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ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Booms at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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{JNO. C. BUNDY, EDITOR.}

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NO. 3

BIOGRAPHICAL.

Biographical Sketch of D. C. Densmore,
Mundane Editor of the "Voice of
Angels."

BY HUDSON TUTTLE.

Mr. D. C. Densmore is one of the phenomenal men cast up by the great agitation of the spiritual sea. He belongs to the present dispensation most emphatically, and has the rare modesty to acknowledge openly and always that he is of himself nothing, but the power behind and above him everything. The engraving presented will introduce his honest face better than any description. He is of the stuff martyrs are made, and one of those who bear the cross for the sake of that which they regard as true.

He was born in the town of Bowdoinham, Me., on the banks of the Kennebec River, the 10th of April, 1818. That region was then wild and thinly populated, and the settlers had a hard time securing from the untamed soil even a scanty living. His father had erected a log-house in Harlem, in the wilderness, miles from the nearest neighbor, and his patient mother had no other music than the cry of the owls and howl of wild beasts, except that of her constantly increasing family, which rapidly grew in numbers to sixteen, eleven of whom were boys.

It was often difficult to secure the bare necessities of life. Society there was none, and life was an incessant struggle for existence. Amid such surroundings Mr. Densmore was ushered into the world, and there his earlier years were passed. The dull work of the farm was not pleasing, and he did not succeed in ingratiating himself with his father by the skill he displayed in his tasks of hoeing the corn or the garden. He was eminently inventive, and his mind dwelt on machinery rather than upon the hoe, which he wholly disliked.

His mother belonged to the Society of Friends, and his father was a Methodist, but joined the Society with his wife, and Mr. Densmore was at an early age taken into that church. From his earliest recollections he has been subject to visions, prophetic dreams and impressions, which he did not understand until Modern Spiritualism made them plain to him.

When twelve years old he was sent to a neighboring town where he first saw a sailing vessel. It produced a wonderful impression on his mind, and he was seized with an unconquerable desire to build one like it. He went home, and began carving one out of a pine log, twenty feet in length. The young ship-builder had few tools—an ax, auger and chisel, but he worked the more assiduously. He secretly took twine from his mother's loom for cordage, and the sheets from his bed for sails, and thus under the greatest difficulties completed his little craft. When ready it was launched on the still waters of a pond, and proved a perfect success. Mr. Densmore says, Columbus discovering America was not prouder than he when sailing his vessel across the waters of that pond in the centre of the Maine forest!

The next summer he worked at a "carding machine," and in the winter he attended a school at Providence, under the auspices of the Quakers. There he made fair progress, especially in mathematics. When he was perplexed over problems, he would dream them out, and in the class transfer from the phantom slate in his mind the figures to his material one. After six months at this school, he returned home, and worked for the summer at the carding machine, and thereafter for several seasons. When seventeen, he began teaching a district school with marked success, and for several terms succeeding in giving more than usual satisfaction.

Maine is a nursery of sailors, and the young schoolmaster listening to tales of the sea, of wonderful adventures in foreign lands, and hair-breadth escapes, became seized with the fever for adventure, and shipped on a whaling voyage to the South Atlantic Ocean.

It was a rough passage in the life of the backwoods boy, and getting the dislike of the third officer and the crew, as is usual, selecting some one to bear their ridicule, the lot of the unfortunate fell on him, and for a time they made life almost a burden. He, however, gained the good will of the captain, who, on his return, praised him so highly that the owners prevailed on him to go out again as third officer. An incident occurred in this voyage which indicates that he was constantly under the care of invisible guides, who had a purpose in his preservation. They were in a bay on the east coast of Africa, and parting their cable in a terrible southwester, it became necessary to put to sea or drift on a lee shore. To get to sea it was necessary to pass a dangerous reef, and the entrance even in fair weather difficult, if not dangerous. It was dark, the coast almost unknown, and a terrific hurricane blowing. Under these circumstances Mr. Densmore took the wheel. As he neared the reef he heard a voice say, "Luff!" He obeyed, when again he heard above the roaring of the breakers, around and ahead, "Steady!" Then again, shrill and clear, "Keep her E. by S.," and thus expecting every moment that the ship would crash on the rocks, he heeded the voice as though it were an earthly pilot, and under its guidance the good



D. C. DENSMORE.

ship swung out to the rolling billows of the ocean. On his return he shipped as second officer for a four years' cruise in the Pacific ocean after the sperm whale. Before embarking he went to his old home, where finding that on account of threatenings of war, the owners of the whaler did not dare risk the venture, he concluded to consummate an engagement into which he had entered years before, by marrying Miss Rebecca F. Chapman. The fate appear to have been opposed to his happiness, for on the very day of his marriage he received orders to sail, and after only a honeymoon of six days bid his young bride adieu for a four years' absence. The voyage was an unusually successful one. He returned after thirty-eight months absence, and persuaded by friends and the pleasure of remaining at home, he purchased a farm and began farming. His utter inability for this business was soon apparent, and his first year's profits were but five dollars. He began the next year with renewed hopes, but the "voice" told him to go to Boston and leave the farm. At attempting to do this, he was stranded at Bath, Me., and organized the "Bath Whaling Company," and as captain sailed the first whaling ship from that port. He returned with a full cargo, and sold out his interest, again for a year worked on his farm, which, as before, made a poor return. On this voyage, among many similar incidents, we gather one wherein the "voice" probably, by its warning, saved the ship. It was at the close of a beautiful day, as they were sailing off the coast of Cape Hattaras, on the home stretch, and the officers and watch were viewing the glorious sunset, which to experienced eyes gave no sign of a coming storm, when suddenly the "voice" called, "Take in sail!" For a time Capt Densmore hesitated, for he feared he would be regarded as foolishly cautious; but looking carefully, he observed a red mist above the setting sun. He ordered the sails taken in at once, and encouraged the men by every means to haste, yet before all were secured, the most terrible cyclone struck them, and continued with unabated fury all that night. Had the gale struck the ship with all sails set, it would have been impossible for her to have withstood the shock. Many times on that voyage was the ship relieved from imminent danger by obeying the "voice."

Farming proving unsuccessful the second time, he sold his land, and reduced to almost penury, he engaged as directed by the "voice" in the lumber business. For a time he prospered beyond his most sanguine hopes, but in the end had everything swept away by unguardedly becoming security. He was completely discouraged, but the voice assured him, and he became resigned. He found nothing better at the time, and that winter sat on the bench and cobbled shoes for the neighborhood. Thus recuperated, he was ready by spring to engage in a new enterprise. He is not of the temperament that yields to defeat. He is elastic, irrepressible, and not to be baffled in the struggle of life. He engaged as ship carpenter, and from a green hand, in thirty-two days graduated as master ship-builder. In 1849, influenced by the glowing tales of golden treasures to be gained in California, he determined to seek his fortune there. It was in the rough times of the gold fever, and his adventures as told in his simple way, are interesting and amusing. He returned broken down with fever, but with fortune somewhat bettered, and again engaged in ship-building. Unfortunately, he had just become largely involved when the financial crash of 1855 overtook the commercial world. Vessels became almost worthless, and everything was swept away from him. This was no new experience. Mr. Densmore explains the matter by saying these ups and downs were educational and necessary for his progress. Those who desire to cavil might urge that the "voice" which often led him on the flood tide of success, ought to have foreseen and warned him against the causes of his repeated disasters. The objection, however, is not valid, for the "voice" could not be infallible, and

besides we read in Mr. Densmore's organization of the cause. The "voice" came only at times of great emergency, and he was usually left to himself. Though evidently a man of no ordinary genius, he is deficient in caution and foresight, and the very reliance he placed in the "voice" served to weaken these essential faculties, and make him reckless and careless in undertakings which most men would have pondered over for months and entered on with great circumspection.

In 1852 he became interested in Modern Spiritualism. Although he had heeded the "voice," he had never referred to disembodied spirits, in fact, does not appear to have given it any serious thought. He was invited to a circle at Mr. and Mrs. Bird's, a young couple, who by playfully sitting at a table, found to their surprise that it moved in answer to their questions, and becoming alarmed at the manifestations they received, sent for four noted infidels to sit with them, and endeavor to arrive at the cause of the strange phenomenon. Mr. and Mrs. Bird were strict church members, and his father a deacon, and the family highly respectable. The Mr. D. witnessed for the first time the movement of the table, and was surprised to have it answer all his mental questions relating to past events, correctly.

On returning home he went into the dining-room, where a lamp was burning on a large dining table, and placed his fingers on it. To his astonishment the opposite end raised by unseen influences from the floor. This manifestation so completely surprised him that he went out and sat for half an hour in the dark, hoping he might see a spirit! But he saw none. He remarks, "Thus ended my first night with the spirits; and thus began a work that has engaged my close attention since, in many parts of the world, and which has caused me more real happiness and supreme felicity than all else combined, because it proved to me without a shadow of a shade of doubt, the immortality of man, proved that death was only a change of residence."

* To sum it all up, it proved, as Dr. Franklin said in a letter to a friend who was deploring the loss of his beloved sister, among other things in condolence, that "we are not really born until we die."

From that time he became an ardent investigator, and soon found that he was a writing as well as a tipping medium. His skepticism was not wholly silenced, and at first he sat pretending to make the manifestations in ridicule of the genuine. About two years after his first attendance at a circle he was suddenly brought to a knowledge of the truth. While sitting at the breakfast table his arm began to move in a strange manner, and he could not control it. After a little while he became fully entranced by an Indian spirit, and went through the wild manœuvres of a savage battle, gesticulating and talking in the Indian tongue with unseen hosts. This continued for nearly an hour, when he felt a keen pain dart through his heart, and he fell backward with such force as to jar the house. All thought he had broken a blood-vessel, and that he was dead. His lips were purple, face ashen and nostrils drawn together, precisely as though death had taken place. After a minute or so the influence left him as suddenly as it came.

After this he began to write mechanically, and for a year constantly devoted himself to writing. At first nothing was produced but unintelligible hieroglyphics, but at length the writing became legible, and treated on a great variety of subjects.

About this time he found he had the gift of healing by laying on of hands, and performed many remarkable cures. He next removed with his family to Buffalo, and engaged in building vessels for use on the lakes. He remained there two years, passing through many trying vicissitudes on account of hard times, and scarcity of work and impaired health.

In 1858 he returned East, working in a machine shop in Boston, and afterwards made two trips to Europe for the purpose of selling patented boot-crimping machine

and air-pressure clams. These enterprises were unsuccessful, and he came home poor. These repeated failures led his friends to the conclusion that he was a total failure as far as business was concerned, and wholly incompetent to manage anything where fact and a small share of common sense were necessary for success. His advocacy of Spiritualism assured them that he was demented and incapable of caring for himself.

For many years after this he engaged in various enterprises, sometimes healing the sick, at others working as a carpenter, a ship-builder, and under the direction of the "voice," undertakes the building of a steamboat with only eighty-five cents in his pocket, and not only undertaking, but successfully completing the task, which to an ordinary mind would appear as stark madness.

