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# HUMAN NATURE:

## A MONTHLY JOURNAL

OF

Esoteric Science, Intelligence, & Popular Anthropology,

EMBRACING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY,  
SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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Cora L. V. Richmond.

Woman the Creator and Perfection of  
the Race. By M. E. Legouvé. (Trans-  
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"The Science of Life."

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*A Monthly Journal of Esoteric Science.*

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HUDSON TUTTLE'S "ARCANA OF SPIRITUALISM."\*

By "M.A. (OXON.)"

THIS is a book which must be judged on a different principle from that applied to ordinary volumes. It is the product of mediumship, itself a striking illustration of one of the great subjects of which it treats. "Mine," says the author, "is the task of amanuensis, writing that which is revealed to me." "I have faithfully, carefully, and conscientiously presented my impressions as they have been given me by my masters, the invisible spirits." It may at once be said that, assuming this statement to mean that the matter is supplied by the process of inspiration, while the manner is the style of the amanuensis, the result is one very far superior to anything usually achieved by such methods. That which is put forth as the inspired utterance of spirit is too frequently merely emotional. It lacks practical precision, and when it comes to deal with the subjects with which human science is familiar, it is usually faulty and erroneous in statement. So much of truth as it states is usually obvious fact, and those most familiar with the statements of spirits on matters of human science have the least expectation of any new or exact information from them.

Very different is the book now under notice. In language clear and forcible, in a literary style of much vigour and occasional eloquence, the writer deals with subjects both philosophically abstruse, such as the Nature of Spirit and its relations to Matter and Force; and eminently practical, such as the phenomena of Animal Magnetism and Mediumship. The opinions advanced are freely illustrated by authentic narratives

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\* "Arcana of Spiritualism: a Manual of Spiritual Science and Philosophy." By Hudson Tuttle. Price 5s. London: J. Burns. The purchasers of this number of HUMAN NATURE are entitled to a specimen copy at 3s. 6d., post free 4s., on remitting that amount, and coupon at the bottom of advertisement page.



collected from very various sources, and to the work of Amanuensis the Author must have added that of Compiler and Collector at no little cost of toil and trouble.

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test conditions. Very curious. Now, can you do so and so? Ah! yes. Well, can you do it thus? and thus? and thus?—until the whole range of permutation and combination is covered. Such investigations into the power of spirit are useful only as scientific demonstrations of the influence of spirit. They are usually persisted in by Investigators who have, at root, a lingering doubt which this reiterated evidence only fosters. And in almost all cases they end in degrading what should be spiritual instruction into a mere exhibition of spiritual gymnastics in which the performer is applauded in proportion as he executes the most curious tricks under the most improbable conditions.

It is manifestly impossible for me to follow the author over the wide field which he traverses. I can but indicate its vast extent, and stay with him here and there to admire the prospect from a particular point of view, or to compare it, perhaps, or contrast it with something that I have elsewhere seen. While I should like to make those who have not read the book understand somewhat of its scope and value, I have no desire to save them from the trouble, or deny them the pleasure of reading and pondering it for themselves. I recommend my readers, on the contrary, to set their minds at work on the problems discussed. If they read with care, they will surely be the better for it, whether they agree or disagree with the author's theories and conclusions; for the material of his book deals with problems at once the most interesting and the most important that concern man. Any writer who does even a little to elucidate these mysteries deserves public thanks. One who has done so much as Mr. Tuttle should have not only thanks, but, what he would probably value far more, wide circulation and intelligent reading and criticism. He courts it; for his opinions are put forward with vigour and great plainness of speech. They are never watered down by conventionality, never ambiguous. We at any rate know what he means, and can say at once whether the statement made is conformable to our own opinion, if we have one. This is in itself a merit, and, if he occasionally startles a timid reader by treading on his theological corns, it does not at all follow that he is doing harm. If he leads the hesitator to face questions that he has previously walked round, even to see if he can't get those theological corns extracted, he will have distinctly done good; and, after all, few mental cripples will care to accompany the author on his long and rapid journey. They will drop off, and leave the vigorous, who are accustomed to exercise, to pursue the journey alone.

Starting with the question, If a man die shall he live again? the Author begins with a discussion of the various theories



advanced for the explanation of the facts of Spiritualism. Man's physical body is consigned to the grave, what of him then? Is that all? Does mind perish? Are the aspirations of the soul idle tales? Whence come the ideas of Immortality, the yearnings after perpetuated life? The savage solved the problem when he said, pointing to his dead friend beside his slaughtered quarry, "The deer is dead, but my brother still lives." Human science cannot pierce the gloom that enshrouds the grave. Its scalpel cannot search out the Soul. Its balances cannot weigh Spirit. Spirit alone can deal with Spirit, and the Science of Spirit demands other methods of inquiry than those familiar to the Physicist.

Spiritual phenomena are bewildering at first sight. The inquirer first seeks to explain them by legerdemain, or by the unreliability of his senses. He fancies himself the victim of hallucination, or, if not that, the sport of the Devil. But none of these explanations cover the ground, and if he be honest (ah! how rare is that virtue! how almost impossible to find a mind trained in the school of exact Science which will dare to face an unwelcome fact and pursue it to its ultimate conclusion!)—if he be honest, he will be driven in upon himself, and will, perhaps, seek his explanation among the stores of his antecedent knowledge. Is it Electricity? The most delicate tests assure him that it is not. Is it Magnetism? An iron article moves no better than a wooden one. The human body cannot charge a table either electrically or magnetically. Whence comes the Intelligence? Mesmerism? An unknown Psychological law? That will not move ponderable objects! No explanation covers the whole ground save one, and to that the inquirer is, in the end, reduced—A Force governed by an unembodied Intelligence, identical with or akin to Man's.

Having advanced so far, the writer deals historically with the first manifestations at Hydesville, in 1848, and their appearance about the same time in France. Cahagnet, a working man, had, by means of clairvoyance, done much to solve the problem of spiritual communication. His works, "The Celestial Telegraph," and others too little known, teem with facts and theories which after-experience has confirmed; and though some statements must be struck out, the whole history of the experiments with Adele and other *lucides* is well worthy of study.

The experiments of Professor Hare and Mr. Crookes, and the evidence of Mr. A. R. Wallace, commend themselves to the Author's scientific mind, and he pays a high tribute to the care and patient research which have characterised their investigations. In order to show how fallacious are the explanations on which such shallow critics as Faraday and Dr. Carpenter rely,



he quotes a narrative from Mr. R. Dale Owen, of motion without contact. I can draw from my own experience a number of corroborative narratives. I and my friends then present have, in our own circle repeatedly seen a table raised so high that we were compelled to rise from our chairs and stretch up the hands above our heads in order to touch its top.

*The imposition of hands is not a necessary condition.* In the dining-room of a French nobleman, the Count d'Ourches, residing near Paris, I saw, on the 1st day of October, 1858, in broad daylight, a dinner-table seating seven persons, with fruit and wine on it, rise, and settle down, while all the guests were standing around it, and not one of them touching it. All present saw the same thing. Mr. Kyd, son of the late Gen. Kyd of the British army, and his lady told me (in Paris, in April, 1859), that in December of the year 1857, during an evening visit to a friend, who resided at No. 28 Rue de la Ferme des Mathurins, at Paris, Mrs. Kyd, seated in an arm-chair, suddenly felt it move, as if someone had laid hold of it from beneath. Then slowly and gradually it rose into the air, and remained there suspended for the space of about thirty seconds, the lady's feet being four or five feet from the ground; then it settled down gently and gradually, so that there was no shock when it touched the carpet. No one was touching the chair when it rose, nor did any one approach it while in the air, except Mr. Kyd, who, fearing an accident, advanced, and touched Mrs. Kyd. The room was, at the time, brightly lighted, as a French *salon* usually is; and of the eight or nine persons present, all saw the same thing in the same way. I took notes of the above, as Mr. and Mrs. Kyd narrated to me the occurrence; and they kindly permitted, as a voucher for its truth, the use of their names.

Here is no drawing-up of a heavy object, with effort, with the fingers, the concomitants which Mr. Faraday speaks of as indispensable. And the phenomenon occurred in a private drawing-room, among persons of high social position, educated and intelligent. Thousands in the most enlightened countries of the world can testify to the like. Are they [all] to be spoken of as "ignorant of their ignorance"?

Two chapters (4 and 5) deal in a most admirable manner with the relations between Spirit and Matter. Into the scientific discussion of the inter-relation of Matter and Force, the nature and form of the ultimate Atom, and the fallacious idea of the impenetrability of Matter, space does not permit of my following him. Nor would any summary present a fair view of reasoning already close and condensed. He thus presents his view of Matter:—

#### WHAT IS MATTER?

It is an aggregation of atoms. What is an atom? It is the type of the universe: for in it are concentrated all the laws and principles



in nature. Is it a real, tangible existence? or is it, as taught by some philosophers, a mathematical point, from which as a centre, forces are manifested? This question is difficult to decide; and in this, as in all others, we are compelled to fall back on the evidences of the senses, and, until the production of proof, abide their decision. It is difficult to conceive of the propagation of force from a mathematical point, or rather a centre, where nothing exists. It is wide of the spirit of our system of philosophy, which refers all productions of force to matter. Let it be decided as it will, force must be referred to the atom — to matter. The atom exists because this force is present. The force is a part of the atom. In other words, and as a general expression, the attributes of matter are co-existent and co-eternal with it.

All the phenomena presented by matter appear to be resolvable into the forces of attraction and repulsion. This is opposed to the received idea that inertia is its characteristic. Matter is supposed to have no internal force. If it is not acted upon from without, it remains for ever at rest. If it is possible for matter thus to remain, we never see it in such a condition. A post planted by the roadside is at rest compared with the objects around it; but it is not really at rest; for, not to mention the internal changes in its structure by which it shortly is reduced to dust, each day it makes the circuit of the globe, and yearly journeys around the sun. Does the globe move and compel it to follow? What moves the globe? Ah! now we arrive at the end. Every atom the globe contains exerts its influence, and their combined force is the motion of the earth.

\* \* \* \* \*

Whether we regard the atom as a particle, or as a centre of force, changes not the result. If a particle, we can never know anything of it except by means of the attributes or forces flowing from it. We never see, feel, hear, taste, nor touch matter: it is its properties and its atmosphere which affect us. All visible effects are produced by invisible causes. Cohesion, which unites atoms into solid masses, or gravitation, chaining world to world, does not result from external pressure, but internal force. All the forces of nature act from within outward. The most materialistic philosophers admit this; and, in the study of nature, questions of force "are becoming more and more prominent. The things to be explained are changes, active effects, motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points, or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects, as they appear to the eye of sense, are replaced by activities revealed to the eye of intellect. The conceptions of 'gross,' 'corrupt,' 'brute matter' are passing away with the prejudices of the past; and in place of a dead, material world, we have a living organism of spiritual energies."

This is the highest ground taken by philosophers at present; and, while they congratulate themselves on their Positivism, they really are entering the vestibule of Spiritualism.

When the mind is freed from the ideas created by the senses of



physical matter, and, with intellectual vision, understands that what it calls fixed and unchangeable are fleeting shadows of unseen, spiritual energies, it is ready to comprehend how this force can be immortalised in specialised forms and spiritual beings.

Having thus conducted the investigator up to the domain of SPIRIT, the Author enters on a new field. His attempt to systematize the protean phenomena which crowd the very threshold of the inquiry, begins with a discussion of what he calls IMPRESSIBILITY. It is through the power of the brain to receive impressions that we become cognisant of spirit and its operation. This power is discoverable in every form of animal life, even in the lowest zoophyte, which shrinks from the light that is too powerful for its delicate organisation. Spalanzani, by a series of more or less cruel experiments, showed that completely blinded bats could make their way between a perfect network of fine threads suspended by weights from the ceiling of a room, as cleverly as if they had the use of their eyes. Their sensitiveness discovered the nearness of an obstacle even so slight as a silken thread, and avoided it with unerring certainty.

It is to this impressibility that the tiger appeals when fixing its prey, the rattlesnake when fascinating its victim, and to the same source are to be referred all those various antipathies of which so many stories are recorded. The influence of the rattlesnake is purely mesmeric; once the eye is fixed, the prey is sure, and the influence is felt both by man and by the lower animals.

A gentleman once walking in his garden accidentally saw the eyes of a rattlesnake; and, by watching it closely, he found to his dismay that he could not withdraw them. The snake appeared to him to swell to an immense size, and in rapid succession assume the most gorgeous colours, rivalling the rainbow in beauty. His senses deserted him, and he grew dizzy, and would have fallen towards the snake, to which he seemed irresistibly drawn, had not his wife, coming up at the moment, thrown her arms around his neck, thereby dispelling the charm, and saving him from destruction.

Two men in Maryland were walking along the road, when one, seeing something by the way, stopped to look at it, while his companion went on. But the latter, perceiving he did not follow, turned around to know the cause, when he found that his eyes were directed towards a rattlesnake, whose head was raised and eyes glaring at him. Strangely enough, the poor fellow leaned as far as possible towards his snakeship, crying piteously all the time, "He will bite me! he will bite me!"

