
VOOL. XXVII. fonk

| Figat Paex--The Ola Muat fina out, Hamming in the Hive. A Spdritual Retroapect. Water and Fire. Chratman THe. | $1 \mathrm{H}$ | has, as yet, penetrated the hard and solld Itual incrustatton encircling and concealIng the inner, divine realities of the mod- | the day of pentecost, when a single sermon of St. Peter resulted in the conversion of three thousand persons assembled at Jerusalem from among the neighboring nations. | eo-awaken profound emotions. Grand eas are inspired by the amazing glory of appearance! But we only reach the |
| :---: | :---: | :---: | :---: | :---: |
| 8yoond Paez-A Bevete Arralgament of the Doctor's Plot, Are All Euman Sloula Immortal? The Better Way. Thoaghta and Itetra. Modiamahip. |  | ern gospel, and that long, years posibly may elapse before the full fruition of the | salem rrom among the neighboring nations. On that occasion the spiritual presence was | ouches to purify and consumes |
| Grind Page.-Woman and the Household. Shadown Departed. Miscellaneotis Adverthementa, etc. |  | $\underset{\text { dis }}{\text { dis }}$ | all th | 1 th |
|  tal? Laborers in the Spiritanatiate Vinejard, and otber tam. Intolerance among the Raptata, etc. |  | we are engaged. | which, in the early church, were regarded as the genuine proofs of Cbristian disciple. ship. <br> $\Delta$ fter all the churchatill believea in water |  |
| Firtir Paen-A Chriatman Greeting from the old world. Special Fotioes. Miscellaheous Advertisoments | he nilly world may make apon you, for their censares are not In yarp power, nnd connequient any part of your concern. | biles, |  |  |
|  |  |  |  |  |
| Moderasplritualum. A Chrisimm Word, Letter from | Cpristmas.time has come upon us; and, re. | But we have no cause to despond, or to despair of the ultimate success of the principles to which we are so devotedly attach- |  | Cheye |
| Bavisti Paos.-Ust of Prominent Book for malest The oftice of the Retigto. Phillowphical Joural. Macellaneous Advertisementa. | man, what of the night $F^{\prime \prime}$ As earnest, honest bellevers in the sacred truths of Spiritualism, with all that the name legitimately | ed. Rather should we feel encouraged that so much has been accemplished, and so brief a time. | ad frigid saints in our modern zion. | waning mogns or oft-recurring gans, but by accomplishments! Not by ty years; |
| Ereati Paen.-To Our Bertic. London Correapondence. Biema of the Times Co-operation. Mincellanec.ay Adver |  |  |  |  |
| Usemienta. |  |  |  |  |
|  |  |  |  |  |
|  |  | the result of our labers, in the extension |  |  |
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|  |  |  |  |  |
| daring, on thy |  |  |  |  |
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| Waving o'er the window dim. |  |  |  |  |
| n |  |  |  |  |
|  |  |  |  |  |
| And the ever plashlag fountaln Echoee through the arches grand. |  |  |  |  |
|  |  |  |  |  |
| Myatle |  | revolution; and to successfully conduct this |  | \% |
| While with mother's fond den | Too long has it been the custom, for every. | Ing hopelessly into the slough of nuperati- | subject for grive and frequent discussion. | glory of the mother's face when she folds |
| O'er thy dreaims my |  |  |  |  |
| Orce thy form with ught tmmorta! |  |  |  | $13$ |
| Glow'd withln thlae olden b |  |  |  |  |