The idea of publishing the *Voice of Angels*, written and edited by spirits, first occurred to him in 1870 while healing in Philadelphia. It was several years before this idea received practical form. When it was launched on the sea of journalism, the RELIGIO PHILOSOPHICAL JOURNAL gave it great assistance not only by the usual notices, but loaned a list of its subscribers, so that all its patrons might be able to judge of the merits of the stranger. As this is regarded by Mr. Densmore as his great life's work, I will allow him to use his own words, "quoted from the closing page of 'The Halo,' a volume in which he quaintly narrates the strange events of his life, and from which I have condensed this brief sketch:

"Success in my present field of labor may depend much upon myself, upon cheerful and persistent obedience to my employers, and upon my justice and charity towards all men and all spirits. The special work to which the 'voice' now calls me differs from any that is generally known to be possible. Spiritualism has been furnishing a commentary on the statement that Jesus 'went and preached unto spirits in prison, which sometimes were disobedient.' We have been learning that there are myriads of such spirits dwelling in the abodes of darkness, unrest and degradation; and that the kindred and friends of such ones, dwelling in higher and brighter spheres, and seeking to elevate and enlighten these lower ones by whom the brighter are invisible, find great help when they can lure a wretched one into compact with an embodied spirit, the darker and the lighter, can come into sensible contact, and thus the better can start the worse up the ladder of progression toward heavenly peace and joy. It is mainly as the instrument in such efforts that I am now employed; and a main purpose of the *Voice of Angels* seems to be to furnish our world with statements of the experiences and labors of spirits of all grades, and thus teach mortals what lies before them in the next life, and how they can now help in the deliverance of 'spirits in prison.' Such is my solemn and philanthropic work. God and good spirits help me to perform it faithfully and well, and aid me to become fit day by day for higher and more efficient service, both in the earth-form and in the realm of spirit!"

CRITICAL.

Prof. Wm. Denton continues his Criticism of "Nature's Divine Revelations."

Speaking of the time when the ichthyosaurus, plesiosaurus, pterodactyle and iguanodon lived, a time which geologists call the Jurassic period, Mr. Davis, in the "Divine Revelations" says, that "the whole animal creation, at this period, properly corresponds to two distinct classes—the lizard-turtle and the turtle-bird." This is a most strange statement. There was living upon the earth at that time, as we know, radiates, articulates, mollusks, fishes, birds, and at least twenty species of marsupial mammals. All these belonged to the animal creation, yet not one of them corresponds to what we could properly call a lizard-turtle or a turtle-bird. The radiates, mollusks and articulates, certainly did not; we might as well talk of star-fish and clams corresponding to lizard-turtles or turtle-birds. The fishes of that time were not allied to either turtles or birds, or at least none such have been discovered.

There were, however, many species of reptiles during that period, and if we are to find any animals corresponding to lizard-turtles or turtle-birds, they will probably be among the reptiles. In the Jurassic formation we find hundreds of species of reptiles, sea-reptiles—saurosaurs, land-reptiles—iguanodons and megalosaurs, bird-legged reptiles—ornithoscelidae, whale-like reptiles—cetosaurs, fish-reptiles—ichthyosaurus, and bird-reptiles—pterosaurs. Yet none of this great variety of reptiles corresponds with what can be termed lizard-turtles or turtle-birds. If such animals existed at any time they are yet to be found; and a greater mistake could hardly be made than to say that the whole animal creation of that period corresponded with the lizard-turtle and the turtle-bird.

The Revelations also state that at that time "the atmosphere with its enormous density prohibited the formation of light bones, active muscle and tender nerve, and prevented entirely such chemical combinations as are necessary to render them light and active."

This is as incorrect as the previous statement. Twenty species of small mammals

have been found in the Jurassic beds, which range from the size of a rat to that of a rabbit; so we know that the atmosphere did not prohibit the formation of light bones and active muscle. The mammals were insectivorous, and must have been active to catch the insects they fed upon. There are no facts known to the geologist that would lead us to believe that the pressure of the atmosphere affected animals differently from what it does to-day. It is certain that there were dragon flies, flitting about at that time, for we have found them in a fossil state; and the atmosphere that allowed of this could hardly have prevented the activity of other forms of life.

In the same period we are informed (208 page) that "immense coral reefs were formed, extending from twenty to sixty miles, and being from three to eight miles in thickness." The extent of the beds is so remarkable, but the thickness is enormous. The greatest thickness of the Jurassic beds known to us anywhere, is less than half a mile; the reef-building polyps do not work at a greater depth than about 100 feet; and for a reef eight miles in thickness to form during the Jurassic period would require the bottom of the sea to sink to a depth of nearly eight miles, and this so slowly that the polyps built upward at just the same rate as the bottom of the sea sank. We have no evidence of any subsidence of such a character, at any period of the planet's history, and the thickest reef of coral that is known to us in any period is not one twentieth of eight miles.

In addition to this we are informed that these vast reefs were made by animals so minute, that 200 of them could dwell within a drop of water. The smallest polyps that assist in the formation of coral reefs to-day are about one tenth of an inch in diameter, and we have no reason to think that the reef-builders of the Jurassic period were any smaller than this; some of them we know were quite large.

"The whole animal kingdom" in the cretaceous period is said (278 page) to be divided into three degrees: the saurian, the tortoise and the mammalia. During the cretaceous period the waters swarmed with multitudinous forms of protozoans, radiates, mollusks, articulates and fishes; while several species of birds flew over the water and through the woods. All these were members of the "animal kingdom," yet they are neither saurians, tortoises nor mammals. How such an incorrect statement came to be made it is difficult to see, since we are told that in the same period the seas abounded with infusoria, which certainly cannot be classed with saurians, tortoises or mammals.

The inaccurate statements made by Mr. Davis in reference to matters with which we are well acquainted, and with which it would seem that he might have been even in his normal condition, are quite remarkable.

On page 270, it is said that "chalk is known to be the carbonate of lime crystallized and sublimated, intermixed with various silicious substances existing in the coatings of the mollusks and estuaries." It is impossible, however, that anything of this kind can be known, for chalk, though it is carbonate of lime, is not carbonate of lime crystallized and intermixed with anything. It is simply white of the sea mud, of the cretaceous time, largely composed of the shells of rhizopods, that swarmed in the deep ocean at the bottom of which it was deposited; nor has the lime of which it is composed been sublimated, for if carbonate of lime is heated when exposed to the air, the carbon is driven off, and we have quick-lime; if heated under pressure, with the air excluded, it cannot sublime, but, if the heat is great enough, it melts, and when it cools and crystallizes, forms marble. Nor is chalk intermixed with silicious substances "existing in the coatings of mollusks and in estuaries," for silica does not enter into the composition of molluscan shells.

What can be meant by silicious substances existing in estuaries? The chalk was a deep sea deposit, and does not appear to have been formed where estuaries existed.

We are then informed on the same page that the substance of lime transformed into corals by the infusoria and redecomposed formed by condensation the beds of chalk. It is not easy to tell what all this means, but it is easy to see that it contains incorrect statements. First, infusoria do not form corals; they are made by polyps, which are radiates; and, second, chalk is not composed of corals, but almost entirely of shells of protozoa, called rhizopods; and, third, there are no indications, that since the mud and shells gradually settled to the ocean bed, that they have been either redecomposed or decomposed, though the chalk has doubtless been condensed by simple pressure.

The mistakes made in this volume are not in reference to merely trivial matters; many of them show that the general ideas of the speaker were far from being in correspondence with the facts. On page 288 we are informed that "near the close of the new red sandstone, and during all the subsequent ages to the consummation of the tertiary, heavy frosts and snows, and enormous mountains of ice, prevailed extensively throughout the polar regions. And these frequently became suddenly melted into water, which flowed to warmer climates." * * * The consequence was the frequent and almost entire submersion of the whole face of nature. These occurrences are termed by geologists, "inundations"—and the evi-

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NOTES, GERN-THOUGHTS, FRAGMENTS.

BY SELDEN J. PINEY.

RELIGION IN IMMORTALITY.

But Sir Wm. Hamilton and Herbert Spencer attempt to bring back this "ever present sense of real existence," this inevitable consciousness of an "actually underlying all appearances," the one under the term "revelation," and the other under that of "belief." But if it be a "revelation," it is certainly the purest of all knowledge; for what does "revelation" mean but "made known," made clear, certain and definite? But if it be only a "belief," then I ask, in the name of all common sense, what is "knowledge?" That is the highest certainty from which we can not rid thought itself; and since, to use Mr. Spencer's own words, "the ever present sense of real existence is the very basis of our intelligence," I have only to ask, how can the superstructure be "knowledge?" When the "authority" is a mere "belief," how can the resulting opinion be shown to be more than "belief?" I agree with Sir Wm. Hamilton; it is a "revelation," direct, immediate, certain and final.

But he is not consistent with himself on this point; for after admitting it to be a "revelation," he denies to it the character of real, natural knowledge. What is revealed, is known; and what becomes known to us on the supreme authority of "revelation," is certainly the truest possible knowledge. "Supernatural" knowledge is not possible to us, for we have only natural faculties by which to know at all. And hence if this primal knowledge be a "revelation," it must be in such mode as to touch and inspire our faculties. And so, while Sir Wm. Hamilton would say, it is a revelation made to us, I should say it was a revelation made by us. The divine power, the infinite life and substance, must be in us and flow through us; we are made up ultimately of the supreme substance of absolute being, moved by the currents of the infinite life, conscious of the external and divine worlds at one and the same time. Hence the ideas of the finite and infinite, objective and subjective, "material" and spiritual, time and eternity, mortality and immortality, God and humanity, soul and body. We live in two worlds at once, the absolute and relative, the physical and spiritual, and hence these antitheses of finite and infinite, relative and absolute. And since we can no more rid ourselves of the one than the other, of the "absolute" than of the "relative," each must be regarded as equally certain and authoritative with the other.

We are not, then, "cabineted, cribbed and confined," within the limits of an ontological and spiritual vacuum, pumped void of all real divine substance, and power, and life; we are not by the laws of thought compelled to conceive the existence of an inconceivable and impossible "absolute," one which is implied by the relative, as in relation to itself, and yet at the same time as "non-relative," as out of all relation; one which is asserted to be the "real actually underlying all appearances," and yet never touching or blending with these appearances at all; one whose existence is asserted to have an ever "present sense" as the basis of our intelligence, and yet one which our intelligence can never cognize or know, or be certain of; one which, while implied by the thought of the "relative" itself, forever escapes that thought, and all possible thought, and so leaves us but the ghost-haunted shadows of meaningless "absolute," out of all relation with his creatures; but we are in direct contact, by the very laws of thought, with the only possible infinite and absolute as he primordial substratum of all existence and of all thought. *Natural inspiration, vital sympathy of man with the supreme spirit,* whose constant, unbroken currents of power continually pour into us, is the only idea which can harmonize with the laws of thought, therefore. The "infinite" is no longer for us an unmeaning abstraction, a "fasciculus of negations," but the real basis of all thought, of all knowledge, as of all existence. As relative existence implies absolute being, so relative knowledge, or knowledge of the relative, implies absolute knowledge, or knowledge of the absolute. And further, it will be found, on close investigation, that we have as much knowledge of the infinite as we have of the relative; that we know as much about spirit as we do about matter.

