No. 17

standards of character: teach him and make or. And yet him feel it, that his business associates—sharp, shrewd men, who get ahead, bankers, brokers and monied men-all "take their and to the chances," and he must take his if he ever hopes to reach wealth and high position. [And that is what they do, for life, as now prosecuted, is a lottery, and most of its business gambling.] And then, when he is mellow and plastic enough, press him to an act of kindness in helping a friend, an intimate, one perhaps to whom he owes many obligations, financial and otherwise, and the moment he surrenders down goes his character and the man becomes a criminal at the bar of his own judgment. Then he will struggle to retrace his false

store fully what his tempting has robbed sidering our own. are in order to restore the more quickly thus hide his shame, but will inevitably ceper and deeper until a foreign counwas formed from the cradle up The criminal act and its se-

Headed and the hardsors and the pelf lov-

To punish what? Weakness. To strike a crouching suppliant. To crush a crippled beggar seeking their help, by a vigorous and living trunks. Thank God that gossip canvictous push on the downward grade. Oh not destroy character, though it may load it man! Oh brotherhood of men! Oh sacred pity, is there no room for your sweet and healing influence in human breasts? I ask

The weak character which I have outlined

And more: Tears of genuine contrition and sorrow will have washed the soul again and again, and every tear will prove itself a crystal set in the character alongside of the weakness which called forth the bitter, but honest outgushing. Penitence, like a kneeling figure of sorrow and grief, with bowed head and drooping wings, will abide with the character as a welcome and fitting guest. And though she may not bear an alabaster-box of precious ointment to pour forth at every expression of love and pity and charity, to be observed by the on-lookers, yet she will be order to explain more fully our meaning. like herself,. for the spirit of penitence in | We said that character was disclosed and bethe soul is like precious, perfumed ointment | comes outwardly crystallized in reputation, conted forth for healing and moral strength to the character.

And the crowning of this character shall be glorious in this, that it will have learned powerful temptations. How glorious this crown; emblazoning the brow of the redeemed spiritual character! Diamonds and pearls en its glow; while humility, sweet, modest humility, tender of heart and low of voice, is

greatest price.

And thus in its spirit home, character stands forth as it is, with all the glories and all the weaknesses which have been inwoven into it in the mortal life. Not one of us but will bear into that future, some earth-mark step. The first impulse and effort will be to of imperfection, but not all of us, I fear, will hide it from the knowledge of his fellow- carry with us the triple crown of love, charmen; the second to retrace it, and if it is a ity and humility, or a deep desire to heal inancial wrong his next effort will be to re- the weaknesses and sins of others, by con-

I am not defending a bad life; I am not apologizing for crime against person or so-ciety. No intrinsically bad character, or low, vicious, brutal nature; no sharp, selfish schemer who riots in soul over what he It receive the flying fugitive, or a writ, wrings by his shrewdness and hard-hearted-The court, and the clanging doors of a ness from others can consciously hide his will place their broad, black mark crimes under the character which I have imreputation. Not upon the charac- perfectly outlined. Morally and socially bad characters have their own classification, their own lives, and their own future. They are generally strong in their viciousness, not weak in the texture of their natures, or liable to lose their reputation through adverse sons and other characters. environments or surroundings. They make | So of loves at first sight, you tumble all their characters and reputations for both over into them and you do not know why. If

Not for the bad, until they cease to be restrooping in, black-visaged | bad by choice, do I enter a plea for pity, sympathy, help, and true charity, but I do enter that plea now for the weak who in an evil hour have lapsed from their own nical, domineering, crimi- standard of integrity and sit in the dust and ashes of humiliation, with their cheeks suffused with tears of regret. Their tears and in strong. There came an un- prayers, their regrets and sorrows, will build in its environment and the for them a character which will evoke the was disclosed. It was not highest honors of the angel world. Why not might, or it might never here? Let us helpfully enter into their lives form but for this change here, before both they and we put on the anthe temptation came, gelic garniture of eternal life—of the spirit-

ual realm of life. I have spoken of repution as distinct in its nature from character. Reputation is the judgment of others concerning our characappointes, themselves | ter. And as the true character is hidden, or ce haceses: all the Phar- | may be hidden from others, it often happens are of unusual in this world that fairly good characters are business moralists, often blasted with an evil reputation which a more than they do a long life will not remove. We little think The mark the strategy of the sweet service face of the of our fellowman, the motives, causes and surwill never fully arise in this world. If we condemning Jews crucified, but whom they do this from sheer malice; if we speak the profess so much to love and serve; these damning words from love of the slaughter of creedist friends, who have panaplied them-character; if, like ghouls, we create a corpse and then feed upon it; then there are no fabled devils blacker or uglier than are we. But dame gossip-poor, ignorant, unthinking old noyden! is a great murderer of reputation. Her tongue is sharper than the knife of the guillotine and destroys more reputations than that knife has severed heads from so heavily that it will fail of a resurrection to manly reputation in this life. But there is a life beyond and the compensations of that life are an equivalent.

The honest and true character has but one course left open for it to pursue when its reputation is under a blazing fusilade of its fellow mortals, and that is to wait in patience, humility, and hope for the sterm to not be the one integer in the make up of that pass. A cleanly, conscientions, unselfish life will, in the end, nobly avenge any attack upon the character through reputation. But the nature and blossomed in the life from the life that compensation is not reached in this cradle up to that hour of weakness. Every life it will come when we are unloosed from the mortal and the mists of earth have

The friends of ours who first halted when the poisonous shafts were sent into their of sweat wrung from the heart's agony, every | minds; who listened and grieved; who began aspiration, every good purpose, every materi | to doubt us and whose doubts crystallized alized penny of alms giving and helpfulness and strengthened into beliefs; and who, withthe basis of character along side of the one reputation, will in another existence know weak act. None will be strong or righteous | the hunted character and love and honor it in earth faults as to be able to cast the stone of | dan side of life. And then the compensation for the loneliness, grief and real heart sorrow of earth, will be more than ample, and the divine law of compensation in equivalents will be fully justified. The konest character maligned through reputation can afford to wait. The dishonest character, though garlanded with a brilliant reputation, will find exposure all too soon and too forcible for its inward peace. A dishonest character cannot afford to wait, but the honest can.

We incidentally spoke of a certain channel through which character is often unconsciously disclosed, and we refer to it again in words and actions. Now what do we mean by unconscious personal magnetism?

We are all conscious of an element in our in the severest school of earth, the divinity of | nature which attracts and repels. Like mag-

the wisdom as business need not necessarily be moral under changes of environment or under it is more or less observed. Scientists have force, seeking to know its laws of action and its relationships when brought into contact and all the precious jewels and metals of with other like magnetisms. It has been seterath pale before its lustre; tears turn into the dby the competent testimony of the whole rubies to adorn it; sorrow and anguish of scientific world, and settled by you, also, for soul crystallize into pure sapphires to awaken its glow; while humility, sweet, modest prehend the fact—it has been settled that there is a magnetic force in animals, mar included, and that, in some way or by some the brightest jewel in all that crown of included, and that, in some way or by some heavenly setting. It is the modest pearl of law it attracts and repels, consequently has its positive and negative poles. It is also observed that we are attracted to each other as personalities, or repelled from each other, by some subtle law or force which former generations have not fully comprehended, and

which we do not fully comprehend now.

Has it never struck you forcibly on meeting a perfect stranger or on making an acquaintance through an introduction, or in the act of shaking hands, that, without any known reason, you were conscious of a repugnance to the character, and were positively disinclined to an acquaintanceship? Do you know anything about this? You have sought to overcome what you deemed to be a foolish prejudice, but you found yourself utterly unable to overcome it. You have been pleasant and agreeable, as a lady or gentleman should be, but you never cultivated that accquaintance, or permitted the person to find entrance into your interior life and you could not. Further acquaintance

you should study a thousand years, unless you understood the law of magnetics you would never understand it. You tumble out of love just as quick when you get in by mistake. So also of introductions which prove to be among the very happiest of conjugal unions. I speak not of lust, but of love. The

two are dissimilar. This influence may be called magnetic either in attraction or repulsion, but it is evidently one medium through which the inward character is disclosed to another. It is the man or the woman within, unconsciously disclosing themselves, without speech or act, being consciously judged without speech or act by another, into whose magnetic orbit they have entered. The whole disclosure may be as subtle as a thought, or as an unexplained influence, but its effects are decided, pronounced and generally abiding. You seem in an instant to be conscious of the real character of the person, which you accept or reject. Another reads you in the same way and still another reads you both and is govered by his attractions or repulsions to you both. This is what we meant by this unconscious avenue for the disclosure of

I know of no limit to this power which pervades the material casement of the soul. It may be the open avenue through which our angel friends in the decarnated condition return and converse with us. It may be the secret highway of ancient and modern obsessions also. It may be the avenue through which mind cures, faith-cures, Christian-science healings, so-called, are performed. I do not know. It is on the plane of the spiritual and like many other avenues and forces of the spirit life and the Spirit-world is as yet but little comprehended. That its nature and laws will in good time be disclosed to an intelligent and advanced world of thought and psychic force we cannot for a

moment doubt. Be it ours to build our characters wisely and well. To build them in the interior first, because we have to live with ourselves forever and we cannot afford, by any possible chance, to have the foundations of our characters swept from beneath our sense of honor or of integrity, either in this life or in the

The earth life is the true period in which to so build it. The more perfect the character we bear into the life beyond, the sooner and the easier the full fruition of our celestial life—that higher life where the soul expands, purifying its character onward through the ages, until it enters the celestial life as pure as the angels in conception and thought.

And oh, spirits eternal and glorious! and oh, Father Spirit! Thou who dost love and care for us; Thou who, out of thine own stores of pity, benevolence and love, hast poured on the world an ocean of thine own nature, let us dwell in that pure life here and in that purer, sweeter life, hereafter.

Mrs. E. L. Watson lectured on the "Future of America" at Los Angeles on Dec. 2nd, under the auspices of the Illinois Association. The local press speaks in high terms of Mrs. Watson's eloquence, and says she was warmly applauded. There is a wider field for this gifted woman than any she has yet essayed and we hope she entered it when she appeared before the cultivated and influential audience which the entertainments of the Los Angeles Illinois Association always gathers

Mr. E. and Mrs. Flora Brown, after a stay of a mouth in Chicago, left on Monday for their home, Portland, Oregon. Mrs. Brown is said to have given good satisfaction as a clairvoyant and public test medium, while in town. She made many personal friends while here, who will always remember her

im of in his moment of weakness. He will to greater risks now and with less repugsters into the character as a part

decay broodings, what burning, present thoughts, what self-even despair! How these fiends Chair companionship! the defect in the character

Fix it. Was it vicious. creckless, selfish? No! no! If was simply weak, where it i weaker heart, surren-

itathe life and the teachings of him whom the selves with lightnings and thunderings and denunciations borrowed from Sinai and the old Mosaic law; all these, every one of them, will be in hot haste to condemn, to anathematize, to cast out, to punish.

myself that question a thousand times. will carry that blemish and the act of his life which disclosed the blemish, into the life beyond. All in his society will see it there; but it will not stand alone. It will individual character. Beneath it, as a base, will be found all the virtues which budded in sympathetic word, every kind deed, every pulsation of the heart in a pure love, every | cleared away. conscious, helping, magnetic force which aided another life, every prayer, every drop for others—all these and more will stand as out due inquiry, withdrew from the tainted enough there, none will be so utterly clean of | the clearer atmosphere of that hither or Jor-

But aggregated, this earth as a temporary friend be stimulated by appeals for help charity, of pity, and of sympathy for others netism in nature or in art, it discloses positive and negative poles. Some possess more while here, who will all standards of and who were not sufficient unto themselves of this subtle power than others, but in all is it with pleasure.

Character then is a growth, an aggregation, and not something inherent in the individual through birth, or by any one act or purpose of his life. Will you preserve these The person who says I believe in virtue, in truth, in a strictly honest and upright secrecy, character lings dischession life, does not by this mere confession of his faith fix the status of his character as a virtuous, truthful, . honest and upright person. He simply voices, endorses, a character which may or may not be his own. He voices his approval of a pure, clean, honest and harmonious life and while speaking may pos-

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EIGHTH PAGE. - Continue to the

CHARACTE

Providence, R. I., Blackston

HON. SIDNEY DEAN.

When we speak of character, as applied

sess a character the very reverse of that

tionships to nearly every department of hu-

character, meaning thereby one tested or

obtains in the community. We speak of a

political character as honest or dishonest, or

of a doubtful status; of a literary character,

as good, medium or low; of a parental char-

which the children are quick to comprehend

and fear. So also of a business character;

we say one is keen, smart, shrewd, a money catcher; another is honest, broad, generous;

and still another is weak, loose, doubtful in

In the same way we speak of a character

in its relations to the birth-land and the

government of one's own country; he is pa-

triotic, or traitorous, or indifferent, or mixed

in his life; love of country or true patriot-

ism being subordinate to love of self, or am-

bition, or pelf. And thus character is capa-

ble of being sub-divided into many depart-

ments, as many, in fact, as the position or re-

But out of all these departments in their

aggregation, will be builded one harmonious

character, that is, it will be harmonious with

itself. A noble character, in the concrete,

will develop nobility in every abstract de-

partment or relationship of life, and an ig-

noble and mean, or low character, will dis-

close those unsavory traits in nearly or quite

every relation which he sustains to his fam-

ily, his country, his business, or to general

Life is called, and is really, a unit, though

composed of many parts and relationships.

We speak of the earth as a unit; as being

wealth and pregnant with all things nec-

essary for the welfare and happiness of the

race; and yet, arid sand and rock, loam and

mai, atmosphere and sun's rays, winds, calms

good, eautiful, prolific in its stores of

lations one may occupy or sustain in life.

We apply the term, character, in its rela-

an individual, we mean the aggregate of the

Lecture Before the Spiritual

disposition, words, and acts.

definitions? They may be of use.

which he professedly approves.

man life. Morally we speak of a good or bad judged by a standard of moral law which acter, as being lovable, noble, grand in its

> I wish to speak of another feature applied to character, because some are led to erroneous and unjust conclusions concerning the characters of others, as disclosed by a single act, or a group of contingent or correlative acts. There are weak and strong characters; that is, we speak of them as such. And this weakness or strength of the will power and moral stamina have more to do with life and its relationships and acts than even pure virtue or viciousness inhering and native to the

ty is an abiding guest in his heart; a real sympathy, which is the true synonym for felhe is naturally sought after by his fellow-men for positions of great trust and respon-

Now there is only one blemish in this fair

will, and great personal forces, may

"Steal the livery of the court of heaven and may succeed in his designs simply be-

cause his character is hidden by the mortal casement and his fellow mortals cannot, with a mere physical vision, took within his earthly prison cell and study the nature of its tenant. But when the earth casement is shed, and as a spirit he lives in the society of spirits like himself, his real character must stand disclosed to all. His reputation and his character will then be a unit, while here outline, or as morose, tyrannical, despotic in | in the earth life they may differ as widely its nature and its workings, a character as the poles of the earth.

> character. To make my meaning plain, let me illustrate:

Here is a man with a true character. upright, manly, honest of intent and purpose and honest in life. He would despise a mean act, and himself also, if he could stoop to do it. His whole nature would rise in rebellion against an ignoble course of life. Generosilow-feeling, is a force in his life. His name is synonymous with integrity and his word equal to a moral bond the face value of which is incalculable. Such is his reputation that

character and that is, it is weak. The outside world does not know it and the person himself may not know it until he is tried in some fornace of character. His environment in life has held him as a sturdy oak holds and sustains the weak and clinging vine, grass, mineral and vegetable, fish and ani- | which sustains the rudest of blasts and tempests simply because it clings to the oak. rains, tempests, heat and cold, and many Now change the environment of that man; other things enter into the composition of give him no massive oak as a clinging supearth as a habitation for man to give it char-acter. And each department has its own son upas of seduction; let there be poured character, and this character is disclosed in | upon him a storm of sophistries which will the nature, workings and observed results of each department. truth into a lie; let his fel w feeling for a

these avenues from within as we show in Nazabene despendent as it has been, is, roundings of the act being unknown to usothers what our character is. We may sope and ever which with sweet charity for the unpress and simulate and deceive for a time but we never deceive ourselves while so do physiol sympathy for the cribe; bitter creed-ly, are burying a character under a load of ing-never, never. Honce one with a strong ist brothers and sisters, who have lost the spir-opprobrium and prejudice from which it

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or dc, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion tween the two worlds?

4. What is the most remarkable incident of experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY CLEMENTINE, AVERILL:

1. My parents never belonged to any church, but attended the Baptist, and I became a member at the age of fifteen years, in a large city in Massachusetts; But when our second pastor came and preached total depravity, encless misery and other horrid mythe that have no truth in them, I became disgusted and left. I went around and listened to all denominations, even Jews Catholics and Swedenborgians, but liked the Unitarian ideas best; was urged to join their church, but told them I had been caught in that trap once and did not wish to be again. Returning to my native place in New Hampshire I found that my mother, brother

and sister had become Spiritualists. This was the first I had heard of it; they called meetings at the house that I might see and hear for myself. There was writing on slates with closed eyes. A few years later the planchette was used with good effect, and Spiritualism spread in New England like wild fire. The orthodox people were interested and attended evening scances whenever they could. One lady told me it seemed as though she could not wait till night; that most of the members of her church were deeply interested, even the deacon and minister. They had a good medium who described departed spirits just as they were in this life. I said, "Why don't you come out of the church and join a Spiritualist society?" "Oh," she said, "that will not do; you know my husband is a firm Baptist, and our children are in the Sunday school. I believe Spiritualism has permeated and influenced the churches to a large degree all over the world, and has dreadfully shaken up their old, cruel theology.

2. I have been a Spiritualist ever since I can remember. I learned it from the Bible. Jesue, the greatest and best Spiritualist and medium of whom I have any knowledge, brought spiritual life and immortality to light through his gospel of love, and his pure unselfish life and death.

4. I have seen but few incidents to convince me of modern spirit influence; the most convincing was in my mother's last illher voice and for several months had said but little, but one day she commenced making rhymes, or couplets (cannot call it poetry) and kept at it for several days. She was never given to rhyming in her life-time, but my father was very much so and had been in the spirit land a few years. We thought she could not do it of herself, but must have spirit help.

5. Spirituality of life, which I consider thus following our divine leader.

Spiritualism, as I understand it, is both a in this mortal life; it is just the beginningour first consciousness of life, and everything is growing, progressing or evoluting, and as knowledge will increase science and religion will come together and work in harmony. I believe in God the Almighty Creator and His love; He is spirit and therefore the author of Spiritualism and all that pertains to spirituality of life. It is natural for human souls to believe and trust in a higher power, and this supreme intelligence we call God. I like the name for it means everything that is good; and in the future I think we shall come to see that all creation is good in its time and condition; that evil is the consequence of ignorance and the perversion of good. The word of God is every fact of nature, whether in the Bible or out of it. Jesus was God manifest in human form; that is, as much as God could be seen in the flesh at that age of the world, sent by the Father to live a perfect life without sin, to suffer and die for the truth, for our example. It seems strange to me that Spiritualists have so little to say about Jesus, the greatest Spiritualist and medium of whom we have any knowledge.

