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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MARCH AND APRIL, 1878.

JEWISH EVIDENCE OF JESUS' EXISTENCE.

[*A Chapter from* "CHRIST, THE CORNER-STONE OF SPIRITUALISM," *by* J. M. PEEBLES, M.D.]

Inasmuch as history warrants, why not willingly admit that Plato, the prince of philosophers, sat as a pupil at the feet of Egyptian priests; that Socrates found in his dæmon-guide a most effective helper in the time of need; and that Jesus of Nazareth walked sorrowfully by the banks of the Jordan, and trustingly taught along the shores of the Sea of Galilee?

Contemporary writers, it is true, made little or no mention of Jesus; just as Homer made no mention of Solomon; Theogones none of Pythagoras, and Brahminical historians none of the advent of Alexander the Great into Northern India. The extensive writings of Plato, Solon, Thales, Herodotus, Xenophon, and other distinguished Grecians, contain no account of, nor the least reference to, the Jews; but that does not prove the non-existence of this people in classic times. Clarendon and John Milton were contemporaries, and yet Clarendon makes not the least mention of the man and the poet who wrote "Paradise Lost." The Royal-souled are fated to non-recognition, or to feel the stings of envy from their fellows. Seers in all ages have been sad and tearful. Prophets never had where to lay their heads, nor did the proud and erudite deign to notice them! To this position, however, certain Hebrew writers form an honourable exception; for neither the rabbis nor the intelligent Jews of any country have been sufficiently silly, or foolhardy, to deny the actual existence of Jesus of Nazareth. And why? Because they have had access to the Talmud and other rabbinical writings, with their numerous references and unmistakable evidences, proving conclusively that the "Man Christ Jesus," as Paul terms him, lived, taught, and was crucified.

RABBI WISE, of Cincinnati, Ohio, U.S.A., in referring to the Talmudic writings, says:—"The compilation of the Mishna, commenced by Hillel about 25 B.C., and continued by Rabbi Akiba in the first century, by his pupil Rabbi Mair about 140 A.C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A.C. The larger work, embracing the Rabbinical literature of Palestine, called the Talmud of Jerusalem, was compiled at the end of the third century. . . . The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. . . . Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentance and remission of sins, obedience to the law, and opposition to priest, prince, and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of Heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him. . . . The death of John the Baptist naturally alarmed his disciples and compatriots, and Jesus, with his small band of followers, fled to the thinly-inhabited outskirts of the land, where he justly envied the birds for their nests, when the son of man had no home in this world. From and after this time Jesus was a fugitive. We meet him on the Jordan, then on the other side of the land in Phœnicia, then again in the northern mountains; but nevermore in the interior of Galilee. About this time Peter proclaimed Jesus the Messiah. There was always a Messianic mania among the Hebrew people. Accordingly the cry, 'The Messiah has come!' was to be the mighty signal, just before the Passover feast, to ignite the enthusiasm of the masses to support the Master, surprise and confound the priests and the Roman officers, take possession of the Temple, and proclaim the kingdom of heaven, before priests and Romans could recover from the surprise! The scheme was splendidly initiated; but the masses were powerless. The learned did not believe in the Messianic mania of the vulgar. But Caiaphas and the chief priests were alarmed by the theocratic and anti-priesthood demonstration; while the mere attempt to elevate the Jewish people, or proclaim any new idea, was sufficient at that time to rouse Pilate to bloody vengeance. Soon was the doom of Jesus sealed; for, after a few days, giving him scarcely time enough to expound his scheme of salvation, the Romans captured and crucified him, as thousands of Jews were crucified in those days, some by the same Pilate."*

* Rev. Dr. J. M. Wise, "Origin of Christianity," pp. 1, 5, 6.

RABBI BOAS says "The Talmud has existed for nearly 2,000 years in its entirety, and had been respected as the monument of Jewish tradition and commentary of the Law of Moses. What the body was to the soul was Talmudism to Mosaism. It had had to endure the same persecutions as its promoters and depositors, and no book in the world had been more abused, or had called forth more diversity of opinions as to its merits or faults than the Talmud. Not a work had been denounced with more unmitigated hatred, condemned by the high, anathematised by fanatics, and attacked by the apostate. . . . . There are intimate relations between the doctrines of the Talmud and those of the New Testament. I hope to offend no one by saying that Jesus' precepts were not wholly original. They had burdened the souls of many prophets before his period. It was his magical marvels and offensive professions of superiority that the Pharisees most objected to. His life was not uniform—was not what might be expected of a Messiah. . . . It was no novelty in the middle ages in Germany to see whole cartloads of the Talmud dragged through the streets by the furious and ignorant mob, who condemned them to the flames, and libraries were not allowed to retain on their shelves a single copy of that code which so warmly insisted on religious liberty and the rights of others. Pope Julius III. issued a proclamation against it in 1553, Paul IV. in 1559, Pius V. in 1566, Clement VIII. in 1592 and 1599."*

EMANUEL DEUTSCH, the distinguished Hebrew rabbi and Prussian scholar, informs us that "Hillel, under whose presidency Jesus was born, came originally from Babylon, in his thirst for knowledge. He became President of the Jerusalem School of Prophets about 30 B.C., and of his attainments, meekness, piety, and benevolence, the Talmudical writings are full. The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realise. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of Man,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by,' is quoted by Hillel, the President of the Academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known *dictum* that comprised the whole essence of the moral law. . . . It is the chief glory of Christianity to have carried these golden germs, hidden in the ancient schools, and among the silent communities of the learned, into the market of humanity."

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* Lecture of Rabbi Boas.

RABBI GRAETZ, in his "History of the Jews," writes thus of Jesus and his followers:—"The small number of 120 to 500 persons, who, after the death of Jesus, had been his only adherents, had formed itself into a Christian congregation, seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish Moral Law. . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple."*

RABBI ALEA ROSENSPITZ, an eminent linguist, who, a few years since, ministered to the Congregation Ohabay Shalom, in Nashville, Tennessee, U.S.A., said to me and others—"We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic."

CELSUS (says Thayer, in his "Critical Evidences") "refers to the Gospels of Matthew, Luke, and John, and makes eighty allusions to, or quotations from, the New Testament writings." It is worthy of consideration that the pungent, and I may say cynical, Celsus denied neither the existence of Jesus nor the spiritual marvels ascribed to him, but, like the Jews, referred them to magic, imposture, and evil spirits.

"The later Jews," says Baden Powell, in "Essays and Reviews," "adopted the strange legend of the Sepher Toldeth Jehsu, which describes his miracles substantially as in the Gospels, but say that he obtained his power by hiding himself in the Temple, and possessing himself of the secret ineffable name, by virtue of which such wonders could be wrought."

FELIX ADLER, Professor of Hebrew in the Cornell University, New York, U.S.A., after quoting those expressions of Jesus declaring he was not destroying the Law or Prophets, and that not a jot or tittle of his words should pass away— says "The Kingdom of Heaven was a Hebrew phrase, meaning Heaven's *will* ruling the earth. Not a locality above the earth. When *would* the true Messiah come, was the cry from city and country. Many 'false prophets' arose. It was proclaimed that within each man was the true light, which might do for the middle classes in the cities, but not for the poor, ignorant ones of the country. Then came Jesus of Nazareth. All were expectant. What was the new and the true? An old, old sermon, Righteousness! mean-

* Dr. H. Graetz, "History of the Jews," chap. v. pp. 54, 55.

ing nothing to gamblers, profligates and desperados, but, to the thoughtful, watchfulness, self-abnegation, privation, care and suffering, with joy. Jesus thought that the change was very near, and himself the Messiah. He was not at war with the Pharisees, held their principles and sayings, whose writings at that day and before proclaimed 'Do not unto others what you would not others should do to you. This is the essence, all else but the outgrowth.' It is the unworthy Pharisee against whom Jesus raised his voice. He bade the leper and others to follow the law as taught them by the Pharisees. It is not true that the doctrines of charity and love were new in him. The prophets of old were stern in their commands of obedience to right. 'Love thy neighbour as thyself,' and similar exclamations of Jesus are theirs."