| ar above life's palnful portal Under glory's golden dome. |  |  |  |  |
| , |  |  |  |  |
|  |  |  |  |  |
| Let thy Tell h |  | rery what that waffs ue towardin the port |  |  |
|  |  |  |  |  |
| hou, my Joy, art fresh from glorg, Scarce thy harp-string silent yet, |  |  |  |  |
|  |  |  |  | ld nothing in this life, |
| er earth |  |  |  |  |
|  |  |  |  |  |
| opt |  |  |  |  |
| s |  |  |  |  |
|  |  |  |  | golden web of friendship in our hearta <br> We remember the sut |
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|  |  |  |  |  |
|  |  | - expressive sign, or suggestive character. | vi | ain, illuminimk all the void. Sot dead |
| And tet up a heaven in every heart. |  | The sublime principle | the na |  |
| 碞 | duced | bistory | of fire that led the w | Who sat with 'ys! And may they |
| And every ond | ate impo |  |  |  |
| whakey and brandy, wine, porter and demons must vanlsh when heaven |  | isth | ct |  |
| demons m neबँ |  |  | sh |  |
|  |  |  |  |  |
| Strikes down our younk men like the slc |  |  |  |  |
|  |  |  |  | They who went at the close of the autumn |
|  | classification of the various kinds of phe- nomena has recelved considerable atten- | tian |  |  |
| Death's river is bridged and the angels ha | tion | mp |  | to bear the matured fruitage to the heav- |
| To. drive out the devils that haunted our home. | O | mony. Apecording to Tertuluan and other |  |  |
| All lying will go, even lying for God; |  | authors sarification by water was a part of | same genera |  |
| The in coming teachers with truth must |  |  |  |  |
| Wlth lying g |  | eleansing of the body by the use of this ele- |  | . |
| And blind superstition with far by his side; |  |  | $\begin{array}{\|l\|l\|} \hline \text { Apo } \\ \text { and } \end{array}$ |  |
| Away joes Jehovah, the orthodox Cod, Too lon h hes he ruled with a blood.cruated rod |  |  | the ministry of sesus is referred to by a |  |
| Too long has he ruled with a blood.crusted |  | Jes | Jew | We will forget the pain, the agony, the |
| Thes tura |  |  | er's frid | unutterable sorrow that whs ours the la |
| With him, hisa prime minister, Satan as well, |  |  | consumes the dross. refines the gol |  |
|  |  |  | in |  |
| We need |  |  |  |  |
| And out | yea | as |  |  |
|  |  |  |  |  |
| don, | exclusion of genuine phenomena in some |  |  |  |
|  | casee, and the oventaughing and suppres- |  |  |  |
| And Joy to illamine our Ob-kolng way. |  |  |  |  |
|  |  |  | ch | $\mathbf{A}$ Christmas soon to gomee will and the |
|  |  |  |  |  |
| Her potience the crimes of a unlverto bearg, |  |  | Go |  |
|  |  |  |  |  |
| souls aro her darlings, though far they may stray; | $\begin{aligned} & \text { er } \\ & \text { en } \\ & \text { th } \end{aligned}$ |  | $1 \mathrm{w}$ |  |
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| sato |  |  |  | ons whiere activity is reat. |
|  |  |  | ignt and imposing as they are to the last de- |  |
|  |  |  |  | - |
|  | lont elements in oor ranks, , eeffg at tiand |  |  | odues if |
|  |  |  |  | and bondage makes ail duties irksome- |
|  |  |  |  | The aleen of memory ta no |
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|  |  | Hism, which presenta the sacrea ymbol ina. |  |  |
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WATER AN: FIRE.

