#  R. PHILOSOPHICAL  <br>  

VOL. XL.


grat A matiles of the Gentiles? what were
The doetrines of the early Christians concerning doetrines of the early Cliristians concern-
Trinity, New Thit of Costament the intanement, esurrection and the end of the worli, e, te? ?-
o other words, what was the origin of Chrisn tianity, wand what
the beginaing? There is ong one way of ascertaining the
truth in these matters, and that is the way in which all truth is arrived at, through
he appication of the scientific metholi, in
he hands of competent rational specialists.
 of these questions, at the hand of a number
of the worldtsoundes hend best scholars, and
with very satisfactory results. The last fifty
 period, the scientifie method" has beep exand principles underlying the genesis, growth
and teadence of the theolotical finths of
humanity the result attained being of great utility and vast importance, In con-
junction with ist siter science, also the tive mythology and comparative philology,
the nasent science of comparative theology,





 graph of this review. We new know, almos
beyond doubt, what was the generat outing
of the public careor of Jesur, of lis teacling of the public career of Jesus, of his teaelingg
and thine of thapoptles, of the conneetionot
Patis work with that of Jesus, and of the
main facts commeted with the evolution of main faets comected with the evolution on
Chistaianity from Jesus to Constantine. In passant, it may be remarked that ha
sensical theories broaelhed in some quaters,
denying the historical existence of Jesas denying the histarical existence of Jesas
and deriving christianity room olar mythol
ofy are completely anniliniated by the reogy, are completely annihiliated by the re-
snits of the seientife etuy of Caristian orig ing, They are dead and buried, past all res
urrection.
In order that the facts concerning primitive In order that the facts concerning primitive
Christianity may be assinilatel by the mass
es, a careful, conscientions summary of the eg, a caretal, conscientious sumuary of th
establighed resultson rational eriticism an
exagesis in that direction, based upon th
ond purely seientific method, and presented such a guise as to be atractive to and real
ily comprehensible b the people generall
is urgently demanded; and this deep-fe want Is, in my opinion, most excellently fill
ed by the pabiication or Mr. Janess able and ed by the pnbiication of Mr. Janes's able and
comprehensive work which has jnit been is-
sued from the oftice of the Boston Index,-th
隹 Mrgan of enttured Free Religion in Americ I would urge all who may bo interested i the momentous guestions upon whichit treats
to procur the volume and carefuly and
thoroughly study it. Not that it is to be conthoroghty stady it. Not that it it it be boin-
sidered asintalinhle in every detail, on certain
minor moot points, honest differences of opinion still obtain among rational scholars, and
on some of these I do not myself coincide entirely with the conclusions of Mr, Janes,
but as regards its contents in general it sound, thorough, aceurate, reliable. Having
been a carefol stadent myself for fitteen years, of the whole grounds covered by Mr
Janes, and being familiar with the resnlt
 Iiterature of the subject; and 1 most sincere-
Iy and heartily wish that its circulation ma y and heartily wish that its circulation may
be commensarate with its marita if so, the
Index presses would be kept busy for many a week preparing
demand therefor
In the prefaee to the work, Rev. John W.
Chadwick, of Breoklyn, one of the fow thorong in America, remarks as follows concern meg the ten chapters of the volume: "The
ing the wondoraly elean and strong expres-
are

 als, to which few, except the professiona
sehholar, can give the ettention they foserve
If I am not mistaken, Pr. Janes has brongh to these materials a singulariy just and pa-
tione mind, which has, saved his from tho
talsehood of extremes', and enabled hlm 'to see things as they are?" The first two chapters. of the book contain
a degcription of the politica, socili, and re-
ligious condition of Palestine in the Roman poriod, and of the state of society and rellg.
ion in the Roman Eqpire outside of Paleg-
竍 tine. Withonat an understanding of the "local
enviromment, as outtined in these ehaters,
it is tmprecticable it is tmpracticable to have a elear conception
of the origins of Chaistianity. Tn these ehap
ters we are introduced to the Pharisees, Sad

CHICAGO, MAY 8, 1886. No. 11

















 rine of a future life, belief in demoniaeal
nlivences, mu his relation to the curreat
lessianie expectation. Next follows a chapter won the sicial aspects of Jesus romig
ion , sach ths his doctrine of the Kindom of
Heaven, its speedy advent, and its deserin tion in parahles; his doetrine of non resist arty, his pessimism and views of marria,
and the family, his views of eudecation and
labor his doctrine of orgiveness of sing; hit
 cle in the gospel storiess netsenth and mira
thor's attention, in the course of which ithor's attention, in the course of which is
given a detailed achunt of the somewhat
imilar legend of Apollonius of Tyan, based
apon the life of that alleged wonder-worker pon the inte of that alleged wonder-worker
by philostratus. Herein Mr. Janes and uyratus's life of Apollonius a a generally reli-
able, aside from its miracles and legendary
narratives I harratives. I consider it extremely unrelia-
he thronghout containing only a slight hread of historic verity running throngh it Jo a par tor unreliability with the gosper or
Thring alleged Buddhistic origin of the
Cristian tradition is considered next an he growth of miraculous legends illistrated in the gospel stories is then touched upon-
Following this if disenssed the remarkable
character of the fonth gospel miracles, with a character of the fontth gospel miracles, with
passible sotar-mythic interpretation thereot
The seventh chanter pertains to the Christianity of Pan, In it are successively treated doctrine of the resurrection; Paul's early life
Onversion, and missionary labor; his rela tion to the older apostles, the two parties in
the early church, and Pauts death; bis doi-
trines-Cbristology, the atonement, salvation rines-Cristologyt the atonement, salavien
by faith, the criciixion, dralism, predesti-
nation and election. his ethies, and the ese
cret of Jesus, and the relations of Panl to excet of Jesus, and the relations of Pan to to
stink seity
sind modern Protestantism apostolic age, with eariy rites and ceramo
nies, baptis, religious sirviees, the Lords
Day, the "love-feast," the orligin of the priesthood and growth of the hierarehy, the
Gnostic sects and the Ebionites, hey legend
Simon Magus, Nero and the erly

 he Anal chapter leads us to Christianity as te testimony of the istiscriptions, paintings
ote, of the Catacombs; the differentiation of and attitude of Constanting; the sectarian

