualism? Have they forgotten his snegring and contemptuous flings at Spiritualism, of the same character precisely as his sneers and misstatements concerning Darwinism? Carlyle characterized Spiritualism as the "Lit-urgy of Dead Sea apes," this expression occurring in a letter of his abounding in the vilest insinuations and the most abusive ridicule of Spiritualism. Surely Bro. Peebles will be chary hereafter of citing Carlyle as an authority to Spiritualists, his snarling and peevish ravings upon both Darwinism and Spiritualism being of equal value and truth. --

Mr. Peebles appears desirous of classing Carlyle as a scientist, which he is not. He is an essavist and historian,-is more emotional than scientific,-and cannot be called, in any manner, an authority in science. As 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 scientists and thinkers on the one hand, and emotionalists, poets, musicians, etc., on the other, he says: "The world embraces not only a Newton, but a Shakespeare, -not only a Kant, but a Beethoven,-not only a Darwin, but a Carlyle." We here have Darwin and Carlyle posited as representatives of the two classes of minds, the scientific (Darwin) and the emotional (Carlyle). We all know which is the more reliable in scientific matters. In this case, as in all others, it appears that the anti-Darwinian-Carlyle-is the "surface-thinker, full of shilly-shally statements, and slip-shod logic!"

FEATURES OF THE WEEK.

To be Continued.

Our remarks on the demoralization of mediums bave been receiving painful confirmation, as they have done many times in the past, but the facts need not be stated. Our mediums are good-hearted, pliable people, and therefore the more likely to be abused by our ignorance, and evil surroundings. We must take our mediums in hand and use them well, or the neglect to do so will be our disgrace and their misfortune. We scold no one; we denounce no one; but, from our position, it is imperative upon us to be faithful to racts. Respecting what was said last week, a well-known medium writes; "I like your article upon mediums very much, and my opinions are the same." A friend of mediums writing on the same subject, says that a spirit controlling in the circle attended by the writer, "required of sitters abstinence from malt liquors, spirits, ash, tobacco, and the use of bathing, as the condition for people even coming into the circle. People thank we shall get no one to investigate; we find, however, that we get the very best." We should really be more careful in the preparing people for investigation, and less anxious to start them right off on that course. This subject we must return to again, and we desire the thoughts and observations of the friends of the Movement thereon.—Medium and Daubreak. Letter from Mrs. Emma Hardinge-Britten

EDITOR OF RELIGIO-PHILOSOPHICAL JOURNAL:should long since have redeemed my promise to send words of greeting through your columns, Mr. Editor, to the many kind friends in Chicago, whose words welcome still ring in my ears and heart to remember, had I not also warm ised to contribute a little article to your pa-per which I deposited in a certain post-office before quitting Boston, and subsequently entrusted to the safe-keeping of the Pacific Railway Co. As this accommodating association have only just delivered up my baggage after a twenty-six days' detention on the road, and I have delayed writing until I could accom-pany my words of greeting with the promised contribution, and fearing my hospitable and warm-hearted friends will deem me either ungrateful for all their kindness or attribute my silence to some perilous encounter with the audacious brigands of the Rocky mountain regions. Although less romantic causes have lelayed my writing, the crowd of events, scenes and faces that have pressed upon me during the three weeks since I left Chicago, seem to stretch away al-most to months, and makes the remembrance of my pleasant visit seem like the memory of a long, long, ime ago. Like my long delayed baggage, however, I have reached my goal at last. San Francisco friends have also given me a warm welcome, and the prospect looks fair for a busy and successful spiritual campaign in the Golden State. As yet it is too early a day to ren-der any opinion concerning the "Spiritual situation" as find it, but even in these hasty lines I must not omit to apprise the Chicago friends that their well-known, well-tried, and ever-faithful medium, Mrs. Ada Foye, better known in Chicogo as Ada Hoyt, is now in San Francisco and doing noble service in bringing conviction of light, life and immortality, to many a darkened mind. Few Spiritualists there are in Chicago who have not listened to that most convincing and independent form of telegraphy between "the two worlds," of which Mrs. Foye is the favored medium, but there are very many who do not know that the same good work that she has performed so successfully for twenty years throughout the Eastern States, she is still continuing in this land of the far West. In great mass public scances, as in smaller gatherings in her own office, or to the learned ones who seek her in private isolation, this admirable medium's test evidences of spiritual identity never fail. When it is remembered that my own faith in Spiritualism was absolutely born of Ada Foye's convincing mediumship, and that all the many thousands whom I have addressed, amongst whom are those who enthusiastically hall me as their spiritual "light bring-- owe all that I have been able to teach or give them in the first instance, to her, my friends may judge of the great joy and gratitude with which I listened to those same clear rappings, giving me wel-come to the Pacific coast, and reminding me of all the inestimable blessings which have flowed out of those precious sounds since I first heard them twenty years

It was not my intention to enter into any details of my present experiences or surroundings in this letter. I took up my pen, simply to shake hands across two thousand miles of space with the dear friends to lately parted from in Chicago, but when the direct evidences of Spiritual presence to which I have alluded follow me with such unmistakable tokens of love and interest, I cannot resist the attempt to share my great privilege with those whose hearts have been gladdened by the same welcome sounds. I shall take occasion soon to contribute some general items of which I see and hear in this great spiritual vineyard. Just now my time and your space, Mr. Editor, are, I presume, on an equal par of limitation. With the kindest and most grateful memory of all the outstretched hands that clasped mine in Chicago, not forgetting those of yearself and your estimable lady. I conclude with every good wish, in which I am cordially joined by my husband, who unites in assuring you that our hearts are with you, although our forms

are so far away:

Most faithfully yours,

EMMA HARDINGE-BRITTEN.

COMMUNICATION FROM JOHN PIERPONT.

Given through the Mediumship of Mrs. Clara A. Robinson

DEAR FRIENDS OF THE JOURNAL:—While a dweller upon your earth, I greatly enjoyed all that was lovely in nature, for I was ever an ardent worshiper at her shrine. I know whereof I speak, when I say there is much of beauty upon your earth; see the bright grees grass springing up, spear by spear, after the warm summer rain, covering your fair earth with its soft and velvety mantle; look upon the lovely flowers that lift their lids to greet the early spring-time; view the beautiful rainbow as it appears in the heavens after a summer shower, painted as it is by the magic pencil of the sunshine; gaze up the myriads of starry gems as they glisten from out the blue abyss of night; observe the "queen of day" when she first shows her bright face above the hill-top; climb the rugged mountain, and view the glory of the setting sun, see how it tinges everything with its own golden hues; look at the glorious moon, as it moves malestically among the stars; note the varied plumage of the little birds, who greet the sun-rise with their songs. Yes, dear friends, there is much of beauty upon your earth, but could my spirit-pencil paint for you the beauties of this "land of souls," in all its entrancing and bewildering loveliness, in all its wealth of grandeur, how cold, pale and dim, would the things of earth, which now look to you so layely (I speak now of the higher planes of Spirit-life), become

become.

Why, my friends, the very air we breathe is glowing with a thousand seraph thoughts; the rustling of the dear angels' robes, as they move about on their errands of love and mercy, are sweeter far than Eolian harps; those heavenly planes of Spirit-life are clad in verdure, such as your earth never saw. Our vales here, are one bright wilderness of blooms, and as the gentle zephyrs waft past us upon the perfumed air, ever and anon is borne to our ears the exquisite melody of some heavenly choir. Think of us, dear friends, within these jeweled gates (glowing and glistening as they are, in the brightness of our heavenly sunlight), backing in the smiles of radiant beings, who have, after becoming purified from all of earth's dross, taken up their abode here. Watch us gathering from time to time the shining gems of wisdom which strew our pathway. Knowing that each bright gem we appropriate to ourselves, though it enriches us, does not in the least impoverish the inexhaustible store-house prepared for all, by a munificent hand. Oh! my friends, when I contemplate all the beauties of this glorious summer land, all the dazzling splendor of its gorgeous scenery, far, far be ond what words can paint, I feel that it combines all that mortal or immortal could ask for. Even as far as my own experience goes, dear friends, (and I know I have not yet reached the heights I shall attain), I pronounce it all that home, rest and heaven can express! an aggregation of all things beautiful and sublime.

and express! an aggregation of all things beautiful and sublime.

Dear friends, not the least of our enjoyment here, is the loving interchange of thought between congenial souls. How beautiful the re-union of friends and kindred! In our journey through these celestial spheres we are constantly meeting familiar faces, hands are constantly outstretched to us in truest friendship. Loving hearts greet and welcome us, step by step, as we journey along. Think, dear friends, of enjoying the society of those noble souls: Theodore Parker, Cary sisters, Gerritt Smith and his charming life-companion (Ann. Fitzhugh), Cone, Ballou, Sharp and a host of others; imagine being taught by a Bacon, a Melanethon, a Fox and a Baxter. Fitting across our paths, too, are little angel children with their more than earthly grace and beauty, gathering and strewing beautiful spirit flowers along our way. What joy for us to watch the process of development going on in their little souls. You, dear friends, who have govern up to the reaper you call death the tiny rosebuds which once adorned your earth home, weep not for them, wipe from your eyes the pearly tear-drop, for they are safe in the garden of the Father, watched and cared for, oh, so tenderly, by the blessed angel ones.

Oh! life in the spheres! Continued life; life with allits-grand advantages; no hindrances, no drawbacks, no obstacles such as you have upon earth! Knowing that we can go on and on until we gain the height of our ambition, every pearly gate at which we knock being readily opened unto us! This, dear friends, is life beyond the grave, and in order to enjoy that life, earthly opportunities must be improved. Do not think dear friends, you can at once enter these blissful and joyous homes. You cannot at once ascend from the gross material of physical life to a pure spiritual condition. Ah! no; this is impossible, but you can begin at once to store your minds with knowledge to unfold your inner perceptions, to open your hearts, so you can take in all humanity and work for their good, no matter what station in life they fill. Scatter gems of beauty in the patitway of earth's lowly ones! Wipe the tear-drop from sorrowing eyes and bid them hope. In so doing your path of progression will be easy when you reach our side, and your stay in the rudimental spheres will be brief. Cultivate the spiritual part of your nature, for the more knowledge you gain of the interior life while on earth, the easier and shorter will be your journey to these Eiysian fields. Open your hearts to the visits of the dear angels, and they will guide and direct you to this home of bliss I have so faintly portrayed. God bless you all.

EASTERN MEDIUMS.

Letter from Mrs. M. B. Cary.

