

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your 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 answer you give.
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, endless misery and other horrid things 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 baptized 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 wildfire. The orthodox people were interested and attended evening seances 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, crust theology.

2. I have been a Spiritualist ever since I can remember. I learned it from the Bible. Jesus, 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 spiritism. The most convincing was in my mother's last illness. She had lost her little, but one day she commenced making rhymes, or couplets (as she cannot call it poetry) and kept it at 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 true Spiritualism, it seems to me must be a religious life—the religion of doing good, thus following our divine leader.

6. Spirituality, as I understand it, is both a science and a religion. Nothing is finished in this mortal life; it is just the beginning—our first consciousness of life; and everything is growing, progressing or evolving, and as knowledge will increase science and religion will come together and work in harmony. I believe in God the Almighty Creator and ruler of the universe, and I love Him with all my soul and strength; no language can express it, and nothing can separate me from 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, goodness, truth, all good things, 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 enslavement of the animal passions and appetites. All evil is perversion of good, is it not? Now, what Spiritualists ought to do, in consequence of their faith in goodness and justice, is to build co-operative homes. As I wrote years ago, the Spiritualists do not build churches; then let them build homes. As long as there is a poor homeless person in the world there will be something to work for. To work for the enthronement of God in the human soul is our greatest need.

A Boy's Composition: The following is an extract from a 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 split half way up and he walks on the ends."

The new State of North Dakota begins business with a bonded indebtedness of \$1,000,000, and a floating indebtedness of about \$60,000. With the strictest economy there will be a further deficiency during the 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. Stebbins on "The Religious Outlook," in which he seems to fear that the tendency of the times is too much towards radicalism of thought; that while we have made great progress in the past thirty or forty years by leaving behind the old theologies and the old orthodox notions of life and death, there 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 immortality, 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 ethically 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 lools fearful away, 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 undisturbed dust from whence he sprang, buried in the southern clods, 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, deathlessness and death, spirit as king and matter as queen, would be confusion worse confounded, ending in decay and disorganization."

Mr. Stebbins has been a brave and noble worker for human freedom and human progress, but, like many another brave and valiant 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 flaming world" and develop new lines of thought and action, and that the danger signals have been in the past, and probably will be in the future, the brakes on the wheels of progress—each generation saying: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets," 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 established laws of God and also against associating with this man who sat with publicans and sinners; the common people of Judea and Galilee proclaimed some 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 led 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 having Unitarianism 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, discovered "spirit rappings," the danger 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 God." 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 progressing 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 remain.

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 element, and against old and long established prejudices.

If there ever was a time requiring liberal thought it would seem that this time requires it. Not liberal thought restricted by any man or set of men, but liberal thought pure and simple, when each shall follow the truth as he sees it and be willing

to allow his neighbor to do the same. Short of 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 gather grapes of thorns or figs of thistles?" "The letter killeth but the spirit maketh alive." "Ye are the light of the world. A city that is set on a hill cannot be hid." These are Christ's words, who also tells us that we are to love our neighbors as ourselves 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; but 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 took up his wounds, took him to an inn and bound 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 one priest, deacon and vestryman, still a few years ago, but only pass by on the other side, yet let 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, 48.

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 countless 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 brow. Work is nature's plan for the development of man. In various departments of life's 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 other means more than their just share of life's burdens both oppressor and oppressed must deteriorate.

The war is already upon us. We can not prevent it if we would. The principle which 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 some of the millions, as well as syndicates, both American and foreign, has 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 legislators 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 are exempt; when 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 promote these combinations, speak of them lightly as matters of little interest to the public; when statistics tell us that thousands of families, men, women and children, almost 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 delicate 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 age persecutes the heretics and materialists of its time while it builds monuments to those of a past age.

And the demons of our ages become The slaves that we adore.

Spiritualism may be true, as are many things of which we know little, but we have not found means of getting information from spirits or the Spirit-world, unmixd with error; thus we have no infallible 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.