OROBIO, a learned Jewish writer, contends that: "The Jews disbelieved, not because they denied that the works which are related in the Gospels were done by Jesus, but because they did not suffer themselves to be persuaded by them that Jesus was the Messiah."

Saying nothing of the great and wise, of scholars and thinkers generally since the advent of Jesus, no intelligent Jew, no learned rabbi, having access to the Talmud, to the great Massoreth, and to the vast tomes of Jewish literature, written just previous to, and after the Christian era, ever denied the *reality* of Jesus' existence.

While travelling in Palestine a few years since, I visited the most learned of the rabbis then residing in Jerusalem, telling him frankly that I wished to know what the Talmud said of Jesus. He began unrolling musty scrolls, and to talk of the Mishna; the opinions of one hundred and thirty famous rabbis; the Jerusalem Talmud, and the commentaries upon it. When pointing to one of the sections of the Neziken of the Mishna, he said—"These chapters, or divisions, treating of the great Senate and House of Judgment, called the Sanhedrim, make frequent mention of Jesus of Nazareth; his hatred of the priesthood, his indifference to the law of Moses, his magical performances, denominated miracles, his stubborn waywardness, his social irregularities, such as were ascribed to Socrates and Alcibiades, his kingly ambition, and his repeated blasphemies. It was not the Jews so much as the Romans that secured his conviction and crucifixion."

These direct evidences from the Talmud and from living rabbis, with the well-known testimonies of Tacitus, Pliny, Suetonius, Hierocles, Valentius, Basilides, Marcion, writing in the first centuries; and even the opposition efforts of Porphyry, and Julian—*all* writing touching the general fact of a real personage,

of the country by contributing to the support of the army and navy (by taxation), though there will never be wanting noble women ready to brave every danger, even at the seat of war, to nurse the sick and wounded.

On the other hand, it is not a matter of question, but a proved fact, that women's gift of intuitive insight, tender sympathy, and patient attention to detail, peculiarly fit them to be physicians, and equally qualified are they by Nature to minister to our religious needs.

Most of us, at least on this side of the Atlantic, are accustomed to regard the office of pastor as the exclusive, unassailable province of men; yet it is singular that it should have been thus monopolised, since it is of, perhaps, all professions the one most in accordance with our ideas of woman's special mission, that of administering spiritual consolation to the sick and dying, comforting the wretched, and encouraging the penitent. Nor is it attended by any of the drawbacks which, rightly or wrongly, are urged against the study and practice of medicine.

We do not venture to anticipate whether the sympathy of our readers will be with us on this question, but we have long felt a wish that some lady of courage and ability would come forward and do for her sex in the clerical profession, what Mrs. Garrett Anderson did in the medical—pioneer the way. Our minds require to be familiarised with the idea of women officiating as pastors, but we *only* require to be familiarised with it to be convinced how pre-eminently congenial the duties of a clergyman would prove to many ladies.

Of course we are prepared for the style of theological objection with which we shall be confronted; texts of Scripture will be misapplied and forced into the service; we shall be told that St. Paul ordained that women were "not to teach, but to keep silence in the churches." Without the least prejudice to our argument, we may freely admit that in his day it was, probably, the best course they could pursue; they must have been very poorly qualified to assume the office of teacher, save in exceptional cases. At a time when education was limited to the few, we might be sure, even did not history record the fact, that but small share of the knowledge which is power would fall to the lot of women, while the secluded lives of respectable maids and matrons in Greece cut them off from obtaining that education which contact with the world imperceptibly imparts.

Even St. Paul, however, recognises the propriety of women teaching in public when qualified by natural or acquired gifts, since he deems it worth while to give some direction as to their attire when addressing the assembled church; they are to wear a veil, be modestly dressed, that is, according to the custom of the country and period. Were he

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give the most positive demonstrations of the existence of Jesus of Nazareth, the central figure of the four Gospels. Unlike many uncultured Spiritualists, Gerald Massey, the poet and the scholar, said, in his Music Hall lecture, Boston, U.S.A., January 18th, 1875:—"The question of the real personal existence of the man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt; and that he wrote a manuscript there which he brought into Palestine. This manuscript was well known to the rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels."

WOMEN IN THE CHURCH.

It is characteristic of p[illegible]gressive public measures, that they lead to results far beyond the c[illegible]lculations of many who promote them in their early stages. This is strikingly exemplified by the movement for the higher education of women, than which no movement of the present day is likely to produce more lasting and important social changes. It was conceded without much diversity of opinion, that women ought to be more thoroughly educated. Why? It would render them better companions to intellectual husbands, and more competent to train their children, their male children being chiefly considered, as the word "sons" was generally used. Had it been suggested that it would also make them more independent, stimulate them to a worthy ambition, qualify them to work side by side with men, in various honourable and remunerative callings, the answer would promptly have been from many quarters, "That is not what we contemplate." This is somewhat like placing weapons in the hands of slaves, stating that they will be useful to defend their masters, but ignoring the use they may make of them on their own account. Women were to receive the higher education for the benefit of their families, and they presumptuously turn it to a use beyond that intended.

How much annoyance, for instance, have they given, and are still causing, to a worthy section of the medical faculty, by seeking to qualify themselves to prescribe professionally for their own sex and for children; thus taking out of the hands of the fraternity a large, and we imagine, lucrative branch of practice. Children are so liable to disease, ladies' health is so precarious, that many a fashionable doctor losing these patients, would forfeit the best source of his income. We should not wonder if many amiable medical students have been robbed, temporarily, of their sleep, appetite, even [illegible]heir enjoyment in their

cigars, by the necessity of taking action against the irrepressible ladies, and the effort of using strong (not courteous or choice) terms of disapproval when, as too often of late, worsted in the struggle. But the subject of this paper is a serious one; let us, therefore, treat it seriously.

It is not to be expected that girls whose mental powers have been trained and developed by a college course, whose ambition has been kindled by competitive examinations, who have tasted the pleasure of successful effort, will, at the close of those years, which, after all, are only preparatory, lapse into inactivity, and not seek to employ their energies beyond the narrow boundary of domestic life. Neither is it to be expected that a woman thus educated will submit to exist on the pittance which is the patrimony of many a well-born gentlewoman; she will rather look round on the world, and try how she may increase it by the exercise of the powers she has cultivated. Already fruits of the movement are apparent. No longer is teaching mentioned as the single resource to which a gentlewoman can turn for self-support, and that only to be taken up when adverse circumstances force her to depend on her own exertions. Ladies, within the last ten years, have greatly widened their choice of callings, while the numbers who, either for the sake of emolument, or solely for the pleasure of intellectual effort, enter on the walks of literature and art, seem increasing year by year. The question that may reasonably be asked is, not whether in the days to come ladies will elect to work, using the word in its most extended sense, but rather into what fields the spirit of enterprise will lead them.

If we would reverently look to Nature as our guide, instead of adhering to theories of our own as to what woman is fit for, and what is becoming for her, this question would solve itself.

There are certain vocations for which Nature has unfitted woman, and the more she is allowed fair play, the more untrammelled her choice the more surely will she avoid these. It is as grevious to see a woman forced, by the pressure of circumstances, to toil in occupations unsuited to her, as to see her excluded from others for which she is physically and intellectually qualified. But there need be no legislative interference to prevent her adopting unsuitable callings; she will not, we repeat, take to them, unless from hard necessity, as is illustrated by women working in mines, or beyoned their strength in factories, and to hinder them from doing so by law under these conditions, is probably dooming them to starve. No legislation is necessary to prevent women seeking to share men's laurels in the paths of military or naval glory; were all professions freely thrown open, they would still be of the number of those who do their part towards the defence

of the country by contributing to the support of the army and navy (by taxation), though there will never be wanting noble women ready to brave every danger, even at the seat of war, to nurse the sick and wounded.