EDITOR JOURNAL; Dear Sir:-In my recent journey East I made the acquaintance of a number of mediums, and visited numerous circles, and if you will allow me a small space in your paper, I will tell your readers something about one of the mediums I met, whose reputation deserves to be national. This medium is Mrs. Boothby, of Boston. She is what might be called a semi-professional, that is, she holds seances at her own home, and charges a small fee, but no one admitted to her circles without an introduction. Her phase is materializing in the light, though she also holds dark seances, and one of her peculiarities is that she will not permit any one who has not investigated spiritual phenomena before, because, she says, "it would be like feeding babes on pork and beans; new investi-gators cannot believe that what they see is genuine, and the last state of such investigators is worse than the first; she sends them to enediums where they can get tests in a milder and more believable form. It was my fortune to be invited to Mrs. Boothby's home, which is as lovely as a section of Paradise, and attend a number of her seances; they are certainly marvelous. Her cabinet is a very simple contrivance, simply a curtain hung in the folding doors between the two parlors, thus making a cabinet of one parlor and seance-room of the other. When spirits materialize they pull the curtains to one side and walk into the seance-room "as large as life, and far more natural," as Artemus Ward said of his wax figure. They do not simply come outside of the curtain, bow and retire, but walk up to any one they wish to speak to, and carry on a long conversation in a tone loud enough to be heard distinctly by every one in the room. Robert Beck Stickney one of her band, seems to have power to stay and talk as long and as foud as he pleases, oft-en singing two or three songs before retiring. "Some-times Mrs. Boothby is entranced during seances, and sometimes not. When she is not she gives the names of spirits who are too weak to materialize, and anything also there wish to communicate to their anything else they wish to communicate to their

One evening about dusk we were all sitting in the parlor chatting socially, when I was requested to sing something. As soon as I began other voices (not of the party) joined in, and finally drowned mine out; so I stopped, but the other voices went on and finished the song. On inquiring who they were, we were informed that they were Robert Stickney and Parepa Rosa. After they were through singing we kept up a conversation with them for a while.

Rosa. After they were through singing we kept up a conversation with them for a while.

I had the freedom of Mrs. Boothby's house while in Boston, going through it from cellar to garret, and was unable to discover anything in the shape of trap-doors, wires, or anything by which a fraud could be perpetrated. Mrs. B. stands very high socially, and is held in the highest esteem by those who are fortunate enough to have her acquaintance. She has not been away from home in many years, and promised me that she would take a trip West this fall as far as Chicago, and I expect her here in a few weeks, when our friends here will have an opportunity to make the acquaintance of this fine little lady and most excel-

lent medium,

I hope you will find a place for this in your columns,
as the coming among us of such a shining light is
certainly worthy of announcement.

Very respectfully, Mrs. M. B. CARY.

A Remarkable New Jersey Town.

It might be well for Spiritualists to read the following, from an exchange, and contemplate the degree of perfection that might be attained by proper efforts,

The growthor Vineland has been something marvelous. The tract upon which it is built, comprising about 32,000 acres, was bought by Mr. Charles K. Landis, and in 1861 he began to carry out his plan of making a colony which should be an improvement upon other towns in New Jersey, or in fact any other State in the Union. There is not a bar in the town, and the man who thirsts for whisky, unless he keeps his own bottle; must 'get it on a physician's prescription and give a receipt for the article when it is provided by the druggist. Very naturally there is no poor-house and no police force, the expense of this service having been but \$100 for a whole year. This, for a town of nearly 1,800 dwellings, and nealy 11,000 population, is certainly a legitimate matter for boasting. The tract of land on which the town is built is crossed in different directions by forty-nine thoroughfares having an aggregate length of 17 miles. On the tract are seventeen miles of railroad and six railroad stations. The number of farms, orchards and vineyards under cultivation is estimated at 2,200. There are in the settlement twenty public schools, three private and one high school, seven shoe manufactories, two button factories, one machine shop, one glove factory, one wallet factory, three sash and blind factories, and several manufactories of clothing and straw goods. There are one daily and two monthly papers, six postofices, one bank and three hotels; also different beneficial societies and strong lodges of Masons and Odd Fellows. There has been an increase of 300 houses in the city plot the past five years, and many of them the finest improvements in the place, including the high school, the Baker House and the gas works.

Mr. Thomas Gales Forster.

We regret to have to report that Major Forster's health is not yet in a state to permit him to commence public work. He is improving, and has resolved to leave London immediately for the Isle of Wight and the Continent. We hope to see him again in a few months restored to health and on the platform of Spiritualism, which he has so long graced. Mrs. Forster also suffers much from ball health, and both of our visitors experience some difficulty in becoming scclimatised. Their letters in the Religio-Philosophical Journal and Banner of Light are full of interest.—Medium and Daybreak, London.

Hypochisy Prekerred to Heresy.—Two colored ministers were brought before the colored Baptist Association in session at Suffolk, Va. One was charged with teaching that St. John while on the Island of Patmos, was ridden over by seven horses and escaped injury, because the Lord entered into the horses' hoofs and prevented them from harming his servant. His defense was rather unique, but he had to follow Galleleo's example—he had to recant. The other was charged with teaching that the Lord did not know exerything. Some novel arguments were put forth in his defense, but he also was compelled to come to the stool of repentance.

BOOK REVIEWS.

THE INTERPRETER AND TRANSLATOR OF THE GREAT MYSTERIES RECORDED IN DANIEL AND REVELATION, AND OTHER BOOKS OF SCRIPTURE. The Symbolic language of Dreams and Visions translated and flefined. The Revelations of Scripture proved true to date by History, and their Predictions for the Future therefore reliabla. The most eventful period of the World's history just opening before us. The Millennial Age near at hand. By James Monroe. Peoris, 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 ambig-uously are they worded, that their texts apply with force to a countless change of cirumstances. Written in an age when thought was poetry, and naturally and in-evitably 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 revela-tions, 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 por-tions, will disclose future history with the same certainty.'

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

Thus Aftar 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." "louds," "religious ideas"; "Fire," "strife"; "hell," "trouble"; "new song," "new system of things"; "rainbow," "a 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 do what few prophets, or interpreters of prophets have dared to do: after his survey of th . past, he applies his rules to the present, and outlines the future, staking the accuracy and truthfulness of his theory on 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 au-thorized 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 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 couptries will reorganize their government on a republican basis. That form of government will spread over the whole world, and when fully established, will provide a way of set-tling 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 A new gospel will be introduced into the world which will be the everlating gospel. This must be established on the demonstrable and unchanging principles of science, which alone can be everlasting."

The Spiritualist who has repeatedly re-ceived communications from spirits pierc-ing the dark veil of the future, and after-wards have found such prophesies fuffiled 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 has most admirably answered. It such had been the case, the prophesy 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

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 Marcenus R. K. Wright, Anthor of Confucius and the Masterion. Detroit, Mich. Wm

Graham, printer... Price, 30 conts.

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 shere.

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, 20 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 indi-cated) 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 pro-duced 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 in-formation 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-Philosoph ICAL 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 meon, 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 .- Bab-

An old deacon went to a circus' and took his grandchild, remarking to every acquain-tance 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 our progress. In medicines, 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.

Ir 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 peculi-arly 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 pre-cise 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—Crowell.

THE SECRET OF REFORM.—We have witnessed the consequences of straggling along like an aimless and slothful people at said-day, into the neglected field of our labor. The enemy, more watchful and industrious, 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. 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 strife and passion whet,
Then slink when comes the need to smite.

THE American Board of Foreign Missions amounces that at the end of eleven months of its financial year there is a deficiency of nearly \$20,000. It needs \$90,000 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-poised judgment, 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,—Kayer.

HUSH! 'I can scarcely hear," she murmured, "For my heart beats loud and fast, But surely in the far, far distance 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 dazzle.l By the rays of the setting sun.'

Fainter grew their voices, and weaker, As with anxious eyes she cried, Down the avenue of chesnuts 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!

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 coun-termine the press;" "to demonstrate the fallacy of the right of the State."

[Adelaide A. Proctor.

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

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

CE BO PER T S S 20

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Before the public. Is a delicious beverage, and as pleasant and sparkling as a glass of Soda Water. Far superior to sickening pills. It is held in high repute by physicians and surgeons for the speedy cure of

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For those who lead a sedentary or closely-confined life, and become of a constipated habit, it acts like a charm. It is specially prepared for the masses, is put up in large bottles, and-fold by all Druggists, at fifty cents. No family, no mother, no one traveling, no close student, no sewing girl, should fail to use it. J. P. DROMGOOLE & CO., Proprietors, Louisville, Ky.

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



THESE Organs excel in ALL IMPOSTANT CHARACranistics. Comparing them with instruments of the kind from the best makers, as placed in competition at the UNITED STATES CENTENNIAL EX-HIBITION AT PHILADELPHIA, 1878, the very able jury, after the most thorough examination and comparteon, UNANIMOUNLY 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 quali ty; freedom and quickness in action of keys and bellews, with thoroughness of workmanship, combined with simplicity of action." GEO. P. 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 hon ore at the great Expositions in Paris, 1867; Vienna, 1873; Santiago, 1875; and Philadelphia, 1876; being the only American Organs which ever won any medal in any Eq. ropean World's Exhibition.

ductor 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 re gard the Mason & Hamilin Organs as unequaled 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 Vienna composer and conductor, wrote, when in this country: "I know of no similar instruments, anywhere, at all comparable to them " Dr. FRANZ LIEZT, than whom no living musician is more highly esteemed, and for whose especial use Mason & Hamila 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, 28th Pebruary, 1877. The beautiful Organ of the Mason & Hamilin Or, an Co. in Beston, receives no less praise here than in Hannover. It fully justifies the remarkable.

The judgment of the most skillful musicians respect

ing these Organs is scarcely less uniform and emphatic.

THEO. THOMAS, the distinguished former and con

well-founded and widespread renown of these superb instruments. CHARLES GOUNOD, the composer of ers for the Organ, selected a Mason & Hamilu 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 Op" gan when it is attainable. Mr. IRA D. SANKEY, appreclating their superiority, has used them in all the-Moody and Sankey meetings in England and America. The New York Cartati in at Work, May 31, 1877, says :-A clerical friend at out olbow, who has preached in hundreds of country churches, and addressed hundreds of Sunday Schools, says that he can almost always tell when a Charch 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 infirm instruments, but he has yet to see the first Mason & Hamlin Organ, large or small, which failed to give satisfaction." It would be easy to heap up testimony like this from the four quarters of the globe; from the most distin-

guished musicians and those who have had best opportunity of observing such instruments, of all countries; who recognize, and do not he state 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 these) that the Mason & Hamlin Organs are unequaled; 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 unequaled 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 manufactura 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 vent onear. Mason & Hamilin Organs, with two sets of reeds and THERE 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 \$7.20 per quarter (three months) for ten quarters. Large sizes at proportionate rates. All Organs made by this Company are of the same year sast QUALITY.

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Pamilin, and it will certainly be the best. THE VARIETY OF STYLES now offered is larger and finer than ever before, including Orlans from \$56 to \$1,500 and upwards each. But the greatest number of styles are from \$150 to \$250 each. The 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 to cases from plain to

very elegant. AN ILLUSTRATED QUARTO CATALOGUE, WI accurate illustrations from photographs, of the appearance of all styles, with descriptions and explanations of stops, and full particulars, with Pascs List, will be sent free to any one desiring it: Address:

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22 and 94 LaBalle street. Northwest corner of LaBall CHICAGO, ILL., OCTOBER 20, 1877 .

Bliss Again.

LOCATION

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

PHILADELPHIA, Oct. 10th, 1877.

Truly the time of persecution is here, and that the most bitter the world ever-knew since the days of "Salem itcheraft." I am in a prison cell while I wate 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 charge; 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. of the Boston woman, came in to interview me. I offered the following terms to him to settle the case: I would dissolve partnership with Mrs. C. B. Bliss and go to Bostom, leave the field as a pub-lic medium. I would live again with Mrs. Lucy E. Bliss and work again at my trade; fully expecting that he would accept my offer, but judge of my surprise when he told me that he was not willing o accede to those terms, but if I would say that I did all the malerializations at Ogden street with Harrison and Snyder, I could have my liberty and go scot free on all charges.

