

IMMORTALITY OF THE SOUL

Concluding Paper on the Greatest of All Human Mysteries.

ARGUMENTS OF NATURALISTS CONSIDERED

Foundation of the Doctrine of Everlasting Life, with a list of the Powers, Functions and Purposes of the Soul.

Final Paper.

Immortality is immortality from death. Death is the cessation of life and implies the destruction of a living thing as such. Hence death can take place only in living things. Only vegetable and animal things are said to die. This term death is not applied to the corruption of inorganic things. When, therefore, we speak of the immortality of the soul we mean the perpetuity, not only of its existence, but also of its life and of the vital operations that belong to it.

We distinguish three species of immortality. There is, first, essential immortality, or that immortality which results from the essence of a thing; secondly, natural immortality, or that which results from the nature of a thing; thirdly, immortality which is the result of a special grace from God.

Essential immortality or that which results from the essence of a thing effects that a being so exists and lives of necessity; that the supposition of its non-existence involves an absurdity. This species of immortality belongs to God and Him only.

Natural immortality, or that immortality which a being possesses by reason of its nature is found in such beings as exclude from themselves every imaginable principle of corruption and death and are of themselves fit to exist and live perpetually. Such immortality we attribute to the angels.

Immortality which is the result of grace is the perpetuity of life in such beings as are by their nature inclined to corruption, but are preserved, inclined, by a special act of God. Such was the immortality enjoyed by the first man while he remained in the state of innocence.

The human soul is immortal by nature. We distinguish intrinsic and extrinsic immortality.

Intrinsic immortality, or incorruptibility, is a property by reason of which a substance excludes every imaginable principle of corruption and is designed naturally to live always.

Extrinsic immortality, or indestructibility, is the absence of any external cause that could impede the effect of intrinsic immortality or destroy a substance which by nature is adapted for perpetual life.

The everlasting life of the human soul is proved by showing that it possesses intrinsic and extrinsic immortality.

Arguments of Naturalists.

The doctrine of the immortality of the soul is assailed by the materialists, who confuse the body and the soul or assert that the soul is a mere corporeal force and that it will perish with the body; also by the pantheists, who maintain that the soul is absorbed by the divine substance and is deprived of its identity. It is also attacked by all free livers, who are afraid of a future life and who place the chief end of man in the pleasures and contentments of the present life. The immortality of the soul is one of the principal religious doctrines of the Catholic church. Yet it is certain that the doctrine can be proved on grounds satisfactory to reason. It would be next door to heresy for a Catholic to hold the opposite view.

The substance of the human soul is of its very nature incorruptible. The conditions of corruption are not found in the human soul. Corruption is effected by a separation between form and matter, or according to the atomists, by a dissolution of the parts of a thing. Consequently, when there is no composition of matter and form or of parts there can be no corruption. We have shown, we think, that the soul is not composed of matter and form, but that it is a mere form and altogether simple. Therefore the principle of corruption does not exist in the soul and it cannot be corrupted naturally.

Again, a substance is corruptible only when it possesses a potency or tendency to become another substance, by the extinction of its present form and the accession of a new form. But a spiritual soul contains nothing that can give rise to a new substance, or that has any tendency to become a new substance. A spirit is a mere form that includes nothing except form. Wherefore it cannot be resolved or analyzed into anything else, nor can anything arise from it except itself. We conclude, therefore, that the soul is naturally incorruptible.

Again, the soul has no tendency to non-existence. Every corruptible thing naturally tends to non-being. But in nature the only thing that has a tendency to non-being is matter. Matter has a natural appetite for the forms which it does not possess and therefore tends not to be that which it is in the actual present. But an intellectual substance has no matter and consequently no tendency not to be that which it is. Therefore an intellectual substance is incorruptible. Because it is a spiritual substance the soul cannot perish with the body. The nature of the intellect shows it cannot perish with the body.

The intellect is a power of the soul only and can act, and does act, without the aid of an organ. It follows, therefore, that the corruption, or destruction, of the body cannot injure the soul, even accidentally.

The fatigue which a person often experiences as a consequence of intellectual work is due to the infirmity of the body and not to any debility of the part of the intellect itself. While associated with the body the soul performs certain mixed and inferior operations, viz., imagination and sensitive memory. It performs these operations in partnership with the body, and consequently they are not purely intellectual operations. When, therefore, the powers of the body on which these operations depend become weakened the fatigue we experience is the result, but is not chargeable to any weakness on the part of the soul or intellect itself.

