

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED.)

It is now said that prayer, although it may not affect God, or change the order of nature, may react on the supplicant and thus become of great benefit.

From a profound knowledge of nature we may have faith, confidence and perfect trust in the laws of the world, yet reverence we can not feel, for that implies personality.

FAITH RESTING ON KNOWLEDGE.

Faith the sheet anchor of religion, may be more firmly grounded on knowledge, than on ignorance, as the faith of a man is superior to that of a child.

NATURAL DUTIES.

Man has natural Duties and Obligations, dependent on his constitution. Rights are overshadowed by Duties.

It is a crime to be sick. The knowledge of the effects of food, of activity and rest, and the elements which environ us will in the future teach how health may be conserved.

So intimately is the spiritual blended with the physical, that the inharmonious of the latter affects the former, and although at times special advancement is made under most painful physical conditions, we may state it as a rule that spiritual culture, rests on the harmony of physical functions.

The preservation of health then is a cardinal duty, carrying the obligation not only of carefulness, but of the acquisition of a knowledge of the laws on which it depends.

OF SPIRITUAL CULTURE.

The object of life is the perfection of spirit; hence the constant effort to exalt the life and devote it to noble purposes, the rule of Love, over the lower faculties is an unceasing duty.

DUTY OF CHILDREN.

To the ministrations of love, the child owes obedience. For a time it reverts to the ancestral savage and is governed by the same motives.

The present status of parents and children has no bearing as evidence against this, perhaps so considered, Utopian view. The biblical scheme of force, of brute coercion, by the rod, has been discarded by those who have grown into the atmosphere of love.

DUTY OF PARENTS.

The culture of an immortal germ, and shaping its being for infinite uses, is one of the most momentous undertakings possible to contemplate.

The old idea entertained by parents that the child must obey them whatever they commanded, should be discarded. The parent's right of command is not based on parentage, but on true superiority manifested in love.

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The position of parent is self-imposed, and should be assumed with a full sense of its vast obligations.

The child should be welcomed with love and its birthday held as a memorial. Its physical wants should be answered, and its spiritual growth cultured with unfaltering care.

But, it is objected, this is fanciful, for how can the poor perform these offices, which even the wealthy fail to do for want of means?

We answer, that this objection can not be urged against the principles we have stated. They cannot for a moment be doubted by any one.

It is not the number of children that gives strength to society, it is their perfection, and hence it is better to have one child thoroughly reared and cultured than the largest neglected family.

DUTIES TO SOCIETY.

These embrace a wide field, and are most diverse, and their statement in the light of true Spiritualism may seem Utopian. The present system of morals, if it may be called a system, practically is a system of selfishness.

If there were but one human being in the universe, that being might be an individual sovereign. There would be no reciprocal relations, for to him there could be no social or moral world.

Hence the individual is bound with adamant cords to society, which he can no more break than he can blot out his own existence.

At present these relations are coarsely determined, and concretely expressed by laws. They were more rudely expressed in the past. Their execution is referred to brute force.

The artificial requirements of legislation, of custom and public opinion are burdens often grievous to be borne, and so far from it being a duty to observe them when they conflict with justice, it is a most imperative duty to discard them.

DUTY AS A SOURCE OF STRENGTH.

Allegiance to Duty, is among the strongest motives which actuate the human breast.

When Xerxes with the superb army of Persia and allied hordes drawn from every province of his vast Empire, in all a million of men, marched on Greece, he considered the conquest of that little country, forming but a dot on the map of his Empire, an easy task.

THE HORRORS OF WAR.

The Times' correspondent gives the following "terribly suggestive" fragments of conversation which might for months past have been overheard in hundreds of drawing-rooms in St. Petersburg.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

(CONTINUED.)

LETTER FROM A. J. DAVIS.

DEAR GILES B. STEBBINS:—The announcement that you and our gifted friend, Hudson Tuttle, are to prepare for publication a memorial volume of the ascended Selden J. Finney, filled me with a sincere feeling akin to happiness.

Twenty-seven years ago, 1852, at the American Hotel, in Cleveland, Ohio, I had the first interview with him. He was returning from his first lecturing tour through New York and in Hartford, Ct., where I then resided.