This doctrine of the "Relativity of all Knowledge" takes on another form in the philosophy of John Stuart Mill, and in the broken and purblind notions of Mr. Lewes, in his Biographical History of Philosophy. While Mr. Mansel and Mr. Spencer apply the doctrine to the spiritual and religious department of thought, Messrs. Mill and Lewes apply it to the sensuous or objective world. The first deny us all possible knowledge of spirit—the infinite reason; the latter deny us all possible knowledge of "objective," "things as they are in themselves," both together deny us all knowledge of the outer world of things—and of the inner world of absolute truth. We are shut up alone with our "perceptions"—cut off from all intelligible and intelligent intercourse with the universe—external and internal. All we know or ever can know is our "perceptions"; and these "perceptions" are only "particular modifications of the soul"—says Mr. Lewes; they are only modes of the action of our faculties, says Mr. Mill; and both agree that these "perceptions" are in no true sense "copies of the causes which produce them." If these notions are true, man is a muddle of the most senseless contradictions, and all our boasted "systems of metaphysics," as well as that much vaunted "positivism" and "positive science" are simply absurd because impossible.

To begin with Mr. Mill: "We see a thing as in place, not because the nomenon or thing is in any place, but because it is the law of our perceptive faculty that we must see, as in some place whatever we see at all. Place is not a property of a thing, but a mode in which the mind is compelled to represent it. Time and space are only modes of our perceptions, not modes of existence, and higher intelligences are possibly not bound by them. Things in themselves are neither in time or space, though we cannot represent them to ourselves except under that two-fold condition."

It is true that in the above passage Mill is giving a very clear statement of the doctrines of Kant and others, yet it is also evidently Mr. Mill's own opinion.

From a close study of Mr. Mill it will be found that he resolves all our knowledge "both the materials and sources," into self-knowledge; he denies us any access to qualities and bodies external to us; he shuts us up with and in our own sensations, ideas, and feelings. And yet this same author on the other hand leaves us to the conviction that, "though we know nothing but the phenomena of ourselves, we are nothing but the phenomena of the world." There is nothing original in the mind; all our "sensations" and "perceptions" are only the transformed phenomena of unknown and unknowable "things" external to us. He shuts us out from all intuitive, spontaneous revelations of truth from within on the one hand, and denies us any possible knowledge of external objects on the other. Our field of knowledge is thus reduced to the subjective experience of an outward world which it is forever impossible for us to cognize; and which we have no reason to believe exists. In the words of another, "In our author's theory of cognition, the *non-ego* (the objects without us) disappears in the *ego*; in his theory of being the *ego* lapses back into the *non-ego*. Idealist in the former, he is materialist in the latter."

*See Mill on Hamilton, vol. 1, p. 21 of opus.

We are thus, by our author, reduced to the confines of a middle ground, between two possible but utterly inscrutable and unknowable worlds—the objective world of phenomena—and the substantial world of real existence as it is in itself. Mentally we are in an absolute vacuum, void of all real qualities and objects, yet constantly receiving "sensations" and "perceptions" and "ideas," by a mode of our minds—as if caused by cognizable objects and "compelled by our mental constitution to represent things as in space and time," which yet are not in space or time; that is we are compelled to lie by the very constitution of our whole being—and the modes of our representative faculties.

Now it may be pertinent to ask, how can Mr. Mill know that "things in themselves" are not in place or time—if, as he asserts—"things in themselves" are not cognizable by us? Is he not by his own assumption prevented from such a denial? How can he prove, by the use of faculties which persist in asserting "things to be in space and time," and to which he denies any power of knowing things as they are in themselves, that things are not in space or time? Can his logic thus lift itself out of itself—to know things beyond itself—which yet are not accessible to itself? If we cannot know things as they are in themselves—how can Mr. Mill assert them to be not in space or time? By the very asserted inability to know them at all is Mr. Mill precluded from denying to them as they are in themselves any attribute whatever. If we cannot know them at all, we cannot know them not to possess any given qualities or attributes. * * * * * By his own assumption, he cannot deny them any qualities whatever. They may possess all possible qualities for aught he has any logical right to deny.

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Let us have Test Conditions.

BY CAPT. H. H. BROWN.

Mediumship is the fountain whence comes the stream of our knowledge of spiritual things, and if the fountain be impure, can we expect pure waters? Let us rejoice at the movements now being made to purify the fountain-head, that thereby all down the mountain side of mortal life whence trickle the streams, we may drink of pure water. But will the purifying be easy? Nay, dissections, pain, tears and strife must of necessity accompany it. And when the spirit has rent him if he depart from him? And when he can reach a herd of ignorant, selfish or over-credulous, or too confident believers it will rush with them into the sea of contention and of error; but never mind, the true medium will soon "sit clothed and in his right mind."

But where is the blame? There is none, save undevelopment. Growth was necessary and time has brought it. The crop of frauds was the only thing, that under the state we were in from the past religious authoritative slavery, could arouse in us those doubts that have created the demand for manifestations under such conditions as will place them side by side with other natural phenomena that form the basis of all science. The over-development of the religious in the mass of the people, renders them incapable of scientifically investigating in this department. There is a sacredness of the dead, a soul hunger for the loved and gone, out of which only rare souls could come to the cold atmosphere of reason, and place the phenomena of the séance side by side with that of the dissecting-room or the laboratory. It is for this reason that the greater portion of the reports of our phenomena, invaluable as they are as a means of creating discussion and calling the attention of the world to them, are nevertheless of but little scientific value, because of the inaccurate methods of conducting séances and the careless, extravagant and exaggerated manner of reporting them. The attention of the world is now called to the phenomena. Millions are convinced through their religious intuitions, by clairvoyance and by their senses, of the truth. The recognition of some of the world's scientists has been won, and it is now time to build the scientific foundation and develop the *ology* of spirit. For we must remember the duality of man, and that the phenomena which satisfies his religious nature, may not satisfy his reason. The religious accept in love and rest. The rational demand proof, and then works. One feels in presence of phenomena. The other thinks.

For religious exercises the séance should be as quiet and with no more show of anxiety, care, test, conditions or suspicion than is the Christian's communion-table. For scientific experiment or for proof, it should be as carefully watched, guarded and tested as are the chemist's experiments, though of course by different methods. Here arises the great division in our ranks. The rationalistic cannot harmonize with the religious portion and *vice versa*. It is the want of the recognition of these two uses of our phenomena and of these two classes, that causes the present misunderstandings. Let us ever remember that, like all things else, Spiritualism is dual, and by its duality meets the needs of religion and science; the intellect and the emotion of man. The latter has held the stronger place among the masses; now the former is struggling for a scientific recognition of spirit communion and spirit *ology* must balance Spiritualism. One a knowledge, the other a life; one phenomena and their laws, the other practical application of this knowledge to development of spirituality. Knowledge must arise from facts, and there must be no suspicion or doubt clinging about them, therefore, on this side of Spiritualism, for all physical phenomena there is absolute need of test conditions.

Demand on the mortal side will bring supply on the spirit side. This is the one important law in our investigation. But an ignorant demand as to details, will be very apt to be regarded by our spirit friends as an interference. Let our honest demand be only for undoubted phenomena under fraud proof conditions, and those who control the manifestations will open the way for us to get them. I have no confidence whatever in the medium or the control, that refuses to sit for honest investigators under such regulations as shall render fraud impossible; but the spirits themselves best know under what conditions they can manifest, and must be consulted as to the conditions. There is ever a desire on their part to meet our needs, and they will find a way gladly, and as soon as possible, to satisfy our demands. As long as we are content with all the suspicious conditions that now attend the cabinet and many dark séances, they will be compelled thus to work and to be satisfied with the religious growth they see as the result. It is our demand that gives them the necessary positive earth condition in which to manifest.

There are no test conditions that will equal the proof given by manifestations themselves. Let them be clear beyond the power of mortal hands or machinery, and there is no need of other tests. As for instance when in materializing our own friends come, in a clear light, are distinctly seen, remain long enough to be examined and submit to our investigations, their presence is proof; but as long as it is Washington, a Roman gladiator, or a Katie King, who are beyond the power of recognition, and may be personations, we must have all the necessary proof in the conditions, in order to be convinced there is no imposition, and make the phenomena of any value to science. Religion may worship; spirituality may grow; intuition may be satisfied, and even clairvoyance may see without test conditions, but reason gets no foundation from which to act, hence doubts and denial.

Will the Spirit-world satisfy our demands? Will they allow us to test their mediums? If spirits love honesty and truth now as they did while here, Yea! My own experience, like that of Prof. Hare and Prof. Crookes, is that honest mediums and spirit bands are in full accord with the desires of every honest investigator. These manifestations are for the purpose of convincing us of their presence and power; they must therefore be anxious to do all that shall insure their success. But notice, I said about honest investigators, and by this I mean, only a mind desirous of facts. A dishonest investigator, is one who anticipates nature, tells what can and cannot be done and comes with pre-

conceived notions that he prefers to facts and denies facts, if they conflict with his theories. Honest investigator: love truth more than pet theories or personal prejudices.

These remarks apply only to public professional mediums for physical phenomena. Developing circles, home circles, and those where the medium's well known character for honesty is sufficient guarantee for the sitters, should all be without test conditions, save such as are desired by the intelligences controlling the circle, but manifestations thus given, belong to the private lives of the circle and are of benefit to the public only as a means of stimulating investigation, not as basic facts of science. With mediums developed for public work, these questions only arise. These mediums belong particularly to the scientific side. I would as soon think of doing my courting in public as to get religious growth out of a public promiscuous circle. Going to them to be convinced, we have a right to demand security from humbug.

But so much have our mediums suffered in the past from tests applied by those ignorant of spiritual laws and those who so many times lack common sense, that I do not wonder at their refusing now to be tested. I have seen blood and tears, as the result of so called tests; also long illness and great mental agony. Those ignorant of Spiritualism ought never to control the conditions of the most sensitive of all persons,—mediums. Intelligent Spiritualists in conjunction with the controlling intelligences of any medium, can ever come to some arrangements satisfactory to all. If such arrangements cannot be made with any professed public medium, there is one prerogative left us and that is, to let them severely alone, as the JOURNAL is now doing to some that once were often heard of through its columns.

The cry of injury to mediums and the interference with the manifestations, is one that is in itself true, where there is ignorant and careless demands, but is now only used as a cover for humbug and should no more be a barrier to the sifting process thus nobly begun.

I regard the JOURNAL and all who support it in demanding test conditions as the true friends of honest mediums. He is their enemy who protects fraud. The atmosphere around us is full of the elements of fraud, lying, deceit, hypocrisy and crime, thrown off by men in their business dealings with each other, in their social relations and their religious professions, and mediums, because they are mediums, partake of these and still more liable are they as sensitives to act under the influence of these elements which they absorb. Against this they need our protection, and the best that we can give them is the magnetic power of our own honesty, and the psychological power of our wills demanding honesty in them. This will form an armor around them through which lying or tricky spirits cannot penetrate, unless let in by conscious or unconscious will or desire of the mediums. By the law of like to like, the medium draws tricksters in spirit-life, if he be one, or the reverse. Is it any wonder then that those mediums who draw this class of spirits should cry out, and that their spirit friends also as of old exclaim, "Why hast thou come to torment us?"

