

FALL AND REDEMPTION OF MAN

Viewed in the Light of Astro-Theology.

BY W. W. COCHRAN.

THE REDEMPTION.

In introducing our hero at this stage, it might seem unnecessary to refer to his ancestry, yet, if we would understand his true character, we must extend the genealogical record.

Reuben to represent Aquarius, Simeon to represent Pisces, Gad to represent Aries, Ephraim to represent Taurus, Manasseh to represent Gemini, Benjamin to represent Cancer, Judah to represent Leo, Issachar to represent Virgo, Zabulon to represent Libra, Dan to represent Scorpius, Asher to represent Sagittarius, Naphtali to represent Capricornus.

Perhaps the biographers of our hero were correct, in tracing his descent to the family of Judah. If so, it is not difficult to perceive why he was styled "the Lion of the tribe of Judah."

Joseph, the husband of Mary, is, to say the least, a suspicious looking character. He is called by various names, among others, that of Alpheus. He is said to be the son of Jacob, also the son of Heli.

After his birth it is said that wise men came from the East to worship him, and returned to their own country by another way.

The slaughter of infants and the journey to Egypt belongs to all these tragedies, as in the case of Christina and that of our hero, at the time he was engaged to play "Moses" among the burlesques.

When the lad was twelve years old twelve weeks; his parents took him up to Jerusalem to the feast of the Passover. It should be observed that it is just twelve weeks from Christmas until the Passover.

John the Baptist is a personification of Nature, and a representative of the heathen Deities or Saviors of the world, who preceded Jesus.

John the Baptist is a personification of Nature, and a representative of the heathen Deities or Saviors of the world, who preceded Jesus. He is said to have been born on the twenty-fourth day of June, that is, three days after the sun enters Cancer.

It is recorded of John the Baptist that he was born six months before Christ; that is, half of a Platonic year, which is twenty-five thousand eight hundred solar years, or the time required for the equinoxes to make one revolution.

For the genealogy of John the Baptist, we must search among fossilized gods beneath the rubbish of antiquity. His biographers trace his descent to Aaron, who was the brother of Moses, another Hebrew John.

Christina, in Egypt, as Osiris; in Arabia, as Bacchus; in Persia, as Mithros; in Chaldea, as Belos; in Phoenicia, as Adonis; in Phrygia, as Atys; in Greece, as Apollo; in Rome, as Janus.

Zacharias prophesied of the lad after this fashion: "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people through the tender mercies of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness."

John's raiment was of camel's hair, which denotes that he was dressed in Arabian costume when first noticed by the Jews. He was girt about the loins with a leathern girdle.

The career of John the Baptist, like that of Moses, was brought to a terminus on the banks of the Jordan; and, like Moses, he was succeeded by Joshua or Jesus.

JESUS BAPTIZED OF JOHN.

Jesus began to be about thirty years (days) of age when he was baptized of John. The new year's sun begins to be about thirty days old when he enters Aquarius, the dispenser of rain.

After being baptized, Jesus was led up into the wilderness, where he was forty days and forty nights, tempted of the Devil—just the length of time required for the sun to reach the Vernal Equinox, where he would be beyond the power of the Devil.

THE TWELVE.

Twelve apostles were chosen in the order of the twelve tribes; and one of these was a devil. The services of a devil being indispensable to the clergy, is a sufficient apology for the acts of his devilship.

Our hero takes ship and sails into Aries, the country of the Gadarenes. At this same point Hercules boards the celestial ship Argo, on his way to Arctis, in search of the Ram with the golden fleece.

FEAST OF THE PASSOVER.

At this feast five thousand are fed on five loaves and two fishes, in imitation of a feast held by all nations in commemoration of the sun's passage across the equator, at the Vernal Equinox.

EQUINOCTIAL STORM.

The passage of the sun into Aries is followed by a storm. Jesus calms the winds and walks on the sea, in defiance of the laws of gravitation.