Srymoi.isu-In a coniprehenenve sense-


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 authorz zoncation by water was apato of

 Jude he was preaching in the wilderness o
IIfion witne he herald of the coming re
 come ather. Ho assumed no onore than tht

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## Selligion-Elailosophical IV ournal


Terms of Subseription lin adrance.

 and an extra copy to
tor up of the Gubb,..
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ble to, JOHY C. BUNDY, Cnicago, IlL. Entered at the posto


## A Merry Christmas to all our readers! May this greeting find you enjoring to twe fullest extent the feativities of the season,

 surrounded by your friends and happy inthe consclousness of having done your
whole duty during the year just closing :of, If perchance, some have not lived uy to
their highest light, we hope even these mayy
now be jogous
r' the warmth of new tesotheir highest ng, wo warmth of new reiso-
now be joyous
lutions and the promise of a truer, hobler
life tbe coming year. Some nineteen huinlife the comin
dred years ag born in Bethlehem, whose life, vast millions
believe, who the greatest boon eyer vouchsafed to man; is not essential for us to be-
rene ever lived is
lieve, in order to weave around Christmas day reverent assoclations. Many of the
teachings of the man Jesus, stripped of the coloring kiven them by theologians, are
Forthy of emulation. Jesus Christ as a
and typical embodimont of love and wisdom, may
be to-day a living reality in the life of every
individual. Love and wisdom - should be the controling influences environing the
Hfe of every Spiritualist; the two combined Hite of every Spiritualist; the two combined
are ease ntial to a completely rounded life. Love without wiedom toguide and guard it
may lead to unnutterable risery for the $g$ ivmay lead to unutterable misery for the giv-
er, and no good, but often iniury to those
upon whom it is so freely and indiscriminately beasowed. Love cannot reform the
nath and debased except they be first in a
low condition to receive and proft by its har-
moppzing infuuences, and to place them in form ways must first be exercised. On the
other hand, wisdom, it ever os great, if niot other hand,wisdom,be it ever so great, if niot
tempered with love zvill fall of accomplishing its highest purposes. Spiritualsts o
all people should be careful to so harmo
and niously blend these all-powerful forces as to sults. Were this accomplished:

## 

We belleve mankind is slowly evolving a better, higher and purer life; that in the far
future we shall seo the world governed by
Uove ind wiadom/ aind that the various stages through which man passes from cen-
tury to century, are essential to this final tury to century, are essential to this final
consummation; that all is going forward in due obedience to the laws of development The wrongs of the past century are bing
righted in this, and we see gradually rising taroughout the world a desire for peace
and harmony among nations. That bloody wars, terrible famines ged tyrannicia op-
pression will yet be witnessed is nevitable; they are the necessary factors in working out the problem of the race and preparing
the way for the relga of love and wigdom the way for the relgn of love and wisdom,
which will bring peace and happiness to all. mankind.
In this great work Spiritualism has a most
important part to do for in its broad and comprehenaive sense it is the philosophiy of Uife. We must go outside of Splititualism as a distinctive movement to measure its
influence upon religion, law and government; and to see the silent, but eifective name by the score ministers, judges and statesmen, whose víews, judzments and
aims have grown broader, more just and higher through a knowededge of Spiritual.
ism, though few or none of them may afism, though fow or none of them m
filate actively with the movement. -For the sapiritual feast the Jourasal ald, as you see, of a goodly number of our
brightest minds and their number is onjy limited by the size of the spread whereon selicts from these pages that which best
suits his taste, let him so assimilate it to his wants as to derive the fullest benenit
therefrom; and in order that the assimilabanguet an everfect hemper, must unblisesed mind,
good will to all and malice toward none.
Eaving neloted your soveral gifts, we aak
you to bear with us a moment
 the conduct of the reciplents during the
year past and give them advice for the year past and give them advice for the
coming year. With reverence tor the customing year. With permission and assistance in adopting the precedence or authority, and
by ádesire for mutual beneft.
You have all taken more or less interest
in spiritual matters during the past twelve in spiritual matters during the past twelv
months; a few have allowed their interest life; this tendency needsto be corrected, fo
he who attends honestly and diligently he who attends honestly and diligently th small number have, to ald them in the race crutch, and have often found it but a brok-
en reed; these we hope have learned by
dear experience that the misaion of the Spirit-wórld is not to minister to man's love
of galn; we have no word of censure, they Some among your number, not many we
think, have deen so absorbed in the phenom. ena that yourbave neglected the philosophy,
without which all the manifestations in the