 Christianity and the religion of the future,
 Hinditian nor
Hian dewiect
desmatio

of sueh a welfare as Now England now en.
oys! Who shall tell industrious joys! Who shall tell industrious, mathemat
ic progresive mankina, stop there; yor
lave reaehed the ntmost bond of humar nossibility; beyond it, economy is waste, and
scieme tolly and progess ownfall,
more is the atheistie moeker or the ecelesiastie bigot commissioned to stop the human
race wath his cry "Case there, mankind,
thy religions ceare for
 I haow too weil the atheistic philosopher's logic despisers of mankind, who, diverse $\operatorname{lo}$
all hesiles yet arree in thoir contempt for







 the living with all the eugines mechanic
faueg can invent or priestly eruelty
and hereafter to beps eternally, or else for olic logically derive their imperfect, wrath
fal Deity who erates nen to torment them
in an andleso hell is infants not a span, payen whith the skulls of
majority of men are, by the milition, tronder eleet continually rejocice Hence, they deriv
their davil, absolntely evil, that ugly wol whom God lets loose into his fold ofl lambs
hence, their total depravit, and many an
other dreadfal doctrine whict now the beal of men bind their brother's eges withat, ant
teach their teach their childien to disisust the Intinit
Perfection which is Natures God, dear Fath er and Mother of all that is. Hence, elerical
skeptig learn to teny the validity of hefir
own superior faculties, and spin out the cobwebs of sophistry, wherewith they surround
the feld of relligion, gnd catch therein un-
wary men. Hence, the Jews, the Mohammedans, the Mormong draw their idea of
woman, and their right to sabstitute sueh
cross conjunctions for the natural marriant of one to one. There the slaveholder fiagds
the clief argument for his ownership of men and in Arica or Now England kidanaps the
weak, his month drooling with texts from
"the anthentic word of God". nay there the "the aithentic word of God "; nay, there the
rhotorician finds rason for shooting an in-
nocent man, who but righteonsly seeks that freedom which nature declares the common
birthright of mankind. It has grieved me
tenderly to seo all Christendom make the Bible its tetich, and so lose the prieelesh
value of that free religions sirit, which coming at first hade from God, wrote its
grand pages or poured out its magnificent
batituices Christendom contains the most intellectual
nations of the earth, all of them belonging to
the dominant Cancasian race. and most of them occupying regions very friendly to the development of the highest faculties of man.
Thirs, too, is the superior machinery of eiv inzation, yoitical, ecclesiastica, tomestic
social But yet the Christian has no mora superiority over the Jews, Mohammedans, the
Brahming, the Buddhists, at all commensu-rate with this intelietual power. In the
sum of private and public virtues, the Turk
is before the Cristian Gree. For fifteen hundrea years the Jews, a nation scattere and peeled, and exposed to most degrading
influenees, in true religion have been above the christians, In temperance chastity,
houesty, justiee, merey, are the leading na-
tions of Chriatendom batore the Sop ics, the Chinese, the islanders of Japan? Per-
haps so but have these "Christians" a moral their mental superiority? It is notorions
they
they heve not Whe they have not. Why is this so, when these
Christans worghip ran whose religion was
love to God and love to men, and who admit to heaven only for righteonaness, and send to
hell for lack of it Because they worship upon, and truet natural goodness he relied
maketh free from blood of Christ which
 In absurd doctrines, which has bewitched the
leading nations of the earth into such prac leadng nations oithe earth into such prac-
tical mischief. A fals idea has.contilled
the atrongest spirital faculty, lesding men



Watciman, what of the night atract of a Leetare Dolivered in Hetro
 ens thadicata fair or foul weather? reat as at present. The deep eea o Humanity

 going great changes,




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 harmony, divina harmon he isist Thnas saoh
 witat not tuow whon wo ire will ofto wi

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 ation.
What a man does, not his dogmas, is wha
counts for or against him. Goodness mus counts for or against him, Goodness must
be rodin the bone. A fair riticle may be
produced by edueation, but that Is imply
mpunive goodness, such as often results from a revival. one who aiks Goit to do
what he can do himseot trifee with Him;
and mony gpent to placat God is wated.
Some folks are troubled about pagans or distant haathens while neglecting their own
aedy nighbors, The world muther berm
ad by hagan agacy and the best place to
cegin is in your own goul. He who leads a ogin is in your own, boul. He who leads a
Orolorn hope is fess herothan he who mas
fers himself. Yet there are many such he


 with faces illomined, no trust betrayed, no
duty left undone. Are not these the world
best heroes? There is nothing so potential as love, and
without it the world would be a thar garden.
Where love previrs, it lo as thogh the