7. Psychology being a science of the soul—a study of the human mind, or, in other words, a knowledge of man's spiritual nature, it follows that to become acquainted with psychic laws is of the utmost importance; as this knowledge will teach the true art of government as it relates to the family, the school and the nation. We must bear in mind that man is a spiritual being; that his soul is himself, his material body being the medium through which he acts during this mortal life. To become acquainted with the laws that govern the human mind requires deep and profound study. Through observation and experience I have come to the conclusion that the human soul loves justice, goodness, truth, naturally. In short it loves God, the source of all goodnese, supremely, and having our souls filled with divine love we naturally wish to impart all the happiness we can to others; therefore we must get all the wisdom we can, and use all proper means in our power to elevate people above the en-slavement of the animal passions and appetites. All evil is perversion of good, is it not Now, what Spiritualists ought to de, in consequence of their faith in goodness and justice, is to build co-operative homes. 'As wrote years ago, the Spiritualists do not bhild churches; then let them build homes. As long as there is a poor homeless person in the world there will be something to work

the human soul is our greatest need. Boy's Composition: The following is an extract from a real composition written by a small boy in New Jersey. The subject given by the teacher was the extensive one of "Man." Here's what the small boy wrote: "Man is a wonderful animal. He has eyes, ears, mouth. His ears are mostly for catching cold in and having the earache. The nose is to get snuffles with. A man's body is SDIIL USII MSA IIb SHII HE MSIKE OH

The new State of North Dakota begins business with a bonded indebtedness of thought it would seem that this time re-\$1,000,000, and a floating indebtednedness of quires it. Not liberal thought restricted about \$60,000. With the strictest economy there will be a further deficiency during the thought pure and simple, when each shall things of which we know little, but we first year of at least \$50,000.

For the Religio-Philosophical Journal . DANGER SIGNALS.

T. C. GURNEY.

In the Religio Philosophical Journal of July 20, 1889, which some one sent me a while ago, I find an article by Giles B. leaving behind the old theologies and the is danger from certain advanced thought and radicalism in these days "in connection with those who not only reject the old theology, but have no spiritual faith in its place, no belief in supreme intelligence, in immortal life," and after speaking of some pulpits of the liberal faith he says:

"The old creed is going, the new statements are coming, but not yet in full shape, and we have a Western Unitarian Conference, with its fellowship and faith, lacking in affirmation and strong conviction, all afloat and indefinite, between materialism and spiritual philosophy, so that the outer world cannot see where or what its advocates are or what they stand for;" and after speaking of Robert Elsmere and the dimness of his faith in immortal life, he asks if this fading view is a feature of religious liberal thought in England. Then he continues to say, "It is noticeable that Unitarians of this school of cloudy uncertainty treat ethical culture with its exclusive this-worldliness with more marked and deferent attention than they do Spiritualism with its ethics enriched by the affirmation of the immortal life. This reveals the fact that their reckoning of spiritual latitude and longitude is confused. Sailing wide seas of thought, a current drifts their ship towards the sunken rocks and blinding fogs of materialism. Would it not be wise to mark this drift and set up danger signals?" And further on he remarks:

"Passing out from the marshlands and leaden clouds of old theology, the regions where the Giant Despair holds fearful sway, two paths open before us. One leads to Spiritualism, the other to materialism. Along one path the traveler ascends to heavenly highlands, leaving his pilgrim's burthen of mortal sin behind, if he but look up and move on, and entering a more real life to learn more fully the significance of the poet's aspiration,

'Nearer, my God, to Thee.' "Dropping out of the other path the traveler goes down soul and body, to the undistinguished dust from whence he sprang, buried in the soulless clode, dead in the grasp of relentless force;" and further he says, "We can all unite in practical reforms, but to join in teaching godliness and godlessness, death-lessness, and death, spirit as king and matter as king, would be confusion worse confound- rate. ed enuing in decay and disorganization."

iant fighter he seems to have forgotten, as he approaches the close of the war for which he enlisted and as peace is about to be restored, that there are yet other battles to be fought of the same class as those through which he and his associates have passed; that future generations are to "face a frowning world" and develop new lines of thought and action true Spiritualism, it seems to me must be a land that the danger signals have been in the true Spiritualism, it seems to me must be a past, and probably will be in the future, the religious life—the religion of doing good, brakes on the wheels of progress—each generation saying: "If we had been in the days Spiritualism, as I understand it, is both a science and a religion. Nothing is finished takers with them in the blood of the prophing this mortal life; it is just the beginning—takers with them in the blood of the prophing takers. ets," and still doing as their fathers did.

When Jesus of Nazareth by the sea of Galilee preached peace on earth and good will to men, the church put up danger signals warning the people against departing from the I believe in God the Almignty Creator and isstablished laws of God and also against as-ruler of the universe, and I love Him with isstablished laws of God and also against as-cell my corl, and strength; no language can isociating with this man who sat with publiall my soul and strength; no language can licens and sinners, the common people. express it, and nothing can separate me from Whan Brune and Galilea proclaimed some of When Bruno and Galileo proclaimed some of of the truths of science, the danger signal was put up warning the people to keep in the true and established path. That signal has not yet been wholly taken down. When Luther started his work which lead to Protestantism the danger signal was put up to warn the true believers against the sunken rocks of materialism. When our Quaker friends in New England announced that war and slavery ought to cease; that people should be guided by the "still, small voice" in the human soul, those claiming guardianship of God's laws and the spirituality of the times put up danger signals by hanging these Quakers on Boston Common. When Unitarianism was started there was a danger signal. When Mr. Stebbins, in company with other brave men and women, went forth to battle against chattel slavery and for human freedom, the signal was not only put up to show the danger of the sunken rocks, but rocks were thrown at them, warning them of the wrath to come. When two young, uneducated girls of the common people, publicans and sinners, discov ered "spirit rappings," the dauger signals went up, from pulpit, platform and press like rockets, with much scattering fire, and the colored lights of ridicule and sarcasm. Mr. Stebbins says: "Evolution, the Divine plan by which man is uplifted, is taking the place of the fall of man and the wrath of Does he not remember the danger signal that went up, during the life of the generation now on the earth, warning the people against this heresy of heresies, this one great materialism of the age that left God out of the creation? Thus among various people and in different ages advanced thought and action have met this opposition of the respectable element, and it is hardly reasonable to conclude that while during the past hundred years, and particularly during the past forty years, we have been progress-ing rapidly by leaving behind the old ideas and the old customs, we have now arrived at such a state of perfection that we are to put up danger signals, put on the brakes, shut off the steam and rest from our labors, having but to trim off some of the lingering branches of superstition which it is admitted still re-To work for the enthronement of God in | main.

We can not set limits to human thought. We have not reached a point where the Creator has done this and it would be presumption for us to attempt it. It would seem that we are just on the borders of a civilization grander and nobler than the world has yet known, as it is to be a civilization in which all are to take part and from which all are to reap the benefits. To secure this civilization will require much self-denial, much brave independence and much fighting against public opinion, the respectable eleprejudice.

If there ever was a time requiring liberal

to allow his neighbor to do the same. Short of | formation from spirits or the Spirit-world this who is to decide what is liberal thought? An organization for spiritual advancement should not need statements to show the world what it stands for. When it reaches this point its first work should be to seek new inspiration or to disband at once. "By their fruits ye shall shall know them. Do men Stebbins on "The Religious Outlook," in which he seems to fear that the tendency of the times is too much towards radicalism of alive." "Ye are the light of the world. A thought; that while we have made great city that is set on a hill caunot be hid." progress in the past thirty or forty years by These are Christ's words, who also tells us that we are to love our neighbors as ourold orthodox notions of life and death, there | selves, and that "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead; that by chance there came down a certain priest that way, and when he saw him passed by on the other side;" that a Levite came and looked on him and passed by on the other side; but a Samaritan bound up his wounds, took him to an inn and took care of him.

People are still traveling the Jericho road and many have been stripped of much of their earnings and left by the wayside, and the priest, deacon and vestryman, still, as 2,000 years ago, not only pass by on the other side, but lend their influence to those who are instrumental in robbing these men of their earnings; but the unregenerate, common sinner, many times, as of old, takes up these travelers, binds up their wounds, sets them on their feet and aids them to walk away. Which of these "is neighbor to him who fell among thieves?" Would it not be well to put up these danger signals in this material world to warn the traveler where his fellow traveler has been robbed and left by the wayside, that these robberies may be stopped and the road made pleasant for the travelers who are to come after us?

"Is not this the part that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"-Isaiah,

The coming struggle is to be between justice and right on one side and those high in authority in state, church, social, and religious life on the other, who now, as in all ages, are building themselves up on the earnings of the toiling millions whom they oppress. "Man's inhumanity to man makes countiess thousands mourn."

The struggle may be long and hard, but it must come. The command that man was to earn his bread by the sweat of his brow evidently did not mean by the sweat of another's Work is nature's plan for the developprom. ment of man. Commerce, manufacture, trade, and the various departments of life's work are necessary for the development and civilization of the race, and when any man, or set of men, attempts to make others bear more than their just share of life's burdens both oppressor and oppressed must deterio-

The war is already upon us. We can not Mr. Stebbins has been a brave and noble prevent it if we would. The principle which worker for human freedom and human prog- has existed from the morning of the race, that all men are created equal," is asserting itself and the powers of darkness can not wholly prevail against it in the long struggle which is to come.

> When all the nations of the earth are constantly in preparation for war, to defend themselves from the attacks of others if not to make the attacks themselves; when in this professed land of the free scores of millionaires and syndicates, both American and foreign, have a corner on from several thousand to several millions of acres, each, of the earth, which we are told is the Lord's with the fullness thereof, keeping it from the use of the children of men; when less than a dozen men and firms control the stored up heat under the hills of the Keystone State, where nature has been laying away her sunshine, apparently for the use of her children long ages before they appeared on the earth; when egislators are bought and sold, whether for cash, office or other consideration to make special laws for the rich at the expense of the poor; when the poor working man and working woman are taxed while the rich church as well as the poor one goes free; when men prominent in business, social, religious, and political life unite and combine millions of capital, to compel their neighbors with less power and money to submit to their terms or be crushed out of business; when these combinations are made for this avowed purpose; when they are common, and are spoken of in the ordinary affairs of life as matters causing little alarm; when men who are called great statesmen, after having been instrumental in enacting laws which pro mote these combinations, speak of them light ly as matters of little interest to the public; when statistics tell us that thousands of families, men women and children, almost in the shadow of the palaces of many millionaires, are evicted from their homes each year in the city of New York, because they cannot pay their rent; that ten to twenty thousand miners have been on a strike in the rich State of Illinois (also the home of many millionaires), because they would not submit to a reduction of wages averaging \$18.25 a month, from which they must pay to the landlord, for house rent and fuel, \$7.50; that they were in a starving condition; that young children are confined in close, unventilated work shops through the long day; that deli cate women are compelled to work many long hours, in hot, uncomfortable rooms, breathing the fumes of poisonous dyes, for a mere pittance; when we know that poverty want and suffering are all about us and in our midst; I say when we know all these things, it would seem that, for a complete development of the race, much time and attention must be given to this world, and that the echo of the question that has come down through the ages, and is yet unanswered, "Am I my brother's keeper," is still ringing in our ears; that we must listen to it whether we wish or not; that "the mills of the gods grind slow, but they grind exceedingly fine;" that justice is one of nature's attributes, and that unless we listen to the voices that come to us from the nations which have gone before we shall be crushed beneath the weight of monopoly and oppression; that whatever our theories may be of this life or the next, of God or immortality, if we do not first do justice to our brother whom we have seen, we shall not be fitted to meet a God whom we have not seen: that we are in and of this world and that to meet our obligations justly and honestly and to do our work faithfully in a material world where we have been

placed, is our first business. History teaches us that the great heretics of one age, (who are generally the workers for humanity,) become the spiritualized models to be imitated in a later age; that each those of a past age.

"And the demons of our sires become The saints that we adore."

follow the truth as he sees it and be willing! have not found means of getting in-

unmixed with error; thus we have no ininfallible church, infallible book or infallible Spiritualism; consequently each must decide for himself or herself what is truth. When each shall seek the truth regardless of creed, theory, or material advantage we shall be a long way on the road towards a higher life. Then we shall see an unfolding of the mind of which we have hardly dreamed. "The truth shall make you free." Free to think, free to act, free to go where it shall lead. As freedom advances in spirit and in truth, the mind is broadened and individuality is developed, which seems to be nature's plan; man passes, apparently, beyond the state requiring creeds and statements of belief, but to reach this state he must have material surroundings which will allow him to develop.

"It is not enough to win rights from a king and write them down in a book."

How is the man or woman working from ten to fifteen hours a day for scarcely enough to keep starvation from the home, and in constant fear during the rest of the 24 hours that the loved ones will suffer for the necessaries of life, to give time, strength or thought to other things, to say nothing of deciding upon the truths of a life beyond; or how is the millionaire with the weight of his wealth upon him, with his cares and his amusements, his various devices for spending his time and giving entertainments to attend to these things?

"Some seed fell among thorns and the thorns grew up and choked it."

Man grows through the influence of his material surroundings. We must change our system of life if we would progress rapidly. When we remember the number of men who have accumulated from fifteen to thirty mil lions during the past twenty-five years, and the number who now accumulate a million or more each year, to spend in luxury, while their employes struggle to live in a miserable way on two or three hundred, we must not look for pure and holy lives.

"Ill fares the land to hastening ills a prey Where wealth accumulates and men decay."

There is an "irrepressible conflict" between freedom and this wage slavery, as there was between freedom and chattel slavery. History repeats itself; the revolution must come. If it does not come peacefully it will come with the "roar and the smoke of battle," or this republic will "sleep the sleep that knows no waking." Nature will not be cheated. The accounts must be balanced. Only the nation which tries to deal justly with its people can prosper in the long run. The race has struggled up slowly from barbarism, feudalism, slavery, etc., through many ages, but railroads, telegraphs, machinery and inventions have so accelerated our motion that things are changing rapidly. Though, through money and power these instrumentalities are being used to oppress the poor, the time must soon come when the men who invent and use this machinery will insist favoritism. The force that carries the most common man or woman beyond the vail does not spare the most cultivated or the most wealthy.

"No partial favor dropped the rain; Alike the righteous and profane Rejoiced above their heading grain."

Nature also yields up her treasures as readily to the little pansy growing by the wayside as to the sturdy oak. She has another department which has been much vilified and which is called human nature. With all the attempts which have been made to show that this is different from other nature—that it is depraved and desperately wicked, it still asserts itself. Nature works on a general plan, and if this human nature had been allowed to develop and grow with cultivation, like the other departments, instead of repressing it, or trying to do so, by creeds, statements and the various devices which are used to extort money from the people, we should undoubtedly have had a very different state

of things to-day. Nature grows from a material base. She uses material substances. She mixes the coarse with the fine, and is constantly developing these substances into a higher and finer state. The leaves above our heads and the grass beneath our feet speak this one language of a higher development through action. From this same substance she has evolved man. We know not whence he came or whither he goeth. The breath, the air, the invisible things about us are composed of this material substance. We have no evidence that what we call the human soul is not part and parcel of this great whole, composed of this material substance in a highly refined state. We know no way for the development of the race except through material substances. If we could lay aside our selfish view of the material life, and live in and for a material world in a broad sense, feeling that we are here for a purpose, even if we know not what that purpose is; that we are to work for humanity as well as for ourselves, and that whatever the result may be, if we do our part bravely and well, it will be all right, I trust we need have little fear about the future.

We will leave future generations to decide what line of thought is to be adopted when poverty, want and suffering are banished from the earth; when nations shall learn war no more; when men shall "deal justly, love mercy and walk humbly;" when our country's flag shall be the emblem to all the na tions of the earth of justice, mercy and truth when its "broad stripes and bright stars" shall speak to all of a nation generous enough and broad enough to meet all other nations on terms of equality, and pure enough to deal in strict honesty with all its own people; when this flag shall float over land and sea the emblem of free thought, free speech free trade, and free men, in spirit and in truth, those on the earth may then be able to discuss the world beyond, but till then i would seem to be well, for us at least, to give much of our time and thought to the affairs of this world, to the betterment of the condition of the race; to following where reason and judgment shall lead, and to listening to the "still small voice" in our own souls, each for himself, with no creed or statement, made by others, to guide us, and when we shall be called to join those who have gone before, in an other world, the duties of that world will undoubtedly be unfolded to us at the proper time and in a proper manner. Milwaukee, Wis.

From the Iron-Clad Age: "The corner stone age persecutes the heretics and materialists of the new papal monkery was laid in Philathe churches together. In my judgment of its time while it builds monuments to delphia the other day. The ceremonies were amid all their errors, they hold a great truth; conducted by a papal 'dignitary' sent over here by the pope as legate to the late Ameri-The saints that we adore."

Spiritualism may be true, as are many

ican Catholic Congress. Twenty thousand people attended the ceremonies. The Ameri-

URGANIZATION.

WILLIAM V. NOE.

Your timely and very appropriate editorial of October 12th, on "Unity," has suggested some thoughts, which, if worth consideration are at your disposal.

Nature's first law, in the process of development, is "Organization." When fruition is attained, disintegration begins and re-organization on a higher scale commences.

The process of disintegration has been rapidly and silently going on in the Christian church, for the past century. It was hardly to be expected, that a religion based upon supernaturalism and superstition could bear the noon-tide splendor of the 19th century without having, at least, some of its mists of errors penetrated and dispersed. The triumphant establishment of the great American Republic, the gigantic strides of the race in art, science and literature outside and independent of the church, have all been silently undermining the ecclesiastical fabric until to-day the church is honey-combed with skepticism and unbelief, and its principal strength and vitality lie in its admirable system of organization.

A vast body of advanced minds in the church, shrinking from being scattered as sheep having no shepherd, shrinking from disfranchisement and orphanage, continue their votive offerings and cling to the traditions of the church because they can find nothing more satisfying to their quickening perceptions.

Present a solid, thoroughly consistent and feasible organization based upon the philosophy and phenomena of Spiritualism, and hundreds of thousands of such minds would gladly place themselves under its banner and find a long sought-for home within its ample fold.

Organization is the first step in the direction of progress, and it appears to me to be an absolute necessity.

Organization means solidarity, character, dignity; it means funds for propaganda in the shape of colleges, schools, libraries, periodicals and numerous other advantages growing out of concerted action and co-operative effort. It means the upholding and sustaining of those who have given the best years of their lives to the cause of Spiritualism, and who have brought to it their ripest scholarship and highest intellectual attainments. It means protection and comfort to the poor and needy, the down-trodden and sorrowing; it means protection from ghouls and vampires who would fatten on the holiest sensibilities of the human soul; it means the lifting of Spiritualism from the slough in which it is now wallowing, to the dignity of a pure, consistent, and scientific religion, with a base broad enough to take in every honest seeker after truth.

The time for organizing seems propitious, and only through it can Spiritualism take its proper place as a power in the world.

The recognition of the proper sphere of woman, the mother of the coming race, and upon having their share of its benefits; and, through whom only can the race become rewhen that time comes, let those who try to generated; the relation of capital to labor, prevent this result remember the past. Nature is the great teacher. She shows no a thousand other equally important questions to which Spiritualism calls imperative attention, all speak in triumphant tones-organize!

It would be superfluous to attempt to follow this very important matter in all its multifarious ramifications, for it widens and broadens out at each advancing step; but we all intuitively feel the need of a thorough organization or, if not all, most of us do.

I give my voice for organization, and when it comes, I will, with God's help, do all in my power to sustain it. Brooklyn, N. Y.

JOHN A. HOOVER.