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Of course we are prepared for the style of theological objection with which we shall be confronted; texts of Scripture will be misapplied and forced into the service; we shall be told that St. Paul ordained that women were "not to teach, but to keep silence in the churches." Without the least prejudice to our argument, we may freely admit that in his day it was, probably, the best course they could pursue; they must have been very poorly qualified to assume the office of teacher, save in exceptional cases. At a time when education was limited to the few, we might be sure, even did not history record the fact, that but small share of the knowledge which is power would fall to the lot of women, while the secluded lives of respectable maids and matrons in Greece cut them off from obtaining that education which contact with the world imperceptibly imparts.

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among us at present, he probably might admonish ladies not to wear piles of false hair, or costumes in the extreme of some eccentric fashion.

We have touched on the theological objection, as it is quite sure to be brought forward, but the real grounds of the monopoly by men of the office of pastor and preacher is not zeal to show obedience to St. Paul, although it may be very convenient to quote his authority, but is traceable to that spirit of trade unionism which has striven in the past only too successfully to exclude women from other suitable callings. We are the more justified in this inference from the fact, worthy of note, that even the Anglican church, the most conservative of all Protestant denominations, regards lay baptism as valid when performed by a woman; if, then, the accident of sex, cannot disqualify a person for administering one of the most sacred and important rites of the church, how can it disqualify her for simply preaching or teaching?

The body of Quakers are universally respected, and no one takes exception to their practice of admitting women to the ministry. In some of the poorer dissenting communities, which are strict in their adherence to Scripture, women's services are occasionally in requisition. The writer has several times taken the opportunity of attending a place of worship, in the neighbourhood of London, on Sundays, when it was announced that Mrs. —— or Miss —— would preach. The discourse and prayers on these occasions compared favourably with those of the brethren, they were certainly not inferior, and on some points superior. Neither minister nor congregation were cultured, and the sermons were very simple, but the women preachers had more reticence, and were free from that tendency to exaggerated expression which is a common defect in indifferently educated public speakers, while one or two whom we heard struck us as possessing a decided gift for preaching which, with proper training, might have borne considerable fruit. These women were not regularly licensed ministers, but were, we learnt, employed by a religious association to aid in mission services. Certain it is that they drew good audiences, and preached acceptably. But the most gratifying triumph of liberal principle on this question has been among the Unitarians, as might be expected from that intelligent, and as a rule liberal body. Various Unitarian and Free Christian ministers have invited ladies to occupy their pulpits in this country, while in America, as we all know, more than one lady has been nominated to a Unitarian charge. Thus we see that it is those churches in which there is valuable preferment that are most strongly impressed with the soundness of St. Paul's injunction that women are not to teach; though it is curious that men

can quote so authoritatively that narrow prohibition—the reflection, evidently, of the apostle's oriental prejudices, and applicable only to particular conditions of society—and ignore his broader utterance, inspired, it may be seen, for all time, that "male and female are one in Christ."

A few years ago, it seemed likely that the question of women preaching would exercise the public mind as much as their study of medicine has done. Our readers may remember that a certain Olympia Brown seriously disturbed the equanimity of the Free Presbytery at Orkney; not only did the lady come forward as a preacher, but ministers were found liberal enough to invite her to their pulpits, and congregations testified approval. The Presbytery remonstrated, but could take no decisive steps against the clergy who refused to discountenance the lady. After so spirited a beginning, one might have expected to hear more of Olympia Brown, but she seems to have vanished from the scene—succumbed, probably, to the obstacles in her path, which proves, what most of us feel and will acknowledge, that a degree even of genius is far more common than persevering, unflagging energy,—the energy which refuses to be beaten, that will try and try again, as certain ladies have done to obtain medical degrees—until success is achieved.

It must be admitted that there is one hindrance in the way of energetic action on the part of women in this direction, which does not exist with regard to other callings. Self-assertion and party-strife are utterly opposed to the spirit of religion. Orthodoxy and acrimony can, we all know, go hand in hand, but our aspiration for women is that they should be something higher than dogmatic teachers, helpers towards the true and beautiful, and, rather than fight over every inch of ground, they might prefer to yield—not from pusillanimity, and retire from the contest. And there would be an anachronism in ascending a pulpit to preach a gospel of peace and good-will, every nerve tingling, though through no fault of hers, from recent altercation. On the other hand, the path is beset with fewer tangible obstacles than is the case in most professions. No licence or hall-stamp is indispensable to enable a person to preach; he or she who has power to stir the minds and hearts of others can generally ensure a hearing. Of course we leave the Church of England, with its present constitution out of the account, the obstacles to a women obtaining ordination being such as could not be got over; we have no key to unlock its fast-barred doors; but this is of small moment; the general opinion is that Disestablishment, whether for good or evil, is but a question of time, and when churches shall be built and endowed on the voluntary principle it will rest with congregations to induct

candidates whom they deem the fittest. Let us briefly review the qualifications of women for the office of pastor and preacher.

There is nothing in the duties of a clergyman which necessarily overtaxes the strength in any way. Undoubtedly, he may exhaust his brains, and some of our most valued spiritual teachers have, alas! broken down from overwork; but so may an author or an artist. As a rule, clergymen have an easy time compared to members of most other professions; the duties need not interfere even with those of wife and mother; the *pastorinn* (we know as yet no English equivalent) would spend quiet hours in her study preparing her sermons, while her babies played on the floor at her feet. The walks of an English lady are often, as it is, directed, with a kind object, to the dwellings of the poor and others who need her sympathy. Looking at the question impartially, it is really difficult to see what objection can be brought forward with any show of truth, except, of course, the true one, that the innovation would interfere with vested interests. It cannot be on intellectual grounds, for the wildest believer in masculine superiority will hardly assert that the feminine intellect is unequal to the production of an average sermon! Not that this is our argument; were women likely to attain only a respectable mediocrity in the church, we should scarcely esteem it worth while to advance their claims, but precedent encourages us to hope better things. The ladies who have won their way into the medical profession have silenced their adversaries by graduating in their studies with academic honours, and proving eminently successful in their treatment of patients, and there are good grounds for anticipating that their success would be no less marked as preachers.

Women frequently excel in public speaking; of late years, this has been abundantly proved. All who are conversant with the speeches of ladies from platforms, on political and other questions, will frankly admit that they possess, as a rule, the gift of oratory in a far greater degree than most men; they speak equally to the point, and have more ready command of clear and appropriate language. When, moreover, we take into account that few men educated at public schools but have had opportunities from their youth upwards of practising public speaking, while ladies came forward without any previous training, it must be conceded that they possess the gift in a very marked degree. But they possess also a higher qualification for the ministry than that of oratory—a moral one. Woman's is the most spiritual nature on this material earth; this is implied in the common saying that woman is a creature religiously inclined, more so than man. Why has she been in all ages, and in every country, more self-denying, more pure, less under the dominion of the merely

animal parts of our nature, but because she is less of the earth, earthly—she is more spiritual-minded? Women are universally acknowledged, in words at least, to be the guardians of the diviner elements in our social life—purity, mercy, longsuffering; and he is an unfortunate man whose thoughts do not readily revert to some good woman—mother, wife, or sister—as having exercised over him the best influence of his life. A father represents in his son's memory a strong protecting care, but in nine cases out of ten it is his mother whom his recollections recall as having taught his infant lips to pray. Is this the influence whose voice can, without loss to a community, be silenced in our churches?

We have drawn attention to this question of the Church as a profession for ladies, believing strongly that it would afford to many a great field of congenial occupation and usefulness. But there is little use in merely putting forward opinions unless some practical suggestion be also offered. Our proposition is this. Let any lady who feels drawn to this vocation, seek, in the first place, to conciliate one or more ministers with whose tenets she agrees, ask his co-operation and leave to occupy his pulpit occasionally; if he refuses, let her take a hall or suitable room, and organise independent services; if she preach effectively, she will not lack an audience; and should opposition arise, her friends will rally round her the more stanchly, for experience has taught us that there are not wanting chivalrous men, and women with sufficient *esprit de corps* to support a woman in her struggle against persecution and bigotry.

