## RELIGIO RESE JOURNAL. P MPHILOSOPHICAL n- nelintas 



VOL. XXXIII.















## Signals.

runs, ro. Hzze ara and by her own uufolding shows That Natures laws are God's deeree he yearig riugs her Christuas peal
o honor one arisen man, While every thing she beara reveals

Regenerate in every law
hat systenns sverywhere repeat From worlds that round their sun-spheres draw, To every worm beneath our feet,
ince could one germ of grass or Hover Miss resurreetion troun the sod,
Lost were the reproductive pow Lost were that reyroductive pow
That coustitutes the life of God. Were one eternal law to wait
On angelse pratse or mortal's prayer ordier would fall from her estate
Aud utter void rest every where. For Love and Wisdom's dual fire Nould geliddestructivs cease to shine, Extiaguished would bo Grace Divine. From rostrum, puipit, press and pen,
Through magnet, microsepone and seale, The truest women-wisest men, old Errors masive wallis assail
Broader each nounent glows the ight, Blainer the vice of Trath we hear, Less dark dread Suppratition's nightBing on, glad Christmas bells, ring on Bring richest gitts, ye wivestst seers;
The clouds are breaking one by oneTha clouds are breaking one by ono-
Fair in the cast Loves star appoareScience, Philosophy and Art Tranalating all Religions, show
That finding Christ within his hea Man finds his heaven here below.
Batimore, Md, Dee. 1882. A brief lecture, embodying more sense than
can be found in many pretentious efforts on
 Yho joined the temperance geciety, He said:
I shall tell you how it vos, putmine nand
on mine head, and there vos one pig bain. on mine head, and there vos one pig bain,
Then I put mine hand po mine body, and
 hand in mine pocket, and there vos noting.
So Ijined mit the tomprace Now there
vos no more hain in mine head. I put mine yas an more bain pocket, and there vos twanty
hollargs. So I shall stay mit the temperance.;
Dr. McColganan extols the value of the
ether or rliciolene spray for the inntantaneons reliif principally of facial Ineuralgia.
He frrt had occasion to obsere itt good eft feceatly from facial neeranalgia. since curing
grave
 cy in about twenty caseg, The result was
invarialy a most dratiyiug success, In
many instances a permanent cure was established. He attempts to oxplain its action by
suppoing a complite echange to take place fm
the nutrition of the the nutrition of the affectod nerve in conge-
quence of the intense cold acting as a reval-
sive.

## Mr













 ity of some ther itinerant show-people false
ly callig thenseves mediums, it is foll
for the Banner of Liylit and its guls to a tempt to deny, I an disposed to give Mr.
Cumberlaud a far show. 1 popose to sub
jeet him to, aud to try him br, the same rule
. Which in common with the Jovrxal, Have
so long appied to mediums and these falsel
pretegding to be such. It is this: We insis pretending to be such. It is this: We insis
that all clamed spiritual phenomena shoul
be tested to sueh extent as conclusively dem onstrates that they are not produeed by mor
tal agencyi and as to Mr. Cumberland, that
ail his claimed results shall be so clearty exhibited and explained as conclusively to
establish that the immortals have nothing
tidithe
 Ing to be Spiritualists. who submit them
selves to be imposed upon by every charlatan claiming to he a medium, whey will here
learn how they may have been, and in some
cases doubtless have been, misled by being deprived of light for seeing clearly at some
pretended seances. Mr. Cumberland at his first, exhibition,
stated that in his "Experiments" he assume
the position of investigator of the position of investigator of, and not oi
antagonist to, Spiritualism. I aceppl his
statement. If it is honestly followed it will statement. If it is honestly followed it will
lead him. and any unguiced man or
woman into the knowletge that there is life hereafter and that spirits can and do re
torn to give comofort and certain knowledg of their life to mortals.
At the first exhibition, the two most re-
markable perfornances , there the ring trick and the cabinet. The hall and stage alt the
time were fully lighte. The cabinet was open from above, closed at oack and sides
with board panel, and closed at front with
draw-curtains. Cumberland being securely draw-curtains. Cumberiand being securely
tied by Dr.Blake White with surgical band
ages, as stated, and these nailed (apararently)
 or two known Spiritualists, several "divines"
and one or more "Honorabees, beoing satistied, the cartains were closed by the assistant
who stoon guard also over them. Instantly
 bourine on his knees was heaten and het on
pitched high over the to ot the cabinet on
to the stage. The curtains being at once
withdrawn disclosed Mr. withdrawn disclosed Mr.C. seated and secur-
ed just as he had ben left. Aginin the cur-
tains being colose and reopened the tamhourie water on it, was found to be be revers-
glasp of wathe
edthe glass upside down and the water yan-
ished ished, althongh but a mimite or two had
elapee. This time, also, the bandages were reported still secure as lift by the committee.
In the ring trick a bandage was placed over the eyes of one of the committee and
the ring of a tambourine as a crown on his
head. The head. The sabject was then allowed to toueh
the ing, to be sure it was on his head. His handig were then placel upon his kneess.as he
hat focing Comberand, who had, all the
stail
 ring and slipped it on hif own a rm, quiet
gagan replacing his hand upon that of $t$
subject and at the same
 see, by the removal of the banduge from th
eyes. The astonishment exprosed in ti