From 1862 to the last of his earthly career our acquaintance had continued without interruption. We corresponded by letter more or less during all his period of lecturing, and many times he was a guest and valued companion in our home.

In the early stages of his development, the solemn and breezy oratory of the North American Indian would frequently pour from his susceptible mind. He seemed, at that period, to be the chosen-mouth-piece for Indian spirits of the nobler type.

But all this was preliminary to greater efforts. The Indian influence rendered him physically healthy, increased his muscular vigor, diffused a sort of elasticity throughout his nervous system and brain, and thus prepared him for self-possession and the influx of a superior culture.

Brother Finney soon stepped up higher; but, alas! his audiences generally remained wondering, and still calling "for more" of the first style of manifestations. In proportion as his own spiritual faculties opened to the eternal verities, and in just proportion as his subjective consciousness mixed its possessions with his objective consciousness, in other words, when by means of his superior culture in spirituality, his outer and inner lives began to intermingle in public orations—just in that proportion did his audiences diminish in numbers and withhold a just remuneration for his most devoted services.

The light of unchangeable truth, freely and frequently overflowed his prolific imagination, and the glorious burdens thereof would leap forth in flashes of philosophical poetry, filling the whole atmosphere with the sublime rhythm of nature, with the eternal affirmations of Reason, and with the white light of Immortality.

But more and more, as he ascended higher in his grasp and enunciation of truth, he became "invisible" to his contemporaries. After a time his health gave out while filling an engagement in Troy, N. Y.; and, being "poor in this world's goods," he yielded to the cordial invitation of his friends in California and moved there with his family.

Subsequent events are well-known by his friends—how he divided his great talents and his incessant industry between his ranch amid the mountains and his seat in the Legislature at Sacramento.

As a man among other men, he was comparatively alone; for, when left to himself, he was strictly a man who lived in another world; with a distaste for idle converse, avoiding all indifferent persons, walking away from over-indulgence in ordinary pleasures; and yet I know, and a few private admiring friends always knew, that his heart was warm and loving, his fraternal love spontaneous and free, and his mind as cordial and companionable as any one could desire.

A few times since his departure, he has sent inspiring messages, warm with abiding love and beaming with more than the old-time intelligence. He does not say whether or not his earthly pilgrimage was satisfactory to himself; but, as he used to when lecturing and writing, he predicts a glorious ultimate destiny for America; and continues to urge the present generation to square itself with the laws of Reason; and he insists that all shall realize and accept the immense responsibility of dealing justly and intelligently with the great forces which underlie and regulate the universal civilization and progress of mankind.

As ever, fraternally, A. J. DAVIS.

Orange, N. J., Dec. 19th, 1877.

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JOTTINGS OF FOREIGN TRAVEL.

BY CARRIE GRIMES FORSTER.

NO. VI.

We find ourselves again in the Great Metropolis. Arriving in season, we witnessed "My Lord Mayor's" procession; which, starting from Guildhall, continued its route to Westminster Hall, to install in office the people's choice.

All over England, at the present time, there appears to be an undercurrent, that must sooner or later sweep into the vortex of the past, the feudal tenures that have so long prostrated and cramped the energies of the masses.

Upon the occasion of the present visit to London it has been our privilege to form the acquaintance of Mrs. Guppy Volkman, and her husband, Mrs. Volkman's fame is world-wide, as a physical medium. Her generous heartedness merits an equal celebrity.

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Continued on Third Page.



SCENES FROM THE HOME OF QUINA.

Written by Quina, through Her Medium, Water Lilly, Cora L. V. Richmond.

PEARL. CHAPTER XIII. MR. MARVIN.

The neighbor who interested himself in the welfare of Pearl, and who was the only one who did not speak sneeringly or with fear of the strange revelations...

Mr. Marvin had seen much of the world—had traveled far, had studied human nature to many phases, and being left a widower with one daughter, he had lavished upon her all the love of his warm heart...

The neighbors of Mr. West had subsided into sombre silence; the sheltering care which he gave Pearl, and the daily visits of Mr. Marvin, conspired to arouse at once their superstition and envy.