When the union between herself and her congregation had become sufficiently cemented to justify the step, the latter might take into consideration the expediency of building her a chapel. If careful not to infringe any statute bearing on public worship, no power, civil or ecclesiastical, could, as far as we know, interfere, unless an Act of Parliament were specially framed to meet the case. The minister would be paid either from a fund subscribed for the purpose, or by the seat-rents.

Some of our readers, so far from agreeing with our views, may, perhaps, say that they hope never to see the day when women will be recognised ministers of the church. We would remind such that the ground, as we have shown, is not altogether unbroken, even in this country; women have tried their wings, and with success. Perseverance and more combined action were all that was required to invest those isolated efforts with the character of a public movement. There is likewise great significance in the circumstance that in America this cause has made so much advance—is, indeed, as good as won—ladies being there recognised pastors, with the prefix of

"Reverend" to their names. This may be regarded as a prophetic fact, for, whether we incline to make the admission or not, many a new movement (as well as useful invention) which becomes naturalised among us, has had its origin in America. There seems to be in young countries an abundant vigour which accelerates the wheels of progress. The movements may be crude in their first developments, conducted in a mode that conflicts somewhat with our taste and manners, but so sure as there is vitality in the idea, the seeds are wafted across the ocean, to take, in some cases, even deeper root in English soil. It has been so as regards most of the questions bearing on women's interests. There were colleges for ladies in America before Girton was thought of; ladies were practising as doctors in the United States before they claimed medical education here. It was so with the women's suffrage agitation; and it may be that Americans are only in advance of us in regarding the Church as a profession for ladies.

One remark in conclusion. It is the conviction of most thoughtful minds, that the religion of the future will wear a somewhat different aspect from that of to-day,—that its teaching will be less dogmatical, broader, purer, higher. At present we are in a transition stage; the churches of to-day are rent with schism; "heresy" is rampant, extravagances of ritual alternate with dead formalism. Many of the most earnest minds decline to affiliate themselves to any creed or denomination, not from indifference, but because they fail to find in forms and fosilised dogmas, nourishment for their souls—hungering, may be, for bread from heaven, thirsting for the water of life. Is the light which those churches once afforded, but seem able to impart no more, to be followed by the darkness of Atheism over the land? We opine no! As in the summer night of northern latitudes, the last glow of sunset has not faded from the western horizon ere the east is gilded with the first beams of the rising orb, destined to shine brighter and brighter to the perfect day, so in the spiritual horizon there is already the harbinger of the new day at hand. In the churches which shall replace the tottering edifices of to-day, we trust, nay, we feel sure, that this, among other truths, will be taught: that it is not the accident of sex, any more than of race or name, but moral and intellectual gifts, that qualify the religious teacher—that he or she is best qualified whose nature is most spiritual, whose life most Christ-like. In the past we have suffered loss, our spiritual life has been—who can say how much?—stunted, warped, and misdirected, from man having arrogated to himself the all but sole right to interpret the religious instincts of humanity.

E. P. Ramsay Laye.

ESSAYS ON MATTER, MOTION, AND RESISTANCE.

By Joseph Hands, M.R.C.S.

(*Continued from p.* 84.)

LIGHT—*continued.*

153. *Spectroscope.*—The dark bands of Dr. Wolloston and Fraunhofer seen in the solar spectrum or image, are constantly found in the same position and preserve a like order and relation to each other; but in the light of the stars, the electric light, and that of flames, though similar bands are observed in their spectra, yet they are differently disposed; and the spectrum of each star and each flame has a system of bands peculiar to itself, and characteristic of its light, which it preserves unalterably at all times and under all circumstances. Every known metal during combustion has its own particular bands, and in no case are the ribbon-like stripes of two metals alike in refrangibility. It follows, therefore, that these spectra may be made a sure test for the presence or absence of any particular metal, for even their salts yield the same bands.

Iron, calcium, barium, magnesium, manganese, titanium, chromium, nickel, cobalt, hydrogen, aluminum, zinc, and copper, all exist in the atmospheres of the sun, as shown by the lines on the spectrum. There are a number of dark lines produced in the solar spectrum, which do not correspond to any known terrestrial elements.*

It has been lately demonstrated that the slightest chemical alteration in the blood betrays itself, immediately, by a corresponding change in the blood-spectrum, as where poisons have been taken, or even when a person has been killed by carburetted hydrogen (fire-damp). From the foregoing we may presume that light is an undulating imponderable material, which serves as a carrier, so to speak, of the *de-atomised* metallic elements that are found to imprint themselves on or in the optical image of the sun formed on the screen.

154. The sun, says Dr. Henry, is not the source of light. If it were not for the atmosphere, there would be neither heat nor light manifested in our aërial element. This planet is a feminine orb, which produces both light and heat by the agency of the sun. On the tops of mountains, the air is rare, and the cold consequently intense and the sky very dark; further up, you would still see the stars and the sunlight, but perish with cold.

155. Claudet made many experiments whilst forming pictures by

* The sun must be surrounded by an envelope holding various metals and other substances in a state of vapour.

reflected light, but had not been able to discover any essential difference between them and such as are formed by the direct rays from the sun. His next series of experiments regarded the photographic qualities of light and different colours. Blue proved to be the most able photographic agent, and yellow the weakest. One of the most beautiful experiments by which this was proved, consisted in throwing the prismatic spectrum on paper and on the silver plate, the colours being marked on the paper, and also remaining on the photographic plate.

This latter result most positively proves that colours consist of unatomised or imponderable material elements, and can be radiated like the qualities of solid bodies, which are known to be capable of engraving or impinging themselves on sensitive surfaces.

156. The rays of the sun call into action light and heat, illuminate and promote chemical decomposition and combination, magnetise steel, alter colour and develop them in plants, and advance many of their characteristic qualities, and all this mechanically, or by vibratory action. Yet, whatever be the difficulties when we suppose light to consist of material particles, we are compelled by its properties, to admit that light acts as if it were material, and that it enters into combination with bodies, in order to produce the above effects.

Were it not for the scattered rays of light, and those of emission after excitation from absorption, no object would perhaps be visible out of direct sunshine; every shadow of a passing cloud must cause pitchy darkness, the stars would be visible all day, and every apartment into which the sun's rays had not direct admission must be involved in nocturnal obscurity. This scattered action in the atmosphere on the solar light, is greatly increased by the irregularity of temperature caused by the same luminary in its different parts, which, during the day-time, throws it into a constant state of undulatory action, and by thus bringing together masses of air of unequal temperatures, produces partial reflections and refractions at their common boundaries, by which much light is turned aside and directed to the purposes of general illumination.—(Herchel's "Astronomy," p. 33.)

157. *Characteristics of Light and Heat.*—Black mica, obsidium, and black glass, as before stated, are nearly opaque to luminous rays, but they allow 90 per cent. of radiant heat to pass through them, whereas a pale green glass covered with a layer of water, or a very thin plate of alum, will, although perfectly transparent to light, almost entirely obstruct the permeation of heat-rays. From the foregoing we arrive at the fact that heat and light may be separated from each other; and if we examine the rays of the sun by that analysis which the prism gives us, we shall find that there is no correspondence between intense light and ardent heat.