For many years I have believed in the return of spirits and in the inter-communion of spirits and mortals. There is nothing new in this belief, for the Bible is full of it and every intelligent student of the Bible must eventually come to the same conclusion. And now that you encourage discussion in the JOURNAL on organization, I want to have my little say.

We must avoid deifying spirits as the ancients did; we must neither worship nor pray to them, as some of our speakers do; this is repugnant to a just sense of true religious worship and unwarranted both by revelation and lofty spiritual teachings. It is to be regretted that Spiritualists, with

their numerical strength, have not yet been able to find some central idea on which to unite and perfect an organization for more effective work. This is necessary in order to give us continuity and bring us up to a respectable standing with other religious bodies. The people of America are composed of all nationalities and religious idiosyncrasies and it would be utterly impossible to unite them all in one Christian denomination. It is precisely the same with Spiritualism. In their ranks you will find the low, empty, materialistic idea, which has a centrifugal tendency, and the angelic Christ idea, which is full of centripetal power. These two extremes can never be brought together. They are two polarities, antipodes, that fly out in opposite directions. Now, brethren, to effectually organiz, we must come up out of these antipodal conditions and scrape off all this materialistic slime that still clings to us. We must seek the Spirit of God and strive to live, move and have our being in Him! We must come to the well of living inspiration that purifies us and makes us brothers with Christ; we must love and adore the Ever Living. Omnipresent Father. This is no wild ancy; do not all the nations of the earth believe in some mightier power than themselves and worship him? Has not every human being the organ of reverence, born with his nature, that declares him to be a religious being? Put your feet on this principle and ignore it and all organization becomes a failure. When we are thirsty we seek for water; when we are hungry we strive to obtain bread; so, having a knowledge of our own human weakness and daily witnessing the frailty of all temporal things, it becomes natural for us to look away to the spiritual side of life for unfading happiness; and the voice of God in every human soul will teach the essential conditions that are requisite to obtain this happiness. "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and will sup with him and he with me." Millions of human souls are now rejoicing all over the land by reason of this spiritual exaltation, and enter their homes smiling and

There is nothing gained by combating the orthodox side of this question; by so doing we antagonize the very principle that holds amid all their errors, they hold a great truth: but by straying away from the Great Teacher they have externalized their religion in steeple, altar and pew to such an extent that they have but a rushlight of the spirit of

Christ left to them. We must come to Christ, the Divine Teachnothing in the teachings of Christ because His followers have misunderstood and are

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contrary to His pure teachings. To complete a solid organization it must have a spiritual basis or foundation laid in principles that will lift us up to God, our Eternal and Omnipresent Father, and ally us to the spiritual teachings of Jesus, our elder brother, who taught as man never yet taught and who brought to this planet a religion of brotherhood and progress that has come down the ages unparalleled for warmth and love and lofty exaltation.

Finally, my brethren, we must have in our organization a plank of devotion; prayer and aspiration are the cohesive elements that hold all bodies together; bad as the world is, respect is always paid to those who are true to inborn principles.

Speak to God, for he hears, And spirit with spirit can meet; Closer is he than breathing And nearer than hands or feet." Philadelphia, Nov. 23, 1889.

Woman's Department.

The Cook County Woman Suffrage Association held its annual meeting November 19th, electing Mrs. Emma Webb Haskett president; Mrs. E. J. Loomis and Mrs. Mary Ahrens, Vice Presidents; Mrs. J. A. McKinney, Secretary; Mrs. M. E. Bundy, Treasurer; Mesdames C. B. Sawyer, C. C. Robertson, R. M. Avery, and Sara A. Underwood, with the five other officers, constitute the executive committee. Dr. Stow of Toronto gave an interesting account of the movement in Canada. She organized | say that Boehme has exhausted the subject the first society in that country. Mrs. Ketcham of Grand Rapids, followed with an account of the Michigan work, in which she paid a fine and well merited tribute to our occasional contributor, Mrs. C. A. F. Stebbins, wife of Giles B. Stebbins of Detroit. Mrs. Sara A. Underwood gave an interesting account of her recent visit to Oregon, Washington, California, Utah and other points in the west. She strongly urged the necessity of suffrage societies working for suffrage, and that alone, letting all side issues be taken up in other,

The Woman Suffrage resolution was car ried unanimously by the National W.C. T. U Mrs. Elizabeth Boynton Harbert was elected president of the Illinois Suffrage Associa-

The lady who writes poems under the name of E. Nesbit is Mrs. Edith Bland. She is the wife of Hubert Bland, is a vigorous socialist, and lives at Lee, one of the suburbs of Lon-

Miss Kate Field, the author and lecturer contemplates starting a journal. Her idea of the real journalist's duty is, that he should shape the thoughts of his generation, not submit his own to be shaped by it.

Miss Mary Graham was awarded the prize in political economy at the commencement of Wesleyan University at Middletown, Conn., Miss Lily B. Conn in natural science, and Miss Mattie J. Beach in English literature.

Florence Nightingale is now sixty-nine years of age and an invalid. She seldom leaves her house, but keeps up a lively interest in all that is going on, and attends to an en-

Miss Rose Elizabeth Cleveland, who last year invested in Florida property, has gone back to that State for the winter. She sailed last week, and will go at once to her new home at Paola, Crange county, which is at the southern extremity of the State.

A member of the Rockford, Ill. W. C. T. U. she knows of only three women in it who do not want the ballot for their sex.

Mayor Grant of New York, has reappointed the alumnæ of that institution.

lady and daughter of Michael Easter, a Justice of the Peace for Scott district, owns a saw and grist mill on Camp Creek, W. Va., which she operates in person, conducting the man. This want is the universal hunger business and running the machinery in a manner which would put to shame many a

'dusty miller" of the sterner sex. Gen. F. E. Spinner will always be remembered gratefully in Washington as the public official who first suggested the advisabili ty of employing women to do Government work in the departments. Before his time there was not a woman in the public service. There are now more than four thousand women working under salary from the government in Washington alone.

The Hanover Gazette says that Mrs. Celia W. Wallace of Chicago, has recently founded two scholarships at Dartmouth College, one in memory of her father, Dr. Whipple, in the | pires; the vanishing of nations, races, tribes academic, and the other in memory of her son, John W. Wallace in the scientific department. Mrs. Wallace also proposes to erect a memorial building in memory of her deceased son, John W. Wallace.

Miss Kate Corey, M. D., a graduate of the University of Michigan, has recently been admitted to honorary membership in the Indiana Medical Society, the first time, it is stated, this recognition has been extended there to a woman. Dr. Corey has been for four years the principal surgeon in charge of the hospital at Foochow, China, and has, it was stated in the convention, performed almost every surgical operation known.

Women who wish to preserve the slimness and contour of their figure must begin by learning to stand well. This is explained to mean the throwing forward and upward of the chest, the flattening of the back with the shoulder-blades held in their proper places, and the definite curving in of the small of the back, thus throwing the whole weight of the body upon the hips. No other women hold themselves so well as the aristocratic English women. Much of their beauty lies in their proud carriage, the delicate erectness of their figures, and the fine poise of their

the reach of any American girl who takes, mother (life), nature (eternal nature), so man the pains to have it. It is only a question of | begins to feel the glow of a new life through erectness and poise, the result being that at the end of that time it has become second nature to her and she never loses it. This in a great measure preserves the figure, because it keeps the muscles firm and well strung that at sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series it keeps the muscles firm and well strung that at sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational Series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his ternational series. No sources of divine inspiration. As woman finds place in man; as he fulfills the law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his law of his law of his new birth in God; as he submits to her gentle and refreshing light, the fire of his law of his law o

from His thrilling heart, and not full our- around the waist and hips, so common in easy to escape. Another thing to avoid is a bad habit of going up stairs, which most wostill misunderstanding Him and are acting men do, bent forward with the chest contracted, which, as well as an indolent, slouchy manner of walking, is injurious to the heart and lungs.

TO MAKE CHILDREN LOVELY.

Women's News: There is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, and, reflect ng ou it sadly, I could only accuse myself of the cause thereof. So I change ed my management and improved my oppor tunity to praise and encourage her, to assure her of my unbounded affection for her, and earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to sunshine, so the child-heart opened in the warmth of the constant affection and caresses showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side, obedient to my will, and happies when she is nearest to me."

> For the Religio-Philosophical Journal The One Religion of Humanity.

ARTICLE SEVEN.

I desire to add a supplemental article to the series preceding this. The recent discussions in the JOURNAL would seem to require such an article. Whilst I would not "The One Religion of Humanity," I do believe he has more than any other writer laid the foundations of the "Church of the Spir-He utterly ignores the "historic" features of the so called Christian Religion; says that while the facts of the New Testament are literally true, yet that these facts have a broader significance than is usually believed or taught. That their real significance is spiritual, not literal. That they are adumbrations of transactions which trans pired and which to day are transpiring within the inner life of the race. He transmuted these facts into spirit and therein makes them eternal verities—the truths, in a broad sense, of the Church of the Spirit. He lifts the whole gospel record out of its sensuous appearance and makes it instinct with the universal life.

To those who can appreciate the thought the God of to-day is evolution! To the religionist—to the unenlighted by illumination this expression is sacrilegious. Its true meaning comes to the man or woman who has passed the fifth degree of regenerationwhere the light is born out of the fire. When all men pass into this new birth; when the sevenfold God is born in humanity, then will the restoration be complete, then will religion cease to be a "binding back." Having accomplished its work in the restoration of the universe, it, too, will pass under the law of evolution as the resurrected life of humanity-typed in the Christ-its life.

Gospel Christianity, in its completed cycle, ended in Boehme. He was its consummation; the rugged root of the future. In him the involution of God in humanity pivotally ended. Evolution, in its modern scientific sense, commenced in him. From the 16th ormous correspondence from all parts of the century to the present we have had this law operating in every department of life. God no longer exists in outness, but is the latent life in all the science and thought of

There is a reason for Agnosticism. In the past, of necessity, man has dwelt too much on God; he has wasted his energies in trying to comprehend the incomprehensible. This being an impossible feat, and the world says that twelve years ago she knew of but needing a birth of the hard facts of science one other suffragist in that union; now the to build upon materiality, the God of Spirit union numbers one hundred and fifty, and hides himself in the breast of man until science can fashion a habitation for His manifestation as evolution.

In all the ages since man departed from Mrs. Mary N. Agnew upon the school board, God, "fell"—lapsed, God has, in patience, in but in place of Miss Grace Dodge he has ap- | meekness, in humility and in love woold pointed Mrs. Clara M. Williams, a graduate and won our egoism until now we spontaneof the public schools and the Normal College. | ously bow to His sacred presence. The "man The latter appointment was at the request of of sorrows" was the revealer of God the Father, Son and Holy Spirit—the word-wis-Miss Eliza Jane Easter, an estimable young | dom shining back into that darkness—everywhere and in all things and in all persons; shining back into that universal wantfound in nature and in the mere natural the unsatisfied craving for something better and higher than man's limitations. This has gone on and on amid storms and tempests; amid the wrecks of war; the unquenched ambitions, the envy, malice and hatred; the covetousness and crime which have seemed to curse our lot-we finding no relief. All have suffered in the pangs of the universal birth-not knowing that underneath all this apparent confusion the God of nature and man-through the Christ-was involving Himself in nature and man to come forth in the progress of the ages—as evolution! This is the meaning of all the experiences of the past. This is the meaning of all the monumental religions; the rise and fall of emand peoples.

As man advances into a knowledge of the laws of nature; as he reduces to order her manifold operations; as he chains her forces to his uses, she passes through her seven-fold form of the new birth. Her darkness, her anguish, her slumbering fires are transformed into peaceful joy and radiant light. She fell with man and can only be restored through the God-Man; when restored she will be the hyphen, the medium of the revelation of God as evolution. Science is giving us foregleams of what is in store for the universe. Through temporal nature, especially through that part of it which we occupy, will the rent made by Lucifer in the eternal nature be closed, healed and restored to the primal bliss of God. Then will the long agony in God, the Word, cease. The sadness and sorrow of the eternal Motherhood, the wisdom of the Word, will be known no more. Here is the secret of all womanhood: The "seed of the woman shall bruise the head of the serpent." Thus is science, mole eyed, godless, prepar-

ing the way for the manifestation of the wisdom Word; preparing the way for the emancipation of woman; for as nature, both temporal and eternal, is delivered from the foul blot, so the divine Woman emerges through the eternal matrix as woman's deliverer. As The same aristocratic carriage is within | science moves through the pulses of our a few years of eternal vigilance, never relax- his whole being. He realizes a sacredness ing her watchfulness over her herself, and | and sanctity about woman that shames his sitting or standing, always preserving her | lusts into silence and transforms them into

er, and breathe in the inspiration as it flows | and prevents the sinking down of the flesh | riage of love and wisdom brings forth a progeny of divine natural powers, which are selves into a fancied assurance that there is women over thirty, and which is perfectly born of God in the long agony of the Godbirth!

From restoration proceeds evolution, the evolution thr ugh man of every feeling, every thought, every act of God in the re-birthing of humanity into the light. Is there not thought here for our contemplation, refreshment and satisfaction?

From the breast and brain of man proceeds the God-Evolution. Within this shrine, as man completes his regeneration, God no more exists in the objective. He is merged into the self—the one self-conscious life of man. He is the universal subjectivity. He is the ego to the non-ego—no more Himself but man. All the rich treasures of His involution experience is man's! In the universal resignation God emerges as our life. We become God-like by receiving God as the loving meekness, patience, humility and peace. Here God enjoys His rest after the long ages of toil, suffering and sorrow. Here man reflects His glory as his own. Here the divine manhood is crowned in our manhood, and we are filled with the substance of His shad-

There is but one religion. It is one tree with many branches. Its basic root is the fall of man; its trunk his redemption; its fruit his full restoration to his primal creation. Out of this fall, this redemption, this restoration we have the evolutionary life of God. This will be endless. For as maneach individual man-passes through his second birth and becomes the image of the second Adam: he is at one with God; God is his life and evermore he reflects in plenary fullness the All.

Without the tragedy which has been enacted through the ages, God and man would never have known the possibilities of each. Man has no real knowledge without experience. Upon this theatre of the fall, redemption and restoration has been worked out-the God-Man experience!

Without the "fall" of Lucifer and Adam, creation would have been a very sweet, a very happy revelation of God's relation to the soul-but good and evil, as we know these qualities would have remained unknown to the universe of angels and to man himself. Nature, man, Lucifer are all redeemed through the work wrought on this earth. It is the lowest and was made to become the "orb of the incarnation;" and as God's purpose is revealed and accomplished this will become the highest earth in the universe. It is God's foot-stool, and upon it stand His incarnate feet. As its warring elements are reduced to order, through science, it will become the stability of God's universal empire. Boehme, like every sensitive seer through all time, predicted the end of all material things.

Swedenborg, alone, of all the seers, has maintained the perpetuity of nature in her present form and that the world will remain as it is. Both are right and both are wrong. There will be changes but they will be so gradual that no shock will come of these changes. The universe is bottomed on hell. and hell is being reduced to order through the evolutionary forces now operating in the business, industrial, commercial, political and social world. Evil is its own corrective. This is now being demonstrated as the law of the universe. All this gives the open soul comfort and relief from the prevalent pessimism. This world, as Boehme presents it, is certainly the "worst of possible worlds;" but there is a God, and the proofs of His existence will be as patent as the demonstrated conclusions of science. In the last analyses He is science!

With Boehme God is no abstraction. In the eternal nature He comes to reality. In temporal nature His footprints are found, marred and blurred it is true, but still footprints. In Christ He is more than God; He is man as well. From first to last Boehme is realistic. Whilst he unfolds the deepest mysteries of God and the universe, he is nowhere visionary. His truths are driven home to the heart like the pegs in the shoes he made, as he believed, as the instrument of God. Parkersburg, W. Va.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or an be ordered through the office of the BELIGIO-PHILO OPH LICAL JOURNAL.

FROM OVER THE BORDER, OR LIGHT ON THE Normal Life of Man. By Benj. G. Smith. Chicago

Charles H. Kerr & Co. Price, \$1.00. This book reminds one of "The Gates Ajar," of Elizabeth Stuart Phelps. It is written from the standpoint of a Swedenborgian. The spiritual world is very material—the counterpart of this. This narrative of experiences, will be found interesting though only a hint is given of the power of spirit return. The author in his preface says: If this little book shall aid in extending a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far super-ior order, it should be welcome to all who, still lingering in "the vale of tears," may be in doubt as to

what lies beyond the grave. If it should aid in establishing the conviction, with those who have loved and lost, that this life is but the first link of an interminable chain, and that immortality is ever-widening vistas is an inevitable logical conclusion from a true idea of God, a value infinitely multiplied would be given to life even in

the world. In all ages, back even to the verge of prehistoric times, there has existed among men a faith-more or less obscure—in a future life; but among the grosser censuous peoples of the darker ages this could only be understood as implying a resurrection of the body laid in the grave, and at some period indefinitely remote; but with the purer and wiser there has never been wanting a faith, and with all perhaps a glimmering hope, as to the uninterrupted continuance of life on a higher plane. In the present day this more elevated faith would seem to be rapidly taking the place of the grosser and im-measurably lower idea, side by side with which it has come down to us through the ages, the inferior form having been permitted by Divine Providence to prevail with those who were incapable of receiving that which is superior; but in this latter day, so remarkable for the diffusion of enlightened thought that it may well be called a new age, the higher form of belief seems destined sooner or later to become universal and the lower extinct.

Enlightened reason, the songs of the poets, the revelations of the prophets literal or esoteric,among whom is there none whose lifting of the veil has been more complete than that of the Swedish seer,-have ever united in the assertion or ecstation reception of the sublime and solemn doctrine so full of brilliant hope and consoling faith, enunciated in the promise of our Lord, "Because I live, ye shall

New Books Received.

From Over the Border, or Light on the Normal Life of Man. By Benj. G. Smith. Chicago: Chas. H. Kerr & Co. Price, \$1.00. Here and There in Yucatan. By Alice D. Le

Plongeon. Illustrated Series. New York: John W. Lovell Company. Price, 50 cents. Dreams and Dream Stories. By Anna Bonus

Lovell Company. Price, 50 cents. Mrs. Bob. By John Strange Winter. International Series. New York: F. F. Lovell & Co. Price, Hedri, or Blind Justice. By Helen Mathers. International Series. New York: F. F. Lovell & Co.

Rome's Assault on Our Public Schools. By Rev. . R. Dille, D.D., delivered in the First M. E. Church, Oakland, Cali. Price, 10 cents.

Chaney's Annual with the Magic Circle. Astroogical Almanac. St. Louis, Mo.: Magic Circle Pub Co. Price, 25 cents.

Magazines Received.

The North American Raview. (New York.) The subject of Divorce is continued this month and Mr. Gladstone, Justice Bradley of the United States Supreme Court and Senator Dolph of Oregon express their views. Andrew Carnegie writes on The Best Fields of Philanthropy. Col. Ingersoll contributes the first part of his answer to the question, Why Am I an Agnostic? George Westingho se Jr. answers Mr. Edison. In Beoublican Tacticts in the House the Hon. R. Q. Mills gives his reasons for believing that the rules about the literature of the rules about the literature. that the rules should be altered. A Good Word for Jews, and German Opera and Every-day Life are good reading. Marion Harland writes earnestly on The Incapacity of Business Women.