## phenomena are to the Spiritualist what the letters of an alphabet are to a written lan-

 unless properly utilized. When once youhave become convinced of tpirit return and
communion,you have mastered the first atep communion,you have maistered the first step
in Spiritualism and should never pursiue the
phenomena as a matter of amusement, else phenomena as a matter of amusement, else
you will become a mere wonder-monger.
thar whom no one is to be more pitied. To him who sinks to the wonder-monger's plan
Spirituplism is a curse. As you love your
1amily and apsire the respect of good pe
ple on both sides of life and your own soul growth, avoid this dissipation. Turn to
the scientific, philosuphical and religious
sides of spiritualism, and possessed of ehe
kiowledge that "it is not all life to live nor all he highest sense of the term and thus be a
better member of soclety tiere and better atted for the Пfe hereafter.
Lastly, a word to the great mass of those Lastly, a word to the great mass of those
who constitute the Journal's regular and
occasional readers. You have in the main occasional readers. You parsued your spiritual path judgment
pund discretion, in 'so far as your duty to yourselves is c
commend you
suggest a few important questions for each to spread a knowledge of the great and savto myself? Have I paid proper attention
to the epiritual culture of my children and those who look to me for guldance? Have
I taken as active a part as I should in the public work of spiritualism, attending tures, camp meetings, and aiding
support of speakers ald mediums? courazement to the Spiritualist press, that
con most powerful and effective missionary and
best disseminator of the spiritual knowledge which is pouring upon us from the Spirit-
world ? In a word, as a Spirifualist world m . In a word, as a Spiritualist have
done my whole duty to the extent of my abillty ${ }^{2}$
We wish you could all answer each
these interrogatories in the affirmative; greatly fear you cannot, we even fear number who can is very, very small that during the coming year he will strive
so to act as to be able to say on next Christmas day, that he can answer affirmatively
to the several questions ! to the several questions :
To the host of subscribers and readers
who bave written us approvingly Who bave written us approvingly for the
the good work the Journal did in exposing the hypocrisy and true status of D. M.
Bennett, we return our warmest thanks. Such letters add to our stock of strength, showing, as they do, that the heart of the
great body of the moral, upright and $\cdot \mathrm{fn}$ great. body of the mill in sympathy with our
telligent Jass beats
work. We could fill pages of every num work. We could
with these evidences of the great moral force existing among both the Spiritualist
and materialist braneties of Liberalism. These letters are, with hardly an exception, written in a refned and courteous but earn-
est atyle; correct in orthography est style: correct in orthography and taste,
in these respects a striking contrast with a majority of those few we have had from the martyr's" sympathizers and partizans, for
a sample of which, see every issue of Ben nett's organ.

that unmasks him and shows,
seter- Seymour Times.
Very true, Dt. Monroe, but the man that unmasks him reats calmly in the consclousneess of having done his quty, and in the ab-
solute certainty that wien the good people Whose heartr have been ancerate by having ous deformity, have by time and reflection recovered their normal condition, they wil
atone for the anjust wrath they are now atone for the anjust wrath they are now
exhibiting. That time la sure to come, and we can afford to patiently await its arrival. the first atep in the path of progression for a long time, even for ages, yet there can be
no clange for the worse no clange for the
there unknownt-

ARE ALL HUMAN SOULSIMMORTAL?
Conversation with a Spirt, through the Medinmahip of Mrs. Clara A. Roblnson, Medinmship of Mrs, Clara A. Roblnson,
No: 49 Twenty Second Street, Chicago.
Question:-How long have you been in
spirit iff? ANSWER.-Since the year 1845, I belleve.
Wé do not, however, in spirit life, reckon
time-as you do.
ufe? What was your occupation in earth-
A.-I was a physician:
Q. What has been your principal occu-
pation in spirit life? ion in spirit life?
Ministering to the needs of the spirits In our life, and of the spirits of nuen in your
ufe.
Q.-Has this occupation given you any
special advantages to become acqualinted Q. Has this occupation given you any
special ad vantages to become acguainted
with the hiftory and condition or vicious
and undaveloped spirits in your life? A.- Perhaps this occupation has not giv.
en me any rreater advantages in that direc-
tion than many other spirits enjoy, but, of course, I could not have attained the posi-
tion I now occupy in spirit life, without
having seen much of the condition of spirits having seen much of the condition of spirits
in the lower grades of spirit life.
Q.-Have your observations in spirit lifes.
enabed you to form an opinion as to wheth-?
er or not all human souls are importalp er or not all human souls are imptortal?
A.-They have. The knowledge that I
posses, and the knowledge possessed by
others, with whom I her others with whom I have conversed on the
subject in spirit life, convinces me that all
human souls are immorta