The soul cannot suffer injury from that which constitutes its perfection. Nothing can be injured by that which makes it perfect. But the perfection of the soul consists in being abstracted from the body by science and virtue. As regards science, the perfection of the soul increases in proportion to the immaterial nature of the subject which it considers. The perfection of virtue consists in elevating man above the passions of the body and in enabling him to govern and restrain them according to reason. It follows, therefore, that the soul is perfected instead of being injured by its separation from the body. As St. Thomas Aquinas reasons: If the soul is perfected as regards its operations by leaving the body, certainly its substance cannot be injured in its being by a separation from the body.

Objects of the intellect. Again, the proper object of the intellect is the necessary and the incorruptible. Its proper object is essences, which, regarded in their intelligibility, are necessary and incorruptible. But the object of a faculty must agree with the nature of the substance to which the faculty belongs. It follows, therefore, that the substance of the soul is incorruptible. And as the soul is incorruptible as regards the intellect which is incorruptible, it is naturally immortal, and cannot perish when the body is removed. Again, the soul has a necessary knowledge of perpetual life. That which a being knows naturally and of necessity is designed to produce in that being a tendency or proclivity toward its natural end. Now, the soul possesses a natural and necessary knowledge of perpetual life. Intellectual knowledge regards its object in a universal manner and in a manner abstracted from time and place. Consequently the man by his intellect necessarily knows a life that is elevated above the conditions of time and is therefore perpetual. From this fact follows in man a natural inclination toward perpetual life. We conclude, therefore, that perpetual life is the ordained end of man. As St. Thomas Aquinas remarks, mere animals, which do not know being except in the present, desire to exist now, but not always. On the other hand, beings that apprehend and know what perpetual existence is desire it naturally.

Again, the mind of man is inclined toward the incorruptible. The propensities of a being manifest its nature and its end. As these propensities flow spontaneously from the nature of being they denote its end and its most intimate disposition. Although the senses incline the human mind toward the corruptible and the corporeal, yet by its own superior power it rises to the incorruptible and the incorporeal, takes delight in them, and makes efforts to attain them and finds peace and rest only in their possession. For their sake it will often relinquish all earthly things and desires, undergo the severest pain and even face death itself. The martyr, the soldier and the patriot prove the truth of this statement. We conclude, therefore, that the human mind is destined to enjoy an incorruptible life and is not extinguished when the body dies and falls away.

One Means of Destruction. An incorruptible soul cannot be deprived of existence except by means of annihilation. The manner in which a thing perishes must depend on the manner in which it was created. A created thing can be destroyed by annihilation only, because annihilation is the only process that is opposed to production by creation. As the soul is created out of pre-existing matter, its only possible way of annihilation is by annihilation of the matter of which it is composed. For the reason that no created thing could create the soul, no creature can destroy it. God could certainly annihilate the soul, but it is to be observed that such annihilation would be opposed to the natural inclination of the soul, which is naturally constituted to live perpetually. Annihilation would therefore be a miracle.

We hold that when the soul leaves the body it is immortal because no extrinsic cause can destroy it, and God does not annihilate it. As we have seen, the soul can perish only by annihilation caused by God himself. We are certain that God will not annihilate the human soul, because, considering the actual order of things, such annihilation would be contrary to His divine attributes, viz., His wisdom and patriotism, justice and mercy. We conclude, then, that the soul is not destroyed by any cause whatever and that it is immortal.

The annihilation of the soul is contrary to the wisdom of God, because in annihilating the soul He would be acting in opposition to the design He had in view when He created it. It is destructive of the very nature of God to suppose that He could change the plan He had in view when He produced it. He created them in order that they might exist according to their properties and propensities that are born in them and obtain the end that necessarily flows from these same properties and propensities. In exercising the creative act He could have had no other end in view than to obtain by means of the natural powers of His creatures that grade and mode of glory which they are adapted to give Him. But from the essence of the soul springs the property of living always and the propensity toward perpetual life. It follows therefore that God intended to be glorified by means of the perpetual life of souls and that He cannot destroy them without contradicting His own designs, a supposition that would be opposed to His wisdom.

Thus argues St. Thomas Aquinas, and also in the following manner: God, the author of nature, would contradict His own decree were He to subtract from things that which is proper to their nature. But it is the property of intellectual natures that their existence shall be perpetual. Therefore, God will not take this property from them.