 aty becomes a a beth of thoras, but lov
nakes every burden light The master said
A new comman tmenti ye love one another." Love is a crown of
glory to mankind, and it forms a shining
pathway to the stars. NVESTLITLIONS IN SPIRITUALISM Many of the Spiritualistic phenomena
grouped under the term Spiritualism are not new. The modern medium may be, in cian, necromancer, or indeed prophet. It
only in comparatively recent yart hat Spir
inatism, as a cult, has received much recos
 Let me premige by saying that in is only
within the last few montisis my attention has
een serionsly drawn to the subict feen serionsly d
quently 10 not
snowled of of it,


 the subject, and the orthodor regard it with
horror. We have groken of the magician
and mediam togethers let no now gpeak of
 not of with the pirit medium, for his cul
has grown io in the ias thirty yeary that
now numbers several millions of intelligen examine criticarealyty buore than one selen-
exist, and the reault has been that the phe
the nomona have been anthenticated, but coull
not be acconntred for by any known natural
law. There is no donty law. There ls no donbt a connection between
some ot the phenomena and those passing
nider the name of mesmerism, electro-blol ogy, etc., with which many of us have become
familiar but which no one appara as yet to
fave satiagactorily acconnte for at have satiafactorily accounted for. Thongh
generally blioved to thave their seat in wha
was originally called animal magnetism, it
 apparently some occalt force of mind ovè
mind, with which weare as yet imperfectly
acquainted. It would appear, however, that there must be some media for the conveyanee
of the force, as the mere exercie of the will
of the operator is not sufficient to influence the mind of the subject. The force may be
the mind
conveyd by word of mouth from the opara
tor to the sabject, after the latter is brough tor to the enbjoct, after the latter is brought
under the injuenice. The writer has
edly seapent
edhis done; the subject being made to do or believe almost a aytining the operato Filled at the bidding of his word; but was a
once reetored to the normal etate at the word
of command. The phenometa of table-turd of command. The phanomena of table-turn
ing have been aseribed to an tncoscions
oxerelise of the will on the museles, combiner tion "expectant attention" or the concentra
tion thind on an event which one ox
peeta is going to take place. This howerer would only yaccount for a very fow of the phe
nomena. It would not explain tha tevita
tion of a heavy bods or the nassage of a solit
 Tence. the mind of the writer, however, the
most marked feature of Spiritualism, and in-
dead tin
 power, or religion, is the beliof-put forth as
a doctine-that the ppiritiof the departed
are about and around ng, and nader certain conditions, have power to communicate with
ns, and to make themeglves materalily fel
and visible. To mogt of your readers this and visible. To moat of your readers this
statement wint po doubt, seem aterly in
credible, if they do not think the person who
 Some years ago the advent of Mr. Home, a supernatural power attratied the attention
of some sclentife men, notably Mr. Williom
Crooke F. R. . chemitit He went into the sabject, so to
spaeak, and there was a general feeling that at rast the rramd was going to be exposed
a trined scoantist who had devoted years
careful investigation and analyis int
 mind; his prinelifal experience was with a
medidm nimed Katio ping some oxpori-
ments being aloo cartiod on in connection



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message

 a professed Materialist, became a believer in
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the evidetencee and of the fature life owigg to the evisence or spirit communications. spir
itualists of courge believe in a Good, and in
revolition. Thy also beliov in the Bible
but not in its verbal inspiration Their
 heir leading doctrines is that of progress fo
every man, it not in this lifin that which
to come wrards and punishments, which are not arbi
trarily imposed but are the natural conbe
noences of our ilives here. The sensual gyir dedeprived of the power of gratifying hi
desires, will find in that his earne panligh
ent. A new light is thrown on the Bible is not held to be infallible. Prophecy and
niracie are explained by fome phazes of
godern Spiritaalim. Chris is the graat
nedinm; He in the highest seinge "brought Hedinm; Bin in the highest senise "brough
ife and inmortaity to light." The Spiritualist iscaris the orthodox view
the almonent refosing to believe that
he Maker of the universe, gemmed vith innumerable worlds immeasurably sur


 moning up very fairly says. The appari
lon of the ghost of Hamette tather may af
er all not ge sueh a myth as we think.
 Halifax. N. S.

For the Rengio-Phlosonhtcal dournal.
nality Versus the Omnipresence Lhe Personality Versus the
of Deity.




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Contederation," which exhibits the tendency

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the bread of life.
 "II therefis any minituation made in estimat-

















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 "That there has
Tinhat there has been a rapid multiplica-








 "rat the orying child cannot be gatifed










BY HESTER M. POOLE. springtide.

 Exat hade of trass, eath howert rave,





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 ness tor cetiliten that was such h marken
feature of her early sarts, and she kepps
 Gition College has just reeerven a betuest Twenty six young ladies have passed the
Mrratexumination in the Royal University of
Ireland. Ireland.


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named in her hool.
The work of buildink the Womari' College then new notstiution will bo openeed in the
tall of 1887 ?
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 Sigaora filuspuina Catani pasged do bril-
liant an examination before the medical fac-
 Who hasg givan a sitatar to Hilppocrates.
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 women who have notonly secured health and



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 to yann women were cogenty ansered by What was the astonishmente of his fellow-





Resolved, That Mifs Winitred M.Edgerton,
 the collear Antronomy in the tost nd who eince that time has prosecuted a

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Partial List of Magazines for May.





 no douby interesting are sach as the eart.


 Seadar toll how heorge washington went There are the nabual departimente and many Widas Awakt ©. Diothrop \& Coi, Boston ir, A Sudan Shower forlowed by A. Anentry

 -ning midahipmen to Parig and the tom sirthatay Party in the Weat Indiean. Mra, doh



Tig Echrçic. (E. R. P. Pelton, New York. y moch good reading matitar, ast the sithoinallanind Io the time of Gervantes; Thf Reiogy; The Oinces of Litterature; Litt




 on the Dovelopment of the Moral. Faceuty
The Problem of rystalization makes oplail



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WM. T. STEAD,
A Lififor tha paople.