"Sure enough he will," said his friend, "if you do not move off. What are you standing there for?" Finding him deaf to all his entreaties, he struck the creature down with his cane, and pushed



his friend from the spot. The man thus enchanted is stated to have been sick for several hours.

Cases of snakes fascinating birds are common.

Prof. Silliman mentions that in 1823 he was proceeding in a carriage, with a friend, along the banks of the Hudson River, when he observed a flock of small birds, of different species, flying hither and thither, but never departing from the central point. He found that this point of attraction was a large snake, which lay coiled up, with head erected, eyes brilliant, and incessantly darting its tongue. When disturbed by the carriage, he went into the bushes, while the birds alighted on the branches overhead probably to await the reappearance of their deadly enemy.

Personally I have much sympathy with the gentleman who "in the largest chamber, covered with a carpet, in the midst of deep darkness, could tell if a cat entered the room with the stealthiest tread, and in perfect silence." In the highly sensitive state accompanying the exercise of the mediumistic faculty, I have a positive horror of a cat, and can detect its presence at once in the densest darkness. Nor at any time do I like the presence of the animal. A snake inspires me with even more horror, and in some sort I class the two together. But it is not necessary to go so far for antipathies which are not explicable. There was a phase of my life when the smell of arrowroot caused intense nausea. A friend of mine cannot endure the smell of apples; and instances of similar irrational likes and dislikes will be within the experience of all sensitives. Their more highly organised nature points out to them what to avoid by the excitation of antipathy in the mind, or nausea in the stomach.

To this same impressibility must be referred the transference of sensation, of which the following is one among many cases :—

A man in the State of New York, while ploughing in the field, was suddenly shot through the heart,—at least this was his impression. His sensations were such that he could not work; and he put out his team, and returned to the house, stating that he believed that his brother, who was then a soldier in the Mexican war, had been shot through the heart, or had fallen in battle. Two months after that, the news arrived of his brother's death in battle, by a ball through the chest, occurring on the same day and hour of his impression.

The experiments of Reichenbach with the crystals and magnets have a strong bearing on this point. *Pace* Dr. Carpenter, who, in dealing with the conclusive experiments of Reichenbach, shows the same fatal incapacity for accuracy which pervades all his criticism on these and kindred subjects, it was proven to demonstration that sensitives could discern flames from magnets,



and were markedly affected by passes made both with them and with crystals. The sensation was described by all as that "of a pleasant, light, cool breeze."

The power of seeing magnetic flames enabled the sensitive to see the odic emanations from a buried body. The decomposition occurring in the grave set free gases which slowly rose over it, were visible to the sensitive, and were easily pictured as ghosts. Reichenbach, in his "Dynamics," p. 142, records the story of the blind German poet's amanuensis, which, though well known, is remarkable and may be cited here:—

Pfeffel had appointed a young evangelical clergyman as his amanuensis. The blind German poet was led by this person when he walked out. This occurred in his garden, which lay at some distance from the town. Pfeffel remarked that, every time they came to a particular spot, Billing's arm trembled, and he manifested uneasiness. Some conversation about this ensued: and the young man unwillingly stated that as often as he came over that spot certain sensations attacked him which he could not overcome, and which he always experienced at places where human bodies were interred. When he came to such places at night, he usually saw strange sights. With a view to cure this man of his delusion, Pfeffel returned with him to the garden the same night. When they approached this place in the dark, Billing at once perceived a weak light, and, when near enough, the appearance of a form of immaterial flame waving in the air above the spot. He described it as resembling a woman's form, one arm laid across the body, the other hanging down, wavering, erect, or at rest; the feet elevated about two hands' breadths above the ground. Pfeffel walked up to it alone, as the young man would not accompany him; struck about at random with his stick, and ran across the place; but the spectre did not move nor alter. It was as when one passes a stick through flame,—the fiery shape always recovered the same form. Many things were done during several months—parties taken thither—but the matter remained always the same, and the ghost-seer always held to his earnest assertion, consequently to the supposition that some one must lie buried there. At last, Pfeffel had the place dug up. At some depth, a solid layer of white lime was met with, about as long and as broad as a grave, tolerably thick; and, when this was broken through, they discovered the skeleton of a human body.

"It had been covered with a layer of quick-lime, as is the custom in time of pestilence. The bones were taken out, the hole filled, and the surface levelled. When Billing was again taken there, the appearance was gone, and the nocturnal spirit had vanished for ever."

It is impossible, in our present state of knowledge, to say to what extent this impressibility may extend, or how little may be required to excite it in a good sensitive, especially under abnormal conditions of health. Every sensitive knows that ill-



health predisposes to quickness of sensation, and phenomena are very often produced more strongly and rapidly when the Medium is in weak health, or even suffering pain. The annexed narrative may serve to give some idea of the way in which sensations may be transmitted without any sort of direct contact between their cause and effect.

Several years ago, during a severe winter, the Schuylkill river, near Philadelphia, became thickly bridged over with ice, and thousands of persons resorted thither for the purpose of skating, sliding, &c. Among other inventions for the amusement of those visiting the place, there was a post sunk through the ice, at the top of which there was a point, and a horizontal revolving arm attached to it. To the end of this, the drag-ropes of sleds were attached; so that, by pushing the shaft, the sleds, with persons on them, might be made to revolve swiftly in a circle upon the ice. Among the rest, a negro got upon the sled; and the person in charge of the shaft caused it to revolve so rapidly that the negro was thrown outward by the centrifugal force, and, striking violently against a large, projecting piece of ice, was killed instantly.

"This occurrence was witnessed by a physician, a friend of my informant, who happened to be present. On that very evening, the physician had occasion to prepare a dose of pills for one of his patients, a lady extremely susceptible to magnetic influences. As he was mixing the ingredients of the pills, and rolling them in his fingers, he related in all its particulars, to persons in the office, the occurrence he had witnessed on the river during the day. The pills were afterwards despatched to the lady by another person. The next day, the physician, seeing one of the lady's family, inquired concerned her health. In the answer that was returned, it was stated, among other things, that she had a singular dream the night previous. She dreamed that she was somewhere on the ice, where many people were sliding and skating; that she had there seen a negro thrown from a revolving sled against a cake of ice, and instantly killed, &c. Her dream, as related, was an exact reproduction of all the essential statements of facts which had, without her knowledge, been given by the physician while he was preparing the medicine, and concerning which facts she had received no information from any quarter."

The physician imparted his influence to the medicine, which, acting on an impressible mind, reproduced his thoughts in the form of a dream.

So the mechanic imparts a portion of himself to his wares; and the various articles of food are impregnated with the spheres of their producers. Dwellings partake of the influence of all those who have once entered them. Garments reproduce the character of their wearers. Dwellings wherein countless persons enter, and the products of various climes are stored, are always pervaded by innumerable influences. These affect all more or less, but only the extremely sensitive in a marked degree.



All these and many kindred facts go to show the wide field of investigation yet open to the Psychologist. How does man affect man? How do animals even fascinate him and each other? Of what nature and how varied are the emanations which every substance, organic and inorganic, sheds around it? What effect have these on us? By them all are consciously or unconsciously affected: some, of course, in a far greater degree than others. Some are totally unconscious of the influence of anything not material—of anything which their bodily senses cannot diagnose. But others are constantly suffering from pain, mental and bodily, of which the causes lie in the unseen realm of spirit with which their sensitiveness has brought them into rapport. And this sensitiveness is increasing. I entertain no doubt that, as the development of the present faint knowledge progresses, the race will become more and more amenable to these unseen influences, and it will become increasingly important for us to trace their operations by every means in our power. To this end careful experiments should be made with good clairvoyants, with many of them, and in various places, and under various conditions; and these experiments should be again and again repeated: nay, they should be continuously persisted in, and the results, however strange and incoherent, should be tabulated and preserved. Everything points to the absolute necessity for such investigation; for the age of dense Materialism, though apparently vigorous, the reign of the purely physical, is being replaced by one to which the old methods will be little applicable: or, to be more precise, one in which, for instance, in the matters of food and medicine, considerable alterations will assuredly be introduced. I know that the age is dense enough, material enough, unspiritual enough, hard, gross, selfish, sensual enough in all conscience. But I also know that there are signs of another age which will succeed the present, and which is being slowly developed alongside of it. This is the universal law. One epoch does not end before another begins: they dovetail into one another; and he whose spiritual eye can read the signs of the times may discern traces of the coming-in of another epoch, when Spirit and the things of Spirit, long ignored and crushed beneath the iron heel of dense Materialism, will assert their influence and vindicate their place in the economy of man's life. I do not dream. The signs are all around us. I do not undervalue what this present age of material progress and of physical investigation has done for us: but, admitting all that, and receiving cheerfully and with gratitude the teachings of Modern Science, I look with anxious hope for the time when the Science of Spirit, the Master Science of Man's life as it respects its true self,



shall be studied with some method, and rescued from the oblivion into which it has fallen. That day is dawning: and the watchers on the hill-tops whose faces are set toward the rising sun already catch some faint reflexion of his beams: and their ears catch the far-off notes of the spiritual herald of the age that is to be.

Ring out a slowly dying cause,  
 And ancient forms of party strife:  
 Ring in the nobler modes of life,  
 With sweeter manners, purer laws.  
 Ring out old shapes of foul disease:  
 Ring out the narrowing lust of gold:  
 Ring out the thousand wars of old,  
 Ring in the thousand years of peace.  
 Ring in the valiant man and free,  
 The larger heart, the kindlier hand:  
 Ring out the darkness of the land,  
 Ring in the Christ that is to be.

Having dealt with man in his relation to the world which he inhabits, the Author passes to the more serious and difficult task of correlating the phenomena of spirit, and of laying down the laws which govern its action. This deals with man in his relation to the World of Spirit and its inhabitants: and here Mr. Tuttle claims for the World of Spirit subjection to the Reign of Law, and asserts that "the sciences there concentrate: and all are hewn columns and arches in the spiritual temple whose foundations rest on the hard elemental basis of the material world, and whose towers pierce the blue empyrean of heaven."

The origin of Spirit is referred to natural birth. Man, in the Author's opinion, is a dual structure of spirit and body. Spirit, born synchronously with the physical body, is intimately correlated with it during earth life, and after physical death, retains its faculties, and pursues its path of progress. I must frankly say that I do not accept this theory of the origin of spirit, nor do I acquiesce in the exclusion of soul as "nothing but a fancy." The Author does not seem to me to do much to elucidate by positive evidence the unexplored field into which he here penetrates. But it is impossible to disguise the fact that these abstruse questions are matters of theory, and though I should be glad at another time, and in a more suitable place, to enter into a defence of my own as against his theories, I refrain here from doing more than entering a record of dissent.

Whatever may be the origin of spirit—whether, as the Author says, spirit is the ultimated element which arises from and underlies the physical world, and whether of this the spirit-body is created, the physical body assimilating the physical portion of food, and the spiritual body the remaining portion—whatever,



I say, may be our conclusion here, no one can fail to assent to and admire the statement made regarding the effect of the physical on the spiritual life and condition of man. It is brought out in a passage which is a fair sample of the method in which the Religious Aspect of Spiritualism is treated by the author.

Does the grossness of life affect the welfare of the spirit? Reason can make but one answer, and that in the affirmative. The Parable of the Sower is a beautiful illustration of the effect of external conditions on the spirit. The same grain falling on different ground produce widely varying results. If an acorn be planted in a rocky soil, it will grow into a distorted shrub. You may transplant that shrub into fertile ground, and bestow on it the best of care,—it will become quite different from what it would have been had it remained; but it will never mature into the noble tree, the forest's pride, as it would had it been planted first in a mellow soil.

The winged seed of the rock maple, matured by sap drawn from the crevices of stony hills, is blown far away by the winds. Perhaps it alights on a barren rock, just made green by a patch of moss. The moss is moistened by dews, and the seed swells with life, thrusts forth its roots into the moss so full of promise, sends upwards its tiny leaflets, and makes fair augury of a tree like its noble parent. But its food soon fails. There are nights without dew,—it almost famishes; there are frosts telling on its unprotected roots. So a century goes by, when a traveller, chancing to ascend the hillside, sees a scraggy, scarred bush, so different from what he has seen before that he considers it a new species of maple. Perhaps a seed from the same bough was wafted at the same time to some fertile dell, and now stands, straight and tall as monumental shaft, the pride of a century.

As the spirit and the physical body are matured together; as, while connected, they are mutually related,—it is clearly self-evident that one cannot be injured without at least a sympathetic effect on the other. A wrong done to the immortal is retained for ever. If a man lose a limb, he has a scar telling of the wound. Although he live a century, it is not outgrown. The least mark is indelible. If the physical body so tenaciously retain the witnesses of former transgressions, how can anyone expect to proceed for a life in a systematic course of wrong to his immortal nature, and escape with impunity?

It is a fearful mistake. The spirit is the REAL, of which the body is the fleeting shadow; and impressions on that real, compared with those of the body, are as lasting as the signature of the storm and whirlwind, scarred with fire on granite mountains, contrasted with the fitful shadows of a phantasmagoria. Write a wrong on the spirit,—only the eternal ages can erase it. Do a deed of sin, and never can it be repealed. The words of the passions, their deeds of error, are written on the adamant book of the individual's life; and the furnace blast cannot burn their record out, the ocean cannot wash it away.