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 necessities 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 millions 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. "It fares the land to hastening 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 upon having their share of its benefits; and, when that time comes, let those who try to prevent this result remember the past. Nature is the great teacher. She shows no favoritism. The force that carries the most common man or woman beyond the veil does not spare the most cultivated or the most wealthy.

"No partial favor dropped the rain; Alle 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 nations 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 it 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 do 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 of the new papal monarchy was laid in Philadelphia the other day. The ceremonies were conducted by a papal 'dignitary' sent over here by the pope as legate to the late American Catholic Congress. Twenty thousand people attended the ceremonies. The American people seem fond of warming frozen vi-

pers."

There is nothing gained by combating the orthodox side of this question; by so doing we antagonize the very principle that holds the churches together. In my judgment, amid all their errors, they hold a great truth; but by straying away from the Great Teacher they have externalized their religion in steeples, altars and pews to such an extent that they have but a ranslight of the spirit of Christ left to them. We must come to Christ, the Divine Teach-

ORGANIZATION.

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 of men. The recognition of the proper sphere of woman, the mother of the coming race, and through whom only can the race become regenerated; the relation of capital to labor, the temperance question, a pure ballot, and 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 if we do.

I give my voice for organization, 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 lack of such a central idea that 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 effectively organize, 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 spiritual. In Christ, we must live and adore the Ever Living, Omnipresent Father. This is no wild fancy; 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 rejecting all over the land by reason of this spiritual exaltation, and enter their homes smiling and happy.

There is nothing gained by combating the orthodox side of this question; by so doing we antagonize the very principle that holds the churches together. In my judgment, amid all their errors, they hold a great truth; but by straying away from the Great Teacher they have externalized their religion in steeples, altars and pews to such an extent that they have but a ranslight of the spirit of Christ left to them. We must come to Christ, the Divine Teach-

er, and breathe in the inspiration as it flows from His thrilling heart, and not fall ourselves into a fancied assurance that there is nothing in the teachings of Christ because His followers have misunderstood and are still misunderstanding Him and are acting 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 Omniscient 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 as 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 13th, electing Mrs. Emma Webb as 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 the first society in that country. Mrs. Ketchum 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 ways.

The Woman Suffrage resolution was carried unanimously by the National W. C. T. U. Mrs. Elizabeth Boynton Harbert was elected president of the Illinois Suffrage Association.

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 Lees, one of the suburbs of London.

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. Cunniff 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 enormous correspondence from all parts of the world.

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, Orange county, which is at the southern extremity of the State.

A member of the Rockford, Ill. W. C. T. U., says that twelve years ago she knew of but one other suffragist in that union; now the union numbers one hundred and fifty, and she knows of only three women in it who do not want the ballot for their sex.

Mayor Grant of New York, has reappointed Mrs. Mary N. Agnew upon the school board, but in place of Miss Grace Dodge he has appointed Mrs. Clara M. Williams, a graduate of the public schools and the Normal College. The latter appointment was at the request of the alumnæ of that institution.

Miss Eliza Jane Easter, an estimable young 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 business and running the machinery in a manner which would put to shame many a "dusty miller" of the sterner sex.

Gen. E. F. Spinner will always be remembered gratefully in Washington as the public official who first suggested the advisability 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 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 woman holds 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 heads.

The same aristocratic carriage is within the reach of any American girl who takes the pains to have it. It is only a question of a few years of eternal vigilance, never relaxing her watchfulness over her herself, and sitting or standing, always preserving her 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

and prevents the sinking down of the flesh around the waist and hips, so common in women over thirty, and which is perfectly easy to escape. Another thing to avoid is a bad habit of going up stairs, which most women do, bent forward with the chest contracted, which, as well as an indolent, slovenly 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 on it sadly, I could only accuse myself of the cause thereof. So I changed my management and improved my opportunity 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 happiest 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 say that Boehme has exhausted the subject of "The One Religion of Humanity," I do believe he has more than any other writer laid the foundations of the "Church of the Spirit." 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 transpired and which to day are transpiring within in 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 sensual 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 unenlightened by illumination this expression is sacrilegious. Its true meaning comes to the man or woman who has passed the fifth degree of regeneration—where the light is born out of the fire. When all men pass into this new birth; when the seventh 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 undergo 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 pivotedly ended. Evolution, in its modern scientific sense, commenced in him. From the 16th century to the present we have had this law operating in every department of life. God no longer exists in outness, but in the latent life in all the science and thought of the age.