CHICAGO, DECEMBER 23, 1882.
No. 17
face of the conmitteeman at tindint the ring
on his one arm when he had, so thr an he
hnew, never released the touch oumbermew, never released the touch of Cumber
land hand, aised a hearty laugle through
the whole audiene. At the cose of the frst publie exhibition hibition, he would explain how the eabinet

 the were mot disaphointel, It was andmira



 or to the manipintion of the psemp medi-
noms wo lave bean feecing the community

His writ bandages are mint reaty noiled to

 round his necis is sumitiently loose to sili
over his head, thoush hoes bet sip it
over hit head. tr is securey nailed at each
gad to the back of the cabinet. The band aro to the back of the cabinet. The bands
arount the ankles are also seurely naited
to the holl appearance,and probally cabinet performers usually are, and his style
of confinement would certainly pass muster
and be aproved ly any committee nisually and be approved by any committee ustally
selected at the ortinary cabinet performnees of the Hull strine.
While in this condition Mhole audience, by twisting his body he very
deftly derew the tambourine anomd to his left the glass of water on it. He then raised the
glass with great effort to his mouth, seized
it head, emptied the water into his throat.
While the glass was held hy his teeth her reversed the tamblourine on his lap and then
drepping the glass into his left hand, again
reversed it and phaed it on reversed it and paeed it on the tambourme
Whinct he now pushed back. with lis left
hand into its original position ou his lap. I cannot give Mr. Cumberiani too much
eredit for his athirable exposition of the
facitity with which are perpetrated so man deceptions in the name of Spiritualism. after theird first exhibibition, al the next day spakers
regarded regarded Mr. Cumberland as an aly of true
and honest Spiritualism. He is educating the people up to requiring severer tests and
to exercising a closer scrutiny. True Spirit nalism does not fear the mo.
vestigation. it courts it.
I would be glad if I could speak as
highly of Mr Camberland's demeanor to-
wards Spiritualists as I have concerning his valuable lessons for testiave cabicerning terializations, But I cannot. He is in
sulting without case, whenever he utters he word "Spiritualist
One old gentleman on the platform wh
 expositions of rrand, was refused permission
to say that much, add subsequantly Cumber-
land gave an address in an insulting manThe blood-red characters which he adver-
tised would appiear on his arm like those the arm of Clarles Foster and other true aedump, he sid not exhibit at all; and pellets on which names
were written was no more like what comes through Foster than the moon is like hickory
cheese. The same istrue of his suse of a card
to spell out name to spet out names and numbers When he
gets into nental phenomem, ho is a failure, tu "n cabinet work and imitation of so-eall-
eforteriaization," he is, as I have said vetore, an admirable and suceesful instruct-
or. In the exhibition of the aetion of mind apon muscele, the experiment so common
amongy young poppe in iome section of this
country, he does exceedingly well. The instruction gained at the seeond exhibition he
gives is worth the hat dollar charget The
frst is not worth so mueh. When his own pes are bandaged he has it doine witha sim-
his heat that thot does not prevent his beeing if
He carries it that way when he pretends to be bindfolded.
he bandages the eyes of ge selectod by th
audience, he ineststs on a corner of the



## to in in id 0 in in In in in

 Iolinar, there was stationed near the ticket onet
office on the serond night, a man whio eom

 seats if they entid This petty swingle was
invothy what he wroteses to he an in-
structor of tha poole
$\qquad$

## Inte Stom of spmil findente

Bx w. whtwozth,







 the very prime of lifes hest phigynent
scareery ifty, with ruenstheath stily in hi
possession, why were his days grown si vearisome? No monitor had yet told hin he had lived for himself alone; amd dow, with
wife and ank rear relatives paselt way, thitere
was not one livig soul whum he had be-
 is aphlossing to rest on his path,
it was Sunday norning, and as he chance o be wandering listlessly and aimless
 yeeum, just in time to hear
eliver the following address:

Emerson well said: "Yothing so beautifes,
the face as the seattering of joy aromin us." Iow shall we seatter this joy around us? B
iviug words of kindy synuathy and lending viping wards of to those in needi. nothing in as a finil created heartily hot ho. morat sills with
oy the hearts of those wha are liftel up by confut of relitef, and the sumpy radness
diffues itself so warmy and lrighty al diffuses itself so warmity and brigntly an larger measure by relle ction than in retained
by the others; aud how the satisfipd feeling of weil-ding bubbles up riom the heart to the
face in peremial smiteof inward satitac-
tion. The hard pincled lines and wrinkles of selim, with its glowering blur, is banishe and not one dissatusisied frown has chance hold way The knowledge that you have fellow makes the eye bright, and sets a radi-
nt gleam of rippling gladness all aglow in ing else in the wore beautiful If you wonla any his, try it at home. Give onity kind words to all who are dependent on you, and see like soothing balu intoy your own heart, and
from thence swell up in lines of beauty into
 Mr. Starbruck; as did this simple address.
Something seemed to ring in his ears: "Try Something seemed to ring in his ears: Mry
it, try it Lift up some saffering soul and
see ease and comfort to your own heart Will net come trom it" On the impule of
he moment-lie could never tell how itcane he followed a young girl who had been
suddenly called trou her group, and offered
her a haidful of money. She was very poorher a handful of money. She was very poor-
ly lead, and strack him as one eueh in need; hat tied
Follow
Foll to an upper room in a poor tenement, where roumd the of bod of neighibors were gathered hurriedly sent for to see the oply relative she A few words made Starbruck acquainted with their sad history. The girl'g father,
very muchintirior in iuction and refne-
meit to his wife, had squandered the ample

taken charge of her to her now forteenth
yeart at tre zhle to secure to the girl a foin
 Iy pind her out smetime wink The hat been pore of stargatio; and hav the por, dired hody
was noary done; aut the paned heart feelly