Equally true and beautiful are the ideas put forward respecting Death, the Change, not of Being, but of State. The Spiritual Philosophy, while it knows no terror in the change, teaches that the spirit should mature and not pass into the next state before it has completed a ripe experience in this. It has been too much the fashion to talk of Death as something beautiful, to encircle it with a halo, and to speak of Apotheosis and Glory as the results of the change. This is a mischievous revulsion from the old dismal picture of a grisly skeleton with murderous scythe, the mutes, and the crape, and the "blacks going about"—as Lord Bacon quaintly called the mourners—and the oppressive paraphernalia of woe. But it too is a mistake. So long as man is constituted as he now is, so long as Death means separation between loving friends, the sorrow of those who remain behind must find vent in tears, and symbolize itself in the equipments of mourning. Death is unlovely, and must always be so, and it is absurd "to speak of the shroud as a marriage robe." But while we recognise this truth, and with all solemnity and soberness of heart bow down before the common lot, we are not to neglect the elevating teachings we have received. There should be a difference in our woe as becomes those who sorrow not without hope.

The believer in this beautiful apotheosis should not shadow the joys of the departed by putting on the weeds of woe. To those who regard death as the "King of Terrors," it may be well; but, for him, it is contradictory to the belief expressed. We know the feelings of the lacerated heart, and deeply sympathise with its agonised throbs when robbed of its idols. Over the grave the mourner gazes sadly and wearily, the senses crushed and torn, and the spirit dimmed by the pelting rain, insensible to the impressions of the invisible world. The dark clouds of the physical senses obscure the spiritual sun; and we cry out, from our rack of torture, to those who are gone, and over the chill void even echo refuses her answer. If we loved the living, we worship the dead. We would pay them respect. We would change for them the order of our lives, and constantly give outward expression to our grief. We give such expression in our garments. The sackcloth and ashes of the heathen devotee become with us crape and black satin. If the dead are truly dead; if they go down to the grave as a final goal; if they pass to an infinitely removed hell, or, almost equally deplorable, to a heaven where they forget us in the new scenes with which they are surrounded; if death destroys all human emotions and feelings, and if we meet on the shining shore our departed ones as cold, intellectual passivities,—oh, then, let us put on, not only mourning garments, but the hair-cloth of the ancients, that its irritation may constantly remind us of our irreparable loss! Let us wear it, not for a year, but for our mortal lives, till it cuts through nerve and sinew, and the bones to their marrow.



If, on the contrary, we receive the spiritual philosophy, and believe that death is only the gateway to another, better, and brighter state of existence; that the spirits of the departed are constantly around us, and that all that is required is a channel for us to receive words of love from them,—why should we put on the meaningless weeds of woe?

If our grief repeats itself on the minds of the departed, it is selfish in us to repine, and, by our sorrow, give pain to those for whom we suffer. Mourning garments perpetuate and keep alive this unwarranted grief. They are fitting for a barbarian or a believer in the doctrines descended from an age of barbarism, but not for those who know that death is the usher to a higher plane of existence.

Respect for the dead!—not to be paid with crape and solemn faces, sighs, and tears, but by a well-ordered life, that shall reflect the purity of those loved ones who look down on us from the vernal heights of immortality.

That portion of the work which deals with the Religious Aspect of Spiritualism I do not meddle with. I am far from insensible to the beauty of some of the language in which it is couched: and I am in hearty accord with most of the opinions expressed—with all, indeed, save some few and quite insignificant exceptions. It is not possible however, to deal with these subjects here. I shall find another place for them, when I shall be able to express my own views, and to support them by those of Mr. Tuttle. From a totally different stand-point, and by very different processes, I have come to much the same position which he occupies, and, if I sometimes shrink from his vigorous and overstrained invective, it is not because I disagree with his conclusions so much as that I feel that language so coarse should be used only under severe provocation, and to a pachyderm who will understand nothing else. If the "soft answer turneth away wrath," I greatly fear that Mr. Tuttle's sweeping invective couched in terms of almost savage rudeness will provoke an answer that is not to be desired. I strongly feel that abuses and their supporters should be smitten with the first weapon that comes handy, and that the arm that wields it should be vigorous and unsparing. But there are times and seasons, and themes too, which best consort with the ordered serenity of sure and sustained conviction, expressed in terms, uncompromising indeed, but dignified and self-contained. I will not do the Author the injustice to quote isolated expressions, which, concerned as they are with faiths still dear to many a tender and simple soul, would jar on the ears of all, and would strike a note of horrid discord in the midst of the rich harmony that pervades his later chapters. Passing all else by, and itching to express my accord with much that strikes me as valuable truth which it does one good to read, I leave the Author to sum up his conclusions.



## THE TOTALITY OF SPIRITUALISM

May be expressed in a few words. Its aim is the aim of nature,—the production of a perfect man, and the elimination of a perfect spirit. That has been the ideal of Creative Energy through all the vicissitudes of the past from the chaotic beginning. The stars sang together, "Let us make a perfect man." The terrible saurians of the primeval slime, the gigantic brutes of pre-historic ages, chanted the same.

In the perfect man, there can be no self-abasement; there can be no appeal to anyone else; there can be no dwarfing of any faculty of the mind. Go by, blear-eyed Theology, that calls the body sinful and corrupt; that would blot out the noblest emotions of the soul. Your ideal is the Stylite on the top of his high pillar, flagellating, lacerating, and starving the flesh, that his miserable soul may gain heaven.

Evolved from and by the elemental forces of nature, being their concentration, man is an integral part of the whole universe. In him everything is represented. He is capable of comprehending all, because a part of all. In his mind is laid the orbits of starry worlds: solar systems and galactic universes dance through the congeries of his brain. He makes grooves in which he compels the elements to run, by embodying his ideas in matter. All he does is the concretion of pre-existing thought. The engine,—beautiful, perfect, a miracle of workmanship,—the telegraph, and the steamship, are ideas clothed with matter, embodied thoughts.

For a moment lay aside all prejudices; let your religious education be as though it had never been; and calmly contemplate this being, with such antecedents, such universal relations, such boundless capacity, and such a destiny. Will you not SCORN any system that offers violence and insult to the integrity of his character? aye, trample underfoot the supposition that he is destined for anything but the unlimited progress of angel-life.

Such are the broad deductions of Spiritualism.

Man is not to be miserable on earth to enjoy heaven in the hereafter. We stand in the courts of heaven as much this hour, we see as clearly the presence of God now, as we shall a thousand ages hence. We are our own saviours, achieving our own salvation. This is the religion of the future, the highest type of civilisation. Other systems will linger with the races of men whose highest ideal they represent; but from the courts of the world's intellectual nobility they will vanish, and be spoken of as myths which once aided infantile progress, leading-strings necessary to walk by until the use of our limbs had been attained.

I return to notice two very important chapters on Mediumship—Chaps. 14 and 15. The Medium is often born with his peculiar organisation, sometimes has acquired it slowly or suddenly by sitting in circles: just as a musical string, by repeated vibrations, will become harmonious with another that is fixed. In this way a spirit by constant magnetic effort will develop a



harmonious vibration between himself and his medium. This impressibility may be induced on the side of the undeveloped Medium by fasting, sickness, or by artificial means, such as the use of certain narcotics. In brief and general terms, whatever subdues the flesh to the Spirit quickens sensitiveness. A high degree of mental excitement will often unseal the Spirit-vision. The exaltation produced by certain kinds of sickness, and that still more markedly wrought by prolonged meditation and prayer, will induce temporary Mediumship, or excess of normal Psychic power. It is probable that sensitiveness, though varying much in degree, exists latent in all individuals. Few persons do not display some form of it either in the shape of intuition, perception of character, or the like. The Author deals very plainly and cogently with the precautions necessary to secure a Medium from harm :—

The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotics, the mind, reciprocating the physical conditions thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach; and undeveloped are ever ready to seize the opportunity afforded. The prophets of old fasted and dieted, that they might gain immortal inspiration: they ordered their lives in purity, that they might allow the invisible world the closer to approach them. Be assured that, although, for want of better, all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who possess an upright character will be reserved for the noble office.

And his words as to the responsibility attaching to the Medium as the link between the world of spirit and ourselves are thoroughly admirable :—

The position of the medium is one of the greatest responsibility. As the clearest mountain stream is contaminated by passing through fens and sloughs on its way to the sea, so the purest spiritual truths are distorted in their transmission through an impure or imperfect medium. It is a terrible force with which he deals. He should not venture to play with the lightning unless he understand its laws. If he be not conscientious, and honestly desirous of knowledge, it is better for him to stand aloof. Reflection, thought, is the gateway of intuition. The gods love the worker.

"Pray for the best gifts," and improve such as are given you, in the gentle spirit of humility, and with earnest striving for improvement. It is not well to scorn mundane means; for, so far as their knowledge extends, men are more practical teachers than are spirits, and it is not to supply a royal road to knowledge for indolence that communication is held. If mediumship does not ennoble you, you are the worse for it.

Do you suppose that the spiritual agency is to furnish an easy road



to learning, or that it will elevate you without effort on your own part? The mortal author is of equal authority with the spirits, and in some paths may be even more valuable. Written language has preserved the thoughts of ages, and none can avoid the labour of their acquisition. If you enter this great field, determined to make the truth your own, and to excel in your search, your impressibility will be of greatest service; and, with the care and wisdom of a father or a teacher, your spirit-friends will guide and direct you. The higher the mental culture you attain to, the more impressible you become to unrecognised truths; and receiving them, you can gain a better understanding of them, and give them clearer expression. The medium can be an automaton, a machine for communication, without receiving more benefit to himself than does the planchette when it writes: he can enter the sphere of ideas only by the culture of his intellect.

Nor is he disposed to let the circle off its fair share of blame for causing manifestations of spirit-power to be contradictory and unsatisfactory by neglecting proper precautions: while he administers a stern and deserved rebuke to those who would prostitute their powers to base ends, and enters a needed protest against that credulous folly which refers everything to spirit-action, and is perpetually agape at fancied wonders. It is indeed a safe rule "TO REFER NOTHING TO SPIRITS WHICH CAN BE ACCOUNTED FOR BY MORTAL MEANS." If Spiritualists would act on it we should hear less folly talked, and should give less handle to our foes.

#### THE APPLICATION TO SPIRIT-COMMUNION.

A spirit, when controlling a medium, is governed by the same laws as the mortal magnetiser. It is for this reason that the resulting phenomena become difficult to distinguish, in partially developed mediums, from the magnetism of the circle, and that of the spirit attempting control. The utmost caution is requisite to prevent self-deception. If the medium is in the peculiar susceptible condition usual to the early stage of development he will simply *reflect* the mind of the circle; and what purports to be a spiritual communication will be only an echo of their own minds.

The state which renders the medium passive to a spirit renders him passive to mortal influence in the same degree: and, from the similarity of all magnetic influences, it is difficult to distinguish spirit from mortal. Circles often, in this manner, deceive themselves by their own positiveness. They repel the approach of celestial messengers, and substitute the echoes of their own thoughts. They find contradiction and confusion, which they complacently refer to "evil spirits."

Nothing can be gained to the cause of truth by misstatement, or exaggerating the importance of one fact to the detriment of another. Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon



they meet to spiritual agency, when it is probable that at least one-half of all they observe is of a purely mundane source. So far as healing by laying-on of hands is concerned, it has been shown to be of ancient date, and explainable by organic laws. There is no reason why a magnetiser should not cure disease, and relieve pain, as well as a disembodied spirit; and the probabilities of success are in his favour. If a spirit effect such cures, it is unquestionably by and through the same means.

All that has been said at the commencement of this chapter, in regard to the selfish charlatanism of magnetisers, is equally true of spirit-healers. Good, true, and honest men there are whose nervous systems are strengthened by invisible friends to relieve suffering; but Spiritualism is brought to the very dust by the actions of others. The worst forms of empiricism, quackery, and humbug, are loudly advertised and extolled in its sacred name. The foul brood that were fostered in the field of animal magnetism almost bodily adopted the new and more startling system, and have brought shame to the hearts of true Spiritualists. Our object is to draw a sharp line between phenomena really of spirit-origin, and those referable to mortal action. We may possibly discard a half or two-thirds of all manifestations alleged to be spiritual; but the remainder will be all the more valuable. A cause is not strengthened, but weakened, by a mountain of irrelevant facts. The refutation of a few of these is heralded as the overthrow of the cause itself.

A safe rule is to refer nothing to spirits which can be accounted for by mortal means. Thus sifted, those that remain are of real value to the sceptic and the investigator.

Man in the body is a spirit as well as when freed from it. As a spirit, he is amenable to the same laws. The magnetic state may be self-induced, or inducted by a mortal or a spirit. This is true of all its forms of somnambulism, trance, or clairvoyance.

Fully recognising this fact, it will be seen how exceedingly liable the observer is to mistake these influences.

When a circle is formed, and one of its members is affected by nervous spasms, it does not necessarily follow that such member is spiritually controlled. That cannot be certainly predicated until a spirit has identified its control. It is only by thus testing the phenomena, that a sound and accurate knowledge of spiritual laws can be gained. It may please the marvellous to refer to one source all manifestations, from the involuntary contraction of a muscle, the removing of pain by laying-on of hands, the incoherencies of a sensitive entranced by the overpowering influence of the circle, to the genuine impressions of spiritual beings; but it will not satisfy the demands of science, which ultimately will seek to co-ordinate all facts and phenomena.

