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Truth fears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

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NO. 26

SPIRIT LIFE.

The Future State and Its Employments.

BY SAMUEL WATSON, D. D.

(Formerly a Methodist Minister and Editor of Methodist papers.)

I have decided to give your readers my views of the "future state." I am led to this decision by the fact that so many of my friends have, during the past few months, passed over, and when there have communicated with me freely in regard to their condition. Several preachers and prominent members of the church, are among the number. They find the Spirit-world very different from what they taught, and believed it would be. They have found their position lower than they expected, because they made their calculations from their ignorance of God's own requirements. They placed their hopes of being carried to heaven on "flowery beds of ease," according to the popular teachings of the day, while God made them to "work out their own salvation," by doing his will in their earth-life. Heaven is a moral condition, and not a material plane of worship around a throne, as we have often heard from the pulpit. God is spirit, and his creatures must be spiritual in their conceptions of him.

The founder of Christianity in its purity taught that "the Kingdom of Heaven is within," and does not consist in divers ordinances or ceremonial worship. The fountain must be pure in order for the stream to be pure. The tree must be good, to yield good fruit. The life must be in harmony with the laws of our being, in order to produce happiness in this or the future state. The entrance into the spheres must be according to the laws of God, which are immutable and fixed. No spirits can change those laws, but by obedience to them, take high or low position, just as their obedience in a greater or less degree determines their "place" by their intellectual and moral development.

When death comes in the order of law pertaining to matter, the spirit seeks its affinities—let them be in the dark abode or "outer darkness," as the Scriptures term it, or in the spheres of light and love. Every spirit gravitates to the place for which he is fitted, in obedience to the universal law of his being. Nothing prevents this association; nothing can change the nature of the spirit's affinities but a progressive desire to go upward and onward.

There are spiritual laws as well as material laws. The spirit-man is to spiritual laws, while the material man is to material laws. Eternal laws prevail throughout the universe of matter and spirit. They never have been, and never will be changed, because their author is the same eternal and inviolable source of essential law. There are but two departments of this law, spirit and matter. These embrace all that we can conceive of existence. We see the result of material law in our present state of existence. We shall see the effects of spiritual law when we enter our future state of being, as by it the state or condition of every human being will be determined on entering the Spirit-world, by crossing the River of Life. In this the embryonic state of our existence, we are forming our character, intellectually and morally, which fix our condition and surroundings in the other life. This is not by an arbitrary act of God, but is the inevitable result of the universal law of our being, and of all created intelligences.

What is to be our employment in the Spirit-world? is an important inquiry. The teachings we have had, that heaven is a walled city, with three gates on the four cardinal points for admittance; that God is seated on a "great white throne," and the saved spend their time in bowing in worship, adoration and praise to him who sits thereon, is too childish and absurd to deserve refutation in this connection. That there is worship "over there," and that those who desire it will have meetings for spiritual development, we do not question; but there will be also a great diversity of employments and enjoyments in the other life. All will be just as their capabilities determine. It may be that there will be countless millions of subjective heavens and hells, each being in the very place and state for which best fitted by the earth-life. Eternal progression is the law that governs in spirit-life. Effort, aspiration and desire put in practice, must be brought to bear upon all before this work can be accomplished. Instruction, sympathy and prayer, for those who are in outer darkness, will be the employment of the pure and good, and this Christ-like work will be the most effectual way to develop themselves to a higher plane, demonstrating the truth taught by Jesus, that it is more blessed to give than to receive.

We have in his history given us by the Evangelists, in the New Testament, the works he performed in his earth-life, going about doing good to the souls and bodies of mankind, thus setting an exemplary example for us to follow. After his crucifixion, he "went and preached to the spirits in prison," thus showing that probation did not terminate with our mortal state of existence. We have here clearly established a fact which is ignored by the Protestant churches, but recognized to some extent by the Roman Catholic Church, that reformation and consequent elevation was taught by the founder of Christianity.

"Spirits in prison" who are they, and what are their surroundings? These are questions of paramount importance to every one who desires to be informed in regard to the Spirit-world. Our teachings for a quarter of a century have been, as we think, in harmony with his, whose birth the Christian world has fixed on the 25th of December. They are those who have failed to live in harmony with the laws of their being. They have lived on the material plane, indulging their wicked passions, controlled by selfishness, and have thus disqualified themselves for association with any but those of a like disposition. These spirits are "driven away in their wickedness," by the universal law, fixing the place according to the condition of every spirit. Their "prison" walls is the "outer darkness" that surrounds them, wherever they roam. I have had a number of these describe their state as the most horrible, and their entreaties for us to pray for them have moved my sympathies as they have never been by the deepest distress I have ever witnessed on earth. Some who have been prominent members of the church, have besought us to pray for them. This we have done, and they profess to have been benefited by our intercessions for them.

As Jesus not only went among publicans and sinners during his ministry here, but "descended into hell" to help these unfortunate beings, so the good and pure will find that the most important duty and privilege that can be enjoyed in the Spirit-world, will be to descend to the lower spheres, and aid in bringing up those who are in the depths of darkness. This Christ-like work will elevate themselves more rapidly than any employment to be found in the Spirit-world. God carries on his work through agencies in mortal and the immortal, recognizing the common brotherhood of the whole human family.

We pass out of our present, and enter upon our future state, the same identical beings. Those who have labored for the good of their fellow man here, will find it a congenial employment to continue that work in the spheres. This I have had demonstrated for many years from those who have gone over, by communications I have received through mediums from them. They feel there, as here, a sympathy for their unfortunate kindred, and visit their dark abodes to encourage and stimulate them to aspirations upward, and when success attends their efforts, they rejoice that another soul has been redeemed from the dark regions of despair, and made capable of appreciating that purity which constitutes the requisite qualification for the enjoyment of the upper spheres.

I am fully aware that the thoughts I have hastily penned, will be branded as heresy by my old associates in the ministry. My reply to all such is what Paul said on a certain occasion: "After the manner which ye call heresy, so worship I the God of my Fathers. I cannot worship any other being than one of whom it is said in the Bible: 'His tender mercies are over all his works' and 'is not willing that any should perish.'" These are the teachings of Spiritualism, so far as I have been able to learn them in all my investigations. They are the teachings of the founder of Christianity, as I understand them. They were the teachings of the church in its primitive purity, and I believe will be found, in the near future, to be the only teachings upon which there can be built a church with a sure foundation; in a word, it is the only system that does fully justify the ways of God to man. He makes no man happy or miserable in this world or the next, but in obedience to his universal law, which governs all created intelligences. In this and all other worlds he makes every one as happy as his nature will permit, and punishes only to reclaim the disobedient, as loving parents do their affectionate children.

When I had written the above, my wife being with me in my library, I commenced singing, "Angel care." When I commenced the verse:

"Come to make our burdens lighter,
By their teaching how to live;
Teachings purer, better, brighter,
Than our earthly friends can give,"

She was controlled by my spirit-wife.
[Want of space obliges us to omit the message given to Brother Watson.—EDITOR JOURNAL.]

To soil others is no way to make ourselves clean.—Tennyson.

What is incredible to thee thou shalt not, at thy soul's peril, believe.—Carlyle.

As long as each day comes singly, each freighted with its own load only, people can bear a great deal.—Rhoda Broughton.

He that believes without having any reason for believing may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and crime.—John Locke.

There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not gifted; and he is still wiser who from among the things that he can do well, chooses and resolutely follows the best.—W. B. Gladstone.

The Terrors of Perihelion.

BY HUDSON TUTTLE.

It may not be criminal in the eyes of the law, but certainly it is only one step from it, for public journals to herald with display headlines, and in high colored sentences, the terrible calamities to follow the coming perihelion of the planets. One would think that science itself had decided that the two years immediately in the future were destined to be filled with famine, war, fire, plagues and general destruction, whereas all this talk is the sheerest nonsense in which no man of science would for a moment indulge. It was started by a lingering faith in astrology, and making a startling paragraph, it has gone the rounds of the press, nowhere meeting with the condemnation it deserves. It is a discouraging sign when journalists (whose high calling is to teach the people, who look to them for daily mental food) sacrifice the truth to the love of the wonderful and startling.

Singular enough the "ERRATIC MESSAGES" of many public mediums are colored by this wide-spread prophecy. It is, however, to be remarked that scintillating and trance speakers in all ages, are prone to follow the example of Jeremiah, and prophecy of war, famine and pestilence. It is the easiest of all methods of gaining attention, and as no one can successfully dispute that the future may not verify, the prophet gains note, and is regarded with a kind of undefined awe. Such prophecies have been made since the advent of Modern Spiritualism, and we have yet to see their fulfillment. I do not refer to such prophecies as are made calmly, relating to the continuous order of events, many of which have been fulfilled to the letter. There is no doubt of the ability of certain intelligences being able to foresee the future. I more especially allude to what may be called "blood and thunder" prophecies, which are so constantly put forth.

Now, it may be said that the statement that wonderful and unusual changes occurred at the time of preceding perihelions, is utterly without foundation, or that any planet has ever been demonstrated to have more decided influence at one time than another over mankind. That the planets have such influence I do not dispute, but that it is so great as to cause mighty organic or spiritual changes, is a baseless assertion. That a passing planet may influence the earth may be quite possible, for the earth is much less in size than any of the exterior orbs, but their influence on the sun, and thus indirectly on the earth, is quite another consideration, and when we regard the insignificant size of the planets in comparison with the sun, we perceive that the cause is wholly inadequate to the effect. Besides the fact that at perihelion it is always possible for the planets to be at their furthestest from the earth, renders the idea of their greater influence on our orb untenable.

The planets are usually balanced in their orbits around the sun, as their periodic times of revolution are various, and rarely ever reach their perihelion, or in other words, the nearest point in their orbit to the sun at the same time. The reader will better understand this subject if he will remember that the planets do not revolve around the sun in circles, but in slight ellipses, and the sun is placed out of the centre towards one end of the elliptic orbit. This brings the planets at one point of their revolution nearer the sun than at any other. Jupiter, the largest of the planets, revolves around the sun in eleven years, ten months and nine days, and once in that time approaches 48,894,000 miles nearer than at the other half of its long year, when instead of being 452,745,000 miles, it is 498,339,000 miles distant.

Now the influence of Jupiter, whatever it may be, is more than that of all the rest of the planets combined, for if we take the mass of the earth as 1,000, that of Jupiter is 300,880, and that of all the remaining members of the solar system except the sun, is only 121,248. But when we compare the combined mass of the planets and asteroids with that of the sun, it will be seen that it forms a very insignificant factor, for while the masses of the sun, taking the earth as 1,000, is 815,000,000, that of all the planets and asteroids is only 432,108. This proportion, expressed in popular terms, would be about that sustained by a pea to a good-sized orange.

IN CASE OF THE EARTH, it is seen that although in perihelion it is about three millions of miles nearer the sun than in aphelion, and as this takes place every year, it certainly should have been observed to have some effect on organic beings. That none such has been observed is almost conclusive proof that no sensible influence is directly exerted.

The great size of Jupiter is urged as a more potent cause, yet this argument is superficial. True his volume is 1338 times that of the earth, but he is formed of lighter material, and this means proportional diminution of gravitation, or attractive influence. His density is only about one-fourth that of the earth, so that he really exceeds the earth only 301 times. Again, as every body in nature attracts every other body with a force directly as its mass and inversely as the square of its distance, the power of Jupiter is still further greatly diminished. Thus as Jupiter is more than five times farther from the sun than the earth, it follows that its attraction is twenty-five times less, so that if the attraction

of the earth for the sun be represented by 1, that of Jupiter will be only 12, notwithstanding his enormous size.

ALL THAT HAS BEEN SAID OF JUPITER holds good in regard to Saturn, only in a greater degree, for Saturn, although 700 times the volume of the earth, is only 90 times greater in mass. Its greatest distance from the sun is 920,073,000 miles, and least 823,301,000, or 49,000,000 miles less. Its mean distance, therefore, is nearly ten times greater than that of the earth. It is thus evident that although Saturn would, if placed in the earth's orbit, exert ninety times greater influence than that orb, yet at its remote bounds it exerts no more on the sun than does the earth. In this case as in that of Jupiter, the difference in attraction between aphelion and perihelion would not be sufficient to cause any alarming changes either in the earth or in the sun. Certainly if we find no change in the earth directly referable to its own perihelion, we should not expect to find changes produced by other planets.

After thus disposing of the two titans of the solar system, it is needless to mention the others, which form altogether an insignificant portion.

Why there should be any greater changes of the earth during the period of perihelion of any planet, than aphelion, no one attempts to explain, or why because several enter perihelion at nearly the same time, should let loose war and the plague.

THESE MILLERITISH PREDICTIONS of the "end of the world," of convulsions and misery, belong to another age than the present; to an age when the laws of nature were ill understood, and a tyrant was supposed to manage the universe for man's discomfort and his own selfish pleasure. Now, we have faith in law, the result of knowledge, and these prophecies are like those of the weather in the almanac of the quack.

FURTHERMORE, WHY SHOULD THE INFLUENCE BE FOR EVIL instead of for good? Why not the disturbances caused by this slight approach to the sun, redound to the benefit of man, instead of his destruction?

There is nothing certain in these wild prophecies. They have not the least foundation in science, and whether given by mortals or spirits, are simply wicked in the effects they have on the credulous and ignorant.

IF A PESTILENCE is to come next year from the scowl of Jupiter, no better preparation can be made than such predictions which, if believed, unnerve the system and make the victim ready for the slaughter. In 1456, more than four centuries ago, the Pope issued a bull against Halley's comet, which from the zenith to the horizon swept its direful tail of flame, shaking therefrom, war, pestilence and famine, bending the knee of all Europe in agony of fear.

Now we have a repetition of the same ignorance of man's relations to nature, and a catering press prostituted to feeding credulity!

Wherever the planets may be, there will be countries at war, and others where food will be wanting, and others still smitten with disease; and on the other side nations at peace, nations abounding in prosperity, and rejoicing in more than average health.

ANDREW JACKSON DAVIS' COLUMN.