There is a reason for Agnosticism. In the past, of necessity, man dwelt too much on God; he has wasted his energies in trying to comprehend the incomprehensible. This being an impossible feat, and the world needing a birth of the hard facts of science to build upon materiality, the God of Spirit 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 God, "fell"—lapsed, God has, in patience, in meekness, in humility and in love wooed and won our egoism until now we spontaneously bow to His sacred presence. The "man of sorrows" was the revealer of God the Father, Son and Holy Spirit—the word—wisdom shining back to the darker ages—everywhere and in all things and in all persons; shining back into that universal wasteland found in nature and in the mere natural man. This want is the universal hunger—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 welling through 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 empires; the vanishing of nations, races, tribes and 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 sevenfold 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 fore-glimpses 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."

This is science, mole-eyed, goddess, preparing 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 science moves through the pulses of our mother (life), nature (eternal nature), so man begins to feel the glow of a new life through his whole being. He realizes a sacredness and sanctity about woman that shames his lusts into silence and transforms them into 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 nature is reduced to quiet peace and the mar-

riage of love and wisdom brings forth a progeny of divine natural powers, which are born of God in the long agony of the God-birth!

By restoration proceeds evolution, the evolution through man of every feeling, every thought, every act of God in the re-birth of humanity into the light. Is there not a 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 years 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 shadow!

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 man each 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. The world, as Boehme presents it, 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 below the covers through the office of the RELIGIO-PHILOSOPHICAL 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, the higher part of life, which is the 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 the close of man's earthly career he enters upon another, which may be of a far superior 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 in 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-census peoples of the darker ages this faith was but a dimly-remembered superstition. In the more elevated faith which we see in the world today, the idea of a future life is no longer a remote hope, 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 presence of the more elevated faith which seems to be rapidly taking the place of the grosser and immeasurably 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 the 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 esoteric reception of the sublime and solemn doctrine so full of life, hope and consoling faith, even to the promise of our Lord, "Because I live, ye shall live also."

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 Kingsford. Occult Series. New York: John W. Lovell Company. Price, 50 cents.
Mrs. Job, or John Strange Visitor. International Series. New York: F. F. Lovell & Co. Price, 30 cents.
Hedri, or Blind Justice. By Helen Mathers. International Series. New York: F. F. Lovell & Co. Price, 30 cents.

Rome's Assault on Our Public Schools. By Rev. E. R. Dille, D.D., delivered in the First M. E. Church, Oakland, Calif. Price, 10 cents.
Cham's Annual with the Magic Circle. Astrological Almanac. St. Louis, Mo.: Magic Circle Pub. Co. Price, 25 cents.

Magazines Received.

The North American Review. (New York.) The subject of Divorce is continued in 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 Westinghouse, Jr. answers Mr. Edison. In Republican Tactics in the House the Hon. R. Q. Mills gives his reasons for believing that the rules should be altered. A Good Word for Jew 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 delightful reminiscences and amusing incidents. The New Cotton 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 Gerxert tell how they came to construct the Paris Pantheon of the Nineteenth Century. Prof. Fisher begins his paper 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 Paleolithic Man in America, telling what scenes surrounded those early Americans who made the rough Path of the West. 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 of Arch and Sculptured Tower—have the grace which distinguishes all the writings of this polished author and editor.

The Atlantic Monthly. (Boston.) The old Bunch of Grapes Tavern is an article by the author of Agnes Surriage and will interest many antiquarians. Prof. Fisher begins his paper 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 Eclectic. (New York.) Sir Samuel Baker opens the current number with a striking article on African Development in the Sudan. Arminius Vambury, the great Asiatic authority, writes about The Shah's Impressions of Europe. Horace Vernet 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 light from stars. Other 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. Dr. Henry A. Sump 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 is a complete and interesting reading. Traits of Human Nature is continued. The Humors of Ignorance is a spicy article by W. S. Welsh. Prof. James A. Harrison has undertaken the writing of a series of articles for this monthly and the one for December deals with Archaeology of Italy.