In taking leave of the Author I desire to express my conviction that his book is one which all Spiritualists may read with advantage, and from which even the most advanced may learn much. It would be an excellent text-book for Societies to read



at meetings gathered for mutual instruction. I have always regretted that such meetings are not more widely held, that there is not more attempt to study the philosophy of the subject, more mutual counsel and interchange of thought among us. A suggestive work of this kind read aloud, and criticised by those who are capable of so doing, or commented on by those who can confirm and elucidate its statements from personal experience, would be extremely useful.

The fact that this English Edition is now in the hands of the public should popularise Mr. Tuttle's works amongst us. I wonder that they are not more widely known and read: and hope that the stigma of ignorance may be removed from us. The book is well printed, is in a handy form, and has had the benefit of the Author's latest revisions. Though some parts are abstruse, almost any reader can follow the gist of the argument, and all can appreciate the graphic narratives with which its pages are studded. I shall be surprised if it is not widely read and appreciated.

### ENGLISH MYSTICISM IN THE EIGHTEENTH CENTURY.

With reference to the interesting "Spiritual Experiences in the Eighteenth Century," communicated to the March number of HUMAN NATURE, by "M.A. (Oxon.)," and his inquiry as to whether any records exist as to a Theosophical Society which met in the Middle Temple at the end of the last century and the beginning of the present, permit me to send you the following extract from a scarce work published in London in the year 1800, entitled "The Rise and Dissolution of the Infidel Societies in this Metropolis: including the Origin of Modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's 'Age of Reason' till the Present Period;" by William Hamilton Reid. After sketching the rise, progress, and extinction of the Robin Hood and several other debating societies, Mr. Reid makes the following remarks on a society of "*Infidel Mystics*," and, though it is not the Theosophical Society about which "M.A. (Oxon.);" desiderates information, is yet interesting as a contemporaneous, though unsympathetic, account of a society which believed in the reality of intercourse with a spirit-world.

As to societies which subsisted in the interval which I have gone over, that in Margaret Street, Oxford Road, was the next, both in the order of time and in its publicity, to that of the Robin Hood. But neither the gentleman then known by the appellation of the *Priest of*



*Nature*, and who delivered deistical lectures in his chapel in 1775-6, nor his congregation, should, by any means, be ranked with those pestiferous clubbists of late date, although it unfortunately happened that his renewal of a dangerous profession of false philosophy continued the concatenation of infidelity nearer to the era of the French Revolution, which, afterwards co-operating with those principles, increased the number of the English infidels beyond all precedent.

From the period when the above-mentioned lectures, in Margaret Street, had closed, till the publication of the "Age of Reason," deism, and the heterodox opinions of the times, seemed to have taken up their last refuge in a pretty numerous circle, near Hoxton, among a kind of *infidel mystics*, known to strangers, from the circumstance of broaching their sentiments in some writings and public places, by the appellation of *Ancient Deists*, as well as from the profession of their belief in the eternity of the universe, &c. This place, being attended by some persons above the common line of life, finally operated as a kind of vortex, which naturally attracted the restless and dissatisfied of every sect within its circle. Here human learning was declaimed against as one of the greatest enemies to human happiness or the improvement of the intellect, and dreams, visions, and immediate revelations were recommended as a substitute. The faculty of foretelling future events was also insisted upon; the discernment of spirits by the physiognomy, the voice, the gait, &c., together with the possibility of conversing with departed souls. In fact, those pretences were carried so far, that any visitor not in the habit of hearing supernatural voices, or not informed of the common occurrences of the day, by the ministration of Angels, would have been treated as a novice and a disciple of the lowest form.

It was by no means unnatural that this assemblage should be made up of alchemists, astrologers, calculators, mystics, magnetisers, prophets, and projectors of every class. In fact this community seemed "to embrace all the eccentric modes, sectarians, visionaries, fanatics, enthusiasts, rationalists, and every other name into which affection, whim, folly, or caprice divide the populace."

Several of the members of this society have distinguished themselves, in their habits and manners, truly eccentric; but as a description of them would be too long for the present purpose, I shall only observe that there was so little of real religion in their composition, that it almost immediately yielded to the stronger impulses of the French Revolution, and terminated in the general conversion of the members into *politicians* and *inquirers* after news.

Mr. Reid also gives a curious account of the origin of the New Church, which is worth noting. He declares that it literally originated in a printer's job, which assertion coincides with the statements of the late Mr. Brotherton, who also shows that it was never the intention of Swedenborg to found any church for the dissemination of his doctrines.

J. G.



## FREEMASONRY AND OTHER KINDRED ORDERS :

CHIEFLY THE RISE AND PROGRESS OF FREEMASONRY, AS ANALYSED  
BY SPIRITUALISM.

*An Inspirational Discourse delivered by Mrs. Cora L. V. Richmond,  
at Chicago, Ill., February 11, 1877.*

## THE INVOCATION.

Oh, Thou most Ancient Soul ; Thou Builder of the Temple of the Universe, who hast fashioned the firmament and the earth, laying the foundations in space ; Thou who makest the earth pillared with clouds and clothed with lightnings and with thunder, and encompassed by the voice of Thy Spirit, and made glorious with its power ; Thou that hast seen the rising and the setting of the suns of nations, hast builded the firmament of all kingdoms beneath the stars, hast reared up Thine instruments as prophets, and seers, and kings, placing the royal crown upon whomsoever Thou wouldst ; Thou who hast seen the paltry nations go down in decay, while the thoughts of man, ever rising and rising, have brought him nearer and nearer unto Thee ; Thou that hast kindled the flame of inspiration and prophecy, tracing upon pillared clouds the evidence of Thy law, and upon tablets of stone the records of Thy testimony ; Thou that hast shaped the course of all living things, and o'er Egypt's wide domain, and in ancient Palestine, carved out the wonders of the new-born nations of the earth, and bade them speak the prophecies of all time ; Thou who hast witnessed when Hermes rose in the East, the wondrous power of heathen deities all stricken from their places and bowed before the shrine of Jehovah ; Thou who hast seen all emblems of human skill and art fall and crumble, because men would not turn to Thee, while the soul of man, uplifted from the dust and girded round with the power of the spirit, has mounted upon the pinions of immortality ; Thou who hast sent through the gentle Nazarene the words of love and kindness, greater than the written tablets of the law, greater than the wisdom of past kings and prophets, and by the one sign of love hast builded the token of Thy kingdom upon earth, making of the dove covenant between heaven and Thee, and of the ark of that covenant the celestial bond of brotherhood among the nations of the earth ; Thou who seest the souls of men ; Thou who dost fashion their pathway in accordance with their needs, shaping the lights and shadows of joy and sorrow until out of the one shall come patience, and out of the other trust in Thee, until at last all kingdoms and nations, melted and merged, in Thy sight shall behold but the one temple of Thy truth, but one abiding law of Thy love, one sign and token in the sky, resplendent with glory, and animated with flame, even the light of Thy love, even the penetrating power of Thy truth, even the encircling bond of Thy wisdom—to Thee, O Living Spirit, Our Father God shall be all praises, now and evermore.



## THE LECTURE.

The subject to-night "Freemasonry and other kindred orders, chiefly the rise and progress of Freemasonry as analysed by Spiritualism."

Undoubtedly those who come here expecting the unveiling of any mystery will be disappointed. Spiritualism deals with the spirit of things, and not with their simple externalities. Any order of human beings, or any class, that have mere technical mysteries for the protection of that order, are not generally revealed to the curious by any spirit, whatever the knowledge of that spirit.

The Order which forms the subject of this discourse is generally supposed to have had its origin at the building of Solomon's Temple, about 1150 B.C. Those who speak to you to-night believe the origin of the Order to have been more ancient; believe it to have had its source in Egypt, the centre of learning and civilisation, from whence it was doubtless derived even from the remoter Orient; believe that the foundation of this Order was one of those ancient devices for the protection of science and learning in an age when barbarism destroyed, so far as possible, every evidence of human culture, and when science was obliged to employ various subterfuges for the protection of her simplest symbols. In Egypt especially, until Egypt became more advanced and civilised, these secret orders were accustomed to convene, and it was the ancient scholar who was obliged to seek refuge in mountain caves, to pursue his studies in the lonely watches of the night, lest some ignorant king, or semi-barbaric prince should overthrow the secret pursuits of his mind.

Tablets of stone discovered among the Mithraic caves prove a science of Astrology that almost compares with the science of Astronomy of to-day, and prove that, accompanied with the study of the stars, was a loftier purpose than that which seems to be unfolded in the mere province of the conjurer or teacher of witchcraft and magic. These ancient caves were secret and silent. Those who belonged to the orders searching for knowledge were obliged to do so even in defiance of the ruling powers of the land, and hence it was necessary to gird around their pursuits with all possible secrecy, in order to make their movements as little conspicuous as possible, and to fashion tokens and signs by which they might understand one another.

The first that we hear of these mysterious things in Biblical record, is the wonderful man Melchizedek, who met Abraham, and who, commanding such power and possessing such wisdom, was enabled to get from Abraham that greatest of all evidence of power, the tithe or tenth part of his possessions.

These orders unquestionably existed first in Egypt, in Persia, and in the more ancient India, where, coupled with ignorance, with tyranny, and semi-barbarism, those who sought learning were obliged to seek it under the difficulties we have named. Hence, secret orders was the usual method of preserving the evidences of learning. The origin of learning itself became the subject of deification among the



Egyptians, and Memnon was no less a man than a god. The inventor of letters, Cadmus, is variously interpreted by the ancient historians as being also a semi-deific being who carried learning into Phœnicia, and introduced there those systems that were prevalent in Egypt, besides inventing additional letters of the alphabet.

All these evidences are accompanied with proofs. The historian is able to discover that ancient Egypt is full of hieroglyphs, containing not only the symbols that are adopted as the sign of these ancient orders, but many other symbols that, until late days, have not been understood, nor even known to modern thought. Owing to the unqualified perseverance of Mr. Smythe, of the British Museum, many of these cuneiform inscriptions have become legible, and portions of them are found to contain the most ancient writings that the earth could have witnessed—more ancient than record or Biblical account; more ancient than any tradition of Egypt, Assyria, or even the East.

We have in the Egyptian symbols the complete sphere or circle, which represents the idea of the infinite. We have in the Egyptian symbols the triangle, the pyramidal shape representing the triangle, being the first evidence of the power of building, and the most wonderful evidence which the earth contains. We have the winged globe or sphere, representing immortality and its wonderful powers: and we have various other signs, all of which may be interpreted to mean the foundation of art and science in that remote age and period.

Aside from this, the culture of Egypt under her highest prosperity was such as to warrant the conclusion that to her not only Palestine and Asia Minor were indebted for their learning, but that Greece herself was builded up upon the evidences of learning that Egypt afforded, and that Rome was indebted to her for the marvellous powers which afterwards blossomed out into human speech, into human poesy, into human heart.

Undoubtedly, therefore, Hiram Abif, who was called upon to aid in the building of the Temple, must have come into Asia Minor with Dionysius during the Ionian immigration to that country, and must have brought with him the evidences and foundation of this Order, and must have laid the plan of the Temple upon knowledge he had before obtained, and instructed a sufficient number in the Order to cause it to form a secret protection in carrying forward this building. For you must be aware that the Jews were at that time comparatively a semi-barbarous people, had little knowledge of learning and science, and were only held in their places by the austerity of their rulers and the fear of the invisible Lord whom they worshipped. You must remember that learning and science had no place for advancement among them, and that all which could command their reverence or worship was the splendour of their material surroundings, the gorgeousness of their accredited kings, and the inspirations of their prophets. Not so with Egypt and the other countries. Not so with the wonderful Ionian kingdom, from whence the immigration came. Not so with the power of those nations that were already old in culture, in art, and civilisation. These had formed themselves into



appropriate brotherhoods and had sent forth messengers to the new nations, had formed gradually the approach of that civilisation which never achieved a very high triumph among the children of Israel. Jerusalem never was the seat of great learning; once the seat of great splendour, once the seat of great power, once the seat of great prophecy. The Hebraic nation were not distinguished for their letters, and the songs they sang, and the prophecies they uttered, were rather the result of inspiration than of culture. That existed in the outside and more remote nations of the earth.

With this understanding, a new interpretation is put upon Freemasonry, and we must say that, although gorgeous in its beginning, in connection with the Hebraic nation, undoubtedly if the Christians had had other sources of historical information, the present Order of Freemasonry would have been much more enlightened as to its origin than it now is; but deriving its inspiration chiefly from the Christian Church and from those historians who were tinctured with the Christian religion, it was robbed of much of its ancient prestige, and the question of its origin has been confined to the limit of the Empire of Solomon, instead of being traced to more remote nations, because it is evident that it is not the policy of Christianity to consider that there was any more ancient civilisation than that of the children of Israel, in the height of their prosperity, previous to the foundation of Jerusalem; that it is not the policy of Christianity to suppose that any nation had achieved grandeur and more magnificent learning and art prior to the fulfilment of the prophecy of the children of Israel.