Contrary to God's Wisdom. The annihilation of the soul could not occur except by a miracle. Such a miracle, however, would be inconsistent with the wisdom of God. According to divine wisdom miracles are intended to enhance the glory

of God and procure the sanctification of men. The annihilation of the soul would oppose the glory of God and prevent the sanctification of men, because it would prevent the most excellent manifestation of the divine attributes and entice men from virtue and incline them to evil. Supposing the annihilation of the soul, we take away the reward of virtue and the punishment of evil in a life to come, and thus prevent the wisdom of God forbids the annihilation of the soul. God destroys nothing even in this world. Matter, which is incorruptible in itself and is the subject of innumerable transmigrations, remains always the same. For a greater reason God will not destroy souls which of themselves possess self-being and self-life.

Annihilation is opposed to the goodness of God, because it would render impossible the gratification of the most noble desires and inclinations of which man is capable and which God himself is the author. Annihilation is also opposed to the justice of God. The justice of God requires that virtue and vice shall receive their due reward. That they do not receive it in this world is a matter of experience and argues the existence of a future and perpetual life.

The annihilation of the soul would be destructive of God's holiness. His sanctity requires that He shall not deprive men of the only motives that are capable of inducing them to do good and avoid evil. As regards men in general, experience teaches that the most efficacious and practical means of restraining them and keeping them within the borders of good morals is the doctrine of immortality, together with the everlasting rewards and punishments attached thereto. It would seem that the order of divine providence toward mankind in this world is founded in the destination of man to a perpetual and immortal life.

The practical agreement of all men in ancient and modern times regarding this doctrine is a strong and weighty proof in favor of its truth.

Separation from the Body. We may now consider the question as to how the soul operates when it is separated

from the body. When the soul leaves the body it leaves its sensitive and vegetative powers, because these powers do not reside in the soul alone, but in the composite being, man, made up of body and soul. These powers require a subject that is corporeal. After the separation between the body and the soul, however, these powers remain potentially in the soul as in their root principle. The reason is because the soul, though separated from the body, retains the ability to live over again with the body and to exercise its sensitive life and to exercise its powers in case it should be reunited with the body.

When the soul is separated from the body it retains its spiritual powers intact, viz., intellect and will. The essence, or the substance of the soul, which formerly gave human being a life of intellectual power, that the body is absent retains its own being and lives its own intellectual life.

The separated soul exercises its intellect just as the pure spirits do, viz., without the help of the imagination. Of itself the intellect is the soul's ability to know spiritual and universal things. The soul can exercise this ability in two ways, viz., by perceiving the intelligible through the medium of the imagination, or by perceiving it directly and immediately. The human intellect acts naturally in both ways, the way which it selects depending on the manner of its existence; that is to say, whether it is united with the body or separated therefrom. As the saying in philosophy has it: "The mode of a being's intellect acts naturally in both ways." While the intellect is in the body it understands by referring to the picture set before it by the imagination, because this way of understanding agrees with its actual state. After the separation between the body and the soul the intellect understands naturally without the use of the imagination, just like purely spiritual intelligences. Hence, after the separation the soul is diminished as regards its sensitive and vegetative faculties, but is perfected and rendered freer as regards its power of understanding.

The human intellect, therefore, has two modes of being, one mode is in the body during the present life, and the other is self and sole being after the separation. When the soul is separated from the body it exists in an unnatural and incomplete state if we regard it as a form of the body, because then it is deprived of its natural instrument and its sensitive and vegetative powers. If we regard it solely as an intelligence, separated from the body and independent of its actual state, as self-existence or subsistence is natural to an intelligent being.

These papers will give the philosophic readers of The Bee a fair sample of the principles and arguments of Catholic thinkers on the subject of the human soul. In hope your readers have found them interesting.

(Rev. F. P. McCarthy.)

FLIGHT OF AN OCEAN RACER

Marvelous Speed Expected of a British Torpedo Destroyer.

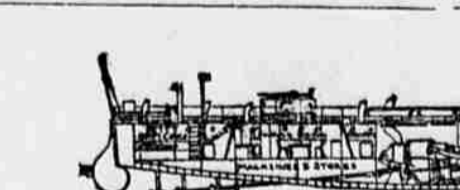
FIFTY MILES AN HOUR ON THE SEA

Most Powerful and Lightest-Built of Its Class Ever Flashed-Built Like the Turbinas—Official Trials.