BLACK DEATH WALKING IN THE FOOTSTEPS OF CHANGEBROOK.—Physiological vices and miseries never evolve a harvest of virtuous health and happiness. Sow to the wind long enough, and you will "reap the whirlwind" as the legitimate outcome. How slow are mankind in learning this immutable law! They keep steadily along the ways of transgression, hoping to escape by means either fair or foul; but, invariably, the end of the transgressor is hard. The medical world is teeming with "certain cures" for the sins of physiological transgression; and the world of religion is equally overflowing with the infallible "atonement" for sins of the soul; but there is a law of unchangeable justice in the constitution of things which shows the folly of such remedies, by bringing the transgressor slowly but surely to punishment.

This morning early my mind was directed to the "Plague" which is now threatening portions of Europe, especially certain sections of Russia and Turkey; and after a period of observation and analysis of the pestilence, I am constrained to proclaim the following deductions:

What is called Black Death, or the Plague which has visited Europe at different periods in centuries past, and with which the old world is again threatened, is an effect of long-continued human transgressions in the conjugal relations. Syphilis is the general term, the name of the father of this fatal (d) evil. Examine the symptoms, and be convinced. All the constitutional disturbances demonstrate the presence of a poison in the human fluids: The coming and sudden going of pain in the joints, horrible heat, sickening feelings about the chest, chilliness and thirst, great depression of the vital power, mental disturbances, apprehension, hastiness, frenzy, loss of fortitude and hope. Now look at the specific symptoms—ulcers in the throat, dark colored blotches on the skin, rapidly ripening into carbuncled sores, and into malignant boils without cores, which disorganize the cellular membranes and spread swiftly a deadly corruption over the whole

body. Look at the engorgement of the lymphatic gland; the formation of gangrenous sores in the groins, called bubonics; the latter one of the invariable signs that the blood is loaded with an infectious venereal virus, which decomposes lymphatic glands, burns up the cellular tissues, destroys the lime-basis of bones, and ends by hurling down the citadel of life by a whirlwind of death. And to the sufferer under such a swift poison, who may have no knowledge of any existence beyond the grave, this certain death is horrible beyond the power of words to portray.

Transgression of the laws and conditions of the conjugal principle, is the unpardonable sin. In the fable this sin was that of Adam, which drove the first pair out of Eden. Diseases, plagues, pestilences, black deaths of every inconceivable variety of horror, immediately followed as imp-children of the first (d) evil who tempted mankind to transgress the divine laws and conditions of conjugal love.

All plagues have three productive and multiplying cause—(1) Conjugal misdirection, (2) Filthiness of the skin, (3) Constipation of the bowels. Eruptive affections among children and adults, scrofulous swellings, blotches, boils, pimples, sores, erysipelas, scarlet fever, small-pox—are the effects, either immediate or remote, of transgressions of the laws of the conjugal principle of holy and procreative love.

This judgment may seem both unjust and repulsive to the many consciously innocent sufferers. But will it lessen the harshness of this judgment to add that ignorance is generally the boon-companion of the sort of innocence here referred to? From time immemorial law-makers, like Moses and Lycurgus, issued decrees and fierce maledictions to regulate the conjugal relations of mankind. They observed and precast the results of indulgences and transgressions. Children receive the full force of violations and excesses of their progenitors. Innocence is no protection; ignorance is no friend of anything human; yet between these two, ignorance and innocence, whole generations contrive to get credit for entertaining a standing army of "respectable diseases!"

Respectable diseases! Hollow words and hypocritical meanings. There are no respectable diseases! All human diseases are the effects of transgressions. And the most horrible, the swiftest, most fiendish, most uncontrollable disorders, are offspring of (1) Conjugal disobedience, (2) Uncleanliness of the skin, (3) Corruptions in the abdomen. And the most thrilling and appalling illustration of these three causes combined, is the horror of the oriental work—called "Black Death." The soldiers and the citizens equally neglect their bodies and their bowels; and they mutually violate the most sacred ties between the sexes. They commit every excess in eating and drinking. At night they engender the germs of disease. These they carry about in their bowels; then in their blood; next in their brains; then in the fine essence of procreation; then, by inoculation, the virus is empowered to breed boils, bubos, carbuncles, corruption, decomposition, death—and out of all this come pestilences, wretchedness, madness, suicide, murder.

Remedies may be suggested in this connection. Chemically considered, this orbital Plague is an alkaline disease of the blood, resulting in a rapid alteration and deterioration of its natural condition and properties. Therefore the remedy must be an acid—positive, swift and powerful in effecting neutralization. Take dilute sulphuric acid internally.

As a preventive, let every person in or near the infected districts—in fact, let every Oriental or European residing or traveling in that general region—at once adopt a carbolic acid bath, or rather a hand-wash-off at least once a week. Wash the entire surface of the body with the acid, diluted with either warm or cold water, and strong as it can well be borne, say one ounce in one gallon of water.

Then, for the blood and bowels: The most convenient form is a siphon or dinner pill; although a beverage would be generally more effectual. In the meadows in many parts of Europe, there grows a perennial plant, full of healing properties, bulbous rooted, blossoming like the crocus, with the common name "meadow saffron," but known to physicians as *colochicum*. Then there is another plant, full of remedial force, growing in tropical countries, known as *aloes*. Now these should be combined with the simple resinous exudation of those interesting shrubs which grow along the shores of the upper Mediterranean, called *pistacia lentiscus*, the gum of which is commonly called "mastic." Any properly authorized druggist can supply you with pills of the proper portions of these three (3) simple and familiar remedies. Let me suggest two grains of *aloes*; four (4) grains of *colochicum*, and sufficient mastic to form them into a firm pill. One of these pills should be taken daily, when you are about half through eating your principal meal. In brief, you must, during the prevalence of any form of pestilence, fever or epidemic plague, be certain to have a complete evacuation of the contents of the bowels daily. If you cannot accomplish this at first with one pill, take two or more until the action is started; then keep your skin pure with the acid bath, be cheerful in spirit, take reasonable care about sudden bodily changes of temperature, and you will be almost certain to escape the worst plagues that can afflict mankind.

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

BELIEF IN IMMORTALITY.

Is like the instincts of certain birds; it impels man to build his nest in the eyes of the universe. "It is like the rolling presentiment implanted in those insects that are to undergo metamorphoses." Deeply seated in our consciousness, it is natural, and it must be true, else nature deceives us. Whence comes it? There can be but one fair answer. Nature does not persistently deceive us. It seems to me that we are no more justified on rational grounds in its total rejection, than we would be in that of any other instinct. And besides, how and why should a purely physical and mortal being aspire toward a spiritual and immortal life? How can the idea of, the desire for, and the belief in, spiritual existence, arise from a totally unspiritual and purely mortal nature? Can the mortal give rise to the immortal? "It is a delusion," say the doubters—like all other delusions. I answer, Then it is a constitutional delusion,—more natural than its denial,—and certainly far more sublime, poetic and elevated; and has had ten thousand-fold more practical effect in life than its opposite doctrine. If we cannot trust the maximum tendencies of our nature, how can we trust the denial of those tendencies?

"Let me cease from all that is base and frivolous in my actions and live with a divine unity of purpose." Let me set uncovered in the presence of Eternal Justice and Truth; let me be silent and listen to the utterances of the everlasting ideas; let me keep my divine side open to the beams of the spiritual sun.

This sentiment of moral justice—this intuition of supreme law contains, or is the revelation in the soul, of the infinite and absolute nature, of the supreme excellence of the Divine Spirit. No one can believe in morality, without believing in the Supreme Spirit—the divine object of our moral intuitions.

These intuitions also imply the great law to be both objectively above, and representatively within us. It is, and involves a living law interconscious, which intelligently refers itself to its divine and absolute source—the throne of the universe—the source of law. No more positive evidence of the Being of Divinity can be adduced or required.

The senses take cognizance only of things that appear under the limits of time and space, because their own action is under those limits. The empire of facts, of appearances, of phenomena, alone constitutes their realm. They are of such a nature and function as these limits allow, and of none other. Therefore they do not cognize the eternal, essential, or primordial elements or principles of things. They deal only with the fleeting and changing shows of things.

If we possessed the power to analyze the far fallen sunbeam, we should see that it referred itself by its structure to the great central sun of our system. So an analysis of the light of our moral intuitions refers us to the great spiritual centre of the Universe. As the sunbeam implies the sun, so these intuitions imply the sun of spiritual wisdom; and as the sunbeam partakes of the elements of the sun, the intuitions partake of, and represent the vital ideas of eternal, divine intelligence, justice, supreme love, law, light and beauty. Hence to admit man a mortal being, is to admit the idea of infinite, absolute and divine justice.

It is in Reason alone that the eternal, primordial and divine principles are revealed. Reason is these eternal things arisen in self-cognition into consciousness. Its realm is that of the eternal energies and essences—the Divine Law.

"THE RELATIVITY OF ALL KNOWLEDGE."

If spontaneous and profound questions are the living representatives of internal desires, then the great problems which reason raises regarding those central principles which concern the nature and limits of our knowledge, are the direct, legitimate and unavoidable expressions of the attractions of the pure intelligence within us. Of late, however, it is become quite common to deny all ontological inquiry; to assert that "absolutely" we know, and can know nothing; that the reason is shut up in the confines of a purely relative and phenomenal world; that we are precluded by the weakness and inability of our faculties from any discovery into the primordial substance, power, or nature of the cause of the cosmos, that all our knowledge is not only relative in itself, but that it is only of the relative. By this school of thinkers we are warned off the territory of the absolute, the infinite, the divine. With a hard, metallic, and halting logic, we are gravely told how far reason can extend her vision.

Mr. Mansel, in his "Limits of Religious Thought," and Herbert Spencer, in his article on "The Relativity of all Knowledge," have set forth this indifferentism as philosophy. If we are to follow these doctrines we are to land in what is the worst kind of an equivalent for atheism, viz. the notion that we can never know anything about the original substance, being, or cause of things—whether it be God or devil, "matter" or "spirit." We are to cease our search for absolute knowledge, and for knowledge of absolute being, and confine ourselves to the world of the relative, the phenomenal, the fleeting. We can lay hold of no eternal principles; we can anchor our thought to no eternal center; we must drift, rudderless, over the ocean of shadows, toward the receding shores of the shade of shadows. The "real, actually underlying all appearances," is forever inscrutable. Yet these thinkers give us plenty to do to reduce phenomena to scientific statement. But after it is done, we are told that we possess no absolute knowledge. We can weigh suns and systems, read the history of worlds, scan the vast systems of sidereal immensity, or, descending on our own earth, read its geological history, study and classify the whole vegetable and animal worlds; we can attack force itself, and take the very sunbeam to pieces in our fingers, and from its constituent motions ascertain the constituents of the solar photosphere; and, turning to history, can read the laws of human progress and tendency, calculate the direction and force of the mental currents of whole millenniums, and yet in all, we can get no certain and real knowledge of the nature, substance and cause which underlies all.

It seems to me quite inappropriate, if not presumptuous, for any person to set "limits to thought." Who is warranted in such an assumption but him who has touched the boundaries of being? There is an intrinsic absurdity in the very notion of "limits to thought." If there be no limits to being, there can be no ultimate limits to thought; for thought can think as long as being can endure; for thought itself is the only proof of being. Descartes', "ergo cogito, ergo sum," is pertinent here.

If the amount of substance and of power in the universe be constant and eternal (and no one can deny this without assuming that nothing can become something, and then relapse into nothing again), if no grain of being and no particle of force, and no wave of motion, can be lost out of the statics and dynamics of the cosmos, who shall assert that thought itself is not eternal and immortal. And if eternal and immortal, is it not the equivalent of all other forces? Why may not reason itself be justly regarded as the spiritual side of the infinite equation. All the great questions raised by reason are the spontaneous expressions of its superconscious tendencies. It cannot be held down to "matter," to "force," to mere "phenomena." The line of its constant tendencies is an infinite tangent to "matter"

and mere "phenomena." Will our philosophers "correct" this native tendency of reason to spiritual and ontological inquiry? By what right will they attempt to bride and crib the reason, and confine it to a world of shadows? First, let your Mansels and Spencers correct the orbit of the solar system, and set bounds to Orion and the Pleiades, and bid the Pole of the world point to some other than the North Star, ere they attempt to set limits to the reason which is greater and grander than sun and planet, since it can measure and weigh those shining atoms of finite dirt. The reason is no more out of order or orbit in the pursuit of absolute knowledge, than are suns and planets and systems in their revolutions around their appointed clusters in their fixed paths. And he who assumes to thus correct the native and constitutional tendencies of thought, is a pedant, who insults his Maker with advice, gratis. And all men are pushing after the knowledge of the real reality of all things, in one way or another. The greatest thinkers of the world have pursued a knowledge of the "actuality" of all things. The soul yearns for it. It is sheer impudence to try to limit its pursuit to the purely relative. The forces which unfolded reason, bend it toward the true and proper goal, just as the power of gravitation marks out the correct path for sun and star.

(To be continued.)

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PHYSICAL MANIFESTATIONS.

An Evening at Horatio G. Eddy's Seance—His Clairvoyant Powers.

We were afforded the opportunity this evening of attending a seance at the residence of Mr. and Mrs. H. G. Eddy, in West Forty-third Street. Upon our arrival we found already some sixteen ladies and gentlemen assembled to witness Mr. Horatio G. Eddy's powers. In the back parlor several rows of chairs had been placed, forming semi-circles, and in this room the seance was held. On the eastern side of the room there is a recess which is about eight feet long, twelve feet high and three feet deep. In this recess were placed two small tables, the one to the south having upon it four small hand-bells with tongues in them, such as some of us were once called to school with by the school-mistress; also, there was a calf-bell, a triangle, a tambourine, and a number of iron rings. On the table next to it, and northerly, was a guitar, the head of which extended over a part of the table mentioned. Across this recess was hung a heavy, dark-colored canvas, falling down after the manner of a thick curtain to the floor, the top of the curtain being about four feet from the floor, and two feet above the canvas was a similar one, which hung down and overlapped the other curtain. In front of these curtains were placed closely together three common chairs, and they were as far to the south as possible. The company having seated themselves, facing to the east, joined hands, and Mr. Eddy took his seat immediately in front of the curtains and to the extreme south, facing the audience, his assistant at the same time letting down the heavy curtains, which, by the way, had been caught up exposing everything behind them, and the two tables, guitar, tambourine, triangle, bells and rings were all hid from view. In the center of the room there was one gas jet burning dimly. Mr. Eddy requested Mrs. Cranz to sit in the chair next to him, and Mrs. Newton was requested to sit next to that lady, and they both complied. Mr. Eddy, Mrs. Cranz and Mrs. Newton occupied the three chairs facing the audience and they were immediately in front and very close to the curtain. The shortest distance between the audience and these three persons, was about six feet. We have endeavored to be precise in giving the positions, in order that the reader may take in the situation exactly. The seance now begins:

Mr. Eddy.—I take Mrs. Cranz's left hand in this way [with both his hands], and she takes Mrs. Newton's right hand with her right hand; Mrs. Cranz's hand being in the dark and Mrs. Newton's in the light; it creates a positive and a negative; then we will draw the curtain.