## miss franoes e. willatid.

Mrerbigd font hat ins hat nd
DANIEL AMBrose, Pablishe
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 fot Corns Lebic's corn cure will cure




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 TERMS OF SUBSGRIPTION in hovance．





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## Easter．

Our Uniturian melghbor，TVity，has a long













 Our readers will readily see thie merit of
theso ideas，and they need no commendation
 afirmation Thime thought tot in immortaitit
 thought of freedom，it does not die norelnde as，batt lives and stays in our very heart＇ duranee．Such is the uature of the human great trathi the more we seize and hold great truth the mare are we possessed and
inspired by it the ceearer and stronser it be comes，the more our souls are open and re
ceptive of it．So it is，and ever has been with the thought of immortality，as the testimony of the ages tells us in the words of illumi
nated thinkers，the happy departure to the higher life of a host of saints，and the epi． tuphe graven for miles along the walls of cat acombs nader ground in the Roman cam－ great revival of faith in in the immortan life？ Dia not apostles，martyrs and Marys clute Did it llude them or die for being so hold？ Still more singuarly is a like dim shade of thonght shown in an article in the same
Unity on＂Deathlessness＂by W．C． 6 ．（Reve Mr．Gannett．）He says：
 From the patriarch Job to our day，has the man die shall he live again？＂，and millione of souls have angwered with strong asaurance，
＂Man thou shalt never die！ A prave tronble is the
neans of＂adding to our fatth knowledga， means on adidng to oor faith knowledge＂， aguinst the tacte of history，and the experi－
sight grows dim，our thonghts contued and
uncertain，and our convictions lose dopth and power．，There are among the Unitarians，
clergymen and laity rich in spiritual wealth clergymen and laity rich in spiritual wealth，
futuitive，illuminated，inspired by the trath of the soul．Some of these are Spiritualists in the techmical meaning of the word．Som phy，so clear and inspiring，that their affirm－ ations are fall of light and strength．Chan We was one of these． We have large sympathy with much good
cork which had been done by what is calle the left wing＂of Unitarianism－the als，－－bnt some of them try to keep clear siritualism and to ignore its facts and its hilosophy，and in keeping at a safe distance they get chilled and bewildered in the fog，
Lot them summon clairvoyance and the aets of spirit presence to their aid，and they wolld find that man is built to last，not to eath，save to be released from the perishing ay，that there is no break in the continuity Wat those we call dead do come bock to tell mony of＂the voice within，and we have a sure fonndation on which to＂rest our eternal
hope．＂Keep ont of this wide range of honght and experience and the mists grow
colder，we lose sight of the gaiding star and wander in uncertain ways．
To every century comes its mission；that or which the glad Easter day is based；to prove hat it is not an＂exotic grown in the hot
house of the supernatural and potted in the honse of the supernatural and potted in the migrants to the Summer Land come to tell as that as they live we shall live also．Thus hall natural relighon，－－oar thonght of the
soul of thinge，of duty and immortality，in

## Hive Animats Souis？

 G．E．Nieuwhireh，of Anandale，N．Y．，give mals may have souls．He assumes in the b Ginning that it is admitted that matter in it self is inert and senseless；that the materialorganism of the human body in itself is，in he common clod，untli it is animated by a piritnal agent，which direets and uses it purpose，that，when this spiritual agent is
withrawn，the whole material organism ceases to act and the process of decomposi－ gent cannot be diseeraed by the normal
senses．To this agent he reters the phe nomena of the botily motions and percep－
tions，memory，reason，sympathy，love and will，showing that we must refer the sam
class of phenomena to the same cause． he refers certain phenomena in man to the nomena in animals to the same canse．More ver，if any animal manifests a single phe
nomenon which in man one refers to the oll，he must refer the same phenomenon mal has a soul，he must infer，that all ani－ ne but many animals manifast the pho annena，two or more that he has enumerat He ，therefo
ject briefly．
1．Animals move themselves and diree heir members with intelligent purposes．In rt matter cannot exert itself in this way Therefore，animals are not inert matter．
2．Matter which does move itself and ect its members with intelligent purpos has a soul．Now animals do move themselves
this way．Therefore animals are matte nimated by a sonl
3．Animals evidently perceive the world
naterial objeets about them by the mean sentient organism．The aet of senge pers ception is a complex propess which involve he energy of a spiritual agent or soul．
4．They manifest the pheiomena of memo ．They remember familiar objects，their tastes．
万．Th
movem
5．They manifest intelligence in their d by the relation of cause．and effect 6．They manifest sympathy and affeetion and the moral $q$ ．