 evitable bayond , , arever faile to heme the
ait of selfishness, while the sumsine of yral satisfaetion and spirit blessing crown
vis own spirit guides that fert that it was thes leading im along the right road to happiness; and
 here to crow all the work he found to do. There was so much of misery, want and suf-
fering on every hand; so many warr Iearts
sinking in discouragement for need of kindly syipathy; so muet good work to be accom-
plicted in a thousano unexpected ways, hat
not one minute of his time was ille or unMost of all, for the fair girl, Micia, no vould she repay his great kindiness to her her it the hour shapulde ever cone when whe might
neei it. "Wait whtil she wets hushat and then she will forget all you lave done, hat hat grown so potent with him whit "Wait nou hast cast thy bread upon the waters,
shall surely retarn to thee after many days."
"My more than father" Aliciu gia apturned face and tear-dimmed ese syid, with
cay before the one set for her mar day before the one set for her markige to
the man who had wan her youg heart, wf
you fear that this marriage will take away ay love and gratitude to you, ; if youk will be
nhappy when I am gone, speak, I pray you, and I will not go:
Selfishness said. "Keep her to yourself,"
But the spirit monitior said: "Crown your coll work by this last greatest renumeiation selle better guide. But, oht how hard it Was: The girl had so wond hersel about
is very heart-strings, that it seemed to tear
is soul into a chaos of misery to think of he separation so near at haser The wedding guests assembled and all was
n readiness for the eremony, when Mr. is. The doetor said there was no immediateanger, but that for are long time himediate
hourf
aquire such close, urremitting eare as conld aly come from the warmest affection and When he returned to consciousness, he found the gentle Alicia by his side; and her every
look and word and action were so full ot
tenderest cenderest love, that she seemed to him like a
very angel of mercy from the higher spheres.
"Not rieve for me. It was a hard hard blow at irst, but when It wast a hard, hard blow at
leave you to the cold himaressing of hitelings after ail your loving heart has done for me,
I saw the tue selfinheess of his character;
and Inow feel that it was a happy escape or me to bid him go
Is there need to say more? The bread he

 such over-brimming measure of h
as he had never rramed of til now
Cleveland, Ohio.

##        <br> A tan initio       And everition ino thal hirill    <br>  <br> The Mubands Retura

A stony of Spurituacian Foundeed on Fact.














 The spaters wre . Wris. Wortanington and








 al eirceles,but thene seameded toners sasstoun

 that it was not. hie soon fand harest com














y Hox. ratians aniom

$$
\frac{r}{82}
$$

$$
\begin{aligned}
& \text { spoition my acumulated riches. And } \\
& \text { what is more inspiringy pleaing than } \\
& \text { setted coniction of the truth, that we may }
\end{aligned}
$$

ove $\square$ poverty and toveliness of celaraecter, stands
raditing his light with a greater an greater brilliancy as time rolls on and he
He thetter understroi. He was simply the
manifested triumph of the spiritual over th carna, the heaveny over the wotidy; an
as The was, so by his example and teayning
he wouldhave us all to be; ho was essentiall and purely a spirituality carying his relig
ion over and beyont the merely theoretical and professionai, to the prietical and real
making it manifst by his works rather tha
his lips, as all of the true faith shoulh do his lips, as all of the true faith shiould do.
if the worle would make hal the effort
to emulate his life and works that it toes to frame theories and indulge in religious
specalations and creeds in his name a better
moratity would be the result and the Chist
ian religion be more worthy of vecognition ssof heaven. Chisistianity is a systen of
tuith, advecated and exempified by Christ always will be, existent in the providenee
and philosophy
moraly and religioustry by and spiritual adifiest moratly and religiousiy by a spiritual adjust-
ment to tha laws
status of Jesus. By a reasonable, deliberate, inductive re
view of theology and the pillosophy of pro-
gressive events in the providence of things gressive events in the providence of things,
mental, ,orat and physicul, as a divinty
would shape them, niewing them in a pro
wit
 as the ontyrowth of purposes, generated or
the ereative wisdom, ruling overalt tuings,
vorking to a glorions finaluitimate; teach that should be a light to this world, tions of this kind inspired men of old to pro-
hetie vising, foreteling the coming of ersenge of the nature and character a Tessianic in his nature, and saving the wor val adjustiment whith that morat practealy heided
vould cleanse, by elevation from all sin d


## ${ }^{\frac{1}{e r}}$

 It was very beftimg and legitimate in theplam of opration in the noral am religion