After explaining in detail his refusal of this offer, Bliss adds:

"The hands of the angels have thus far held me "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 usen me that I should have the support of the spiritual press even if "this matter cannot be settled by newspaper discussion."

The foregoing extracts together with the omitted portions are all intended by the writer to excite the partizan feelings and sympathy of Spiritualists, by conveying the impression that his present calamities are the result of his mediumship. Let us examine his claim with the aid of evidence before us. This man Bliss, it is said, was in his youth a wayward son, but was finally "converted" and joined the Methodists. He won the affections of an amiable, lovable woman; they were married, and in the. short space of four or five years, she bore him three children; then comes upon the scene Christina Norton. She frequently visits Mr. Bliss' home ostensibly to see Mrs. Bliss, by whom she is kindly welcomed and hospitably entertained. Finally Bliss makes the excuse that he must seek employment elsewhere; his loving wife prepares his wardrobe, and sorrowfully accompanying him to the railroad depot, gives him the loving kiss of a faithful, devoted wife, and bids him God speed. She returns to her home and prattling innocent babes, and hopefully waits tidings from her loved husband, the father of her children, the man who has solemnly vowed before high heaven to cherish and protect her in health and in sickness, in prosperity and in adversity. She waits in vain; he who should have been willing to spill his last drop of blood to protect his wife and offspring has proved recreant to his marriage vows. He has willfully ignored the most sacred duties of manhood; he has sunk himself lower than the dumb brutes; he has done what the veriest cur would not; he has deserted his own progeny. He is joined in Philadelphia by Christina, where, after various vicissitudes, he finds himself behind the prison bars. Why is he there? He is there because he has violated in the most shameful and cruel manner the duty of a husband and father, and broken the law of the land; he is in prison charged with bigamy and adultery, and in all the great city-of Philadelphia, a city noted for its public and private philanthropy; the generosity and kindness of its citizens; containing Spiritualists worth in the aggregate millions of dollars, no one will go on his bail bond for the paltry sum of \$1,500, except his next friend Roberts, of New Jersey, whom the prosecuting attorney will not accept. This man, a confessed criminal, so low in the estimation of responsible citizens that they do not value his integrity as worth a few hundred dollars, has the effrontery to appeal for the support of the Spiritualistic press. But even that brazen request pales before his proposition to Mr.

Clough to dissolve partnership with Mrs. C.

B. Bliss, and live again with Mrs. Lucy E.

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 accuses 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 medium, 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 Blisses will the 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's 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 corroberated 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. Yet you must not pass the testi-mony as false unless you find it so from the other testimony. If you believe the testi-mony of Captain Harrison and Miss Snyder, you must not remember they are self-con-victed 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 s 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 Dundass 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." fore, 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.

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 tride with the most sacred and hely 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. 'The Morbid Craving for Immertality."

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 fiberal 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 possfbly 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 "merbid," or that it divers 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

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 thay 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 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 in-fluenced 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

advance mankind in stl 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 "dyed 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 ever 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 mest 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 it you had Borrowed a suit of clothes that aidn't fit very well, to go to church

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 caress-ed, even though it be ever slightly, or the vision ever so fleeting. When the investigator can comprehend that in caressing this form, he does not actually touch the loved true, and that, being true, the knowledge 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 the world (which nobody defiles), 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 finite-

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

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 allwise 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. vist, 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 phe-nomena 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 net 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 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 tion 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, and translated into English at the instance of, Professor Huxley), the distinctive character of the materialistic system is said to involve these propositions. The said to involve these propositions: "The purely material nature of matter, the origination of all phenomena, including those of adaptation and spirit, through morements of matter according to universal laws of motion."

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

RELIGIO-PHILOSOPHICAL JOURNAL.

human science gives authority for. It is a mere delusion to suppose that physical science conducts to atheism. The materialist, to be consistent, has to plunge as deeply into metaphysics as Kant himself. The atheist ought to be a speculative thinker, like Schopenhauer or Hartman; and we have seen what their atheism amounts to.

Laborers in the Spiritualistic Vineyard and other Items of Interest

Mrs. M. L. Field; of Wisconsin, spent last week in the city, visiting the mediums. Sister Field has powerful medial qualities herself, and we hope she will allow them to fully develop. An amiable cultured lady, she would be a desirable acquisition -to the ranks of public mediums.

Rev. John Marples, well known in Canada as a Presbyterian minister, and spoken of as a man of ability, has lately become convinced of the truth of Spiritualism, and is now organizing a society at Toronto. We wish him and our Toronto friends every

Mrs. Ira B. Eddy, who resides at 606 Fulton street, this city, is giving many very satisfactory tests as a medium. She is both clairvoyant and clairaudiant, and oftentimes the rush of spirits to be recognized is so great that it is difficult for the medium or the sitter to separate them fully; but there will be enough that is clear and reliable in the sitting to convince any one of the truth of spirit communion who is not pre-determined that he will not be convinced by any evidence whatsoever.

Cape Town, Africa, wants a good public medium.

A full set of A. J. Davis' works has been presented to the British National Association by Madaine Blavatsky.

An excellent writing medium in France cannot write-in his normal condition.

It is even claimed that the Catholic priest who cures the sick at Lourdes, France, is a healing medium.

The Italian Society of Spiritualists have two writing mediums who give communiations in Latin. Neither understand the

Dr. Slade is attracting great attention in Belgium.

" Reath warnings" are of frequent occurrence among Christians as well as Spiritualists.

Mrs. Phoebe Elizabeth Brooks (formerly Mrs. P. E. Yates) lately passed to spirit life from Denyer, Colorado. She was a most estimable lady, philanthrophic in nature and constantly aspiring to do good. She was Matron of Hospitals for four years during the rebellion. She leaves many friends who will mourn her loss, but who are conscious that she is reaping a golden harvest of enjoyment in the Spirit-world.

Bro. H. A. Berry, of Bertram, Iowa, has built a large hall for the benefit of Spiritualists. He desires the services of a good. materializing medium. Will some one correspond with him.

Tryphena C. Pardee speaks in high terms of the mediumship of Dr. J. V. Mansfield. Meetings will be continued at St. Andrew's Hall, Detroit, Mich., during the month of October. Dr. A. B. Spinney will occupy the platform, except as other announcements may be made. Among the subjects of discourse, which will be specially announced through the city press, will be the following: "Does death end all?" (considered in the light of science.) "The triumphs of mind over matter "What shall I do to be saved?" "Man's true relation to nature, his origin, character 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 Land! And what of it?" "The causes of insanity, crime and pauperism, considered in the-light 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 French-

B. F. Underwood will speak at Napanee, Ont., Oct. 12th; Torento, Sunday, Oct. 14th; Cincinnati, Ohio, the 16th and 17th; La Rue, Ohio, the 19th, 20th and 21st; will be at the annual Congress National Liberal League at Rochester, N. Y., the 26th, 27th

Miss Kislingbury, having passed a pleasant time at Lake George and elsewhere, has returned to New York city. We hope she may visit Chicago before her return to England, and can insure her a warm wel-

Bro. D. Morrison, of Sullivan, Ill., who has a fine medium in his own family, has been stopping in the city for a few days.

Dr. D. P. Kayner, of Chicago, has gone this week to fill an engagement at the State Spiritualists' Convention, holden at Minneapolis, Minnesota, Oct. 19th/20th and 21st. He is an able exponent of the spiritual philosophy, and our Minnesota. friends will undoubtedly be highly entertained by his scientific and inspirational utterances.

Mrs. Schermerhorn, of Cedar Falls, Iowa, a lady of superior ability and fine mediumistic powers, is visiting in the city, the guest of Mrs. Dr. Lewis, 80 Willard Place corner of West Randolph street. We trust, many of our people will have the pleasure of making her acquaintance.

Any person who is not now taking this paper can have it on trial three months for forty cents.

"I shall be glad to get West again. I find not only more independence and freedom, there, but more real thought than I find in

Thus says a prominent and successful speaker, who was born and bred in New England.

A, movement to open in Boston a school for teaching women and girls carving and modeling in plaster, clay and wood, is under process of successful accomplishment, being aided by many prominent ladies and gentlemen. We trust the experiment willprove highly satisfactory, and be the means of opening new avenues of usefulness and

Miss Minnie A. Oberman, of Joliet, Ills., accompanied by her father and Mr. Moreland of that city, visited our rooms last week. Miss Oberman is an excellent clairvoyant and test medium; her harmonious nature and finely-cultured intellect will with a continuation of proper surroundings place her in the front rank of reliable me-

Bishop A. Beals is to speak the two last Sundays of October at Saginaw, Mich., and the two first Sundays of November at Battle Creek. Then he -goes to Kalamazoo. His meetings have been well attended. .

Mrs. Boothby, who is favorably noticed in a letter on our second page, is expected to arrive in the city this week. We trust she will meet many of our people and form numerous pleasant acquaintances.

Hudson Tuttle lectures the 3d Sunday of October at Mantua, O. Subject: "Have Spiritualists a Religion?" His lecture at the plenie of the Norwalk Grange was highly praised, and the farmers and farmers' wives went away feeling ennobled by the new views they gained of their occupation. Mr. Tuttle is a practical, thoroughgoing granger, and much sought after as a speaker by that organization.

Judge Briggs' charge to the jury in the Bliss case is one of the fairest, clearest and most candid charges that any jury ever received. We publish it on our first page and call the especial attention of every reader thereto. We print the charge and the final action of the jury in this issue before completing the publication of the evidence, as they are of more vital and immediate interest to our readers.

Bro. S. S. Strachan, formerly in the government employ at Washington; has gone into business at Lancaster, Pa.

On last Friday evening Mr. and Mrs. William Richmond entertained a select circle of their more intimate friends in a quiet but highly enjoyable celebration withe first anniversary of their marriage. We congratulate the spiritualistic public on the improved health and vigor of Mrs. Richmond, whose place as a public speaker could hardly be filled should she be' called home to dwell with those in the Spirit-world, 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 a mulatto woman, on the charge of tempting the jury in the late trial. Verily our eccentric 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.

ANOTHER NEW FEATURE.

Mrs. Hollis-Billing.

This lady, who is probably the most remarkable medium living for "Independent voices," has kindly consented to co-operate with us in adding a new feature of interest to the Journal for the winter. We shall be pleased to receive from our readers 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 questions and answers will be published in our columns. Make the questions as concise and clear as possible, and write them, on a separate sheet of paper; they will be filed and taken up-in the order of their recep.

A NEW BOOK :- Mr. Snow, the author of "Spirit Intercourse," has now in press a new work to be issued within the present month, which, from the well known character of its author, and a glance at the headings of some of its chapters, gives ample promise of an exceedingly interesting volume, as will be seen by those here represented; "Resurrections," "Explorations," "Sights and Symbols," "Healing Helps of the Hereafter," "A Book of Human Lives," "Scenes" of Beneficence," "Lights and Shades of Spirit Life," "Symbolic Teachings," etc., etc. The work will be on our shelves for sale as soon as published.

In Memoriam of Dr. von Granvogl, Supreme Staff Physician at Munich, Bavaria.