The instructions in regard to the different styles of reading, in the Professor's best vein of teaching, are concise, and arranged so as to convey the principles of elocution clearly to the mind of the careful student.

We are glad to note the demand that has been made by our improved system of education for a book of this character, which has called Prof. Cumcock to the front...

My hearers, there are strange doings in these latter days, and we are warned that satan shall try to deceive even the elect; beware! beware of wolves in sheep's clothing!

"We have worshiped God in this place for many years; we have dealt honestly and uprightly with all; our family have been born here; have received the blessing from your hand. You have told us of angels and ministering spirits..."

A little while after and the family of Mr. West were united in prayer, and spiritual beings were bending above them as they sang:

"Come holy spirit, heavenly dove." (To be continued.)

Luck and Ill-Luck.

Mr. William F. Story has made the following felicitous translation from the German of Heine, which he entitles Luck and Ill-Luck: Luck's the giddiest of all creatures...

Book Notices.

THE LIFE OF TRUST: Being a Narrative of the Lord's Dealings with George Miller, written by himself. With an Introduction by Francis Wayland.

Although written by a man who claims to put all his trust in God, it is very evident that his trust had the essential backing of wonderful practical judgment and careful attention to such details of business and tact in managing others...

In deprecating reliance upon works alone, this original outburst flashed forth. "Along the pathway of works are a thousand Krupp guns, each carrying a slug, sufficient to send anyone to Hell, who seeks to travel that way."

Once again, are we driven from the vast repository of interesting sights and sounds, compelled for the present, by the deleterious effect of the climate, to bid an adieu.

CHOICE READING FOR PUBLIC AND PRIVATE ENTERTAINMENTS: Arranged for the School, College and Public Reader, with Elocutionary Advice. Edited by Robert McLain Cumcock, A. M., Professor of Rhetoric and Elocution in the Northwestern University.

Prof. Cumcock is generally known throughout the country as one of the best elocutionary readers, and when a book of selections was announced as coming forth under his superintendence, we expected a rare treat...

Within the space of seventy pages we have in this pamphlet a comprehensive discussion of the principles and facts relating to that most interesting subject, the transmission of character from parent to child.

THE HEAVENLY SPHERES: Character of Residents in Each and Their Occupations. By Martha Washington. San Francisco, 1877.

Transmission, OR, VARIATION OF CHARACTER THROUGH THE MOTHER. By Georgiana Kirby. Ithaca, paper, Price, 25 cts. New York: S. E. Wells & Company.

At my last visit to his home, he was laughing about the stories people told of his habits, and said, "I have not drunk the amount of a pint of wine or liquor of any kind for thirty years."

THE TWO ANGELS. God called the nearest angels who dwell with him above; The tenderest one was Pity, the dearest one was Love.

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ceeds in strength, even the vituperation displayed by churchmen with us against "infidel Spiritualists!"

After riding the distance of eight miles for the purpose, we listened to the utterances of the re-nowned Spurgeon, and experienced much astonishment over the popularity of "the great preacher."

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Benjamin F. Wade, his Habits and Character.

MR. EDITOR.—A few days ago Benjamin F. Wade passed to the higher life peacefully and bravely—a fit close of a long and useful career on earth.

TRANSMISSION, OR, VARIATION OF CHARACTER THROUGH THE MOTHER.

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THE STEINAU JEWELRY CO.'S FOR ONE DOLLAR CASKET. And New Illustrated Catalogue, with instructions how to become Agents.

"Welcome my angels! ye have brought a holier joy to heaven; Henceforth its sweetest song shall be the song of sin-forgiveness."—J. G. Whittier.

WE all complain of the shortness of time, and yet have more than we know what to do with.

WHEN the stiffened body goes down to the tomb—sad, silent, remorseless—I feel there is no death for the man.

AN Oregon court recently refused to accept the testimony of a witness, because he denied the existence of God.

PRINCETON COLLEGE. This college is under the rule of President McCosh, one of the shining lights of the church militant.

Here's to good old whiskey. Drink her down! Here's to good old whiskey. Drink her down!

APHORISMS OF DE LA ROCHEFOUCAULD. The greatest intellectual endowment and the greatest ignorance are the nearest neighbors.