The Century. (New York.) A series of unpublished letters written by the Duke of Wellington in his last days to an English lady is given. Joseph Jefferson's Autobiography is filled with de-lightful reminiscences and amusing incidents. The New Croton Aqueduct is the first full account given of this unique engineering work. Rev. W. E. Griffis writes of the Nature and People of Japan. Alfred Stevens and Gervex tell how they came to construct the Paris Panorama of the Nineteenth Century. Prof. Fisher begins his papers on the Nature and Method of Revelation, in this number. There is also an installment of Lincoln's Life. Poems and short articles complete a most entertaining number.

The Popular Science Monthly (New York.) Dr. Charles C. Abbott writes about The Descendants of Palæolithic Man in America, telling what scenes surrounded those early Americans who made the rough pottery that he has found in the Delaware Valley. Prof. C. Hanford Henderson contributes another of his illustrated articles of Glass-Making. Grant Allen's Piain Words on the Woman Question presents some considerations which every well-wisher of the race will be glad to see stated. Some New Phases in the Chinese Problem are set forth. Garrick Mallery concludes his comparison of Israelite and Indian. There is also a sensible and practical article on Medical and Physical Training of Chil-

The Atlantic Monthly. (Boston.) The old Bunch of Grapes Tavern is an article by the author of Agnes Surriage and will interest many antiquarians. Architecture in the West tells about the difficulties which western architect have to struggle against. Prof. N. S. Shaler, of Harvard College, contributes a paper on School Vacations, and William Cranston Lawton, writes about Delphi: The Locality and its Legends. Latin and Saxon America forms the subject of a paper by Albert G. Browne. Mr. Thomas Bailey Aldrich's Two Lyrics-A Dedication, and Pillar'd Arch and Sculptured Tower-have the grace which distinguishes all the writings of this polished author and editor.

The Eclectic. (New York.) Sir Samuel Baker opens the current number with a striking article on African Development in the Soudan. Arminius Vambery, the great Asiatic authority, writes about The Shah's Impressions of Europe. Horace Victor is the author of a highly interesting paper on Eastern Women. The picturesque features of early California life are treated by Horace Hutchinson. The History of a Star explains the latest theory of the Universe. Among lighter articles may be mentioned. A Modern Correspondence; The Bronze Axe; A Court Day in Fiji and Indian Insects. .

The Forum. (New York.) The Divorce Question seems to fill the minds of many writers of late, and Edward J. Phelps ex-Minister to England contributes Divorce in the United States to this number. Can the Race Problem be Solved? is a pertinent question and Prof. Henry A. Scomp has an exhaustive article upon this subject. Religious Teaching in Schools; The Possibilities of Electricity; Is Medicine a Science; Immigration and Crime are valuable articles. Rev. M. J. Savage Gives his Experiences with Spiritualism.

The Chautauquan. (Meadville, Pa.) A study of Modern English Politics and Society is interesting reading. Traits of Human Nature is continued. The Humors of Ignorance is a spicy article by W. S. Walsh. Prof. James A. Harrison has undertaken the writing of a series of articles for this monthly and the one for December deals with Archæology of

St. Nicholas. (New York.) The Christmas number of this monthly is just what the boys and girls want. The Boyhood of Thackery with portraits will be charming reading; this is followed by verses, short stories, appropriate illustrations for the holidays and any amount of information on many subjects.

The American Antiquarian. (Mendon, Ill.) This bi-montaly will interest the searchers after the Antique and oriental. The opening article for November is entitled The Element of Terror in Primitive Art. C. Staniland Wake contributes The Distribution of American Totem

Lippincott's. (Philadelphia.) This number contains John Habberton's story complete, entitled: All He Knew. There are also many short articles and notes, which complete a good number

The Hermetist. (Chicago.) The November is sue has a good table of contents.

The Free Thinkers' Magazine, Buffalo, N. Y. American Agriculturist, New York. Christian Science, Chicago.

The Theosophist, Adyar, Madras, India. The Homiletic Review, New York.

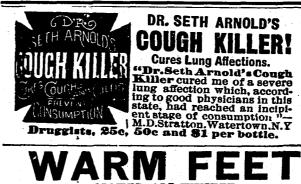
CATARRH.

Catarrhal Deafness--Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at nome by the patient once in two weeks. N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada. - Scientific Ameri-

Sufferers from Catarrhal troubles should carefully read the above.

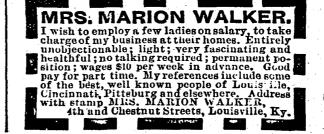


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saparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla. Peculiar in its "good name at home"-there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers. Peculiar in its phenomenal record of sales

abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get Hood's Sarsaparilla

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ight of Egypt

The Science of The Soul and The Stars.

IN TWO PARTS.

By AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compila-

tion, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of m:n upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost The secrets and Occult mysteries of Astrology are revealed

and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which com-

prise THE ONE GRAND SCIENCE OF LIFE. The following are among the claims made for the work by its friends: 'To the spiritual investigator this book is indispensible.

To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and friend." To the Occultist it will supply the mystic key for which he

has been so long earnestly seeking. To the Astrologer It will become a "divine revelation of Science.

To all these persons "The Light of Egypt" is the most inportant work of the present century.

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work,"-Mrs. Emma Hardinge Britten. "A work of remarkable ability and interest."—Dr J. R.

"A remarkably concise, clear, and forcibly interesting work.......It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse. "A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas

of Karma and Reincarnation "-New York Times. "It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces But it is written in such plain and simple style as to be within the easy comprehension......of any cultivated scholarly reader."—The Chicago Datty Inter-

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection." -Hartford Daily Times.

"This book is respectfully commended to the American Theosophical society"—St. Louis Republic. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production......The philosophy of the book is, perhaps, as profound as an yet attempted and so far reaching in its scope as to take in about all that r lates to the divine ego-man in its munifold relations to time and eternity—the past, present and future."—The Daily Tribune, (Sait Lake City).

"This work, the result of years of research a d study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser, "It is an Occult work but not a Theosophical one.....It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theose-

"The work makes a very good counterfold to Theosophic publications"—The Theosophist (India). "What will particularly commend he book to many in this country is that it is the first successful attempt to make the truths of Theosophy pisin and clear to any one not a special student, and that it lays bare the frauds of the Bia-vatsky school."—San Francisco Chronicle.

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs, Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is We deeply regret that other matters of pressing moment

have, of late, occupied our columns to the exclusion of those notices of boots, pamphlets and tracts, which we have recelved in great numbers, and which we hope yet to call atceived in great numbers, and which we hope yet to call attention to This appliegy relates especially to the noble, philosophic, and instructive work, published by George Reuway, of London, entitled "The Light of Egypt." We had hoped to have found space to give ab indant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony by talso furnishes a good corrective, founded on the basis of science, lact and reason to the groundless assertions of the sounds. rective, founded on the basis of science, fact and reason to the groundless assertions of theosophy, some of which appear in quotation in this number's L ader. Ere we close this merely preliminary notice that we have been favored with a coly of "The Light of Egypt," we could call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in olence that his mailes could cictate, ends by adding that this book is by Mrs Emma Hardin, e Britten." We trust it needs no op n disclaimer on our part to assure the glited author of "The Light of Egypt" that this rude and uncalled for piece of mend wity could only have been designed by the writer to add injury to input, and compel the editor of this journal to express her regrets that she has not the Small st claim to stand in a position implying ability far beyond her capacity to attain to It is hoped that this public disclaimer will be sufficient to atome for the intended injury to the esteemed author of "The Light of Egypt," and ex. lain to him the animus with which him comments on the for restit the right of the downer.

LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to

his comments on the fancastic theories of the day are receiv-

ed by a prominent theosophical journalis:

"The Light of Egypt" in the following terms: "We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would shape show our ignorance."

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Beligio Philosopheal Fournal.

PU ILISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second-

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, December 14, 1889.

Collapse of the Conspiracy.

At last one of the strongest conspiracies to silence the editor of the Journal, and failing in that, to cripple and drive him out of the way of frauds and fanatics, is broken. The tactics of these people in fighting the JOURNAL, as never was a paper so virulently fought, has been that of bushwhackers, moonshiners and wild game. Bringing them to book has been like hunting a duck; when we have him full in sight he gives us the slip. To get these tricksters into court where their pretenses can be punctured, their tergiversation torn to atoms, where they can be immolated on the scaffold of their own immoralities, where they cannot hedge nor speciously and plausibly ward off the charges made against them, is one of the most difficult things to accomplish.

For twelve years we have made uncompromising war on the class of which Eliza A Wells is a type; and we have invited them to summons us into court to prove our charges, but our urgent invitations have been declined. It were easier to catch an eel with bare hands than to get these people fast where the real nature of their pretenses can be legally analyzed and properly labeled. In this warfare we have been, to our sincere regret, often obliged to harrow the feelings of most excellent but too confiding people. We have, as was to be expected, incurred opposition and malice born of ignorance and propagated by superstition, and those using superstition to enslave their dupes. Most depressing of all has been the lethargy, the apathy, the indifference to the welfare of Spiritualism of reputable, order-loving Spiritualists, those who at heart want the truth, desire honesty and morality among mediums and teachers, but whose goodness and desires are rather negative than positive, never raised to a potency where they become aggressive late you to grand endeavor; that you may wretches as Ann Saloman, alias Dis De Barr, righteousness. We have always been a match | preve to the world that the faith you have is a | Eliza Ann Wells and Mrs. M. E. Williams, is for the enemies of Spiritualism, but we confess to only partial success in arousing its friends to their duty. We hope and believe that the result of our contest in New York last week and its revealments, will clear the vision of thousands of well-intentioned people and stimulate rational Spiritualists to do for the cause of Spiritualism as they have never done before; and to work with persistent zeal and love of truth, to the end that the cause may rise to the dignity and power commensurate with its stupendous and beneficent mission.

We make no apology for the large space given the Wells case this week. It is typical and will answer, with varying modifications, for all those we have had to handle out of court these dozen years. A careful study of this case will reveal the depths of depravity, duplicity, immorality, and, most lamentable of all, in one sense, the danger with which Spiritualism and the public is ever menaced by the blind infatuation of superstitious victims who, under the spell of these sirens and harpies, will go to any of these fanatics are respectable people who in the ordinary affairs of life are intelligent, rational and justice loving, but who under the fascinating spell and guiding hands of the imps of hell become morally insane upon matters of Spiritualism.

The Wells conspiracy practically broke down in the court room last week, for while the plaintiff's counsel talked about an appeal from the rulings of Justice Beach he will never get these rulings set aside, and he knows it. He did not raise his objections and make his exceptions because he thought, as a lawyer, there was merit or strength in them, not at all. Mr. Benn is neither a fool nor a rascal, probably not even a full-fledged dupe of Wells. He is a kindhearted, intelligent old gentleman, and reputed a good lawyer. He did the best he could for his client and obeyed the instructions of Mr. Newton, even though, in so doing, he knew he was making a donkey of himself and lowering his own standing with the members of the bar. For Mr. Henry J. Newton, in his capacity as a fellow man, a private citizen, an affectiona e husband, father, and grandfather we have only the kindliest feelings and heartiest good will. We wish he could be brought to realize his folly, to know how seriously he disturbs the happiness of his children, how much chagrin he brings to them, how it disturbs them to have the home of their childhood desecrated by the foul presence of people whose baneful psychic emanations should never be allowed to contaminate the atmosphere of a virtuous household. For Mr. Newton in his public capacity as a defender of tricksters, a promoter of false and pernicious doctrines, the associate and co-worker with immoral people in alleged spiritual istic work we have no respect and can give no quarter. It were the veriest puerilty and mandlin sentimentality to gush over Mr. Newton's motives as an excuse for his folly. This world has to do with a man's acts: for these he is responsible to the public, not for his motives. God and his own conscience, when his brain grows clear, will settle the

question of motives with Mr. Newton; with

these, the world has nothing to do.

The only person who appeared really joyons over the outcome in the court room was Mrs. Wells, herself. She dreaded the ordeal. for no one knew so well what it meant to her. She knew if the trial went on that not a shred of respectability would be left her; that her moral character would be stripped of the varnish and paint which Mr. Newton and other decorators had supplied. She knew she could not go on the stand, where to swear to it would be legal perjury, and repeat the vile concoction as to Mr. C. D. Lakey. She saw the penitentiary looming up before her, and she was happy when it receded. She knew that the trial would destroy her ability to keep Mr. Newton's nose to the grindstone. She had all to lose and no hope of gain, and she was ready to shout for joy at the finale; leastwise, this was the impression her manner and countenance made on shrewd lawyers and close students of courtroom character.

Now a word to Spiritualists and all interested in psychics and spiritual philosophy. 'As editor of the Journal and defender of the truth in Spiritualism, we have shown you for the thousandth time, though more clearly than sometimes, the absolute impregnability of our position, and the purpose of our life to clarify the Spiritualist movement, and to develop psychics along scientific lines. That we insist upon a high standard of ethics for teachers and Spiritualists, that we demand accurate methods in the investigation of phenomena, that we encourage orderly mediumship and defend honest medicans, that we eschew all partisanship, that we are true to the motto at the head of the Jour-NAL, you must by this time be fully convinced. If you are not, further effort and argument were useless. If you are convinced you must realize that it is your duty and it should be your pleasure to give us your enthusiastic, substantial and persistent support. You should aid in increasing the circulation of the Journal, in contributing to its columns, in promoting the rational pursuit of knowledge of spirit and cognate subjects. You should move along the whole line of activities necessary to forward a great cause hands that which will bring a new civilization, which will bring about peace on earth and in heaven, when in full fruition. We fervently and hopefully pray that you may be filled with the Holy Spirit and that a divine zeal may from this day forward stimusaving faith and a working faith, something beautiful, sweet and all aglow with the beneficent fires flowing from the very heart of the Great Spirit of Good!

Exactly So.

Among the many letters and telegrams of congratulation from all parts of the country, awaiting us on our return home, was one from a leading lawyer of Michigan which in a few words covers the consensus of all. Under date of Dec. 4th, the day after the Wells libel suit was dismissed at plantiff's costs in New York, this lawyer saw the report in the associated press dispatches and wrote us as follows: "I see by the papers that the Wells case is 'knocked out.' Let me be early to congratulate you on your success, due wholly to your determination to make no compromise with fraud." Thank you, Mr. Nims. Every lover of truth and possessor of a well ordered mind will realize the situation and rejoice that true Spiritualism has gained strength in this contest. "I don't believe you length to accomplish the task imposed. Many half realize the importance of your victory, you take it so quietly," exclamed an oldtime Spiritualist and retired lawyer whom we met in the law office of a mutual friend in New York. "You have by your courage and/persistency in this contest made an epoch in the history of Spiritualism, the importance of which will be seen more and more clearly as time passes. The day of honest mediums, scientific study of the phenomena, of religious Spiritualism and rational treatment of the whole subject, began to dawn with your victory over the conspirators before Judge Beach, yesterday." We took our victory "quietly" because it was no surprise, and because it was a victory for Spiritualism more than for as, individually.

> Had the Wells case gone to trial we should have put on the stand the man who made the trick closet for her in the house on West Thirty-sixth street, having a secret door through which she could admit her confederates from the hall after the séance began. The same carpenter says he built a trick cabinet for Caffrey. We should also have produced witnesses who saw wigs, masks, and other paraphernalia of fraud in that closet.

The First Progressive Spiritualistic Society of Watertown, N. Y., a corporate body, is building a temple for worship. It is said to be the first structure ever built in the State for the purpose of spiritualistic worship. A dedicatory service will be held January 1: 1890, at which some of the leading mediums of the country will be present.

The official stenographer's report in the Wells case was used in making up the Jour-NAL account. If any one desires to verify the matter it can be done by procuring a copy of the minutes.

A correspondent is anxious to have a good healer visit Iowa city, Iowa, after Jan. 1st. Those interested can address "Post B" at the above address.

Mr. B. F. Walker of Salt Lake City, well and favorably known, has removed to San Francisco, Cal.

Wells vs. Bundy.

Legal Lime-Light Illuminates Ways that Are Dark and Tricks that Are Vain -Newton and Benn Try their Hand at Materializing Law Suited to Their Purpose, but Make a Dismal Failure.

Eliza Ann Wells, backed by Henry J. Newton, such the Editor for Libel. Lays her Damages at \$20,000. The Prosecution, finding they cannot bluff the Editor, finesse for further delay, but fail. When the case is called Mr. Newton dares not try it on the real issue and instructs his Lawyer to raise a false one. The Court rules against them - Dcclares Spiritualism and Spirit Phenomena are not on trial-that it is a very simple case of libel-and the trial must go on. Whereupon the Plaintiff declines and the Court dismisses the Case, assessed the costs upon the Prosecution and gives the Defendant \$200. Short History of Eliza Ann Wells. Her Bill of Complaint, Defendant's Answer, Arguments of Counsel and Rulings of the Court.

The complaint is dismissed, with an al lowance of \$200 to the defendant. Thus spoke Hon. Miles Beach, presiding judge of the supreme court, Part IV., county and city of New York, just as the sun had reached its meridian height on Tuesday, December 3 1889. Thus ended the big bluff of millionaire Henry J. Newton against the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. True it is that Eliza Ann Wells, the unconscionable trafficker in pseudo spirit phenomena, was the nominal plaintiff who sought to mulct the editor out of \$20,000 for alleged libel, but the poor, psychologized and incorrigibly ob stinate patriarch of the "First Society of Spiritualists" of New York was the real plaintiff. The conspiracy to stifle the truth in the interests of a vile swindler, and indirectly to the advantage of the horde of diabolical har pies of whom Eliza Ann Wells is a representative, has ended in a miserable failure for the conspirators and a complete triumph for the intended victim. Not only a victory for him as an unflinching defender of the honor of Spiritualism, but for the cause itself and all rational righteousness promoting advocates of the heaven sent boon to man.

The infamous career of this Eliza Ann Wells, since she declined the respectable vccation of piano cover making for that of the disreputable but more profitable trade of -a science and a religion. You have in your | spiritualistic fakir, is notorious. Yet the dauger to Spiritualism from such creatures and the wild fanaticism of their blind dupes is not half realized, either by Spiritualists or the general public. That respectable and wealthy men like Luther R. Marsh and Henry J. Newton, men in many instances of more than ordinary ability, are psychologized and misled in their judgment and acts by such not only deplorable, but an absolute menace to the well-being and morals of the commu-

> Continuous readers of the JOURNAL will recall accounts of the various exposures of Mrs Wells, the attempt and signal failure of Henry J. Newton to intimidate the editor by covert threats of legal proceedings, and final ly the beginning of a libel suit with damages for \$20,000 in a New York court, Mrs. Wells being the nominal plaintiff and Mr. Bundy the defendant.