The above is one of the most important thoughts connected with this subject, and all who know spiritual, magnetic and psychologic laws, will comprehend at once its great import. Demand honesty and you give the Spirit-world that force which they use to protect their mediums from dishonesty. Remember this! This leads to the legitimate conclusion, that the circle should be kept free from dishonesty, that you bring with you that you get, is the motto Dr. Mansel gives a prominent place in his office. Spiritualists and mediums cannot too strongly impress this thought upon the circle of investigators. All persons come accompanied by a band of spirits like themselves; fraud, falsehood, licentiousness in the mortal sphere will have their corresponding spirit sphere. There will therefore ever be frauds in mediumship as long as the doors of the séance are thrown open to the promiscuous public on the payment of a price, unless the medium is protected by fraud proof conditions. Honest as men and women, they may in the positiveness of daily life protect themselves from the evil of their surroundings, but as mediums they must be negative to those spirits that control the séance, and if conditions are such that their own band cannot protect them from the intrusion of the undeveloped ones drawn there and given power by the emanations of the sitters, tricky spirits may control. Against this the only precaution is absolute fraud proof conditions, and in demanding them, we are demanding the protection the medium needs, from that sphere of humbug so liable to be drawn to them by both spirits and mortals. I have been satisfied for several years that much that is called and supposed to be materialization, is only transformation, or oftener personation, through the organism of the medium, by spirits who cannot materialize, owing to the conditions of the medium or circle, or both; but as this is deception, there can no excuse be offered for it on the part of the spirits, but the unconscious medium may be pardoned if he or she has in no way encouraged the same. But if they prepare paraphernalia beforehand, we want no more to do with them. Let it be understood that the medium will personate or will be transformed, and the phenomena will be assigned its proper and valuable places and the medium respected.

But if honest mediums need to be protected against a dishonest public, an honest public needs no less to be protected from dishonest mediums. Test conditions are our only protection against fraud, both on the part of the medium himself and also on the part of dishonest spirits drawn to him, by his own desires, and when we do demand these conditions, we must expect a loud outcry from both this class of mediums and their controls.

But what shall be done with those mediums who have been detected in fraud and yet who have also given genuine manifestations? Let them suffer the same penalty of dishonesty that follows those who in other professions, are dishonest, and that is, ever after to be suspected, and to find their genuine called false. The official who defaults can never recover that esteem he has lost. The merchant who is detected in cheating once, is ever after mistrusted, and he who once is proved to have lied can never after be referred to as truthful. Other corroborative evidence is in each of these cases needed to prove the truth. In like manner a medium who once humbly, must bring the corroborative evidence of strong test conditions, to convince his sitters of his genuineness, and then can never after be used by speaker or press as authority, and no Spiritualist can recommend a friend to him without fear of that friend being also humbugged, and save to the few who can be satisfied by condition fraud proof, and to those credulous enough to take anything of laid "spirits" they might as well not be. This may seem to many harsh, but it is nature's justice, and to do less, is to place a premium on lying and fraud. As each sows, let him reap, he it spirit or mortal, medium or sifter.

Neither need we fear if we do not rally to the support of partially fraudulent mediums that the Spirit-world will be without an instrument. Nay, as we purify and elevate mediumship on our side the veil, will they in thanks give us better manifestations, and this brings me to the last thought I have to offer now upon this topic, and that is this: *Let us demand integrity and uprightness in our mediums.* Let us cultivate in our ranks a high sense of honor and that stern conscientiousness that will neither favor nor excuse in mortal or spirit wrong doing, and only recognize it as a perverted good to be righted. We have many such mediums already whose word is undoubted by those who know only to respect them; and whose presence being a blessing, a cheering atmosphere of truth and love. This is the best test condition. A love of truth and an aspiration for the good, is the best protection a medium can have, and if obedient to the inner voice, or to the directions of their spirit friends, such mediums never need to fear evil influence from spirit or mortal sphere.

Demand this, and demand will develop it in the mediums; but as long as we allow ourselves to excuse because the medium is negative, we rouse no will or desire in them for protection or strength. We must as a public, hold the mediums to honor by the psychological power of our demand for honesty.

"Don't you lie through me!" was the constant demand of a medium, a dear friend of mine, as she was waiting to be entranced; and with this demand in her soul, she gave herself up to the spirit band, and as a conse-

quence they have ever been very careful to speak truth through her, and the early desire for truth has been intensified by them.

Another, who for years held a very important place as a public medium, told me that after the circle was formed, she would leave her room alone and kneel down outside the door of the séance room and pray to the angels to only speak the truth and do the right through her, and the manifestations were ever in response to that demand.

Mediumship is sacred. The medium a sensitive, demanding our love, care, charity, nay, all the best we can give, and in our learning how to care for them and in weeding out the bad among them, many good must necessarily suffer; but the best we can give them all, is an educated public sentiment that loves truth above all else; then as roses imbibe the light and dew, so will these human sensitives imbibe the public honesty and truth, and there shall be no more fraud.

Brooklyn, N. Y.

CALIFORNIA LETTER.

Death and Spiritual Manifestations Connected Therewith—Spiritualism and Materialism.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

From the fact of leaving Michigan in such haste, the many friends whom I served, and for whom I entertain feelings of tender regard, will no doubt be glad to hear a word from me. I left your office in Chicago, weary, worn and depressed, and hastened home to the death-bed of my son. Although twenty-four hours too late to see him alive, I was thankful to reach home in time to see his tired form covered with flowers and laid away to rest. The funeral service, in the absence of any spiritual speaker, was conducted by J. J. Owen, of the San Jose Mercury, who after reading that beautiful poem from Lizzie Doten, entitled, "I still live," made some appropriate remarks from a heart full of sympathy and tenderness. The last word spoken, the last look taken, and our labor of love for twenty-three years was finished. We wanted him to stay; we thought we needed him in our declining years, but the angels took him to join our family in spirit-life. We do not repine, for the ties of affection are broken here, only to unite in a higher and better life in the Spirit-land. We have four in spirit-life, and two left. Only a little while and we shall all be united in a wider and deeper bond of love and affection. He died a Spiritualist, and for our consolation and comfort spirit manifestations occurred in our house several days before his death, and continued twenty-four hours after my arrival home, giving token of the life beyond, such as a heavy body falling upon the floor, starting every one in the house. Doors were slammed and numerous raps upon the window glass, were heard. Electric lights were observed, and the spirit of a man, well known in this community, was seen and correctly described as one who had committed suicide in this house prior to my occupation of it. This can be attested to by several reliable persons, some of whom are not Spiritualists. Thus the shadow and gloom of death has been lifted a little from our hearts by these physical manifestations of spirit-life.

Spiritualism in California, so far as the public work is concerned, is quiet. As for spirit manifestations and honest investigation of the same, I think there has never been so much as at the present. I have been called to San Jose, in San Jose, one of whom has a wonderful phase of spirit power, which I will investigate, if I am permitted to do so, and give the result to the JOURNAL, if found to be genuine.

I am pleased with your criticism upon the inquiry of Mr. Wetstein, as to what spirit is. There has been much said to confuse the mind on that subject, as though a failure to define spirit, vitiated the fact of its existence. The science of the world has not been able to tell us, as yet, what matter is. Without making any dogmatic statement in regard to spirit, perhaps it is force, the soul of matter, inherent in it and unknown only as it manifests. If so, spirit is life-force, not the product of matter; but the soul and base of matter, upon which it depends for every form of life and beauty. I cannot conceive of spirit separate from matter, nor can I know of spirit only by the attributes which it possesses. I know of matter by its attributes and the phenomena attending it. I weigh, measure and classify it; I define and describe it, as being white, black, red, blue, colored or colorless; long, short, rough, smooth, gross, refined, dense or caesous. So also may I know of spirit or life-force, clothed with material substance and known by the phenomena attending it. But has science in defining matter, told us what matter is? No! It has only told us how it looks, acts or operates. Science cannot tell what matter is, and yet no one denies the existence of the same. So all attempts to tell what spirit or life-force is, is fruitless and unprofitable; but to deny the existence of spirit, in the face and eyes of a monument of facts, proving spirit-life and presence, is to me the height of absurdity.

Now, Bro. Bundy, I am often asked, "Whether are we tending? and what is to be the outcome for our cause?" To ask such a question, in the light of Prof. Milton Allen's elaborate article, under the head of "Notes on the Cause of Spiritualism in Michigan," would imply that the cause was in danger, and that Michigan was in a fearfully bad condition; but as Bro. Allen says, "Standing point is everything in the outlook." So I believe, and to me the outlook is far different. I have not simply traveled through Michigan as my Bro. Allen did, but was constantly engaged for the last sixteen months, lecturing there with the exception of twenty lectures delivered in Indiana, Maryland, Iowa, Colorado, in that State, and in Utah. I must say it is a most hopeful field. Bro. Allen says the tendency is to degenerate into a *materialistic Spiritualism*. Pray, what kind of Spiritualism can thinking men and women receive to-day, but a Spiritualism which has something in it? Builders must have something to build upon, and build with. I know of nothing in the universe save matter and force, or matter and spirit. We claim for Spiritualism that it is a science, not a religion, but a substitute for religion. If a science, the proofs of it, must be found in the realm of science, and not religion, and the moral element in Spiritualism is evolved from the nature of its facts, and not from any supposed religious element in it. I do know that a vast number of our people are getting tired of trying to build something out of nothing; give us material, the more the better. Spiritualism, not like religion, takes root in the soil, not in the clouds. It embraces the whole realm of entities and possibilities. Whosoever can and will, let him read in lines of light the gospel of nature. But in truth, I must say others cannot understand correctly what they hear; and hence the speaker is often misrepresented in the use of words. There is a "mad-dog cry" of Materialism and Materialist constantly kept up by religious or superstitious Spiritualists, to divide and distract the people. It is not paradoxical to say, that Spiritualism is fast tending to a materialistic Spiritualism, which to me is not, as Bro. Allen says, degeneration, but a healthful and hopeful growth. He would have you believe that a deadly wave of Materialism is sweeping over the land, to mar and destroy. He tells us in the JOURNAL of January 11th that Spiritualism at large, as well as in Michigan, is in a slough, and the reasons for its sad condition are a disbelief in it as a religion, and a disbelief in God as a real being; a general disbelief in the Bible, and in Jesus of Nazareth as a teacher, etc. He tells us that these are cardinal principles we cannot afford as Spiritualists to ignore. How differently we see things. What this spiritual teacher holds as cardinal principles in Spiritualism, the great majority of our people in Michigan and elsewhere, regard as dead corpses of the past, which only help to keep superstition alive among the people, and for one, I am glad in my heart for the free thought element which prevents its falling into the rut taken by all of the isms of the past.

It is thought by many as a terrible thing, because we cannot organize and be popular; to organize and popularize Spiritualism, is to destroy it. If it were a religion, that would be its cause; but on the contrary, being a science, its facts make it a great diffusive force in the world, which asks for freedom to unfold.