158. *Further proofs that all bodies continually throw off or undulate their properties, and thus can image themselves on certain surfaces, both in darkness and especially when under the influence of light.* In the Daguerreotype process, those parts of the iodised silver plate upon which the light has acted with most energy, receive, when the plate is exposed to the vapour of mercury, the largest quantity of that vapour over their surfaces, and the gradations of light are marked very beautifully by the thickness of these mercurial films. Now, if we write with a piece of steatite (soap-stone) on a looking-glass, the writing is invisible until we breathe upon it, when it appears distinctly. If we place coins on a plate of glass, and allow them to remain for a time in contact, although no change will be visible when they are removed, we may bring out beautiful images of the coins &c., by breathing on the plate, or exposing it to any vapour. Further, we may first breathe uniformly over the whole plate, and then write on it with any substance; the characters will become visible whenever the plate is again breathed upon, and this phenomenon lasts for some time. Not only is glass applicable to this purpose, but every other polished body exhibits the same appearances; it has been tried with metals, resins, wood, pasteboard, leather, &c. Even fluids may be used; thus, if we take a clean and still surface of mercury, hold over it a body, and breathe on the other parts, or what is better, breathe on the whole surface first, and then remove the moisture by any gentle means, from particular parts, they will again become visible when breathed upon, even after several days, if the mercury remains undisturbed.

Moreover, absolute *contact* with the extraneous body *is not necessary, mere juxtaposition* producing similar effects. If we hold over a polished body a screen, part of which has been cut out according to pleasure, but without allowing it to touch, and then breathe on the whole, and allow the moisture to evaporate, we shall, on breathing on it again, be enabled to distinguish fully the figure of the excised parts, and still further, it does not require a polished body, inasmuch as *dull* glass exhibits the same phenomena. These appearances were produced in a great many ways. For instance, an engraved metallic plate was warmed, and then held for half a minute on a well-polished piece of silver foil or clean mirror plate. When these substances became cold, they were breathed upon, and exhibited the above mentioned aspects in a much more perfect manner: for not only were the outlines of the body visible, but also the individual figures, letters, &c., and all with the greatest distinctness. Frequently silver or other metallic surfaces were made warm, and then cold bodies, variously cut stones, figures of horn, pasteboard, cork, coins, &c., were allowed to remain on them for some time. The phenomena were all the same;

thus, mercurial vapour was found to act like the vapour of water, and the vapour of iodine after the manner of mercury. An iodised silver plate, having some of these bodies placed upon it, was introduced into the vapours of mercury, and then the perfect image became visible, that is to say, *Daguerre's phenomenon was produced without the intervention of light, for the experiments succeed just as well by night as by day.* Moser argues from these experiments, "*that contact is capable of imitating the action of light,*"* and he considers the following experiments to prove this clearly: a silver plate was iodised during the night, and even without the light of a candle; a cut slate of agate, an engraved metallic plate, a ring of horn, &c., were then laid upon it, and the plate was afterwards introduced into the vapours of mercury. A good clear picture of all the figures, of the stones, the letters of the plate, and of the ring was obtained. A plate which had been treated in the same manner was exposed to day or sunlight, and similar pictures were produced. Other plates of a like kind were placed beneath coloured glasses—yellow, red, and violet; under the first two only a trace of the image was evident, but beneath the violet it was clearly defined. Upon these experiments, Moser remarks, "the *violet rays continue the action commenced by the contact.*" A new plate of silver was cleaned and polished, then a surface with various excised characters was suspended over it without touching, and the whole was exposed to the sun for some hours; after the plate, which of course did not exhibit the least change, had been allowed to cool, it was held over mercury heated to about 60° Röemer, a clear image of the screen was produced; those parts where the sunlight had acted, caused the deposition of a quantity of mercury. Plates of copper and glass were treated in the same manner, and with similar results. If we compare the remarkable fact of the action of light upon surfaces of silver with the above-mentioned phenomena produced by contact, we can no longer doubt that light acts on all bodies, modifying them, so that they behave differently in condensing the vapours of mercury. Moser then proposes the following general expression of the fact: "*Light acts on all bodies; and its influence may be tested by all vapours that adhere to the surface, or act chemically upon it.*" Further "*that when two bodies are sufficiently approximated, they reciprocally depict each other.*"

159. The galvanic action set up by the contact of two dissimilar metals, and also the operation of heat, incites bodies to print or impinge, with different degrees of intensity, by undulatory action, their

* Light only gives energy to the undulating properties always escaping from bodies.

properties and images on all proximate surfaces, especially when within, as before noticed, what has been called, "striking distance." These impressionable phenomena appertaining to ponderable objects have been many times noticed and described by my clairvoyants. These images, say they, sink deeply into all adjacent bodies, and even very frequently permeate them. I have very many times in my life requested different persons to breathe over a piece of paper or any other substance, and I have, at varying subsequent periods, presented these surfaces to certain seers, who separately and distinctly described, and sometimes named, the parties that had breathed over the objects in question. In fact clairvoyants state, that everything which touches or even comes near another body, always, and under most circumstances, imprints a distinct image of itself, and receives in turn a picture of the substantive existence it came near, or in contact with. These results were very erroneously supposed by Moser to be effected by "invisible light," and by others as produced by "latent heat. (See Section 51.)

160. Upon repeating some of the foregoing experiments of placing a disc upon a metal plate and breathing thereon, it is necessary, for the production of a good effect, to use *dissimilar* metals, thus setting up Meloni's galvanic action. For instance, a piece of gold or platinum placed on a plate of copper or silver, will make a very decided image, whereas copper or silver on their respective or like plates, gives but a very faint one, and bodies which are bad conductors of heat placed on good transmitters, make decidly the strongest impressions when thus treated.

161. *Experiments with heat, or Thermography.* On a well-polished copper-plate were placed a sovereign, a shilling, a large silver medal, and a penny. The plate was gently warmed by passing a spirit-lamp along the under surface; when cold, the plate was exposed to the vapour of mercury. Each piece had made its impression, but those produced by the gold and the large medal were most distinct, the letters even being copied.

162. With a view of ascertaining the distance from each other at which bodies might be copied in the *dark*, there was placed upon a plate of polished copper a thick piece of plate glass, over this a square of metal, and several other things, each being larger than the body beneath. These were all covered by a deal box, which was an inch distant from the plate. The things in question were left in this position for the night. On exposure to the vapour of mercury, it was found that each article was copied, the bottom of the deal box more faithfully than any of the others, the grain of the wood even being imaged on the plate.

163. M. Moser proposes that, "we have most positive evidence that all bodies are *constantly* radiating some particular and energetic principles from their surfaces." "It is through these emanating elements that the various productions of the spectral images in question are due." (See Section 51.)

164. My own results, says Mr. Hunt, would show, that the electro-negative metals make the most decided images upon electro-positive plates, and *vice versa*. I have also, he continued, found that the electrical discharges have the remarkable ability of restoring impressions which have been long obliterated from the plates by any polishing process; proving, in a very convincing manner, that the disturbances upon which these phenomena depend *are not confined to the surface of the metals employed*, but that a very decided molecular change has been effected *for a considerable depth into the mass*. The magnetic undulations, always emanating from the load-stone, like those of other substances, are known to have the ability of permeating a table or even a wall, as perceived whilst acting, through these interceptions, upon a piece of iron situated in the abdomen of the floating swan, placed on the water contained in a basin; this toy-bird is seen to follow the movements of the magnet.

165. If we cover a copper plate with water or oil, to the depth of 1-16th of an inch, and support, upon bits of glass, a medal, so that its under surface just touches the fluid, a very decided image is made upon the copper plate in a few hours. These images are partly visible by the tarnishing of the plate over every part but that which is covered by the medal. Upon pouring off the fluid, and dry-polishing, the image is rendered invisible; but on exposing the plate to vapour, it is again brought out.

166. We have now seen, writes Mr. Hunt, that *light*, *heat*, *machine-electricity*, and a *voltaic current*, all produce that disturbance upon the surfaces, at least of solid bodies, which disposes them to receive vapours upon definite spaces. It will also be found that any mechanical disturbance to which the plates may be subjected will act in precisely the same manner as the above elements.