The greatest hero of the hotly contested battlefield of ou modern therapoutics is no longer among the living! On the Sist of August last, his magnificent spirit took a flight from modern therapeutics is no longer among the living! On the flist of August last, his magnificent spirit took a flight from the physical shrine into the lofty regions of the endless universe, inhaling the subtie, etheresi, substance of the cormoo instead of the ponderable air of the atmosphere of our planet. He departed in the 67th year of his age, in the findst of the circle of his family and friends, after as illiness of fires weeks. In the first days of July, 1874, when I took leave of him at his residence in Muntch, he scened to enjoy the best health, looking about ten years younger than he actually was. What character his last disorder presented, by which he paid the final tribute to his physical existence, is not known to me yet, having received but a timple anneuncement of his decrease, in the form of an epon letter, by mail, from his family. Nearly thirty years since, he had espoused the cause of Homenopathy implace of the murderous and torturous old system of care, belowing, in course of time, a most enthussatic follower of Rahaemann, and simultaneously a most gallant and victurious champille of the agency unequaled as yet in regard to the failed and annihilating theys he understood how to deal his opponents, such as Liebig, Virchow, etc., together with it owner have a second manorum grantum. From the formidable and impregnable bulwark of his scientific steal armor battery, he would continually dechange the most explosive and desiructive missiles on the infallible old fory professors of the Allopathic faculties in Germany, which may well render thanks to their Creator now that they have at length bean released of their unrelenting persecutor.

In breadth and depth of a general learning. Dr. von Grauvoo's hardly ever had his equal in the capacity of a physician
since the memory of mankind. By the irrelatible force of
his logical, metaphysical, mathematical and philosophical
arguments, besides those of an extensive and minate knowledge of physics, chemistry, physiology, pathology, morbid
anatomy, nateria medica, etc., he was ready to angage in
any hand-to-hand combat with the most signal and returnphant success every moment. Indeed, we may safely assert
that the medical profession at large have never possessed
such a singular master of logic, metaphysics, and philosophical science up to the present moment—a quality very rarely
to be met with, not only in the medical profession, as old
school old logical would increasably prove, but also particularly in old theology. In one of his letters, received by ine
during the past winter, he infimated that be had embraced
the doctrine of impdern Spiritualism with these words: "That
you have become a Spiritualism with these words: "Thus he
was standing as a sphysician and as a man allke on the platform of a most liberal investigation and conviction.

If we rightfully style. Hahnemann the dear father, we may
with no less right entitle Grauvog the precious preserver,
bravest supporter and victorious delegates of similla similibon curantur."

Requirecal in pace in sempling and all the similar of the supporter and victorious delegates.

B. Baker, M. D.

Requirescal in pace in semplernum. Chlcago, Oct. 7, 1877.

Spiritual Convention.

As President of the State Association of Spiritualists of Minnesota, I would must carnestly invite all the Spiritualists and
Liberals of the above mentioned localities, to attend the Annual Convention, to be held at Minneapolis, October 19th, 20th
and 21st. Let us step upon that great humanitarian platform
to which our duty calls us. Friends, let us arise and shake
the dust from our feet, and having found out a more excellent
way, let us proclaimit under all circumstances, even upon
the house-top, if necessary. For over twenty years, I have
been a student of Spiritualism, and to me ils truits grow
brighter and brighter. I am informed by our State Missionary, Thomas Cook, that the friends in North-west Wisconsin
are desirous of joining the Minneauta. Association. Comeright along, friends; we will extend the right hand of fellowship. Join bane with us in all that fertains to the welfare of
humanity. It is expected that J. Frank isaster will be with
us, from Winchester, Mass. All Liberal papers, please copy.

T. Jenetas.

A Call.

The Minnesota State Association of Spiritualists will hold it tenth annual convention at Minnespolis, Octobes 19th, 20th and 78t. All the Spiritualists and Liberalists of Minnesota and Northwestern Wisconsin, are most cordially invited to be present. We have no list, at present, of popular lecturers from abroad to present as an attraction, but it will be a most opportune time to draw out and develop home talent. Mediums are most cordially invited. Come one, come all, and teresch be prepared to give a reason for the hope which sustains them. Thus by the interchange of thought, we'll get our spiritual strength remewed and have a giorious convention. Not a mutual admiration convention, as some of the churches hold, Judging from their speeches, but one that shall broaden, deepen and strengthen our purpose in labor to elevate humanity. Bid each of us realize the importance of our position as members of this advance guard, in this grandest of works, nothing but absolute necessity would compal our absence. Beard can be had at the Commercial Hotel, at \$1 per day. Usual deductions on railroads expected.

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Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon)," our English correspondent, proposes to Issue when a sufficient number of names is secured, will be received at the office of this paper. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send their names at as early a moment as possible, in order that the author may know what to depend upon.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Supernal Guests.

When a sacred flame is kindled Radiant over earth and sky, Angel hosts are active in it, For we sense them passing b we sense them passing by.

Sense that high and holy mission On which angels are intent, Striving to awaken mortals, As if they were heaven sent.

Then the question, how to meet them? How to greet them face to face? How to hold the radiant angels Calmly in our soul's embrace?

Ah, methinks some preparation Such as mortals seldom make, Will be found to be essential Ere that heavenward step we take!

We shall need some fitting raiment, Need some garments pure and white, Suited to go forth and meet them, When we see them come in sight. We shall need the robes around us

That betoken noble deeds, Far removed from fashlon's follies And the priestly garb of creeds. Quickly then, O, fellow mortals,

At the star-beams early dawn, Let us be prepared and ready, Lest we wait, and they are gone! -Dr. D. Ambrose Davis.

Negro Religious Melody.

In Arkansas our of the most popular of the hymns and melodies sung, patted and tramped by the negroes, as they warm to high religious excitement in their revival meetings, is the follow

Oh, Mr. Reeves, won't you come and see-I heard a mighty shouting over in Gallea. Live humble—rumble—oh, flumble! Live humble-· For de bells done ring.

Old Massa Jesus is mighty good and kind: Takes de little baby and leaves the mother bahind Live humble—humble—oh, humble! For de bells done ring.

Sinner gone to Heave—gone there not to well-Gone to hear his doom and sink down to hell. Live humble—humble—oh, humble! For de bella done ring.

Hang my sins on de gate post of hell, Oh! sinners, fare you well. Live humble—humble—oh, humble! For de bells done ring.

Glory and honor praise de Holy Angel; Glory and honor praise de Lamb. Live humble—humble—ob, humble! For de bells done ring.

Many poor sinners cotched out late. Will find no latch to de garden gate. Live humble—humble—oh, humble! For de bells done ring.

Death.

What is Death?-a brighter birth, a The unfolding life immortal; Fleshly forms return to earth While unto the spirit portal Speeds the part Divine.

Death is life in homes above, Where love's links are re-united; -Nevermore by sorrow blighted Soul with souls entwine. -JAMES LEWIS.

^{te}To gull the mob and keep them under, The ancients told them tales of wonder; A plous fraud, or a holy blunder, A rainbow sign. An earthquake or a blast of thunder,

Was held Divine." SCIENCE AT FAULT.

The Words "Magnetism" and "Electricity"-Their Use and Abuse.

There seems to be a discussion going on in England in reference to the use of the words-"Magnetism and Electricity." A writer in Human Nature goes on to say's

"I complained of the misuse of the words "Electricity" and 'Magnetism," and you ask me what is the "derivation or origin" of those words —that is, "what do they actually mean in them-selves as words?" I need hardly say "Electricity" is derived from the Greek word for amber, "elecfirst noticed to possess the property of attracting light bodies. By "Electricity" we mean an energy which manifests itself in various ways, and can be generated in divers mannets; but, however pro-duced, it is capable of passing from one body to another (conduction) at an enormous speed, when certain materials are interposed in its path, and incapable of being thus propagated when other materials are interposed (insulation); it is, further capable of acting across space (induction), and thus giving rise to an influence upon surrounding bodies without the loss of its own energy. Its presence can be readily detected by one of two instruments-by an electroscope or electrometer when the electricity is at rest-that is to say when merely some separation of the two opposite electricities has occurred, and by a galvanoscope or galvanometer, when the electricity is in motion that is to any, when the separated electricities move towards each other.

"Magnetism" is derived from the name of a

province in Asia Minor, where the Magnes stone was discovered, or, as it was afterwards called, the was discovered, or, as it was afterwards called, the "load-stone," from the Anglo Saxon loedan, to guide. Magnetism is specially distinguished by its directive character—that is to say, a magnetized body, when freely suspended, turns, into the magnetic meridian: it has also the capacity of attracting substances, but the attraction is not general, as in the case of electricity, but selective—that is to say, certain bodies (notably iron, nickel, and cobalt) are attracted, and the great mass of substances feeby repelled when powerful magnetic force is employed. Both Electricity and Magnetism are polar forces—that is, exist in a dual condition, such that electricities or magnetisms of a like kind repel each other, and electricities or magnetisms of an unlike kind attract each other. The two kinds of electricity are designat. ties or magnetisms of an unlike kind attract each other. The two kinds of electricity are designated Positive and Negative, simply conventionally, and not because of any difference in their reality; and the two kinds of magnetism are designated North and Bouth, or the marked and unmarked poles. This reads as somewhat pedantic, but it was necessary to be didactic in order to reply to your question, presumably asked in good faith. In conclusion, allow me to say that if any persence can show that a mesmerized person has the power of attracting iron, or repelling one end of a magnecan show that a mesmerized person has the power of attracting iron, or repelling one end of a magnetic needle, or pointing N. and S. when suspended then, and not till then, has he a right to call him a "magnetism." In like manner, if anyone can show that electricity has any connection with electrobiology he has a right to that barbarous term. Meanwhile, as I said before, it is better to avoid a phraseology which is misleading, and to adopt simple and untheoretical words to designate groups of phenomena, the causes of which are not yet clear. I trust that I shall not be thought impertinent in thus presuming to suggest to the world in general, adherence to a better nomenclature on these subjects."

But here comes Dr. Fabenstock and claims that there is no such thing in existence as animal magnetism, which produces the so called magnetle or mesmerte sleep. For example, he took Miss Watkins of Fort Hill, South Carolina, who has suffered from asthma for a long time. He scated her in a comfortable arm chair. In a few minutes she was calm, and less than ball an hour she was in an insensible statuvolic condition. That condition was produced by the exercise of her own will. No medicine was administered, no frictions, no passes made; nothing more than directing her how to use her mind. When in this condition the patient was insensible to pain; as much so as if she had been a log of -wood or rock, and whilst in that condition a leg or any limb might have been cut-off without pain or even the patient realizing that the operation was proceeding. She could answer questions and was clairvoyant, for whilst in this condition she visited her sister some 20 or 30 miles distant, saw hering and described the material upon which as engaged, etc. bhe was requested by the doctor to throw parts of her body out of the condition and in again as quick as thought. Those parts which she willed should be out of the condition, were sensible to pain, as was shown, whilst other parts were insensible. Dr. F. directed her,

incapable of doing is her recollection. Here we have a person never magnetized, never psychologized, who by simply an effort of the will, renders any portion of her body insensible to pain, performing on herself al. the feats produced by the most renowned psychologists or magnetizers on their subjects. We agree with the writer in Human Nature that there is something wrong in the "scientific" explanation of these terms.

on awaking from the condition, not to awake her

lungs or the parts, afflicted, but to leave them in

the condition. At a word she awoke, expressed

herself as having been free from all pain and

most comfortable. At the desire of her parents

she breathed fully and deeply, which she had been

THE MUSSULMANS' PRAYER.