IMAGINATION is a tree the superfluous branches of which have to be cut to preserve the energy of nature.

MODESTY without bounds, is disguised pride. The duty of woman is to be virtuous; it is perhaps their privilege only to appear so.

JUDGMENT is the faculty of perceiving the difference of the most similar objects; the mind perceives the similarity of the most different objects.

NEVER give advice to dunces or fools; the former will not understand you, and the latter will not listen to you.

To disagree in mind makes often as good friends as to agree. To make a fortune does not require so much of mind as little of decency.

WHO addresses the multitude need not despair that he could not make it believe all what he wants except the truth.

A WISE man lends himself to the world but delivers himself to solitude.

BAD luck is simply a man with his hands in his pockets, and his pipe in his mouth, looking on to see how it is coming out.

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CHICAGO, ILL., MARCH 30, 1878.

THE OUTLOOK.

The Thirtieth Anniversary of Modern Spiritualism.

Modern Spiritualism was ushered into the world, March 31st, 1848, at Hydesville, New York, in the family of John D. Fox, his two daughters, Margaret 12 years of age, and Kate 9 years of age, being the mediums.

The fact, however, that Queen Victoria holds communion with the spirit of Prince Albert, in a room elegantly furnished, in her palatial residence, or that eminent scientists and literary men hold sances at their homes, where they can converse with the spirits of the departed, does not make Spiritualism any more a truth; it only shows that, though obscure in its origin, it has possessed an innate potency that has commanded the attention of those high in authority, and to-day the United States, Mexico, England, France, Spain, Prussia, and other sections of the civilized world, have periodicals published exclusively in its interest.

Spiritualism was never stronger than today, and its prospects never before were brighter. Rising in its colossal strength and majesty, it has thrust from its ranks pretended mediums and impostors—parasites—producing a purer, healthier moral atmosphere, and thereby inducing spirits of a high order to communicate with mortals. Each exposure of a pretended medium or impostor, should be hailed by all Spiritualists as a good omen—this weeding-out process is absolutely necessary. Spiritualism must purify itself. It can only accomplish that by continually ignoring the bad, the false, and the unclean, and by cultivating the qualities of honesty, integrity and virtue among all its mediums and devotees.

Never before in the history of Spiritualism, have we had greater reason to rejoice. Its sky is clearer, its atmosphere purer, its current literature beams with finer gems of thought; its adherents are more numerous, embracing within its folds the very highest government official and prominent sants, as well as millions of intellectual farmers, mechanics and artisans, who are equally as worthy, and who have minds eminently adapted to grasp its grand truths.

In this city, in the presence of Mrs. Hollis-Billing, spirits materialize vocal organs, transmit communications, give tests, establish their identity, and describe the wonders of the Summer-land, and Mrs. Cora L. V. Richmond's sublime utterances are received with admiration by all.

furnishing their own pencil. In the East is Mrs. Pickering, in whose presence, while her own body is partially seen by the members of the circle, spirits materialize in full forms, converse with those present, giving names and tests, thereby fully establishing their identity. In Chicago, Terre Haute, Boston, New York, and Philadelphia, are many mediums, in fact in nearly every city and hamlet of the United States, mediums for some of the various phases of manifestation can be found.

The fact that Spiritualism was ushered into existence through the instrumentality of the angels, did not render it of a character that parasites in the form of pretended mediums and impostors, could not for a time attach themselves to. The grander its mission, the more exact its thought, and the more wonderful the manifestations given, the more apt would it naturally be to attract for selfish purposes human parasites and hoodlums in spirit and intent, who would seek through its prestige to wear the livery of heaven in order to carry out their own nefarious schemes.

Following mediumship as a profession, depending upon the public for support, we ask no voucher of our honesty from any one, willing to have our powers stand upon their own merits, and giving public circles for the presentation of the phenomena occurring through us, and not proselyting, we sit under the best conditions to get the best possible results to please the people at large—not any particular person or party.

The Rev. Flavius Josephus Cook as a Wit. In his discourse of March 11th in Boston, the Rev. Joseph went for Ingersoll, familiarly known as "Bob," and here is a specimen of the crushing sarcasm by which he wiped out Bob, so thoroughly that not a grease-spot of him was left for the culture and wisdom of the "Hub" to take offence at.