At this point Mr. Eddy's assistant places a heavy, dark-colored canvas over Mr. Eddy and Mrs. Cranz, and it also partially covered Mrs. Newton. This canvas completely and effectually covered and hid Mr. Eddy's body from view, excepting from his chin upward. In other words, no part of his body could be seen excepting his head. Before this canvas was placed over Mr. Eddy, he had both his hands clasping Mrs. Cranz's left wrist, and he called the attention of the audience to the fact.

Mr. Newton.—The light is pretty strong. [The gas light was turned lower.]

Mr. Eddy.—I have a cold, and if anything happens to a medium it always goes to his lungs.

Mr. Newton.—Mrs. Cranz, you are sure Mr. Eddy has hold of your left arm now?

Mr. Eddy.—If I stir my hands I hope the lady will expose me.

Mr. Newton.—I simply wanted to call attention to it.

Mrs. Cranz.—I feel the spirits patting me on my back. [A noise was distinctly heard as of a person gently patting another on the back.]

Mr. Eddy.—Turn the light down a little, please. [The light was turned still lower.] If we could start up some song it would be better.

The audience now began to sing, "A Life on the Ocean Wave." The bells rang in a lively manner, and it seemed as if they were being thrown about, the guitar giving forth sounds at the same time. A hand appeared from between the upper and lower curtains and then disappeared. About one-half of the guitar appeared above the curtain and the strings seemed to vibrate. It receded and then reappeared by the south side of Mr. Eddy's chair; then it receded and reappeared on the northerly side of his chair, the strings plainly to be seen. It turned over, and showed its back, then turning over, showed its face, and then receded from view behind the curtain; all this time it emitted musical sounds, but at no time was the whole of the instrument in view.

Mrs. N. J. T. Brigham.—Mr. Eddy, would it destroy the influence if we were to disjoin our hands?

Mr. Eddy.—Yes, it would. [The guitar now commenced playing again.]

Mrs. Cranz.—Please play my favorite. [Guitar plays.] That is it.

The strings of the guitar sounded as though it were being tuned, and Mr. Eddy's assistant remarked, "They are tuning it now." It continued playing.

Mr. Newton.—That is very good.

Mrs. Cranz.—I hear them. [Three raps had been given.]

A gentleman, addressing Mrs. Cranz: I hope you will have a benefit to-night.

At this point there was a vigorous ringing of the bells, the guitar playing and the triangle tinkling.

Mr. Eddy.—Can you dance and play also?

Mrs. Cranz.—Yes, sir.

A Gentleman.—Mr. Eddy, I do not see the use of that cloth there; why can it not be removed? Mr. Eddy paid no attention to this question.

Another Gentleman.—They must have darkness.

Mrs. Brigham.—Listen!

At this point the guitar partly appeared above the curtain playing. The bells were ringing and a lady remarked, "Listen to their harmony."

Mrs. Cranz.—I did not think I would ever hear that played by a spirit.

Mr. Eddy.—We might have a little more light now.

A Lady.—Just a little; not too much at first. See that hand appear.

Mrs. Cranz.—The hand pat me.

One of the Company.—How do you like it?

Mrs. Cranz.—I like it. [A hand was seen patting Mrs. Cranz's face.]

A Lady.—Do you recognize the hand, Mrs. Cranz?

Mrs. Cranz.—Yes. [A hand appeared on her shoulders.]

A Gentleman.—The hand appeared to be dark.

Mrs. Cranz.—The one that was playing the tune was not a negro.

A Gentleman.—It is a dark hand.

Mrs. Cranz.—The hand I saw was a white hand.

At this point the gas was turned on and we had more light. Mr. T. O. Ostrander inquired how far away the hand could be seen from Mr. Eddy. Another gentleman remarked that he would like to see the hand come out four feet to the north of Mrs. Newton. Mr. Eddy appeared to pay no attention to the question or to the request, but remarked that he had sat beside thousands of people.

Mr. Ostrander.—Mr. Eddy, does it distress you?
Mr. Eddy.—Yes, I feel exhausted.
Mr. Newton.—Can you do something more? [Three raps were heard.] Can you do anything with a handkerchief? [Three raps were given.]

A hand now appeared on the canvas and soon went out of view where the canvas lapped. It reappeared and a white handkerchief was given to the hand, when it waved it about and tossed it over in front of Mr. Eddy.

Mr. Eddy.—Sing something and it will give them more power.

The audience sang la, la, la, and the bells rang and the guitar played, and there was quite a noise behind the curtain.

A Lady.—Oh! See that child's hand appearing. [Apparently a small hand appeared above the curtain.]

Mr. Eddy said he would like the woman in curls, indicating the lady, to take Mrs. Cranz's seat. Mrs. Cranz vacated her seat and Mrs. Walker took the chair. Mr. Eddy replied in answer to a question, that the black canvas was used to produce the positive and negative conditions; and in reply to another question, he said, "It cannot be done unless I am covered with the cloth." Here a hand appeared.

Mrs. Walker.—I feel the hand on me.
Mr. Newton.—It is pinching me.

The audience began singing the familiar hymn of "The Sweet Bye and Bye." About one-half of the guitar appeared above the curtain and it sounded as though some one was touching the strings. The tune was being sung rather slowly.

Mr. Newton.—Sing something that has a quicker movement.

A Lady.—Sing something lively.

The company now joined in singing "The Battle-cry of Freedom." A hand appeared to come out and touch Mrs. Walker. Mr. Eddy, addressing Mrs. Walker, said the spirit called her mother, when she exclaimed, "Oh!"

Mr. Eddy.—Edward is his name.

The guitar came partly in view being played upon, and a hand could be seen patting Mrs. Walker.

Mrs. Walker.—I will call William. It is pulling the hairs out of my hair, and now it is taking my comb out. Oh, my, isn't that funny! William! Is it William? [Three raps were heard.] Don't pinch my nose.

Mr. Eddy.—There is a light about your head; it means they are happy.

Mr. Ostrander.—I wish that guitar would come out again.

The guitar came up in view and swung about and tore the upper curtain down. Mr. Eddy remarked that they had torn the top curtain down.

Mr. Newton.—That will make it too light.

Mr. Eddy.—Tell me, Mrs. Walker, if my hands are on your arm.

Mrs. Walker.—Yes, they are.

Mr. Eddy.—Be sure I do not let go your arm.
Mrs. Walker.—Oh!

A click as if something had snapped together with a clasp was heard as Mrs. Walker uttered the exclamation. The canvas was removed and an iron ring was found to be about Mrs. Walker's wrist.

Mr. Eddy.—The power has left me; I cannot do any more.

Knowing that not a few persons are interested in Mr. Eddy as a materializing medium, and being well aware that many are so situated that they cannot conveniently see him, we have been very careful to give a full, impartial, minute, exact and absolutely truthful report of his seance, in order that the people might have an opportunity to judge for themselves of his merits. With all due respect to Mr. Eddy, we feel bound to say from all that we saw at this seance, that the whole thing was the work of himself, and that the spirits had nothing whatever to do with it. We believe this theory is entirely compatible with all that we saw, and there were a number of others present who were of the same opinion as ourselves. But on the other hand, there were those present who believed that he did not perform this work himself, and we bring in the verdict, "The jury did not agree," and of course each individual person will form his opinion about this matter for himself, and here we leave the subject. We omitted to mention that Mr. Eddy brought all his paraphernalia with him.

MR. EDDY AS A CLAIRVOYANT.

The lights were now turned on in full force and Mr. Eddy obliged the company with an exhibition of his clairvoyant powers. He was blindfolded by the placing of his kid-gloves over each eye, and then the tying of a handkerchief over the same. He appeared to be thoroughly blindfolded. He remarked that some one would hand him something he would try and tell the color of it. A brown handkerchief was handed to him and he at once pronounced its color brown. A dollar greenback was handed to him, and he at once said it was a dollar greenback. A ten dollar greenback was handed to him and he at once told what it was. A lady passed him a ring and requested him to tell the color of it. He said he did not know the name of the stone in the ring, but it looked like a mourning ring. He was correct. A gentleman handed him a small gold chain, which had something resembling lead at the end of it, and he asked Mr. Eddy what it was. He said it was the hardest thing he had taken hold of during the evening; he thought it was a plummet. The gentleman asked what it was used for. Mr. Eddy thought it might be a plummet. The gentleman said it was a bullet from Siam. A ring was then handed to him, and he said he could see a rich blue, a square, a compass and a cross. The gentleman took it and said it was correct; it was a Masonic ring. A gentleman took from his pocket a postal card and asked Mr. Eddy to read it. He replied, "I cannot read that; it is writing I cannot read; it looks like shorthand writing." He was requested to read the supercription on the card, but he said he would wait a few minutes, and laid the card upon the table. He then described correctly a number of other things that were passed to him, after which he took up the card again and said: "This is some one named Mellish on this card; I do not know what it means." This was a good test of Mr. Eddy's powers, if he did not see it, for there was but one person in the room who had any knowledge of the card. The card was written in Rhode Island, was entirely in the Benn Pitman phonography, and the superscription was, "George H. Mellish, No. 300 Mulberry street, New York." Mr. Charles H. Foster, the well-known medium, handed Mr. Eddy a small package done up in canvas, and asked what it was. Mr. Eddy at once replied, "That is a handkerchief full of money." Some remarked jokingly that Mr. Foster never had so much money as that. This caused some mirthfulness at the expense of the owner of the money-bag. Mr. Foster did not say whether Mr. Eddy had told the contents correctly or not. Quite a number claimed that Mr. Eddy was correct. We think Mr. Foster ought, in justice to Mr. Eddy and in courtesy to the party, have divulged whether the seer was correct. Feeling desirous to know we went to the door as Mr. Foster was leaving the house and asked him. He seemed anxious to know why we inquired. We replied we had a curiosity in the matter. He then told us, but requested us not to divulge it. From all that we could learn in the matter we are inclined to think that Mr. Eddy was correct in this case as in the other. The case was of particular interest because he could not touch or see what was inside of the canvas. At this point Mr. Eddy said the power had left him and he could do no more. We saw the bandage taken from his eyes, and to all appearance, he was faithfully blindfolded. When he was asked how he did it, he replied, "It is something I cannot explain. I wish I could explain it." He took a great number of articles in his hand and told what they were correctly.

In a conversation with him subsequently he stated that he believed he was controlled by a spirit, the spirit seeing through him, and controlling him to describe the articles. He remarked that he read messages that were enclosed in sealed envelopes. When asked why he thought a spirit aided him, he replied, "Because spirits told him so." In reply to a question he said he had been gifted with these powers ever since he could remember. He is here in New York on a visit to friends,

and he resides in Chittenden, Vermont, six miles from Rutland. Mr. Eddy is easy, pleasant, affable and unassuming in his manner. After this interesting exhibition of the clairvoyant power the party dispersed.
HERBERTUS.
New York

AN OPEN LETTER.

Are the Eddy Mediums Frauds?

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I am almost in constant receipt of letters from the Western States, asking my opinion and knowledge of the Eddy mediums, especially William and Mrs. Webster, Mr. Brown, who seem to travel and locate together, and with your permission, I will make a general reply through your columns. I have answered so many letters of inquiry concerning William Eddy that I am heartily sick of the very name. In the first place, I have known the Eddy family since they were children, and have had some experience with, and considerable knowledge of, the mediumship of Horatio, William, Webster, and Mary (Mrs. Huntoon) who once traveled with Horatio and William, holding seances. I never had any prejudice against William or any of the Eddy family; and when the life and conduct of any of them, in any particular, as men and women or mediums, has been commendable, I have always been ready to accord to them full justice as to any mediums in the country. In the next place, I have no confidence in the materializations that are claimed to occur at the seances of William Eddy and Mrs. Huntoon, are real and genuine. And over and above all, I know that the life and conduct of William has been such that he has lost the confidence and respect of all good people here who know him.

Since the family separated and William, Webster, and Mr. Brown left Vermont, Horatio has lived a quiet, retired life in Chittenden, and his neighbors speak very highly of him, and say that he is doing himself credit as a man and neighbor. I understand Horatio claims that the materializing of William and Mrs. Huntoon are frauds, and he certainly ought to know if anybody knows. I will say further in commendation of Horatio, that several years ago when traveling, and William and Mr. Huntoon turned expositors, Horatio did not join in it, but left them and came home. As to William having two wives, I will say since he married his wife No. 2 and she left him—or as she claims, was driven away, poorly clad and penniless—his wife No. 1 has procured a divorce in our County Court. He left Vermont the day the sheriff received a warrant for his arrest for bigamy. For further particulars as to how he procured the second wife, and the way he treated her, I will refer you to her, Ada S. Eddy, of Ancora, New Jersey.

In regard to Mr. Brown I know very little of him. He always appeared gentlemanly, and seemed to mind his own business. I think, however, he must be aware of the real character of William; and if so, his main object in keeping with him must be to make money. Or, if he is blinded and deceived by William, he is more dull and stupid than his looks and appearance would indicate. Some may be ever so genuine as mediums, but if their nature is low, gross, and sensual and they make no effort to restrain their immoral tendencies, I cannot and will not undertake to hold them up and sustain them as mediums. The cause has suffered enough from fraud and the immoral conduct of some of its pretended friends; and it is high time that the "wedding process" should be more generally and effectively adopted, and the "ax laid at the root of the tree." What offense can be worse before God and the Angel-world than to trifle with, and impose upon, the holiest affections of the human heart, by deception and fraud in pretending to personate our loved ones in spirit-life? It is shocking and debasing to humanity.