God appealed to They wish him to Be-

A correspondent of the New York Times writes from Pera: La Illah illa Allah, ve Mohammed il Ressoul Allah-There is no God but God, and Mohammedlis his [Ressoul] envoye extraordinairerings through the still autumn air, as from the numerous minarets of the mosques of Constantinople the call to prayer floats down the banks and over the deep blue waters of the Bosphorus. It is Friday,—the Mussulman's Sunday,—and the monotonous chant of the muczzins calling "the faithful" to midday prayer breaks upon my cars as I am writing. I say monotonous, for residents in this part of Pera are habituated to hearing this appeal some four or five times daily, to say nothappear some four or nee tings daily, to say noth-ing of its disturbing them in the still hours of the night. This morning, however, the monotony is somewhat relieved, as in addition to the ordinary noontide appeal to Allah a special prayer has been drawn up by the Sheik-ul-Islam,—the "head of the church" in Turkey, if I may thus translate the title.—which, if it—be granted, will secure the the title, -which, if it be granted, will secure the utter extermination of all Christians from off the face of the earth, leaving it in the possession of the Moslems alone. I have been fortunate in obtaining a copy, in Turkish, of this prayer, a translation of which reads as follows:

translation of which reads as follows:

O, most merciful God, have mercy on us and protect us Thy faithful people Almighty God. show no mercy to the infidels. Merciful Giver of all good things, strengthen the Ottoman arms. Destroy, Almighty God, every vestige of the impious Russians, of the cruelly impious Hellenes, who are groping in the darkness of impiety like swine in the mire, and who have dared to raise their sacrilegious hands against Thy faithful people and against Thy prophet Mohammed. Disperse. O God, their coalition; O God, confound perse; O God, their coalition; O God, confound their tongues; let their blood flow in torrents; let their heads be trampled on by Thy faithful servants the Osmanlis; break down their authority, their rulers, their strongholds; exhaust their power. O God, make their children orphans, their wives widows and their mothers mourners

If God answers all the prayers of creation he must be kept decidedly busy. Just think of the millions of prayers in Turkey for God to-become a butcher; among temperance organizations for him to burst open all the whiskey barrels; among the sick for him to heal them, and the poor to be assisted financially-in fact, if God answers prayers in a manner as defined by the religious world, he can have no time to tend to anything else.

Brief Mention .- R. McDowell, of Fort Scott. Kansas, writes: "The Journal is an independent and fearless paper in the cause of common ense, free from humbug, politics and priestcraft, and is doing an immense amount of good. As an evidence that it is honest and truthful, orthodox evidence that it is nonest and trutain, orthodox Christians of all denominations, ridicule and despise it." A. J. Montgomery, New Amsterdam, Ind. says: "We are trying to reatter the seed of truth, in this region and we think we can begin to see the happy result that awaits us. The orthoas unsuccessful in combatting the truths set forth in your Journal and by Denton in his works as. Joshua was in stopping the sun and moon in their natural course." Mrs. M. J. Hendee, San Francisco, Cal., writes: "I like the JOURNAL, and greet its coming like an old friend." R. B. Dean, of Clayton, Wis.; writes: "The JOURNAL is my best earthly friend and cheers me when troubles come to overwhelm me." Thompson, of Deposit, New York, writes: "The Journal is certainly one of the most interesting an instructive spiritual papers in existence, its columns are more sacred to me than the Bible

Do the Spirits ever detect Criminals -It appears from an article published in the Human Nature by "M. A. (Oxen)" that spirits do sometimes expose criminals. It appears from his statement that towards the end of the last century, a clergyman, in Lancashire, about to begin to read prayers at his church, saw a paper lying in his book, which he supposed be the banns of marriage. He opened it, and saw written in a fair and distinct 'hand, the following: John P. and James D. have murdered a traveling man, have robbed him of his effects, and buried him is such an orchard." The minister was ex-tremely startled, and asked his clerk hastly if he tremely startled, and asked his clerk hastily it he had placed 'any paper in the prayer-book. The clerk declared he had not. The minister prudent ly concealed the contents of the paper, for the two names therein contained were those of the clerk and sexton of the church. The minister then went directly to a magistrate, told him what had went directly to a magistrate, told him what had happened, and took the paper out of his pocket to read it, when, to his great surprise, nothing appeared thereon! The magistrate now said that his head must certainly have been distempered, when he imagined such strange contents upon a blank piece of paper. The clergyman, by earnest entreaties, however, prevailed on the justice to grant his warrant against the clerk and sexton, who were taken up on ansolcion, and separately grant his warrant against the cierk and sexton, who were taken up on suspicion, and separately confined and examined, when many contradictions appeared in their statements; the sexton, who kept an ale-house, owned having lodged such a man at his house, and the cierk said he was that evening at the sexton's. It was now thought proper to search their houses, in which were found several pieces of gold, and goods belonging to men that travei the country; yet they gave so tolerable an account of these that no positive proof could be made out, till the clergyman, recollecting that the paper mentioned the dead body to be buried in such an orchard—a circumstance which had before escaped his memory—the place was searched and the body was found; on

hearing which the sexton confessed the fact' accusing the clerk as his accomplice, and they were both executed accordingly.

Passing to Spirit Life.—"When, dear father, I came to full consciousness, no language can convey to you an idea of the glories that met my view and filled my whole being with ecstatic delight. I was immediately surrounded and supported in the arms of my dear mother, sisters, and a mighty host of angels, all clothed in garments of purest white, whose power seemed sufficient to rend the very rocks and cause the dead to rise from their graves. Through their combined in-fluences all the clouds that enveloped my spirit were expelled, and my freed soul rejoiced in its new life of unspeakable bliss! 'Dear child,' said they, 'thou hast received a baptism of water, we will now baptize thee with the Holy Ghost.'"— Gertrude Hazard, a Spirit.

Words of Wisdom.—Ages and ages ago a man stood in the market place of an old, old city, and spoke words of wisdom. They fell upon the cars of men who marveled over their mysterious meaning, who treasured them is their memories, and when old told them to their children. The children held them in honorable recollection, till they, in their turn, grew gray and full of years, and repeated them to their children. And so the generations went and came, but the wondrous words lived on. Time at last wrought the ruin of the old city, and grass grew in its market place. The sea washed up to where its walls once were, fishermen spread their nets where once had towered its temples, and at last its site and its name were lost from human remembrance. But the words of wisdom uttered in its ancient market were spoken in a newer speech in other cities by the ses. Some one engraved them with a sharp at the upon a waxen table. In the course of time the table thrucd to dust, and the hand that had held the stylus became a feast for worms the words, now written upon the soft bark of the papyrus, lived on and on through the wrecks of the years. At length they were transcribed upon the years. At length they were transcribed upon the dried skins of beasts, and laid away in the great libraries of the world. Men came from the uttermost parts of the earth to read them and to carry copies of them away. And the years and the ages glided by, and men learned the miracle of making books and multiplying them in all the myriad dialects of earth. And then those words which came from the wise old man in the market, and which, surviving the ruins of many a realm and splendid dynasty had lived on through the lapse of the ages, were put upon the printed page and there in imperishable letters, they will live as long as there is a language among men. "As the headed bubble that sparkles on the rim

of the cup of immortality, As wreaths of the rainbow spray from the pure cataracts of Truth, Such, and so precious, are the words which the lips of wisdom utter.'

-By S. H. Preston, 141 Eighth Street New York.

Spiritualism in Richmond. Va.—H. N. Rothberry writes: We have two circles here, held on Sunday and Wednesday of each week; they being public, it will not be considered improper for me to give an account of the phenom-ena occurring at one of them. There were three mediums sitting at the table, she clairvorant, and two trance. The room was lighted; the trance mediums were under complete control, unconscious, describing spirits, giving names and full particulars in each case. Each spirit waskeen particulars in each case. Each spirit was seen and described by the clairvoyant before control-ling the other mediums, and he said when the singing began, that he could see spirits crowding into the house, until it was utterly packed in both first and second stories; also described many who were recognized. At this seance a Mr. T. J. Barnet was controlled partially, and drew on the table a circular saw, a coffin and a cross; at another meeting, just previous to this one, a medium described Mr. B. as appearing to be bloody, on the upper portion of his person, and injured. Soon after he met with an accident that cauced his transition to the Spirit-world. these phenomena given as premonitions of his approaching dissolution. These circles are held on Belle Isle, accross the James river, opposite of Richmond.

Writing on a Slate Without a Pencil. - From our subscriber and valued correspondent, A. M. Attaway, away down in Texas, we learn of Mrs. L. S. Gardner, through whose mediumship some peculiar phases of phenomena occur. Mr. Attaway says: "She has been holding private circles for her own family, and friends, for several months previous to the time that I found it out. She has no experience in the business, and up to the time I commenced with her, (about the lat of June last), she had not accomplished any thing more than raps and direct writing with a pencil on paper, tying, untying, taking off finger rings, combs and hair pins, etc. We then commenced holding circles or seances for materialization, and found her to be a good materializing medium. We formed a cabinet, by hanging a curtain across one corner of the house, and with this simple arrange-ment, we have had materializations, as many as

We found out by experimenting, that she was a the independent slate writing medium, without the aid of a pencil. I am satisfied that she is the best independent slate writing medium in the world, for the length of time she has been developing, only about three months. She takes the state in her right hand, and holds it under the table, which is covered so as to darken the space underheath and without any pencil, the communications are plainly written on the slate by the spirits, with case and rapidity. She covers two or three slates alternately, and furnishes the secretary the communications as fast as he can copy them. Now, this may appear to be so extra-ordinary that the genuineness of these communicutions will be doubted by a Meat many, who are not acquainted with this lady and invself, but it can be substantiated by many who have seen and witnessed. I know the genuine and honest en-deavors of all concerned directly with Mrs. Gard-ner, and know that there is no thought or intention of anything but honest investigation in matter. The honesty and lutegrity of Mrs. L. S. Gardner as a medium and as a lady in every res pect, is beyond questioning.

Demoralized Mediums .- The following thoughts and suggestions in regard to a tricky or demoralized medium is from the Medium and Daydemoralized medium is from the Medium and Day-break. "Let us take the case of Miss Wood, which is now before the public. Years ago, and latterly months ago, remarkable and satisfactory manifestations were obtained through he medi-nuship. As to the nature of her seances in the past, at Newcastle and Relper, there can be no doubt. Then her "communications" were good, her "manners" were good, and everything was her "manners" were good, and everything was up to the standard requirements. But she went here, and there, and elsewhere, participating in "evil communication," more or less, at each place, till she was no lenger capable of being kept within sight and under-control of her spirit-guides, and became the easy prey of those spirits wiso accompanied her enemies, and joined with them to work the discomfiture of the medium and frustrate the progress of Spiritualism. Having been thus used by "evil," Influence, it is hopeless to expect that a medium can be immediately available for genuine by "evil" influence, it is hopeless to expect that a medium can be immediately available for genuine investigation. The organism to some extent has to be disinfected; the "evil" influence has to be got rid of, and good psychical fluids by good "communications" have to be developed or imbibed. This requirement is not taken into account by all investigators, hence they eagerly desire a test-sit-ting with a demoralized medium, and judge of his or her somesty or mediumistic power by the re-sults. Everybody's suspicions have been set on edge by previous occurrences, and not very much good, in the way of "communication" from the surrounding circle, visits the medium. Phenomena occur; they are faint, they are ambiguous, they are possibly not wholly genuine, and who is to blame? The sitters, even the wisest and best of them do not know any better. They expect to gather blackberries? Christmas as pientifully as in September Thomnever ask whether the mediumistic facults of a condition to be exercised or not. They my, "The medium is here. When she was at such and such a place, certain things occurred; why not now? We will not believe that they were obtained then, unless we can have them also at this time and place." surrounding circle, visits the medium. Phenom-

Epes Surgent says: These coofusing, contradictory, and very illiterate communications, so specking to the mathetic sensibilities of the dilettrial, show that man is still man after he has thrown off this mortal envelope.