## Aman bein

r．N．aseribes to the aetive energy of the son．If these phenomena are the result he action of the material organism in an gais，they are the results of the material or
ganism man，and the theory of the mater ialist that these phenomena can be attribut－ ed to material substance must be admitted If we deny this in respect to man，we must also deny it in respect to animals，and admit
that they have souls as well as men．Mr．N that they have souls as well as men．Mr．N．
then goes on to say that it may be urged that then goes on to say that it may be urged that
these phenomena that are observed in ani－ mals belong to the lower forms of physical energy，and that the phenomens of the high
er forms are wanting．He admits this fact but urges that it does not destroy the force of his arguinent．In the great variety of or－
ganic beings which have life we see a great diversity of development．There are living plest natare，and as we ascend the seale of being we find the materisl organism becom－ ing more complex，until we reach man，the most highly developed of all．We do not cowever，because of this diversity，refuge to
consider any particular species as an organic being．We are willing to admit that ani mals and men are allke in having a materia
organism of the same organism of the same general nature；also
that man is an animal，the highest in the
scale of being．Now the spiritual nature of scale of being．Now the spiritual nature o
both follows the same analogy．The soul o the animal is the same general nature as man．It is spiritual，does not occupy space， and its enetgy results in psychical products
of phenomena．This sonl，however，is not as tully developed，is not so complex in its na－ ture，not so high in the scale of spiritual be－ ing as the soul of man．Nevertheless it is as
soul，a spiritual being distinct from the ma－ soul，a spiritual being distinct from the ma－
terial organism which it animates．In con－ cerial organism which it animates．In con
clasion Mr．N．asks：$<$ What becomes of this oul after death of the material organism：
in our own case we know that the soul In our own case we know that the soul
does not nerish，but that it passes into a higher state of existence．It may be so in
the case of the animal．Its sonl escaping rom the lower form of life in the animal Te beli we believe that atter death the human sonl
will develop faculties now dormant and un－ recognized，appropriate to the condition of its new state of existence，just as in a child
the facalties are aroused into life one after another．So it may be that the animal soul may finally develop the faculties of the son！
as those which we as human beings now en－ To say the least his argument is ingemous， and will be read with deep interast．Spirit－
nalists differ widely in regard to this mat－
tar some assarting that animals have souls， ter，some asserting that
and others denying it．

## Sisterhoods．－Episegpal Nuns． <br> In the Living Age，an Episeogalian newspa－ column long of a book by Rev．C．C．Gratton，of Vew York，＂Toeation，or The Call of thate Divine Master to a Sister＇s Lite，＂－a special plea for a modified order of Episcopai nuns． We extraet as follows：    <br>  <br> まVGatabug <br> まuturwaiz

Is it trae that＂for women ean make
themselves as useful outside the training and restraint of the sisterhood as in it＂，
Why do women need such＂training＂more than men？Are women so moch more wild ＂restraint＂not proposed for their brothers？ These sisters are to＂fit inte the needs of
parochial ministrations，＂etc．Whether that means to embroider fine cushons for pray
ing members to kneel on，or to help get up grab games at oyster suppers in churel par－ lors，we do not know．It an looks absurd
artificial and unatural．The duties and joys of home，and of life in its free and equal relations to all，need none of this medieval
restraint and priestly frippery．Let Episeo palians move on toward the large views of
their own gifted Philips Brooks in Boston heir own gifted Phillips Brooks in Boston，
or toward the frank and fair discussion of spiritualism like that in a late English Church Congress，and leave this sisterhood olly to the dead past；so long as such try－
ing＂to put new wine into old bottles，＂will keep up a state of thinge such as the Pal Hall Gazette tells of in its late report of
iscussion on the＂Religious Condition of England：＂，
Papers were read at the Church Congress yestor－
tay which confirm in a remarkathe manner the


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## 




Practical New England Main Exposes
It appeare from a special dispateh to the
Chicago Tribune of April 3oth，from Man－ chester，N．H．，that Mrs．Bessie Huston o visits to that eity and golled the public int believing that she possessed the requisit powers of calling up the spirit forims of those Tho have passed into the great unknown The evening of April 27th she gave her elghth and her company included some of the begt known residents．Some five or six forms had appeared，and among the number the dang er of one man who thought he recognized Finally girl and exchanged kisses with her Finally a protended spirit came to John B
Huse，and the latter，scting in accordance with a preconceived plan，seized the ou stretched hand，and threw his arms around
her body and bore her to the floor．The form
was none other than Mrs．Huston，who
sereamed，and her hasband．who always ac－ companies her，pulled out a billy and pro－ ceeded to apply it with vigor upon the head of her captor．In the meantime the gas had
been lighted by those who were parties to the plan，and Mr．Huston was then seized and the billy taken from him．The lighting of the gas revealed Mrs．Huston stretched apon the carpet，where she was held by the man who had the nerve to trap her，dressed white veil over her head．The exposure was material used in the ming，chatk and other discovered．The woman was allowed to re tarn to the cabinet，where she clothed her belf the company was returaed，but as the chandelier had been broken in the lively coup de grace took place，the purse was pre sented to Mrs．Ammidon with instruction to apply it toward the parchase of anothor chan
delier．Mr．Ammidon informed the Hustons thiat his roof could not shelter franils another night，as he did not countenance anything of the kind，and at once showed them to the
depot，where they took a southward－bond depot，where they took a southward－bongd
freight train．Huse has Hastons bill，and diviled taken from Mifs，Huten＇s head w the eceasion．
ssionary of Good Win，not of
Dognatic Theology． Dogmatie Theologs
Sionary werk in Hindostan of Reve C．H．A． Dall，a Unitarian，who appronches the Hin－ were heirs of perdition．These extracts from a late letter of his to Mr．Douthit，editor of
Peet Words，at Shelbyvile 1 II，and from letter by Rev．J．H．Hegwood，of Meltose，
Mass，to Mr．Douthit，will be of interest．


The schools of the Theosophists in Iudia The labors of that able and devoted Hindoo and the Bramo Somaj movement are all signs of growth and light in the Orient．