 him weath, worlily posses ions, ostentatiou
surroundins amd asalay or thusads fo
teaching the truth of ife, and he would ceas to be fesus hy loss of characeer, extinguish-
ed of his light, and beeome tost in the de-
 world, he is lost in the foggy mazes sur-
rounding him arising from the mythical and
 round, over-shadowed by a prejudice that
fobbids astudy, undertandingand aprecia-
tion of his true nature and character Ton of his true nature and eharaeter
Time is to distobe him
hrown over him by superstition and disgise bring thrown over him by superstition, and brin
him fothin anllis granderu and billiane
as and life and beaty the ileal
what we shoulf be if adjusted to the laws by What we should be if adjusted to the laws by
which we shoullive.
Swadided as he is in the disguising gai ments of raperstition on the one hand, and
the neglect of study and undertandigo
him on the other, he is as if he were not, and
 reatized aad hisis virtues imbedded in th
heart and practice in iffe, the worla wil the "perfect man in Christ Jesus, or or and
other words, of the nobility of the pure anc good, as the friend to humanity. Vain spec
nlations and Utopian theories; flattering
visions and eeremonial offerings faith in doetrines and boastful cains of the powe
of prayer, can never bring the peace of min
and sonl for which dying humanity sis seek and som for which dying humanity is seel
ing in its tirist. We want the realities
the pure and goon life based upon the con of the faith we would have and the religion
we would enjoy resoving us into tha ness to abide the common destiny of a com dom. the want and provilences of God, of
with
affect the derstinies of nen; and nopharisaie harmons of the futtre world,
Whilyt sete are orions here, we want non
in the Spirit-world; and whilst ereeds shoul
 be tifted up from eaching of eternal truth, I
after me.
Such is the teachig il
 all, ha the divine plan of things, conld neve
The spirit ani hart fot Jessis cole satiofed with his mission and aspirations
shortof the inal triumplof erery errature
coit. As the "Word, which is truth, wen forth from the berinning to aceomplith wen
pleasure of Creative Wisdom, so it shall no
 nu militant against all nutrath, an erro nud personified in Jesus it is to go on con
quering and to conquer untit every enemy is
subjected to the pure and peaceful, and in the conqueving pover, and God be hill in all Parental spiritualy restored from their way
wardness and parifed of the stains of earna
associations. Such are the teachings of associations, Such are the teachings o
Jesus, he son of Josph ant Mary, when
sen and understeed in their true and spirit-

 meet the the whare with him of a common
loving Father.
"His Sonl Goes Marching On."
BY HoN. E. S. HoLbrook.

 song. "His soud goes mareling on", have al-
ways stirred my soul to its deptis fa tem poral sense, the soml of freedlon ass they mean-
there, bat still more in a spitinal sense as
they ane one gond service, let us turn them into tho hiritual wher, from their pure spirituality

 sent to the public, throngh your walnape
gaper; as my part of the Cimistmas gits he-
aiting the oceasion.
 Chose souls go marching on?
light list They thatare rising from the shatow of the night
Hey that reet he miltops that asend yrom lefigit Thetr souls to marching on.
They that giv

 They that theed the light divine that elizeth fron

They thatae seres for the virumes they have tayght
They that are thinker, tor their glowing mines of They, the patifint toliers, for the treasures they have They that are faten; for the chain on Heagenly Love
Draws tem forever towarit the happer realmo
atoore: ruggling tram the deptis below, they upwaxi, ono
 aur souls go marching on.
When the hatrays of our day of the shall fall: hen the voice of Hearen and his angel hosts) ithat
call,

Horsford's Acid Plosphate

 Of the $10,00 \mathrm{hmown}$ species of plats, it
is estimate that mankind makes use of only
about three hundred ot the most

EIAI I'S Vegetable Sicilian

Huckingham's Dye WHISERES

R. P. HALL \& CO., NASHUA, N. H.
 \%aviveik

SEXUAL PHYSIOLOGY.
setenticic and fopular Firposition of the Fundameatal Probems of soltologr


RELIGIO-PHILOSOPIICAL JOURNAL.

Henman and the chouthenta.

## JANET'S VISION-A CHRISTMAS STORY.





 "'sure memer the the porir sumerer?"



















 Ieet, Lleay. entrance, Mrs, Gates relievel

 After thie irst greeting, Susan, looting at
tor frieud, with tearful eyes, said: "Mrss, Gatese, Janet is itear her home, I 1 am

 They oartered with huslied footsteps, an
aw in that ittole room, a seene which coul aever be forgotten. The poor little deformed Which was drawn near the window, where le of a sint. Was it a fancy of Mrrs. Gates
tat beyond and above that, extended a hal nat the room throbbed and pulsated with
he glow of atrange, solemu, uplifting pow
The air seemed quivering with ing I? The air seomed quivering with impalpa-
le life; ghe folta presence, hush, an awe,
sthough something ineffably sacred and beantiful was impending,
ransigured, The eyoserer sarge and as thminoug
looked away out toward immensity kimiled with a light that neither joy no
outh nor beauty alone, could produce. Th xyression was rapt; the two who looked up one who had seen things nuatterable.
"Oh"" said she, in that low, silver phich had always been natural to her, yet lot me tell you, bofore it is too late, whereI
have been, and what Inave seen. Listen, for
Lhave not long to talk. wWhile sister was doing the work thi
norning, I was truek with a ehill whic
semed to me to be death. After one fiere must have been so for some unconscious, and How long
period passed, I cannot tell, when I dimly which my body was stretched in unconsciou it mbor, I did not see tit, bnt seemed to feed ed. to wantronbled a tired child, slowly awake Strains of soft musie floated to me in ra as though coming over water from a gread
distance, Th its depths were solvelall doobts vere included many mysteries. At held al nights and weary days of my inness, bat
hell thenn transformel into strains of pace
ful, riythmic joy. At first it floated to $m$ hrough a mist,which was gradually dispel tmosphere rom some astant
 riumph over sorrow-a faint trace or re
membrance of grief, heightening isg quality
nd out of its meloly, out of that flow of its
 took the form of steps, and gazing botekward






8wix



## HOQESERES Mry

## THREE PLANS OF SALVATION




## DIPHTHERIA




HAT WILL THE WEATHERBE TO-MORBOY O Pool's Signal Service Barometer




## The Cow of sabserithon in Adrance

One Copy, ere yeter.






 theen editional an
Anso corresponiews.



Nomice To subscribers.