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

The American Antiquarian. (Mendon, Ill.) This bi-monthly will interest the searchers after the Ancient and Oriental. The opening article for November is entitled The Element of Terror in Primitive Art. C. Standley also contributes The Distribution of American Trees.

Lippincott's. (Philadelphia.) This number contains John Habington'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 issue has a good table of contents.
Also:
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, and 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 home 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. It is explained in the new treatment is sent Free by A. H. Dixon & Son, 337 and 338 West King Street, Toronto, Canada.—Scientific American.

Sufferers from Catarrhal troubles should carefully read the above.

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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 brands put together.
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"To all these persons "The Light of Egypt" is the most important 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. E. Buchanan.*
"A remarkably concise, clear, and forcibly interesting work.... It is more clear and intelligible than any other work on like subjects."—*Mrs. J. J. Morse.*
"A careful reading of 'THE LIGHT OF EGYPT' discloses the beginning of a new world of truth, which we hope set to the gratifying on Western Occultists the subtle, dualistic dogmas of Karma and Reincarnation."—*New York Times.*
"A volume liberally illustrated with appropriate facts from the 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 reach of the most common and cultivated scholarly reader."—*The Chicago Daily Inter-Ocean.*
"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."—*Harvard Daily Tribune.*
"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 which it presents, perhaps, as profound as any yet attempted and so far reaching in its scope as to take in about all that is late to the direct eye of man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune, (Oak Lake City).*
"This work, the result of years of research, a study, will undoubtedly create a profound sensation throughout the philosophical world."—*The Detroit Commercial Advertiser.*
"It is an Occult work, not a Theosophical one.... It is a book entirely new in its content, and most excite wide attention."—*The Kansas City Journal.*
"The book is highly interesting and very well written, and it contains an opportunity to give utterance to the most important occult 'reincarnation and other unphilosophical' superstitious of the otherwise beautiful structure of Theosophy."—*Kansas Herald.*
"The work makes a very good counterfoil to Theosophic publications."—*The Theosophist (India).*
"What will particularly commend me book to many in my country is that it is the first attempt to make the truths of Theosophy plain and clear to any one not a specialist student, and that it lays bare the frauds of the Biastazy 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 what she says:

We deeply regret that other matters of pressing moment have crowded our column so to the exclusion of those notices of books, pamphlets and tracts which we have received in great numbers, and which we have set to call attention to in this column especially to the noble, philosophical and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only the suggestive views on planetary cosmogony by the late Sir William Crookes, founded on the basis of scientific research, and reason to the groundless assertions of theosophy, some of which appear in this treatise in too numerous a list; but we are glad to call attention to this noble work, which we believe will be a most valuable and interesting contribution to the scientific and philosophical world. It is written in such plain and simple style as to be within the reach of the most common and cultivated scholarly reader."—*The Chicago Daily Inter-Ocean.*

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and to save to him the highest, which his comments on the fantastic theories of the day are received by a prominent theosophical journal.

"LIGHT ON THE WAY" OR "THE LIGHT OF EGYPT." In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Foster, medium and lecturer, refers to "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. It is a work of great value, and one which we hope to see in the hands of all who are interested in the occult. It is not written in any of those mystical and obscure languages which are so common in theosophical works for the purpose of exciting curiosity in the ignorant, but instead it speaks to the highest in man and contains a lifting and exalting throughout. Instead of a review I intend to allow the book to speak for itself in an issue or two of a few selections. The editor of this journal will view 'The Light of Egypt' still further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

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BY JOHN C. BUNDY.

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

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.

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.

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.

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.

Had the Wells case gone to trial we should have put on the stand the man who made the trick closest 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 only person who appeared really joyous 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.

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.

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.

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.

The official stenographer's report in the Wells case was used in making up the JOURNAL 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 Way 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, sues the Editor for Libel. Lays her Damages at \$20,000. The Prosecution, finding they cannot bluff the Editor, finesses for further delay, but fail.