167. *Further touching the prismatic spectrum.* Herschel showed that the largest quantity of solar heat was manifested in the least refrangible rays, and particularly in beams which were not visible to us. He also proved that the maximum of luminous ability was found in the yellow ray. Ritter demonstrated that invisible rays of great refrangibility had a large amount of chemical energy, and Seebeck pointed out that this tendency to produce change was confined to these and the blue rays. It was long the custom to consider the prismatic spectrum as divisible into three classes of rays: the red,

or calorific beams; the yellow, or luminous rays; and the blue or chemical beams. All coloured rays may be regarded as tinted *luminous beams*, differing in the intensity of their effects, but still distinct from the rays of light. What is commonly called a beam of light consists of four distinct imponderable material principles—as light, heat, colour, and chemical rays, &c., &c. The chemical influence is not only co-extensive with the luminous rays, but it occupies a space considerably beyond these beams. Sir John Herschel distinctly traced the calorific energy through all the luminous rays and much below them.

168. *Touching the existence of colours in everything.* Melloni supposed all bodies, even a white sheet of paper, to have an invisible "chemical colouration." Thus we find that coloured media allow the passage of a larger quanity of the rays of their own particular tint than of any other. We also find that colourless fluids admit the permeation of the chemical influences of the solar beam in very different degrees. Hence M. Melloni argues, that according to his "chemical colouration" of the fluid, so is its permeability to different rays which produce chemical change. According to Frisnel a pencil of solar rays is the union of an infinite number of rays of different refrangibility, each ray arising from undulations of the material ether, not having the same velocity. Secondly, that by refracting a pencil of solar rays through a prism, we have the solar spectrum, which possesses different properties on account of its dissimilar action on external bodies. (See article "Colour.")

169. It is now established that the sun's rays cannot fall upon any body without producing a molecular disturbance, or a chemical change. Wherever a shadow falls, a picture is impressed. It matters not, whether the material which receives the images be one of those chemical compounds which are so susceptible of change, or a plate of metal, or a block of stone. The surfaces of all material things are constantly, whilst under the influences of sunshine, undergoing a *mysterious** change, which is communicated by molecular vibrations, even to the entire mass, and new conditions are established, which, with all the abilities of chemistry, we cannot yet follow.

170. Electricity and magnetism have been found to act on photographic papers after the manner of light, and in this way can produce electrographs.

171. *The luminosity of the common magnet.* Baron Reichenbach, speaking of one of his paralytic patients (Miss M. Maix, aged 25), who was otherwise in a natural healthy state, relates that she could, when in the dark, perceive luminous rays—about a hand's breadth in height

* See Sections 17 and 51.

—always emanating from the poles of large magnets. When this lady became attacked with spasms, the magnetic light increased most extraordinarily to her eyes or perceptive faculties. She then noticed rays of light flowing from all parts of the steel magnet, weaker than at the poles, but still spread universally over the whole horse-shoe magnet. Another person, a Miss Nowotny, and other patients, recognised the same dazzling brightness over the loadstone and different magnets. These ladies saw luminous rays, not only in darkness, but in a very dim light, where objects were scarcely perceptible to other persons. The certainty which we possess that the *aurora borealis*, is formed under the influence of the magnetic poles of the earth, joined to the facts now revealed, that although invisible to eyes in general, coloured (especially white, yellow, and red) emissions of light do issue from magnets, lead us to surmise that the *aurora* is either actually the magnetism itself issuing from the polar regions, or else a direct effect of it.

The undulatory properties of bodies intensified by sunlight.—Baron Reichenbach continually noticed that his patients could recognise by their feelings persons and things that had been recently exposed to the solar rays. Thus Miss Reichel and others, says the Baron, were found always to experience great increase of energy from the touch of my hand after I had been in the sunshine, which, it would appear, imbued me with an ability, like that conveyed to Professor Endlicher, when charging him with magnetic fluid by passing a magnet over his body—as recognised by Miss Nowotny.

"After I had given up the experiments with the sun's rays on Miss Maix" continues the Baron, "the girls of her neighbourhood amused themselves with similar operations. When I at a future period revisited this lady, they told me that my patient discovered an iron key, which had been laid in the sunshine for a short period, and had, she thought, become magnetic, resembling the bar magnet they possessed. The key did not, however, attract iron, but Miss Maix declared it acted on her like a magnet. The key had therefore acquired a magnet-like charge from the sun. This property did not endure, but disappeared from the key after a period." The foregoing circumstance led the girls to further experiments, with astonishing results. They took a horse-shoe magnet which had become very weak, and instead of rubbing to strengthen it, laid it in the sunshine, and they had the pleasure to see their expectation fully confirmed. The magnet became so much strengthened and magnetically effective upon the patient, that whenever a magnet became weak, it was only necessary to lay it in the sun to restore its pristine ability. Zantedeschi's experiments were thus confirmed.

The magnetic action of crystals and their emanating light were enhanced after the same manner—by exposure to the sun—as were the undulatory qualities of all other bodies, as exemplified by their effects after being exhibited to the sunbeams. These varying results could be transmitted like sound by means of metallic wires or through wooden rods, the bodies exposed to sunlight being attached at one end, and the other extremity placed in the hands of the Baron's patients. These latter results ensued when bodies were exposed to the moon's rays, as perceived by Miss Reichel.

172. *Mirage.* When the sun calls into action heat over an expanse of sand, the layer of the atmosphere in contact with the said sand becomes lighter and less refracting than the air above it, consequently rays from a distant object striking very obliquely on the surface of the heated stratum are often totally reflected upwards, producing images like those caused by water: hence the mirage of water in the desert, houses and ships in the air, &c.

No physical ability or energy can be conveyed from one locality to another without a ponderable or imponderable material vehicle. Young supposed that the whole universe, including the most minute pores of all material bodies, whether solid, fluid, or gaseous, are filled with a highly elastic rare medium of a most attenuated nature, called ether (the unparticled or undeveloped matter of the moderns), possessing the property of *inertia* (inactivity), but not of gravitation. This *ether* is not light, but light is manifested in it, through the excitation of luminous bodies, by means of an electric or magnetic vibratory movement, similar to the undulations of water, set in wave motion by thermal disturbed winds, &c.

Light forms only part of the atmosphere of the sun, and extends throughout the ultimate elements of matter or the unatomised *ether* of the Schools, and also throughout our aërial element and the world's every constituent. Light does not actually travel bodily from the sun, but its emanating pulsatory effects run their course like waves along an excited rope.

174. *Cause of blueness of the sky.* It is the polarisation of light (as when it is rendered incapable of refraction and transmission in certain directions) that produces the blue vault that spans the earth on a sunny day.

175. *Diffusion of luminous rays.* Pure air, as before noticed, cannot scatter the light, which chiefly makes objects visible to our senses. This dispersion is effected not by molecules or atoms, but through certain particles, copiously spread throughout the air we breathe. This illuminated dust is found to consist of living and dead substances; for instance, there are points or fragments of straws, shreds

of wool, cotton, and thread, the pollen of flowers, the spors of fungi, with bactria, and the germs of many other things, also rays of smoke, &c., &c.

Further, the sun would appear to the inhabitants of the earth only as an intense light in a dark, black ground, if our globe was not surrounded with the various strata of air, in which are placed clouds and vapours that collectively reflect and assist in scattering the light that extends from that great orb which divides the day from the night.

The sun has probably three different strata surrounding it, one of which envelops and lies in contact with its body, and is called the cloudy stratum; next and above this, is the luminous zone, supposed to be the source of heat and light; the third and last envelope is of a transparent gaseous nature.

(To be continued.)

GREEN AND BLUE GLASS AS AFFECTING VEGETATION.

To the Editor of HUMAN NATURE.

Sir,—In your issue of February, 1878, is an article by J. Hands, on Colours, and I take it that he wrote the same for public instruction; therefore I cannot allow a statement therein contained to pass without comment. The whole of the statements in paragraph 143 I object to, for these reasons:—It is not true that the blue ray causes luxuriant growth in vegetation. It is not true that plants in any stage present a superior appearance under blue or any other colour than under white light. It is not true that leaves will be of a darker green, or that the plant will show signs of more vigorous health, under the blue ray. It is not true that gardeners employ deep blue glasses to assist root growth in cuttings. On the contrary, long experience proves that the white glass is the best for all horticultural purposes.