In conclusion, it is my opinion that William Eddy will never submit to any test conditions that would make detection certain where fraud exists. There are plenty of credulous and sympathizing dupes at almost every seance, who are so confiding in every medium that they refuse to demand or make a thorough examination; as a sample, Mr. Miller and his friends at the "James seance" in Philadelphia. Upon the Spiritualists alone rests the duty and responsibility of relieving our cause of much of the fraud and brazen immorality that walks abroad under our flag, and is protected by our "Banner." The mills of the Gods grind slow, but sure. Let the tide of purification flow on, and those who stand upon the solid foundation of honesty, truth, and virtue, need not fear a needed cleansing freshet.
Fraternally yours,
NEWMAN WEEKS.
Rutland, Vt.

Matter and Substance.

MR. EDITOR:—I find in Mr. A. J. Davis's reply to Hudson Tuttle, in your JOURNAL of Feb. 28th, the following passage:—

"In conclusion, then, permit me to insist upon the right use of language. Spiritualism is not universal, because it is the opponent of Materialism, which latter is in man's spirit (?) and is outside of Spiritualism. In the largest definition Materialism may be said to comprehend man and the universe, all their varied relations, etc.; because matter, or substance, was at the beginning of the earth, (when the first living form was created), and it may be said that the same substance, the same matter, reaches into the illimitable future, borne onward by man's immortality." Hence it is equally reasonable to affirm, with the spirit intelligence that dictated the Arcana of Spiritualism, that Materialism is the knowledge of everything... it embraces all that is known, all that can be known, etc."

Here the old contest between matter and spirit—a contest that science has almost made obsolete—seems to be raised again. I thought that Mr. Davis had always taught that spirit is the first and all-comprehending power in the universe; that spirit alone is "substance"; and that the molecular changes, the flux of atoms to which the name matter has been given, in no philosophical sense comprehend spirit, but are comprehended by it, ruled and organized, if not originated, by it. Yet here Mr. Davis makes matter synonymous with "substance"; a notion contradicted by nearly all the great philosophers, who look upon substance as the abiding *no-men-sion* behind the shifting phenomena of matter. (Berkeley, who contends for the non-existence of matter, may be an exception.)

Mr. Davis also tells us, that, in the largest definition Materialism may be said to comprehend man and the universe, all their varied relations, etc. But how is the lesser to comprehend the superior and the prior? If, as science is fast teaching us, matter in its last analysis must be formless and unextended atoms, points existing only as attractive or repulsive forces, what is matter in its many phases and gradations but the issue, the expression, the creation, and the instrument of spirit in its several states? Surely spirit may better account for matter on scientific principles than matter—mere molecular change—can account for spirit.

I wholly dissent, therefore, from Mr. Davis's opinion, that "Materialism embraces all that is known, all that can be known," etc. And inasmuch as spirit is at the root of all things, the seminal principle of the universe, seen and unseen, and the origin of all evolutionary growth and change, I agree entirely with Mr. Hudson Tuttle, that Spiritualism "is the science and philosophy underlying all others," and that it "comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual."

I esteem that good science, good religion, and sound philosophy; and I cannot but hold that "the right use of language" is here on the side of Mr. Tuttle.

APPOLONIUS.

NO PLEASURE is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and mists and tempests in the vale below; so always that this prospect be with pity and not with swelling pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the jewels of truth.—Bacon's Essays.

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TESTS TELL!!

The Winnowing Process Goes on, Separating the Chaff from the Wheat.

Events of considerable importance to Spiritualists, which had been on the tapis for several weeks, culminated last week in a test séance by Alfred James at Philadelphia, on the 18th ult., and another by Mrs. Simpson at St. Louis, on the 20th.

Alfred James, with the aid of John Oakley, had repeatedly deceived the people of Philadelphia, the president of the Spiritualist Society of Brooklyn, and last and most important of all, the veteran editor, our amiable and harmonious Boston cotemporary, who pronounced him "one of the finest medial instruments into whose presence we ever entered." Flushed with an unvarying round of successes, James grew bold and ventured forth at the earnest call of his Brooklyn patron, who had fondly gazed for "ten minutes" upon the magnificently arrayed form of the materialized Indian prince,—materialized, too, under those infallible and much-praised conditions so strongly advocated by our able Boston brother and his no less experienced friends, Messrs. Hazard and Roberts. Alas for Oakley and James, they met in Brooklyn their Waterloo. They found when too late that all Spiritualists did not believe in that plan of investigating spirit phenomena so persistently advocated by the illustrious Spiritualists whom they had met, and whom they had erroneously supposed represented the opinions and practices of the great body of Spiritualists. "Harmony" did not prevail; "conditions" were "too much mixed"; Oakley retired to New Jersey in disgrace, and James skulked back to Philadelphia into the arms of Roberts, Bliss and the "Society of the Golden Rule." (P) Mr. Wm. R. Tice offered James one hundred dollars if he would give a séance at which a form would be shown outside of the cabinet. James well knew he could not show a form unless he could circumvent the committee, but his past experience with Philadelphia committees led him to believe he could trick them. He therefore, as our readers already know, accepted Mr. Tice's proposition. At the trial he most ignominiously failed to sustain his claims, and declined to make further attempts, though solicited by Mr. Tice and urged by his backers to do so. Thus ends another of those disgraceful episodes which have frequently smirched the fair name of Spiritualism, and made it a by-word and a reproach. Such experiences will continue to mar our record until the folly and utter uselessness of the Hazard method of observing phenomena is fully realized and the remedy applied.

MRS. R. C. SIMPSON.

An earnest, energetic true woman and a fine medium, was grossly assailed through the columns of the St. Louis Globe-Democrat on the 6th ult. A reckless, irresponsible hoodlum who picks up a livelihood by materializing improbable and contradictory items for that paper, imagined that Mrs. Simpson was like many others who claim to be mediums, and that any story he could tell would not be questioned, would earn him a few shillings, and cause him no trouble. As our readers know, Mrs. Simpson promptly turned on the Globe-Democrat, and though in poor health and needing every dollar she could earn to aid in supporting her family, returned to St. Louis, and faced the lion in his den, the editor in his sanctum. Now Joe McCullagh is an old stager, and not easily nonplused; he can worm and wriggle through a political pool or play two pair for a full hand in a little game of "draw" with all the self-possession imaginable, but when he saw Mrs. Simpson's piercing black eyes fixed upon him, and heard her say in a self-reliant tone, "I am here, sir, and ready for action; are you ready to have a test séance?" he looked decidedly disconcerted. He evidently had not harbored the remotest thought of being obliged to meet the little woman and do her justice. He acted as though he wished Mrs. Simpson had been in Halifax

before his reportorial jayhawker had skinned in her vicinity.

Finding he could not bluff, he made the best of it, and acceded to Mrs. Simpson's proposition as specified in her letter, which was published in the JOURNAL for February 15th.

Common decency and the smallest regard for the obligations devolving upon a gentleman and the conductor of a great newspaper, would have seemed to require that Mrs. Simpson should be fairly treated, but whatever the editor of the Globe-Democrat may be generally, he certainly showed himself a coward and poltroon throughout this affair. A delicate, sickly woman goes alone and unattended, hundreds of miles at her own expense, asking from him as a man and an editor, neither mercy nor charity, but only justice! Instead of meeting her in a brave, manly and honorable way, and according her what she asked and what he had agreed to give, he stopped at nothing to sustain his reporter and discredit Mrs. Simpson.

Finding the medium was determined to hold the séance, the editor of the Globe-Democrat appointed his "expert" friend, Mr. A. B. Cunningham, connected with the Evening Star, to act as chairman of the Globe-Democrat committee; who, at a later period in the negotiations, called on Mrs. Simpson, and tried to persuade her to give up the séance, offering the advice as a friend (?) saying he had detected Baldwin (!) and others, and that he would certainly detect and expose her if she persisted. At last, finding Mrs. Simpson could not be driven or coaxed from her purpose, the séance was held on the 20th ult., and the following is the report of the Globe-Democrat Committee:

We, the undersigned committee, on behalf of the editor of the Globe-Democrat, do hereby certify that the following is a true and correct report of the proceedings of the séance held at the Planter's Hotel, Taylor No. 18, and here to be published in the issue of the 23d inst. After a brief delay, owing to the absence of some lady members of the committee, a satisfactory arrangement was arrived at, a lady of unquestioned veracity having consented to act in conjunction with the committee of disrobing was performed in this lady's presence alone, and when Mrs. Simpson emerged from her private chamber she was clad in a double blanket furnished by the hotel. From her chamber she passed to a closet, where she was locked in alone until taps were heard at the door, when one of our committee unlocked it. Examination proved that the door to the closet lay a tray on which were three pink and one orange, and the supposed medium seemed to be in a state of extreme physical exhaustion. The appearance of the flowers was fresh, and no doubt excellent. The flowers were in the connection we beg to submit the individual views of one of our committee, which embodies our sentiments: It was a very clever piece oflegerdemain, which has often been equaled by the lamented Heiler, the Fakir of Siva and the Oriental juggler. The idea advanced by Mrs. Simpson that the production of flowers in the closet was the work of the denizens of the other world is so attenuated that it did not strike even faintly at least two members of her own committee. The impression of your committee was that the flowers were to be produced naturally in their proper place, and that the feature of the manifestation was lacking.

A. B. CUNNINGHAM, Chairman. JOHN W. MORGAN, JOHN D. FINNEY, Committee.

The italics are, of course, our own, and all of the report which follows the italicized portion, the reader will observe is entirely irrelevant, and has no value except to show the animus of a committee which had to acknowledge itself beaten. The assertion made concerning Mrs. Simpson's committee is false, and the reader will see before this article is finished. The doughty Cunningham, as soon as he caught sight of the flowers, immediately left the room in a state of discomfiture really pitiable, his face depicting rage, fear and chagrin.

Mrs. Simpson's committee contained one Spiritualist, Mr. Robbins; Gen. Gray and Hon. Geo. Bain, ex-president of the Exchange, being non-Spiritualists. These gentlemen are well-known and reputable citizens, chosen for their representative character, and the following is their report as published in the Globe-Democrat.

St. Louis, Feb. 21st, 1879.—The undersigned, having been requested by Mrs. Simpson to witness in her behalf the manifestations produced by her at the Planter's Hotel, acceded to her request, and on the 20th inst. had between said lady and the Globe-Democrat newspaper, beg leave to state:

That Mrs. Simpson appeared at the Planter's Hotel, in company with her lady friend, who was locked in the room with her, and the committee selected by the Globe-Democrat came soon after, and Mrs. S. announced herself ready for the test.

After a delay of over two hours, caused by their inability to produce the lady whom they wished to examine Mrs. Simpson, the Globe-Democrat committee accepted the services of a lady guest at the hotel, in lieu of the one originally selected by them.

Mrs. Simpson then repaired to an adjoining apartment with this lady alone, for the purpose of disrobing and undergoing such examinations as the lady's committee might see fit to make. There remained in the room seven persons viz.: the committee of three upon each side and the lady friend of Mrs. Simpson.

After a few moments Mrs. Simpson appeared enveloped in a blanket, accompanied by the lady who examined her, and proceeded to a closet at the opposite side of the room, which she fastened with a lock. Perhaps two minutes thereafter there was a tap on the door of the closet, and upon opening it there was found upon a tray, which had previously been placed on the floor of the closet, the following articles, viz.: three carnation pink and one orange. The closet had been carefully examined previously by both committees and was entirely empty. The lady who disrobed and examined Mrs. Simpson states that every opportunity was afforded her by Mrs. S. for a free and thorough examination of her clothing and person without reserve.

Mrs. Simpson has, in her own words, fully fulfilled all that she promised to perform in her challenges to the Globe-Democrat.

JOHN B. GRAY, Chairman. GEO. BAIN, Committee.

The brave woman having routed her enemies, turned her face homeward, where awaited an anxious family of little children looking to her for bread and a mother's tender love; where also waited tried friends to whose anxious queries she could say, with more true, honest pride than did the warrior of old, VENI, VIDI, VICI! Let every true medium follow the example of this one, and soon each can say with Mrs. Simpson, "I came! I saw! I conquered!"

It is in evidence that Dr. Rauch, while an officer of the State, was accustomed to begin the arduous task of filling himself with "tangle foot" at seven o'clock A. M., and by close attention to the work would get so by twelve o'clock, that "he would look as though he was intoxicated" and "would not be worth anything the balance of the day." This is the man who was clothed with powers to pass upon questions of the most vital importance to the people. It is just such men who want a medical law to take care of them, and furnish a salary of two hundred dollars per month to buy whiskey with.

"Dignified Miracles."

The Rev. Dr. Swing speaks of "dignified miracles." He says: "Christ's miracles were all noble, and of good and immediate results." Will the reverend doctor have the kindness to inform us where were the "nobility" or the "good and immediate results" of causing the unfruitful fig-tree to wither, or of driving a herd of swine into the sea to perish, by sending into them the unclean spirits? Will any but our Jewish brethren regard this last as a "good and immediate result?"

If there are seemingly trivial and undignified phenomena in Modern Spiritualism, so there were in that ancient Spiritualism, of which some account is given in the Bible. There are many things in the universe, as well as in the economy of human nature, that seem to our narrow understandings far from "dignified." Materialism has often pointed these out as proof presumptive that no defile intelligence rules in the cosmos. It makes out quite as strong a case against theism as Mr. Swing would make out against Spiritualism, because of the lack of "dignity" manifest in certain phenomena. It is barely possible that there may be undignified spirits; that the man who was a trifler or a buffoon in this life, does not at once become a Sir Charles Grandison, a Newton, or a Washington; and that his manifestations, should he undertake to manifest himself mediocrally, may partake of the grotesque; in short, may not always be in the most perfect taste. Again it is barely possible that the Rev. Mr. Swing's notions of dignity are not shared by higher intelligences. Raising a kite may not be a dignified operation, but it helped Franklin to make a great discovery. The fall of an apple may seem a very trivial matter to a clown, but see what it led to in the mind of a Newton!

We commend to the Rev. Dr. Swing's serious attention the following passage from Isaac's Taylor's celebrated "Physical Theory of Another Life": "Nothing is more dangerous than to indulge notions which tend to make us think our tastes and principles more refined and elevated than those of the Creator and Ruler of the Universe. Some of this infatuation very commonly besets ardent and abstracted minds."