Mrs. E. A. Wells began her career as a materializing medium in 1884, gradually adding to her repertory as she grew more bold and expert and learned how gullible was the average spook-hunter. What her associations may have been prior to essaying the psychofaking field does not concern the publicespe cially and need not be dwelt on here. Since 1884 she has been in close relations with lewd and disreputable people. During most of the time since and for sometime before she began her cabinet work, she has had with her as a companion and associate, one Kate Loes cher, a former ballet girl, originally from Cincinnati, where her father is said to carry on a profitable butchering business. While on West 36th st., New York and having only the front alcove chamber, Mrs. Wells had with her this Kate Loescher who was then the mistress of one Coolidge, a married man with a family living in the city. Kate passed as Mrs. Cool idge in the house, but Mrs. Wells knew of her true relations with Coolidge. In February, 1886, Mr. H. J. Newton was in need of a trus tee to fill a vacancy in the board of his First Society. He selected Mrs. Wells. That a President of a religious society should select such a creature for a responsible position may seem strange to those not familiar with the workings of the Newtonian mind. It is not claimed that Mr. Newton knew the woman's immoral character, but whether he did or not does not affect his responsibility in the matter. It was his duty to have found out the character of a person whom he was about to bring before the world as a representative and officer of a Spiritualist society. In the New York Spiritualist Conference

one Sunday, Mr. B. P. Pegram offered one hundred dollars to any medium in whose presence spirits would materialize under test conditions arranged by a committee of six to be appointed by the society. Mr. Newton's society was in hard luck, in debt, in fact, and he, so at least it is generally understood, has to foot the deficits. "This society being somewhat in debt," says Mrs. Wells, (see Banner of Light for March 5, 1887), "Mr. Newton apolied to me sometime in June of last year 1886) and made the request that I should sit as a medium for materialization at his house under test conditions, stating that there had been some money offered which depended upon the success of the experiment." After some urging, Mrs. Wells says she "consented to give a number of séances at nis (Mr. Newton's) house under such test conditions as he might provide, and that whatever avails should be derived from them should go into the treasury of the First Society." These seances began in October, 1886, and were the beginning of a series of disasters to Mrs. Wells and of shame to Spiritualism. The séances were terminated by the illness of Mrs. Wells. "When I came out of the hospital," says Mrs. Wells in $Banner\ of\ Light$ of May 5, 1888. "Mr. Newton again requested me to continue my séances at his house once a week, I to receive as compensation one-half of the money paid by those in attendance. This proposition I acceded to." The ordinary fee for admission to such exhibitions is one dollar, but in this instance it was fixed at twice that amount, so that Mr. Newton's First Society and, indirectly, Mr. Newton might get a dollar a head, and the fakir the other

W. R. TICE DETECTS THE WELLS IMPOSTURE. fair-by what purported to be the material- she was illiterate and incompetent, intellect- defrauded by the plaintiff, the defendant did

greeting and retirement of the "spirit," Mr. Tice stepped into the compartment where the medium was supposed to be, and should have been, but was not. He found part of her clothing and pitched it out into the room. She was found in the "spirit" compartment. The fish net partition had been tampered with and everything showed that the woman had made an opening big enough to crawl to replace the tacks. Great confusion ensued and Mrs. Wells departed the house soon af ter. Mr. and Mrs. Newton wrote the Journal the next morning that Mrs. Wells had been detected "in what at present seems unmistakable fraud." Intense excitement immediate ly pervaded the ranks of Spiritualism. Mr. Newton was, however, soon convinced of the entire innocence of Mrs. Wells. He consulmedium was wholly unconscious, the victim of bad spirits and a malign environment. This sort of evidence was vastly more satisfving to him than that of his own senses of that of other eye witnesses. The editor of the to New York immediately in order to personally interview both sides and get at the bot-Mr. Newton's very lengthy theories and messages from "spirits;" he also carefully questioned Mr. W. R. Tice, Mr. C. O. Poole and others who were present at the exposé. The evidence was conclusive of deliberate, premeditated, conscious, and continued deception from the very first on the part of Mrs. Wells. And what aggravated the offense was that on the very night of the exposure. Mr. Newton had prepared in advance a written statement endorsing the exhibition, with space left to record the occurrences of that evening. This certificate was to have been signed by those in attendance at the close of the entertainment. But for the preliminary precautions taken by Mr. Tice and his decisive and courageous action at the proper moment, the vile swindler would have secured the prized certificate and gone before the mediums, honest and above suspicion. C. D. LAKEY'S STARTLING DISCOVERIES.

In the fall of 1887 another series of "test" séances, under the anspices of Mr. H. J. New ton, were given by Mrs. Wells at her apart ments, 822 Sixth Avenue, New York. About eighteen séances had been given prior to De cember 19th. Mr. Charles D. Lakey, an able journalist and zealous Spiritualist, was one of the favored circle with his wife, a lady of superior culture and world-wide reputation as an artist. Though one of the keenest of men and a cautious, painstaking observer. Mr. Lakey was deceived into believing the manifestations genuine, at first. In the account of his exposure of Mrs. Wells, given in the Journal of February 11, 1888, Mr. Lakey says, "I do not think that any more wonderful spiritual manifestations, to all human appearances, have ever taken place in this or any other country." He kept voluminous minutes of the several scances with a view to | when the case might be called drew near. giving the Journal an extended account of the prosecution exhibited an anxiety for what seemed to him likely to prove the most | further delay-they wouldn't mind if it went. important contribution to psychical science | over for another year, or if it was finally alever given. Indeed, he published in the Jour-NAL one account which on its face seemed conclusive as to the genuineness of the materializations.

On the evening of December 19th Mr. Lakev in making a search before the séance began

A CONFEDERATE IN A CLOSET opening out of Mrs. Wells's bedroom. Mrs Wells saw she was detected and like a flash pushed the bedroom door nearly shut and rushing to Mr. Lakey's side said in an agon-

"FOR GOD'S SAKE DON'T GIVE ME AWAY! I never did it before. Oh! if you expose me I shall kill myself. Save me! Save me! and I will tell you all." Mr. Lakey was dumbfounded. He declares (See JOURNAL, Feb. 11. 888), "I will not say that I had not pity for the woman: I had, and it was a feeling of intense pity. I had come to place confidence in her. Indeed, I had not gone about that earch with any expectation of finding what found. The circle had elected me secretary, and it was understood that I was to write up the seances. I wanted to say to the public that my belief was based on the best possible evidence." That Mr. Lakey erred in judgment in that he did not then and there expose the frand was the opinion of many at the time but it is more than likely he took the wisest course as events have turned ont. "In that moment," says Mr. Lakey, "when this pleading woman stood before me, I saw how fruitless had been many exposures of materializing mediums....Releasing my hand from the head of her confederate I turned to Mrs. Wells and said, 'I will not betray you, Go on with your séance as though nothing had happened." Mr. Lakey then passed into the parlor, thence into the hall, just in time to intercept the confederate as Mrs. Wells was getting her out of the house. "With my left hand," he says, "I caught her by the right shoulder, and with my right hand thrust her head back saying, 'I mean to know you the next time I see you.'" Later on, with the aid of the JOURNAL'S agent, the confederate was found and identified as one Laura Chasey, an old acquaintance of Mrs. Wells who had lived with her when on West 36th Street. Mr. Lakey visited Mrs. Wells the next morning after his discovery and received from her the promised confession. She also admitted her deception to Mrs. Lakey on the evening of December 23d, expressed gratitude for Mr. Lakey's kindness and declared she wanted some day to tell how she was led into the fraud. Mrs. Wells also promised Mr. Lakey if he would not expose her she would abandon the dreadful business and never give another

It is possible the woman would have kept her promise had she been left to her elf. But Mr. Newton's reputation as a scientific investigator was at stake; the whole faking craft was imperiled: old man Sykes and other psycho-debauchees saw their nightly dissipations in danger of termination; it wouldn't do. Again, as in the Tice exposure, it was easier for Mr. Newton to credit the "dear spirits" and his own accomen than the evidence of the Lakeys, fortified by that of Drs. Houghton and Northrop. So Mrs. Wells concocted a diabolical and wholly improbable story, credited by nobody other than her dupes, that Mr. Lakey had grossly insulted her on the night of December 19th, while his wife and the whole circle were in adjoining rooms with open doors. She denied the exposure and affirmed the genuineness of her manifestations. Mr Newton, with that obstinacy for which he has ever been noted, and that infatuation which blinds such minds when once under the thrall of super newed zeal and made her cause his own.

ized form of his first wife. After the usual | ually, for the rostrum, to say nothing of her moral character. As Judge Cross truly says. "it was an outrage upon Spiritualism." Lectures were written for her and with the aid of her New York backers she was foisted upon the public as a lecturer. This was done largely, too, as a feeder for her materialization

circles given in provincial cities and towns. In the summer of 1886, also in 1887, Mrs. Wells visited the Spiritualist camp at Lookthrough, and had then ineffectually sought out Mountain. Tennessee, where she was detected in cheating by a number of most reputable Spiritualists at different times. Reports of all these matters and much more. unfit for publication, had been steadily accumulating in the JOURNAL office. The editor had taken unusual pains, even for him, to thoroughly investigate the career of Mrs. Wells and had become fully convinced that she was not only a fraud but an immoral ted the "spirits" and was informed that the | and dangerous woman: all the more dangerous to Spiritualism because championed by Henry J. Newton, a man of wealth, respectability and zeal, with plenty of time, money, and inclination to forward her interests and defend his own estimate of himself as a psy-RELIGIO PHILOSOPHICAL JOURNAL made a trip | chic scientist. Having become thus convinced and being sure of his ground, Mr. Bundy said, editorially, in the issue of his patom of the affair. He patiently listened to per for May 5th, 1888, in an article treating of the exposure of Mrs. Cowan of Boston:

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates.

In his warfare against the Journal, and volunteer services in defense of Mrs. Wells. Henry J. Newton had been obliged to utilize as accessories some of the most contemptible creatures that ever disgraced Spiritualism by using it to cloak their wickedness, notably James A. Bliss who was publishing a sheet in the interest of a shrewd scheme of his own. and one Barney, who at the time was editor of The Better Way. But with all his helpers, recruited from the cess pools and garrets, Mr. Newton had a hard time of it. Hence. when Mr. Bundy published the above quoted declaration, Mr. Newton boiled over with rage country as the greatest of materializing and forthwith attempted to bluff or intimidate the Western editor. A lengthy correspondence ensued in which Mr. Newton attempted to befog the issue and wriggle out of the hole he had voluntarily crawled into. The editor of the Journal did not feel like allowing his New York antagonist to crawl out, so he peremptorily instructed Dailey and Bell, his attorieys, to waive all conditions and accept service in case Mr. Newton was anxious to punish him for his temerity. In consequence of these instructions Mr. Newton was forced to the issue and a suit was brought against Mr. Bundy in the name of Eliza A. Wells for

LIBEL, DAMAGES \$20,000.

This was accomplished in September, 1888. but evidently the prosecution was in no hurry for a trial, as the complaint was made in a court where it was sure not to be reached for a year or more-and how many things are likely to happen in a year! As the time lowed to die out entirely. O, no! they were in no hurry. Mr. Bundy insisted on a trial at the earliest moment and telegraphed his attorneys, "No compromise, push the case to trial." It was finally set down for November 18th, and Mr. Bundy was on hand ready to proceed, but not until December 3rd did the case get before the court. On that day the

WELLS AGAINST BUNDY

was called for trial, and the bill of complaint on the part of the plaintiff and amended answer on the part of the defendant were handed to Judge Beach, Presiding Justice of Part IV. Supreme Court. Copies of these documents are hereinbelow given in order to furnish the Journal's readers with the data necessary to enable them to better understand the attitude assumed by the plaintiff's counsel as shown in his interrogatories to the jury and argument to the court, which appear further along, and also that the issues before the Court may be made clear to the world, so that all may judge for themselves, and not depend upon any exparte statement of either party to the controversy:

COMPLAINT OF ELIZA A. WELLS.

SUPREME COURT, COUNTY OF NEW YORK: ELIZA A. WELLS)

against JOHN C. BUNDY.

Eliza A. Wells, the plaintiff, complaining of John C. Bundy, the defendant in this action, on her information and belief says: That the defendant is the publisher and proprietor of a newspaper in the city of Chicago, Illinois, called the RELIGIO-PHILOSOPHICAL JOURNAL, which paper has a large circulation in the cities of Chicago, New York and else-

And the plaintiff further says that she, the plaintiff, is and for several years last past has been, aspiritual medium and clairvoyant, and is known as, and in fact is a materializing medium, a trance medium, and a clairvoyant; that at times when in a small cabinet or enclosure, and sometimes when outside of the cabinet, in presence of other persons in a room, while she is in a trance or unconscious state, spirits of deceased persons or persons who have departed this life, appear, as she is informed and believes, and make their presence known, often in visible material forms: and for the purpose of causing or enabling spirits to so make their presence known and to materialize visible forms, and to enable her friends and others to witness such manifestations, she has for several years last past held public and private seances for a sum or price to be paid to her by persons attending the same; and that when not in a trance or unconscious state, spirits of persons who have departed this life often appear to her and make their presence and personality known to her, and the presence of such spirits is made known and evidence or proofs of their identity given by her to persons who knew them in this life, for which information and descriptions the plaintiff, when holding seances, receives a pecuniary compensation.

And the plaintiff further says that, knowing of the plaintiff's holding such scances and of her being, or being known as a medium and clairvoyant, and for the purpose of injuring, and wickedly and maliciously intending thereby to injure the plaintiff in her good name, fame and credit in the city of New York, where she resides, and elsewhere, and to bring her into public scandal, infamy and disgrace with and amongst her neighbors, patrons and other good and worthy citizens, and to injure her in her business and to cause it to be believed by such neighbors stition, esponsed the woman's part with re- | and other persons that she was not and is not a genuine medium, and that the alleged Finding New York City a hazardous place | spirit manifestations at her séances were not At the third seance of this series, Mr. W. R. in which to ply her tricks, Mrs. Wells set up genuine, but were fraudulent, and that per-Tice of Brooklyn, was called up to the cabi as a lecturer. In this she was aided and sons attending the same, or paying for adnet—that famous fraud-proof Newtonian af- abetted by people who knew full well that mission thereto were deceived, swindled and on the 5th day of May 1888, wickedly and maliciously publish or cause to be published in his said newspaper, of and concerning the plaintiff, in an article referring to the plaintiff and her mediumship the following false, scandalous, libelous and defamatory words

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler and has been for years using trick cabinets and confederates;" (meaning by "confederates" persons used or employed by the plaintiff to represent or personate spirits, and thereby to deceive the persons attending the séances; and meaning by "trick cabinets" that the cabinets in which the plaintiff entered at materializing scances were not honest ly constructed, but were so constructed that the plaintiff or confederates could and did go out and in, or remove partitions or parts of the cabinets without the knowledge of the persons attending the séances, and thus making such fraud and deception possible) which article so printed and published, and of which numerous copies were printed and ex-tensively circulated and distributed, or caused by the defendant to be so circulated and distributed among the friends, neighbors, acquaintances, and patrons of the plaintiff and other citizens, was, and the charges therein and thereby made were false, malicious and defamatory, and by means of which | present and so paying, use one or more conshe has been and still is greatly injured in her good name, fame and credit and brought into public scandal, infamy and disgrace with and amongst her neighbors, acquaintances, and other good and worthy citizens, and has sustained, besides, great pecuniary loss and injury, to the damage of the plaintiff of Twenty Thousand Dollars.

WHEREFORE the plaintiff demands judgment against the defendant for the damage and injury aforesaid, in the sum of twenty thousand dollars, besides the costs of this E. H. BENN. Plaintiff's Attorney.

DEFENDANT'S AMENDED ANSWER.

N. Y. SUPREME COURT, CITY AND COUNTY OF NEW YORK: ELIZA A. WELLS, Plaintiff,

against JOHN C. BUNDY, Defendant.

The defendant, John C. Bundy, for amended answer to the complaint by Dailey & Bell, his attorneys, alleges and shows to this court

I. He admits so much of the complaint as alleges that he is the publisher and proprietor of a newspaper in the city of Chicago, Il linois, called the RELIGIO PHILOSOPHICAL JOURNAL, which paper has a large circulation in the city of Chicago and elsewhere.

II. He admits so much of the complaint as alleges that the plaintiff has, for several

years last past, held public and private scances for a sum of money to be paid to her by persons patronizing her.

III. He admits that knowing of her holding the same he did, on the 5th day of May, 1888, publish or cause to be published in said newspaper, of and concerning the plaintiff, the words alleged in the complaint to have been published therein.

IV. He admits that in using and publishing said words, he meant to have the same understood according to their ordinary and fair import and meaning, no more nor other-

V. He admits that the article, so printed and published, and of which numerous copies were printed, was entensively circulated. VI. Upon information and belief he denies each and every other allegation of the com-

VII. In justification of such publication he alleges, upon information and belief, that said words were true, and he further alleges that in such publication he was not actuated

VIII, That before publishing the alleged libelous matter he was informed through various sources, and different persons, who claimed to have knowledge of the fact, that the plaintiff had upon various occasions published and held herself out as a medium for disembodied spirits to manifest themselves to persons who would come to her séances, and that she did thereby induce them to come and pay her money to witness the manifestations of such spirits, and that by various tricks and devices, and by disguising her person, and by making the room where the alleged manifestations occurred so dark that her tricks, devices and disguises would not readily be distinguished, she induced many persons to believe that the said manifestations were produced by disembodied spirits who were at times in materialized forms, and as such she wickedly and fraudulently presented the same to persons in the audience, and did pretend that communications from spirits were given through her mediumship to those who had paid their money to be present; and more effectually to accomplish her deception, that she had disguised her voice, and that she did use confederates in practising her said deception, to aid her therein, and trick cabinets, meaning thereby, cabinets so constructed that she could practice said tricks, frauds and deceptions without being readily detected therein, for the purpose of gain and profit; and that she had been detected therein, and had been found partly denuded of her clothing to create the belief that she was the materialized spirit of a person who had died, and that one or more confederates had been detected aiding in her pretended spirit manifestations, and that when detected she confessed her guilt, and admitted that she was guilty of the fraudulent practices alsame he did, with the best of motives, publish said alleged libelous words; and he will upon the trial of this action, prove such communications and representations, and the publication thereof, as in this subdivision of this answer alleged, for the following pur-

2nd. In mitigation of damages. information and belief that the plaintiff, pre-vious to the time of the publication of the 12, 13, 14 and 15 of this his amended answer alleged libelous matter and during the and believed the same to be true at the time months of September, October, November and | of such publication, and that the plaintiff so December, 1887, at her residence No. 822 conducted herself in connection with such Sixth Avenue, City of New York, and at the same place in the months of January, February and March, 1888, and at other places | itor of said Journal he felt it to be a duty to in said city not a present known to the defendant, gave during each of said months, and usually as often as once a week, scances for pay, charging and receiving therefor from various persons for the privileges of

1st. To show want of malice.

ly detected by persons in her audience, and one or more confederates and did put them forth as the materialized forms of spirits, and did herself make use of the same for the purpose of making the persons from whom she had received money, as aforesaid, believe that she was securely locked in one apartment of said cabinet, whereas, by the secret construction of said cabinet, she passed through into another part of said cabinet, and having denuded herself of clothing or nearly so, she under disguise put herself forth as a materialized spirit, and attempted to disguise her voice and did pretend that she was the spirit of different persons, thereby swindling said persons out of the money paid by them as aforesaid.