A.-If that were the case. I fear that none
would attain immortality. So far as I know
or believe, and so far as I have acquired any


grated; that it finally loses its identity and
becomes again a part of the greaty ocean
of mind, thus enrching the spiritual at-
mosphere from which other souls will draw
nourishment
A.-I know of nothing that would sanc-
tion or justify such a b ifef. I Io not be-
lieve it to be possiblé. I believe, from my
knowledge of the Spirit-world, that all per-
sons, upon entering spirit Iffe, have an op.
portunity to improve upon the life they
they do improve. It looks like injustice that a human soul should pass away like an ani-
mal.
Q- -He also contends, that it is not possi-
ble for a spirit to remain stattonary; that it
must of necessity enther rrow stronger or
weaker; that it must either by obedience

## weaker; tait must either by obedience advance, or by disobedience retrogress ; that if the spirt persistently and congtantly dis-

## gression must go on, until it loses all con sciousness of fts entity, when it will be for

A.-My experience in this life, and my
knowledge of sprits in the lower spheres, have taught me that many souls remiain staBpirits enter our life weth the same condi-
tion of spiritual. deyelopment they had when they left the earth-life. Many of them.
for waint of spirituality, are not ready to pror wains of spintuanty, are not ready to
prove oning our life. They
have no inclination towards spiritual things, and consequestly remain stationary until they acquire the knowledge which gives
them that inclination. Their frst inclination is to return' to the earth and seek the same associates and pleasures which they
there enjoyed. This is especially true of
those who have led dissipated and vicions lives on earth. But when the parsons with whom they associated on the earth have
passed away, and thelr old scenes of amusepassed away, and thelr old scenes of amuse-
ment and dissipation there háve changed, and strangers to them have taken the places

$$
\begin{aligned}
& \text { their interest in the persons and things of } \\
& \text { earth grows tess and less, untitit substan- } \\
& \text { tially conaeg. Tha earth and ita }
\end{aligned}
$$

earth grows less and less, until it substan-
tially ceases. The earth and its pleasures
and dissipations, cease to attract them. It is then that they begits to incline spirit-
ward. Always, at such thmes the angelio ward. Always, at such times, the angelic
messengera ate ready to take them by the messengera are ready to take them by the sion. They then begin to advance.
Q.-Then, so far as your experience and
knowledge, go, there is no such thing as
setrogression.
A.- It cannot be. So far as my experience
and that of others with whom I have conversed, go, there is no such thing as retrogresstons
Q.-Wha
n
 A, It is better. Sometimes wherse? spirit- frst enters spirit-life, it cannot perceive any change for the better; and it is
only as the spirit's knowledge increases, that it begins to realize that it has been Q.-As the spirit.continues in spirit life,
is its conditon, so far as you know ever
made Forse than it was when it entered
spiritife?



 from any cause,
and annifllation,
A.--The error of this statement is that pend upon obedience to lav.. If it did, very
tew would be immortal. So far as I know or believe, there is and can be no such thing
as the disintegration of a hyman soul. Q-He also contends that the wilfully
Quisobedient sprit has no appiration for any
thing grod that it glories in its wickedness thing grod, that it glories in Itto wickedness
and Persistent volation of law; and that
anis perise must inevitably result in an this cour
nihiliation.
A.-So far as iny knowledge eetionds, I
know of no such thing in spirit. Hife, as a spirit being or becoming so wilfally dis-
obedient as to continue not to haye aspirations for any thing good. Sooner or later
they do change. Every spirit that enters spirit life will finally commence to tascend the ladder of progress. There can be no
such thing as annililation or a/fost souh.
Q. Is it a fact that every person born
inte this iffe has at least a spark of good-
ness, no matter how low it may be in the
scale of existence?
scale of existence?
A.-Yes. That spark pould be found in
every life if people would seek for it. How much humanity woutd be benelted if peo-
ple would seek outt that spark and fan it
into a flame.
Q.-At what time does immortality com-
mence?
A.-Life commonces at conception; and

## becalse, after life once commences, there is no end to it. Q. -Dose the sprit of an idiot enter spirit life, and if so, whit is its condition?