(Copyright, 1899, by S. S. McClure Co.) NEWCASTLE-UPON-TYNE, Nov. 26.—In the yellow waters of the Tyne are now an unpretentious looking craft, which is practically certain within the next few days to win the distinction of being the fastest steamship ever constructed. She is a naval vessel of the British Royal Navy, the Viper. She has been built by the Parsons Marine Steam Turbine Company, of which the Hon. Charles A. Parsons, the originator of the turbine engines, is managing director. If she fulfills the expectation of Mr. Parsons and the experts of the British admiralty office she will bring about an important change in the construction of torpedo boat destroyers. Therefore the interest of naval men in all parts of the world is centered upon the boat and upon her impending trial trip.

The Viper is the first vessel of any practical importance to be built on the turbine principle. It is true that the Turbinas was hardly more than a toy boat. She was worked in an experiment, to prove the feasibility of the turbine for marine propulsion. What Mr. Parsons learned from the Turbinas has embodied in practical form in the Viper.

In external appearance the new boat does not differ greatly from others of her class now in use. Her four short, wide funnels suggest a tremendous draught across her five funnels. Her lines are the lines of the



PLANS OF THE NEW TURBINE PROPELLED TORPEDO BOAT VIPER.

fast steam yacht. She has a turtle-back protective deck forward, where the wash of the waves will come when she strikes a forty-mile gale. Otherwise she does not differ from her sister ships of less speed. Her length is 210 feet, her beam 20 feet and her draught between five and six feet—the latter an evidence of the extreme lightness of her working machinery. Her displacement, in fact, is only 225 tons.

In interior arrangement, however, the Viper is very different from the ordinary vessel of her class. Her boilers are much larger, her engines and shafting much smaller and the whole working mechanism of the boat seems much more simple than that of the ordinary steam vessel.

To understand the operation of the new vessel it will be necessary to explain briefly the turbine engine on which her claims to superiority rest. In ordinary engines of the reciprocating type such as are used generally in steamships the steam passes from the boiler into the cylinders, where it expands and drives the pistons. In the turbine engine the steam is directed against the blades of the turbine wheel, which causes the wheel to revolve. This method of applying the power is action depends on the method of driving the shafts which drive the vessel by means of pistons. In applying the power the motion is changed from the vertical movement of the piston head to the revolving motion of the shafts. The same thing may be observed any day by watching the piston rod that drives the wheels of a locomotive.

By this method of applying the power the piston changes its direction with every revolution of the machinery. In fact, as the engine is running, the direction of the shafts which drive the vessel is constantly changing. The turbine engine which is always present in this method of driving machinery.

Its Turbine Engine. In the turbine engine, which Mr. Parsons has perfected after fifteen years of experimental work, the steam is applied to the blades of the turbine wheel. There are no cylinders and no pistons. The only gear used is carried by the shaft itself and by the chest which encloses it.

This gear consists simply of hundreds of small steel blades projecting from the shaft. The steam enters the chest where the steam as it enters the chest strikes its power against them and turns the shaft. Similar blades are fixed to the inner walls of the chest in a stationary position. These are interposed between the rows of revolving blades and stand in the opposite direction in order to turn the full force of the steam directly upon the latter. The steam passing through the chest strikes the faces of the hundreds of little blades and turns the shaft. The action is the same as that of water in driving a turbine water wheel. The device seems simplicity itself, although it has taken fifteen years of experimental work on the part of Mr. Parsons to bring about its successful application to steam propulsion.

It is easy to see that by applying the steam in this manner so that the motion is steadily in one direction a much higher rate of speed is possible than could be obtained even with the best appliances available for the reciprocating system. The only limit of speed is the amount of steam power that can be applied. The Turbinas's screws were run at 2,500 revolutions per minute, which is ten times the rate attained in vessels of the ordinary type.

Another advantage of the turbine system is that it utilizes practically the whole power of the steam. As the steam travels away from the boilers it constantly expands, and therefore exerts its pressure on the square inch. But by increasing the size of a shaft's collar and of the blades which it carries, the same number of revolutions per minute may be obtained from steam of a lower pressure. In the Turbinas they passed the water wheel of these phases, beginning with a pressure of 225 pounds to the square inch and emerging with a pressure of less than a pound, while by the arrangement described the three shafts all revolved at the same speed.