I know the source of the quotations of the writer. Having made such dogmatic statements, it is my duty to prove my position.

When foreman of the propagating department at Royal Gardens, Kew, I was ordered by Dr. Hooker (now Sir J. D. Hooker) to conduct a series of experiments on the effect of green glass shades, with painted bell glasses, and other shading material. This I did on cuttings, seedlings, and established plants. The result was, that those under the darkest shades died, those under the pale sickened, those under the ordinary white glass flourished. But as the object in establishing these experiments was not that of promoting science, but of getting facts for the support of a preconceived theory, the facts were ignored, and the theory was published without them, and they were set aside; as the Frenchman said in an argument with an

Englishman, when told that facts were against him, he replied, "So much the worse for the facts."

Another proof of the false notion respecting blue or green glass :— The fernery at Kew is glazed with green glass, with this effect, that the ferns grow long, and if taken into the open air have a yellowish tint; but if Mr. Hands will go to the new temperate house in Kew, he will see the ferns there growing strong and green under white glass. When a propagator wants shade for his cuttings, he prefers white shading, and mostly in the close pits uses old newspapers; and if you want to see bad plants growing, go where tinted glass is used.

18, *Overston Road, Hammersmith, W.*, J. CROUCHER.
February 22, 1878.

NOTES ON COLOUR, TAKING COLOUR AS REPRESENTING A QUALITY IN MATTER AND MIND.

The white man is the most mentally developed, which is shown by his superiority of position in relation to the negro and other dark-skinned races.

In fruit we get quality and delicacy with colour. The same in flowers, delicacy going with colour from green to white; in fruit from green to yellow; green being the base and yellow the apex. For instance, the yellowish *apples* are the most delicious and keep less time, while the greenest sorts keep longest and have least flavour. The same is true of *pears: Catillar* is green, hard, and a good keeper; *William Bon Chrétien* is yellow, most delicious, and a bad keeper. *Apricots* are yellow, luscious, and bad keepers. The same is true of the *orange, guara, melon*, &c. In *grapes*, the *Muscat of Alexandria* is the most delicious, and is when well ripened of a pale yellow.

In gross matter, colour represents the quality of endurance, the darkest being the base, as in *iron* and *lead*, the apex in yellow—*gold*.

In mind, black is the base, and yellow the apex, representing intelligence.

The grossest form of *carbon* is in *charcoal* (black), and the *diamond* (*whitish*). We find all colours in the earth and in its products. We find all colours in man mentally, representing quality. The blush on the cheek of a modest person is the result of a quality of mind; a "black look" denotes the foulest passions; fear, represented by a white face, denotes a state of the mind.

Man is an epitome of the universe. We therefore should find in him, physically and mentally, all the qualities, varying from black, the base, to yellow, the apex, radiance, or ultimate, which he does not attain on earth. J. CROUCHER.

18, *Overston Road, Hammersmith, W.*

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(*Continued from p.* 94.)

OUGHT ONE TO MAKE EXPERIMENTS IN PUBLIC?

Yes; although they may be attended with inconvenience. Mesmer made them continually; Deslon imitated Mesmer. Puységur endeavoured to gain information by experiments, and his somnambulists were submitted to the observations of sceptics. It was by experiments that the Lutzelbourgs and the whole school of Strasburg advanced in the knowledge of magnetism. More recently, Bertrand, Georget, Rostac and Foissac published, with the addition of judicious observations, the experiments which they had made, either with the object of arriving at a conviction or in order to publish their discoveries.

If you remain immovable while everything else is in progress, you are left behind, and those people who have decreed that in magnetism there should be no experiments, are not worthy of being listened to as to what they may have learnt; their books, if they have written any, are a dead letter in science. How can we hope to establish a belief without proofs? How can truth reach the mind until it is illuminated by the brilliant light of facts? Does not chemistry owe to alchemy the greater number of the discoveries which honour her? In the other sciences, is it not to trials, and to reiterated experiments of adventurous spirits, that we are indebted for marvellous discoveries? How have I myself acquired a certainty of diagnosis, which will long be wanting to many magnetisers, if not by ingenious experiments? In short, it is impossible to gain information without them. Therefore I beg all those who read my books, to repeat at once all those given at the commencement of this book and in my other works.

I do not mean you to understand by this that you are to allow yourself full license, and, in the pursuit of your investigations, to compromise, for your own information or the conviction of others, the lives of sick people or the health of patients under your care. Your own instinct will tell you when you are on the point of doing harm. If you will not obey the restraint which it imposes upon you, neither will you listen to the counsels of prudence. As a doctor, you will have made a trial of your poisons without regard to the health of your patients; as a magnetiser, you will have tortured them without troubling yourself as to the consequence which may result from your iniquitous proceedings.

Cures performed only in private will never succeed in attaining the desired effect, viz., the propagation of magnetism. Besides, it is not

every patient who will bear witness to the truth; they sometimes even deny that magnetism has been the cause, and you the instrument of their restoration to health. But if all were animated by a feeling of the deepest gratitude, how feebly would that act upon public opinion? In the eyes of a doctor, one cure is of no significance; he will argue that he has seen the sick recover, contrary to all probability, simply by the working of nature. The man of the world says, when he witnesses the results of your efforts, that it is the imagination of the sick man which has done everything. What can be said when both one and the other are honest in their belief?

You must then continually give proof, of the physical agent which you employ; it is the extent of your power, the measure of your strength which you must make known, and you can only do this by operating before those who contest your assertions, and the existence of the property possessed by you.

This mode of procedure is no doubt beset with difficulties, and some magnetisers will try to dissuade you from it: these are, however, timid people who have not much magnetic power; they neither understand the times nor the age in which they live; they have no faith in themselves; the fear of failure puts them in a fever, and they are afraid of broad daylight. Ah! I thank God for having given me the courage which they lack!

Conditions to be observed in Public Experiments.

Make your experiments as simply as possible; do not promise much; do not allow your discourse to be that of an enthusiast, or your gestures those of an actor. Dispute as little as possible about the value of your facts: reflection will cause the admission of what could not be made evident by reasoning. Do not attempt to force your convictions upon others: the quieter you are in your explanations, the more people you will convince, and you will see those whom you thought most incredulous become your supporters. When you feel certain that you have the power and the agent, do not be afraid to use it, but, above all, avoid the least suspicion of charlatanism, and do not allow it to be said that you have confederates.

Chances of success in Public Experiments.

Out of ten persons taken by chance, magnetic sleep may be produced in three; four others may be visibly affected without falling asleep; and the three last will only feel your action slightly, and consequently their testimony will be of no value. It is necessary then, that you should have sufficient power to magnetise several persons in succession. You will select those who are the most sensitive, and the experiments which you can make are so numerous and may be so conclusive, that doubts ought to cease.

It is not needful to tell you that these public experiments ought to be made without abusing your power. After having been entreated to magnetise with all your strength, you will be accused of having

produced the exaggerated symptoms which the incredulous so ardently behold. Keep within the limits of pain. Do not accept any compensation; everything should be gratuitous in this kind of demonstration. If you make magnetism a profession, and are skilful, sick people will find you out; for you will have forced conviction upon them, and you will thus be compensated for the time consecrated to your own information, and receive an honest and legitimate reward.

Difficulties encountered in Public Experiments.

These are numerous and potent, sometimes they are insurmountable. I shall endeavour to point them out, for they ought to be known to all magnetisers.

To magnetise and to obtain a result therefrom is very easy, when the conditions of success are found united. First in order I place the silence of the assembly, the tranquillity and complete passiveness of the person magnetised. I have very seldom operated under these conditions. Our character is so frivolous, we are so fond of quizzing and jesting, that scarcely has the patient seated himself when he is obliged to reply to the cutting remarks and significant looks of the whole assembly, and you soon hear "He is asleep, He is not asleep." People begin to converse in a low tone, the chairs are pushed about and laughter is heard; then someone enters and disturbs everyone in trying to find a seat; one of the assembly is seized with a real or pretended cough; the doors are opened and shut noisily, and the patient facing the assembly hears all these things, tries to understand what they are saying of him, and is also occupied in trying to analyse the changes which are taking place in himself, &c. What a wonderful power is magnetism! You succeed in spite of all these unfavourable conditions, if you yourself understand how to see nothing, to hear nothing, and to perform your functions like a purely physical machine.