It is recorded of Pythagoras, who was the son of a god, that he subdued the elements and walked on the waters of the Nessos. This

stream was crossed by Bacchus, Moses, and Pythagoras, each at the head of an army. Moses is said to have crossed the Red Sea on the eighth of May, 1491, B. C., which corresponds with the date of the sun's passage across the Galaxy.

On the day of Pentecost, Jesus and his followers feast their eyes on the seven bright stars in the constellation of Ursa Major. This feast is held seven weeks after the Passover.

WHY GOD DON'T KILL THE DEVIL.

BY ASBETH W. W. COCHRAN.

I hear again that question asked, "Why don't God kill the Devil?"

Indeed, 'tis quite uncivil, To daily pour anathemas, Upon our friend—the Devil.

The author, too, of sin 'tis said, The brewer of dissensions, That he inspires the evil doer, With all his bad intentions.

Had it not been for Satan, sir, We'd ne'er know good from evil, Been left to grope in darkness, and In ignorance to revel.

He is the founder and staid friend Of staunch old Orthodoxy, He laid the plans, prepared the way, For saving souls by proxy.

He is the pillar of the church, The main support and stay, With Brother Moody, Sankey, Peck, The scepter which they sway.

The occupation would be a game, Of all this blatant crew, Van Cott and Hammond then would starve, Pray give our friend his due.

God is the Father of us all, And this you will not cavil, Who made the great, the good, the wise, Most Father, too, the Devil.

He has a mission here to fill, Likewise have all God's creatures, He gives himself employment, By making work for preachers.

With all his faults, we can not spare This necessary evil, This is the "Why," depart in peace, God will not kill the Devil.

Chicago, Ill.

Spiritual Drapery.

It has doubtless proved a matter of interest to many readers, as well as to those immediately concerned, to remark that, in the "materializations" which are attracting so much attention in England, America, and here in this colony, the clothing is almost invariably of white.

It is not a little singular to note in the Scriptures some reference to the same purpose. The Prophet Isaiah gives us a fine picture of a nation turning from selfish and groveling pursuits to the true practice of neighborly kindness, as follows: "Wash ye, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

John says that, in another vision, he saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, clothed with white robes, and palms in their hands." This must certainly have been a delightful and exhilarating vision; and of these it is said, "God shall wipe away all tears from their eyes."

This white drapery is notably in favor with the spirits, since time began. History is full of ghosts, and almost without exception their clothing, when described at all, is white. The same laws, doubtless, which have led these poor frail shapes to wander among church yards and old castles in shrouds and sheets, even in the bleakest weather, now compel our ghostly visitors to adopt similar drapery in the process of materialization; and we are impressed with the conviction that the necessity for our modern "dark seances" is referable to some similar occult law.

THE AUTHOR, TOO, OF SIN 'TIS SAID, THE BREWER OF DISSENSIONS, THAT HE INSPIRES THE EVIL DOER, WITH ALL HIS BAD INTENTIONS. HAD IT NOT BEEN FOR SATAN, SIR, WE'D NE'ER KNOW GOOD FROM EVIL, BEEN LEFT TO GROPE IN DARKNESS, AND IN IGNORANCE TO REVEL.

of the morning, for it is said that she went to the sepulchre "when it was yet dark." King Saul came by night to the woman of Endor, and had his interview with the spirit of the Prophet Samuel. The dark seance is objected to by many, from a suspicion of trickery, or from nervousness; but let the objectors reflect upon the fact so easily demonstrable, that all these things are done in conformity with fundamental law, and not in contravention of it.

Let us also bear in mind what was previously said, that it does not follow that the dress our spirit friends are obliged to adopt for materialization is the dress they usually wear in their bright homes. We are told of beautiful robes, cheerfully variegated in color, and ornamented with flowers and jewelry, so as to correspond with the spiritual state of the wearer.

A Spirit Weighed.

Bro. Jones.—The enclosed editorial clipped from the Cairo Ill. Gazette of the 16th ult., is submitted for your inspection. If found of sufficient interest, please give it a place in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. We had published it before receiving this.