San Jose, Cal.

DR. J. L. YORK.

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CHICAGO, March 19th, 1877.

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CHICAGO, ILL., MARCH 22, 1879.

Still At It.

The Popular Science Monthly admits Dr. George M. Beard once more to its pages, in its March number, in a series of articles, entitled "Experiments with living human beings," the object being to show that there cannot be such a thing as a case of clairvoyance, and that all persons who believe in such a possibility are either dupes or fools.

This wonderful discovery of the "Six Sources of Error" is the great discovery of the age, if we may believe this Don Quixote of neurology. Zöllner, Wallace, Fechner, Crookes, and Butlerof have all been fooled and led astray in their investigations, because they did not have at hand as a guide Dr. Beard's expose of the six sources of error.

At the risk of violating the discoverer's copyright, we have already published Dr. Beard's grand recipe for disproving clairvoyance—his six sources of error—"just six," he begs us to remember. They are: 1. The phenomena of the involuntary life in both the experimenter and the subject experimented on. (By which the Doctor would seem to mean, be sure you are not psychologized, and be sure you know whether the subject is in a state of trance or not. Truly a wonderfully bright suggestion.) 2. Be sure the subject is not unconsciously cheating. 3. Be sure he is not consciously cheating. 4. Be sure some third party is not unconsciously cheating. 5. Be sure some third party is not consciously cheating. 6. Be sure that chance or coincidence is not the sufficient explanation of the phenomenon.

There! Let the reader pause, and take breath, and consider. Such is the wonderful discovery of Dr. Beard, through ignorance of which all investigators thus far into these phenomena of clairvoyance, have been baffled or cheated. It remained for this Doctor's wonderful sagacity to unravel the mystery. Is it conceivable that a man of ordinary brains should thus divide by six the one obvious caution, don't be cheated, and then come before the scientific world with the claim that he had made a great discovery, by which clairvoyance and other supersensual phenomena could be finally disproved!

Here is what this confident gentleman has to say in regard to facts positively known to thousands of Spiritualists and investigators: "It is a fact capable of absolute proof that no phenomena of this kind have ever appeared in the world in any human creature, in trance or out of trance."

Here, what can be in the nature of things a mere opinion is put in the form of a positive affirmation. If this is not enough to exhibit Dr. Beard as a mere charlatan and pretender to every man loyal to genuine science, then there are not lacking other proofs to confirm our estimate of him. The man's whole assumption is based upon a misconception, as appears in his own language. His deductive reasoning, he tells us, proves the falsity of clairvoyance without any examination.

In the same city with Dr. Beard there is a man, Mr. Charles Foster, who in five minutes could prove to any persons in their senses that he actually possesses the faculty thus oracularly denied by Dr. Beard. Instead of taking the trouble to test this fact, Dr. Beard falls back on his "deductive reasoning," and tells us that the thing is not because it cannot be. He says: "It is established as firmly as the Copernican theory, or the law of the persistence of force, that no human creature could have any such power, and therefore it would be unscientific to investigate any such claim."

And the leading scientific magazine in the country gives admission to mere assertions like this, and carefully excludes every paper that is offered, showing that there is abundant evidence to the contrary! The stupid and arrogant assertion would sweep away all the supersensual facts recorded

in the Bible; but what of that so long as Dr. Beard and the Messrs. Youmans can make a show of being ultra-scientific and not to be fooled into the idea that Mr. Foster or Miss Fancher can do what they can't? By the way, what is to prevent Dr. Beard's proving his position (that "no man has a power which every other does not possess") by showing that he has the expertise of the boy Mozart in music, or of the boy Colburn in arithmetic? Suppose he gives us a few poems, such as the Goodale children write; or strikes out a few inventions, such as Edison has given us. He will do much in this way to fortify his assertion. But it is all founded in a gross misconception of what is claimed.

"No human being," says Dr. Beard, "has any faculty different in kind from that conferred on the human race in general." That is the "deduction" by which he affects to disprove clairvoyance, and to be absolved, as a man of science, even from looking into its claims. Now nobody of any authority, supposes that the faculty of clairvoyance may not be latent, and capable of being developed, under conditions, in every human being; that is the very inference and theory of every intelligent Spiritualist; and this admission at once disposes of Dr. Beard's "deduction;" it dismisses it as inapplicable, impertinent to the question, and of no account whatever in the discussion of it, since the deduction is founded on premises or derived from inductions, false and imaginary.

Because the musical faculty was so wonderfully developed in Mozart, or the mathematical faculty in Colburn, we do not suppose that there may not be something answering to a musical or arithmetical capacity in every human being; and so because Charles Foster, or Mr. Mansfield, or Miss Fancher may read what is enclosed in a folded envelope, we do not conclude that the same supersensual power may not be a part of the undeveloped psychical energies which are the property of every human being. On the contrary our Spiritualism is largely founded on this one legitimate assumption; and Dr. Beard has shown himself very blind and dull in imagining that "any faculty different in kind from that conferred on the human race in general," is claimed by the many intelligent men of science, such as Gregory, Elliotson, and Wallace, who have satisfied themselves of the reality of the phenomenon of clairvoyance.

Dr. Beard's writings on this subject are so utterly devoid of the elements of positive science, that we should not regard them as worthy of serious confutation, were it not for the fact that he is permitted to reiterate, month after month, his blunders and misconceptions in the Popular Science Monthly. No close and accurate thinker can be misled by his egotistical affirmations that he is an "expert," one of the five or six now living; that his "deductive reasoning" is more than a match for our well-attested, objective facts; and that his marvelous discovery of the "six sources of error—just six," will put an end to Spiritualism, somnambulism, mesmerism, and all kindred delusions. But as the readers of the magazine where his writings appear seem to submit meekly to all this false scientific show, we have gone a little out of our way to strip from it the grave robes under which the charlatan is concealed.

Frauds in Materialization.

Our Washington correspondent, X, probably hit the truth when he wrote that he has been "constrained by evidence which he cannot resist without self-stultification," to believe that he has witnessed genuine materializations produced through the mediumship of persons who have been detected in fraudulent manifestations, according to testimony which he cannot discredit. He has been present at a hundred séances for materializations, and this is his conclusion; and with all this experience, and with his conviction that several tricky and unscrupulous mediums have nevertheless given genuine phenomena in materialization, he thinks that there ought to be fraud-proof conditions.

Where the medium is not restrained by a strict sense of honor, and is greedy for gain, it is obvious that there is a great temptation for him to simulate or help on phenomena when they are not forthcoming with promptitude. How much better it would be for serious investigators to pay a higher price, and get satisfactory conditions! As our experienced correspondent truly remarks: "If the spirits who control a medium cannot or will not submit to reasonable test conditions, then such spirits ought not to be encouraged to exhibit any more than a medium who is equally unreasonable." The example of Mrs. Simpson can be had under satisfactory conditions. Let such mediums be cordially and liberally encouraged; and let those who obstinately refuse to submit to conditions that are indispensable to a scientific conviction of genuineness, be let severely alone. There is something wrong either in their own disposition, or in that of their influencing spirits. In either case, we had better let them alone. A single word written under proper conditions by some supersensual force, or a single movement equally independent and placed beyond a doubt, is better and more satisfying to a sincere investigator than a hundred dubious materializations, in regard to which we have no abiding certainty.

In order to save us unnecessary expense, our patrons should send their remittances by drafts on New York, postal orders, or registered letters.

Psychometrists and Trance Mediums.

May not the phenomena of psychometry throw some light on the analogous facts of trance mediums? The psychometrist takes a letter from some unknown person in his hand and receives certain impressions as to the character, mood and motives of the writer. Or the psychometrist enters an empty apartment and is at once impressed with a sense of some tragical scene that has transpired within it years before. Numerous cases of this kind are on record. Do they not show that matter may be the vehicle of reliquia of thoughts, passions, affections, left as spiritual impressions that may be revived, under certain conditions, and when brought within the sphere of a sensitive?

It does not require the theory of the actual presence and activity of disembodied spirits to account for these psychometric phenomena. Thoughts and emotions have left their impress, and they start into spiritual expression when the right force is brought near, just as invisible ink may be made visible by the application of heat.

Adapt now these considerations to the phenomenon of trance oratory. The medium may be also a psychometrist; she walks through a library, and receives certain impressions from books, barely glanced at, perhaps, and hardly touched; these impressions are received unconsciously, that is, unconsciously by her normal cognitive faculty, though not unconsciously by the interior, spiritual faculty, between which and the normal consciousness there may be, for a time at least, an impenetrable curtain. The impressions thus appropriated are stored up, to be brought forth on fitting occasions. And thus the girl Cora, or the boy Andrew Jackson, known to be uneducated, and normally ignorant of the subjects treated, excite astonishment by their fluent trance utterances and their acquaintance (often imperfect and fragmentary, however), with questions seeming to require profound thought and laborious meditation.

Does it need the theory of the agency of independent departed spirits, shaping the utterances of a medium, to explain a phenomenon like this? That there may be cases when a spirit speaks directly through a human organism, we do not doubt; but as the mortal himself is, in an abstract relation, a spirit, may not the utterances sometimes be simply such as come from his own spiritual powers that have appropriated psychometrically or sympathetically, from the thought-universe about us, what he uses as if it came from the inspiration of some independent, individual spirit?

A full discussion of these questions may lead to important conclusions. The result may make it highly probable that the medium, innocently and unconsciously, often utters, as from the promptings of his spirit guides, what is simply the effluvia of his own spiritual appropriations.

Swedenborg teaches that besides our normal, external memory, there is an inner, a spiritual memory, to which cling all the thoughts, impressions and recollections of the earth-life; even those of seemingly unconscious infancy not being omitted. Our facts fully corroborate this. They show that we make no proper allowance for the force and magnitude of our spiritual powers, separated as they are from our normal, external consciousness.

These considerations, if carefully carried out, would perhaps lead to the elucidation of some puzzling questions, such as,—If this is Theodore Parker who is speaking, why does he not speak as well as he did in the earth-life? If this is Shelley, who is uttering this fluent doggerel, how does it happen that he has so degenerated as a poet? If this is Mapeo who is speaking, why is it that he blunders so in his own department of science? If this is Raphael who is painting, why does he not give us something worthy of his former fame? If this is Mozart who is touching the keys, why does he not charm us with the execution that drew forth admiration from connoisseurs, when he was only seven years old in the earth-life?

All these, and many other enigmas in trance mediumship may be partially, if not wholly, explained, by the considerations which we have here only broached, but which may obviously be carried out in ramifications which will add great force to the hypothesis implied. They may also throw some light upon those instances of fraud, where the medium is apparently innocent of any conscious attempt at imposture.

The Taxation of Church Property.

On the 7th inst., Hon. Geo. E. Williams, member of the New York State legislature, presented to that body the petition of twenty thousand voters of that state, asking that the law exempting church property and ministers and priests from taxation, be repealed. Mr. Williams has also introduced a bill to carry the prayer of the petitioners into effect. Many more petitions are being sent in from all parts of the state.