X. That particularly, during the months of October, and November, and December of the year 1887, at the plaintiff's residence at Sixth Avenue, at the City of New York, and usually as often as twice each week, the plaintiff, for money paid to her and received by her under the pretence on her part that the manifestations appearing through her mediumship were the manifestations of spirits of departed persons, did, for the purpose of deceiving and defrauding the persons federates to personate such spirits and did thereby, and by the means hereinbefore mentioned swindle, cheat and defraud the persons so paying their money, of the same; and that on or about the 19th day of December, 1887, the plaintiff was detected in attempting to conceal a confederate at said last named place, and one whom she admitted that she had used upon various occasions be-

fore for said purpose. XI. The defendant further alleges, upon information and belief, that during the months of October, November and December of the year 1886, and months of January and February 1877, at No. 128 West 43rd Street, City of New York, and at her residence in Sixth Avenue in the City of New York, and upon several occasions during each of said months but the particular dates he is unable more fully to specify except as hereinafter stated, the plaintiff did hold séances for the purpose as alleged in the last two preceding sub-divisions in this amended answer, and with intent to cheat, defraud and swindle various persons out of their money who should attend the same, she held herself out as, and represented herself to be, a medium for the manifestations of disembodied spirits and for spirit materializations, and did herself make use of a cabinet or cabinets so constructed that she could, by manipulating and moving the same, pass from one compartment to another without being readily discovered, and she thereby induced, her auditors to believe that she was securely kept in one apartment of said cabinet, whereas, in fact, she was in another and personating the spirits of persons who have died.

That relying upon such representations and inducements various persons paid to her money to witness such manifestations and were thereby swindled and defrauded thereof.

February, 1887, at No. 128 West 43rd Street. City of New York, the plaintiff was detected by Mr. William R. Tice and others in a partially nude condition, personating the spirit of a deceased person, having made use of a certain cabinet so constructed as not to keep her securely therein, whereby she did deceive, cheat and defraud the persons there present who had paid her money upon her assurance and representation that the pretended manifestations were genuine.

XIII. That, as defendant is informed and believes, during the months of September, October, November and December of the year 1885, and the months of January, February, March and April of the year 1886, and usually as often as once each week during each of said months, but the particular days defendant is unable more fully to specify, at her residence, 228 W. 36th Street. City of New York, the plaintiff held herself as a medium for spirit manifestations and particularly for the manifestations of spirits by materialization and represented that the manifestations that appeared at her séances were genuine and thereby she received and obtained from various persons whose names are at present unknown to the defendant, various sums of money, in many instances the sum of one dollar from each person so attending; and upon each of those occasions she fraud ulently personated the spirits of departed persons and used confederates so to do, and made use of tricks and devices for that purpose at said place and did thereby cheat, swindle, and defraud the persons so attending for pay.

XIV. That at the residence of Mr. Perrine at Summit, New Jersey, in the summer and autumn of 1885, and at other times at said residence during the years 1885 and 1886, as defendant is informed and believes, the plaintiff did falsely and fraudulently personate spirits of departed persons for pay.

XV. That during the summer months of 1886 and 1887, at Lookout Mountain camp meeting, in the State of Tennessee, the plaintiff held seances for spirit manifestations and pretended that she was a genuine and honest medium for such manifestations, and did thereby obtain money from divers persons for that purpose and did cheat and defraud such persons thereby, and personate spirits of departed persons, thereby cheating and defrauding the persons so paying the same; that defendant is unable to specify the dates of holding such séances more fully, except that the plaintiff held such séances leged against her; and this defendant did rely upon such representations and believed them to be true, and so relying upon the of the matters severally hereinbefore speci-fied in subdivisions 9, 10, 11, 12, 13, 14 and 15, contained in justification of the publication

of the alleged libel. XVI. Defendant alleges that he will show upon the trial of this action, excepting as to the specific times and places stated, that previous to the time of the alleged libelous publication he was informed that the plaintiff The defendant further alleges upon had been guilty of the several matters matters as to cause the defendant and others to believe that they were true, and as an edpublish of and concerning the plaintiff the matter alleged as libelous, all of which he

will prove, to show: 1st. Want of malice.

2d. In mitigation of damages. seance, and from others, other sums of | Thirty-sixth street, city of New York, during money, the amounts of which are unknown the time she was holding the same as hereinto the defendant; and that at each of said | before alleged, had as her assistant and confedseauces she made use of a trick cabinet so erate a married man named Sykes, who was livconstructed and covered that ingress to and | ing separate and apart from his family, whose egress from one apartment thereof to another 'relations, conduct and intimacy to and with

could be effected by her without being readi- the plaintiff were of such a character as to warrant the belief and conclusion that their that at said seances she did make use of the relations were immoral, and this defendant same for that purpose and did secretly admit | alleges, upon information and belief, that they were immoral.

And the defendant further alleges, upon information and belief, that the plaintiff associated, during said periods and at said places last above stated, with certain lewd women or kept mistresses, knowing that they were such, and consorted with them and had their aid and assistance in the consummation of her cheating and swindling acts hereinbefore set forth.

That, as defendant is informed and believes, their names are assumed and fictitious, for the purpose of concealing their identity, and that, as defendant is informed and believes, the plaintiff had knowledge of the same, but that defendant is unable more fully to identify them, except that he has reference to two females who are and have been on terms of great intimacy with the plaintiff and with whom she has consorted as hereinbefore set forth.

That the defendant will offer proof of the truth of the matters contained in this subdivision of this amended answer.

1st. In justification of the alleged libelous language that the plaintiff "is a vile woman" and "has been for years using trick cabinets and confederates.

2nd. In mitigation of damages, he will of-fer proof upon the trial that he was informed of the matters in this subdivision of this amended answer and that he relied upon the same and believed them to be true. Wherefore the defendant demands that the

complaint may be dismissed with costs of DAILEY & BELL, court.

Attorneys for Defendant. Offices and P. O. address 16 Court st., Brooklyn, N. Y.

The opposing forces were drawn up in bat-tle array and the contest began at about 11 o'clock. It devolved on Mr. Benn, the plaintiff's attorney, to take the initiative. The nominal plaintiff, Mrs. Wells, was not in the room, but the real plaintiff, Henry J. Newton, supported Benn on the right flank and rear, while Hon. A. W. Tenny held the reserve force on the left flank. What natural courage Benn may have did not appear; his air and tone when he arose to interrogate the jury were those of a man who in playing a game of draw poker had been caught with only a "pair of knaves" bluffing against a "king full," and hated to show what a fool he had made of himself and how weak his hand Comprising: Memories, by Max Muller: Comprising: Memories and Compri was. Mopping the perspiration from his perturbed brow he addressed the jurors in a sort of sub-cellar, long-distance telephone voice and with an articulation so indistinct and quavering as to render it difficult to distinguish his words at a distance of five feet Only for the psychic flux flowing in upon him from the Newtonian tank his trembling limbs must have given way. This is no overdrawn picture, as dozens present will testi fy. Despite his wabbling and wavering Benn managed in a few minutes to put his side of the case in so ludicrous and ridiculous a light as to amuse judge, jury and audience. lt should here be remembered that the defendant had been brought to bar by Mr. Newton for an alleged libel upon his ex-trustee and friend, Mrs. Wells. Spiritualism was not on trial, not even the question as to whether Mrs. Wells possessed medial powers was at

BENN'S INTERROGATORIES TO JURORS. After developing the facts that the juror knew neither party to this suit, was not a Spiritualist and knew nothing of the issue between the parties, Benn got down to his work thus: Question. Suppose in this case it should

be proved that Mrs. Wells, a woman weighing 187 pounds, was in a cabinet about three feet square, and she should pass out of that cabinet, passing through matter without destroying it, would you believe it? Answer. No, not naturally.

Q. Suppose it was so sworn to by witnesses, would you give credit to the witnesses in that case, if there was nothing against it? A. I don't know, it would have to depend

entirely on the testimony. Q. If one witness should swear it was not so, and ten witnesses should swear that it

was so, would you believe it then? A. The others might be lying, I don't know, I would have to see from the cross-ex-

Q. Would you feel any prejudice against Spiritualism, or against finding a verdict according to such testimony?

A. No, not at all. Q. Suppose it should appear that a form was out in the room clothed in white, with veils and drapery about her, and she should cass into an enclosure, a person following her so close as to put his hand on her, and all that vanished in an instant, would you

believe it? A. Well, no, that is something I can't exactly believe. Q. You couldn't believe it if it was sworn to, could you?

A. No, unless I knew the person it happened to; I might believe it then. Q. Suppose you should see it yourself. would you believe it?

Then I might believe it. Would you believe it?

That is something very hard to say. Suppose you should see a form—a little vapor off on the floor, not half as large as a man's hat, rise up into a full-formed person, all clothed and dressed and walk a few steps away and vanish, would you believe it, if you saw it yourself?

(Continued on Eighth Page.)

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INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

ALTRUISM. S. H. RANDALL.

The soul's unrest doth ever long to fly To islands blest where pleasures never die; To islands fair, forever green and bright, Whose very air doth tremble with delight; To fairy isles caressed by summer seas, Where life is smiles and j yous as the breezs, Where sorrow's snows chill not the ravished sense, But rapture grows forever more intense.

And so our oars we dip in self-love's seas, Touch many shores, but ne'er our isles that please We may depart from soft Calypso's arms, And save the heart from hostile Circe's charms: We may not hear the Sirens' deadly notes, And even steer past Scylla's awful throats: But wair our haste o'er self-love's bitter waves, The boundless waste no happy island laves.

Yet o'er and o'er we trim cur tattered sails, Success adore, and pray for fortune's gales; For bright appear the joys we crave so much; And seem they near, the shores we never touch. But ever fleet before our straining eyes The islands sweet of self's mirageful skies, And e'er we fail who self-love's oceans range, Although we sail with Death to planets strange.

- A feast divine!" the eager gourmand cries, But 'neath the wine a glaring serpent lies. The flames of lust consume the dew of youth: Their victims must endure remorse's tooth. The joys of gold are sucked from labor's veins, Yet wealth untold is fierce for redder gains. Caressed desires, of luscious pleasures tell, But soon their fires the bosom heave with hell.

The toxes prowl through splendor's crumbling hall White hoots the owl that guards a monarch's wall. In valor's limbs the vultures plunge their beaks, And glory's hymns give place to mourning's shrieks. Os'r beau y's face the years their furrows speed And soon her grace doth she to grave worms feed. Oblivion's gloom devours the roll of fame, And oft his tomo survives the hero's name.

For joys that last, the universe we range; But view, aghast, eternal laws of change. Religion cries, "To me for refuge fly; But Truth replies, "Your gods like fashions die." In vain we fly the swelling tides of time: In vain we try a deathless sky to climb. Our selfish fears our sweetest moments sting,

But, though the aching night of self we grope In beauty breaking beams he star of hope; For virtue lingers, though to vice we kneel, And sorrow's fingers only hurt to heal. Though we the courses of our passions drive, Our holy forces with our hellish strive, And neath the embers of our lusts malign Are knit the members of the man divine

We're not the creatures of a god adverse. Nor on our features is there stamped a curse. The martyr flieth to the rack and stake; The mother dieth for the baby's sake; The lofty stoic in the savage sleeps; And deeds heroic spring from vice's deeps: For, though there enter monsters dark and dire, The spirit's center glows with holy fire.

The vast creation's units, large and small, It guides the motions of the stars sublime, Yet trains the ocean's protoplasmic slime. It freely giveth e'en the serpent breath, And each that liveth doth It kiss with death. It builds the bubble and the years of Brahm, And lifts by trouble to It's selfless calm.

Approach we slowly evolution's goal, Who tread the holy stairway of the soul. We've ages waited in resplendent gems; And bloomed, elated, on the flowers' stems. Neath corals hiding we've our prey devoured; And tempests riding, have the heavens scoured. And now, resigning egoistic strife, We reach the shining altruistic life.

Below, the story of our fight with pain; Above, our glory with our self-love slain. Below, the regions swept by hatred's blast; Above, in legions deeds of love at last, When love entranceth, hand in hand we climb, And life advanceth over heights sublime: When love is slighted, blazeth from our wall, "Ye rise, united; but, divided, fall,"

The world entrances, and her smiles are bliss; But false her glauces, and defiled her kiss. Where only duty bath the spirit's eye. They woo a beauty that doth never die. The priest inviteth to Celestial lands, But lies reciteth and with bloody hands, Where love doth leaven, and the heart is well They seek no Heaven, and they shun no Hell.

The dewdrops shining yield their lives, to please The grasses pining and the thirsty breeze: And, self foregoing, we may others cheer; And, love bestowing, give them Heaven here. The fragrance rarest gives itself away, The flowers fairest drop in arms of clay; And, silence wooing, souls to self-love dead In fragrant doing are for others shed.

We, incarnations of creating Will, Have obligations wide as space to fill. We have for neighbors e'en the souls that creep, And unto labors for the whole should leap. And, self erasing, may we naught reserve; But, all embracing, e'en the lowest serve, With gladness clinging to the lot that's worst, And proudly singing when our foes are first!

Temptation's magic may we mount above. And end the tragic sacrifice of Love. Of Love unbounded, crucified within, And daily wounded by the spear of sin The might of passion may we bravely break, And life re-fashion for its beauty's sake When man's united with the holy One, And Love, delighted, cries, "My work is done"

Oh! may we chasten life, which goeth fast; And fondly hasten to become the last! May we surrender thought of "me" and "mine' For actions tender and their touch divine! May we for others self-love's pulses still, And for our brothers all our being spill! And may we never into self-love fall, But be forever sacrified for ali!

OUR POLYCLOT EXCHANGES.

La Ilustracion Espirita of Mexico, under the heading of "Fenomenos Expontaneos" (which almost anybody can understand), publishes the fol-

It is now two years ago, more or less, that in the home of an honorable Catholic family, noises, knockings, the moving of furniture without any known cause, and a multitude of other unusual occurrences took place, which caused great alarm to the peaceful married couple.

In seeking a remedy for such extraordinary misfortunes, the wife went to the Illustrious Archbishop Labastida and told him all about what was going on at her house. His Sanctity, who knew as much about such matters as he did about the man in the moon, quietly listened to the lady, and after offering to mention the subject to some plous corporations, he advised her to take a pencil and some paper, place herself in the attitude of writing, and thus

learn what might be desired of her and her husband. The applicant returned to her home, and putting into practice the advice of her mitered spiritual counselor, she found herself, after sitting for about twenty minutes, in communication with the spirits of various persons whom she had once known in material life, and from that time on the phenomena

change their domicile the disturbance would cease, removed to No. 3 Zicate street, but the remedy had an effect different from what they expected, so much so that the phenomena could be produced at will and a multitude of persons, attracted by the povelty of the thing, took measures to be presented to the family in order to assure themselves of the gruth of what had become public conversation.

This worthy family is to-day residing at No. 4 Estanca de Mujeres street, and the physical phenomena follow them to the degree that the situation has become desperate and insupportable, but they can not free themselves from it because both of them are bound under the yoke of Catholicism.

Phenomena of this and a similar character have frequently been observed in different parts of this city, and the Monitor Republicano, whose z-al for the welfare of the citizens of this metropolis is proverbial, has always hastened to lay such cases open to the public and loudly called the attention of the police, urging them to bunt up and arrest the authors of these disturbances: but unfortunately, up to now, the officers have never been able to find a single one of those to whom our esteemed contemporary attributes such occurrences. And since it has ever been actuated by so praise worthy a zeal, a most excellent opportunity is now presented for rendering valuable service to an afflicted family by firreting out the mischievous authors of their woes, which will be a very easy thing to do by recurring to the little domicile we have indicated.

Revista Espiritista de la Habana is the name of a new Spiritist monthy published in the Island of Cuba, at Havana. It is a fine specimen of the printer's art and its contents is of a more varied character than is usual in Spanish-American publications and will prove to be a valuable acquisition to the Cuban Spiritists and to all others who can read the language. On page 40 we find the following lit-tle poem by Antonio Hurtado, (to which we give an English version) entitled

THE ECHO.

- I sought the fields on yestereve Absorbed in thought and quite alone; Old memories crowded on me fast-stooped to rest upon a stone.
- An echo had for ages slept. Not far from where I chanced to be: I gave a shout and woke it up And instantly it answered me.
- A little later, by a tomb I stood and wept; my aching breast Did many times and loudly call -No answer came from those at rest.
- O why this difference so dread? Who will the mystery explain? Why do the echoes give reply?

Why, silent, do the dead remain?

Poco menos de treinta anos hace que, el que este parafo escribe se fue joven a la Habana, permaneciendo en esa capital por espacio de nueve anos. Mucho tiempo ha transcurrido desde que volvio a su pais natal, peró siempre le ban quedado un afecto profundisimo y una simpatia inesplicable por los hijos de Cuba y su tierra que, de coraz n es su patria adoptiva. No tiene esperanza de volverlos a ver nunca, pero dulces recuerdos de ellos se le quedaran grabados eternamente en la memoria, y alla en los cielos se encontrarau. Ahora que nuestro nuevo cofrade se hace a la vela en la mar tempestuosa del espiritismo, le deseamos toda prosperidad y buen viaje. Lo unico que sentimos es, que sea creyente de la re-encarnacion. Basta a nosotros una vida terrestre. [Indulgencia para las irregularidades ortograficas y de acentuacion, pues la falta de tipos propios para el castellano nos impiden imprimir con correccion.

El Bien Social of Mexico says, the result of the ed all expectations: "Our country has obtained more | good in all isms when properly sifted by our reason, than nine hundred premiums in that institution, a and that Spiritualism needs as much sifting as any. much larger number than that obtained by the other nations of this continent. This speaks very highly in favor of our country's resources and is a compliment to the industrious inclinations of our people. Besides the result mentioned, it has served to place Mexico in a better light before European nations, elevating her in their regard as a civilized and industrious people. The result should in particular be a source of great satisfaction to those who have received awards, and greater still when they see that days after the last three. In reading them over I notheir success redounts to the prestige and glory of ticed their similarity to the three verses given in their country."

El Precursor - A few weeks since we noticed the advent of a new paper at M zitlan, State of Sinaloa, Mexico, called the Laico. For some reason that is not made very clear, this name has stepped aside and has given place to the one at the beginning of this paragraph. The only difference, aside from the name, seems to be that the old issue had Modesto S. Genzalez as its responsible editor, while the Mazatlan Spiritualist Society conducts the new

What are Thoughts?

To the Editor of the Religio Philosophical Journal.

During the past few years we have heard and read a great deal about thoughts being things-and more particularly, that all created or visible things in nature are the expressions of thoughts of God Now at the first blush of the statement it appears reasonable and can be illustrated by the work of man. Yet in the production of the cosmos it is not so easy to see how the same line of argument can be sustained except that the Creator was and is like purselves, a progressive being, which I presume the author of the theory would not be willing to admit. It appears to me that there is no other alternative to the dilemma. We all know that all the mechanical and artistic productions of the human mind, however perfect they may be now, we e very imperfect and rude in their first is ception, and that their present state, to an approximate perfection, is

the result of a series of thoughts upon thoughts which have been tested, failed and tested again and agair. Take any piece of mechanism and trace the history of its development and you will find this to be true in the unfolding of the idea, and that the first thoughts were very crude and imperfect and it was only as such thoughts were expressed in material forms that the imperfections were visible. And is not the same law of progressive unfoldment observable in all departments of nature? In studing the history of the earth from its origin to esent state of unfoldment, in all of its several

deplatments of mineral, vegetable, and animal forms, we life made acquainted with the fact that at first were imperfect and crude, and that it has taken millions of years for minerals, vegetables, and animals to reach up to the state of perfection we find them in to-day, so that the earth cannot be the expression of a thought because a thought of a thirly complete as the earth is to-day, for instance, is something unknown to the human mind, as everything complete (as least measurably so) is the result of a series of thoughts which gradually unfold

There is to my mind, a great deal of misapprehension as to what thought is. Now I do not wish it to be understood that my view of the matter is the correct one, but it appears to me to harmon ze with reason and the facts of pature as far as they have come within my range of vision, or, rather, observation. Several years ago I read a poem in which was the following verse:

"How swift is a thought of the mind, Compared with the speed of its flight, The tempest itself lays behind And the swiftest winged arrows of light."