The complaint is dismissed, with an allowance 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.

The infamous career of this Eliza Ann Wells, since she declined the respectable vocation of piano cover making for that of the disreputable but more profitable trade of spiritualistic fakir, is notorious. Yet the danger to Spiritualism from such creatures and the wild fanaticism of their blind dupes is not fully realized, either by Spiritualists or the general public.

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 finally 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 glibly was the average spook-hunter. What her associations may have been prior to essaying the psychokinesis field does not concern the public, and need not be dwelt on here.

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.

At the third séance of this series, Mr. W. R. Tice of Brooklyn, was called up to the cabinet—that famous fraud-proof Newtonian affair—by what purported to be the material-

ized form of his first wife. After the usual 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 through, and had then ineffectually sought to replace the tacks. Great confusion ensued, and Mrs. Wells departed the house soon after.

In the fall of 1887 another series of "test" séances, under the auspices of Mr. H. J. Newton, were given by Mrs. Wells at her apartments, 825 Sixth Avenue, New York. About eighteen séances had been given prior to December 19th.

On the evening of December 19th Mr. Lakey in making a search before the séance began discovered a CONFEDERATE IN A CLOSET opening out from Mrs. Wells's bedroom.

"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 dumfounded. He declares (See JOURNAL, Feb. 11, 1888), "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 search with any expectation of finding what I found.

The circle had elected me secretary, and it was understood that I was to write up the séances. 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 fraud was the opinion of many at the time, but it is more than likely he took the wisest course as events have turned out. "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.'

It is possible the woman would have kept her promise had she been left to herself. But Mr. Newton's reputation as a scientific investigator was at stake; the whole faking craft was imperiled; old man Sykes and other psycho-debanchees 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 acumen than the evidence of the Lakeys, fortified by that of Drs. Houghton and Northrop.

At the third séance of this series, Mr. W. R. Tice of Brooklyn, was called up to the cabinet—that famous fraud-proof Newtonian affair—by what purported to be the material-

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 his warfare against the JOURNAL, and volunteer services in defense of Mrs. Wells, Henry J. Newton had been obliged to utilize 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.

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 chances are likely to happen in a year! As the time when the case might be called drew near, the prosecution exhibited an anxiety for further delay—they wouldn't mind if it went over for another year, or if it was finally allowed 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 case of

WELLS AGAINST BUNDY was called for trial, and the bill of complaint on the part of the plaintiff and amendment on the part of the defendant were handed to Judge Beach, Presiding Justice of Part IV. Supreme Court. Copies of the documents are herebelow 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 ex parte 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 elsewhere.

And the plaintiff further says that, knowing of the plaintiff's holding such séances and of her being, or being known as a medium, and clairvoyant, and for the purpose of obtaining, 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, in fame, 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 and other persons that she was not, and is not a genuine medium, and that the alleged spirit manifestations at her séances were not genuine, but were fraudulent, and that persons attending the same, or paying for admission thereto were deceived, swindled and defrauded by the plaintiff, the defendant did

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 mediums the following false, scandalous, libelous and defamatory words viz:

DEFENDANT'S AMENDED ANSWER.

N. Y. SUPREME COURT, CITY AND COUNTY OF NEW YORK: ELIZA A. WELLS, Plaintiff, against JOHN C. BONDY, Defendant.

The defendant, John C. Bondy, for amended answers to the complaint by Dailey & Bell, his attorneys, alleges and shows to this court as follows: 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, Illinois, called the RELIGIO-PHILOSOPHICAL JOURNAL, which paper has a large circulation in the city of Chicago and elsewhere.

could be effected by her without being readily detected by persons in her audience, and that at said sances she did make use of the same for that purpose and did secretly admit 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.

DEFENDANT'S AMENDED ANSWER.