 The terme.
FANCE
$\qquad$
A merry, merry Christuas, to the hat of




It Canstans shas, ana mite proid pieet,
 And if there shall be those aneng yon to
जhiom the holidays bring no mierty hours, yet may your spiritual experienees have so
discipilined you that youi can lioptulv
 complett h
you hear

## 

 join with ona voie in a granid refrain
urezee on earth somit sil to ma To those within the ramks of spentitualism
who difier with the Jotkxit, we wish, with



 uamerited can in the ecurse of events, to ns
no harm. In the perfect assuranee that time
 in the tracts of Truth, we rest content elose
 to all honest men and women; for however
witely our intelleetaal bellets may difierentiate as from some of them, the same
honest, progressive spirit mast animate ail in common; and hence in the last analysis we shall together pass the erucial tests essenitial to furthier unoudument. To those whiose trieks aud quirks we have for the public good and ithest interests Sor the pubirie goon and highest interests of the season, May the diseiplining they have
reeeived, opont their epes to the enormity of their ofrenses and teach them that "the way
of the of fleating rain ean compensete item for
 least respstanice," that thang than hereir "intes of the

 hoth in unat out of the flesh And And in these
struygles iward the better way we cordilly offor them our earnest help and that of the Jobrsyust readers. The JocraviL only de-
mands justice! and iemandit it hoth for the mands justiee and demandsit it both for the
offondeld and the ofteuter So one can right
 less.
 hittery but enseientionsly opposespiritual
ism, and those vast numbers who are looking
 in the docrani. We do not appeat to your
hepere
 We simply alk you to pationty investigate
foe verrevives, and we wil give you all the nad wa can, and before another chistma
comes we hope to number many of you amos comes we hone to number
the dectasis suberibers.
Camberlina the Theught Realer.
II ti notable how eagerty men will graph ngg they to not like. When mesmerism be
came popular in the Cnited Strate, it was
denoune as as mpossible, a \& a frate, as wich cia; but the fuluer prevelation of Spiritualism
came, aud these same persons ingisten that eame, atid these same persons insisten that
it was nothing $-i t$ was ouly mesmerism
it They were wiling to acept mesmerism in
therevy they eould tiamage Spritualism. s of the so-ealled prychologic esperiments-
frequently carse. always undigutife, th cleysy shrunt from them, and those of their laots who did atend the meetings, went to
anagh, anit the coarser the jest, the louder the
 jy teclaring that by means of hisis extibitions
he could prove Spirtualism to be a delusion. he eonil prove Spiritualism to be a delusion
Fresto, elanget the ehrireh dopss flew open to him, and ministers themselves attended, and
exeeuted with danes somettmes. M1 this to damage Spiritualism, quite uncoaselons that
if some of the phenomena of Spiritualism weep producea, there were more paraulels to we found in revival seenes than in seanees;
that it the exhibition seement to hit spiritu-
 faree, that all relighons emotion, ant the good
of praver, all the worth of the Bilue, the very dieas of Gol, of heaven and hell, of a futur real Jasis. True, pople were changed, ,ived
leetter lives under these induences beause they conamed to attena the meetings, to
sibjeet subject thenselves to the same infuenees
till habit was established. Arguing no furth er than they did, all these thangs would be as true as the assertion that Spivituatism
was false beeause ertain delusions could be
 eess, they will be apt to give the same, It e toes not took for one in ten, , hat for every
 dititions pratuing higher knowledge. The
psyehologizing preachers have onty hait learnei thering lesons, they mutst hasten to to
learn the resto or their derotees will soon Parn the rest or thairs cevotees will sooni
think they are delmiers and that professed
and that Mondy and santery can
 himelf, endeazors to enlist supporters by
pratessing to expoue Spitualism; and he has so far been moderately sticeessiul indraw.
ing ppople to witness blis purcosmines not
 vill onty haugh at his clevereness. Ie utter Iy fails to aecount for the raps. He may
phay as many eenjurors's trieks as he pleases,


 poper than his ertite; we on
exposer's assumed simplicity.
We should like this thoughtreader to do
what we have seat done-sit down with closed eyes beffre a heap of niore than 200
ballots, pick up one, hand it to an anpointel judge, then seizing a aponell (eyes still lolosed) write with wonderfal rapidity a communiea-
tion simp it tion, sign it, inad it to the juage, who com-
pareit the name with that on the ballot, and in every case they were found to be inenti-
cal. This woula puzzle yry.c. He has challongge Slade fadiagg he is out of town, he
has fixel the date for the competition so close at hand that it is ikkely slade cannot even hear of it till atter the seorntul boast
has goie over the ecountry, that "Slade is took honest.
The man may be a medium, and adopt de nuteiation or spiritualism, as a means of
drawing a larger autience. He makes a great mistake. He can "draw" two or three times, and then the poople will have liad Never yet was a man successfat merely as a devooncer. Men always have, always will.
turn frou the man whos simply does not be turf trout the man whio simply does not be-
lieve, to the mas who dies; they preter one only y lie to exidibic. And yet, as Comber taat he has any gift that wonld be more than eutione. Dr. Geo. M. Beard in a lettor trieks of mediums and does them well, but
in them I have no partienlar interest ox.
 hisis t a rave phenomeana
Exposers laye been numerous, they have
aricen fom nowlere in particular and re