Dr. D. P. Kayner is arranging his business so as to devote his time to his profession as a clairvoyant physician and surgeon, as well as to the lecturing field. Would like to hear from societies wishing to engage speakers during the spring and summer, for picnic, grove and other meetings. The Doctor is well known as a successful practitioner, and is an able lecturer. Address him in care of this office or at his permanent residence, St. Charles, Kane county, Ill.

Duty of Earnest Spiritualists.

If Spiritualists do not have their organized societies and churches to work through, they have at least the press, by which to make known their grand and vivifying facts. But do they properly estimate their duty in this respect? The Christian pays no trivial fraction of his income in contributing to the support of his church. The Spiritualist is for the most part exempt from this source of expense. Why should he not help on the truth, by helping to propagate it through the printed word?

There is not a spiritual periodical in the country that can be said to be liberally supported; not one that can yet afford to command the best talent that could be used to establish and verify our phenomena; co-ordinating and colligating them for the development of a positive and permanent science of psychology. Every sincere Spiritualist ought, then, to do something to enlarge the capacities of the spiritual press; something to enable it to take a prominent position among the intellectual and reforming forces of the day; something to fortify it in grappling with that coarse and paralyzing Materialism, which, assuming the tone and the credentials of positive science, is leading so many of the young and the intellectually dependent into negations fatal to a healthy estimate of this life, as the portal to another and a nobler.

As the Rev. Mr. Tyrrell has well remarked: "When material philosophy has convinced a man that he is but some transient phase of matter, soon to be dissipated into unconscious nothingness, he sinks at once in value in his own estimation; all grand incentives to culture die out; for why spend time and toil to rear a costly temple which must to-morrow be laid in ashes? Why educate, polish and refine our sons and daughters for the companionship of worms?"

Such questions are unanswerable. The unbeliever may carp at them, and deny their force, but the ineradicable instincts of man's spiritual nature silently admit their validity, and echo the truth they involve.

Help us, then, friends of the truth, friends of a pure, unadorned Spiritualism, to extend our means of service; in short, to double, and more than double our circulation. This may seem like the sordid cry of self-interest. All that we can say to parry such an inference is, that if we have not given evidence enough of the singleness and earnestness of our efforts for the truth, irrespective of any financial advantage to ourselves personally, except as a means of increased ability to advance the cause for which we are battling, then heaven help us to wait for a more charitable judgment of our motives and incentives.

We want to give you such an organ that Spiritualists can point to it with pride as fulfilling in all respects their ideal of a good spiritual newspaper; prompt to repel all unjust assaults on our established truths; zealous in its elimination of all that is fraudulent and erroneous; intelligent and philosophical in all its inferences, deductions, and speculations; comprehensive in its scope and arrangement of materials; improved in its typographical appearance; and enlisting in its support all the best mind, here and in Europe, qualified by experience and study to deal with our facts, and carrying authority by the intrinsic character, cogency, and truthfulness of their writings.

Help us, friends of Spiritualism, to get such a circulation as will empower us to carry out all these desired improvements.

What Some Representative People have Lately said of the Journal and Its Work.

Capl. E. V. Wilson, a medium for various phases of spirit phenomena and well known from Boston to Galveston, in a late letter to us says:

"I have carefully watched the policy of the JOURNAL since you took the helm, and am fully satisfied that you are in the deep channel of public sympathy. * * * I fully endorse your demand that the phenomena exhibited to the public as spiritual, shall be produced under conditions rendering accurate observation possible, and under test conditions. * * * I approve your policy toward mediums, knowing it to be fair and just."

D. D. Home, a medium widely known in Europe and America, the intimate acquaintance of many leading Europeans and known and respected by various crowned heads, writes us under date of February 13th, from Nice, France, as follows:

"* * * You are doing a grand work, and I cannot tell you how proud I am of you. If my health ever is restored I will go to America just to take your true hands in mine."

The publisher of an influential monthly, in New York City, well-known in private life as a Spiritualist, writes:

"I am with you heart and hand. The course of the JOURNAL is the only safe and true way to lead Spiritualists out of the old superstitions inherited or acquired and brought with them into the ranks of Spiritualism. The JOURNAL is attracting the attention of, and rapidly acquiring a foothold among a class which has heretofore held aloof from spiritual papers."

Hudson Tuttle writes:

"I want to speak my mind on the last JOURNAL, dated March 1st. It was by far the best number ever issued, and the best number of any Spiritualist paper I ever saw."

Mr. Tuttle is especially well qualified to judge and to express a correct opinion. Well known as a medium and also as a scientific writer and author, whose works have been translated into different languages, his opinion will carry due weight.

From true, scientific Materialists we receive letters of respect and encouragement, as well as from the leaders and preachers in

the liberal Christian denominations. From a great hearted, noble minister, whose eloquent and convincing sermons have led large numbers from the superstitions of orthodoxy, and whose loving words of cheer have lifted up thousands of depressed hearts, one who though born and beloved in England, is claimed with pride by Americans, we last week, in response to a marked copy of the JOURNAL sent him, received the following highly characteristic letter:

"Good FOR YOU! Never man in your ranks did half so well, that I know of. Brave it is and right."

Thus we might fill columns. We only give these extracts as an indication of the successful work the JOURNAL, in its independent and candid course, is accomplishing among widely different classes of thinkers. Such expressions of opinion from these sources are fraught with deep significance, and show to some extent the importance of the JOURNAL'S mission.

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

Will D. Howard Hamilton please send his address to this office?

J. J. Steadman, editor of the Creston Weekly Gazette, Iowa, made us a fraternal call last week.

W. S. Hume sends a remittance to this office, but fails to give his post office address. Will credit when we know.

We have received an interesting communication from E. Lorimer, of Australia, which we will publish soon.

Subscribers not finding credit given within three weeks for payments, by change of time on the tag on their paper, should write to this office.

B. F. Underwood gave three lectures this week, 18th, 19th and 20th, at Clayton, Ill.; is to speak in Quincy, Ill., March 22nd and 23rd, and at Monmouth the 24th and 25th.

Giles B. Stebbins is to be in Lansing, Mich., from the 19th to the 24th, and at the Convention at Lowell, the 29th and 30th. Mr. Stebbins is doing a grand good work in Michigan.

Miss Kate Kane, of the Rock County Bar Association, has been admitted to practice law in the Circuit Court of Milwaukee, Wis. Miss Kane is a student of the Ann Arbor University.

We would call the attention of the readers of the JOURNAL to the notice of the Mass Convention of Spiritualists, to be held at Cleveland, Ohio, the last three days of this month. Prominent speakers are engaged.

J. H. Harter, of Auburn, N. Y., spoke in Buffalo, N. Y., February 9th and 10th; in Cleveland, February 23d and March 9th; in Toledo, March 2d; and in Detroit, Michigan, March 18th. The Spiritualists in this section are waking up more and more and preparing for a glorious meeting in Cleveland, the 29th, 30th and 31st of March.

See the advertisement of a new edition of Epes Sargent's succinct history of Spiritualism, entitled "Planchette, or the Despair of Science." In England, as well as in this country, it has had a large sale, and has not yet been superseded by any similar history.

The friends in Leesville, Carroll Co., O., are arranging to celebrate the anniversary of Modern Spiritualism in that place, on the 31st of March, with fitting ceremonies. Dr. Joseph H. Burr, a veteran in the cause, and a resident of the place, will deliver the opening address.

We are receiving hundreds of letters congratulating Mrs. Simpson for her brave and heroic conduct in meeting the Globe-Democrat Committee, and wringing from them the acknowledgement that the manifestations did occur under strict test conditions, but our space will not permit their publication.

Mrs. J. P. Gibson is working to get up a lyceum at Shrewsbury, Vt., and the friends have been holding societies and giving entertainments for that purpose, with marked success. Let the friends of Spiritualism in the different towns unite, and "go and do likewise," and much lasting good to the cause can be accomplished.

The Rev. John Weiss, the essayist and lecturer, and a leader among the Boston radicals, departed this life in that city, March 9th. It is stated that Mr. Weiss of late has been engaged in writing a new book on the immortal life, but whether completed or not cannot be determined until his manuscripts are examined.

A singular and fatal accident occurred lately at Newbern, N. C. A big revival meeting was going on at the Baptist Church. A large number of the congregation got happy, and a young woman by the name of Alice Allison fell in an ecstatic fit, striking her head upon a pew, fracturing her skull. She died from the effects of the fall.

Ellin Burritt, widely known as "the learned blacksmith," passed to the higher life, March 6th, from his residence in New Britain, Conn., in the 90th year of his age. He mastered many of the ancient and modern languages, and wrote and published several books. A remarkable and self-made man, the result of determination, diligence, order and systematic application.

An eminent scholar and Spiritualist writing to the JOURNAL says: "Mr. Tice seems to have pretty thoroughly disproved A. James' medial pretensions. If Paul was right in telling us to 'try the spirits,' who can say that you are not right in telling us to 'try the medium?' Or shall we take the ground that the latter are more entitled to exemption than the former? Hardly?"

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money will send them by express, as may be desired. If sent by mail, orders must be accompanied by the price of the book, and the postage of the book will be required to be prepaid. The publishers of the books, by postal orders when practicable. If postal orders can not be had, register your letters.

Orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'Life Beyond the Grave', 'The Sunday Question', 'The Spirits Book', 'Psychography', 'The Spiritual Harp', etc., with their respective prices.

Table listing various books such as 'The Sunday Question', 'The Spirits Book', 'Psychography', 'The Spiritual Harp', etc., with their respective prices.

WHAT IS THE BIBLE? AN ATTEMPT TO ANSWER THE QUESTION IN THE LIGHT OF THE BEST SCIENCE AND THE MOST RECENT AND CATHOLIC SPIRITS. THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. THE SPIRITS' BOOK: CONTAINING THE PRINCIPLES OF SPIRITIST DOCTRINE...

Business Cards. FRANK BAKER, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS. Agents Wanted. AGENTS WANTED TO SELL DR. CHASE'S GOOD HEALTH CURE...

Physicians. THE MAGNETIC TREATMENT. Psychological Practice of MEDICINE. Would You Know Yourself? "ELECTRICITY." BOOK ON MEDIUMS; GUIDE FOR MEDIUMS AND INVOCATORS. OPERATING ROOMS OF H. H. JACKSON, M. D., MEDICAL ELECTRICIAN. Clairvoyant Healer. Dr. D. P. KAYNER. THE "CHICAGO PROGRESSIVE LYCEUM". SCATTERED LEAVES FROM THE SUMMER-LAND, A POEM. THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. FOUR ESSAYS CONCERNING SPIRITISM. WHAT IS SPIRIT? WHAT IS MAN? Organization of the Spirit-Body, Matter, Space, Time. THE INTERPRETER AND TRANSLATOR OF THE GREAT MYSTERIES DANIEL AND REVELATION AND OTHER BOOKS OF SCRIPTURE. THE SYMBOLIC LANGUAGE OF DREAMS AND VISIONS Translated and Defined.

A MAN WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST! This route connects Chicago to Council Bluffs and Omaha, passing through Iowa, La Salle, Geneseo, Keosauqua, Des Moines, and other cities.