In this the paet was but voicing the common sentiment of the people of his day, and which is apparently the popular belief of our day also. I heard Mr. Hathaway give expression in his neat | take place in it during the physical life is certain, liule speech at the Medical College the other day, that he could think of the most distant place and be there to all intents and purposes. While it takes light 500 years to travel to the nearest fixed star he could travel it in a moment. And we will frequently hear people say I have only to think of home or it, like life, should find affinity in other grades of some place or friend and no matter how distant matter and lodge in them is not more strange than they are I am immediately there. Now, are they the manifestations of life. That it should exist inthere? is the question. Yes, in thought you say. But | dependent of the body and brain as an organizaincreased in extent and with more frequency.

The married couple, thinking if they should a thirg, your mind even, and that you are there in cles of our bodies do, as the element of life, and to ample.

X. your mind? Yes, this is what I mean; that is what | me it is not more mysterious or miraculous that it the poet meant; that is what Mr. Hathaway meant, and if he knew how he might talk to or impress the parties where he was in thought, I would not deny the last part of the sentence. But I do a kingdom is," but what am I without it? what is not necessary to the sentence of the sentence. But I do a kingdom is," but what am I without it? what is not necessary to the sentence of the s

that your thought or thing-a substance as you believe—can travel faster, one might say almost infinitey faster than light, which travels eleven million four hundred thousand miles in one minute, 1.900,-000 miles every time your pulse beats. Now can you realize this? if not how can you expect to comprehend the still more stupendous statement that the thought or mind can in one moment overleap the inconceivable distance between this earth and the nearest group of stars, the Pleiades. when it takes light 500 years to travel that distance?

In our speculations we must not do violence to our reason for that is the only regulator and touchstone of truth, the unerring Pilot to guide us to the source of the unchangeable principles of absolute truth.

"Well," you say, "if thought is not a thing, and if it does not travel, what is it, and what is it that goes when we think of distant places and friends?" I have a theory which I can give you and I think it is more in accordance with reason and science than the popular notion. It may not cover all the facts in the case, but it is in accordance with more of them than any theory I am acquainted with: I will apply it to the transmission of telephonic and electric messages.

The common idea is that the electric fluid is sent from the generator or battery charged with the words or message, and that it travels along the wires to the receiving operator and there impresses it on the receiving board. The same with the telephone. But such is not the case. No, these communications are governed by the same laws as govern ordinary conversations. When I address you I do not propel a certain number of atmospheric particles into your ear from my mouth, but I do give them a definite motion and that vibrates the atmospheric medium, and if you are in the sphere of the wave sound, you hear and recognize (if you are educated in my language) what I say. On the same principle of wave motions, only on or in an almost infinitely finer medium, telephonic messages are transmitted. Now nature is ever consistent; the same law governs in all realms, and as the human soul is elaborated out of the sublimated essence of all below it, the mind dwells in an ethereal sea as much finer than cosmic air as electricity is fiver than water. Consequently, when we think, we set in motion this ethereal fluid and the vibrations are so rapid as to travel faster than the swift-st winged arrows of light.

send to incredible distances. I do not say, however, but what these wave lines or circles may not present pictures on the receiving soul of some sensitive person, whenever they are in states of recepitivity;

You see, then, that in this theory, thoughts are not

things or entities, which we by an effort of will

it may be so. Los Angeles, Cal. J. TILLEY.

Our Spirit Children.

To the Editor of the Religio Philosophical Journal.

My wife and I, during our married life, have had two daughters and one son. One daughter and son died in infancy. The other lived to be five years of age, when she passed to spirit life and we were left in utter silence. My wife nearly lost her reason and I believe she would have done so had it not been that we had a friend who is a believer in Spiritualism and a physical medium. She prevailed upon us to investigate. After a time we became convinced that, we had not lost our little ones, but that they were ever near. My wife having mediumistic powers, they were soon developed so that she was controlled by an Indian and others, some of whom we knew in this life, and in whom we can place confidence. We hold weekly circles with others of the same faith, at which we have, through Mrs. B., table tipping, spirit seeing and spirit control, and we feel that we are being advanced in the line of higher Mexican exhibit in the Paris Exposition has exceed- | Spiritualism. At present we believe there is some |

On the morning of March 20, 1886, while Mrs. B. was suffering from a slight headache and in bed, the first three of the verses following came to her, and for fear she would forget them she arose and wrote them down on a fly leaf of a book. I afterwards copied them into a scrap book, and no more thought was taken about them until lately, the 8th of Octoher last, when she was impressed to write the fourth verse. She got no more until October 8, when the | 6fth and ixth verses were given to her, and a few March, 1886. The Indian informed us that they were inspired by our little children. Beli-ving it to be as stated, we feel very much encouraged to persevere in our life work of preparing our spirits for the beautiful "home over there" which they de-

> We shall meet you by the river Which forever ceaseless flows, Bearing toward the land Eiysian That no winter ever knows.

We shall meet you as you gather On this bright shore, one by one, And shall waft your spirits over When your earthly work is done.

Then within that land eternal, Where the sunlight never pales, You will find a joy supernal In your work that never fails. In that land beyond the river,

Where the flowers ever bloom, Friends will all unite forever And no sorrow e'er will come. We are watching your career While you struggle for the right,

And to help you to the ligat— Light that ever should illumine All the path of those who wage War upon all evils human,

And we come your heart to cheer

And who in the fight engage. Joyful we to you are coming In a bright and happy band, With a crown to deck your forehead

And bright jewels for your hand. We have watched your onward progress With a soft and bated breath; For we feared the earth would win you

And would hold you at your death. But we claim you; and we know you By the light that round you shines, And we bring these beauteous emblems

From our home-land's richest vines. Hastings, Mich. H. H. BAILEY.

To the Editor of the Religio-Philosophical Journal.

Mind-What and Whence is it.

No subject, or object, is generally treated more inconsistently and unphilosophically than mind. Theologians call it immaterial substance which is equivalent to saying something is nothing, as immateriality and nothing are synonymous terms. The prefix "sub," (denoting an inferior grade of matter,) to "stance," whatever that is, at once gives it materiality. It is universally spoken of in the possessive case as the property of its owner, as, my mind, his mind, etc., thereby distinguishing it from the personality and separating it from even the gray matter of the brain for which it seems to have an affinity and in which it seems to manifest a real existence and act as matter on matter. That it is collected and deposited by some law of nature during the growth and the maturing of brain is certain, and it seems to be collected in particles or small quantities during the growth of a child. That the mind of a person is not complete as an entity until the organization is ample, is certain, and that important changes and so far as we can learn, also, after its separation from the body and its brain.

In the infinite variety of material in the universe it is not strange that an element, even particled, such as mind is composed of should exist and that

Consider for one moment how unreasonable it is, what makes it up? and out of what does it make it up? If it was a unit we would not talk of it in this way. In our use of language we often "build better than we know." In our use of "language we talk of ourselves as an ego, or soul having a mind, and a body, and a spiritual body, and yet as being ourselves distinct from each. We talk of consciousness and know we are as much living beings without it as with, for it is ephemeral and opens and shuts like vision. Here the body seems to have the mind, and in the next life, so far as I can learn, the mind is an objective entity, and the body a subjective individuality, transient and put up as we put one up in dreams in this life where the mind always seems to be accompanied by a body and yet it is not the one that sleeps. The various parts of our being and existence is a great study and can only be elucidated by scientific research and analysis. Cobden, Ill. WARREN CHASE.

"Right You Are."

To the Editor of the Religio Philosophical Journal. These words are suggestive. Of course the phrase in my judgment" is implied; but the expression ilustrates a very common conceit. "Whoever agrees with me is right," is the unconscious maxim of most writers, if not all. The words of Brother Whitworth are in the line of my thought, hence I echo "Right you are." I can see no panacea for existing evils but evolution. Parties, platforms and discussions are evidently natural factors in the work of moral education, but the most important work must be accomplished in the nursery and schoolroom. The cradle, crib and fireside of well ordered homes, where unsectarian morality is taught to the tender mind, not only in words, but in acts and the deeper lessons of silent influence, are most prolific in molding the character of a great people. Emulation, not envy, is an important incentive to young and old. Any system that will paralyze this stimulus must nece rily work great harm. But does it necessarily follow that "Nationalism" will do this? What is the nation? Simply the whole people, acting by consent or choice, under a mutual compact, regulated by constitutional outlines, for co-operative effort and general protections. Does Nationalism imply arets. eral protection. Does Nationalism imply such an arbitrary system as to annihilate the individual and reduce citizenship to automatic monotony? May not a government of the people, by the people, and for the people, be elastic enough to serve every private incentive while regulating all by one grand system to insure equal opportunities to all according to the capacity and inclination of each? Are not the inspirations of personal ambition abnormal under the present system of competition? Do not the men "of nervous vim and mental force" really need "such an evenly arranged-for condition?" The world has gone mad in the strife for wealth, place and power. It is this disease which makes it so impractical, if not impossible, to maintain a reformatory organization against the bribes and corruptions of the old parties. For this reason "workmen cannot trust each other." Is not this private incentive, in its present excessive development, the ruling cause for the spirit of treachery to the common good? The remedy may not be in Nationalism, but if not, why LYMAN C. HOWE.

Cleveland, O.

Vicarious Atonement.

To the Editor of the Religio Philosophical Journal. In the Journal of the 23d R. S. Anderson says: There may be no forgiveness, according to the orthodox definition, but we are taught, whenever we see our errors and desire to correct them, we may solicit aid and advice, which is never withheld, from those above us. etc., etc.

The mistake of the churches is the belief that if we have failed to live up to the requirements of God's law, and at some given time we become truly and sincerely sorry for our past transgressions, that He will and does forgive us, and that this forgiveness absolves us from the penalty of the broken

Now this is certainly a great mistake. Let me illustrate: Suppose a little boy, just returned from school, is told by his mother to go and carry in the coal for morning, and in place of obeying willingly, he gets angry, refuses, and adds barsh and unkind words. Then, after thinking over it awhile, he comes to the conclusion that he has been a very nau hty boy in di-obeying his good, kind mother, and in his contriteness of heart he goes to her and tells her that he feels that he has done her a great wrong and that he is very sorry for it and asks her forgiveness for his naughty conduct. She, in her kindness of heart, knowing that his sorrow and contrition are real, readily forgives him, but she still expects him to carry in the coal, and if he is truly sincere in his repentance he will want to carry it in,

and would not wish to "shirk" the duty if he could. But according to the vicarious atonement theory as Christians understand it, the good old lady tells her son, "Yes, Johnny, I freely forgive you; now go and play and I will carry in the coal myself." The little scamp then goes off to his pray and tells his mates how much he loves his good, kind ma. Now my opinion is that when Christians (?) of

the "vicarious atonement" kind reach the "other world," they will find they will still have to carry in S. T. SUDDICK, M. D. the coal. Cuba, Mo,

Notes from a Sunny Clime.

To the Editor of the Religio-Philosophical Journal. We occupy the south-west corner of the United States, where the sun always shines and the flowers ever bloom; where the blue haze softens the rugged outline of the distant mountains in the background while from the Pacific comes the perpetual murmur

of the breakers on the beach. Our town is very young, yet we have a society of Spiritualists—no creed—any person who will help can become a member. We meet every Sunday at 10:30. People who have not left the body occupy the first half of the time, then those who have left their bodies occupy the balance of the time. The plan is a new one and works like a charm. meetings are very interesting and popular.

We have several mediums, and all help on the good work. We are on the east shore of San Diego bay and the spirits all say it is easier for them to control here than in other places. Last Sunday we considered your scheme of organization. Some are afraid they will lose their freedom. I favor the movement. Let us organize to do something, not to indorse an idea, however grand. "The Fatherhood of God" may be a fact; it may not be. It is an old belief awaiting demonstration. There is no vitality in the thought; there may be some popularity in it.
"The Brotherhood of Man" is fine; not new, but knowable. Man in the body, and out of it. One solid brotherhood — one family. Organization to cultivate better relations, better communication between the members of this brotherhood is much needed and can't be accomplished too soon. No

creed, but a declaration of purpose. What shall it be?

P. T. GRIFFITH, Sec. First Spiritual Society. National City, Cal.

To the Editor of the Religio-Philosophical Journal.

On "Dr." J. C. Street.

"Dr." (?) J. C. Street has no mystical right to use the peculiar occult symbol which he is now circulating so freely upon his professional card. While the swastica or mystic cross is well known to all readers of occult and theosophical literature, it is only used as a personal sigil by the members of a Chinese order devoted exclusively to occult astrology. Mr. Street is not a member of this fraternity; in

fact, I very much question if he even knows its

name or of its existence.

I should not have thought it necessary to inform the Journal's readers of this fact if it were not for the fact that The Light of Egypt contains the same symbol upon its title page, the author of which is a western member of the fraternity to which the symbol belongs.

Astrology has many enemies, both learned and ignorant, the former chiefly from prejudice and personal bias, and the latter from their incapacity to judge; but the very worst foes to astral science are its own ignorant, self-styled professors and the catch-penny, fortune-telling impostors who don't understand the first principles of astrological law. ample.

the iron ones now in use on locomotives running deny that you or any part of you have left the room or place in which you were at the time of thinking.

The solution of the ego that owns a mind and uses it or is used by of as nuisances. The sound would still make noise enough to be heard where they should be, while the thinking.

Notes and Extracts on Miscellaneous Subjects.

The average life of an ocean cable, as at present constructed, is twelve years.

It is estimated that 4,000,000,000 cigars are consumed in this country annually. The gold mined in Australia and neighboring isands in 1888 was valued at \$5,503,553.

A Morgantown rooster choked to death while atempting to swallow a small green snake. Peat fibr is coming into considerable use in the

manufacture of brown paper, being about 50 per cent. cheaper than wood pulp. Montana's output of gold, silver and copper in 1888 amounted to \$40,000,000. Butte is now the

greatest mining camp in the world. The latest Parisian novelty in gloves has a small purse inserted in the palm, wherein women can carry their railway tickets and small coins.

Two mammoth wild turkeys were recently shot in Greenbrier County, West Virginia. One weighed twenty-four pounds and the other twenty. San Francisco, with a population of about 400,-

000, has only 120 churches, with a seating capacity of 40,000 and an average attendance of 25,000. Mr. John Tenniel is 70 years old, and has been making pictures for Punch for forty years. He

lives with his sister, and is a tall, military looking The Catholics of Baltimore have arranged for a big mass meeting, to be held on Sunday at the Acad-

emy of Music, in advocacy of the high license move-A magnificent golden owl was caught in the chapel of the Pacific Methodist College at Santa Rosa, Cal., recently. The janitor intends to keep it for ex-

A young woman of Crescent City, Cal., picked up pebble on the beach and sent it to a lapidary in San Francisco. He pronounced it a true emerald worth

Coal dust is no longer regarded as waste. It is manufactured into blocks for fuel and found to burn readily, giving an intense heat with entire ab-

sence of clinkers. John Hathorn Lott, who lives near Glenmore Lake in the Warwick Valley, New York, is ninetysix years of age and thinks nothing of walking ten

to fifteen miles a day. Led to the spot by a dream, Frank Stout, of Catasauqua, recovered the body of his friend, William Kennedy, who was swept over a dam and drowned

a few days before. It is stated that at least a dozen persons have been killed in the Eiffel tower elevator since the opening of the exposition, but that the managers suppressed

the accounts of several deaths. No Name nugget, found in Canadian Gully, Ballarat, Jan. 22, 1853, at a depth of twenty-five feet, weighed 84 pounds three ounces fifteen pennyweights, and was sold for \$20,235.

The pay-roll of the officers and sailors in the United States navy this year will amount to nearly eight millions of dollars. The feeding and clothing of the men will cost another million and a half. A wild hog was shot recently at Oak Hill, Cal.

which weighed 560 pounds. It was snow-white and had tusks six inches long. A pound of lead was found in his carcass, the result of effort of former hunters to kill him.

In the St. George Temple, Salt Lake City, is a baptismal font of iron that weighs 18,000 pounds. It was presented by Brigham Young, who paid \$5,000 for it. The cost of the temple is officially stated at \$800,000.

The smokeless powder intended for use in the Austrian army is now declared to be perfect. Besides its initial advantage of being smokeless, it is said to give a velocity some 20 per cent. greater than that of the ordinary powder.

The Leg of Mutton pugget was found at Ballarat, Jan. 31, 1853, at a depth of sixty-five feet. It weighed 134 nounds eleven ounces, and was sold to the bank for \$32,380. This nugget was shaped like a leg of mutton, hence its name.

The largest bell in the world is the great bell of Moscow, at the foot of the Kremlin. Its circumference at the bottom is nearly sixty-eight feet, and its height twenty-one feet. Its weight has been computed to be 443,772 pounds.

Mrs. McAdow, one of the owners of the Spoiled Horse mine of Montana, recently drove into Helena in a buckboard, unattended, carrying a gold brick worth \$40,000. It took two porters and a truck to get the heavy mass of gold from the wagon into the

A sensation has been created in the City of Mexico by the sermon at Baltimore, recently, of Archbishop Ryan, who declared in favor of the right of Catholic writers to criticise the faults of priests. Such practices in Mexico have usually been followed

by excommunication. There has lately been perfected a process, by a German chemist, whereby any soft or perous wood can be made as hard as lignum vitæ, and serve the same purposes. It is done by forcing oil into the pores of the soft wood, and then subjecting it to intense pressure.

At Bridgeport, Conn., little Amy Murphy complained of not feeling well, and gave the gum she had been chewing to a playmate. The latter masticated it for awhile and passed it on to another girl. The girls were all taken ill with diphtheria, and two

of them have since died. The old saying that the man who minds his own business will make money is not true. Charles Cochrane, a Canadian, has remained on his farm for fourteen straight years without leaving it and has not spoken to a stranger in all that time, and yet he is poorer than when he began.

A firm of English chemists claim to have discovered a process of manufacturing India ink. This secret, sate in Chinese hands for centuries, will now be made known to the world. It consists in a certain method of treating camphor with sulphuric acid, whereby the pigment is produced.

The red poppy has recently been found to have the valuable power of binding with its roots the soil in which it grows in such a manner that it will prove most valuable in supporting embankments. Already French engineers have undertaken the sowing of railway embankments with poppies.

The orthography of our great-grandmothers was uncertain. The old Duchess of Gordon used to say to her cronies: "You know, my dear, when I don't know how to spell a word, I always draw a line under it: and if it is spelled wrong it passes for a very good joke, and if it is spelled right it don't matter."

The Chinese wall is the largest wall in the world. It was built by the first Emperor of the Tain dynasty, about 220 B. C., as a protection against Tartars. Its length is 1,250 miles, including a parapet of five feet. The total height of the wall is twenty feet; thickness at the base twenty-five feet, and at the top fifteen feet.

A new textile material, called vegetable flannel, is now being manufactured in Germany, out of pine leaves. The fiber, somewhat resembling hemp, is spun, knitted and woven into under-garments, blankets, and clothing of various kinds. This fabric is said to keep the body warm without heating, and is exceedingly cheep, and durable.