The Soul In Dream-Land,

An exchange remarks that all the world loves to talk about dreams. "The streaks of insanity which a French philosopher declares run through every man's brain, show their edges in sleeping, If not in working hours, and as for the 'supernatural element, who is wholly without superstition in regard to dreams? Two English ladies were recently in attendance upon their brother, who was ill of common sore throat-severe and protracted, but not considered dangerous. At the same time, one of them had borrowed a watch from a female friend, in consequence of her own being under repair. The watch was one to which particular attention was attached on account of family associations, and some anxiety was expressed that it might not meet with any injury. The sisters were sleeping together, in a room communicating with that of their brother, when the elder of them awoke in a great state of agitation; and having aroused the other, told her that she had had a frightful dream. "I dreamed," she said that Mary's watch stopped, and that when I told you of the circumstance, you replied, "much worse than that has happened, for James' breath has stopped also!"—naming their brother who was ill. To quiet her agitation the younger sister imme-diately got up and found the brother eleeping quietly; and the watch which had been carefully put n a drawer going correctly. The following night the very same dream occurred, followed by simithe very same dream occurred, followed by similar agitation, which was again composed in the same manner; the brother being again found in a quiet sleep, and the watch going well. On the following morning, soon after the family breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the other room. When the note was ready for scaling, she was proceeding to take out for some purpose the watch which had been put in her writing desk, when she was astonished to find it had stopped; and at the same instant she heard a scream from and at the same instant she heard a scream from her sister in the next room. Their brother had been selzed with a sudden fit of suffocation, and had been selzed with a sudden fit of suffocation, and had just breathed his las!."

Dr. H. B. Gordon, of Friendship, N. Y., writes: "In the winter of 1875, a lady called at my residence. I noticed a blister on her face, but said nothing about it. In the afternoon several Spiritualists were invited in to see the lady write, as she is a writing and trance medium. She was entranced and the controlling spirit said, 'Now is the time to have this medium's teeth extracted, she has been suffering for over two weeks with decayed and aching teeth. Last Wednesday she sat in a dentist chain in B where she teaches, for two hours trying to get courage to have them extracted; but could not, so she went home and blistered her face as you all see, to get relief. Now, Doctor, get your instruments and per-form the operation; she will not feel any pain.' I did so and extracted three teeth."

The Madras (India) Times says: "Dr. Peebles, a well-known American gentleman and literateur, has been paying a brief visit to Ceylon in the course of a lour round the world. Dr. Peebles is great traveler and an industrious author, having already published an account of a similar trip, though by a different route, as well as several other books of considerable interest. We quote the foregoing from the Ceylon Observer, and may add that Dr. Peebles, who was formerly U. S. Conmay sul at Trebizonde, is now at Madras and intends staying in this Presidency two or three weeks, prior to proceeding to Calcutta. Dr. Peebles is particularly anxious to see the famine as it is, and, alas! in the Relief camp and at the Food depots under Colonel Deever's charge, he has only too many opportunities. In his forthcoming work we may hope a record of the crisis through which we are now passing will appear.

Matter.-Material substance exists under countless modifications—to wit, in infinite degrees of solidification and attenuation, from the almost impenetrable minerals—diamond and platinum—to the infinitesimal atom.

It is well known to microscopical investigators that there exist thousands of animated monads which are quite invisible to the naked eye; and doubtless there are numerous modifications of matter which are invisible to the human eye, even

when aided by the most powerful microscopes.

Take a few illustrations: In some parts of Germany there exists a substance in considerable masses, which the inhabitants have named berg-michl, or mountain meal, and which they make use of to mix with their wheat-meal in the making of bread, having discovered that it is very nutritious. This meal consists of an extremely fine powder, almost impainable. A pinch of it when taken up between the finger and thumb, is scarcely percep-tible, and produces a similar sensation to that produced by a small pinch of the very finest flour. When a few grains of this berg-meal powder are viewed through a first-rate microscope, they are distinctly seen to consist of innumerable shells. displaying all the irridescent splendor of the

Furthermore: Among the infusions which are made by microscopic students, there is one so ex-tremely fluid that it has the appearance of the purest spring water. When two or three drops of this infusion are placed between two slips of glass, they seem to be just sufficient to make the slips of glass adhere. Now adjust this preparation in the focus of the microscop and you will be astonished to behold a host of animated monads frisking

about in "ample scope and verge enough,"
Whence we can safely infer that on this terraqueous sphere we may be continually surrounded by thousands of modifications, of material substance, animate or inanimate, which notwithstanding their absolute materiality, are perfectly invisible to the strongest human vision, however it may be assisted by optical intruments.—Medium and Daybreak.

Br. Kayner in one of his lectures, says: There is a point in either direction beyond which the finite human mind cannot reach—the Infinity of Minuteness on the one hand, and Infinity of Grandeur on the other. Nearly all physiologists agree that all animal life is developed from an oven, or egg. Now every improvement in our orem, or egg. Now every improvement in our optical instruments brings to light new beings that had never been known to exist before. To such an extent has this been carried that tribe of animalculæ have been discovered which would require the heaping together of three millions of them to make an object visible to the unaided eye. What then must be the size of the egg from which they were hatched?

Still further, all known animals are infested with parasites, living animalculæ, which prev upon them

parasites, living animalculae, which prey upon them
—as on the human being the pedicularis or head
louse, the accress or itch mite; the latter of which is so small as to require the assistance of a magnifier to make it visible. Now after establishing the size of the egg from which the three millionth part of a visible point is produced, please tell the size of the parasite corresponding in degree to its size which preys upon it, and then give us the dimensions of the egg from which that parasite was hatched! and we are lost at once in the Invas hatched! and we are lost at once in the Infinity of Minuteness. And yet these are perfectly formed living animalculæ, with organs of locommotion and prehension, with appetites to gratify and dangers to avoid, having blood vessels, with blood globules corresponding in size to them as our blood globules do to us.

Report of Missionary Work in Minmesota — Our labors as State Missionary for
Minnesota for September, 1877, comprises the
following: Winnebago City, 3 lectures; Blue
Earth City, 2 lectures; Shelbyville, 2 lectures;
Delevan, 1 lecture; Bancroft, 3 lectures; Albert
Lea, 2 lectures; Lyle, 3 lectures; Rose Creek, 2
lectures. Total receipts, \$63,65; expenses \$9,60;
whole number of lectures 18; net earnings \$53,48.
This report does not include the receipts and expenses on account of Prof. Silas Arthur, the
musical medium, who has been with us since the
23d inst., and who will continue to travel with
and aid and assist with his most wonderful
musical gifts. The item on his account would be
\$30,00, receipts and expenses.—Thomas Cook.

In the Emission the Apostle Paff enumerates.

In the Episiles the Apostle Padl enumerates spiritual gifts, and urges his hearers to constearnestly the best gifts, and try peririts whether they be of God.

"A Methodist is my name,
I hope to die and live the same,
Ohl may I always rest on this,
And be a faithful Methodist." It would be useless to try and convert such a Hoel Hatch thinks a good test medium well at Remson Corners, Ohlo.

"Be not deceived: evil communications cor-rupt good manners."—1 Cor. xv. 83.

The Medium and Daybreak has an article on the Demoralization of mediums.

The spiritual movement at Cape Town, Africa,

is represented to be in a healthy condition. "Mediums tested by Egotistical Physicists," heads an article in the Banner of Light.

Spirit music near the dying is no uncommon

Dod's lectures on Electrical Psychology are being reprinted in London.

Dod's Electrical Psychology is regarded as meamerism and Spiritualism combined. Dr. Monek, of England, continues extraor-

dinary, manifestations of slate writing. Will R. McGlasson says: "If there is on end to progression, where does the other end of the road go to? To annihilation or spiritual death." The countenance of the murdirer when he first passes to Spirit-life, is dark and revengeful in

It is easier to repair wrongs here, than wait until you get to Spirit-life. Balance your accounts here if possible.

When the spirit of man is dark, when death takes place, it gravitates to a place bearing pre-cisely the same external appearance.

When a Spiritualist deliberately speaks ill of neighbor, he places a dark spot on his spiritual nature.

And Jesus immediately knowing in himself that virtue had gone out of him said, Who touched my clothes?—Mark v. 40.

The medium who gives utterance to soul truths, is positive; the one who is the subject of physical manifestation, and that alone is negative.

J. J. Morse, the English trance medium, of London, Eng., proposes to devote a portion of his time to practical phrenology. Miss Theobald, an English lady, has issued

a pamphlet comparing the Bible Spiritualism with that of modern times. The Med-um and Daybreak, of London, reprints

Judge Holbrook's article from the JOURNAL, and comments upon it. . Mrs. L. S. Gardner, of Texas, is one of the

most worderful slate writing mediums living—the spirits furnish their own pencil, if they use one in producing the writing. At a "haunted" house in Ohio, a large plano

weighing about 800 pounds, moves out from the wall half way across the parlor. Hon Psychic Force was creating the mischief, was he? Common Sense, a spley, interesting, liberal paper published at Paris, Texas, met with a misfortune from fire; but the editor soon recuperated, and the

paper is out again. White lies when connected with the daily intercourse of life, change the whole character, and when indulged in to a great extent, darken the

The mixing of milk and water improves neither; both are deteriorated thereby. He who uses decep-tion in connection with business, causes his own nature to deteriorate in purity.

An exchange says: "Mediums are instruments just as we make them, and to their demoralization we see our own shame, and impediment to the progress of humanity generally.

"The snall sees nothing but its own shell, and thinks it the grandest palace in the universe."
That is a Hindoo maxim. The snall is like some
men who think they know "it all."

Henry E. England, of Hutchinson, Kan, writes: Many seem to think that great reforms can be carried out without the cash, but I should think Krather uphill business, especially in the newspaper business.

The London Medium and Daubreak says: "We must have a religious and moral Spiritualism, or it will be a curse to be a medium, and little credit to be a Spiritualist. There is far too much of the impertinent, unscruptious, "Investigator" ele-ment amongst us." The power of the clairvoyant, trance-speaker, or test-medium suffers from exercise; the normal speaker exhausts himself by a certain quantity of

platform work; the healer, after a lengthened per-led of manifestation, has no more power to benefit his patient. A miserable Materialist in Brooklyn, is charged by his wife with strapping her over the shoulders till they are black and blue. He says in defense that she would never let him alone; but nags him

incessantly about the Summer-land, the sixth zone and visions of A. J. Davis. The Medium and Day man nfaintains his moral status by the 'communications' which he establishes between himself and others. What do these communications imply?