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 mediums were the manifestations of spirits of departed persons, did, for the purpose of deceiving and defrauding the persons present and so paying, use one or more confederates to personate such spirits and did thereby, and by the means hereinbefore mentioned, cheat and defraud the persons so paying, and in violation of the laws, 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 before for said purpose.

the plaintiff were of such a character as to warrant the belief and conclusion that their relations were immoral, and this defendant 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.

DEFENDANT'S AMENDED ANSWER.

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.

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A List of Books suitable for Christmas Gifts, published by A. C. McClurg & Co., Chicago, whose worth and value have been abundantly proved.

- UPTON'S HANDBOOKS ON MUSIC. Comprising: The Standard Operas, The Standard Oratorios, The Standard Cantatas, The Standard Symphonies. 12mo, per vol. \$1.50; four volumes in box \$6.00.
- THE GREAT FRENCH WRITERS. Comprising: Mme. De Sevigne, by G. Botzger; George Sand, by E. Caro; Montesquieu, by A. Sorel; Victor Cousin, by Jules Simon; Turgot, by L. Simon; Diderot, by Paul de Rémusat.

- NOTES FOR BOYS. (And Their Fathers) on Morals, Mind, and Manners. By An Old Boy. 12mo, \$1.00.
- MUSICAL MOMENTS. Short Selections (Poetry and Prose) in Praise of Music. Collected by J. E. P. 16mo, \$1.00.
- LIFE OF ABRAHAM LINCOLN. By Hon. Isaac Arnold. With steel portrait. 8vo, \$2.50.

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- IN AND AROUND BERLIN. By Minerva B. Norton. 12mo, \$1.00.
- LETTERS TO A DAUGHTER. By Helen Ekin Starratt. Square 16mo. Paper, 30 cents; cloth, 50 cents.

- FACT, FANCY, AND FABLE. A New Handbook for Ready Reference on Subjects Commonly Omitted from Cyclopaedias. Compiled by Henry E. Reddall. Large 8vo, 536 pages, half leather, \$5.50.
- THE BOOK-LOVER. A Guide to the Best Reading, by James Baldwin, Ph. D. 16mo, \$1.00.
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- MUSIC STUDY IN GERMANY. By Amy Fay. Eleventh edition. 12mo, \$1.25.
- SESAME AND LILIES. By John Ruskin. Finely printed and bound. 16mo, 237 pages, gilt top, \$1.00.

- SCIENCE SKETCHES. By David Starr Jordan. 12mo, \$1.50.
- CLUB ESSAYS. By Prof. David Swing. New and enlarged edition. 16mo, 266 pages \$1.00.
- WILLIAM I. AND THE GERMAN EMPIRE. A Biographical and Historical Sketch. By G. Barnett Smith. 8vo, \$2.00.

Hoffin's Liebigs Corn Cure is warranted. Try It. Price, 25 cents. J. K. HOFFLIN & CO., Minneapolis, Minn. 1707. The most remarkable and valuable record of SPIRIT Ph-nomena ever given to the World, from the time of Christ down to the Middle of this Century, is contained in LACY'S WARNINGS, first published, London, 1707. A compilation, giving history, experience and development of the Medium, and 15 inspiring discourses, prophetic of more recent REVELATIONS. To be issued about January 15. Paper cover, \$1; cloth, \$1.50. To subscribers, emitting will be mailed, postage paid, as soon as issued; others will be notified. Edition limited and furnished only to subscribers sending name and address. GEO. S. PIDGEON, 1829 K St., San Diego, Cal.

Notes from the People.

AND 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;

And so our ears we dip in self-love's sea, To reach many shores, but ne'er our isles that please.

Yet o'er and o'er we trim our tattered sails, Success adore, and pray for fortune's gales.

"A feast divine!" the eager gourmand cries, But 'neath the wine a glaring serpent lies.

The foxes prowled through splendor's crumbling wall, White coils the owl that guards a monarch's hall.

For joys that last, the universe we range; But woe, aghast, starts at our feet and sings.

But, though the aching night of self we grope, In beauty breaking beams the star of hope;

We kneel the creatures of a god divine, Nor on our fetters is there stamped a curse.

The vast creation's units, large and small, Are incarnations of the One and All.