That the many readers of the JOURNAL may know more of Mrs. Stewart's mediumship than appears in the article referred to, allow me to say that she is under the control and supervision of a committee, who, after two years of close and critical examination, report that they find in their investigations her powers growing in strength, enlarging and expanding, with new and interesting phases constantly developing.

The seance room is under my control, and accessible at all times to those who wish to examine the surroundings. I have no fears that a cabinet for a boxus Katie, neither could one enter, except through the front opening, to do which and evade detection is an impossibility. The room is sufficiently light at all times to detect at once any attempt to smuggle in a confederate.

She is permanently located at this place, her powers being constantly devoted to the bewildering of skeptics. She has no desire to travel, and has recently refused magnificent offers to visit other points. We have other mediums who are worthy of a complimentary notice, but for the present let this suffice.

A Sufferer's Thanks.

Mrs. A. H. ROBINSON, Chicago, Ill.—Please accept the thanks of one sufferer for the relief you have extended to me. Some two years ago I wrote to you, sending a lock of my hair and a partial description of that terrible disease of my throat and head, from which I have suffered for years, and which almost deprived me of speech and reason.

HE WAS CURED OF ALL DESIRE FOR TOBACCO, AND NOW WANTS FURTHER RELIEF.

Mrs. A. H. ROBINSON, Chicago, Ill.—DEAR MADAM.—Having tried your tobacco antidote, I found it a speedy cure of the habit which was hereditary with me. I now desire a diagnosis and prescription for my health. I send a lock of my hair and \$3.

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New York Department.

BY E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 232 East 33rd street, by Dr. Babbitt.

Items of the Day.

DR. SLADE TAKES UP THE GAUNTLET.

The foolish charges made against Dr. Mansfield, and Dr. Slade, and Mr. Foster, by a person styling himself "Inquirer," in the New York Herald has been answered overwhelmingly by different writers in the same paper, one of whom tested these men by a hundred sittings with them, and found them to be true, reliable and remarkable, while other persons who have had only one or two sittings with them, and go with a determination to put down both them and Spiritualism together, rather than get at the truth, have denounced them as impostors.

THE CAREER OF RELIGIOUS IDEAS. By Hudson Tuttle, published by J. B. Burris, London. For sale by the Religio-Philosophical Publishing House, Chicago.

This work is written in the same pithy, concise, and forcible style that characterizes all of Mr. Tuttle's writings, and cuts up with a keen blade the sophistries and superstitions of the theological world. According to the Religious Proposition he says:

"Man was created a perfect being in a perfect world, by a direct and miraculous act of an Infinite God, and by disobedience brought sin and death into the world, thereby becoming estranged and lost from God."

Mr. Tuttle shows the framework of the absurd religious plan of salvation, after which he states the results, which are "a priesthood, superstition, bigotry, persecution, suppression of knowledge, and the arrogancy of infallibility."

He next states the first scientific proposition, which is that "man was evolved from lower forms of being, and has progressed from the lowest estate to his present civilization by inherent growth."

The dependent propositions are:

1. Man has never fallen from a state of perfection; never has been nor can be estranged or lost from God.

2. The only possible mediatorship that can exist between man and God, is knowledge.

3. Sin or evil, is imperfection which can be eradicated only by normal growth. Man is and must be his own savior.

4. A creature of organization and subject to unchanging laws, man, in the church sense of those terms, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he became an individual.

5. Mortal life is not probationary; immortality is not bestowed, but evolved from, and a direct continuance of, the physical being.

6. The only infallible authority is Nature rightly interpreted by reason.

Results: Nobility of life; highest ideal aspiration for perfection; calm reliance in the presence of universal and omnipotent force; all embracing charity and philanthropy; an earnest and successful endeavor to actualize the ideal perfect life rendered possible by his organization.

Hudson Tuttle's "Arcana of Nature," and "Arcana of Spiritualism," are among the richest scientific works that Spiritualism has thus far produced, and so far as the plates of these books have been destroyed, they should be replaced.