They are of various kinds; conscious or unconscious, Intellectual, sensational, magnetical, or spiritus) Joey, a spirit, says that there are three kinds of persons who heal the sick. One kind heal by their own magnetism, a second kind heal by a mixed influence derived from the spirits and from

themselves, and a third kind was directly used by the spirits for their magnetism, which was poured through the mediums like water through a pipe. Epes Sargent says that, "The very contradictions and absurdities which come to us from the spiritual world convey a stupendous truth, showing what a blind guide the dominant theology has been; they show that the change produced in us by death is not so great that we grow at once from dunces into wise men, from villains into saints, from miss athropes into philanthropists, or from sneaks into gentlemen."

The sted that lies inert and cold, Willneither flower nor fruitage bear, Unless it struggles through the mould For light and air.
The soul that seeks for Freedom's prize

Must Freedom's battle first begin-True effort never valuly dies. The workers win. 'Oh, rippling river of laughter! thou art the

blessed boundary line between the beast and man, and every wayward wave of thine doth drown some fretful flend of care," says the Hindoo. Where is the connecting link between animals and men in this respect? It must be in "horse

laughter." . We have often heard of that, Here is a good argument for the religionist to. use in favor of his favorite theory. Josh Billings says: "I believe in predistinashun. If a man will drink whisky and won't work, he iz predestined to bekum ragged, sore eyed, and is recling on to the devil." A few Spiritualists might well consider this

matter. Prot. Barrett says that nothing fosters the derision of scientific men for subjects that deserve patient investigation, more than the ridiculous way in which the words electricity and magnetism are bandled about.

Will not Spiritualists generally confider this

One of Dr. Wait's hymns says:
"This infant is the mighty God,
Come to be suckled and adored."

That is condensing God according to Orthodox rules. Spiritualists have no wa of condensing hlm.

"I have fed upon manns from Heaven above, Have tasted the fruit of a wonderful love; I have looked on a land where the sun ever beams, And talked with the angels in mystical dreams. And though some visions die away in the their

They still beve the traff of their glory on earth." They still leave the traff of their glory on earth."

M. H. Smith, of Springfield. Mo., writes:
There are a great many liberal minds in this part of the State, and I think I am safe in eaving seventy-five to one hundred avowed Spiritualists within meeting distance of our town; but we have no organization or lecturers; everything is Orthodox and Spiritualists children attend their Sabbath, schools or stay at home, and all for want of some active spirit to lake the lead, or make a start for us. I feel supertiad here; find a permanent home and plenty to do outside. Such an organization would certainly increase your list of subscribers with us.

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Important Questions Answered by the Control of Mrs. Cora L. V. Richmond, at Grows' Hall, Chicago, Oct. 9, 1877.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

Question:-Why should children be punished for the sigs of their parents?

Answek:-We don't know that they are punished. The law of punishment is one thing, and the law of cause and effect quite another. There is no Infinite revenge; no omnipotent word of hatred, malice, or vengeance. The action of natural law, moral and physical, is inevitable. Children age not punished for the sake of punishment, but they inherit this organic imperfection of parents, and their sins descend even to

the third and fourth generations. Punishment is to the individual; the penalty of moral obligation is to the personal The children of necessity receive by hered tary transmission some portion and sometimes all the imperfection of the parents; this would seem injustice to finite vision. If no Infinite law of compensation existed it would be injustice. The punishment by a mortal of a child for an offense committed by some one else, would be injustice, for there would be no compensation to offer that child. He who in wrath visits on innocent persons vengeance, is guilty of injustice. But when through an infinite series of laws, the parent perceives that diseasemoral obliquity, all forms of imperfection. descend to the third and fourth generations, it is prompting to an understanding of natural law, and the penalty will never be avoided by knowledge until the consciousness of wrong committed seizes possession of the mind. No surer prompting to reform than to be aware that whatever imperfection you possess, moral or physical will not only return a penalty to yourselves. that visit itself upon others innocent of the wrong. Many can suffer, but can not bear to see their children suffer.

Were it not for the spiritual states of existence; were it not that eternity offers a balance for the seeming inequalities here, it would of course, seem injustice. As it is, the deformity and wretchedness of children, present a moral lesson for adults to study, and man learns that he has no right to, violate the laws of health, for in so doing he not only suffers, but all humanity, for he is not alone, and has no right to say, "I am the transgressor; it is my own affair." Not wholly his own affair, for in his acts of transgression the whole universe is imperiled. All are links connecting humanity together, and there must be an atmosphere of moral purity; you are not alone responsible. As physical contagion breeds contagion; as physical disease is kanded down, so this imperfection of the moral nature becomes the co-inheritence of the whole

You must see to it, that the physical and spiritual natures are kept thoroughly pure for the benefit of the world; for the benefit of yourself as well as others. No one can stand alone in the universe. Though his own deeds meet him face to face, in degree that will be with fraternity of society and as his moral nature has influenced others, union. The growth out of selfishness will, so it is that he receives a double and treble portion in the return of law. The children shall suffer; succeeding generations of time shall wear the stamp of humility, until every individual feels his importance with reference to the whole-until each one learns that it is not alone in self he ·lives, but for the whole human family. No one has a right to bring disease and imperfection into the world as the inheritance of souls, hence there are grave responsibilities connected with each one, being a portion of that infinite law that works in and through all forms of life; this is why, therefore, that the penalty is set ligh. The Golden Rule is set lofty for each human being to know that responsibility descends through succeeding generations and that to be well in body and mind, to give the world the highest type of existence, spiritually and physically, to improve the avenues of human knowledge, open up every resource of human thought, is the object of existence here. You learn your children to inquire into this or that pursuit, and get their information from others because you are incompetent to teach or direct them. It finally becomes evident that each/individual must be a law unto himself; must learn for himself his relation to the universe, that he may not deviate, but walk in accordance with law. If not for this, human beings might go on violating 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 you are co-related, to all the children of God, and have no right to deviate from the pathway of exact law. This is the whole meaning of it, of penalty being visited upon the children's children.

QUESTION:—If an Infinite God of infinite power and love, can you conceive how it is that sin came

Answer: Before answering, we must premise that in-order to arraign a God of infinite power and love, in order to know what that power intends, you must be equal with him; otherwise you must not measure with finite vision the seeming imperfections of life.

If you judge the Infinite from a finite standard, you judge from your own imperfections. . The ultimate aim must always be considered. Sin and suffering have relation to the whole. Imperfection, so called, such as sin, misery and suffering, is not

an edifice, stone is placed here, mortar there, bricks there, timber in another place, and all this seems disorder; the builder knows the place of each; the stone 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 universe. Wait until eternity for judgment, covering that which is a preparation therefor.

QUESTION: What will be the ultimate of the

Answer: Labor, undoubtedly. If you mean the struggle between labor and capital, we trust the ultimate will be adjudication to the end of equality and equity for all; that wherever any wrong exists, that wrong should be righted. There should be nothing that represents power that is not power, and humanity should be placed upor a level as to the amount of work to be performed in the world; in proportion to time and quality of labor and importance of it in the universe, each human being is recognized for the gifts he possesses, viewed according to labor performed, and not according to any superficial standard erected by capital and monopolists. We trust this time is coming. We don't say it is 'coming' at once, or that you can jump at once from inequality to equality. The equality among men is not that all shall be alike, but that each shall-perform some kind of labor, and these various kinds of labor must be properly recognized. Formerly it was physical might; now in Europe it is largely hereditary right to title,-and possessions at last leaning in some single direction; genius in some grade or marked degree, may overcome these obstacles, but the average human being is not a genius. By and by all will be recognized.

Each soul is a component part individually, as well as substantially, of humanity. Each individual soul has a kind of importance in equal degree. This recognition is more needed now than anything else; not more labor nor less capital, but each shall occupy its own position with reference to intelligence and the universe. Understand that labor is the capital of the world; this we consider will be the ultimate.

QUESTION: In reference to trades union and he diffusion of intelligence.

ANSWER: The diffusion of intelligence generally brings about unity; since the intelligent mind perceives that two minds are better than one (unless self-conceited); two minds perceive that a combination of more minds is better than two. Wherever there shall be a unity of interests, even among a few, it is better than individual selfishness that now characterize the various pursuits of life. This extolling of individuals has prevailed because it developed humanity; when carried to the extreme bound of selfishness, it disintegrates the masses. Combinations of labor are valuable as stepping stones. If there is a combination that excludes any other class of beings, that becomes selfishness. It has come to be evident that unity of interests will be formed with reference to the whole, and of course, bring about the desired result; this must be by the Meady inculcation of moral responsibility of man towards his fellows Great reformations always follow great injustice. You have had a test of it in the present corrupt systems of trade, and the results which they are likely to bring about. If you take warning in time, you may avoid more violence; otherwise, like a pent up volcano, they will express themselves through violence again.

QUESTION:-Is the Darwinian theory in regard

to the origin of man correct? ANSWER:-Those who have attended our ministrations in this city the last six or twelve months, are aware that we have spoken on this subject three or four times; therefore a majority of those who have attended here, are aware of our views. For the benefit of the present questioner, we will answer, that Darwinism is only approximately true. Any truth of any proportion of truth which judges nature purely from a material stand-point, is fragmentary only; and as a fragmentary truth, unless another portion is implied, it amounts to a falsehood. The spirit side of the universe is not recognized in the Darwinian theory. The doctrine of evolution and natural selection may be true when you account for generic types, or the primordial cell, or the great act of creation itself. Until science does this, it has no right to claim its theories to be true. It is true that, Mr. Darwin admits the possible necessity of a few primal acts of creation, and when he explains their nature fully, the doctrine of evolution and natural selection will have something more to predicate themselves

QUESTION:—Are there not human natures so in-tense that it would be impossible for the same to dissolve after death, even if Spiritualism were

Answer:-No, madam. We don't think that there are natures so intense as to transcend actualities. If it be possible for one human being to be so intensely individualized as to exist beyond death, there is a law for it which antecedes the fact, and it would be possible for all. There could be no future existence for any individual, if no spirit states. If there are persons sufficiently intense to make vital that which science declares to be nothing, then it is a prophecy of the whole. We will grant that there are some human beings more perfectly manifest than others. We admit that after death there are some persons more perfect as spirits than others; that does not prove to be judged by itself. If you are to build there is no spirit state for others.

QUESTION:—Do you not consider that the re-semblances traced between man and the lower ani-mals, prove the doctrine of evolution?

Answer:-We do not. We consider the Darwinian theory true with different specles of the same genus or type, or varieties of some species may arrive at perfection. Resemblances may be traced in different orders that don't belong to the same species. Those resemblances or differentiation may produce a different gradation of the same order. We don't find any evidence to say that one order or distinct type ever emanated from another, so very jealous do we find nature to be of her types, and while perfectly aware that certain antecedent orders or types may be the prophecy of another and may hint at that which is to follow. In the decadence of preceding types, that which follows may be the outgrowth; it is not the outgrowth generally, or the differentiation of the same types, but we consider it to be a separate impulse of creation, which causes from the beginning a difference in types.

REMARK BY ONE OF THE AUDIENCE:-Nature has found time for producing man.

Answer:-Quite so; we think the germ of all existence has been sown in the past, and that nature flads her own time for developing them; that certain types of life are called in at one time and certain other types at another, the possibilities of which are all in existence here to be awakened at another time; precisely as seed time and harvest.