Enormous Steam Power. The Turbinas had three propellers, all driven by one set of engines. The Viper carries a double set of engines—port and starboard—each working a propeller. The horse power of the engines is 10,000 (in reality it is probably more than that) against the 2,000 horsepower of the Turbinas and she is expected to make something like forty knots an hour, considerably surpassing the Turbinas's record of thirty-five knots.

The Viper has boilers one-fifth larger than those of the ordinary torpedo boat of her size; there are nearly 2,000 feet of additional heating area. When one reflects that by using turbines 20 per cent increased efficiency is obtained from the steam, it will be seen that in the matter of available steam power the Viper possesses an immense advantage over other ships. Another factor which adds to this advantage is her extreme lightness; her tonnage is a third less than that of other destroyers of her displacement. She has twice the horsepower of these thirty-knot boats to drive less body

WIGHT. Certainly that makes the claim of superior speed look reasonable.

From the Viper's boilers the steam passes to two high-pressure turbine motors which drive the two outer propeller shafts. From there it is conducted to two low-pressure and two reversing turbine motors driving the inner shafts. These propellers, it should be borne in mind, do not project beyond the stern of the vessel. They leave the engine room a slight downward angle which carries them further below the surface than would be possible if they extended directly astern and gives them a grip of the water which the light draught of the vessel would otherwise prevent. The forward screws are some thirty feet ahead of the stern. By thus separating the screws each set has its own water to work in and is undisturbed by the action of the others.

Vibration Done Away With.

The turbine system possesses certain features which its inventor thinks of particular advantage to torpedo boats. One of these is, of course, the high speed possible. Another is the light weight of the engine room mechanism and the consequent light draught of the vessel, as well as the possibility of carrying more weight in the form of armament. Another is the complete freedom from vibration. All those who have ridden on the Turbinas agree in saying that there is less vibration on board her than in any other vessel they have ever known. In fact, Mr. Parsons claims that the very slight vibration noticeable on the Turbinas was due to the action of her air pump engines, which was of the old-style reciprocating type. In the Viper this has been replaced by turbine driven air pumps, so that the inventor is confident that in the new vessel there will be a complete absence of vibration. It is easy to understand that this is a matter of the greatest importance in launching a torpedo or firing gun.

The one point to which the opponents of the turbine have clung is the assertion that with the terrific speed which it imparts it will be impossible to reverse a vessel so quickly as can be done with these of less speed. Of course it is a matter of prime

importance that a torpedo boat destroyer should be able to stop, to turn and to run away quickly. On the basis of the Turbinas's performance in this respect Mr. Parsons is confident that the Viper will do all these things as well as any other vessel, if not better.

Of course the only way to reverse any ship is to set her propellers to revolving in a backward direction. On the Viper this can be done to all intents and purposes instantly, and the fact that she carries four to six such propellers enables her to overcome the forward impetus more quickly than can be done in the case of a vessel with single-screw propellers. Therefore the Viper can come to a stop as quickly as an ordinary vessel in spite of its greater forward speed, and it can run backward at a rate estimated by Mr. Parsons at sixteen knots per hour, or rather less than half speed. On the other hand the Viper's engines can be worked up to the top notch of efficiency much more quickly than those of the ordinary type. It can go from a standstill to full speed about thirty seconds, instead of in ten to fifteen minutes, as is required by reciprocating engines. This is a factor in imparting agility which is of the highest importance.

An Event of Importance. All of these accounts the result of the Viper's trial test will be looked upon with the keenest interest by all naval men. If she proves a success it will mean that all the torpedo boats and torpedo boat destroyers in existence to day, representing investments of hundreds of millions on the part of different governments, are put out of date by that very fact. The usefulness of such boats lies in being able to outrun and outmaneuver all other craft. As soon as this superiority disappears their usefulness is gone.

There is no reason to doubt that the Viper will prove a success. Its builder is sorely confident. Moreover, he asserts, not without reason, that within ten years all steamships carrying passenger routes and making short journeys—such as coast channels and coast boats—will be driven by turbine motors.

The British government, too, seems to have confidence in the new boat, for they have already ordered another to be built on practically the same plans. Evidently the English naval experts believe that the turbine vessel is the coming type and desire to be first in the field in securing representatives of it.

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