DR. WILSON Will take a room at my residence, 232 East 33rd St., N. Y., for awhile, for the purpose of magnetic healing.

Spiritual Phenomena in New York.

BY J. F. SNIPES

BRO. JONES.—Agreeably to your suggestion, we send you herewith an account of some spiritual phenomena in New York, believing the facts as herein exactly stated will interest the reader.

Monday afternoon, Feb. 15th, we purchased a double slate with wooden backs (weight two pounds, nine ounces), and proceeded with it to "try the spirits" at Dr. Henry Slade's, No. 25 East Twenty first street, this city.

After a pleasant conversation with the doctor upon the unjust suspicion of deceit and insanity to which mediums and believers are subject, and the encouraging impetus which the phenomena of late have excited in the public mind, we entered a spacious room in the rear of the office, at 3 o'clock, the sun shining brightly in the room. Sitting down together at a long, heavy table, and joining hands, immediately raps and thumps issued from beneath. We examined the manufacture of the table above and underneath, and saw nothing uncommon in its structure, and only a small support for the flaps.

Resuming our seats, the medium took up a small slate of his own (asked us to examine it carefully, we saw it was clean upon both sides; and marked the inner side with

PHONOGRAPHIC CHARACTERS

to prevent a possible reversion), and held it at the corner of the table; a violent agitation occurred, the same struggle following when held in our own hands. Closely observing that both of the doctor's legs and both hands were in full view, raps were showered upon the right and rear of our chair, some distance from the doctor, and entirely out of his reach. The spirit was asked if it could not move us in the chair, when at once the chair with our weight was pulled around. We asked, "Who is it pulling us?" Immediately the folded slate, which was lying unopened in the middle of the table before us, was heard to scratch within, as if some one were writing with the small bit of pencil inside. Opening the lids, the following words were found in answer:

"It was I pulling you. (signed) "A. C." Who "A. C." is will appear in a moment.

Then our own heavier slate, which we had brought, and which had lain closed and undisturbed before us, was removed by invisible hands to the extreme opposite end of the table, carried below and returned slowly and peepingly over the edge, then thrown the length of the table back into our hands. If the doctor did it, his legs or hands must have suddenly grown ten feet, but his entire person remained stationary in sight. We remarked that some wise people would say that even that demonstration was effected by fraud. Immediately there was a sound of writing between the frames of the slate, as it now lay closed and untouched, and when the raps within in-

dictated a conclusion of the writing, the slate was opened, and the following appeared:

"DEAR FRIEND.—Do not mind what others may say. Be true to yourself. I am, as ever, (signed) "ALICE CARV." Of course everybody knew who the sweet poetess

was, or rather is, for, as the same noble spirit, she is not dead nor asleep. We have had the pleasure of her company for some time at our home at intervals. Here, again, was force and intelligence, and it was useless to hunt for a confederate.

A moment later, while the medium's hands were in full view, an extra full-sized hand, as natural looking as any in the flesh, was projected upon our vest, for a few seconds, not only once, but several times, much to our astonishment. Whence it came, or whether it went, we know not. This was our first opportunity for witnessing a materialization of any part of the human form divine, and under the circumstances of a clear sunlight and impossibility of mortal manufacture, was very satisfactory.

At various times the doctor invited our attention to the demonstrations, while at other moments, in quick succession, our coat was pulled, hand and knee caressed, and chair tapped upon, without his observation.

A BRAVEY GASTOR CHAIR, several feet away from contact, was whirled around, as if endowed with "free agency." We examined it at once—saw nothing suspicious upon it or about it.

We next inspected an accordion, a small, cheap one, with nothing remarkable about it inside or out. The doctor held it in his right hand, by the bellows end, when it began to play a spirited tune, then another, of *adagio* measure, producing a very effective organ tremolo, or *cor celeste*—a thing very difficult, if not impossible for an incarnate to do with both hands. The left hand of the medium lay in sight, our feet pressed upon both of his two feet. During the playing several hands, or one hand several times, we can not say which, appeared fully materialized to the wrist in the neighborhood of our stomach, as plain as Belshazzar's, but not so fearful.