## tipte uf tal popysition. If Spiritualist

If Spiritualists gave the prominone they oesurving se frequentiv among us if there
were not so many reaty to aturibute everythiag that ocurs to the inanasice of an out
 Ing, examiulum pleanounsuan to get at theit inner signiifeanee, doing no harm to Spirit
unilism, but giving needed help to investigiualism, but giving needed help to investigat
tion. It Mr. Cumberland and others who perstition; ani emable us to know when our loved ones are realuy yresent, and whan the
medum is ony a
ithoughtreaber,", giviag


 at least in such eases, amedium for an out-
 we shall applaut the uteranees if he has a falseliod toe syose, we will halp him do it,
but if he hopess - whei wa do not suppose he does-to prove sipirtualism talke, he haq,
taken a larger contract than ho can exeeute.
The Expression of a Judicial Mind.
4 Letter of Approval from Hon, W. $n$
 of the state.
Although the following letter mightsat Arst buash, seem of so perzonal a nature that
ts publication would violate conventional propriety, yet as it treats of the editor and his relations to the public, and gives sueh a
clear statement of matters of vital interest to Spiritualism, we ventare its publication. stands in the front rank of a profession dis-
tinguished for profound learning and the ablity to weigh evilence, the letter is of great value not onty in stoport of the metti-
ods and policy of the Rencro-Paliosopmeat facts of Spiritialis

 circumstances will wernit 1 , widers can half ap-
preco note the difico wities you have encounter-

 failen to anticipate, nor the pecuiniary sari-
fice inciuenit threto. The pupase has sem.
ed to me fat unexperienced olserver) to
 pulses of human nature, in whatever form
they may exit. Mma, athmugh a farful
reader of the Jotrsit, have yet to diseover


 Tried and coademped in the fommoo moderia
thopght and civization, But when yout at
tack them, the cry of nersecution is raised, and you are denominated an eneny to the
eane, that ils, of Siritianism, which will
suret parish inlest that prowth cati be surely perish, unlest that growth cail be
efectually restrained and reasound and ound
philiosonliy substitutedand maintained. There
 some gooil and many errors in at of them.
Spiritualsm has its tull share of both; and
theopiting then ound drawine dis.
tinction between thet, is an ever-continding
 every object calculated to elevate the human
mind and ameliorate the eonition of al
elasses of human boings, so far as they may
be suffering in the bonds of irnorance, vice be suffering in the bonds of ignorance, vice
or superstition. I annot gerceive why any
man,
of notho has dua regard for the welfare
 are interested in and derive comfort fro
the sirital phitoong, like myselt
duty is ovvious; and have no donbt that
you will strugcte on bravely as you ha yoo will struggle on bravely as you ha
tone, againstalthe troubee that have a
may now beset yon, your ultimate no problem of diincuit solution. That you
may live to fullit the mission assigue you
in this wold of trobe, and be ultimately
crowned with success, is the ardent wish of crowned with su
your frient, ete.
w. K. Mcaluister.

To holl the Joverit firmly and steadily that we never expect "ontsiders can lualf that we never expect "ontsiders can hall
appreciate" it; we shall be content if the objects aimed at. are accomplished, as they now seem in a fair way to be. No paper,
politieal or religious, can ever be a great independent of party or sect, in the pursuit of the objects for which it was established. It in no light task to stani unswervingly to duty, to reject the advances of thase desiring
mideserveily to profit by the approval of a
one hand and ignorant pretenders on the
other, to denoure by name charlatans who prey upen the pabie, to expose popular
erros prevalen among the class uyon wheh it depends for patromage, to decline atvertis
 will continue to
ranks of Spiritualism and fraude witinin the pretonders outside, the douraxis is kept busy To admit that every thing within a party or
seef is notall it shoull be, is in the eyes of seet is notall it should be, is in the gyea of
zealons partizans a sin, but to proclaim these defeets and crils, and atitempt a reformsubjecting those guilty of it to the direst
penaties within the power of fanaties and those whe feed and grow fat whon the folly and waknasss of mankind; and otten, too, to the
animosity of the poor dupes upon whom the

## vanpires feed.

good but mistaken Spinitualists, was of cours to be aspeeted, as well as the withholding o
their patronage; but slowly this class is contheir natronage; but slowy thas class is coantion of the socrantis work and ralling to its support, The objects songht hy the dockapproved by every well-meaning persai neither seeks nor desires the good will of of a seliesh, mercenary nature.
That we have
That we have made great pecuniary sacri-
fice is true, but we shall not regret it if our readers will let the words of Judge He hlisis
ter sink fieen inte their hearts and ingive them to assist in extending the circulation and infuenee of the dovenat, and in carrying
forward the work in hand by all fair means. We now have your noral support and that of
hosts who do not read the Jocrast regularly give us as well, fuancial assistance in proSpiritualism take such a hold on the public as never before sts known. The facts of philosophy, puie and eleyating; the great
world stands ready to aceept both and is only hindered by the obstacles which the Jovaral is striving to obliterate or repress. As the
New Year draws nigh, let it be one of the tasks you take ou for 1883 to do your level best to sustain the Jocrnat in its work and thereby hasten the day of
ledge of Spirit Communion.