Gen．J．Edwards of Washington，D．C．，writes：
It is with mingled feelings of sorrow and pleasure we chronicle the transition of Mrs．
Harriet Helmick，of this city April，1886，in her 71st year of the 28th of sorrow we have to part with the genial face
of so goed a woman．It is with pleasure that we know that her physical suffering has ceased，and that her weary journey of mortal a new life to and that she has entered upon was the widow of George Helmick deease who was associated with Professor Hecase the investigation of Spiritualism，and is lavorably mentioned in his book．Mrs．Hel－ mick was an excellent writing medium，and in a private way she gratified her friends， the polint，and contalned tests of spirit ide tity．Mrs．H．was the grandmother of the orphan girl medium，Hattie Helmick，for in－ dependent gpirit voices，She possessed a trong，well balanced mind，with a constant low，of a cheerful spirit．She leaves a large
camily and a host of friends to cherish her nemory．Reposing udbboumded confidence，
in the spiritual philosophy，fie has departed
to reap its rewards，in a new field of aseral
employments．After sufficiently resting from great prostration from diseass and arnes ing the welcome greetings of friends on the evergreen shore and beholding the cloriou landscape view，and the beautiful home which has been prepared for her in the man sions of the pure ana jotal shores brincing tuas again to these mineving words of conr age for us to press onward to that brighter conntry beyond this vale of tears．

## Chadstene on Spiritualism

Now that the name of this great English man is daily spoken roind the world，his terest．His excellent personal character in private life is known to all，and his fair and
sincere spirit is revealed in this brief note written some yens aro to a friend who ask ed his opinion of spirit phenomena：



GENERAL ITEMS．
G．H．
rooks lectared at whoaton，inn，last
Charles Bolton of Sonora，ill．，writes her peaking approvingly of the lectures delivo Miss Blanche，the talented and accomplish． Brooklyn，X．Y．，is possessed of marked his－
trionic taleat．The New York World of the wh nite，in its Brooklyn suciety report speaks in terms of high commentation of
Miss Nicholss acting at a public ontertain－ ment of an amateur clab，
of whicli she is a member．
The following speakers and mediums have Wen ongaged by the Onset Bay management
for the coning camp meetiag：J．J．Morse Miss Jemie B．Migan，Mrs．Sirah A．Byrnes
W．J．Colville Mre W．J．Colville，Mrs．R．s．Lillie，Charles Daw－
barn，Mrs．A．M．Gladiag，A．B．French，Mrs． M．S．Wood，G．A．Foler，Dean Clark，Dr．Fs．
L．H．Wilis，Rev．J．K．Applebee，Mrs．H．S．
Lake，Jobeph D．Stiles and E．W．Eearsom T．D．Forbugh，formeriy of Chicago，and
who for some years has preached for the Uni－
tarian Society at Detroit，aceapts a coll tarian Society at Detroit，aceepts a call from
the Unitarian church at Milwankee．On Eas． ter Sunday Mr．Forbuh gave his farevelh mis thinker，and possesses a fine executive
ainity．Uader tis ability．Under his ministrations the Mil
wakee society ought to grow strong The Onset Day Dot，published by E．Gerry Rrown，in the interest of the thriving village
and camp of Onset Bay Grove，is a bright gressive and truthful little paper which itualist camp meoting all interested in Spir are no facilities for getting out the paper at the Onset，it is printed at 16 City Square wishing to subseribe con，Mass，，where those
dollar to Mr． yar＇s issue．
Lyman C．Howe is lecturing at Elmira，, Fellows＇Temple òn West Water street，where
the Spiritualists worship，was beatifully adorned in commemoration of Easter．A mag covered the tront of the ghealy wrough front of which was a circle of evergreens suspended and on each side an elegant boi－ loek，myrtle，etc．，in delicate profusion，and
 tional services swent a wide field of fact and philosophy．The audience comprised paople representing diverse religions．The meet－ are reported steadily growing in strencth
and favor，
J Simm