While this was going on in our front, a heavy marble top table, several feet behind the medium, was seized upon violently and whirled around, throwing off the articles upon it as unexpectedly as its agent was invisible to the most careful scrutiny.

Then, lastly, by request, the entire table arose squarely from the floor and ascended the "UPPER AIR,"

turned upside down, and settled upon our heads a little threateningly, then slowly arose higher, turned over, and returned to the floor, thus concluding these astonishing evidences of the intelligent action of decastrate spirit upon matter.

It is unnecessary to add a word for the experienced in favor of this gifted medium; but to those who say "seeing is believing," we would say, "Go and see!" The doctor not only cures body aches, but heart aches, and one hour's undeniable communion with your "dead," so called, will do you more service than a thousand theories without a single proof.

New York, Feb. 17th, 1875.

J. W. Seaver's Report at the Buffalo, N. Y., Convention.

Associated Members and Brothers and Sisters of the Spiritual Faith

Convened as we are in our associate capacity, after the lapse of more than three years, it appears eminently fitting that I should present a brief account of my stewardship during that time, as the presiding officer of this Association, and also indulge in a few pertinent remarks concerning the present status of our world-encircling Faith; for every year, yes, every month, adds noteworthy incidents and features to the heavenly unfoldings attendant upon its restless march.

This Association was organized at Rochester, November 7th, 1867, by the adoption of the present Constitution. Our veteran soldier, Brother Warren Chase, at whose instance the first Convention was held, was elected its first President. Its first annual Convention was held in Buffalo, in June, 1868, and Brother Chase re-elected to the Presidency.

At that Convention, the feature of performing missionary work, which had previously been carried on by the Genesee Association of Spiritualists, was assumed by the State Association, and the Genesee Association merged into it—A missionary committee of six having been added to the officers of the State Association.

The second annual Convention was held in Rochester, June 30th 1869, and Brother P. L. Cium elected President.

The third annual Convention was held in LeRoy, September 23, 1871, at which I was honored by being called to its Presidency. During the two years and more since June, 1869, no meeting of the Association had been held, the officers holding over under a clause to that effect in the Constitution. During a portion of that time valuable missionary labor had been performed by Brothers Dean Clarke and A. C. Woodruff, and Sister Eliza C. Woodruff, but lack of funds and inadequate remuneration rendered it necessary to discontinue that important feature of our progressive work.

It is but just to and that the efficient labor of Brother and Sister Woodruff was almost a gratuity, so far as this Association was concerned, and it is a pleasure to bear testimony that we have few, if any, among our public exponents who have more unmistakably demonstrated, by purity of life and intelligent presentation of the important truths involved their fitness for this species of labor, and their unselfish devotion to its interests. Since that time, on account of lack of funds in the treasury of the Association, no regular missionary labors have been carried on by the Association.

The fourth annual Convention was called to be held at Hemlock Hall, North Collins, Aug. 31st, 1873, in connection with the yearly meeting at the same time and place, but, owing to the press of business and other interesting features of that meeting, ours was unintentionally allowed to pass unattended to, and, as was the case previously, the officers held over until others should be chosen and enter upon their duties.

This long delay in holding meeting and electing new officers has not been in accordance with the choice of the officers of the Association, but from a variety of circumstances fully explainable, did time permit. Upon our present meeting, therefore, devolves the duty of electing an entire set of officers, including the six members of the missionary committee. The officers consist of a President, two Vice Presidents, a Secretary and Treasurer and Missionary Committee of six. I can but express my regrets that so little has been accomplished since our last annual meeting.