Where is the Spinithornd
In a reeent sermon by Rev, J. F. Searies, "Where, then, is this worle? It it beyond
 it is dark, , et there is light. Why may there
not to all zome us spint worlit shut off
frow the
 it though we never see him. Why not other
girits he equaly near? I think the oxist-
enee of sueh a reatin is no more inconsistent ence of suen a reath 15 no more haconsistent
With physicil fact than the eolor of rose,
its perfime is with the torm of its leares." He cansay this, but try to demonstrate its
truth to him, as can easily he done, and he truth to him, as can easily be done, and he with us, that the "intermediate state" be-
tween earta and highest development, is a fact, woud be reason enough for refusing to
examine it. Ture, the Bibie supports this, examine it. Tue, the Bible suppors this,
but his creed does not. $1 t$ is anusign to witthe "resurrection ot the bofy," an idea so
materialistic and grose, borio of paganisn, but rejected by most thinkers and so many preachers, that those who still hold to it are
compened to extra diligence in proclaiming their faith, lest they should be suspected of our part, we are sure the resurrection of the boly in the same form as when living, is im-
possible, and we are glail of it. "Thon fool, possible, and we are glat of it. "Thou fool,
that whieh is somn is not that which shall a spiritual body," said Paul, and Spiritualists beyond all others, know that the spiritual body loes not wait for a judgment day
before arising. All that can perish dies, but prisoned in a lead bedr die, nor can it be is, of necessity must be, at the moment of death.

## The Adventists Agitated.

The Adventists of Battle Creek, Mich., are greatly excited over an alleged spiritual
vision of Mrs. Ellen $G$. White, wife of the late Elder James White, leader of that sect. in which is preferred charges of worldiness against Elder Uriah Smith, editor of the
Review and Herald, and also against W, C. Gage, manager of the Review office and Mayor of the city. She demands their removal for
the good of the cause, and it is thought they will resign after the conference next week.
Owing to the great amount of pross work weeks by delays in getting the outside pages of the Jounvai to press promptly, We have therefore arranged for a new presk to be put will be no delay. The immensef amount of seeoni class mail matter lianden at the Chicago postofice renters it necessary for the Jorrsis to be matled as early in the week as
possibe in order to reach the athantic seapossibe in order to reach the Atlantie sea-
board not later than Saturday.

The vitional Amaterar press association in resolutime aloped at the seventh tumal
Convention, give the following exellent adviee:
press as the great the religious and secular
Keep the subjeet befthe masses, to
alout


 reawigg,
south eapon parents, as the guardians of $=\mathrm{BE}=\mathrm{B}=$

 Mrs. Cornelia Gar
G. H. Brooks, the leecurer the heen in Montota, In., quite sies from lung fever. spont last week in Chicago, attending Hirs.
Allyn's lectures. Mr. Simpion is a veterar Spiritualist.
The Theosophist condueted by Malame H. P. Blavatsky, wil heneeerth be pabilishe
ed at Madras, India. Addess all letters for her at that plaee.
Societies desiring
ruary with Syman c. Howe sliout for Feb ought to be Fent busy in the West Yoll wither
Will each sobseriber strive to Win each subseriber strive to send no one or nore new yearly subseribers tefore the
year closes? Each reailer can to it if fair
triatis made. The more subseribers, the better Maurice Burgen, of Jonroe, Iowa., had so strong a presentiment that his earthly course
was almost rui that several months ago he made a bet with a frient of a suit of clothes Dee. 1st. He won the bet, and was handsomea betition a trigith ago.
A petition signed by representatives of the the country has been presented to Congress. rs request is very moderate, for it only asks
an appeprition of sopopin orter tuet the system of inspection of immigrants may be
continue ontinued. Of late 1 have witnessel ait, Mich, writes abe tests of sirit presence at my resildenee,
through the nediumship of Mr. H. 0 . Bomrecommeni him to the notiee of the public. character reader He ean be adirescet in care at 26 Park Place. Detroit, Mich. An Ohin Julge reeently deciled that a pubreligious purposes, untess the same be a part of secular education or instruction. He says:
"titsems to me clatr that selion propety cannot be used for religions or Sunday school religious in character might well debar all or a partion of the children of the distict
from attending by reason of religions convicten or or conscientious serup made perpetana, restraining the "Board of to be used for Snuay school or other religous parioses.?
an, D. I., hall, editor of the Fargo hepublic week. He visited two mediums, Mrs. SimpBishop, No. 15 North Peoria St., and he reeefved through their mediumship some exto his post of duty will undobledy return with the that the invisibles do communicate of the leading paper in Dakota, and beeply material interests of the city thoting the material interests of the city that he has
selected for a permanent home, it is indeed refreshing for him to have his hopesconfirmed by conversing with those who had just escaped from the physical casket and are now enjoying the scenes of the spiritual realms. Or. Hall was formeriy a resident of this citp
and he is held in high esteem here by alarge circle of influential friends.
The New York Tribune gives some inter-
esting statistics about suicides in that city during the last twelve years. In that time ,667 persons took their own lives; 1,326 were oll theory that women are much more patient than the opposite sex, and cre oblo to bear or at least do bear, suffering and sorrow better than men. Poison was the favorite methcharms for for persons, while hanging had charms for the nooserging from this prefersympathy for criminals who are sent to the gallows. There were $\mathbf{0 0 1}$ Germans who destroyed themselves, and only 241 Trishmen. This is about what was to be expected. The Germans ace ot a cola, despinadent temperament which does not help them to bear up
under misfortume. Bat volatile, hopefut rishmen who come to New York of cource do not want to die. Why should they? Is there not a fat city ofite or wide political "in-
flomee" reaily even for the humblest?

${ }^{\text {A }}$ A vision.