J．Simmons writes us from 21 Rae Beaujon， Paris，under date of April 16th：＂Some days
ago I sent you the Rappet．Since then it con－ tained a windy article，in which there was a challenge for slade to submit the phenome ish the table and slatestemen，they to fror－ paper containing slates．I now send you the challenge，together with his wind ropting the
pation Sittings have been given to three members of Parliament：One was Clemencean，leader of the extreme left；also Flammarion，the as－
tronomer．I think Dr．Slade isslowly improv－ ing in general health，though he is not free from oceasional nervons attacks which aire is expected to join us soon，as I think I wrote you we intend to remain in Paris some months at least．Latrif．－Slade has just giv－ an a sitting the Mr．E．Jacobstre prestidigitator， written affirmation that the me He left a are ocealt or spirttial，and says he will de－ end his affirmation pablicls，it need be＂，
A remarkable funeral took place recently Mrs．S．D．Moore，a well known conple of the ing．A ighborhood，celebrated their golden wed－ ling．A few days ago Mrs．Moore died at the liever，and refased to procure the is an unbe－ minister of the gospel．At the toneral ar monies＂at the house the venerable husband bad an extract from the＂Footprints of Life，＂ ghetch of the life D，which he followed with
one to make remarks from a secular stand－
point．Thie ellest daughter reaid a which flie had prepared for the eceasion in which，however，sha acknowledged a Hear－ enly Father，who＂folls His loved ones in grave the husbaud simply and tenderly bade his wife farewell，losing by saying：＂We are all of the earth and mast return to the
earth again＂＂The daughter，standing hy her ather，recited another verso in which she frankly acknowledged God and the spirit－
Giles B．Stebbins will speak in New York， in Mrs，Brigham＇s plaee，Sunday，May yoth，
and be loue to attend the sturrys yearly and be home to attend the staryis ye
meetiag and the orion camp neeting． The Chesoghthis for April，1sse，is at hand ing reading matter．Wo are ready to fill suppyy back，numbers to and inellding Jan－ uary，1885．Price， 50 ceniss a copy．
A correspondent of the Nantueket Journal
says that on the 1sth of Apri，some ifty years afo，the snow lay in dritts of such magnitade that he Fode directly orer th tiop
of Sterarpen tenee and drove throght Miae umet Valley on the top of $a$ drift ten feat
light This was the result of a three days Enowstoru on top of a previons aceama Have clarity，have patience，have meres． ignorant，or weak，above all，any little chitd to elhame and eqnfusion of face．Never by
 indulgiug in the devilish pleasure of a seer，
crust what is finest and rouse op what is cruash what is finest and rouse up what is
corsest in the heart of any fellow－ereature．
The Washington Star reperts Charles Daw－ barn as speaking as follows，while at Lonis－
ville，Ky．：＂I am inelined to be skeptical． For oighteen months I sat alone for an hour
in my darkened room and underwent won－ erful experienees with powers I conla not would grow cold and move involuntarily． One day I Iat in my ofiee with my arm on the
table when a strange feeling came over it add ny hand wrote of itself：• You are being robbel．It was so．Later was in the lum－
ber business．My hand wrote one day at Que－ Hee：＇Go to Montreal．I went，and led by ni of lumber we had ready to start be briaded again．It wasa r risk of fosio dauage for
dolay if nothing was wrous．The lumber had been brandet one grade too high all arourd， crmment Gilicial who had been bribed ty the Hullinm is a seicine，not a religion，and I Lyman as great possionities．
Lhe last three Sundays of May．He lately miciated at Fredonia，N．Y．，in the marriage Rool th sides are pleased with the match．Thes ceogaized the presence and approval of their ormer companions，and the small company neemed a physician，and has done some good ervice as a speaker on the spiritual rostrum． The bride is an author and teacher；her boks have been read with interest and profit many．＂With reference to his work in nira Saturday the 2 tht，and was at my post In Od Fellows＇Temple，West Water Street， there－eapecially Mrs．Smith and others－ arprised us with a rare display of evergreens voven evergreen stoon oyer of delicately stand，about eight feet ligh and reaehing to hemloek and myctle hung in front and on ach side a large bonquet of llowers sur－ ounded by greenery，and all gave to the gited th a sho lok and muence，and sug and attendance keep ap and growe＂

## Publisher＇s Notice．

The Releto－Phinosophical Journal will年sent to now sabscrmers，on trial，thirtee Seks tor fifty cents．
ears are reminded that the year is drawing to a close，and that the
pablisher has trusted them in good faith He now asks them to cancel their indebted－ ness and remit for a year in advance． Readers having friends whom they wonld he pecommolated it they will forward a list of such names to this office．
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 ＂The London Spectutor in a recentit
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 O cipher，and thas hecomes master of gig．







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 merson born withoot hands．
＂What littie succh a man ean produee other ciated to do is aiready operdine．There is ino datentional workers that will eara him a a
iving．There is no place in the ranks of


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 ducated and goos with tha sharr braik and ingly in ireased．＂
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rrganization needs to be bettraneo the physitieal and adad ar $a$ work that will render each one sealf－gbs： hhysieai training as weil as mental disei－
line is neeessary on this earthly plane．

## easter sunday．




 tire month；it may eome in Mareh atu as late
as near the elose of April．Heuee the enthu－ siastie worshiper who to day celeterates the
rise from the graye must mot fancy that the day isthe very one on which so many year
aga the miracle of the resurreetion took phate ＂Ag a matter of fact，the estabistament of
bounds extending over a month，during Which the dyy Hight be oom memorated，wa
readhed only atter eenturies had elapsed，and

 to be the wrong oine，and many people were
dely thrut through with sharp stake，were



 the Savior and the initiation of tho perivio of
salvation on a eertain day instead of of semea
onter dive






 Than it tas formally detprimeet that the
day on which the resurreetion tho
 Easter is the sumdan hapent following a sunday


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 thana a fact，＂，
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 A Ghostly Wingineer and the WeirWhistlew at Providence.















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Notes and Extracts, on Miscellaneous Subjeets.
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Old Gor. Mocreery wan not r rellglous man, and Old Gor. MoCroery wat not rallylous man, and



 tion. McDonald, who was then Chiet Clerk of this
Menita, took the resolution, read lit over, colored up



 round quite freely. It was a eriee of whereases,



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Hesolved, That the Commiltee on Privilegee an
 Some Work in Cinciunati.






 One very affecting incident that occurred among adien , iiferan, who bave recentily taken a greatinter







The Wonderitul Laburg Chair An article of beauty is a joy forever" the
ays buewhe an artich combine bothbeauty



 mprovement indod; and as wonderful as apything
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son feet in length lo teing cut under a mountain add through endid reck Three hudred men are
 ruggitts and fancy goodis deal

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 This is the pottod description of a womanaw wh




 Kain St, Buffalo, N. Y.
 The now South th pronouncod by visiting toutitite
to be very difueteat from the old in alimoot every re
ppect.

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The Eyes
The eyes by expelling, from thie blood, the
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 A PHYSIGIAN'S SERMON TO YOUNG MEN.