Two of the most popular hymns in the English language, hymns which have found a place in all the "evangelical" hymn books of the day, were not only the productions of women, but of women who rejected "evangelical" Christianity and were content with the simple religion which Spiritualism suggests. We refer, first, to the famous hymn by Helen Maria Williams, beginning "When Thee I seek, protecting power."

These gentlemen say, "Often, as recorded by eye-witnesses, the spirit has led the medium out with it into full view of the audience." Mr. Bastian has been before the public as a professional medium ten years, and traveled nearly all over this country and Europe, giving sances almost every night. During the first eight years he submitted himself to all kinds of tests suggested and applied by committees appointed for that purpose, three years of which testing were under Mr. Jones' critical supervision.

perhaps they think they are entitled to them. The fact, however, should be remembered that these noble hymns belong to theistic Spiritualism.

Bastian and Taylor—Their Defense.

As you have given your ideas on "Test Conditions" in answer to the inquiry, "Are the form materializations which occur in the presence of Mr. Bastian genuine?" in fairness, we ask the privilege of giving your readers our say of the matter, and the reasons why we do not comply with the caprices of the testy skeptic.

As to our altering the manner of conducting our circles to counteract the bad impression that has been made by the late exposures and disclosures of some so-called mediums, we do not see that we should be called upon to do so. Feeling and knowing that we have the good will and approbation of all reasonable skeptics and investigators, as well as the confidence and esteem of our friends in the course we pursue, we mean to continue behaving ourselves as true gentlemen and mediums, outliving the sitting process that is now going on, separating the chaff from the wheat, and retaining our reputation for reliability, good on our mission, encouraged and sustained as we are by the words of our guides, that "The fittest is sure to survive."

We are most happy to accord these gentlemen space for reply. We desire the public to have full knowledge of the reasons these young men have for assuming the position they do. We must confess, however, the opening paragraph of their argument is not calculated to win the approval of the public. How do the thousands of earnest, loving, grieving, doubting souls, seeking for satisfactory evidence of a life hereafter, like to have their honest endeavors to be satisfied as to the genuineness of spirit phenomena, flippantly styled "the caprices of the testy skeptic?"

To make the point more clear, let us refer to an incident in the history of this medium. Upon one occasion in the presence of a circle where an admission fee was charged, a light was struck in the dark sance during the playing of the musical instruments and Mr. Bastian was discovered standing on top of the table, his arm extended and his hand grasping a musical instrument. It is claimed by Mr. Taylor that Mr. Bastian was at the time under spirit control, and that the same thing has often been done; there is to Spiritualists a reasonable presumption that this claim may be true, however preposterous it may seem to others.

These gentlemen say, "Often, as recorded by eye-witnesses, the spirit has led the medium out with it into full view of the audience." Mr. Bastian has been before the public as a professional medium ten years, and traveled nearly all over this country and Europe, giving sances almost every night.

you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest.

PHYSICAL PHENOMENA. Hints to Investigators and Mediums.

- 1. A genuine, honest and intelligent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere imposter can submit to. 2. The minute a medium begins to show irritation at the reasonable and respectful exactions of investigators, he shows, unless he can give fair reasons to the contrary, that he is not co-operating with the truth-seekers, and becomes justly an object of distrust. 3. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate for instance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. 4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an imposter, will admit and act up to. 5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. 6. Our duty where mediums, however genuine, have been detected in fraud, is to put the public on its guard against them. The penalty which impostors must pay is to have it known generally that they have cheated once and are likely to cheat again; and the safest way is to avoid such mediums altogether. 7. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem. 8. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones. 9. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions. 10. Where several investigators are present often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium. 11. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair looks. Some of the deepest villains have the art of appearing frank, open-hearted, and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest. As we have shown there are exceptions to this rule. 12. When you have had one successful sance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent. 13. Distrust the medium who would have

the great battle of "Hell" has been fought and won by Free Thought. The leaders of Christianity, who for a thousand years have stalked up and down the earth bearing aloft the awful banner of eternal damnation, have met overwhelming defeat. The solid cohorts of conservatism marched forward into the battle field of the present with loud-sounding trumpets and brazen cannon, armed to the teeth with firm resolve to suppress every new, vitalizing thought.