 L-- It does enter spirit life, the same asany other spitit. It must be remembered that
trioch is not a condition or the spirit,
idiocy is not a condition of the spirit, at all.
It is usually the result of ante natal causes;
of the disregard of nature's laws by its
parents before conception, extending often to more remote ancestry, Its condition, on
entering spirit life, is sifiliar to that of the
merest babe in your life. It then for the begn to grow before, by reason of its ad-
verse physical conditions.

## Bishop A. Beals is still lecturing at Patch

Mrs. L. A. Pearsall and Mrs. S. Graves
wave been lecturing at Grand Rapids, Mich.
Dri Persons 6 r socisties desiring the services
P.
hans, or to lecture on tomper a
Thism will address him at Auburn, N. Y Tubs the fast week, have our heartiest
hanks. We wish that time permitted us

## of thanks.

 should read Mrs. Saxon's glowing words inanother column, and never again heaitate to avow their knowledge on all propitious
Mr. A. B. Church, of Columbus, Indiana,
rites us thgt thathas had neveral very satisfactory sčances with Mr. Flavius Pidgeon, who, he says, is a medium
féstations, slate writing, etc.
Our subscribere will confer a great favor tions two weeks before their time expires. The date of expiration can be known by the direction tag.
shine upon yon beror of New Year's day indebtedness to this paper. If you heed this injunction, you will be much happier, happiness is the true end and aim in Hfe.
Dr. J. K. Balley spoke Ashland, Neb., Sun-
day, No. oth; at Dorchester, Neb., Nov.
16th; at Swan Creekk Valley, Neb., Nov, 20
23d; at Washington, Kan., Sunday, Nov soth; ' at Clyde, Kảh, Kan., Sunc. Sth; ; at Zahn-
ville, Kan,, Dec. 11th.
Alle, num

A very good resume of the history of the spiritual movement for the past year, is
given in Mr. Coleman's instructive aittcle Let the despondent cheer upstructive, article. with the zeal that should animate all workers in the great cause.
The Troy (N. Y.) Press speaks as follows
of the lecture of Oapt. H. H. Brown in that city: "He is a very pleasant' and eloquent speaker, and will lecture in the same place next Bunday evening, upon ' Me
Measure; or, the Law of Justice.'
$\Delta$ letter irom Mrs. L. P. Anderson, inforims usthat she arrived safely in Washington,
where, by the courtegy of Col. Smith, Mr and Mra. Cabel, and ochers, she has been pleagantly entertained. She ssemis greatly pleased with her receptio
a very enjoyable winter.
Climbing up daily is the prioe of all kinds of printing materials and paper. Subscrib-
ers, hope, will appreclate the enormous Increase in our expenses thereby, and hasiten to ald us to the extent of thoir ability, by paying their dues, renewing promptly, and obtaining new subscritbers.
ful blow "Dooror's Plox" recelves a powerother colum other column. Dr. Wilder is not only in able physician, but one of the most socoolar-
iy men in the liberal ranks, and his timely
artiole should be used by every with telling effect, in those States where an with telling enf
attempt to effect
made this win