If miracles not "dignified" are permitted in the divine order of things, we think we can trust the great Orderer that they are right, and have their place and their meaning, even if the esthetic sensibilities of the excellent Dr. Swing are shocked thereby.

How Much Are You Sorry?

Mrs. Simpson comes home from her St. Louis contest worn down and greatly enfeebled by the excitement and serious strain engendered by her treatment at the hands of the Globe-Democrat people. Since the 5th of February, her time and attention has been taken up with the affair. Single handed and alone she has won a victory for Spiritualism of great and incalculable value. She has done it without a murmur, and has made great sacrifices; though she asks no aid, and would shrink from so doing were it proposed, she has earned the right to ask it; it is her due.

Returning to her small and scantily furnished rooms, she finds her family without the common necessities of life, and no money to buy with. At the time of going to press with this paper, it is questionable whether her frail constitution can stand up under the strain, so as to enable her to give séances.

We hear each reader exclaim: O how sorry I am! It is too bad! Well, kind friends, how much are you sorry? How much do you think you can pay this noble standard bearer for what she has done for you, and for every Spiritualist?—Before you answer, please listen and hear how much the RELIGIO-PHILOSOPHICAL JOURNAL is sorry.

We will pay over to Mrs. Simpson one-half of all the receipts for new yearly subscriptions to the JOURNAL, that are mailed to us during the first ten days of March. Now, you can judge something of what we are ready to do for Mrs. Simpson. It depends on you to determine whether the amount shall be much or little. Recollect, we say mailed during the first ten days; you can work up to the last day, and then send your money. Remember the paper is \$3.15 per year, and remittances to be at our risk must be in postal money-orders or in registered letters.

This medium has given a month's time already, and only the future can determine how much more, to advance the cause you love. Can you not give one day to aid her and help spread a knowledge of pure Spiritualism as it is so ably expounded by our finest writers, and satisfactorily demonstrated by our truest mediums through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL? How much is Spiritualism worth to you, and how much are you willing to do for its faithful exponents?

Should any of our readers wish to do more than we suggest, or in a different way, we shall be happy to aid them. We shall be glad to hand Mrs. Simpson any sums sent us, and no one need hesitate who desires to do it in their own way.

We have plead with the attorney for Mr. Jones' estate now nearly two years, to allow those indebted, more time in which to settle their accounts voluntarily. He now directs that matters be closed up forthwith, and we hope those who are owing will promptly respond, and not cause us to regret our intervention in their behalf.

Unitarianism.

A late number of the Christian Register is before us, fresh and clean from its Boston office; its clear type, white paper and simply tasteful aspect, symbolic of Unitarianism, which it represents, one of the smaller religious denominations and the most liberal and broad of all save Hicksite Quakerism. Spiritualism we count a great movement rather than a denomination. Unitarianism is the religion of good morals wedded to good manners; it clings to the fine proprieties of life and of society, is kindly humane, quiet and slightly cool. It teaches a pure theism, one God only and a faith in immortality, not of despair, but of growth and hope for all. Its pulpits give the "inspiring idea of its early apostle and saintly preacher, Channing,—the dignity of human nature and its capacity for endless culture. A good story is told of a witty old minister who was asked what was the difference between Universalists and Unitarians. His answer was, "Universalists think God is too good to damn man; and Unitarians think man is too good to be damned."

Theodore Parker was educated a Unitarian, and never formally separated from them, although most of their pulpits were closed against him. To-day the majority of their preachers and laity hold views like his, really not holding the Bible as infallible, and seeing "the man Christ Jesus," not the superhuman son of God. Not always are these views frankly avowed. They are spoken in courtly and delicate phrase from pulpit and pew, and the press.

An enervating fastidiousness and shrinking from what is not held especially acceptable in refined circles, are Unitarian weaknesses. Probably they have not a society in the land which has not some Spiritualists on its list. In some cases the society could not live without their aid, yet it is rare that the subject is alluded to; more rare still that the allusion is intelligent or appreciative. When it is clearly seen as delightfully proper and genteel, all this will change. Meanwhile Dr. Bellows, of New York, really an able and good man, is so galled by the young apostle of "cheek," W. I. Bishop, that he hopes his exposures of Spiritualism "may be the beginning of the end of a delusion," and endorses him over to Boston Unitarians, who help put him in Music Hall to expose this delusion for the benefit of old St. Church which gets \$80, while the shrewd Bishop outwits Yankeeedom and puts some \$600 in his purse; and yet this delusion still lives, and counts a far larger company of believers than the choice cohort of Unitarianism, and in that company a goodly number with a culture quite up to Unitarian fastidiousness. In this copy of the Register are proofs of scholarship, of interest in human good and growth, of broad and hopeful views, of reverent religious feelings and of clear common sense. Its editor, Rev. C. G. Ames, when near Philadelphia, was actively interested in the Progressive Friends' yearly meeting at Longwood, and is a man of generous views. When he lands safely on the other side of the river he will be a Spiritualist, possibly before, and when he is he will say so.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Messrs. Brown and Vandercreek will start for Texas in the spring, via Chicago and St. Louis, and we hope they will have engagements all along the route.

A copy of the constitution and by-laws of the Spiritualist Society of Council Bluffs, Iowa, has been received, and will be printed next week.

THE SPIRITUALISTS CONVENTION, at Omro, Wis., was a fine success; many prominent people from abroad were present. So says the telegraphic dispatches.

Isis Unveiled.—The most marvelous book on the occult sciences in the English language. Two large royal octavo volumes nicely bound in cloth, \$7.50.

Mr. E. Kimball has our thanks for a copy of the Annual Report of the Directors and officers of the Northern Indiana Prison, at Michigan City, for the year ending October 31st, 1878.

Spiritism, by Dr. H. Tiedeman. This work, in the style of the German thought, is calculated to set the mind of the reader to work upon the various problems there stated. Price thirty cents.

TEMPERANCE PEOPLE in the State of Illinois, will please make a note of the fact that Dr. Rauch, President of the State Board of Health, only drinks a pint and a half of whiskey daily.

Those who esteem "harmony" essential to the success of spirit manifestations, can learn from Mrs. Simpson's experience that spirits can do their work under the most adverse circumstances, if their medium is only honest and earnest.

The wisdom of the JOURNAL'S manner of investigation and observing phenomena, is strikingly exemplified, though in widely different ways, by the crucial tests applied last week to Alfred James and Mrs. Simpson.

Alfred James, when tested by the Hazard-Banner process, could trot out "spirits" by the dozen, and was pronounced "one of the finest medial instruments"; when tested by a process having scientific value and affording accuracy of observation, no forms walked out. One such case does more to remove the old theological superstitions which cling to some Spiritualists, than a thousand columns of newspaper writing.

READER, please call to mind the long list of able contributors who from week to week aid in making the JOURNAL a powerful and independent medium for disseminating the truths of Spiritualism. No Spiritualist or Liberal paper in the world has such an able corps of writers.

"Dr." Edwards, of the Advocate, must have a fellow feeling for "Dr." Stapleton, who brought the Globe-Democrat to grief by his report of a séance. The editor of the Methodist organ will, no doubt, receive his pupil with open arms, when the young man is relieved from his present position.

YOU ARE THE ONE we mean, if you have not yet settled your account with Mr. Jones' estate. Spiritualists, of all people on earth, should be the last to delay payment of just debts. Realizing the weight of "hard times" upon you, we have stood between you and the attorney until we are forced to retire by the expiration of the time limit.

IF YOU LIKE THE JOURNAL, and believe in its effectiveness and value to the cause of Spiritualism, is it not your duty, and should it not be your pleasure, to induce your friends to subscribe for it, thus giving them the same advantages you possess for keeping up with the latest and highest development of the day?

Dr. Rauch's friends say his sickness (?) which prevented his appearance before the Senate Committee, was caused by disease contracted last summer at Cairo, when he was fortifying the State against the yellow fever. Such a statement is decidedly thin, and shows to what straits the rollicking Rauch is driven to beat his opponents.

NO MESMERISM ON SUNDAY.—Prof. A. B. Carpenter, the well known lecturer on Mesmerism, was prevented from giving a Sunday lecture by the orthodox mayor of Richmond, Indiana. Our old friend Kersey Graves should distribute a few copies of his Bible of Bibles in his own town, and see if he cannot bring about a greater enlightenment.

We have received from G. A. Barnes, banker, at Olympia, a fine lithograph birds-eye view of the City of Olympia, East Olympia and Tumwater, Puget Sound, Washington Territory; drawn by E. S. Glover, Portland, Oregon, and lithographed by A. L. Bancroft & Co., San Francisco, California. It is a picturesque spot, and the towns are regularly and well laid out.

We are indebted to the Hon. H. D. Mackay for the eleventh report of the Directors and Wardens of the Kansas State Penitentiary. According to the chaplain's report, the parents of 255 were church members—of 64, non-church members. 262 of the prisoners had been Sunday school scholars, and 116 church members. There was not one Spiritualist among them.

Capt. H. H. Brown has given such good satisfaction in Brooklyn, that the society has engaged him for the Sundays in March. Mr. Vandercreek remains with him, and adds greatly to the interest of meetings by his singing. We presume societies within one hundred miles, could secure their services for week-day lectures. Bro. Brown can be addressed at 116 Dean street, Brooklyn, New York.

OUR BOOKS WILL SHOW that during the thirteen years the JOURNAL has been published, the number of people unable to pay and to whom it has been sent without pay, exceeds the combined number gratuitously supplied by all the Spiritualist papers ever published; yet the JOURNAL never begs! To its freedom from all pecuniary obligations to the public it owes much of its independence and usefulness.

STANDS IN WITH THIEVES AND GAMBLERS. That is what Maj. George Gilson, city editor of the Globe-Democrat, did, and the parties who ran the keno-houses paid him two hundred dollars per month for the "influence" of his position. Finally the widespread corruption began to attract general attention, and as Gilson's gull lay in being detected, he was "fired out" of the Globe-Democrat office, the religious editor of that sheet not desiring a man who could not successfully practice "addition, division and silence."

Mr. James Lawrence, of Cleveland, Ohio, who has seen nearly ninety winters, and has, from its early introduction, been identified with Modern Spiritualism, is generally admitted to be the first one to suggest the setting apart of the 31st of March, as the proper day to celebrate the anniversary of its introduction. He is still quite healthy and is blessed with abundant means to enable him to do much good for the cause of Spiritualism to which he has been so long attached, by which, not only his name, but his works will be handed down the ages as one of the world's real benefactors.

Dr. C. P. Sanford has been quite sick and lost about a month's time, but is again in the lecture field in Kansas, and says he is greeted with crowded houses wherever he goes, and is retained at each place for more lectures than at first bargained for. He writes us that our cause is certainly looking up with increasing interest in that State. Since his recovery he has visited Wilson, Russell, Pawnee Rock, and Larned; and is engaged for Ellis, Ridgeway, Gardner, Wellsville, Avon, Iola, Independence, and Girard, and also partially engaged at several other points in the State, for from three to eight and sixteen lectures. As soon as he may be able to fill his engagements in Kansas, he would be pleased to make engagements on any railroad route from Kansas to Iowa City, Iowa. His permanent address is Minneapolis, Kansas.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Hold Our Flag.

BY C. W. BARNES ALLEN.

[Sung in the Cleveland Lyceum at its thirtieth anniversary.]

CHIEF HOLD THE ROSS.

Lyceum members, see our banner, With its colors clean, Let us join in glad hosannas, That its light is here.

CHORUS.

Hold our flag in stainless glory, Anceals bending high, Slag with us the sacred story, Love can never die.

Through the waves of doubt and error We have made our way, Till beyond the realm of terror We can sing to-day.

Hold our flag, etc.

Though the way is sometimes cheerless, Yet the sun shall shine; Truth comes forward strong and fearless, Making life divine.

Hold our flag, etc.

Hold the flag, the Lyceum's marching; Hear our mottoed song, Onward, upward, never falter, Right shall conquer wrong.

Hold our flag, etc.

Onward, till beyond Death's river Free in life we stand, Joining with the angels ever In their Lyceum Band.

Hold our flag, etc.

PRESENTMENT OF DEATH.

Remarkable Occurrence in Gratiot County—Death Foretold, Three Times Occurring as Predicted.

Detroit, Mich., Feb. 17th, 1879.

The following statement of facts was made to me by the parents of the children whose death is spoken of:

In November last one of the two daughters of J. H. Post, living three and a half miles west of Hinon, Gratiot county, was taken seriously ill with congestion of the lungs, and within three days died. During her sickness she said she saw the Savior, and that when he came again she was going with him. She told her older sister the day after she was taken sick that she was going to die very soon. The father, a girl nearly sixteen years old, rather indignantly resented the assertion, having no thought at the time that her end was near; but the little girl repeated the statement, saying it was so because God or Jesus had told her so.

She seemed perfectly happy at the thought of dying, and continued to talk about it to her parents, her sister and the neighbor's children who had been her playmates. One remarkable feature about her sickness was the fact that she retained her strength until she died, and within five minutes of the time when she became perfectly unconscious she said, "He is coming for me now, and I must go." Her mother had just finished a new dress for her, and she said, "Mamma, I want my new dress on now, so that I can go, for he is almost here!" At her urgent request her mother got the dress, and the little girl got down on the floor and put the dress on herself, when she seemed perfectly contented. Then, after asking to be carried to each room in the house, she called each member of the family to her, and bidding them farewell, she said, "He has come now, and I must go," and almost immediately expired.

Two days after this her older sister was taken with diphtheria, and after a brief illness died. During her sickness she said to her mother, "There is Rosa (her young sister who had just died). Don't you see her?" Her mother said, "No, I don't see her, but I suppose you can." This satisfied her, and she seemed to feel happy at the thought of death, although previous to her sickness she had not been an especially thoughtful girl. During her illness, too, she retained her strength to a remarkable degree, and within five minutes of her death sat in a rocking-chair and rocked herself as naturally as when in health.

The day before her death she said she saw another funeral procession on its way to the cemetery, and although she did not mention the name of any one, she pointed in the direction of one of her neighbors, and said, "You will see very soon." She died while seated in her rocking-chair, suddenly ceasing to breathe, without a struggle.

One of the neighbor's girls who attended her funeral, just as the coffin was carried off, called out to the deceased by name, saying, "Hettie, I will come very soon!"

Two days after this girl, although at the time in good health, was taken sick, and after a very brief illness also died.