Continued from First Page.
deposits of such are received from the manifesta-

But there are no diluvial deposits known to us till after the deposition of the tertiary beds, and it is certain that from the time of the new red sandstone, to the consummation of the tertiary, the polar regions were in no such condition as the Revelations represent.

The Jurassic period was between the new red sandstone and the tertiary, yet Dana says, "The facts favor the view that the climate of the Arctic in the Jurassic period was at least warm, temperate."

Even as recently as the miocene tertiary vines, maples, walnuts and the magnolia flourished in the north of Greenland, and many species of trees, such as grow in temperate climes as far north as Spitzbergen, so that even then the polar region could not have been in that frigid condition, which the Revelations represent it to have been in from the new red sandstone to the close of the tertiary; indeed we have no deposits that can with propriety be referred to a glacial or icy time till the close of the Tertiary period.

On the 29th page it is said that in the Tertiary period enormous icebergs were carried by bodies of water and crossed the surface of the whole earth, and then great currents of water are said to have formed the diluvial strata.

No diluvial strata have been found south of 35 degrees north latitude, except in the neighborhood of high mountain summits, and none date back to a period as ancient as the Tertiary. If icebergs had ever swept over the entire face of the earth, evidences of their operation would certainly have been left, but no indications of any such extraordinary occurrence have ever been seen.

"Water," we are informed on the 29th page, "it is known to chemists is only a condensation of the same elements that compose a great part of the atmosphere, and which would in reality be very inflammable, but that their combined condition makes them uncombustible." In truth, however, no such thing is known to chemists. It is utterly impossible to form water from the elements of the atmosphere, water being composed of oxygen and hydrogen gases, and the atmosphere of oxygen and nitrogen, with a small proportion of carbonic acid gas. Nor are the elements composing the atmosphere inflammable, either combined or uncombined.

On the 30th page are statements in reference to the trees at the commencement of the present era, which are entirely contrary to facts, as they are known to the geologist. "Thus, we are informed that the pine, in the form of an exogenous plant, existed at the commencement of the present era; and this at subsequent periods assumed the form of a more perfect pine, with its modifications of cedar, hemlock, spruce, dogwood, and mountain pine-tree."

The mastodon (page 311) is said to have existed about 2,500 years, and then became extinct. The mastodon first appears in the Miocene, continues through the Pliocene, Pleistocene and glacial periods, the whole time certainly including more than a million of years.

We have (page 312) a very strange statement regarding the formation of amber. "There was a certain condition of the sea at one period in which by a strange and peculiar chemical process substances were united together and ultimately became condensed and were thrown by the waves upon the shores. Such substances are now termed amber. These contain very minute insects, being transparent and beautifully crystallized."

Amber never was formed in any such way. It is well known to be fossil gum, which exuded from trees in the tertiary time, flowing down their trunks and enveloping leaves, mosses, lichens and insects, which are frequently found within it. This gum having been buried has in time been transformed into amber and is obtained by digging in the beds where it was deposited or picked up on the shores of the Baltic, where it has been washed out of the place of its original deposit by the waves.

The Revelations declare that "some portions of dry beach land were entirely covered with these crystallized substances and presented a beautiful pearly white appearance." Amber is not a crystalline substance, it is neither white nor pearly white; and it is quite certain that the gum from which it was formed was not crystallized, and it is quite improbable that it was a pearly white color; so that nearly the whole statement regarding amber is incorrect.

Michigan Doctors' Law—Protest of G. B. Stebbins.
The following remonstrance was presented to the Senate and House at Lansing, March 12th, laid on the desks of each member, and a copy presented to Gov. Creswell. It needs no commendation, as its array of fact and argument tells its own convincing story. Let all read it, and let every Michigan reader push in remonstrances to their Legislature without delay.

REMONSTRANCE AGAINST THE PASSAGE OF A BILL TO PROTECT THE PEOPLE OF MICHIGAN FROM EMPIRICISM AND QUACKERY; OR ANY LIKE LEGISLATION.
To the Legislature of Michigan, in Senate and House assembled:
On behalf of many of the people, who request and authorize me to represent their views, I respectfully but earnestly remonstrate against the passage of "A Bill to protect the people of Michigan from empiricism and quackery," now before you, holding said bill, or any legislation of that kind, to be unjust and unwise, and an unconstitutional and unwarranted interference with the rights of the people. Its more

title would be "A Bill to protect licensed physicians in the exclusive privilege and monopoly of curing or killing scientifically, and to prohibit the people from choosing their own physicians or healers, and paying whom they please for their services." Such bills have been defeated again and again by your predecessors in former legislatures, and it is to be hoped you will follow their example. Doubtless there are skilled and good men among physicians of various schools. Let such have all due respect, and win fairly all success that skill and persistent effort may command, but let it be in a fair field, and with no favored and unjust monopoly.

In this State, as elsewhere, I find the efforts for such legislation do not begin with the people, who are to be protected, as it is claimed, but with the professional class who suppose they are to be benefited. A copy of the Michigan Medical News for December, 1878, published in Detroit by a society of allopathic physicians, is before me,—a professional magazine, circulating almost wholly among physicians. Its leading article is on medical legislation in Michigan, and I learn from it that such legislation had been previously urged, and it had been suggested "that physicians should exact a pledge from candidates for the legislature, that they would support it," that physicians write them that "many members are so pledged." Is this true, gentlemen of the Legislature? If so, "we the people" would like to know it.

This article says no "schools" of medicine are to be distinguished, but it must be seen that "every practitioner is properly educated in the fundamentals of medicine." What are these "fundamentals"? A physician of large practice, who was a brigade surgeon in the army, and has good professional reputation in this country and in Europe, said to a reporter of a Chicago newspaper:

"If we are to have a medical law, and the State intends to be consistent, it should select one mode of practice and suppress all others; but now there are opposing systems, one saying to the other,—'you let the patient die from depending on small pills and infinitesimal doses,' while these retort by accusing the other side of 'killing the patient by the empirical use of large doses of poison.' The State says: 'You are both right, gentlemen; go on and kill by law!'"

"In a free country an attempt to build up an establishment of doctors, is opposed to the spirit of the country. It is simply establishing by law a 'trade union,' and protecting at the expense of the people, a set of monopolists."

Harvey lost his medical practice by discovering the circulation of the blood, and declared he could not get a physician over 40 years old to believe it. Jenner was made a victim by the "profession" for introducing vaccine for the small-pox. When Lady Mary Wortley Montagu introduced inoculation from Turkey into England, a governmental commission of four physicians, watched its operation on her own daughter, and such was their incredulity, and even unwillingness it should succeed, that she dared not leave her child with them a moment. These discoveries were not in the "medical fundamentals" of that day. The profession adopted them at last.

In 1831 a commission of the French Academy of Medicine, after six years examination, reported unanimously that the physiological and therapeutic phenomena of mesmerism were well established; and that one somnambule announced, months in advance, the day, the hour, and the minute when his epileptic fits would return; and another indicated the hour of his cure, in advance, both being correct. Yet I believe the academy did not even deign to publish the report of their own commission. I know a lady, the wife of a distinguished public man, who told me she was permanently cured of partial deafness and affection of the ear by magnetic treatment; and could bring many cases of such cures. All this is outside the "fundamentals of medicine" to-day, and is even scoffed and ridiculed by professional gentlemen. Perhaps physicians may ask:

"Why turn these pages of intolerance over?"
My answer is:
"That in their spirit dark and stern
Ye haply may your own discover."

Jesus healed the sick by laying on of hands, and said of his disciples: "They shall lay their hands on the sick, and they shall be healed."—Mark xvi. If Christ or Paul were in Michigan trying to do good to sick bodies and souls as of old, and this bill were a law, they would be fined or imprisoned, and probably, as they had no large salary, or regular doctor's fees, Jesus and the great apostle would be in a prison, and the people protected from their imposition!

This is not a question of "schools" or methods, but of the right of all to heal as best they can, and the right of the people to employ whom they please. Apply the idea of this bill to religion. The Methodists are a strong organization. Suppose they should say, (I beg pardon of the intelligent Methodists for making the supposition, even for argument's sake), "give us a law under which no man or woman shall speak or preach on religious subjects, unless in accord with the fundamental principles of Christianity as the churches understand them." So absurd a thing cannot be done under our constitution. Doubtless danger and error sometimes comes from our large liberty of dissent, but the benefit is far greater, for "truth, above all things, beareth away the victory." John Milton made a magnificent argument two centuries ago, in England, for "the liberty of unlicensed printing." It might well be read by you all, gentlemen, and its great principles, its eloquent words, and its glowing love for popular rights, might all be turned toward the liberty of unlicensed healing, and the ending of all such class legislation as this bill proposes.

Pass this bill, or any one like it in idea, and it either becomes a dead letter, as such acts are partially elsewhere, or it opens the way for expensive and protracted trials in courts, where, at last, they will be ruled as void and unconstitutional. In Byron, Genesee county, New York, Mrs. Tuttle, an estimable lady, greatly respected, has practiced as a clairvoyant 30 years. When a medical law was passed in that State, a petition was got up, without her knowledge or suggestion, and signed by 1,200 people in that county, many of them influential persons, that she might be allowed to practice. An able lawyer said to her, "Let me take your case into the courts and we can break down the law." A very hornet's nest was broken over the heads of the doctors, but, fortunately for them, an eclectic society gave her a diploma, and all was quiet for a time. An intimate personal friend of mine in southern New York is an "old school" physician of thirty years honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is

heard. A certain margin of people will be guiled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their own healers. If a doctor of any school has brains, and character, and pluck, he will practice, if he lack these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

This bill proposes protection from "empiricism" and "quackery." "I am sick of learned quackery," said Dr. B. Waterhouse, medical professor in Harvard University twenty years. Dr. Hartmann, of Vienna, says: "Most practitioners evince nothing but the rudest empiricism, under the name of science." Dr. Andrew Combe says: "As often practiced medicine is made so much a mystery, and is so nearly allied to quackery, that it would puzzle many a rational looker-on to tell one from the other," and Adam Smith, the illustrious author of "Wealth of Nations," declared that, "The great success of quacks in England has been altogether owing to the real quackery of regular physicians." If this bill is to be a law, we shall need another to protect the people from "regular" empiricism and quackery, the great lights of the profession being witnesses.

"Opium increases the nerve force."—Prof. B. T. Barker, M. D.
"Opium diminishes the nerve force."—Prof. E. H. Davis, M. D.
Who shall decide when doctors disagree? Dr. Ramage, Fellow of the Royal College of Physicians, London, says: "The present system of medicine is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserves to be called by that name."

Magendie, the great French lecturer in Paris, said to his students: "Medicine is nothing like science. Doctors are mere empirics when they are not Christians." The eminent Prof. Valentine Mott, M. D., testifies: "Our remedies are unreliable." Prof. Willard Parker, M. D., says: "Of all sciences, medicine is the most uncertain." Dr. McClellent declares that "Mercury has made more cripples than all wars combined," and James Johnson, M. D., F. R. S., editor of the Medical Chirurg. Review, writes: "I declare as my conscientious convictions, founded on long experience and reflection, that if there was not a single physician, surgeon, man-mid-wife, druggist or apothecary on the face of the earth, there would be less sickness and less mortality than now."