Victory!

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The Thirtieth Anniversary of Spiritualism.

The 30th anniversary of the introduction of spiritual philosophy at Hydesville, N. Y., is to be celebrated in a becoming manner in Cleveland, O., March 31st. J. Frank Baxter, lecturer, singer, and public test medium, lectures for them during March, and will contribute his well trained educational and medial powers, to the entertainment. The lyceum will give their entertainment on Monday, April 1st.

Thomas Cook desires to leave the lecture field and wishes to find some one to help him to work in some other direction. He proposes to close his lectures in Minnesota after visiting Winnebago City, Fairmount and Blue Earth City, and take a tour through Iowa via Mason City to Mo. and Kan. He desires correspondence addressed him at Farmington, Dakota Co., Minn.

Dr. J. K. Bailey spoke at West Mitchell, Ia.—three lectures—in the new Baptist Church, March 10th and 17th, to good audiences.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

An Acrostic.

BY BENJAMIN TODD.

Round all the world, both near and far, Ever may thy glad tidings star, Led on the truth, thy guiding star, In joy be hailed by every eye...

JUDGE NOT.

BY CAPT. H. B. BROWN.

(Written for a young friend.) "John and Peter, Robert and Paul, God in his wisdom, created them all..."

Jesus and His Disciples.

The following graphic description of a scene that occurred during the travels of Bro. J. M. Peebles, will be read with deep interest:

Dr. Dunn and myself, retiring to our room for rest after a day's sight-seeing in Jerusalem, felt a quiet calmness stealing over us.

"Why do you not speak?" said I to the controlling spirit. The control said, "I am observing how industriously 'Pohwahatt' and other Indian spirits are preparing the room."

"What is transpiring now?" The response was, "Several female spirits, clothed in robes of spotless white, are engaged in decorating and festooning the room with white blossoms..."

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"Why do you not speak?" said I to the controlling spirit. The control said, "I am observing how industriously 'Pohwahatt' and other Indian spirits are preparing the room."

And I, a spirit, will listen for their answers and report them to you through this medium. I sat quiet, speechless. I was embarrassed. It was to me the valley of humblity. I was never so consciously alive to my weakness and imperfections. My voice was tremulous.

Regaling my composure, I said, "Did Jesus say to Peter, thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it?"

The Mediumship of W. T. Church.

BY WILLIAM ENMATTER COLEMAN.

MR. EDITOR:—I was pleased to see by the last JOURNAL, that my old friend, W. T. Church, had victoriously emerged from the Toronto contest. Allow me to add my testimonial to the genuineness of the manifestations appearing in his presence.

It was rather curious about Bro. Church being able to secure good manifestations in the presence of a discomfited, mixed multitude; being aware through my own experience with him, of the depressing effects of a promiscuous audience upon the phenomena, only the feeblest manifestations occurring in such cases.

Plain Words.

I hold God to account. I arraign him before the tribunal of Reason. If perfect, I demand that his works be perfect. That is what we demand of man and hold him responsible for.

Dr. Slade's Seances with the Grand Duke Constantine.

On Wednesday last week, Dr. Slade, accompanied by M. Alexandre Aksakof and Professor Bouterf, gave a seance to the Grand Duke Constantine.

Mr. Lawrence Oliphant.

Mr. Lawrence Oliphant, late M. P. for the Sterling Boroughs, and Paris correspondent of the Times, has rejoined the spiritualistic community of Mr. Thomas Lake Harris.

Giles B. Stebbins.

Giles B. Stebbins, says: "I am ready to act and speak with and for all Liberal Leagues, Unitarians, and Free Thought Associations, on the same platform with Materialists, Inductive Scientists, and Free-Religionists, for common purposes."

Memorism.

Bro. J. M. Peebles, speaking of his travels in the old world, says that the Tamil people were easily mesmerized; he mesmerized one man until he became but a shadow of himself, he was so completely under his control; he could make him forget his own name, and believe that he was the Duke of Buckingham, and he could subject him to the usual mesmeristic experiments; once he made this man, Mr. Patina, deliver a trapeze address; whatever he willed, the sensitive spoke.