The foregoing I have given briefly, as related to me by Mr. and Mrs. Post, the parents of the two children at Hinon, and as they are not educated people, but seemed to be candid and truthful, and were evidently very deeply impressed with the peculiar experience of their children during their sickness.

Before this sad event Mr. Post was an utter unbeliever in God or a future state. Now he believes in both, and says he thinks God took his children and gave them the experience they had to convince him of the reality of eternal things.

Who can account for it on a better hypothesis than "M. M." in Truth for the People.

In these incidents, as above related, we have an example of spirit-communication which banished all fear of death, and made the anticipated change a delightful one. What person so bigoted as to declare that all this is the work of the devil, instead of loving guardian angels? Mr. Post will learn, however, eventually, that the death of his children was caused by the operation of natural laws, and that Spiritualism is true.

B. M. Laddem writes: "I read the JOURNAL with much interest, and fully endorse the stand you have taken against impostors as d humbugs. I lend the JOURNAL to my neighbors, and every number is read and re-read, until nearly worn out."

The Authority of Truth.

BY CAPT. H. H. BROWN.

"By what authority doest thou these things?"—St. Mark xi, 28.

The battle for human rights is only a contest for the right of private judgment as against that of authority, be it the authority of State, Church, public opinion or tradition. Only slowly is faith in self evolved; slowly are the habits of a people changed. When the authority of State and Church shall have been long outgrown, that of public opinion will dominate the masses, and that opinion will find expression in laws, manners and literature. The authority of tradition will hold long after the visible authority of the Church has departed. Reverence, the noblest of faculties, when rightly used, has through this worship of tradition—sacredness of the past—long made man a slave. Only by the graduated process of habituation can he rise to that higher use of reverence found in the worship of truth, as his own reason and conscience shall determine truth.

Realizing that comparatively only a few, prior to the advent of Modern Spiritualism, had grown to think independently of authority, but in all spiritual matters must be guided by the authority of church, creed or priest, by the more extended and subtle power of tradition, we are prepared to see the same demand—ay, the need of authority in early, primary Spiritualism. As children learn to walk first by holding to a hand, a chair, or by balancing themselves on their feet, so must of necessity those who have ever walked by authority, be gradually trained to lay aside the hand that led, and walk alone.

There is one important law that reformers often forget; but one Spiritualists ought ever to remember when discussing or criticizing any person, thought, theory or phenomena, and that is the important law—"demand causes supply." Nothing comes in nature that has not the demand of need. Nothing comes to humanity till the needs of humanity cause it. Hence, instead of looking to that which is lacking, and demanding its supply, causes and by removing demand—(causes)—the supply—(effects)—shall cease.

Those who follow authority may outgrow present ideas, but only in so doing change authorities. Very few are those who, to-day, follow truth alone. When Jesus by following his own inner voice determined it for him, "doubted" the traditions of the elders," he was asked his authority for so doing, and he showed his wisdom by leaving the question unanswered. Had he said, "of myself," the common people would have left him, and he would have had no disciples. He said, "I have heard the voice of the Father, and he has called me." The authority would have been needed, and not the words. His followers placed him instead of older prophets. Luther was authority for those who denied that of the Pope. Calvin, Wesley, Fox, Swedenborg, and Ann Lee, are authority for those who have taken a few forward steps, and in fear of falling themselves have demanded some great name. "Follow me only so far as I follow truth," said John Robinson, in his farewell to the Pilgrims on board the May Flower; but they were not too weak, and placed his truth as their limit.

In this transitional period, when the great effort of nature is exhibited in the effort to develop the mental self-reliance by throwing her children into the sea of thought, saying to them, "Sink or swim, I don't care which; in the struggle for existence the fittest shall survive," it is to be expected, that in the distrust of their powers they seek for life preservers, and that they will demand them in the authority of some great name. Hence there is, to-day in politics, education, medicine, and even science, as well as in religion, this bigotry of authority, showing the undeveloped condition of the worshiper. Even among the so-called liberals, because they have not reached the authority of truth, but limit the possibilities of nature by the range of their finite experience, or unconsciously follow some propounder with whom they sympathize.

Who expected that this same result would find its place in Spiritualism, and it has most effectually done so. True, when any persons have sought to become leaders, or others sought to put them forward, they have been most decidedly snubbed. Still this deep reverence of authority has had its place in the sacredness of "spirits." The Bible has not been exchanged for communications; Moses, Isaiah and Jesus have given way to spirits, Swedenborg, Parker and Paine, et al.; the priest has been turned into a medium, and the church into a séance. If the worship of these is less than that given to the old, it is the difference of degree only, and of habituating themselves that they have thrown aside their crutches of authority, they are only taking closely staves instead of material ones into their hands.

"Who controls the medium?" has ever been the cry. This demand has supplied the supply of a name, and that given, the address is of no consequence, the name makes it strong meat. The mediums are instruments, timid, self-distrustful, confiding, negative, and in the early days would never have spoken but for the authority that encouraged them, and but for the authority by which they spoke, would never have had their hearing, and oftentimes would not be noticed through the spiritual press. Hence, all the heroes of the past have been in the "hands" of mediums. I do not say that the spirits who bore their names did not and do not control the mediums. Doubtless very often they do not, and as before, their thought as best they can through the inferior organism of their medium, but it is of no consequence to us whether they do or do not, if truth is our object; and moreover I am confident that the authority of a great name, or the phenomena of the trance, has done as much to retard the growth of the "sweetened wind," that, if uttered in a normal state, or by authority of the medium's own conviction, would not have had a hearer; and doggerel rhyme is spun by the hour, while men and women called intelligent, will listen to it and spiritual papers put it in type because of its spiritual origin, and because the name of some great poet is attached to it; and that for this fact it would be declared to be only mental slop work, and unworthy of listening to, much less of printing. As phenomena it may be wonderful and worthy of its place, but as literature and authority—"Good Lord deliver us!"

Are we not ripe enough as Spiritualists to outgrow this condition, and to take truth wherever it is found on spiritual or scientific ground, and measure it by ourselves? Are we not ready to allow no longer the glamour of sacredness to blind us to the fact that spirits are fallible, and that we are to treat them as fallible, as before? The world is not yet ready. It will crowd a hall to hear a Carl Schurz talk half understood English, or a Colfax talk commonplace, because of their political prominence, caring little for the quantity or quality of ideas given; but, is it not time that, as Spiritualists, we erect a higher standard, and by demanding ideas, good them? "Who are your controls?" etc., I am often asked. Could I say Confucius, or Ptolemy, how the eyes of the wonder-loving would roll and how the chin would drop; but when I reply, "I do not know or care; I will be controlled by Jesus as Jesus is, since the only reason for my controlling my utterances, my stock falls below par, and they no longer have any use for me. But there is a great and growing majority that to-day can drop even spiritual crutches and walk alone, and who rejoice to see this attempt on the part of a portion of our press and workers to thus emancipate Spiritualism entirely from the shackles of authority. But why need it become personal, or any medium feel hurt? We are all after truth, and that cannot be hurt and will ever come uppermost. So let the agitation go on till we have grown too large to need any authority by becoming self-reliant. Let it go on till we hold mediumship more sacred than we do to-day, and it becomes too sacred to be the oracle of anything but truth, and the medium too self-respectful to speak by the authority of any name that which offends common sense. Demand this kind of mediumship, and it will be forthcoming.

But remember this, the mediums who in the past and who to-day meet this demand for authority, did their work, and did it well. Moses led the children of Israel forty years in the wilderness before they grew fit to enter the Promised Land. Out of the wilderness of many authorities that enslaved and retarded by becoming a habit by day and night by night, to lead us to the Promised Land of freedom, where reason and conscience are the only authorities known, and millions owe to their their emancipation. Now let our press and our inspirational, and normal speakers kindly educate a public sentiment to demand of no me-

Mediums and Spirits.

Mediums and spirits will gladly respond. Between the upper and nether millstones of two worlds, is the medium ground, and to protect this sensitive instrument from physical pressure, and from the influence of spheres, spirits have been compelled to give authority for utterances. Now, let us do our duty by being receptive to truth alone, then loving, wise spirits will supply our needs. Said a wise spirit to me in the early days of my investigation, when I accepted something of authority: "Remember, young man, Spiritualism is common sense." Brooklyn, N. Y.

A MYSTERIOUS MALADY.

A Wretched Family in Ohio Whose Children Bark Like Dogs and Yell Like Cats.

Sidney, Feb. 11.—In Greene township, this (Shelby) county, near the Champaign county line, lives, perhaps, the most miserable and forlorn family in the state. Every member of the family is an object of pity, and three of them—two girls of sixteen and eleven, and a boy of nine—suffer from a disease from which their children are suffering daily untold agonies resembling, in nearly every particular, symptoms of hydrophobia, and when the attention of different physicians was first called to the case, all pronounced it as such; but it cannot be this malady, as they were never known to have been bitten by a rabid dog. The afflicted children have already passed the utmost limit of time during which hydrophobia patients have been known to live.

The family name is Layman, and consists of seven members—John Layman and wife, two grown daughters and the afflicted three. The parents are deformed and palsied, thus leaving but the two daughters to take care of five invalids. But they, too, are weakly, and not capable of performing such arduous duties.

Some time ago the eldest girl, Mattie, was taken with congestion of the bowels, which shortly after threw her into violent spasms. Mattie has never been healthy since her youth, being both malnourished and weakly. Her mother has never been strong enough to bear her weight, and she has never been out of the house. About two weeks of her new phase of suffering had elapsed when she was seized with fits, the nature of which in every way resembled hydrophobia. She would be seized with the most violent convulsions, during which she would snarl, whine and bark like a dog. Froth would issue from her mouth, and she would attempt to bite everything and anybody that came within her reach.

A short time after Mattie was first taken, the youngest daughter, Ella, was stricken with a similar ailment, so that the three children had been in fair health, being up and about the house, and had mastered the rudiments of a limited education. In the course of time she was seized with the same mysterious barking, yelping and howling like a dog, and at times changing to the peculiar noise which is heard when a dog is in pain, in which she would snarl, whine and bark like a dog. Froth would issue from her mouth, and she would attempt to bite everything and anybody that came within her reach.

From the account given, we learn, further, that the children, naturally weak in body and mind from infancy, have constantly associated with dogs and cats, slept with them, and been compelled to eat with them out of the same dish. Have they not, in consequence of constantly associating with the brute creation, become animalized, as it were, and instead of learning to use the English language, naturally become accustomed to imitate the barking of dogs and the mewling of cats? Remove those children from their degraded surroundings, place them where they can be kept clean, have nourishing food, and pure air, and they would probably in time recover.

Any community that will allow such a sad state of affairs to exist among children, without an effort to relieve them, allowing them to remain in filth—worse if possible than filth—the parents wholly destitute, and imbecile in body and mind, must be destitute of those human feelings that distinguish a human being from the lower orders of creation.

Coleman's Courage-Giving Cheer.

TO THE EDITORS OF THE RELIGIO-PHILOSOPHICAL JOURNAL: ***** Villainy and bric-a-brac should be ruthlessly exposed, no matter where they exist, and most of all in a movement claiming to be the most virtuous and beneficent. A better class of Spiritualists are in sympathy with your labors, and appreciate your noble efforts. I frequently hear the expression: "The JOURNAL is doing a noble work, and ought to be sustained warmly." You know you are right, and that should console you in your present predicament. The Spiritualists and phenomena-seekers may be unable to appreciate the grandeur of your mission. No doubt the angel-world is at your back, rejoicing in at last beholding a champion for the true and good only in Spiritualism, wielding such weapons and leveling such mighty crushing blows at the gigantic evils permeating their cause. Never did I expect to see the agitation in the cause that is now going on. Eighteen months ago I little dreamed that I would so soon see such glorious work going on as has been witnessed the last twelve months; and the JOURNAL has been the main spring of the entire reformatory movement. You should, therefore, thank God and take courage, and keep straight on in the narrow path of duty irrespective of personal considerations. We are making history now, such history as Spiritualism has never seen before; and in coming ages the course of the JOURNAL will shine out as a beacon star in the midnight blackness of the ocean of fraud and superstition. W. E. COLEMAN.

This ringing letter is a fair specimen of hundreds we receive from the best minds in the ranks of Spiritualism.

Does Laura V. Ellis Make the Manifestations?

In the JOURNAL of the 8th of February your Philadelphia correspondent says Laura V. Ellis and Brother have been giving séances there, but he does not say that she submitted to test conditions. Some eight or nine years ago, she with her father visited New London, Conn., and gave two séances. I was present at both of them; at that time her father positively declined to submit to any test conditions, and persisted in trying her his own way. You can judge of my surprise when a man residing in that city, went on the same platform a few days after she left the place, allowed himself to be led precisely as she was, and did the same things openly without the aid of disembodied spirits. I then saw that I had been deceived. I have been a firm believer in Spiritualism twenty-five years, and know beyond the shadow of a doubt that we do have manifestations from those who have passed within the veil, but I detect snags; and I am convinced that no genuine medium will decline to submit to test conditions. I hope Miss Ellis is able to prove that she is a true medium; if so, she will not refuse test conditions. But I am sure that her performance at the time to which I allude, did not afford any proof that spirits made the manifestations. I am somewhat doubtful in years, and even if I all myself to spirit-life I shall there meet the loved ones who have gone before without this knowledge. This life would not be worth much to me, was it not for the evidence that I have received through Spiritualism of the life beyond. GILBERT CROWELL.

Spiritualism vs. Materialism.

BY LYMAN C. HOWE.

I rejoice to see you drawing the lines, and vindicating our long abused faith and philosophy against the inviolable assaults of that school of fossils who glory in their own ignorance, and boast of their spiritual destination! I am more than glad to read the ringing protest of that veteran reformer, G. B. Stebbins, whose opposition to the materialism of the "Free-thinkers" bigoted have been larger than mine, and whose testimony agrees with my experience. I have yet to find the first "Free-thinker" among them. They are as dogmatic in their way, and as willfully blind to the workings of truth, as the devotees of any other idolatry and they are as glibly as any spiritual fanatic when miracles of matter are substituted for psychic facts. With matter we have no quarrel; but modern materialists degrade it by their limitations and denials of its interior depths, and its spiritual nature. If, as Prof. Huxley says, "matter and spirit are but names for the imaginary substrata of groups of natural phenomena," then it is not matter that is real, but the manifestations, whose "substratum" (matter) is imaginary. What then becomes of Materialism, the combatant habitually sneered at our opponents? Canceled the spiritual factor and the manifestations would cease. Then Materialism would not have even an imaginary existence. It is agreed that we know nothing of matter but by its phenomena; when these occur outside of its dominion, we refer them to another source in the sphere of which they are. What we may learn of the possibilities of matter none can tell; and by insisting upon the distinctive claims of Spiritualism and its demonstrated truths, we do not limit, but encourage the study of universal nature.

