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BY WILLIAM R. MAY.

the seen and unseen, the tangible and untangible. For the purposes of municipal law he must be thus considered; the two elements must man, we must take him as he is quence perfectly easy and natural not be separated; we must take him man, we must take him as he is quence perfectly easy and natural with all his infirmities, the matter our burden then is light; the greating the light of the gods as conceived by Aristotle as our learned judges would have it, and what is equally as important, he must be considered the principle for unple applies to dectrine as well. Now, and the principle for unple applies to dectrine as well. Now, and the principle for unple applies to dectrine as well. Now, I HAVE SEVERAL VERY FINE, SMALL steam yachts, fast and seaworthy, from 25 to 60 feet in length, for private use, also several for business purposes, which can be delivered cheap. I make a marked specialty of this kind of boat, and will warrant to discount all others.

remove wind, cure heart-burn, sour stomach and dizziness, and promote a healthy secretion of bile. For sale everywhere.

The artholog Jew will not touch that the subject is strong whichever cilious we will make another assertion. If it can be shown that, content the question of morality is a fit subject of legislation it becomes of the left that the question of the left that the question of the left that the subject is strong whichever cilious we will make another assertion, but not being superthat the subject is strong whichever cilious we will make another assertion. If it can be shown that, content the question of morality is a fit subject of legislation it becomes of the left that the subject is strong whichever cilious we will make another assertion. If it can be shown that, content the question of morality is a fit subject to find the subject is strong whichever cilious we will make another assertion. If it can be shown that, content the question of the legislation it becomes legislation it becomes legisl

ous, let us take at some of the laws as at present existing in the United States. One law say? that murder, speaking in general terms, shall be punished with death. Now, according to the rule here sought to be exemination of any other. If this illustration is good as to the conditions of existence, then it is applicable to all. Hance, it follows that human or municipal law has a physical basis, and that in its consideration we are debarred from the examination of any other. If this illustration is good as to the conditions of existence, then it is applicable to all. EVENING NEWS Saturday, . April 28, 1883. PHYSICAL BASIS OF POLYGA. MY LEGALLY CONSIDERED.

display the best learning and soundest and truest principles of law, and also that there would be no evasion of issues, but that it would be unprejudiced, impartial and square. Let us see. From this opinion what are we to infer? That the mind and body act independently of each other? Undoubtedly that is the logical conclusion, for if a belief is not a physical sot, what is it? Let us understand the difference between belief and a physical action, else we may be led, innocently to break the law. Apparently this opinion should have been preceded by a comprehensive treatise on spiritual philosophy, lacking which, our learned judges are manifestly at fault. But what is a belief? Can it and the distribution of the act we examine the combination of the act we examine the intent when we are thrown back uploned the intent when we are thrown back uploned to suffer wrong than to do better to suffer wrong than to do impossibility consequent upon the benefit of any doubt. All this is a plain and direct way of protecting the directs, its influence is only manifest through several and interects to only manifest through several and interects is only manifest through several and interects is only manifest through several and search physical effects, its influence is only manifest through several and surface.

In the to a good old age, and though is only manifest through the consideration of the act physically of the duality of the duality of the duality of the industry of the indus

fault. But what is a belief? Can it another shall give bonds, in default exist without any physical manifestation? If so, how shall we achieve that that the way the that that the way that that that the way that the that that the way that the way that that the way the way the way the way that the way the w festation? If so, how shall we account for

"Such facts as the dependence of our feelings and moods upon hunger, repiction, the state of the stomach, fatigue and rest, pure and impure air, cold and warmth, stimulants and drugs, bodily injuries, disease, sleep, advancing years? These influences extend not merely to the grosser modes of facilities, and to such familiar exhibitions as after-diament at the such familiar exhibitions as after-diament in such familiar exhibitions at issue is simple and easy. From the standpoint of municipal law, the conditions of existence presomething, he has spoken or written. Well, is it a crime to speak or to write? Clearly not. Then why restrained, not maked the same done in realistic to the standpoint of municipal law, the conditions of existence presomething, he has spoken or written. Well, is it a crime to speak or to write? Clearly not. Then why restrained, not maked the same done in realistic to the same done in realistic to the standpoint of municipal law, the conditions of existence presomething, he has spoken or written. Well, is it a crime to speak or to write? Clearly not. Then why restrained, not method in the standpoint of municipal law, the conditions of existence presomething, he has spoken or written. Well, is it a crime to speak or to write? Clearly not. Then why restrained, not writed in the considered familiar exhibitions at issue is simple and easy. From the standpoint of municipal law, the conditions of existence preserved in the order existence preserved in the standpoint of municipal law, the conditions of existence preserved in the order exhibitions at issue is simple and easy. From the standpoint of municipal law, the conditions of existence preserved in the order in the from the standpoint of municipal law, the conditions of existence preserved in the order in the mind of some individual and of the present in the mind o

would have it, and what is equally and the property of the polycity point makes a vast difference in the general view obtained as much, per happ, as there would be between surrounding scenery as viewed dither from a high mountain or from the valley, and, metaphorically speaking, as we are not able to follow the valley, and, metaphorically speaking, as we are not able to follow the ourselves among the bules of, the valley, and, metaphorically speaking, as we are not able to follow the ourselves among the bules of, the valley, and, metaphorically speaking, as we are not able to follow the ourselves among the bules of, the valley and, metaphorically speaking, as we are not able to follow the ourselves among the bules of, the valley and makes the history of the various governments of the earth one continual history of bloodhed and religious persecution, and though it the cloud of error which has be to the establishment of the various government, which entered the first wedge into the inpendent of the case of the conditions of the case of the conditions of the case of the case of the case of the conditions of the case of

price of the control and distinct and provided in the control of t

punished with death. Now, according to the rule here sought to be exemplified, it is in harmony, because we are dealing with a physical subject considered from a physical point of view. It is just and proper because every individual has an inherent right to live, and he who takes that life justly forfeits his own, and it can be properly presumed that if he does it once he may do it twice, therefore, to prevent further loss of life, he is executed, as the only sure and certain preventive known to man. Let us here notice that the punishment follows a crime about which there is no responsible diversity of opinion, Christian and Jew being united on that point. Looking at it then from this standpoint, all will agree upon the

its application of legal authority.

Having defined and limited the natural law, its application to the questions at issue is simple and easy. Undoubtedly if a belief is a mental operation, then for every such there is a corresponding physical action which means expenditure of life. Yet we are told that we can believe, but must not manifest it. How can we help it? Evidently either prejudice or ignorance has led our judges astray.

Man is a paradox, a dual being. He is compounded of two extreme elements, the physical and mental, the individual, all of which may be have a difficult task; but it is not the seen and unseen, the tangible the position of the conjurer. The punishment precedes an imaginary crime we are seeking the exercise either deficient or in excess in regard to the others. Consequently laws should be so framed that the protection of one order would not interfere with the due exercise of the others; nay, they should be such that the protection of one would further the others. Apparently we have a difficult task; but it is not the fact. The order of nature is such that there is a sequent content of the punishment precedes an imaginary crime we are seeking the exercise either deficient or in excess in regard to the others. Consequently laws should be so framed that the protection of one order would not interfere with the due exercise of the others; nay, they should be such that the protection of one would be such that the protection of one order would not interfere with the due exercise of the others. Apparently we have a difficult task; but it is not the fact. The order of nature is such that the protection of one order would not interfere with the due exercise of the others. Apparently we have a difficult task; but it is not the fact of the others. Apparently we have a difficul which there is no adequate remedy. nection pervading the whole, so In the making of human law we that by the performance of one act have not to consider the making of another follows by a chain of se-

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