Question:-If at the time of conception here, each one is separated from the great ocean of thought for the purpose of individualization, is there not so much taken from the same, and if continued, will not that ocean become exhausted on the earth and the planet cease to be?

Answer: - As the great ocean of thought is infinitude, and as you can't exist outside of it, it can not be depleted by a mere change of position. If the ocean floated into a channel or bay, there is just the same quantity of water in existence. If this earth ceases to exist, there are other earths elsewhere. According to finite minds, it was supposed that if any intelligence be taken from Deity, it takes its place elsewhere than in Deity by individual existence, but as Deity includes all-being, we don't see that mere matter of being in a human form, alters its relation to the Infinite, therefore don't see any great danger of the infinite intelligence becoming exhaust-

QUESTION:-Is not our individuality lost in God, as a drop of water in the ocean?

ANSWER:-By no means. The drop of water is not lost in the ocean. The ultimate drop of water anywhere, is just the same The individuality of the atom is not lost by combination with other atoms. Whenever you have the ultimate atom it remains the same forever. You are lost in the Infinite now as much as you ever will be, or ever were. The Infinite is here; is everywhere; you are lost in the Infinite because not equal to the same, and never will be, and never have been. The relation of the individual soul to the Infinite remains the same forever. Go here or there, and you don't change your relation to the whole.

(Continued from Piret Page.)

ing gifted with the power of bringing back If so, whether Diesinger and Wolf, by vir-

tue of their belief in these powers, gave them money for the exercise of that power. "I must submit the decision as to whether these spirits were real or Ilusory to you. You are judges of the truth of this, as in any other case, If you find these were the spirits of the departed people, there is no false pretence. The law raises no presumption in favor of this. sumption in favor of this. The law only presumes those things to be true which are accepted as the common actions of men in the various relations of life.

"When a thing is claimed to be supernatural they must prove it to your satisfac-tion. If they are guilty of a false representation, and the crime is committed, their religious belief makes no difference in the determination of the question. If they did believe this manifestation, though deceived the great Commonwealth sits like a merciful mother, protecting alike those who err and those who do not; and these wilnesses are entitled to protection from the defendants as imposters, if you believe them guilty .-

SPIRITUALISM NOT QN TRIAL.

"It is not a question whether Spiritualism is true or not, but whether the expedients resorted to by the defendants were true or not. This spiritualistic belief is just as precious to the believers in it as yours is to you. It is not to be ridiculed by the skeptie. There are people in the community who believe in it who are since men, and I would no more denounce Spiritualism than I would Catholicism, Protestantism, or

"The law of the country is founded upon there being no religious test. It is said there are five million Spiritualists in the United States. If it is so, these very numbers make it respectable, and therefore they should be protected from the impostor. Would you not give anything to bring back the spirit of a departed relative? Belleying that there was a medium who possessed the power, would you not give the world to get information. I would though I do not by any means say that is my belief. If I did I would investigate it to the furthermost extent. Ridicule should not stop me. refer to it to show the enormity crime these defendants have committed, if you find them guilty. The man or woman, or body of men, who would commit this crime should receive no consideration of palliating circumstances.

"This subject has commanded the atten-tion of the world. Judge Edmunds, with manly independence declined a renomination rather than sacrifice his spiritualistic belief. Sensar Talmadge was as sincere as any of us collect. Robert Dale Owen was a thorough benever. The late Professor Hare publicly proclaimed his belief in it. We all respect these men, and it will not do to ridicule such a belief.

SPIRITUALISTS TO BE PROTECTED FROM IM-

POSTORS. D "Religious opinion is a man's own pro-perty, and he should be protected in it. Spiritualism is not before you. The sole

question is, Have Mr. and Mrs. Bliss, with Captain Harrison and Miss Snyder, by means of these exhibitions, defrauded their victims? If so, they are guilty, even if those victims do believe in Spiritualism. Spiritualists are entitled to protection from

impostors.
"If you are satisfied that the visitors at those seances were duly informed that they were simply exhibitions, and that no claim was made that the powers exercised were supernatural, then the defendants are not

"Gentlemen," I have presented this case as fairly as I can, and I have spoken with some warmth in protection of the Spiritualists, because I would be false to my oath of of-fice and to my manhood if I did not. Do not be moved a feather's weight by this crowd in the determination of this case. I may be denounced, but I would rather be right than have the applause of the universe. "Justice in her chosen temple must be ad-

ministered without fear or favor. If you have a. doubt, acquit these people. The law never speculates; when she guesses, it is for innocence. Your doubt must be real, not spurious. Now, gentlemen, take this case. If you think these defendants are guilty, say so without hesitation; if not, say

so with equal determination." When the court adjourned at three o'clock the jury had not agreed upon a ver-

THE BLISS JURY DISAGREE, -The jury in the Bliss case, being sent for Monday morning, came into court and announced that they could not agree. Judge Briggs then said: Gentlemen, this case is one, in view of the evidence, to which you ought to have no difficulty in agreeing. Its weight to my mind, is overwhelming, but I cannot determine questions of fact.

The value of the evidence, its weight, and

the credence of the witnesses are expressly for you, but I am not a figure head. I have convictions quite as positive as yours and I have duties quite as positive and infi-nitely more responsible than yours, for mine are varied, while yours relate but to this one case. In presenting the case to you I was as impartial as I could be.

In view of the overwhelming evidence, as it appeared to mer I did not feel it necessary to refer to the testimony of but two witnesses—Capt. Harrison and Miss Snyder; but a point has been reached when I must, in order to prevent another trial and corresponding expense, to exert the power the aw cloths me with.

The law permits me to express my opinion of the evidence, but my opinion does not bind the jury. All that they are required to do is to give them respectful conideration, and if they cannot agree with them, they will manfully in their verdict say so. The proof in this case is incontestable from every aspect of it that these seances were held at No. 1027 Ogden street, under the supervision, management, and control of Mr. and Mrs. Bliss.

Equally incontestable is it from every aspect of the case that certain representations were there made purporting to be material-ized spirits; the debatable question in the case being, were they real spirits or were they illusory? I must say to you as a faith-fun exponent of the law of this Commonwealth, that he who asserts that these representations were beyond the natural, bornd that which is received in the common acceptation of men, must prove it by testimony satisfactory to the jury.

The law presumes that it is not so; the fact that it is believed by a sect while that sect may be as much entitled to respect as ours, yet their belief does not bind you and me, as ministers of the law:

They are entitled to protection from imposition. In passing upon this question, take for instance "Swift Water." The defendants represented that character to be there; the defendants' witnesses believed it to be a character there; it was the character of an Indian; was it real, material, personated by some live person on earth, or it presented through a spiritual agency?

Mr. Hays, an intelligent gentleman, said it was, and he doubtless believed it; others. relieved it, but it is not what they believe, but what you believe, If this principle were not to be maintained we might as well dispense with juries and take the beliefs of witnesses as conclusive. Witnesses are to be protected in their private conviction, but you are not to be guided by that unless the testimony makes you believe it was a spirit.

In passing upon it you have before you the moccasins and the wise. Were they used in the representation of this spirit or were they manufactured for the purpose of convicting these defendants? Now who is Harrison? He may be an adventurer, and s a self-convicted conspirator, but if you believe what he says is true you are not to throw it out because he has been self-con-

He says he has been among the Cheyenne and Ute Indians and there learned the smattering of Indian language which he was enabled to use in the representation of "Swift Water." Indian words were used. You must take all these into consideration. You heard what the Wolffs said about their sister, Clara Wolff, and what Diesinger said. You have the wreath presented to her and other things worn by her. Was all this paraphernalia manufactured for the purpose of convicting these defendants?

If not, then you have reached a point where the Commonwealth completely annihilates the defense. The Judge also said it is more important that the independence of the jury should be preserved than a verdict should be obtained in a special case, no matter what the verdict might be.

If you believe these defendants are not guilty, you will say so; if you believe them guilty, you will say so; if you believe them guilty, you will also say so, and thus preserve those who believe in spiritualism from the ravages of the imposture. Now, gentlemen, I have exhausted my power. Retire again and consider these matters. · I will be here at I o'clock, or before, if you

agree.
The Forenian—Have I the power to explain the trouble here? If I have I think we will be able to settle it at once.

Judge Briggs—You must not tell me how you stand. If there is any difficulty in any point of evidence that I can enlighten you upon, you can state it.
The Foreman—Not at all. This is a

ery curlode thing. Judge Briggs—Will you never be able to

The Foreman—Never.

Judge Briggs—Take the sense of your colleagues, now, right here, and report to me truthfully what they say.

The foreman then consulted with his fel-

low jurges.

Judge Brigg—Can you ever agree?

The Foreman—Neve

Judge Briggs-Well, gentlemen, you have certain rights which I must respect. I will discharge you, but wait a minute if there ever was a guilty man yet walked into this court room, the defendants are guilty. guilty.

The Judge then instructed an officer of the court to respectfully inform Magistrate Smith, to be handed over to him the de-fendant, Mr. Bliss, and formally remanded him to appear before the Magistrate, add-ing, Mrs. Bliss is under bail to appear before the same magistrate.

The jury stood for conviction, 11; for acquittal, 1; the one-juror being James Dun-dass, batter, No. 1321 Frankford road. The other jurors say that Dundass said: "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." The jurors also say that two of their number were approached and that money was used to prevent a conviction.

CHARGE OF BIGAMY. James A. Bliss and his wife Christiana were before Magistrate Smith this morning

on the charge of bigamy. (
Mr. Heverin, counsel for the prosecution, stated that the witnesses were not yet in

The case was thereupon postponed until to-morrow afternoon, the defendants being held in \$1,500 bail each for their appear-

To be Continued.

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ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind, and especally to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It perports to be THE TRUE HISTORY OF JESUS OF NAZABETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age justice, truthfulness and benevolence; who finally became martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this ory are eiven on Sniritual auth audient communications and mental visions through the Medium and Author. The grouping of these characters, com plildg the incidents, description of the scenery and illustyntions, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritral authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors euch being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR.

CONTENTS.

Dedication: Preface: Introduction—The Medium's Spiritual Experience: Confession of Saul of Tarsus; Early History of Jesus Raul declares his mind to Judas; John the Baptist at Home! Home of Lasarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptises in the Jordan; Saul in his Chamber—The Conspiracy; Judas and Cosbi; Saul and the Sybi!; Jesus in his Grotto—The Dream; Jesus at Nasareth; Bethasida, the home of Simon or Peter: Plain of Genesareth—Jesus addresses the multitude; Saul and Judas—The work; leg of the plot; Feast of the Passover—Jesus addresses the people; Caiaphas, Gamailel and Saul; Pool of Bethasida—Jesus teaches and heals the afflicted; The Beantiful Gale—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his Jollowers, his works, character and public estimation; The resuscitation of Lasarus; Jesus discourses with Nicodemus; Jesus discourses with Nicodemus; Jesus defends the woman charged with adultery; Jesus portrays, the Scribes and Pharisees; Soche at the Palace of the Sanhedrim; The assembling of Jesus And his followers; The entrance of Jesus and his follower; The beatrance of Jesus and his follower; The beatrance of Jesus and his follower; The entrance of Jesus and his follower; The lost Sracelet found; Herod and the Spil—Astounding revelations; Saul and Judas—The reward of the Trutov; The last communication of the Spirit Saul to the Medium.

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