Few people know there is such a thing in the State of Florida as a negro city governed by ne-groes—not a white face within its borders—but there is, nevertheless. It is situated in Orange county six miles north of Orlando; has between two and three hundred inhabitants, a mayor, board of aldermen and a weekly newspaper. It is known as Eaton-

Louis Koseuth will in January become a man without a country. He will the 9th of that month complete the period of absence from Hungary which will terminate and forfeit his citizenship of that country. His two sons have become Italian citizens, and the venerable patriot has been strongly urged to do likewise, but he probably will not do so.

A plant having wonderful magnetic properties has been discovered in the forests of India. The hand which breaks a leaf from it immediately receives a smart shock. At a distance of twenty feet a magnetic needle is affected by it, and it will be quite derauged if brought near. The energy of this sing-ular influence varies with the hours of the day. All-powerful about 2 o'clock in the afternoon, it is ab-solutely annulled during the night. At times of storm its intensity augments to striking proportions. None of the magnatic ores are found near it, showing that the electric force belongs exclusively to the plant.

The Farmer.

There is a farmer who is YY Enough to take his EC, And study nature with his II And think of what he CC.

He hears the chatter of the JJ As they each other TT And ZZ that when the tree D KK It makes a home for BB.

A pair of oxen he will UU With many haws and GG. And their mistakes he will X QQ When plowing for his PP.

In raising crops he all X LL, And therefore little OO. And when he hoes his soil by spells, He also soils his hose.

Education in Ancient Egypt.

Beys intended for the government service entered the school at a very early age. The course of in-struction was very simple. The first care of the teacher was to initiate the young scribe into the mysteries of the art of writing. After he had mastered the first difficulties he was given older texts to copy. These texts were moral treatises, older poems, fairy tales, religious and mythical writings and letters. It is to this fact that we owe the preserva-tion of the greater part of the literary remains of ancient Egypt. When one of these schoolboys died the copies he had written, that could be of no earthly use to anyone else, were buried with him. From these old books that he copied he learned to form his own style; he learned the grammar and syntax of his beautiful language; he became acquainted with its vast stock of moral precepts religious and mythical traditions, and with the unnumbered pcems and tales that undoubtedly abounded, and of which the merest fragments have come down to us. Two classes of writings were preferred for this purpose, moral precepts and letters. It was considered absolutely indispensable to inculcate on the minds of the pupils vast numbers of moral precepts. Letter writing was considered a high and difficult art, and the pupils needed very special preparation in it.— F. C. H. Wendel in the Popular Science Monthly for October.

The idea of building a great tower was suggested to M. Eiffel while building the Garabil Bridge in southern France. This bridge is the loftiest bridge in the world, its central part being 350 feet above the water below. The two piers which support this lofty central span are miniature Eiffel towers, the plan and construction being exactly the same. M. Eiffel is one of the greatest bridge builders in Eu-

The King of Siam is about to send five Siamese boys to the United States to be educated at his own expense. The boys are to be placed in charge of an American missionary, and will probably be sent to school in Pennsylvania. It is the King's custom to educate the sons of the noblemen and the Princes of his domain in various countries, and when they return to Siam appoint them to high Governmental

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Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescrittion which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-ad-dressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Beecham's Pills act like magic on a weak stomach, Heads and Faces, and How to Study Them is a manual of phrenology and physiognomy, by Nelson Sizer, President of the American Institute of Phre-

nology, and H. S. Drayton, A. M., M. D. The latest edition has been revised and will probably meet with a good sale. Price \$1.00; paper cover 40 cents. The present Duke of Wellington has authorized the publication in The Century Magazine for December of a series of letters written by his great ancestor to a young married lady, Mrs. Jones of Pantglas, afterwards Lady Levinge. These letters date

sent him in a very attractive light. More of Theodore Wore's Japanese pictures will appear in the December Century, with an article by Rev. Mr. Griffis, on "Nature and People in Japan."

from August, 1851, to September 7, 1852, a week be-fore the death of the Iron Duke, and are said to pre-

Oregon, the Paradise of Farmers.

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The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

"Mrs. Winslow? Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pair, eures wind colic. 25c. a

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is

necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the fibrary of all thoughtful readers. We are prepared to fill present all thoughtful readers. We are prepared to fill any and all ders. Price, \$1.50. Animal Magnetism. by Deleuze is one of the best ex-ositions on Animal Magnetism. Price, \$2.00, and

well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprited simply because the public demanded it. Price. 25 cents.

Protection or free trade? One of the ablest arguments yet offered is G.les B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress and Property an appear to Henry (Leorge's Progress and from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price. cloth, 50 cents; paper

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A subterranean river has been discovered in th district of Mirrs, in the department of Lot, France Miers is in the heart of a wild, mountainous country, in the deepest recesses of which caves and grottoes are found. The other day two explorers-M. Martel and M. Gaupillat-discovered the river at the bottom of an abyse known as the Pit of Paderac. With a folding boat, made of sail-cloth, they worked their way down stream for a couple of miles through a succession of the most wonderful grottees sparkling with teautiful stalactites.

of depraved blood, is Ayer's Sarsapa- | Don't delay till the forces of nature are rilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.

"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly arter using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."— Charles G. Ernberg, Vasa, Minn.

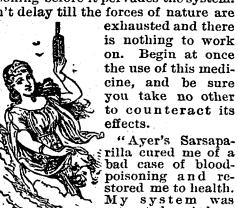
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cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

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New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely results."—A. H. Christy, Bourbon, Ind.

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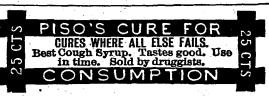
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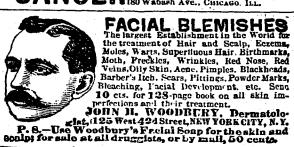
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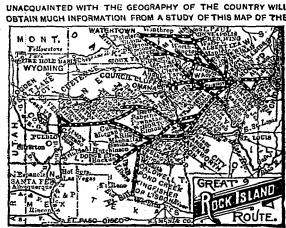
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Wells vs. Bundy. (Concluded from Fifth Page.)

A. I don't know, I would have to see it Q. But without seeing it you say you wouldn't believe it?

MR. BENN, addressing the Court: We submit the juror is not competent. As I said, these things will be proved upon the trial of this case and I ask that the juror be excused.

THE COURT: No, I think you are mistaken about that. I do not think they will be proved at all upon these pleadings [referring to the bill of complaint]. Objection to the juror was overruled and

plaintiff took an exception. MR. BENN then interrogated another juror: Q. Suppose these things should be proved

that I have asked of the other witnesses [jurors he meant] and it should become material to have them found to be true to sustain the action (i. e., Mrs. Wells's suit for libel). would you believe them to be true?

A. No; Mr. Hermann does similar things. You have seen him?

A. Oh yes.

O. I am inquiring about things that Hermann don't do and can't do. I am simply inquiring about things of this kind: Suppose it should appear that the plaintiff or a witmess in this case was incased in an iron cage so strong as to be able to retain a leonard or a tiger, and she should come out without opening a door — A juror: The tiger should come out? — No, the woman come out with the door locked and every wire in its place, would you believe it?

Q. If witnesses should swear to it? A. If I saw it in court here I would be-

Q. You would not believe it without seeing it yourself?

A. No. Q. And if a recovery by one party (to this suit) depended on the belief of these things. however strong witnesses swore to them you say you would not believe them?

A. I would not believe that any such thing as that had ever taken place as you state. Q. Did you ever attend a scance?

A. No. never. Mr. Bean objected to this juror but was overruled by the Court.

These extracts from the official report of the proceedings will show the line marked out by the prosecution. In the early moments of Benn's wrestle with the jury, one juror, evidently greatly puzzled by Bann's extraordinary questions, exclaimed: "We would like to know what this case is!" His perturbation was allived when the Court quietly replied: "It is a very simple kind of a case; it is a libel suit." To one after another of the jurors Benn put questions substantially the same as the foregoing, and when through he had objected to the whole twelve, only to have his objections overruled by the Court. Hou. A. H. Dailey, for the defendant, then cross-examined the jury as fol-

FURORS INTERROGATED BY DEFENDANT'S AT-

Q. I will ask the first juror: If it should be proved in this case that the plaintiff, setting herself up to be a medium through whom spirits came and materialized in human form, made that a business, collected and received money from people who came to witness such performances; and that the editor of a journal, who had made investigation touching this matter, should say that he could prove in the courts of New York that this woman was a vile swindler and used trick cabinets and confederates, would the fact that it was a woman who was bringing an action against him prejudice you against the defendant at all?

Q. I ask the same question of all the ju-

A. No-severally answered the jurors. MR. Dailey: The jury is satisfactory to me. ARGUMENT WITH THE COURT.

MR. BENN: If your Honor please, under the state of facts as they exist, we are very much embarrassed in going on with the trial of this case, and there is no use in so doing when the jurors have already said that upon the evidence that we should introduce here they would find a verdict against us. Although it is slander or libel per se, as alleged in the complaint, yet this will be the evidence, (meaning the materializing phenomena referred to in his questions to jurors) and these facts will be proved, and they wil be undisputed.

THE COURT: No, you are quite mistaken about that, there will be no such facts to prove, or any effort to prove any such facts, because they do not come within the issues. We are here to try a libel suit, as I understand it from the pleadings; that this publication called this lady a vile swindler, and that in some performances or exhibitions which she gave she used confederates and trick cabinets. It is a very simple issue.

MR. BENN: But it becomes necessary to establish the fact that she is a genuine me-

THE COURT: That may be your opinion of what will become necessary, and as such is entitled to great respect, but my opinion differs from yours, and my opinion is the one that I think will control in this case, if it is ever tried. The Court cares not, and I do not think this jury will care what exhibitions this lady was giving. It makes no difference whatever. It may have been legerdemain or anything else, the appliances she used are charged to have been an imposition, that is all that it amounts to. They confess the publication, and they plead both justi-cation and in mitigation of damages, that what they charge in their articlewhich is but a few words and very easily understood-is true; that she used these appliances and had these confederates. That is all there is that I can see in this action. As for wandering around in the domain of Spiritualistic exhibitions and mediums, there is nothing of that kind alleged in these plead-

PLAINTIFF'S COUNSEL: We still think we cannot try the case in any other way. If your Honor would allow us to withdraw a juror, for instance. My associate counsel declines to go on with the case under these circumstances. I am positively certain that the issue must turn upon these things, and we are in an awkward position on account of the declaration of the jurors; that they will

find a verdict against us any way. THE COURT: No, they do not say so. never heard of such a proposition. In the first place it is entirely unheard of, that any | want is not to be prejudiced on appeal. We matter of belief in a religious way, or in a only want to review the rulings before Your.

Guasi religious way, should affect the qualiasi religious way, should fications of jurors in this State or in this country, by putting any supposititious questions to a juror: Suppose such and such things should be proved. For instance, suppose the plaintiff should produce witnesses

(who would swear) that the

MOON WAS MADE OF PINK PAPER,

would you believe it; and the juryman upon that supposition says: No, I would not believe it. In my judgment that does not disqualify him from being a juror to try a libel case.

PLAINTIFF'S COUNSEL: But these questions that I asked have got to be proved to establish the facts that we claim are necessary for our case.

THE COURT: There is where we differ. My opinion is that within these issues they have not got to be proved, and therefore you will be unable to prove them, or make an effort to | sel) rest upon the admitted publication, then question and take an exception to the rejection of the testimony.

PLAINTIFF'S COUNSEL: Would your Honor allow the case to go over on the payment of costs.

THE COURT: No. I would not. DEFENDANT'S COUNSEL: The defendant in this case has come here from Chicago. He is the editor of a paper there. He has been here nearly three weeks awaiting the trial of this case with numerous witnesses and at great expense. He has voluntarily come within the inrisdiction of the court and we appear in the action, and we do not think they (the prosecution) are in a position to ask for anything of the kind.

PLAINTIFF'S COUNSEL: This is a case in which there are Spiritualists on both sides; they do not dispute these things. DEFENDANT'S COUNSEL: My friend (Benn)

may answer for himself. THE COURT: There is no such issue before

tbi - court. PLAINTIFF'S COUNSEL: It is alleged in the complaint. Mr. Tenny came here to assist in the trial, but he says, under the circumstances, he cannot take any part in it now. What is the use of trying it if the jurors say they will find against us any way? These facts have got to come out in the trial.

DEFENDANT'S COUNSEL: We say this is a libel per se, and we have got to justify, and if they give us a chance we will do it.

THE COURT,-addressing plaintiff's counsel: Under the justification I would not permit the other side to go in A any such question at all, except the question of confederates in the performance of tricks and what they call trick cabinets, that is all.

DEFENDANT'S COUNSEL: That is what we stand ready to prove; the confederates, the tricks, and all those things, and the seizure and exposure during the performance, of the medium, during the time that she was representing a spirit. That is what we propose | all the court desires to know. to prove, and we have the evidence here in the court room.

THE COURT: You might, (addressing plaintiff's counsel) if you wish, have it stand upon that proposition, and the question as raised by your challenge to the various jurors. PLAINTIFF'S COUNSEL: We have not the least doubt but what these questions will

have to be proved. THE COURT: By way of suggestion I would say the only way is for you, from the rulings of the court, to decline to proceed, and I will dismiss the complaint, and you may take an

appeal from it.

to proceed. THE COURT: We will arrange it in some way so that it shall not preclude you from the possibility of having a fair review; that | nesses, and they have been continued from I am anxious you should have, if you have faith in it, as you undoubtedly have. I have no desire to interfere in that way.

PLAINTIFF'S COUNSEL: Then let us have a ruling that you exclude such proof—decline to allow us to go into that evidence; dismiss the complaint on our statment of the facts that we claim.

DEFENDANT'S COUNSEL: I don't see how that can be done in a case where he alleges that the language used is libelous per se. We don't want to be put in the position, here, of having the plaintiff's friends go before the country as we know they will, with a different story than the facts warrant. We have been to a great deal of expense to get ready for this controversy, and I want them to go out of court in the ordinary way.

PLAINTIFF'S COUNSEL: Let us have the benefit of an exception to what has already been done.

THE COURT: I want to put it in some form so that you shall not be deprived of your appeal by any technical matter; I think you are entitled to that.

DEFENDANT'S COUNSEL: Let them put their witnesses upon the stand, and let them take the ruling in the ordinary way, and give us a chance then — THE COURT: The objection to that is, as

far as they are concerned, that it would necessitate the trial of an issue which they think, by the decision of the Court, is a circumscribed issue.

PLAINTIFF'S COUNSEL: I can state our case and Your Honor can dismiss the complaint on the opening.

DEFENDANT'S COUNSEL: I cannot see how that can be done. I don't want them to put us in any corner here. They want to get something here and are figuring to do it, in order to say that a New York Court has declined to let them prove their facts. Let us have our record plain and straight, and let us know what the New York Court does do. THE COURT: You can find that out from

the stenographers minutes.

DEFENDANT'S COUNSEL: I don't want them to get in some stipulation that will put us in a false position.

PLAINTIFF'S COUNSEL: In order to establish our case, or our reply to their defense, it is essential to us to prove the facts that I have assumed in my questions to the jury and we propose to prove them. Now if our case depends upon that, then the complaint can be dismissed on this statement. DEFENDANT'S COUNSEL: No, I can't see how

that can be done. PLAINTIFF'S COUNSEL: If Your Honor declines to receive that kind of evidence, and refuses to allow it, that is the end of it.

THE COURT: The difficulty of it is, you have a cause of action which is complete entirely without that, I think, substantially, if read them rightly, upon these pleadings, (the written complaint in tue hands of the Court) that is, the publication of a libellous article. All you will have to do is to rest. DEFENDANT'S COUNSEL: That gives us the affirmative of the issue, and we will go on

and prove that. THE COURT: (Addressing plaintiff's counsel) Would not that give you a complete cause of action in any other case except this; if you prove the publication of an article the terms of which were libelous per se?

PLAINTIFF'S COUNSEL: In our innuendoes

we explain what is meant by that. All we

and leave it to the jury without any witnesses at all.

DEFENDANT'S COUNSEL: Submit the pleadings to the jury?

PLAINTIFF'S COUNSEL: Let it be conceded that they will swear to these things on both sides. Any way to get this question settled. We don't want to go all through this trial for the sake of getting the benefit of these rulings; it would take a week.

DEFENDANT'S COUNSEL: Suppose it does take a week, we want to try this case. It seems to me if our friends (plaintiff and counprove them except so far as to ask the fermal | we will proceed and prove the truth of these matters, and they may controvert them as much as they please.

PLAINTIFF'S COUNSEL: We can controvert them only by proving these things we have stated.

DEFENDANT'S COUNSEL: If they prove of course that they did not have any confederates-disprove what we prove by testimony that is acceptable to the jury, that will settle

THE COURT: I see no difficulty in the is-[Here ensued a lengthy whispered counsel

between Newton, Benn and Tenny.] PLAINTIFF'S COUNSEL: After consultation we are obliged to say in this case that after what the jury has said, we must decline to proceed, we cannot try this case, there is no possibility of it. These questions would come up and your Honor would afterwards have them in the case, and the jurors say they would not believe our witnesses and would not believe these things. These facts must be established to refute what the other side will produce. We cannot go on. If there is any way to save our rights to review the question, we desire to take advantage of it; we do not desire to be precluded from that, of course. It can be dismissed in the opening. I can state the case and it can be rismissed.

DEFENDANT'S COUNSEL: I do not want any bargaining about this matter, I want to try it and dispose of it in the ordinary way. We will try it before the court without a jury. (The Court shakes his head).

THE COURT: Do I understand you to say that you decline to proceed with the case, Mr. Benn?

PLAINTIFF'S COUNSEL: I say we can't proceed; it will be useless; it would be going through the farce of a trial for nothing. THE COURT: We must either go on or stop; if you wish to have it stopped, that is

PLAINTIFF'S COUNSEL: We except to the rulings in respect to the jury—in receiving the jury or holding them to be competent, and say that we cannot proceed further with the case on that account.

DEFENDANT'S COUNSEL: Then I ask for judgment for the defendant. I move to dismiss the complaint.

Motion granted; plaintiff excepts. DEFENDANT'S COUNSEL: Now the plaintiff

here asks for \$20,000 DAMAGES AGAINST US,

and lask for an allowance upon that complaint. We have been put to more trouble PLAINTIFF'S COUNSEL: If that does not and expense than a little. We have taken preclude us from appealing-my declining | depositions of Mr. and Mrs. Tice out of court at an expense to us of about \$50, and Colonel Bundy has been to the expense of coming on here, and we have subprepared numerous witday to day; and the plaintiff in this case is backed up by parties of influence and wealth and comes into court, the nominal plaintiff herself not being in court, but the real plaintiff (H. J. Newton) is.

THE COURT: I think you are entitled to an allowance of \$200.

On motion, 30 days' stay was granted after notice of entry of judgment, to make case. The court then adjourned.

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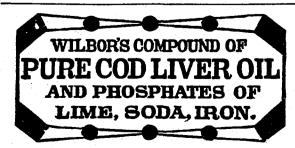
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PLAINTIFF'S COUNSEL: Suppose it is conceeded that we would prove on our side what is alleged and the witnesses would swear for our side, and they would also swear for the other side, what is alleged in the answer.

stead by grown in favor and appreciation. This could not be the case unless the preparation was of high lutringic value.

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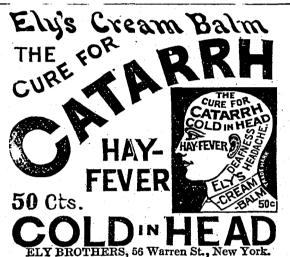
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