In the month of November, 1873, I circulated in Rochester a petition to a Judge of the Supreme Court, asking that this Association be recognized as a legally incorporated Assoc-

iation in accordance with chapter 619 of the Laws of 1873. I secured twenty-six names to said petition, and the official sanction of Supreme Court Judge E. Darwin Smith, and placed it on file in the County Clerk's office of Monroe County, thus perfecting this as a legal incorporation as defined in the petition—for mutual improvement in religious knowledge, or the furtherance of religious opinion, through literary, scientific, missionary and other appropriate agencies and instrumentalities. Thus we have the foundation of a State Spiritualistic Organization, legally authorized to receive bequests of real and personal estate, and to convey and appropriate the same to the purpose contemplated in the petition, the scope of which is broad enough to cover all the agencies necessary to employ for many years to come. I should fail to express my feeling should I omit to congratulate my dear brothers and sisters in view of the rapid spread and acceptance of the faith and phenomena which we are now met to aid and perpetuate. Judging from evidence reaching us from all quarters of the globe, the spread of these glorious spiritual truths, based upon phenomena and scientific elucidation, is unparalleled by any corresponding event in this world's history. From year to year higher and still higher unfoldings and more and more conclusive evidences are bursting upon and startling the denizens of earth, disturbing the crystallized creeds and dogmas of past and present centuries, rendering imperative a reconstruction of the faith of the religious world: Since our last annual meeting, between three and four years ago, new and interesting phases of the spiritual phenomena have authoritatively attracted the attention of the scientific world, and commanded by their overwhelming proofs the acknowledgment of some of the first scientists of the age, that they are indeed what they profess to be—spiritual. Professors Crooker, Wallace and Varley, eminent names in conservative England, after thorough investigation and crucial testing, have given their unqualified testimony in favor of their genuine spiritual belief, confirming and establishing conclusively the reality of the materialization of spiritual beings—demonstrating that they may be seen, heard to speak and felt; as also possessing sufficient tangibility to enable a photographic likeness to be taken of the materialized spirit. Many of us, yes, millions, did not require these scientific endorsements to commend them to our acceptance. Some of us had been so highly favored as to witness these tangible materialistic demonstrations previous to their being indorsed by learned scientists, but the world at large required some such guarantee, and the results have been exhibited in the changed tone of our secular press.

All attentive readers must have noted this radical change in their treatment of this subject. A few months since, their allusions to phenomenal and other occurrences were very apt to be accompanied by a sneer of derision, or at least by a qualification that they did not accept them, but considered them the result of trick or delusion. Now how changed their tone. Lengthy accounts are published without so much as a word of apology. Some of our most popular magazines give elaborate articles in their favor from such publicists as Robert Dale Owen and others, while one popular New York City daily, the Graphic, devotes much space in two issues per week, with appropriate pictorial illustrations; to the representation of scenes at the Eddys. Straws show the direction of the wind. The secular press is but a barometer of public sentiment, and this changed tone shows conclusively which way the stream of popular thought is tending. The angel world is furnishing the spiritual food for the millions, and the secular press has become its carrier. Let us bless them for it; although they know not what efficient auxiliaries they are in spreading these glad tidings which are destined for and needed by all mankind. And let us, dear brothers and sisters, in view of the exalted source from whence this great revolution emanates; in view of the blessings it has already conferred on us individually, and the world collectively, and in view of its transcendent importance viewed from whatever direction it may be, let us, with renewed courage and devotion, reconsecrate ourselves to its promulgation and advancement, and joining hands with the angel world aid, by our time, means and influence, to carry it forward to a triumphant consummation.

J. L. Potter's Report.

BRO. JONES.—Again I come before you with my report regarding the prosperity of our cause, Spiritualism. During February I visited Lake City, Read's Landing, Paulsmin, Minnesota City, Uica, Chatfield and St. Charles, giving twenty one lectures, adding two new names as members to the Association. I have received in collections and yearly dues \$45.00; expenses \$14.40.

February was full of experiences. Lake City has had the satisfaction of knowing just how far Spiritualists and Liberalists can affiliate. One year ago they were going on swimmingly, feeling that they could work together, but experience has taught them that the Liberalists as they style themselves are the most illiberal and selfish people they have in that town. Spiritualists have got to stand alone, then they will prosper.