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 in the following manner:
On the appointed day down with
legg crosisel on a linem shroud his legs crosed on a linen ehrond, his face turn-
ed toward the egat. and in viewo the court
and the people. His eyes were straightly fix-

 servants on the Yogh approached and stufted
his notris closely with linen plugs soaked
in war The (Geming) corpse was then wrat
up in the winding sheet and the head above it up in the winding sheet, and the head above it
tied fast tike a thing. The knot of the cord
was saled ap with the signet of the Rajah,
and the body pat into a wooden box which and the body put into a wooden box which
was also seepled.
This box was placed into a crypt which it
 then elosely plastered ever, atter which theo
grave was wathed day and night. Thon-
sand of Hindoos surrounded the place all
the time hoping to sanctify themselves by the time hoping to sanctity themgelves by
the neighborhod of aman, who, they believ-
ed was beloved by Brahma. ed whs beloved by Brahma.
When the term of the open
When the term of the opaning of the grave
has arrived, the Raja and his suite betake
hiemelves th the grave and, as Dr. Honiberger tells, the following occurso
The Raiah had removed the elay which
covered the door and asertained the intait condition of his seal. Then the grave, a kind
of a incichabott tritee feet nuder the ground,
wag opened. There was a box of the same Faze, seated and in his shroud, which, as the
Foctor could cees was covered with mould, as
dot
 box and let him lean against the cover, atter
which they poored warm water pon the
headenid of the winding sheot, without re-
moving this. But the doetor tried to examine the boiy
of the Fakir before the omen could commence
to bring hin baik ho life. The arms and
legs were sirunk and stiff. The head rested legs were shrunk and stiff. The head rested
on tio ghonlers, no nilse cond be discover-
ed eitherat the wristso the temples, nor
any beating of the heart. Thi whole body
was cold except the head, which had been $a$
$w$
$m$ y
are mon of entitare, conld throw some light
on thit mattor.
To gather the rich harve日t which in behalt
 Hydrophobia is one of the most terrible,
the mest mysterions, and the rarest of dis" eases that ailict humanity. Not one doetor
in a hundred ever saw a well-anthenticated cam at this moment writing this artiele
with a hand lacerated by the bito with a hand lacerated by the bite of a
strange dog. $\begin{aligned} & \text { encountered himone Sanday } \\ & \text { morning two weeks ago in front of my resi- }\end{aligned}$
 jumped np affectionately apon ne. I Elapeen
him playtolly on his side, and in an instan he fastened his fangs in my right haud. on
of than struck an arter and ent it.
bought the dok. It cost me 15 . Iomicile





 ria of a nervous sleep.
I woke un in the morning nimefreshed and
with a dull conctionsiness that something was pending. After a bath and a walk ing
tite enn my resisting pyover began to assert
itself. I saw that at this rate I would evolite out of nothing all the thmptoms of rat
bies thineeraly believe at this moment that I

 must have strues that wien slappat ham
Now, concider a moment. If I had killed


$\qquad$ e

## 

## d

 portsman who hasn't had the mark of aThe dog is subject to epilepsy and nervous
attaeks that are common enongh. But, if a poor animal should get a fit in the streets of
New York, the ory of mad dog is his doom-
and the doom of everybody that he bites. Mahew, who has written the best, becanse
the only seientific book on the nogi insists
that rabieg is an extremoly rare difo develops slowly in the animal, who is sick
weeks before lisis paroxgms appear. He de-
 saved seoreg of dogs from popular doom that
were suffering with vermicular fits. Fear, which is always the ceacomitant of
mystery, is the prime factor in individnal
hydrophobia and in those popular seares which we are having at this moment. Everybody remembered the gitted Ada
Clare, who was bitten in the face by a pet-
dop. She died in this city in the most horrible paroxyems of hydrophobia. I saw her
just before she died. She was a woman of many mental accomplishments and a strong
imaginative temperament. Sieience tyoo
ind imaginative temperament. Science stood
helpless at her bedside unathe ot save her,
and powerless to assage her agonies with and powerless to assuage her agomies with
the most powerful drage known to the pharmacopoia.
Mr Butier I think it was, in Brring sip,
who obtained the dog. At all events, $a$ month Who obtained the dog. At all events, a month
after da Clares deatir recived a neto fom
a well-known dog fancier to come and gee the dog. The animal at that time apeared to be
in perfect heaith. have alway believed
that Ada Clare was the victim of her own imagination,
Per contra,
 as tetanus. It whas thit of a child diagn years
old that was biten y y y itz dog, that died
two hours after in a rabid paroxysm. The parents were Ignorant Germans, knew noth-
ing of hydrophobia whatever, and the wound ing of hydrophobia whatever, and the
was a mere pin prick in the thumb. But a month later the child was taken siek,
and died, as 1 say with all the symptome of
hydrophobia. The french doctore, with ehar acteristic French trencity, have with charmore theornes or hydrophobia uana all the rest of the world, Their speculations have
not, it is trae veined anything, but they
have timulated Inquiry. Some years gig
they shat no forty doge and then left them

 The theory was then proponnded that hydrophobia was a sexxal disease, fond only
in the male dos, and was due to entoreed
continence in the male dog, and was due to entorced
continence. M. Pasteur doe not takk any
stock in this theory. He has parsued his investigations on the line of germinant or zy-
motic Inoculation, and not on the line of on-
ergetic fecuniation. But even Pasten does not claim that the
bite of a dog that Is not rabid ought of ease







$\qquad$
my strang. . Hosi.






 Spiritualistie Fnaeral Exerelses.









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## How Mrs. spargenst Wistes were














 laseneatheme withwat had bean onetrange.


 and Fortane's Favorites





Restoration tothealth
and Beauty CUTICURA
REMEDIES"














 QUAKER MEDB:BEE COO, Inspirational Works PRINCIPLES OF NATURE.




 REAL LIFE IN THE SPIRIT-LAND.