Approach we slowly evolution's goal, Who tread the holy stairway of the soul.

Below, the story of our fight with pain; Above, our glory with our self-love slain.

The world entrances, and her smiles are bliss; But false her glance that smiles and smiles.

The dewdrops shining yield their lives; to please The grasses piping and the thirny breeze;

We, incarnations of creating Will, Have obligations wide as space to fill.

Temptation's magic may we mount above, And end the tragic sacrifice of Love.

Oh! may we hasten life, which goeth fast; And fondly yearn to become the last.

OUR POLYGLOT EXCHANGES.

La Ilustracion Espiritista de Mexico, under the heading of "Fenomenos Exponenciales" (which almost anybody can understand), publishes the following:

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 home.

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, and from that time on the phenomena increased in extent and with more frequency.

The married couple, thinking if they should change their domicile the disturbance would cease, removed to No. 3 Zocate street, but the remedy had no 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 novelty of the thing, took measures to be presented to the family in order to assure themselves of the truth 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 in 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.

Revista Espiritista de la Habana is the name of a new Spiritist monthly 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.

I sought the Echo of yesterday Absorbed in thought and quite alone; Old memories crowded on me fast—I 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.

Oh why this difference so dread? Who will the mystery explain? Why do the echoes ever reply? Why, silent, do the dead remain?

Poco menos de treinta años hace que, el que este parrafo escribe se fue joven a la Habana, permaneciendo en el capital por espacio de nueve años.

El Bien Social of Mexico says, the result of the Mexican exhibit in the Paris Exposition has exceeded all expectations: "Our country has obtained more than nine hundred premiums in that institution, a much larger number than that obtained by the other nations of this continent."

El Precursor - A few weeks since we noticed the advent of a new paper at Mexico, 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.

What are Thoughts?

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.

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 I believe that thought is the correct one, but it appears to me to harmonize with reason and the facts of nature as far as they have come within my range of vision, or, rather, observation.

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

Consider for one moment how unreasonable it is, that your thought or thought—no substance as you believe—can travel faster, one might say almost infinitely faster than light, which travels eleven million four hundred thousand miles in one minute, 1,900,000 miles every five seconds.

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.

You see, then, that in this theory, thoughts are not things or entities, which, by a sort of effort of will, they can be made to vibrate and send out pictures on the receiving soul of some sensitive person, whenever they are in states of receptivity; 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 away, and we were left in utter silence.

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

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

Notes from a Sunny Climate.

We occupy the south-west corner of the United States, where the sun always shines and the fogs never come; where the blue haze softens the rugged outlines of the distant mountains in the background, while from the Pacific comes the perpetual murmur of the breakers on the beach.

Light that ever should illumine Copies itself into our mind, War upon all evils human, And who in the fight engage.

But we claim you, and we know you By the light that shines on your cheek, And we bring these beautiful emblems From our home-land's richest veins.

Mind—What and Whence is it.

To the Editor of the Religio-Philosophical Journal.

No subject, or object, is generally treated more inconspicuously and unphilosophically than mind. Theologians call it immaterial substance which is equivalent to saying something is nothing, as immateriality and nothing are synonymous terms.

On "Dr." J. C. Street. To the Editor of the Religio-Philosophical Journal. "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.

What makes it up? and out of what does it make it up? If it was a unit and would not talk of it in this way. In our use of language we often "build better than we know."

"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 is almost a very common conceit.

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."

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."

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 harsh and unkind words.

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!"

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 the coal.

On a "Dr." J. C. Street. 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 fogs never come.

Our town is very young, yet we have a society of Spiritualists—no creed—any person who will help can become a member.

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 in the paper, for a 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 Tsin dynasty, about 220 B. C., as a protection against Tartars.

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 undergarments, blankets, and clothing of various kinds.

Few people know there is such a thing in the State of Florida as a negro city governed by negroes—not a white face within its borders—but there is, nevertheless. It is situated in Orange county six miles north of Orlando.

Louis Kosuth 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.

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.

It is proposed to substitute wooden clappers for the iron ones now in use on locomotives running into New York, and which are so often complained of as nuisances.