With this prelude, therefore, we will say that Freemasonry at one time formed almost the only protection of science or art in the world, formed almost the only protection for the safety of the individual, since by this bond of brotherhood the hands of kings have been stayed in their attempted execution, and slaughter upon an unjust basis or cause has been stopped; since by its hand, in the wilderness, or in strange lands, the traveller's life has been spared. Scientific tablets have doubtless been handed down to posterity that otherwise would have been destroyed by the savage hand of barbarous nations. Having no library, having no written records, having nothing, so far as the Order itself is concerned, that has ever been transmitted by parchment, but passing from mouth to mouth, from person to person, there has been nothing to destroy or erase it from the earth. The Alexandrian Library might have thrown some information upon its origin, but nothing upon Freemasonry itself. Having no written evidences, therefore, there was nothing that the barbaric hand of invasion could ever destroy, and the downfall of Greece and Rome, the downfall of Jerusalem, the decay of Egypt and her civilisation, have been futile to uproot from the hand and heart and mind of man this wonderful system of antiquity.

It is the only secret Order of which the Church of Rome is jealous. Ever jealous of all outside of her pale, possessing as well the secrets of the Order as the power of the Church itself, she forbids the communion in the Master Masonship and in Freemasonry, because it is



the only power that has successfully baffled her in any personal or national conflict in the world. We say this without fear of contradiction, since it is a fact known to all Masons.

What are the mysteries of this Order? What is the secret and foundation of its power? First, its simplicity; secondly, its appeal to the noblest sentiments of humanity in an age when selfishness and physical power were chiefly the appeals; thirdly, the fact that, eschewing all rank, all place, all position and power, it reduces the prince to the level of the plebeian, and makes of every individual connected with it an equal brother. The essential principles of Freemasonry, aside from those secrets that are purely technical, and belong to the Order, are contained in what is termed Lodges, Chapters and Encampments. The Blue Lodge contains all the essential principles of Freemasonry. The Chapters and Encampments have been added rather as ornamental, and some of them as Christian branches of the Order. Those ornamental branches that have been introduced lately, and since the advent of Christianity, form no essential part of the ancient Order of Freemasonry, and have rather been introduced to augment the power of the Church, and to induce persons belonging to Freemasonry to also become devotees and forwarders of the Christian religion through their interest in this secret Order. The Blue Lodge contains three degrees, which the individual must pass to become a Mason—The Entered Apprentice, the Fellow Craft, and Master Mason. Having attained these three degrees he is a Mason the world over; he can pass into or out of any Court, any Lodge, any Order, that has knowledge of Freemasonry; can go, unquestioned and unchallenged, through every country of the civilised, and some portions of the semi-civilised and barbarous globe. With this he is Master, having the key to that which will unlock the sympathies even of the savage breast.

Undoubtedly Freemasonry was introduced into Mexico and Central America by the Spaniards and Roman Catholic priests, but there is evidence that it was introduced even before this among the Aztecs. The inscriptions upon the marble and stones found in Central America prove the existence of the Ancient Order of Freemasonry before any Christian civilisation had penetrated there, prove that some time, out of Asia, crossing either the narrow strip that divides the two continents or the land that once connected them, those ancient peoples were familiar with that which baffles learning and art and science to unravel; that they had cities and temples builded after the manner of ancient Egypt and ancient Asia, and were possessed of more culture than the Spaniards introduced in their invasion.

This, of course, forms one of the most interesting studies of human history, admits one into those broad temples of human research which, if there were time, might afford the key to unravel many of the mysteries of ancient civilisation. As it is, we have only to deal with a few other Orders that have been off-shoots from this, of which many suppose the Odd Fellows to be one, while the Odd Fellows themselves claim to have equal antiquity and that they had their origin in



the Orient, and were among the first of the secret orders of the earth. We will not question this. Let it suffice to know that the same thought of brotherhood, fraternity, of protection, of symbolism, that represents the simplicity of the love of man, is also preserved among them.

Among other secret orders that have sprung up in the Middle Ages and first centuries of civilisation, were Rosicrucians, an order for the advancement of secret and occult learning, who discovered almost the very miracle and mystery of life, and whose secret records have never yet been published to the world, save in detached fragments which have been handed down by students, but nevertheless who undoubtedly possessed many of those mysterious problems, the analysis of which has baffled the skill of science and art in all ages.

Modern civilisation eschews secret societies, save as oramental and social, on two grounds: first, Christianity is a brotherhood that makes all men equal, is open in its expressions and dealings, and charges you to do to every man as you would be done by. The golden rule supplanting any secret order of brotherhood, makes all humanity your brethren. If you are truly a Christian, in the real sense, you cannot especially be a Freemason, because you cannot refuse to any man that which you would bestow upon a brother as a Mason.

Modern society eschews secret societies for another reason. Into every form of modern civilisation women have steadily, constantly, and encroachingly entered—into the church, into the school-room, into literature, into art, into science, into all forms of social life, and whatever separates man from woman in his pursuits, intellectually or socially, degrades him and her. Society has declared, in its highest fruition and blossoming, that there shall be no civilisation fitting for man to partake in that is not also appropriate for his wife and mother.

The civilisation of Greece and Rome forbade women to enter the forum, to witness the Olympian games. A civilisation which gave to the world its loftiest intellect, gave also its corruptest morals; and out of the forum, and out of the senate chamber, men flew, not to their wives and daughters, but to the courtesans, who ruled Greece in the brightest days of her intellectual prosperity. This is why the rapid decline; this is whence comes the secret power of the downfall of nations. No civilisation is complete that excludes the gentler and loftier impulses of social life—those amenities that make of the highest Christian society to-day the flowering-out of the highest civilisation of the world.

No woman can become a Freemason; the ceremonial is such that it would be impossible, and therefore, either Freemasonry must be dropped, or woman must enter those ornamental degrees that have been added for her benefit—not that the ceremony is in itself impure, but being fashioned for men and by men it contains portions not adapted to both. No one could give the essential points that constitute this. The five points of fellowship are the highest points of recognition in Freemasonry, and these, of course, are only understood



by a man, and pass between man and man. With this consciousness—not but what, in its simplicity, in its sublimity, in the leading of human passion and ambition, in the lesson of life, from the cradle to the grave, it gives the noblest impulse to man's nature—we say it shuts out that other portion of the universe that elsewhere is benefited like himself by the lofty sentiment and by which he is made nobler in sharing with her.

The chief reason, however, that this Order is not needed to-day is, that science, art, religion, are all unvailed. Every human being, if he has the power, has the right to investigate everything. There is no mandate of priest or king, no ruler beneath the sun, that can forbid the study, analysis, investigation, or discussion of any subject beneath the sun. Therefore, your life, your property, your ambition, all thoughts of learning, education, self-improvement, social amenity, brotherly love, are outside of the pale of any secrecy. Man is man the whole world over, and the bond that links you to a brother Mason is the bond that binds you to one another everywhere. Science is no longer in jeopardy. The nations of the world boast of their scientific attainments now, and the master or professor in the university holds a greater scepter than a crowned king. The pen, the printing press, have done away with the necessity of the secret words spoken from mouth to mouth, and you have no longer to whisper in the ear the words that will guarantee your safety among a strange people; but if you can read, if you can speak, if you are master of your own tongue, or of any language beneath the sun, you can claim the hospitality of any people. If you are not able to speak, your gestures as a human being will claim it, and therefore the secrecy is not needed.

Those who seek Freemasonry as a means of selfish protection for themselves and their families, seek it not in the spirit of the Order, but rather in the sense of trafficking upon that which has once been a noble and benign institution. There are only two possible motives which can cause a man to be a Freemason to-day; one is the protection of himself in hour of sickness, or his family, and the other is that kind of curiosity, which may not be of the lowest kind, but which, coupled with the imagination, makes him desirous of knowing what it is. For the rest, he will remain an active Freemason only just as long as his selfishness, or his ambition, or his personal power leads him to imagine that he does some little good by it. If he have loftier thoughts, if he have Christian impulses, if he love his nation, if he love humanity, he extends that brotherhood to the whole race, and makes of all human beings either Entered Apprentices, Fellow Crafts, or Master Masons; he clasps hands across the simple ignorance of the technicalities of the Order, which divide him from them, and outgrows the shackles of the Order, as many a mind has outgrown the shackles and creeds of theology.

The broad region of modern thought, therefore, cannot be limited by an Order which must have had its foundation in the days of ignorance and persecution, when no truth was safe, and no human life had security, if pursuing an unpopular theme.

As for Spiritualism, it recognises the good that is in every order,



every church, every religion. It believes that many lives have been made broader and nobler, and many loftier impulses have been kindled by the existence of this Order; but it believes also that out of this there has sprung a loftier type and a crowning glory of civilisation, which is humanity, and that every mind, having comprehension enough to understand the ritual of initiation into Freemasonry, has comprehension enough to know that it applies to the whole human race as well; and he who reads it thus becomes readily an inactive member of the Order, but a most potent citizen of the world and member of the human family. Spiritualism enjoins also a loftier brotherhood upon a stronger claim, the claim not only of human existence here but of kindred souls hereafter. There are no secrets in the Spirit-World. The eye of the soul penetrates beyond the mask of outward forms and ceremonials, and unto the spirit of man, whatever be his profession, whatever his creed, whatever his standing, whatever the order to which he belongs, the spirit gives recognition, and tears away the mask of that profession. You enter the spiritual state clothed upon with your spirit and your soul, and no regalia of office, no outward insignia or title, no grip of hand, or sign, or token can pass you through the royal arches of the skies. There is only one pass-word in Heaven, and that is, Love; only one token that admits you to the higher kingdoms of eternity, and that is, Truth; only one shield that, brighter, more gorgeous than the shield of Solomon, is studded round with the gems of wisdom and adorned with the brightness of the soul from within. There is no power that can admit you to the lofty regions of thought, in this or in the higher world save that which is the outgrowth from within.

How futile, then, these forms and ceremonies! How worse than useless the imposing spectacle and the lofty speech! If the soul be not awakened, it falls like a dead letter. If the soul be enkindled it rises beyond the word, even into the kingdom of the spirit, and all sensations and all external splendour sink into insignificance. Solomon becomes the semi-barbarous king of a semi-barbarous people, and the glory of his reign sinks beneath the splendour of that spirit, which, calm and peaceful, and bidding men to love one another, rose above the kingdom of the Hebrew race even as God rises above the world. What had Christ to do with secret orders or ceremonies? What had he to do with pagan churches or the glittering splendours of the earth? What had he to do with the mysterious rites and ceremonials borrowed from the East, but lacking their original significance? The one all-seeing eye of the soul was his symbol; the power of the spirit to penetrate man's innermost thoughts was his sign and token; the writing upon the sand was the only symbol that he gave, and he wrote man's faults there.

They who question of the spirit must be prepared for searching answers, and they who seek simply by external symbols that which only belongs to the soul must be prepared to have the mask torn away and the sight revealed. What Christianity has done is, to reveal to man this inner sense and consciousness, and the teaching of the Revivalists of to-day is far higher than that of the Puritan who reviles



them ; they teach the religion of Love, and of love of Truth for its own sake, not as a question of obligation or duty. He who loves his fellow man is not bound by the duty imposed by any creed, nor bound by the oath of any order ; he cannot perjure himself, for he cannot be untrue to humanity.

He who seeks the loftier evidence of brotherhood must find it in the skies and in the starry firmament, in the angels that bend above you, and in their lofty inspirations. Probing through the outward selfishness, tearing away the mask of orders and of symbolism, the spirit finds the inner voice of the soul and recognises its power, while all else sinks into dust and ashes, and the soul mounts in triumphant expectation over all.

Gradually this Order will decline. Gradually it has become merely a refuge for curiosity hunters and a portion of the insurance policy of the nineteenth century. Gradually it will wear away, leaving the broad republic of the globe, the broad religion of humanity, the broad foundation of man, as the basis of the order to which every man shall belong. The helplessness of infancy, the aspiration and ambition of youth, the little wisdom that man has, even in his manhood, and again the helplessness of old age, will all be supplemented by the power of the spirit, and the oblivion into which the soul was once supposed to sink will be substituted by the consciousness of that life that lies beyond the body and forms the greater and loftier fraternity of the kingdom of souls.

Oh, could you see the ancients, from whence this Order has been borrowed, not in the sphere of line and measure, not using the symbol of the square, of the circle, of the arc of the circle, any more, not even the key-stone of the arch ; but all merged into the sublime circle of existence, all squared by the sublime wisdom of the Infinite, that, through its interpretation, makes all things clear, all brought to the level of human understanding by consciousness of the sublime truth that lies beyond—angels, archangels, disembodied spirits, ministering friends, bound in the golden links of that fraternal life, and clasping hands across the abyss of time and death and sense. Is not this a nobler office ? Is not this a higher inspiration ? Does not this form a loftier theme, and is not the Temple of the Universe prouder than that which Solomon reared, or prouder than the ancient Temple of the Sun, in the city of Egypt, destroyed long ages ago, whose powers baffled description, and whose walls and streets and approaches were paved with burnished gold ?