Such testimonies I might multiply tenfold. They are not brought to show that all physicians are fools or knaves, and their services valueless, but to prove, by their own testimony, that they have no high claims to such exclusive skill and science, as to be fit to judge for all others. I may fitly close them by a word from Dr. Benjamin Rush of Philadelphia, pre-eminent for high reputation among the medical faculty. He testifies emphatically against all such class legislation as this bill proposes. "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine within certain districts, such institutions, however sanctioned by ancient characters and names, are the bastles of our science."

Gentlemen of the legislature, on behalf of a multitude of the people, I ask that you build no such bastles in our free state. While this is not a question of schools or methods, it may be well to bear in mind that the main originators and supporters of the bill are of the allopathic class, who opposed and defied the voice and vote of the legislature for years in their desperate efforts to keep the homeopaths from any part in the medical department of the state university. Better abolish the medical and legal departments of that university, and enrich and enlarge its literary and scientific and industrial advantages, than educate physicians there, at the cost of the people, who shall arrogantly claim the privilege of depriving their educators of their inalienable rights.

In Iowa a bill like this has been defeated. In Wisconsin but a month ago, such a measure was indignantly postponed in the assembly by a large vote. In Massachusetts a like effort of the medical profession has been twice defeated. In Illinois, where such a law was passed two years ago, a vigorous effort is now being made for its repeal. Will you pass a bill which the intelligence and sense of justice in the people will rebel against? Have you any right, constitutional or moral, to do so? My right (or that of any person) to choose my own healing methods, and the right of the person I may employ to be fairly paid, no law can take away or interfere with. It is a part of my inalienable rights "to life, liberty and the pursuit of happiness." Respectfully, yet frankly, I must say, I repudiate all such protection as this bill deceitfully proposes.

A protest against the Wisconsin medical law, laid on the tables of the legislature at Madison this winter, well says: "An established medical monopoly would be like an established system of religion, without tolerance to other faiths. It would be a step backward in this enlightened age of progress. We want no monopoly in the business of healing the sick."

In the Daily Madison Democrat, Feb. 20, 1879, it was well asked:
"Is there a member of this legislature who could rise in his place, and solemnly declare that he is wiser than the whole body of his constituents, numbering several thousand; that they are so besotted with ignorance, so totally unfit to select proper physicians for themselves and their families, that it becomes imperatively necessary for the legislature to enact and the governor to approve a stringent law, with its penalties of fines or imprisonment, for any, save a favored few,—and hence literally compelling all needing medical relief, to apply to this favored class?"

The same writer gives a striking evidence of the bungling cruelty of medical practice and law in England:
"An instance of an arbitrary act compelling the people of England to vaccinate their children, has just been announced. A worthy and observant man, who had lost two of his little ones by the impurities of vaccination, refused to run any further risk in that direction on his remaining children; and is now, in consequence, incarcerated in a loathsome prison, and languishing there, for simply refusing to endanger the lives of his family by obeying an unjust and arbitrary law."

Able pleas were made before the committee of the Massachusetts legislature. Rev. C. W. Emerson, of Chelsea, a leading clergyman, said he wished to speak in parenthesis, who would be cut off from privileges long enjoyed. He thought more care had been performed outside the medical profession than within it, and believed that certain men had natural gifts, and could prescribe remedies which had succeeded

then those of the regular school had failed. The bill grew out of the fact that the people were becoming too intelligent to suit certain physicians who wanted to get rich rapidly. The best diploma in the world was the diploma of success. It was an inhuman bill." A. E. Giles, of Boston, an able lawyer, said: "Regular doctors of divinity and licensed preachers have as much legal right to an exclusive oversight of the souls of the people, as regular doctors of medicine and certified practitioners to a control over their bodies. * * * I was myself given up by doctors twenty years ago, to die of consumption, but regained my present health by treatment outside the profession." Mrs. Crafts and Mrs. Ricker protested in behalf of wives and mothers.

Such arguments and statements decided the case, in both these legislatures, and defeated the unjust measures proposed. I trust they may have like effect with you—if indeed any argument be necessary to convince a body of intelligent legislators on so self-evident a matter.

Much more might be said, but this must suffice. For myself, and for those whom I represent, I respectfully, but earnestly protest against this bill, its details and its principles, and against any like legislation, and hope and trust that it may share the fate of its predecessors in this state.
GILES B. STEBBINS.
Detroit, Mich., March 7th, 1878.

The Doctors Want More Law.

The West Chicago Medical Society have started a measure to enable the "favored class" to add still another burden to the one already laid upon the tax-payers by the State Board of Health. They now ask for still more "legislative protection," as the following will show:

VITAL STATISTICS.
CHICAGO, March 15, 1879.
DEAR SIR:—At the last meeting of the West Chicago Medical Society, the resolution given below was discussed and adopted with great unanimity. We hope that you will take an early opportunity to secure its consideration by your local or county medical society, and also by the State Medical Society.

NORMAN BRIDGE, M. D.,
President, West Chicago Med. Socy.
W. T. BELFIELD, M. D.,
Secretary.

Resolved, That in the opinion of the West Chicago Medical Society, it is the duty of the State Board of Health to procure an amendment of the law relating to the collection of Vital Statistics, securing the incorporation of those sections of the New Hampshire and Connecticut laws which provide for the compensation of persons who make returns of births and deaths, at the rate of twenty-five cents for each birth or death returned and recorded within the limits of the State.

REASONS FOR THE PASSAGE OF THE AMENDMENT.

1. The State has no right to compel the services of any one without compensation.
2. The constitution of the State of Illinois forbids the taking by the State of the property of an individual for any purpose without compensation. Art. II, Sec. 13: "Private property shall not be taken or damaged for public use without just compensation."

Now the present law requires a physician to use his own stationery, to pay his own postage, and to use his own time—all, valuable property—for the benefit of the State, but allows him no compensation whatever. It even imposes a fine upon him for disobedience in this matter. The whole thing is clearly contrary to the express provision of the Constitution quoted above.

3. It may be urged that this requirement involves no greater hardship than is experienced by clergymen, who are compelled to make returns of the marriages by them solemnized.
4. Nor can it be justly urged that these statistics are for the benefit of physicians. The Government—that is, the people whom government represents—is the party most largely benefited by the collection of vital statistics; hence the expense of their collection should be defrayed by a tax, bearing equally upon all citizens of the State.

Why not compensate a man for lost time, stationery, etc., in figuring up and paying his taxes? The State certainly cannot compel him to waste his time and means for nothing!
Certainly the members of the Legislature should grant these "favored doctors" all they ask. They have not laws enough yet for their protection; grant them anything they desire; the people have no rights except to be dosed and taxed.

—Lay on McDuff,
And danned be he who first cries hold!

Mr. John R. Robinson, an old resident of this city, having come to Chicago in 1836, and who is well known among the fraternity, by his long connection with railway publications as editor and publisher, has been tendered and has accepted the position of Northern Passenger Agent of the Galveston, Harrisburg and San Antonio Railway, with headquarters in this city. Mr. Robinson has been for the past twenty years connected with the press, and his extensive acquaintance among passenger and station agents, as well as with the traveling community throughout the Western country, will aid in bringing before the public the advantages and beauties of the road he represents. Many of the towns on the "Sunset Route," are already well known as resorts for the Northerner who wishes to escape the rigors of our Northern climate, and it needs but a little printer's ink well disseminated to make them famous. San Antonio is noted for its freedom from all pulmonary complaints, its atmosphere is as pure and balmy as that of Italy, and the water so clear and sparkling that fishes may be seen sporting at the bottom of deep streams. This city as well as Luling are well known as winter resorts. The climate of the latter city is like that of San Antonio, and in addition to the great value of its waters is the mild and invigorating atmosphere which alone will restore health to a system that has become weakened. Inflammatory rheumatism, indeed, inflammatory diseases of all kinds, yield in the use of its waters.

Myron H. Colony, formerly of Keene, N. H., is perfecting at New Haven a number of warlike inventions, among them being a sub-marine torpedo, and a bomb, both of which are loaded with nitroglycerine, and can be arranged by internal machinery to explode at an appointed time; a rifle, from which one hundred and twenty rounds may be fired more rapidly than from a needle-gun or Winchester rifle, a repeated pressure of the trigger, while the weapon is at the shoulder, being all that is necessary to discharge it; a gun with thirty-six bores, from which nine hundred rounds can be fired in a very short time; and a single-barreled gun which is discharged eighty times in succession by one man with slight exertion. Mr. Colony is backed by Dr. J. H. McLean, a St. Louis (Mo.) capitalist, who has donated one hundred thousand dollars to the enterprise. Mr. Colony is the author of "Manomim, a Rhythmic Romance of the Great Rebellion" and the "Minnesota Massacres," through which he was made to suffer, and it is not strange that his fertile genius should turn to the invention of destructive weapons. A few copies of his "Manomim" are yet for sale at this office. Price, \$1.00.

Hafed, Prince of Persia, a large octavo volume of five hundred and eighty pages, given through David Duguid, the trance-painting medium of Glasgow, Scotland. This work contains fac similes of forty-five drawings and writings, the direct work of spirits, and is an illustrated history of the events of the first century, given by one of its then actors. The manner of its production—the way it takes up the subject and carries out the affirmation of its probable truthfulness in every sentence, makes it a valuable addition to our literature. Price, \$4.00.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a year long to be hung up in homes, schools and lecture-rooms. The following are some of its features: The Laws of Nature; The Laws of Health; How to Promote Health; How to Destroy Health; How to Cure Sickness; How to Dress; How to Eat; What to Eat; How to Sleep; How to Walk, etc. Each page is illustrated with pictures of the human system, and yet simple plain and natural. Price 50 cents, postage 10 cents.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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RAIL ROADS—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Table with columns: LEAVE, ARRIVE, and times for various routes like Chicago to St. Paul, Chicago to St. Louis, etc.

FREEPORT LINE.

Table with columns: LEAVE, ARRIVE, and times for routes like Chicago to Freeport, Chicago to Rockford, etc.

MILWAUKEE DIVISION LEAVES WHEELS DEPOT.

Table with columns: LEAVE, ARRIVE, and times for routes like Chicago to Milwaukee, Chicago to Racine, etc.

WISCONSIN DIVISION.

Table with columns: LEAVE, ARRIVE, and times for routes like Chicago to Green Bay, Chicago to Oshkosh, etc.

CHICAGO, ROCK ISLAND AND PACIFIC.

Table with columns: LEAVE, ARRIVE, and times for routes like Chicago to Rock Island, Chicago to St. Louis, etc.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SEABOARD LINE.

Table with columns: LEAVE, ARRIVE, and times for routes like Chicago to Alton, Chicago to St. Louis, etc.

REMARKS ON EXPRESSIONS.—Daily except Sundays, Saturdays and Sundays. Except Sundays and Saturdays only. *Sundays and Saturdays only. *Sundays only.