We have nothing to fear from the discoveries of science. They are progressively in the direction of our philosophy. Neither do we shrink from the most searching analysis and severe criticism of our facts and theories, but when asked to co-operate in organic fellowship with dominant dictatorial combatants, we habitually sneer at our experiences, and mock the purest and sweetest sentiments that bless, buoy and beautify our lives, self-respect and manly dignity demand an attitude of independence and self-recognition worthy the great cause that inspires us. We have no quarrel with science, nor desire to hinder their work in their own way for the greatest good. Honest doubt and its frank avowal are commendable, and the effort to break the bonds of superstition, has been more effectual and thorough under the impetus of Spiritualism than elsewhere. We have no quarrel with Materialism, we are capable of a just and tolerant fraternalization with the inspired souls whose influence they fear, yet whose power they covet and seek to control, the army of emancipation might be strengthened by associative effort; but if we are left the victims of a "Free-thinker's" sneer, we do not hesitate to decide. Spiritualism is a moving power. Materialism, in its distinctive sense, is a cold, barren negation. While the life of the former breathes through and inspires the latter, it grows; take this impulsion out of it, and it is an "imaginary substratum," a shadowy "phantom." For the past seven years there has been held at Eldridge Park, Elmira, N. Y., regular annual meetings of Spiritualists. As an evidence of the public interest which barren Materialism cannot inspire, it is noticeable that these annual feasts called together from eight to fifteen thousand people. The first of these meetings was held at the Convention was appointed at the same time of our annual rally, and in deference thereto the Spiritual meeting was suspended, or merged into the Free-thinkers' association. These with whom I have talked about it, who attended at Watkins, have expressed disapproval of the operation of the Convention, and of one day, with its Spiritual b-p-m, to all they got at Watkins. Sentimental, and the higher order of inspirational speakers, the pure and prayerful, the chaste and cultured, unless positive and combative, appear at great disadvantage in such a contest with ignorant and dictatorial Materialists. It is not our place. Your position is sound. Had Bro. Stebbins and all Spiritualists taken this stand ten years ago, "The world would be the better for it." Binghamton, N. Y.

Darkness.

The following which we clip from the Full Mall Gazette, shows that darkness still lingers, especially in those countries where priestly authority is in the ascendant.

In a little village away up in the province of Udine, on the borders of the Irredenta, there is a great alarm and commotion for the young girls of the place, one after another, are showing outward and visible signs of being possessed by a devil. According to all accounts, there are about thirty young women in this unhappy condition. Why the evil one should have selected so obscure a village for his operations does not seem quite so clear. Indeed, the blame is not laid on him, but on the priests. Inquiries made by the authorities have elicited the fact that in Lent last year a series of discourses were delivered by a priest, in which he described at great length and with much detail the nature of hell, thereby arousing young women into the belief that they were already lost, and that the devil had entered into them. The priests, who at first were rather pleased with the impression their brother had made, have since found that though they had raised the spirit they have no power to lay it under any control. The result is, that the more exorcisms fail, and every such practical measure as beating the person affected have been found useless. While the fit of madness is on, the "possessed" crowd like cocks, or mew like cats, or bark like dogs and wolves. What a scene, if any shocked their neighbors by blasphemous and obscene language, being especially violent against the priests, cursing them for their inability to relieve their suffering by casting out the devil. The prefect of the province has sent a commissioner to Verzegnis, the name of the village, to see what can be done to stop the progress of this madness; for fear of examples and terror, it threatens to spread. The people of the district cannot be persuaded but that the devil is really at large among them.

WILLIS E. WHITEHEAD, of Buffalo, N. Y., writes: "After reading your first letter to you, I am by no means a stranger to the JOURNAL, or the good truth it so ably advocates. The many contributions from Wm. E. Coleman, Hudson Tuttle, Mary Dana Shindler, A. J. Davis and many others, which are weekly sent forth through the JOURNAL'S columns, together with the positive, decided stand it takes for many vital points, command the love and well wishes of all its readers. Go on, brother, firm and fearless; you have the bravest and best with you. Here in Buffalo we are going ahead. Bro. E. V. Wilson inaugurated public lectures early last winter, which have been kept up ever since. We have had as speakers Mrs. Nettie Pease, Rev. John Tyerman, Mrs. M. A. Fullerton, M. D., Lyman C. Howe and Rev. J. C. Harter, who is now with us. We also have lectures once a week by Mrs. M. A. Fullerton, M. D., which are well attended, many of our friends having been presented her with a fine Princeps organ. Mrs. Fullerton is permanently located here, we hope, as she is a fine speaker, a good physician and a practical psychometrist. It may please her friends West to learn that she is meeting with marked success in her practice, having restored to sound health some who have been pronounced as "hopeless" by the "regulars." One case in point is Mr. Richard Lee Bell, of 99 Broadway, who had been for eight years an invalid, and who is now enjoying good health. The coming anniversary of the Rochester rape will be appropriately celebrated on the 31st of March, and the necessary arrangements are now in progress. I wish a prosperous future for the JOURNAL and yourself."

ALICE G. DAILY writes: My mother passed to spirit-life on Sunday, Feb. 2nd, and to us it was a sad event, but to her change must have been most joyful, for she has long been wishing to be on the other side, and has often said her children (especially my sister and myself) were about to leave her here. She was the best of mothers, a noble woman, and lived a most exemplary life. She passed away believing firmly in the beautiful faith of Spiritualism, and as you know, has long been a subscriber to the JOURNAL, and now I do not feel as though I could part with it, for it

seems to be next thing to mother, filling her aspirations, breathing her thoughts—almost her very conversation. I am not able to pay for the JOURNAL just at present in the usual way, but mamma has written you concerning that. I believe she paid for the paper at the end of every year. I would like you to continue to send it, and I will pay for it in due time.

James Monroe writes: I read every number of the JOURNAL, and enjoy the intellectual treat very much. I admire your method of punching up the old orthodox fossils, by addressing letters to them with questions. It is punching them in my eyes.

George Hutchins writes: I like the way you are doing business, eliminating corruption from Spiritualism.

Notes and Extracts.

Men pass away and are soon forgotten, but principles live eternally.

There are religious men who are not good, and good men who are not religious.

The spiritual philosophy is the only system of religious instruction that can satisfy the mind.

The duty of good should be the governing principle of life, because it is a duty every person owes to their fellowmen.

The spiritual philosophy has revealed to mankind the falsity of many theories which the Christian world regard as divine revelations.

The time has come when all men should be spiritually free to think, reflect and act for themselves, independent of pope, priest or other church dignitaries.

It appears that the spirit released from the body would in no essential differ from the spirit retained, and its progress in the Spirit-world must be analogous to its progress here.

By the law of attraction and the power of will, a spirit makes his or her own presence known, if there be sufficient mediumistic power in the person desiring the presence of the spirit.

There hovered, in a cloud brought near, A Godlike form, a woman bright and dear; She gazed upon me and stood hovering there; She gazed upon me and stood hovering there.

The spirit, fitted by its probationary earth-life for a higher sphere, will, following the inevitable law of growth, find, without shock or change, its level, and enter upon an existence in simple continuation of its earth-bound life.

All kinds of mediumship, except speaking and writing, are necessarily slow in the process of manifesting. Because of the reason the spirit convey it either by symbols or by spelling out words and sentences letter by letter.

Had it not been for the birth of Spiritualism thirty years ago, the world to-day would have been divided into two classes—the Christian, worshipping his imaginary Deity, and the Materialist, worshipping trees, rocks and flowers.

Can spirits conceive of a higher privilege than that of being permitted by the Father of All to hold guardianship over those who have loved and left on earth, refining and elevating them in the blessed hope of a meeting for all eternity?

Goethe, like many other poets, ancient and modern, has described the gradual development of spiritual beings from out a cloud or mist, as in the splendid "Ode to the Spirit" in his "Smaller Poetry." In this poem, the female genius of poetry appears to him—

The Chinese in San Francisco have lately brought over an expert priest for the express purpose of propitiating their Ah Tos, their evil or spirit of evil. They think that Ah Toa is licensed by the little attention that has been paid to him in this country, and they have resolved to make amends.

The London Spiritualist says: "If Mr. Scripps' book calls his society 'The Boston Spiritualists' all the new little mushroom spiritualistic societies will admire his example so much that they will adopt the word 'pneumatological' too. Why do not more of these societies call themselves 'Spiritual Evidence Societies'?"

From the cradle to the grave, without one interval or pause, we grow, and when the link which binds the spirit to its tenement of clay is snapped asunder, the silent agency of growth changes in its course, and without hiatus or delay, conveys the particles which formed the body to the promotion of some other organism.

A pupil in Olive Branch says: In our opinion, no suicidal act was ever committed by one in his right mind. A temporary derangement of the brain, and consequently the nervous system, must exist before the party is driven to commit the fatal deed. And it is a question with us how far the party responsible for the suicidal act, if committed when the mind is unbalanced.

The testimony from our trance speakers and mediums has been concurrent and uniform. Mrs. Hyzer, with whose eloquent, philosophical and prophetic discourses, the Brooklyn public are greatly familiar, said and said repeatedly, that conditions were ripening for materialized spirits to stand out our public rostrums and speak to public audiences, through their own materialized organs of speech.

Progression.—A spirit says: "I have been in the next world, in my proper sphere, teaching not absolutely the same as a teacher surrounded by pupils on earth, not dictatorial teaching, but engaging in conversation always, at all times, with all I meet; speaking of the deep philosophy of the spirit's immortality, speaking always of the soul's aspirations, further on, speaking of a progression itself by degrees into the attainment of a beautiful and unending preparation myself for the great change, preparing myself for one of the leaders in that change."

Monsieur de Voh, who is represented by the London Spiritualist as truthfulness itself, declares on oath that he saw a vapory cloud rise from between the feet of Dr. Monck, who was standing within a yard of him. The vapor formed itself by degrees into the staminal of a beautiful girl. Monsieur de Voh took her hand, which he said, felt warm, but higher up the arm was icy cold. The gas lights were full on, and a fire smouldering. This form, which he described as full of life, shivered as the expiring fire gave out a flickering flame.

Mediumship at Home.—Many years ago we were spiritually informed that we need not seek mediumship in any other way than in our own family, and that they only required developing. Those indicated were the very reverse of the individuals we should have selected, especially my son's wife, whose mediumship is very valuable to us now. Being a skeptic herself at the time, she laughed at the very idea, but the truth was forced upon her in a most extraordinary way. She has since confessed to me that she believed I did all the tilting and rapping myself—involuntarily of course.—Mrs. Fitzgerald.

Mrs. Fitzgerald, in developing home mediumship, says: "We have been in the habit of keeping minutes of each sitting, and afterwards comparing them with previous records, and it is deeply interesting to note with what seriousness, with what perseverance, and with what intelligence, these, our unseen ones, have guarded our welfare even in this world, at the same time impressing on us the highest teachings of our Master. They tell us that selfishness and want of charity are the clove which most retard our upward flight, forcing upon us the injunctions of the great teacher, namely, purity of life, and the love of God before all things. They tell us that every day bears its own individual record upon the spirit-world, and bid us keep this thought in mind, to help and guard us in our earth-life."

Love.—"The love that survives the tomb," says Irving, "is the noblest attribute of the soul. If it has woe, it is likewise its delight; and when the overwhelming burst of grief is lulled into the gentler tear of recollection, then the sudden anguish and convulsive agony over the present ruins of all we most loved, are softened away into penative meditations of all that it was in the days of its loveliness. Who would not regard a sorrow from the heart? Through many junctions in a passing cloud over the bright hour of gaily, spread a deeper sadness over the hours of gloom, yet who would exchange it for the song of pleasure or boast of revelry? No; there is a voice from the tomb avaster than song; there is a remembrance of the dead to which we turn over from the charm of the living."

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To the Editor of the Religio-Philosophical Journal: Having read in your much esteemed paper that a movement is on foot already, to repeal the new medical law of Illinois, allow me to utter about this topic my views in a quiet, upright and reasonable manner, from a professional standpoint.

That new medical law is only a one-sided and partial arrangement, a very unjust and nonsensical half-measure, may, a hideous disgrace to the civilization of our century, and the sooner it is abolished, the better it will be for justice, reason and our reputation as law-makers and thinkers at home, and especially abroad. In the first place, this very law which pretends to do away with medical quacks, flatters graduates and justifies a good many of the most objectionable and unscrupulous rascals and quacks to be found anywhere on the face of our planet.

For the overwise Solomonic statute explains its essence away, again, at the end of the official exposition, by the way, in this sublime language: "But this law does not apply to such persons that have practiced medicine for at least ten years in the State of Illinois." So! Was this law never calculated by its framers beforehand, to offend and injure several hundreds of the meanest charlatans, who have assumed the high-sounding title as Doctors of Medicine and Ministers of Health from their own personal sovereignty and mental independence, afforded to them until recently, by liberty unrestricted in all parts of the United States? Have those gentlemen quacks in fact been, in this sublime language, "don't touch me," under all circumstances, just as if every one of them had been properly tested, and proven as qualified by his legislative friends and protectors? Why are they handled with so much regard and respect? If their own way of learning and accomplishing themselves without furnishing any legal evidence before some duly appointed board of medical examiners, was the right one, why not give them the same chance also to others, who are so very eager to follow them up in their footsteps.

Who in God's world has a positive knowledge of the fitness of such privileged men, for the arduous and important duties of a physician, deserving the solemn epithet? Are the legislators of Illinois a kind of unusually gifted clairvoyants and mind readers, so as to be positively sure that their cherished pets are in no way tempted any more to kill their poor victims by the dozen, which they evidently must have done in the beginning of their morally irresponsible career, even in case they should have been properly qualified, by this wholesale manner of killing, at present? Do not such remorseless practitioners and dealers in human flesh rather deserve the highest gallows, that may possibly be constructed somewhere in the prairie state, than a professional and social standing as physicians and doctors of medicine, which title they may rightfully claim, besides, according to the tenet of wording the questionable legal enactment?