Mrs. Blanchard, the artist medium of New Ulm, was at Lake City. The Liberalists were invited to examine the pictures that appeared in the wash bowl. "Consistency they say is a jewel," such a jewel can be found at Lake City. You must be sure and write liberal before the jewel. Well, they appointed three persons to procure the bowl and water and keep the same under their observation all the time, and this consistent man was one of the committee, but when notified to come and examine the picture that had appeared under these test conditions, he would not go, and said he would not believe it if he knew it was true. Can Spiritualists affiliate with such Liberalists as this? I for one am willing they should make the trial, and when they fail as they have at Lake City, they need not blame spirits or Spiritualism. For one I want my Spiritualism clear. I do no want it reduced with either Liberalism, so called Radicalism or Free-loveism, for either of the above ingredients will weaken it very materially, if it does not kill it outright.

At Read's we had a funny episode enacted by a bigot. Wilson has fitted up a hall there for a Union Sunday School. I have always had it for lectures before, but this time one of my lectures was to be delivered on Sunday, and the deacon would not let us have the hall, saying, it was bad enough to let it on week days without desecrating it on Sunday. You must remember that Wilson is not the man that refused the use of the hall, but his bigoted agent. Perhaps he might come under the head of Liberal or Radical Christian.

At Chatfield, the churches were doing their best to convert sinners. They had succeeded in forcing some children to get up and say they loved Jesus. One full grown man that is now compe, had been induced or seduced to say that he had found the Savior. But with all of the excitement among the churches we never had better or more respectful audiences than at this visit. The Presbyterian preacher

said he was going to keep up the meetings until he converted the whole town. One man said that G. would have to put a new head on him before they could stuff such teachings down him.

At Saratoga, Feb. 27 h, I delivered a discourse over the remains of P. B. and Edith daughter of T. B. and Epsa Clauson, aged five years. She was sick only two days. Scarlet fever liberated her spirit from the bands of clay, as it winged its flight heavenward in company with attending angels. Many heard for the first time the beauties of Spiritualism presented to comfort the mourners, and many words spoken were treasured up in good and honest souls that are seeking for the light. The parents do not mourn without hope, for they know their daughter lives, and can come back to them.

Respectfully, J. L. POTTER. St. Charles, March 1st, '75. Permanent address, Northfield, Rice Co., Minn.

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Voices from the People.

ROFPE, IOWA.—H. Harris writes.—I have been taking Spiritual papers, but I think I like yours the best for one reason, you put down free-love.

SPRINGFIELD, ILL.—Winter Hastings writes.—Enclosed P. O. Order is to renew my subscription for the JOURNAL its weekly visit to my home is always a source of pleasure and profit. Long may it continue to battle for truth and purity.

RINARD, ILL.—Mrs. J. Jordan writes.—I live alone, being a widow, and the JOURNAL has brought more comfort to my lonely life, than any thing I ever found; indeed it has become indispensable. I read it myself and pass it to my neighbors.

ST. NIDA, ILL.—G. Gilbert writes.—I have had the opportunity of hearing the preachers of the various creeds within the last four months. I perceive the Gods have come and confounded their language, and they begin to talk very strangely. Is it the dear old Jehovah, and other grand truths that have confounded the builders of the Tower of Babel? True it is, "whom the Gods wish to destroy they first make mad."

MANCHESTER, N. H.—A. H. Clifford writes.—Perhaps a word from New Hampshire may not be amiss. The free lovers have had full sway here for a year, but thank God they have at last passed out, and gone never to return. They made themselves so ridiculous that they are ashamed to show their heads here again, and I rejoice to say that the true Spiritualists have secured a hall, and now are starting forth again. They have secured the services of Nellie J. Kenyon, of Woodstock, Vt. Too much can not be said in praise of this gifted speaker. She preaches the doctrine direct from the angels themselves. A great interest is being manifested here. Several of the prominent people are investigating, and they have been favorably impressed, and if we keep on as we have begun, we shall have a prosperous society here.