What have we to do with gems and gold, when the stars shine out in the firmament, and the glorious armies of the sky are marching on ? What have we to do with the power of earthly things, when the glorious firmament teems with life and the banners of the heavens are unfurled before our vision ? What have you to do with all this external building, when the earth, little by little, rears its silent foundations beneath your feet, and God speaks to the atoms, and out of chaos worlds are born ? What have you to do when the spirit, quickened by the inspiration of its prophecy, bursts asunder all external chains and feels kinship to angels and to the Soul of God ?



Oh! the sublimest kingdom is the kingdom of the soul; the sublimest order is the Order of the Heavenly Universe, that recognises all souls as alike, and that, before the Past Grand Master of the Universe, arraigns each soul in the order of its existence and pronounces its fitness. Behold the new sign and token, the Spirit of Man, clad in the living image of his thought, and ranged before your vision, while the temple inscribed upon our emblems is the Temple of the Universe, and no man is Master, but God alone.

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### THE BUILDING OF LIFE'S TEMPLE.

Out of chaos, in the beginning of things,  
 God laid the corner-stone of the world;  
 The level He fashioned with life's wondrous wings,  
 And the banner of stars unfurled.  
 And pillar on pillar of cloud and flame  
 Went up, as the Logos came  
 From the mouth of the Soul invisible,  
 That dwelt where no tongue can tell.

Oh, wonderful Builder! To carve in the sphere  
 Of immensity, perfect and clear  
 The square of the walls that round about  
 Have builded the Temple, within and without,  
 From which are fashioned the worlds as they move,  
 From which are shaped all the orbs of love.

Oh, wonderful trees that lean 'gainst the sky,  
 Floating your banners so bright and so high!  
 Oh, wonderful birds that sing in the air  
 Thoughts and music surpassingly fair!

Oh, wonderful world, o'erarched by the sky,  
 And pillared with space and ether so high,  
 And carpeted o'er with velvet so green,  
 And spangled with flowers like stars in their sheen.  
 Oh, Temple of Life! fashioned here below,  
 What beauty from thee must ever flow!

But more wonderful still! Out of God's space,  
 Pushed out from His presence, the brightness of His face,  
 Is the soul of man, banished, dark, and alone,  
 And helpless, on earth; no sound and no tone  
 Answering back to his infantile cry of despair.  
 What wonderful power and grandeur is there!

An Entered Apprentice each soul must become,  
 Must work his way up to the far higher home;  
 A Fellow Craftsman in all life he must be,  
 E'er he enter the Arch of Eternity.  
 Oh, God! how the worlds flash as onward they move!  
 How they glimmer and shine in their wonderful march!  
 And God, holding still by the power of His love,  
 Clasps in His hand the key-stone of the arch.



No man can unveil Him, nò thought can reveal,  
 But out of the heights a new thought must steal,  
 And man, ere he pass to the third high degree,  
 Must pass through the gateways of Eternity.  
 Oh, Angels, bending down from the dome of the sky,  
 See the mortals ascending; their voices are nigh.  
 Behold! when the Past Grand Master shall call,  
 He shall open Life's gateway, and you, one and all,  
 Shall enter the path of Eternity.  
 And a Royal Arch Mason each spirit shall be.

### WOMAN THE CREATOR AND PERFECTION OF THE RACE.

*Extract from "Histoire Morale des Femmes," by M. ERNEST LEGOUVÉ,  
 de l'Académie Française.*

*(Translated by Madame E. G. S \* \* \* \*)*

One part of science still maintained among us is the theory that the father alone is the creator of the child, when a voice full of authority comes to protest against this system. Inspiring himself with the unknown or misunderstood works of several learned men of the last century, one of our most eminent living physiologists, the friend and disciple of the illustrious Geoffrey-Saint-Hilaire, the scholar whom all the physicians of France elected as their chief at the Medical Congress (M. Serres) energetically attacked this lowering of the mother.

Armed with all the resources which modern industry lends to science, strong with twenty-five years of uninterrupted observations a hundred times repeated, he came in fine to reclaim for woman her real place in creation, in demanding for the mother her title of creator (*créatrice*).

The science of the past said: The mother receives the child fully created, and the successive appearance of the different organs is but the development of the parts already existing, which the feebleness of our sight hid from us. Modern science has answered, guided by analysis, No! the child is not from the first day in its mother a complete creature, which differs from man but by its smallness. No! the mother is not the insensible soil which has no more to do but to nourish it. Look at the child during all the period of gestation with the new eyes given by modern manufacture, and you will see that he passes successively by all the degrees of being: he is at first mollusc, then fish, then reptile, then bird, then mammal, then man. He constructs himself, so to say, piece by piece. From that moment falls to ruin the theory of the superiority of the father. It is not he alone who created the child, because the child is not yet created as man when the paternal influence ceases. Reproduction demands then a second agent, that is to say, the mother—the mother who assists the child in the acquisition of each of its organs, the mother who progressively elevates him to the human type! The



mother, contrary to the old Eastern doctrine, has then a part, at least equal to that of the father, in the creation of her posterity. His, it is true, is the first impulsion, but hers the real formation.

M. Legouvé goes on to say that in all cases of crossing animals or flowers, to produce new varieties, the offspring tend to resemble the female animal or plant, to *whichever* species (whether superior or inferior) *she* may belong. After enlarging on this he continues:—

Among the wonders to which every day our organs are the witnesses or in which they are the actors, there is one which has always appeared to me more singular than others. Long work has fatigued you, a prolonged watch has taken the freshness from your intelligence. Well. Quit your chamber, breathe in the open air for a few minutes, and suddenly your head feels relieved, your heart beats more freely, the lassitude of your limbs is dissipated; if you go from the town to the country the mystery increases at the same time that the influences of this occult and beneficent agent are multiplied. It is not only a passing uneasiness that this air dissipates, it is your whole being which it renews. Food restores you more perhaps, but it causes heaviness in restoring you; wine awakes you, but it inebriates you in awaking you; air, on the contrary, is at the same time gentle and strong—it calms and fortifies; it appears even to act on the soul. Yes, when one breathes with a full chest a pure air, one feels one's heart more disposed to open itself to affectionate sentiment. Who has not experienced what I say? One is as torn away from this earth herself, one shakes one's material chains, and, all enchanted with this new life, which circulates within—this impalpable ether—one begins to dream, to conceive even, a world, a heaven, where, like the inhabitants of the Elysian fields which the genius of Fénelon has created, man shall feed himself no more but with perfumes and with light! It is then a very marvellous substance, this air; it is then a very admirable instrument, this chest; and certainly, if by chance in the allotment of our organs, God has established a hierarchy, this organ of breathing ought to occupy the first rank. In effect, the perfection of the respiratory organ appears to be the measure of the value of each species. Among the animals, the more the pulmonary organs are feeble and low developed in a race, the more this race descends in the scale of animality. How has the equine species been renovated? By the racehorses—that is to say by the lungs, for the racehorse is but a breathing machine perfected. In the human race, in proportion as the type is elevated, the pneumatic organ rises, so to say, dragging with it into the more elevated regions the heart, the liver, and all the other organs; and when you come to the Caucasian race, and particularly to the Celtic, you see the chest enlarges, the neck elongates, and the seat of respiration is powerfully established from one shoulder to the other. Now—and here is the point to which tend these observations—which of the two human beings, man and woman, possesses the most perfect respiratory organs? Woman. (All these curious facts have been explained to us by the learned M. Serres



himself.) Which of these beings, in consequence, is charged, in reproduction, with the most important part? Woman. The woman is then not only conservator of the type of her race, but depositary of the characteristic seal of the superiority of the human race over the animal world and of one race over another race. Man breathes, like the inferior species, by the lower part of his lungs; woman by the most elevated part. She is in more direct communication with the regenerating atmosphere; she is, as it were, placed at the source of the celestial and mysterious aliment—"Twice as magnetic to the skies," as Mrs. Browning says. Thus are explained a thousand strange phenomena. One has often remarked with surprise that women eat much less than men, even when they work almost as much. It is that they live all by the chest; they live, to avail myself of an expression which is often turned against them in raillery, and which is the explanation furnished by their nature—they live on air. There is no one who has not often met, even among men, one of these nervous beings, without muscular force, consuming little, repairing themselves little, and supporting superhuman fatigue. Where is the secret of their force? They live on air. The French are the type of these men. A foreign general, meeting for the first time on the field of battle the terrible conquerors of Egypt and of Italy, said at the sight of their inferior height, of their thin limbs, of their pale faces, "We will turn them over with a breath." The morrow of the combat he wrote, "They are demons." Brave German, he could not recover his surprise. He looked at his round and fat limbs, he weighed and felt himself, and he asked himself how he could have been vanquished by these little men of five feet of earth. It was that these little men had their force and their reparative source elsewhere than his. He does not march or fight but when he has his stomach well filled; and that is right, for anatomy teaches us that nature has provided him with one foot more of intestines than us; but give to a Frenchman a morsel of bread and a finger-depth of wine, and he will go and seek and fight his enemy to the end of the world. Why? Because no people is so much as the French people the son of the woman; in no people has woman so much as in the French people impressed her characteristics on the conformation of the pulmonary organs; because, in fine, no people live so much on air.

All languages have rendered homage to the pre-eminence of this organ of respiration over the other organs, in borrowing from it many of the terms which express high moral qualities. "Spirit," in English, means noble ardour. The word "Spiritualism," in French, comes from "*spirare*;" "*esprit*" means, at the same time, the most energetic, the most immaterial part of wine and that charming quality of the intelligence which is to thought what the flame is to fire, that which ether is to air, that which the flower is to the tree. If one seeks to paint poetic genius in all its force, one says that it is *plein de souffle* (full of breath). In short, St. Augustine, in his fine language, so penetrating and so profound, has written this cry from the heart, which says all—*Orare, spirare* (to pray is to breathe). Prayer is the



breath of the soul rising to God. Respect, then, the conservator of this organ, which represents that which is most incorporeal in the body, and serves as the transition between the world of matter and the world of thought. After such letters of emancipation it can no longer be permitted to declare the mother inferior to the father. She carries her first title to quality written even on her person by the hand of her Creator; and returning against our adversaries the argument with which they have, during 4,000 years, given the mother the last place, we can say to them in our turn, "She is your equal by right divine."

NOTE BY MADAME S \* \* \*.

If M. Legouvé's facts and arguments are correct, it is surprising that he does not see that it logically results from them that woman is not only the equal, but the *superior* by right divine. I venture to give as my own public opinion not only that "woman is not undeveloped man," but that *man is undeveloped woman*. All the facts and arguments of M. Legouvé support this idea; also the further fact in regard to another organ, that it exists merely in a rudimentary state in men, and only reaches any useful development in women (the lacteal organs). One remembers also a Biblical narrative in which a person put on the hairy skin of an animal, the better to pass for a certain *man*. No women, but many men, could be well personated in this adoption of an animal's exterior, which seems to indicate that they must be nearer relatives to the brute creation. The legend of the Mosaic cosmogony also favours this theory: the lowest form of animal life was created first in the scale, which rose gradually up to man. Up to and including man, all were created out of the elements of water, air, or earth; woman alone is represented as a further development of an already living organism, and that organism was the highest of those then existing. Woman was therefore the last and crowning work from the hand of God. And it is only when man is represented as being degraded by the Fall that the subjection and humiliation of woman begins; and yet there are men who actually take a pride in keeping up this infallible sign of their own degradation, the orthodox among them illogically admitting at the same time that the "Saviour of the world" came to do away with the results of the Fall, to redeem them from the conditions it occasioned, of which one of the most *marked* was this subjection of the woman, which they and many women actually make it a religious duty to keep up. It appears to me that the narrative may indicate that the Fall of humanity consists in the animal or coarser nature (represented by Adam) getting uppermost, and subjecting and degrading the more spiritual nature (represented by Eve). Whether or no the narrative



indicates this, it is no less a truth admitted by all that a fallen state consists in allowing the animal nature to subjugate the spiritual. Therefore the one which dominates in a *fallen* condition cannot be the *superior*. If our higher nature succumbs to temptation, our animal nature cannot fail to participate in the fall, become corrupt, just as Adam fell after Eve, and finished by tyrannising over her. It should be noted that the word translated "*shall* rule over her;" should be translated "*will*." It was thus no *command* of God, but indicated the sad and natural result of moral degradation. It is also remarkable in the narrative, as an American lady observed, that before the Fall woman alone is represented as having any mind—as having any desires after *wisdom*. "What did man care about *wisdom*?" says she; "the cunning serpent well knew that he could not interest *man* by holding out such promises."

But setting aside these Biblical histories, so difficult of interpretation, of which a thousand differing ones exist, confining ourselves to the facts of the present day, we see everywhere that in proportion as man is raised from degradation by civilisation, woman approaches more and more to equality with him, socially and legally; and as he is yet so far from perfection, we may reasonably hope that, at the same rate of proportionate progress, the time is not distant when she will become his equal before the law, and then we can cheerfully leave to nature to decide which is the superior, if either. There has never yet been a fair opportunity of judging with certainty.

Cannes, January, 1877.