Medical science and art in our days requires a thorough school breeding, and no man, however talented he may be, is enabled a priori without a sufficient general and professional education, by competent theoretical and practical teachers in a medical school, to qualify himself alone by studying and experimenting at the expense of health and life of his fellow beings. Or do the infallible legislators of Illinois understand this matter far better than the medical profession? What is the examined physician existing, who would stake his professional honor, life, or even eternal happiness on the assertion that those wild practitioners possess the knowledge and skill of the school-bred and examined practitioners? Does not common sense suggest the well-grounded suspicion in our age of general corruption and demoralization, that the legislators of Illinois have been induced by bribery and dishonest influences to append to their amiable quack-friends in question? Physicians in Europe hardly believe that such a law has really been adopted in Illinois, on account of its intrinsic stupidity and unheard of injustice. It may seem to them as if the law-makers of Illinois had lost either all sense of honesty, or higher intellect, having been degraded to the level of brutes, without any power of reasoning. Several letters from distinguished medical men and professors of universities in Germany and Austria, received by me in the course of last year, express the most profound contempt about this concern. In one of them the writer raises the pertinent question, "Are the majority of your legislators at Springfield indeed idiotic numskulls, or scoundrelly scoundrels?" Furthermore, there is another mischief produced by this sort of legislation—the abominable crime of perjury as it is self-evident that a large number of such pretending healers, who are never persons of conscience and tender moral feeling, are tempted to testify under oath that they had been in practice for no less than ten years, even when they have not been in practice quite so long, sometimes only half that time or so, which might be searched out and ascertained. If the State Board of Health would do its duty in full, Dr. Rauch should have ferreted out lots of such perjured scoundrels, dragged them before a criminal court, and have them put through the corresponding penalty of one or two years in State's prison for such an infamous offense. I am speaking from my own observation, when I assert that in Illinois there are several dozens of perjured practitioners exist, who know about half a dozen personally myself, while I learned from other colleagues that they know likewise such lawless fellows, who have falsified themselves and stolen into the ranks of our profession. Here is plenty of the most urgent work to be done by the sharp hands and sharp nose of a blunt-head of the State Board. If I would not consider it below my dignity to play the part of a policeman or detective, I should advise Dr. Rauch to go to work immediately against a certain number of such criminals, and eject them out of practice instead of persecuting harmless magnetic or Spiritualistic healers, who never make a patient worse, or kill him, whilst those quacks must inevitably bungle and ruin offenses, some of their intrusted sufferers. Having cleared the field in Illinois of 1400 medical mountebanks, our great sanitary commander has an excellent opportunity to earn immortal glory, and perhaps, also, a monument of stone or brass, and to drive about 600 more from this State, thus finishing his most important task completely.

Under that vague definition. Any old wisacre, male or female, who has been attending a few cases of sore legs or eyes, of fever and ague, of catarrh, and similar ailments, from time to time, within the space of ten years, on the sacred soil of Illinois, may readily graduate himself by a simple sworn statement, to have practiced medicine for the space of ten years.

Moreover, this very statute to regulate medical practice, has never been properly enforced yet against all those persons that are practicing outside the law. There are lots of such quacks who don't style themselves physicians, but attend constantly a variety of patients, especially chronic cases, by means of Baunscheidtism, electricity, hydropathy, etc., and receive payment for their services without being molested in the least by the overzealous medical superintendent. Druggists, for instance, are alike trespassing against the new statute every day, quite frequently, in so far as patients enter their stores, asking the keepers to let them have something for a certain complaint. Those gentlemen are always ready to minister to such wants. Thus hundreds of patients are treated incessantly in pharmacies just as in medical offices, while in Europe no apothecary was ever allowed to dispense medicines, unless the applicant was in possession of a physician's prescription, or would specify a certain medicine himself; and I presume the same law holds good alike in Canada, Mexico, and South America.

The earnest question arises, however, at present, "Is the former entirely lawless and unrestrained condition of medical affairs to continue for the whole future in this country, as it has been in existence since the oldest times, or should there be some legal provision any way, regulating the practice of the healing art?" It is beyond a shadow of a doubt that a perfectly irresponsible practice of medicine, as it has been in vogue in the United States until a very recent date, everywhere, must produce endless mischief for the population at large, because thousands of incompetent persons holding themselves out to the public under the false pretense of learned and examined medical men, are intrusted with the administration of health and life by innumerable unwary individuals. The consequences must be sad and fatal ones, resulting not unfrequently in the loss of health and life of many poor maltreated victims.

From this important reason the governments of all civilized countries, without a single exception outside the United States, to my knowledge, have restricted medical practice within certain limits. The laws prohibiting the attendance of the sick for anybody that is not an examined professional man, as it has been the rule in all other countries formerly, is quite unseemable in our age, conflicting with the spirit of freedom and interfering with the personal rights of sick individuals. In consideration of this ground the legislators of Great Britain and alike those of the new empires of Germany have devised some appropriate expedient, which presents a desirable safety to sick persons and also some reasonable protection to the medical profession. The law, as it is essentially framed in those two countries, permits a perfectly free medical practice for everybody, but with the wise restriction without a diploma or certificate of examination from a legally constituted medical school, never has the right to assume the title of Physician, Surgeon, Obstetrician, Auriat, Oculist, Doctor of Medicine, etc., which implies the idea of a duly examined medical practitioner. Thus all non-physicians are permitted to practice, whenever they disclaim such a predicament, and healers of any sort may practice to their heart's content, if they be modest enough and call themselves no other names but healers or practitioners of electricity, magnetism, hydropathy, etc. It is the wrong epithet of a physician, etc., which rightfully does not belong to such healers, that is liable to the penalty of the law, because it evidently involves a false and criminal pretense. By the infamous abuse of the term Physician and Doctor of Medicine, unscrupulous woe has been generated with the spirit of freedom in the United States, and it is high time that such an abominable and disgraceful lawlessness be at length permanently abolished. But a legal provision of this kind must be strictly carried out, and not hundreds of perjured quacks and candidates for the penitentiary be looked upon as respectable gentlemen, as it is the case under the latest enactment. A simple oath without a sealed document of a respectable medical school never ought to be admitted as a sufficient evidence; whoever has lost his diploma or certificate may certify and prove it to the State Board by showing a letter from the secretary of the faculty concerned. In order to properly control foreign diplomas, the Medical Board should appoint a competent European physician as an adjunct, as foreign quacks are particularly bent on mischief.

MEDIOUS PROMOTUS.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER THIRTY-THREE.]

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—Ed. JOURNAL.]

Man, though a rudimental, is a progressive being. Not because of his abilities, but because of his capabilities, he is great and godlike, ay, even at his lowest. In him is the germ of perpetual progression, from the simple to the complex, from the brutal to the divine.

Spiritual science would teach us, therefore, to have charity for every human being, however degraded. The law of continuity extends into future spheres of being. A man's individuality persists, but the circumstances that defiled or perverted it are capable of the most radical revolutions both here and hereafter. Short-sighted seers are they who suppose that because a human being may become worse and worse up to the end of his earthly life, there is no chance for his reformation in other stages and spheres of existence. Doubt not the final victory of God's love. Imagine not that the difference between yourself and the most depraved of human beings is as wide as the difference between eternal torture and eternal beatitude.

Only in a limited sense is a man a free agent. He is a compound of freedom and necessity—just as he has voluntary and involuntary muscles in his physical frame. No finite and conditional being can in the full sense be a free agent. Even God in the

highest, absolute freedom and infinite power as he there is, submits to self-limitation in his relations to the universe and the soul of man. While the universe is palpating with His ever indwelling life, he has placed himself under laws expressed in the evolutions of nature and the moral order of all derivative intelligences.

But man's free agency, like his other faculties, may be developed and broadened. Receptive to influences as he is, from mortals and from immortals also, he has a power of voluntary selection and assimilation; and he has conscience, God's voice in the soul, to tell him how to discriminate. Sad for him will it be if he mistake for that voice the solicitations of his own cupidity, vindictiveness, pride, or lust; if his conscience be a perverted, a blinded conscience—in other words, no conscience at all.

You may ask, "But are the decisions of conscience uniform and correct?" Of course that must depend on the degree of purity and force, which the conscience has attained to, and the character of the opinions a man has formed. What we contend for is the existence of conscience itself as the element of our moral and spiritual nature. Its development creates the idea of a right and a wrong in human conduct; leads a man to ask the question, "What ought I to do?"—summons him before the tribunal of his own soul for judgment on the rectitude of his purposes; grows up into an habitual sense of personal responsibility, and thus prepares him to comprehend the moral government of God.

Trace back conscience, if you will, to an evolution from unworthy sources; from selfish germs and inherited traits; a sense of utility or of profit—it matters not, so it grow up to the power, we find it in the symmetrical man. Therefore do we say that a foundation for religion is laid in the human soul, and the existence of it is attested and put beyond controversy by the revelations of consciousness and the great facts of Spiritualism.

Thus conscience, properly so called, belongs to our emotional and not to our intellectual nature; it is a sensibility, and not a judgment; it is a feeling that we ought to do right, leaving us, however, to make up our opinion as to what is right in particular cases, as we make up our opinions on other subjects, and with the same liability to difference, change, and mistake. So it is not conscience against conscience in special cases, but opinion against opinion, and what is more, fallible opinion against fallible opinion. Thus we may respect a man's sense of right, but have no sort of respect for his opinion as to what is right.

No better guide for the doubtful conscience can be found than that given in the words of the Great Ser of Nazareth: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak it of myself." That is, if we strive to do right, earnestly, sincerely, and in singleness of heart, without any bias from self-will, self-conceit, passion or pride, faithfully seeking all the light we can—we shall be likely to be right, not only emotionally but intellectually—not only in feeling, but in opinion.

But let us beware of being misled by that often misused and much abused word, conscience. Often what is called conscientiousness is simply the egotism of an arrogant, willful, and insolent nature. Often what a person takes for the dictation of conscience, is no more than an impulse of selfishness or passion, a caprice, or crocheted, which an undisciplined mind cannot distinguish from the deliberate decision of a competent intelligence; and the more impetuous the passion, or the more exacting the caprice, the more it is likely to represent itself to the imagination as a sacred command of the monitor within.

There are some persons who can no more discriminate between a desire and a duty, than others can discriminate between shades of color. Meanwhile the plea of conscience and the supposed obligation of obeying the orders, is enabled to escape alike condemnation and contrition.

Pharisees of this stamp are passionate advocates of their wrong opinion because it is theirs; they insist upon following their mistaken or mischievous course for the same reason, and because their unheated temper is impatient of contradiction and control; they make a virtue out of one of the meanest, most dangerous, and most offensive of their vices. Not unfrequently it is a pure love of power, which, under the plea of conscience, would obscure their sense of right and deceive the world. Some miserable impulse of selfishness or hate may usurp the functions of conscience, force its exact signature, speak in its name, and imitate its very tones.

Beware, then, of that self-delusion which would make you mistake for the divine voice of conscience the hypocritical or Pharisaical utterances of your own unhalloved inclinations, your passion, or your pride. Do not mistake the solicitations of your own selfish lusts, conceits, or opinions for the very oracle of God. Do not profane the holy of holies by the entrance of your own foul, intemperate self-will in the disguise of a votary of conscience.

RECITATIONS.

Blest are the pure in heart, For they shall see our God; The secret of the Lord is theirs, Their hearts are made His abode. Still to the Lord be true, He doth himself impart, And for His temple and His throne, Doth choose the pure in heart.

Come, Kingdom of our God, Sweet reign of light and love! Shed peace and hope and joy abroad, And wisdom from above. Over our spirits first, Extend Thy healing reign; There raise and quench the sacred thirst That never pains again.

Come, Kingdom of our God! And make the broad earth thine; Stretch o'er her lands and isles the rod That flowers with grace divine. Soon may all tribes be blest, And in its shade like brothers rest, Sons of one family.

How blest the righteous when he dies! When sinks a weary soul to rest! How gently beam the closing eyes! How mildly heaves the expiring breast! So fades a summer cloud away; So sinks the pale white storm's o'er; So gently shuts the eye of day, So dies a wave along the shore.

Farewell, conflicting hopes and fears, Where lights and shades alternate dwell; How bright the unchanging morn appears, Farewell, inconstant world, farewell!

Life's labor done, as sinks the clay, Light from its load the spirit flies, While heaven and earth combine to say, "How blest the righteous when he dies!"

ADDRESS.

Look upon us, O omnipotent spirit, according to our deep needs, not according to our poor deservings. Lift from our hearts the burden of all that has been wrong or sinful in our thoughts and in our lives, and revive the contrite who bow before thy mercy-seat. Let thy grace assist us in making all proper amends for our selfish desires, our unresisted temptations, our blinded and profaned consciences, our vain ambitions, our wasted moments, our vindictive feelings, and our unloving words. We lay at thy feet with contrition the vows we have not kept, and the sorrows we have not sanctified, and the experiences we have not improved.

We know that thy pardon precedes our asking; that the sin is forgiven in the sincerity of our own repentance of it. Help us, then, to build up such a character that our prevailing thoughts and affections may be lovely in thy sight; that we may be fitted for the spiritual companionship of the wise and noble, who have passed from this or the other planets of thy universe, into the Spirit world. Be with us, O Infinite Spirit, so that by no neglect of duty, no ignoble thoughts, no impure desires, we may profane that temple of the soul hallowed by thy presence. Amen!

HYMN.

Lord, what offering shall we bring, At thy altar when we bow? Hearts—the pure, unselfish spring Whence the kind affections flow; Willing hands to lead the blind, Bind the wounded, feed the poor; Love, embracing all our kind, Charity, with liberal store. Teach us, O thou heavenly King, Thus to show our grateful mind, Thus the accepted offering bring— Love to thee and all mankind!

INVOCATION.

Give us, O Spirit supreme, the cheerfulness that comes from a sense that we are in harmony with thy divine purposes, thy most holy laws. Aid us to concentrate our whole being to that voice of truth, of human welfare, of general enlightenment, which is thine own best, most reasonable service and worship. Amen!

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