











Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Hold Our Flag.

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

PRESENTMENT OF DEATH.

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

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 Ithaca, Gratiot county, was taken seriously ill with congestion of the lungs, and within three days died.

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.

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 years, and a boy of thirteen—are most peculiarly afflicted.

Spiritualism vs. Materialism.

BY LYMAN C. HOWE.

I rejoice to see you drawing the lines, and vindicating the long-suffering lines, and philosophy against the invidious assaults of that school of fools who glory in their own ignorance, and boast of their spiritual destination!

Darkness.

Coleman's Courage-Giving Cheer.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: Villainy and trickery should be ruthlessly exposed, no matter where they exist, and most of all in movement claiming a heavenly origin and heavenly guidance.

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.

Darkness.

Coleman's Courage-Giving Cheer.

The following which we clip from the Full Mail 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 Italia 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.

seems to be next thing to mother, telling her aspirations, breathing her thoughts—almost her very conversation.

James Monroe writes: I read every number of the JOURNAL, and enjoy the intellectual treat very much.

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.

B. M. Ladden writes: "I read the JOURNAL with much interest, and fully endorse the stand you have taken against impostors and humbugs."

Lyman C. Howe writes: "Keep on shaking the corpse of Materialism. It has no soul and we ought not to expect much of it, and we should not, if it did not put on airs and strut so much."

Does Laura V. Ellis Make the Manifestations? In the JOURNAL of the 8th of February your Philadelphia correspondent says Laura V. Ellis and Brother Jones have been giving séances there; but he does not say that she submitted to test conditions.

Willis F. Whitehead, of Buffalo, N. Y., writes: Although this is my first letter to you, I am by no means a stranger to the JOURNAL or the good truth it so ably advocates.

Mediumpship at Home.—Many years ago we were spiritually informed that we need not seek for mediums, as we possessed them in our own family, and that they only required development.



THE MEDICAL LAW.

A Critical Survey of the Field Occupied by Physicians.

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...

That new medical law is only a one-sided and partial arrangement, a very unjust and nonsensical half-measure, nay, a hideous disgrace to the civilization of our century...

Sol Was this law never calculated by its framers beforehand, to offend and injure several hundreds of the meanest charlatans, who have assumed the highest-sounding title as Doctors of Medicine and Ministers of Health...

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...

Furthermore, there is another mischief produced by this sort of legislation—the abominable crime of perjury; as it is quite self-evident that a large number of such pretending healers, who are never persons of conscience and tender moral feeling...

Under that vague definition. Any old wisecracker, male or female, who has been attending a few cases of sore legs or eyes, of fever and ague, of salt rheum, and similar ailments, from time to time, within the space of ten years, on the sacred soil of Illinois...

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...

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?"

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 unseasonable in our age, conflicting with the spirit of freedom and interfering with the personal rights of sick individuals.

MEDICUS 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 will 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.

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 inflowing life, he has placed himself under laws expressed in the evolutions of nature and the moral order of all derived 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.

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.

No better guide for the doubtful conscience can be found than that given in the words of the great seer 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 and purity 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 intolerant nature. Often what a person takes for the dictation of conscience, is no more than an impulse of selfishness or passion, a caprice, or crochets, 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 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 it issues as those of a despot by divine right, enable them 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 unchastened 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, forge 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. Bless are the pure in heart, For they shall see our God; The secret of the Lord is theirs, Their soul is his abode. Still to the lowly soul 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 With fruit from life's glad tree; And in its shade like brothers rest, Sons of one family.

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 conscience, 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 repentation 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 desire, 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, unadulterated; 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 holy laws. Aid us to consecrate our whole being to that service of truth, of human welfare, of general enlightenment, which is thine own best, most reasonable service and worship. Amen!

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