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.

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 islands in 1888 was valued at \$5,503,553. A Morgantown rooster choked to death while attempting to swallow a small green snake.

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 man.

The Catholics of Baltimore have arranged for a big mass meeting, to be held on Sunday at the Academy of Music, in advocacy of the high license movement.

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 exhibition.

A young woman of Crescent City, Cal., picked up a pebble on the beach and sent it to a lapidary in San Francisco. He pronounced it a true emerald worth \$2,000.

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 absence of clinkers.

John Hattersen Lott, who lives near Glenmore Lake in the Wasatch Valley, Nev., is ninety-six years of age and thinks nothing of walking ten to fifteen miles a day.

Led to the spot by a dream, Frank Stork of Cataquaque, 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 Gulch, 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 a man 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 \$600,000.

The smokeless powder intended for use in the Austrian army is now declared to be perfect. Being 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 nugget was found at Ballarat, Jan. 31, 1853, at a depth of sixty-five feet. It weighed 134 pounds eleven ounces, and was sold to the bank for \$32,380.

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-nine feet. Its weight has been computed to be 447,712 pounds.

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

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 criticize the acts of priests.

There has lately been perfected a process, by a German chemist, whereby any soft or porous wood can be made as hard as lignum vitae, 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 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 Farmer.

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

He hears the chatter of the JJ As they each other TT And their mistle is with II It makes a home for BB.

A pair of oxen he will UU With many haws and GG And their mistle is with II When plowing for his PP.

In raising crops he all X LL And therefore little OO And their mistle is with II He also soils his hose.

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The present Duke of Wellington has authorized the publication in The Century Magazine of a collection of a series of letters written by his great ancestor to a young married lady.

More of Theodore Wore's Japanese pictures will appear in the December Century, with an article by Rev. Mr. Griffin, on "Nature and People in Japan."

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7 Misses' Wool Lined Buckle Arctic, first quality, sizes 11 to 2, F and W widths. \$1.00
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Wells vs. Bundy.
(Continued from Fifth Page.)

A. I don't know, I would have to see it first.

Q. But without seeing it you say you wouldn't believe it?

A. No.

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' suit for libel), would you believe them to be true?

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

A. Oh yes.

Q. 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 witness in this case was incensed in an iron case so strong as to be able to retain a leopard 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 man in its place, would you believe it?

A. No.

Q. If witnesses should swear to it?

A. If I saw it in court here I would believe it.

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 séance?

A. No, never.

Mr. Benn 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 cross-examination of the juror, evidently greatly puzzled by Benn's extraordinary questions, exclaimed: "We would like to know what this case is!" His perturbation was allayed 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. Hon. A. H. Dailey, for the defendant, then cross-examined the jury as follows:

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 will 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 medium.

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 legitimate 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 justification and mitigation of damages, that what they charge in their articles—which 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 pleadings.

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 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. I never heard of such a proposition. In the first place it is entirely unheard of, or in a quasi religious way, should affect the qualifications 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, world you believe it; and the jurymen upon that supposition say: 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 prove them except so far as to ask the juror a 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 jurisdiction 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 this 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 any such question: Under 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 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 that these questions will have to be proved.

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

PLAINTIFF'S COUNSEL: If that does not preclude us from appealing—my declining 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 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 statement 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. 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 I read them rightly, upon these pleadings, (the written complaint in the hands of the Court) that is the publication of a libelous 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 want is not to be prejudiced on appeal. We only want to review the rulings before your Honor on receiving the jurors.

THE COURT: I see no way but to proceed.

PLAINTIFF'S COUNSEL: Suppose it is conceded 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,

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 four friends (plaintiff and counsel) rest upon the admitted publication, then 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 it.

THE COURT: I see no difficulty in the issue.

[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 dismissed.

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 face of a trial for nothing.

THE COURT: We must either go on or stop; if you wish to have it stopped, that is all the court desires to know.

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 I ask for an allowance upon that complaint. We have been put to more trouble and expense than a little. We have taken 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 subpoenaed numerous witnesses, and they have been continued from day 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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