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## THE ARTICHOKE:

### A STORY, AND SOMEWHAT MORE.

Once I lived in a house at the back of which there was a small plot of ground—a garden it was called, but it was a very wee one. The landlady said it was not large enough to swing a cat in; that was when she was looking over the house before she took it, and I do not believe she would have taken it but for the reply of the owner: "True," he said, "but then, ma'am, you know, you don't want to swing a cat in it." She laughed and took the house.

When I went to reside in it the garden was very bare: there were a few straggling weeds and a few tufts of grass, and they—as is generally the case with weeds and grass—seemed to have a preference for the gravel paths; these, with the exception of a lot of stones and dead roots of plants, constituted the whole of its contents.



But though it was but a desolate bit of a patch, it was very welcome in the midst of the almost endless brick and mortar of a town ; for though, as the good landlady remarked, you had not much of a view round about, in consequence of the houses, yet you had infinite scope for the eye upwards. At night, when the sky was clear, it became in reality a garden, only the flowers were overhead instead of at one's feet.

I wondered at first why the old landlady did not plant a few flowers ; but I soon found out that she could not, because she was so poor, for she was a widow. Then one of her lodgers had some children, and she allowed them to play in the garden, which she would not have liked them to do if it had been full of nice flowers.

One day the father of the children brought the eldest, a little boy of seven, a small spade, with which he immediately set to work digging, and in the course of a few days he had dug up the earth in one corner of the garden to some three-parts of a foot in depth. This was just about the time of snowdrops and crocuses, but none appeared in our bit of garden-patch.

A few days afterwards, however, the little boy of the spade came running into the house in breathless haste with the news that something was coming up in the corner where he had been digging. I believe all the house accompanied him to behold the wonder. Sure enough there was something coming up—a little yellow sprout, but no one could tell what it was, or how it came there. The young digger went at least a hundred times a day to see how the little shoot was coming on, and he was so impatient of its tardy progress that I was afraid lest he should do something to help it along, or else go poking round to see where it came from.

But he left it alone, though his curiosity and wonder grew day by day—and so did mine ; I did not know but it might be another Jonah's gourd.

On the third day a second shoot appeared, and then a third, and a fourth, until about a dozen popped up their yellow heads. Well, they grew and grew, and finally began to put out leaves ; and then they grew taller and taller, and put out more leaves, until they stood higher than a man. Then we knew that they were artichokes, but how the tubers came there no one knows.

By this time the days had grown long, and the sun waxed hot, so that it was quite grateful to have the bit of shade they threw ; besides, it was so pleasant to hear the leaves rustling together, just as though they were talking, when the wind passed through them. When one got up in the sultry morning and heard the murmur they made, it was as if one were back in the country ; and in the evening, when



one liked to sit by the open window and watch the stars peep out, they made a music that seemed like the voices of friends.

Then, to see the enjoyment the lodgers' children got from them! How they sat and played in their shade!—how they hid among their leaves! and how they laughed when the kitten ran up their tall stems! It did one's heart good to see them; and I often said to myself, "If I could have my way, every little child that is obliged to live in a big town should have a play-garden with artichokes growing in it."

But I have not finished my tale yet, and I wish I had not to finish it so mournfully. But the fact is, that over the wall of the garden there lived a cobbler, and when the artichoke grew so high as to overtop the wall, it obstructed a little of his light, as he sat botching away at his lapstone, and he was obliged to light his candle a few minutes sooner in the evening than he otherwise would have done. So he complained to the landlord, and the poor artichokes had to be cut down.

Oh, how desolate it seemed in our little garden then! It hardly seemed like the same place, and often were we tempted to wish the cross-grained old cobbler far enough with his pitiful economy.

C. N.

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This little parable is eloquent on the propriety of some regard for the needs of the young and the more spiritual part of man's nature being attended to in the construction of towns and cities. The utilitarian cobbler is too true a type of the shopkeeping Briton, with his unquenchable love of gain, and his sensual expenditure of it. To him mankind is a commercial machine, to work, and eat, and provide creature comforts for the fortunate few. Our habits are the best illustration of our spiritual *status*, and, thus estimated, human nature, as represented by modern society, is yet in its chrysalis form.

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A Correspondent takes exception to the statements of Miss Leigh Hunt in her work on "Vaccination," from which we quoted lately, in respect to the dietetical habits of the Hindoos, and their immunity from small-pox. We have handed that letter to Miss Leigh Hunt, who is collecting information on the subject, and has been doing so for some time. When caste and different regions of country are taken into account, the question may be looked at from very different points of view.



## Reviews.

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“ENGLAND AND ISLAM; or, The Council of Caiaphas.” By Edward Maitland. Price 12s. London: Tinsley Brothers, 8, Catherine Street, Strand. 1877. Supplied by J. Burns.

The Eastern Question has been dealt with by politicians chiefly, and many others who are not politicians regard such questions as relating entirely to purely political considerations. In all this there is no doubt much error, for the political phenomena manifested by nations are the outcome of deeper principles which work unseen but by the few. Indeed, the typical politician is the superficial observer and sophistical thinker who knows nothing of the deeper elements of human existence, but works away in his own blundering fashion amidst a sphere of effects which are to him inscrutable enigmas, and yet this politician may be a man of great intellect; profound in knowledge (so-called), deeply attached to conventional principles, and all but a saint and a patriot of the first degree. What a derogatory comment it is on these great men when their most comprehensive philosophy is turned into foolishness by the course of events! Diplomats and the servants of man-made governments are continually apportioning out the world to themselves and saying who are to be their particular slaves and special supporters. It may work very well for a few years, but soon the scene is changed, and revolutions and re-adjustments of frontiers explode the dreams of selfishness entertained by the occupants of thrones and ministerial seats.

From all this it appears that the science of government is not as yet understood. Man is a mystery to himself, and therefore collectively the problem is involved in still greater obscurity; and when several groups of humanity, called nations, are brought forward for contemplation, the task is altogether overwhelming. “Know thyself” must become the practical maxim of him who would govern others; and having arrived at a knowledge of what man is, he must look widely abroad and dive into the merits of those differences which mark individuals and groups of individuals. Down deeper he must go to the inner realm which finds its borders in the consciousness of every individual, and crops out in all nature, and there he will perceive that there is a mind-force, or wisdom-power, at work which the intellect of man interprets very imperfectly. In other words, man, regarded as a spiritual being, must be studied in connection with the purpose and methods of operation of the spirit-world. In our endeavour to read nature we must try to understand what Providence or



the overruling principle means in the establishment of nature and giving us a place as actors on the stage thereof.

The true politician, then, is the prophet who looks upon the affairs of human life in the light of another world. The history of the past shows that this has been so in the most critical times of the world's history, and that the seer is absent from the councils of men at the present day is a desideratum to be regretted.

The volume before us is an attempt to supply that inner light on the vexed question of the day, the importance of which we have attempted to set forth. Mr. Maitland is a well-known *littérateur*, his works, "The Pilgrim and the Shrine" and "The Higher Law," being universal favourites with those readers who can rise above the level of ordinary fiction and take pleasure in deriving novel and instructive ideas in their literary pastimes. His later work, "The Key of the Creeds," has shown an intimate acquaintance with the underlying truths which are so lamely expressed in dogma, and has brought him very prominently before the world of progressive thought. In "England and Islam" Mr. Maitland assumes to have penetrated to the stratum of spiritual principles underlying the Eastern Question, and he boldly states that his work has been altogether unpremeditated, that from a letter to the *Times* (which that journal did not publish) it grew to a pamphlet, and then to the bulky volume before us, all written and printed in the space of six weeks. As to the peculiar claims of the author in regard to the source of his ideas, we cannot do better than quote his preface entire:—

"The production of this book was accompanied and followed by phenomena of such a character as to leave no doubt on the minds of the writer and others who witnessed them that it contains a Revelation from the spiritual world which is destined to constitute it one of the world's Bibles. Written under the control of a Spirit claiming to be the same that spoke through the prophets of the Old and New Testaments, while its immediate purpose is to afford a solution of the present European complication, it sets forth the existence and nature of God and the Soul, the perfection of the whole of the Divine Existence, the purpose and method of Creation, and the true object and character of religion. It discloses in the Bible-history a meaning hitherto unsuspected: shows the essential unity and truth of the world's Religions, and their degradation through the influence of sacerdotalism; and identifies the spirit of sacerdotal with that of scientific orthodoxy, and both with that of 'antichrist,' in that each alike consists in the exaltation of Sense and Seeming and the rule of Selfishness, in the place of the Soul and Being and the rule of Love. It exhibits also the scheme of the world's development as indicated in the Bibles of antiquity: defines the rule of Perfection and method of Redemption, and the nature,



character, and function of the Christ. And it further points the place of the present epoch in the general scheme of the world; the spiritual relationship between England, Islam, and Israel; the duty of England in the present crisis; and the high destiny that awaits her on the fulfilment of that duty.

“An account of the phenomena attendant on the delivery of the book, together with some supplementary matter, is reserved for a future publication, which, it is believed, will not long be delayed. It is considered necessary to add that the period referred to in the introductory section as that in which the book was written, refers only to about the first third of the whole. The rest was added while going through the press, the whole time occupied in writing and printing being a little over six weeks. Owing to the great haste with which the book was produced—a haste for which the writer must not be held responsible—the work failed to obtain sufficient revision. Hence the defects which appear in some of the sentences. These, however, being mainly defects of construction, do not affect the general purpose or tenor of the book.”

We do not necessarily endorse the claims made by Mr. Maitland, but we note them with pleasure as affording an indication of a broader method being introduced in the discussion of political questions. The author does not deal with foreign peoples alone. Home and personal questions are by him included under the principle with which he seeks to arrange foreign affairs. He regards what he styles the “Orthodoxies” as loud in their demand for blood sacrifice. The basis of them all is selfishness,—the attempt to obtain a personal benefit at the expense of another. Thus, the “blood” recommended by Mr. Moody as one type of orthodoxy is paralleled by the blood of helpless animals shed by vivisectionists that they may thereby gain knowledge which shall stand in place of righteous living. He thus shows that ecclesiastical and materialistic orthodoxy are twins, or rather the same individual under different characters. They are both systems upholding priestcraft, which means the reign of the intellect as opposed to the light and teachings of the intuitions. The modern priest has his scheme of salvation, his traditions, his vestments, his rites, and his ceremonies, all appealing to the external mind under what our author calls “Sacerdotalism.” The other orthodoxy has its priesthood who point out with much egotism and ceremony all about muscles, nerves, crystals, atoms, gases, electricity, &c., under the name of “science.” Both bodies, the sacerdotal and the scientific, appeal to the external mind alone, presenting a huge mass of phenomenal conceits and facts of which they do not know the meaning, and by persisting in their course of education, as they call it, they altogether obliterate the intuitional and spiritual faculties in man, and introduce a form of thought which deals with all subjects in



their peculiar manner: thus the prophet, the man of intuition and deep understanding, has always been at war with the priest and the scientist, who have in all ages thirsted for the blood of some one who stands in the way of their ambition,—in most cases the spiritual teacher. Mr. Maitland regards Mr. Gladstone as the representative type of this superficial class: he talks about a subject to weariness without touching it. This politician desires to unite the Anglican with the Russian Church, and for this purpose Turkey must be sacrificed; but our author argues that the Russian Church is a system of effete Fetishism, and the Anglican is little better, whereas Islam is a newer revelation, monotheistic, anti-sacrificial, and if blended with Western views would become the great religion of the future, and be the means of connecting together the people from Britain to Ceylon in one great and enlightened brotherhood. Such is the scope of Mr. Maitland's book, as far as we have space to present it. We shall possibly return to it again, but in the meantime would recommend it to a careful perusal.

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“THE SCIENCE OF LIFE: a Pamphlet addressed to all Members of the Universities of Oxford and Cambridge, and to all who are or will be Teachers, Clergymen, Fathers.” Price 6d. London: J. Burns, 15, Southampton Row, Holborn, W.C. Oxford: A. R. Mowbray and Co., 116, St. Aldate's. 1877.

There can be no doubt but that the most important fact in the existence of the individual is to have a full and healthy parentage; to have the highest advantages derivable from father and mother, and to enter the world as complete as possible, endowed with those noble characteristics which denote normal humanity. That this, the birth-right of every child, may be bestowed upon it, it is logically necessary that the treasury which furnishes the supply should be protected and its valuable contents conserved. That treasury is the repository of spiritual forces and vital elements which give tone and vigour to every man and woman, and the preservation of them in their divine purity is known by the term “chastity.” On scientific, as well as on moral and sentimental, grounds the inculcation of this virtue is of prime importance. The author of the little book before us has done nobly in raising his voice on behalf of this the highest form of wisdom. He is not only a patriot, but a philanthropist who would thus appeal for his country and for his kind everywhere. This little work is written with great purity of tone and discretion, and is worthy of the widest possible circulation. It is refreshing to see such a production emanating apparently from one of our great seats of learning at



a season of the year when her sons throng to London at the annual saturnalia of the boat-race to indulge in the most riotous conduct and unbridled lewdness, which has repeatedly been the theme of newspaper comment. Our Universities ought to be theatres of moral health and national power, exerting their influence on the deepest and most spiritual forces of the people, and not devoted entirely to the culture of intellect. This work is an indication towards reform in that respect. The scope of the pamphlet is succinctly pointed out in the author's preface, from which we quote.