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 ny yery heart. fiof in lust them whils to went to wer

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 miishof of that poor womau wind of the deeptet
 mit her salt yougy Hife but thit, for he
 thiak of and rrovilie for those who had al-
ways been so dear to her whien she should be
 mow I am dying-t canuot see you an am lowging to setev for me thit muthen, maten, they are Then with word of deepest affertion sh er: mothier she said:












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 C. Straese, N.Y. Patom to suivitsitc.
 he free thought of a talileo, and be


 tracted the Peays frout the lids of a mible in






## Beeretary Seemi Society of spituallst North shelem st.

B. F. Thderwoon lectured to a large andi mee at wiwauke iast sumaty the wil Lusive; et Dantille, Iowa, 2ith, 27th, 3sth Quiney, mil, , 3oth and 3ist.
 will exehnge with Mrs, Xellic J.T. T. Brigham

 Bee. S. Jiffreys will give the opening ait
ress oor the Brooklyn Spiritual Fraternity ritay evenius. Dee. 2 mid, in the Chureh he Xew Spiritual Dispensation. Clinton Ave velow Myrtle. Snbjeet, "Peace on Elarth ood will to men," A Christmas meeting. Srss. Mition Rathbun, ot Xew York City srookiyn Spiritual Fraterniis, Friday even ing, Dee. 2sth, in the Churell of the New spritual Dispensation, Clinton Avenue belo Iyrtlo. Subject: "Watchman, tell of The whan stgas of promse are. The aceount of Cumberlants performanee espondent, Mr. Murray, in another eolumn sin many respeets the best exposition yet
sublished in any paper. That such oxhibi pobishled in any paper. That such exhibi
ions will have a good effeet in educating piritualists is unquestionable. They will so intensify public interest in the subjec
id by oblicing Spiritualists to be mor autions in aceepting phenomena as of spiri rigin, until all sources of error have been iminated, will increase the store of reliable lata. The resalt will be more confidence on tero is something worth spending time up

The Psyehological Revieut for December at hand. The first article is by that eminen
ppititualist, M. A. (oxon.) on "Researches in siritualism," He treats of the varion dhases of materialization-materialization If inanimate objects; drapery of various tes tros and qualities; iliquids of various kind nd luminons appearances. It is certain ws interesting articles by A. A. Watts, Penny, Frank Podmore, A. M. Howitt Fatts ana Jolun S. Farmer.: Price 35 cent or sale at this ofitice.
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E. R. PELTON, Publisher.

Tiors: frum the Etrople, $\longrightarrow \square$

| Che vergar ex in bis nithy taga <br>  <br> Stoe heent min his nilen hut, <br>  <br> Tha manheod's cirevegta was spont in toll <br> Tocared his doily head, mo oll ko kindrel of his <br> sre numbercil with the dow, <br> Teo seable pow to leave his hut, <br> Gis nonkot round to tread, conomp his triends of kinu intont <br> On those bounty long ho's fer <br> St hast he has mot stranth to riso, grom out hiseripele chair- <br> Tis palsied limbs grow stifirnd cotid, wo homan mid there? <br> Sig howel stande beside a wood, <br> shall day lone bue suow-liales hal <br> - Wiming ebues dova. <br> on Chistumst and the merrs bells <br> Gre ecunding in his eare, Dat no ona hintso the heggar poor, Whose eres flow briny teare. |
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 ment we met she has proved flerself $a$ troand good friea. Mhe introduction was simp









## "Do they have helidays in the Spirit worlht

 he rest of the family circle hay gone out to





















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 Cliristmas, 1882.

## Letter fron England- Timely Woris from

 an English Medium.
 frieuds would bealla arow with Thanksgiving
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 to bring peace wat a sword", and so mode
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Hich is that of humanity and tratho
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 neny tas been graduaily gainimg conforol









## Bools for the Holidays:

The Holidays are approaching and withont the actustomed Holiday gift they would lack
halt ther cheer, and what is more approprate some one lappy by the presentation of a book
chosen from the sany whieh have been adrertised in the columns of the Jocrana.
below in a list of some of the best. order

 ing or tee phenomena of simituanisin as
manifested throghthe medimmship frenry
Slade, and it canmot fail toprove of great
interest. Prof. Zollner was one of the leadinterest. Prot. Zomner was one of the lead-
ing sceientists of Europe, and the accounts of
his investigations have been read in every
 The earnest and sincere method adoteted by
him in his investigation of Spiritualism, and
which finds full expression in this book, renwhich inds full expression in this hook, ren-
ders it well worthy of perasal. The author
was for a lime closely identified with
the Methodist ehureh. "Scientific Basis of Spiritualism" (price
1.00, postage 10 cents), fy Epes Sargent, is a most excellent work for the student or the
investigator of siritual phenomena. Mr.
Sargent was thoroughly in earnest in his ivestigations. His "Basis" for Spiritualism
is scientife, a foundation that cannot be shaken by the seientists who regard the phe-
nomeena of Siritualisum as the resutt of bsy-
chic foree or unconcions cerebration "Animal Magnetism" (crice fravio, postage
15 eants), by Deteuze, is an exeellot work on this subject. Sometimes treated of woder
thin lead Psychology, Mesmerism, Hypnotism, Somnambulism, Trance, Hysteria, Sysgignos-
cism, etc, it has become a subject of deep
interest. The field is a large one and Deleuze


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rate merit, goliden and beautiful, We always rare mert, gone in recommending these works.
take pleasure
"Real Life in the Spirit Lathd" (price 7 7.
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incidento perented give ns a viva idea
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 thoughts and time for several of the last
yearg of his iff on earth and almost up to
the last day, the preface laving been written while the Angel of Death was approaching.
We cannot do better than to quote fom the
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embrauce than that associated with the Will carry to many a domestic etreside." The aking
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nto everal different languages for the bene-
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Spiritualism, aud tieir resemblance is per.


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