10,000,000 Spiritualists.

Can it be possible, is it true, are there really 10,000,000 Spiritualists in America? What a large number! Why, there are only 7,000,000 Germans in the United States, according to the last census, and still, which way can you turn your eyes without seeing one?

What class of society do these 10,000,000 Spiritualists belong to? Are they all deluded ignoramuses, without property, and without social standing? Are there no men of weight and influence to be found amongst those 10,000,000? There are!

Occultism.

A writer in the London Spirituist says: "Madame Blavatsky, in her interesting and valuable writings, tells us much about adepts having power to invade their bodies, and to obtain information by the visits of their spirits to distant persons in distant places."

Wonderful Manifestations.

Some time since, you inquired of me what W. T. Church and myself were getting from our invisible friends in the other life; but right here I wish to say that with us they are no longer invisible.

Science and Spiritualism.

Science did not reach its present state of culture by the talking and dreaming of its votaries, but by the step-by-step heaving of granite blocks, in the shape of new truths, from the great storehouse of nature, in the midst of the ridicule of those who saw no use in such freshly-cut stone.

A Conception of Jesus.

Dr. J. M. Peebles says: "It seems that Mary was the angel-chosen mother. The mother and the father were in spiritual harmony. Love was the golden link that constituted them the two halves of the perfect circle; and from the sacred center, an evolution of light and being, hid away from the 'unfruitful works of darkness,' was the subject of a divine baptism—a magnetic influx—an 'overshadowing of the Holy Ghost,' which led to the poetic imagery of the East, and is phrased 'begotten by the Holy Ghost'—that is to say, was affected and moulded by a most heavenly influence from the Christ-heavens of angelic holiness."

Japanese Miracle Workers.

Among the arrivals yesterday on the steamship City of Peking were two priests from the interior of Japan, claiming to be endowed with miraculous powers. They are on their way to the Paris Exposition with a party of their countrymen, conducted by two English gentlemen who have for several years resided in Japan.

Eels Washbrook.

I have just been reading the Journal of date Jan. 25th, and am so well pleased with it that I feel like penning you a few lines. Commencing with the first page, how full of instruction and encouragement are the lectures given through Mrs. Richmond. I always read them, and feel better and richer in spirit for so doing; and one peculiar feature of what we get from her, through Mrs. Richmond, is, we have the idea free from her personalty; our minds are at liberty to rest in thought without any admixture of her own likes or dislikes. She stands behind what is uttered, giving that full prominence.

Bishop A. Beals.

I have been engaged to speak for this Society the last Sunday of March, and the first Sunday of April, when I go to Cleveland for the three last Sundays in April, and the first Sunday in May. We have arranged to hold an anniversary meeting here the 31st. Mr. McCracken and Mr. Owen, of this city, will take part in the exercises. We expect to have a good meeting, and revive the cause of truth in this city. I go to Kalamazoo this week to attend the State Convention.

The Rev. Clark's Sermon at the 1st M. E. Church Projected a Little on Spiritualistic Grounds.

The following is from the News of Xenia, Ohio, and shows that a Methodist minister can appreciate the beauties of the Harmonical Philosophy: "Mr. Clark preached a very interesting and able sermon on last Sunday night, at the First M. E. Church, on the Subject of Lazarus and the rich man, in which the rich man got decidedly the worst of it, beyond the 'river.'"

Church Property.

It is an odious feature of many of our state constitutions, that church property is exempt from taxation, while the cottage of the poor, widow who struggles for an existence, is taxed more heavily thereby, and she is compelled to bear an additional burden.

Prophecy.

March—The first of March will be moderate, and gradually grow warmer till the end of the month; though there will doubtless be two or three moderately cool spells during the month, but none that might be deemed cold. The equinoctial storm will be a rather warm one. The precipitation for the month will be a full average, and in the form of rain except in high latitudes.

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Plutarch asserts that the soul—the psychical entity—never leaves the body, but only the demon or spiritual double which has its abode in the upper part of the head. It holds the soul above the fleshy passions, the spirit man; but the sensual man immerses the soul in the flesh and so dies.

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