STEWART, IOWA.—R. P. Davis writes.—As one of the earnest workers in the beautiful Philosophy of Spiritualism, I send you a brief letter of greeting and good will to all our readers, and would say to them that I have labored faithfully for eight or nine months to convince a very kind friend of mine of the truths of Spiritualism, by correspondence. Here is where I have driven him. His first letters stated that Spiritualism was all trickery, jugglery, etc.; there was no truth in any communion whatever, and now after saying he is determined I shall go hell! with my eyes open! If I want to, he admits this: "The Devil, Satan, Beezebub, the arch devil, spoken of in the Bible, together with his companions, devils, devils, do communicate with ungodly, impure, sinful men." So you see how close to the wall I have driven him. It will only be for me to convince him that God as well as bad spirits commune with pure and honest men.

KIRKSVILLE, MO.—A. H. John writes.—I regard your paper as an invaluable exponent of Spiritualism, and therefore take pleasure in recommending it to our friends. The high tone and dignified character your paper assumes upon all that relates to such an important inquiry, ought, indeed, to commend it to all fair-minded and thinking men. I do not allude to the social evil question, for I should have been shocked had you taken a different view. Nothing indeed can save our cause or make it the key of progress, except to disentangle from it all exorcisces and dirt. I am also pleased that you have been so imposing. I have visited Matt. at Memphis, and see no reason to entertain any doubt as to the genuineness of what transpires there; in fact the independent state writing, as per child three and one-half years old, is beyond all doubt. Spiritualism has made wonderful progress with us since the people took any interest in its investigation, and I see no cause to doubt of its continuing to do so. Here is a good location for a first-class medium.

CAPAĆ, MICH.—A. M. writes.—The world moves, creeds fall, and infallibility crumbles. Slow indeed is the change and growth of men's minds away from old theology, where the shell only is left, yet from East to West, from North to South, the spirit of free thought grows, deepens, and unfolds, to the better convictions of humanity. The orthodox church have commenced the usual revival, but after weeks of effort the power to magnetize any one failed. The free thinkers here employed Prof. A. B. Spiney, of Detroit, to give three lectures upon scientific subjects. As the Professor was well-known here, the church was willingly opened to him. His subjects were: 1. "The Science of Religion." 2. "What of the So-called Dead." 3. "What is Salvation." In the three lectures he took the last stone of the orthodox temple down, and left them under the action of unchanging law, beat with the beautiful truth of spirit communion. We would that every liberal society could have the pleasure of listening to the Professor upon these subjects.

BOSTON, MASS.—Thomas Cooke writes.—We, (I, and Mrs. Young) have just returned from a tour to Rochester and Portsmouth, N. H., and Newberryport, Mass. The weather was horrible, which militated against our having large audiences, but our efforts were in every particular complete success. The spirits "behaved admirably," and it was truly gratifying to see the peculiar searching, and unfounded look with which the nonplussed skeptic would regard the movements of the piano. Many gave in and confessed themselves half converts to our idea of the phenomena, which we gave in an opening lecture of half an hour or so. Newberryport is where the noted haunted school house is situated, about which so much was said a few years ago, and about which I learned many particulars. The same lady, Miss Perkins, is still teaching there; but she was compelled to discontinue for a time, partly in consequence of the boy ghost, but more particularly on account of the pious (?) school-committee men, who locked up the school house, and for months would allow no one to enter. The boy-ghost made his appearance in a private circle a few weeks since in the town, picked up a pair of shoes, set them upon a table near by, laid those shoes on a table, and disappeared. The girl, however, here now, however, is the discovery of silver mines. I enclose you a few crumbs of the metal. If you will, you may say that I and Mrs. Young, would like to make arrangements to lecture and give the manifestations anywhere, and can address Thomas Cooke, No. 50 Broomfield St., Boston, Mass.

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