It is hardly necessary to point out the urgent need there is of some such publication as this on the subject of incontinence.

To the truth of the terrible facts here detailed, I for one can personally testify, feeling confident that they are in no degree overstated. Such facts sufficiently justify—nay, they demand—an earnest attempt on our part to grapple with the evil they disclose. Such an endeavour I have been encouraged to make in this pamphlet. Those who have assisted the work by their advice and criticism know well the difficulties of the undertaking.

I attempt to deal only with the physical causes and remedies of incontinence. The religious and spiritual aspects of the subject are too varied and difficult to admit of adequate treatment in so short a space. The great need of the present generation is a clear knowledge of the laws of physical morality. Few among us consider what widespread misery might be prevented by a word spoken in season, by pure and manly counsel given before it is too late to be of use. No appeal can be too earnest, no effort too disinterested in behalf of the many young victims who are destroying themselves in ignorance of the saving knowledge which is the chief specific against vice; and therefore this pamphlet is addressed to university men who from the nature of their opportunities as educators and clergymen, will exercise a great and important influence on the young. That this influence should be used for higher and nobler ends than has been the case in our day is the main object which the writer has in view.

Thanks are due, amongst others, to the Rev. Dr. King, Canon of Christ Church, Oxford; and to Mr. Ruskin, Slade Professor of Fine Arts at Oxford, for kindly reading over the proof-sheets and giving valuable advice.

The following extracts from letters by Mr. Ruskin conclude the preface:—

*“ Venice, 10th February.*

“ My Dear ———

“ Hence, if from any place on earth, I ought to be able to send you some word of warning to English youth; for the ruin of this mighty city was all in one word—fornication. Fools who think they can write history will tell you it was ‘the discovery of the Cape of Good Hope’—and the like! Alas, it was indeed the Covering of every Hope she had, in God, and his Law!

“ For, indeed, I doubt if you can fight this evil by mere heroism and common sense. Not many men are heroes; not many are rich in common sense. They will train for a boat-race;—will they for the race of life? . . . . To win the soul and body of a noble woman for their own for ever—will they?

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"All that you have advised and exposed is wisely said, and bravely told: but no advice, no exposure will be of use, until the right relation exists again between the father and mother, and their son,—to deserve his confidence, to keep it as the chief treasure committed in trust to them by God; to be—the father his strength, the mother his sanctification, and both his chosen refuge through all weakness, evil, danger, and amazement of his young life.

"Ever faithfully yours,  
"J. RUSKIN."

"Venice, 11th February.

"My Dear ———

"I would say much more, if I thought anyone would believe me, of the especial calamity of this time, with respect to the discipline of youth—in having no food any more to offer to their imagination. Military distinction is no more possible by prowess, and the young soldier thinks of the hurdle-race as once of the lists and the field—but the nobler temper will not train for that trial with equal joy. Clerical eminence—the Bishopric or popular pastorate—may be tempting to men of genial pride or sensitive conceit: but the fierce blood that would have burned into a patriarch, or lashed itself into a saint—what 'career' has your modern philosophy to offer to it?

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"The entire cessation of all employment for the faculty, which, in the best men of former ages, was continually examined and satisfied in the realisation of the presence of Christ with the hosts of Heaven, leaves the part of the brain which it employed absolutely vacant, and ready to suck in, with the avidity of vacuum, whatever pleasantness may be presented to the natural sight in the gas-lighted beauty of pantomime and casino Paradise.

"All these disadvantages, you will say, are inevitable, and need not be dwelt upon. In my own school of St. George I mean to avoid them by simply making the study of Christianity a true piece of intellectual work; my boys shall at least know what their fathers believed, before they make up their own wise minds to disbelieve it. They shall be infidels, if they choose, at thirty; but only students, and very modest ones, at fifteen. But I shall at least ask of modern science so much help as shall enable me to begin to teach them at that age the physical laws relating to their own bodies, openly, thoroughly, and with awe; and of modern civilisation, I shall ask so much help as may enable me to teach them what is indeed right, and what wrong, for the citizen of a state of noble humanity to do, and permit to be done, by others, unaccused.

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"I could say ever so much more, of course, if there were only time, or if it would be of any use—about the misappliance of the imagination. But really, the essential thing is the founding of real schools of instruction for both boys and girls, first in domestic medicine and all that it means; and secondly, in the plain moral law of all humanity: 'Thou shalt not commit adultery,' with all that it means.

"Ever most truly yours,  
"J. RUSKIN."

"Venice, 12th February.

"My Dear ———

"Two words more, and an end. I have just re-read the paper throughout. There are two omissions which seem to me to need serious notice.



“The first, that the entire code of counsel which you have drawn up, as that which a father should give his son, must be founded on the assumption that, at the proper time of life, the youth will be able, no less than eager, to marry. You ought certainly to point out incidentally, what in my St. George's work I am teaching primarily, that unless this first economical condition of human society be secured, all props and plaster of its morality will be in vain.

“And in the second place, you have spoken too exclusively of Lust, as if it were the normal condition of sexual feeling, and the only one properly to be called sexual. But the great relation of the sexes is Love, not Lust: that is the relation in which ‘male and female created He them’; putting into them, indeed, to be distinctly restrained to the office of fruitfulness, the brutal passion of Lust: but giving them the spiritual power of Love, that each spirit might be greater and purer by its bond with another associate spirit, in this world, and that which is to come; help-mates, and sharers of each other's joy for ever.

“Ever most truly yours,

“J. RUSKIN.”

These words by Ruskin will be read with great interest, and they will cheer reformers when seen in a little work like that which is under notice, and indicating that a new coalition is taking place amongst University men, and that striking reforms may be expected in the immediate future.

Of the work itself we need not say much, as it is our earnest recommendation that every reader of HUMAN NATURE will not only procure copies for his own use, but a quantity to circulate to friends. The first part is occupied with a description of the “Extent of the Evil;” after which comes “The Nature of the Evil;” and in Part 3 “The Remedies” are discussed. The advice given is of the most wholesome description, and such as every person might take to himself with advantage, and entertain no scruples of recommending to others.

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### CREMATION, AND ITS EFFECTS ON THE SPIRIT.\*

(From “*Life Beyond the Grave.*” \* given by Spirits through a Writing Medium.)

The question of cremation has excited a considerable amount of interest lately, and we may as well allude to it here, since it is one that spirits ought to be able to throw some light upon. The effect of fire on all matter that is associated with spirit, whether it be animate or inanimate, is to cause an immediate severance of the tie that connects the spiritual counterpart with the material; hence, in the case of human beings, if there were any difficulty in the spirit getting free from the body, it would be at once overcome by consigning the

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\* London: E. W. Allen. Price 3s. Sold at the Spiritual Institution.



spirit-body to the flames, and as the body is in a state of insensibility, there could be no pain to the spirit from injury to the body, any more than if the body were beaten; whilst the fire would free the spirit from a tie that sometimes keeps it near the body for a considerable time. So also with regard to any inanimate matter that you may burn; it does not destroy the spiritual counterpart, but it disconnects it from the material counterpart, and gives the spiritual counterpart a separate existence.

Since fire effects a complete severance of the material from the spiritual, it follows that where a house is burnt down, the spiritual counterpart of the house remains standing until it is replaced by the new one, if such be erected. Where no new house is erected, the old one remains standing in the spirit-world; but, as you infer, these are not very common. Nevertheless, there are many evidences of the existence of former houses still visible to us, but not seen by you. They continue to be mixed up with the new building materials in a peculiar jumble, because the workmen who erect the new building substitute new materials for the old ones, but do not remove the latter, simply because they are not visible to them. Were they able to see them, of course, they would take the trouble to do so; but in our world, there is no one to take any interest in such matters, hence things are left as we find them. You are the only builders, we simply look on. The new materials have spiritual counterparts, which displace the old ones where the two come in contact; but where that is not the case, the new house and the old one (from our point of view) are mixed up together in a fashion that to you would seem unbusinesslike and slovenly. So, too, the materials displaced are not removed, but fall to the ground and remain there, until in course of time they get scattered by other causes. The falling building materials (spiritual counterparts) could not, as you suppose, injure any one, because persons in the flesh are unconscious and could not be hurt by them; and those in the spirit-world are able to protect themselves by their will-power. Where a house is burnt down, the spiritual particles which have emanated from the former inhabitants, and saturated the walls, become detached and fall to the ground, thus relieving the unhappy spirits who lingered there from a tie that has, perhaps, long attracted them to the place.

However absurd all this may appear to you, the absurdity in our eyes lies in the fact that you can doubt the existence of such spiritual matter. We have told you there is a spiritual counterpart of the human body, and, if so,—and your Bible tells you of this—there *must* be a spiritual counterpart of every form of matter. This is a logical deduction from the foregoing that any reasonable man



can arrive at for himself; for how could spirit-bodies revisit your earth if they saw nothing but spiritual counterparts of human beings walking in space? It is scarcely conceivable that anyone would prefer to believe the latter theory in preference to the theory—if you like to call it such—which we teach.

To revert to the spirit-house. We were saying that the destruction by fire of the house removed the magnetic particles adhering to the walls, and this sets free those spirits who may be attracted by those particles—for each person in the spirit-world is more or less attached to his home, and when that is destroyed he necessarily seeks another. It is true his house stands where it was, until the workmen from your side rebuild it; but, by the removal of these magnetic emanations, the whole aspect of the place has become changed in the spirits' eyes, and they no longer feel drawn to it. One brick wall is as attractive as another, but for the fact that you have got "used to it," and so it is with the spirit-inhabitants; only, with us, the reason is more palpable than it is to you. You think it is the force of habit; we think it is the attraction of your magnetic emanations which have saturated the place with part of your being, and made it, in other words, part of yourselves. Hence, when the house is destroyed by fire, the spirit has no longer any tie to the old place, so he seeks another, and in so doing, he is compelled to come more in contact with his fellow-men, and he learns that there are other beings and other interests in the world besides his own,—in short, he is compelled to rouse himself, and hence it is that a great fire may be a great benefit to the spirit-world, as it would relieve a number of unhappy men and women, who, in dwelling for years in one spiritual atmosphere, have been to all intents and purposes imprisoned. The removal and rebuilding of an old house may, of course, effect the same object, but not so completely as a fire does; for the old materials are generally used up again elsewhere, and the spirit-inhabitants are still attracted to them. In fact, a fire exercises a purifying and cleansing process on spirit-matter which nothing else so effectually accomplishes.

Although the destruction of the material counterpart by fire leaves the spiritual counterpart intact, such separation, nevertheless, has a tendency to induce the more speedy decay of the latter. As long, however, as the material continues to exist in some form of *matter* (not gaseous), there is still a tie between the two which tends to preserve the spiritual counterpart from decay; excepting where the special effort, before mentioned, is made to produce the complete severance of the tie between the spiritual and material, as effectual in its results as the fire.



VENTILATION AND HEALTH.—Dr. J. R. Buchanan's essay on this subject was read before the Polytechnic Society of this city at their late meeting. It presented many new ideas. In the first portion the author made an original explanation of the prevalence of pulmonary diseases, caused by drafts of cold air, giving as a practical demonstration of his doctrine the well-known fact that sleeping in a recently plastered apartment is extremely dangerous to the lungs, and sometimes fatal. Proceeding then to prevalent systems of ventilation, he showed their universal imperfection and inefficiency, owing to the fact that they don't properly purify the atmosphere of the room, but in many cases draw off the purer air and leave the foul air where it can do the most harm, of which we have a signal example in the Capitol at Washington, where the atmosphere is not only unwholesome, but offensive to the senses. When ventilation attempts to overcome these defects, it becomes so excessive in quantity as to produce dangerous drafts of cold air into the apartment, and thus develops a greater evil than it remedies. In order to steer between Scylla and Charybdis, to procure true ventilation without a dangerous inflow of cold drafts into heated apartments, it is necessary to reverse the methods of ventilation, substituting "proximate for distal ventilation." Proximate ventilation, which is the new system devised by Dr. Buchanan, takes up the impure air and entirely avoids cold drafts. A large drawing exhibiting the arrangement was explained before the Society, showing that a hall might be kept in a pure and healthy condition, even with a tobacco-smoker at every desk, and that the apparatus for proximate ventilation is not only cheap and simple, but applicable to every school-room, hall, bed-room and hospital, and, if properly managed, would secure a ventilation as perfect as the laws of nature permit.—*Evening News* (Louisville).

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#### TO ANTI-PROGRESSIONISTS.

If Deity deign to reveal  
 New truth, it will be for the weal  
 Undoubtedly, of every soul  
 Ultimately—don't think the goal  
 Of perfect truth, and knowledge is  
 Attained, but seek for knowledge more,  
 From *God's* inestimable store,  
 Rich in true wisdom—not the lore  
 Of *earthly* teachers, who say this,  
 And that, are things impossible,  
 Because incomprehensible  
 To them. But man! will he assume,  
 Extreme presumption! that there's room  
 In boundless space none, to exist  
 More laws than known, or *one* at least?  
 Undream't of laws reward the guest  
 In operation natural,  
 Though in results incredible,  
 To him forsooth! who fain would tell  
 His wisdom is immutable!

December 16, 1876.

JAMES LEWIS.