One of the best gifts you can make a
friend is a year's subscription of the Jous. NaL; in this way you place in his hayds fit, not only to the reciplent but to others
who come within the silent, steady and pówerful Influgace of a weekly paper o ability and high standard. And you not
only recelve the gratitude of your friend
but that of the publither only recelve the gratitude of your friend
but that of the publisher and thus with one gift you rhake two friends happy.
Mr. J. O. M. Hewitt, formerly pastor o later in charge of a ilberal society at Broadin Chicago. Mr. Hewitt is a close student and has in his researches'; and by what we
should call spirit communion, arrived at esting and unique he states in a very interhe has light which will benefit Spirituallsta presume, be glad of opportunities to ex poand his views. His residence is number MCJ. J. Morse lately delivered a lecture Wales Daily Netos says that the was fre
quentiy applauded. Among other rellgions shams, Mr. Morse mentioned that of expect-
ing ministers to be more than haman, for getting that they were men like ourselves
"Teach them to be men first;" said he, "and then m!nisters if they wish. Then again
there is the sham which practically says, 'Come to God; if you won't, go and bedamn the cruel and revengéful God. But hell and God were rellgious shams which people
now-atdays had got heartily sick of. Eterna
hope was the gospel uf the present Thnal deth was being put on one side
The everlasting punishment of sin rather
than the everlasting punishment of the sin
ner was-now the doctrine". What Victor Hugo saye of Spirldanism. Victor Hution, is quoted by Jesupret, in the
Recua Spirite, as aaying:
Table-turning and speaking has been sup-
ficientiy jeered at. Let us speak plainly, Table-turning and speaking has been sup
fceintiy jeered at. Let us speak plainly
his railery is without supportito do displace
nevestigation by mockery ls easy but hadrly
scientific. Ae for us, we deem that the strict
 there will gain without any doubt Let me
add this: that to abandon the. phenomena
to credulity is to commit a treason to human reason.
Nevertheless, we see the phenomenon al
ways rejected, and always reappearing.
dates not its advent from yeaterday. .Durink Mra. Hollis-Billing's. residence in at her scances. We have often seen Mrs. Bliling wear a magniflcent ermine cloal which wais presented to her by M. Hugo, as
a token of his appreciatlon of her medial powers.


Mr. Calvins. Adains, a prominent Spirctualist, tately passed to spirit life at' South
Chelmsford, Mass. Some of the Baptists actuated by an intolerant apprit, refused to allow the funeral services to Be held in their
church, for the reason, as they church, for the reason, as, they clalmed, that
Spiritualists do not bellieve in a God. piritualists do not belleve in a God. Jar being informed that Mrs. Adams desired to have him act as one of the bearers at her husband's funeral, replied that they had
better get materialized spirits for bearers. A lady member of the same church showed was finally held at Liberty Hall, wheral crowded by the friends' and relatives of this decassed. Mrs. N. J. WM1Is; of Cambridge port; delivered the funeral oration
Soorates Bays:
"Moreover, we may hence conclude that there is great hope that death is a blessingo
For to die is one of two the dead may' be annfhllated; ahd-we may have no sensation whatever; qr, as it is said. there is a cortain change and passages iof the sou from one place to ariother. And if
it sis a privation of all sensation, as it were, it) a a privation of all sensation, a
a slieep in which the aleeper has


The Atlanta Unipersalist is the name of? as ita name indicates, devote trines of that denomination. It is an elfgh
page forty columin weekly, printed with




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 D.D. HOME'G NEW BOOK, THE LIGHTS AND . SHADOWS

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 Wis iby deas hutlo beorr strald
 Oo mind indet blight or troth that kill,
 Yeellog that tome releatial apperes. ${ }^{T}$ Thatant to oarth buddytiven Through the ICarmato, ind not long
Thou'dat lary from decherub taroog. Wo dia oot know hoor dear to earth
The KIosdom of God't lore couid come, Tin thy brikht spirt hed lis birtb;


 And breathe so bimgh at stmotpbere
As that ot our rude mortal pphere.
When thy pure

 Tho welight of years seemid swept awn. Tbe entue touch of thy oft hand-
Tbe eoolig tore lkbto of tine eyc.



 Kre $1 t$ agsin embraces thine that our external llfe doth blees.
 ty weinato Ille from mine doth part
 What yegiles, prajerffit till I wall

 Though thou tbouligt wear the starry crom While trom thy barp p yuid temble down
 Thou 115 tull bo britice unoond

| orten bamle and delay, but never totally subvert. In spite of the powers arrayed againat the truth, its final supremacy is as sured. <br> Evils suffered-the outgrowth of false re Lations- 80 deplorable in their effects and baleful in their infuence, can by no |
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##  <br> London Correspondence.




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