When the patient is asleep, or just about to drop off, in spite of all you can do, people leave their seats and draw near. If the movement first acting upon the nervous system perturbs the patient, you, as a prudent man, will arrest the development of the effects in order that he may not be alarmed. If, on the contrary, the same action, by enervating the nervous system, induces a profound sleep, you are obliged to interrogate the sleeper much sooner than you would otherwise have done. Everyone has something to ask, some question to put, you cannot refuse to make some experiments; the necessary time is not allowed you; and when the person magnetised is fatigued by interrogations and idle questions, you awake him. He has not satisfied anyone's curiosity, but the result of your efforts is most satisfactory: you have produced sleep and proved the existence of magnetism; what more could you desire? People will become wiser; another time they will allow you to conduct your operations in a more fitting manner. They have already acknowledged that you are sincere; you will not again be obliged to justify yourself against the suspicion of charlatanism; time will do the rest.

The Patient, the Doctor, and the Magnetiser.

When pain attacks us, and when stretched upon our couch of suffering, we ardently desire a moment of repose. When tormented by sickness, thirst, and sleepiness, our friends endeavour to console us; they say: "The doctor will be here presently; his prescriptions will allay your sufferings; he has studied nature, and her secrets are all known to him. Wait patiently, dear friend, the time of his coming will soon be here; he is no doubt at the bedside of some sufferer."

A ray of hope passes through our minds, but, alas, only for a moment, for it is soon overshadowed by cruel doubts. We pray Heaven for a new miracle; our hopes are raised for an instant, only to be once more dashed to the ground. Our couch seems harder than ever. What consolation is there in the voice of a friend, or that of a much loved wife? Do we want them to comfort us? No! The more sympathetic they are, the more they fatigue and weaken us.

We listen for the distant sound of approaching footsteps; we keep our eyes constantly fixed on the door by which we expect to enter him upon whom we have set our hopes. We feel the most intense desire to behold him, and only fear that instead of him our friends may approach us, for it is not they of whom we stand in need. But soon from mouth to mouth is signalled the arrival of him whom we so ardently desire, of him whose decrees are feared and respected.

In a few minutes he has seen everything, heard everything, examined everything; the tongue, the pulse and the vacuum in the phials so much vaunted by him. Soon his pen, moving quicker than thought, traces upon paper the formula of a remedy which at most has been enrolled one month in scientific annals.

The Esculapius endeavours to reassure us, but his stereotyped phrases have no effect in tranquillising us. We see plainly that he knows nothing, that he is only waiting, like ourselves and our friends, till nature shall have given her verdict. Then he takes his leave as quickly as possible, lest he should be interrogated as to his hopes.

He goes, his work is done, there is no more trouble and anxiety for him; what is it to him if the patient suffers, languishes, even dies, he will not be blamed, he has followed out his code to the letter. He is an irresponsible judge, and there is no counsel for the defence! He has nothing more to do than to wash his hands and pocket his fee. He may in this way, by spending the whole day in going monotonously from house to house, earn a considerable sum. He will complain, however, and with reason, that it is very fatiguing to spend his whole time in feeling sick people's pulses, and listening to the recital of their woes; he does not find any charm in having constantly before his eyes the sight of human misery and the struggle between life and death.

Be advised: however great your despair, do not summon many doctors, or you will pay the expenses of a comedy; and in truth, many such comedies are played out before the performers become weary. The treatment of your first doctor, who has failed, will be commended, his prescriptions will not be in any way changed, but

you will have to pay for the opinion of the authorities, of the great and learned professors of the art, and they are dear, very dear by reason of their great value.

Instead of this imitate nature, which always rejects irritating fluids and anything of an injurious character. Get rid of all those carefully labelled drugs with which you are surrounded. Do not throw them out of the window; you might be the cause of some fresh disaster.

Keep up your spirits; search out among your friends and relations, someone in the enjoyment of good health; beg him to bestow upon you for a few moments, some of that strength which, in consequence of his ignorance of its beneficent properties is uselessly emanating from him. Let him pass his hands over your stiff limbs, over your swollen body, which is irritated by disease, and consumed with internal heat; let him gently rub every affected part; drink water which he has carefully touched and magnetised. If you have no friend or brother, send for the first good-natured person who can be found; never mind if he is only a servant or in a still lower grade if he has only a compassionate heart, and knows or guesses instinctively what you require of him, that is sufficient.

Your mouth and tongue will soon cease to be dry and parched, your pulse will beat less frequently, your eyes will be less glassy, and you will no longer be tormented by the burning fever which consumed you. You have suffered from want of sleep; you will now be able to sleep without the aid of narcotics. But one trial is not sufficient; repeat this simple operation for several days, and you may then thank God for the unexpected relief you have found—not in science but in nature. You will soon forget the great benefit which you have received, it is only natural, you cannot believe that you owe your life to such a simple means, and your prejudices and false views will soon gain the pre-eminence over a great fact, a great truth. It will be a long time before people are cured of their false knowledge, it is even easier to cure them of their diseases; but the time is approaching when doctors will have to give an account of their works; they will be obliged to explain themselves upon what they know or what they think they know; their silence will no longer be permitted. A truth as evident as the sun at mid-day is advancing, it already enlightens a number of people who have been convinced by experience and the testimony of innumerable facts. These people do what science cannot do; they heal the sick who have been abandoned by her; they are now to be found in every part of the world teaching their art with more or less skill.

Yes, we repeat, doctors, embrace without delay this truth which you have proscribed and persecuted! And of what consequence to you is it if this new mode of healing and alleviating suffering be other than that indicated by science; if it be more real, more efficacious? It is for you to adopt it if you wish to prove to all that you have intellectual minds and compassionate hearts. But make haste, for your weakness is every day becoming more apparent, while magnetism

every day sees its advocates increasing. But no, you laugh at us and deny our science and our works.

Perhaps it is the will of Providence that it should be so, in order that you may no longer be permitted to deceive mankind; and for this end is it not necessary that magnetism should be known to all by its beneficial results? Is it not necessary that the world should at last understand what is to be expected from magnetism and all the phenomena which it produces, so that, if you should one day take the fancy to cure your patients by the new method, you would not be able to establish a new dominion, a new despotism?

Rejoice magnetisers! the truth which you so courageously defend is destined to rule the minds of men; it is too elevated to be reached by the attacks of its enemies, too beneficent to be allowed to fall into oblivion, too attractive not to be loved and protected. And if martyrs were necessary to the cause, they might be found at the present time; it will, however, gain pre-eminence without them, for we live in an age in which free discussion is allowed, and in which everything that is just and reasonable may be established without loss of human blood.

(*To be continued.*)

JOSEPH OF COPERTINO, THE FLYING SAINT.

(From *Psychische Studien.*)

A rich territory, the exploration of which still remains for Spiritualism, is to be met with in the history of the saints of the Roman Catholic Church. It is very wrong of the Protestants, and not at all in conformity with the mental liberty and absence of prejudice of that critic which searches for the naked truth only, and of which they so much boast, when they throw away that treasury of psychological phenomena as mere superstition, calling them legends, lies, or fables, though most of them are so well attested as to stand a trial before any judge. What the Catholic Church thinks of these "miracles" can of course be no criterion for us; but that even she is not at all devoid of strictness in investigating these matters is proved by Pope Benedict XIV.—recognised even by Protestant historians as being "free and scientifically" educated—in his directions on the process of canonisation; nor did these things take place only in times of old and in the Middle Ages, but in true historic times, so that they need not shun critical eyes any more than many other occurences, if testimony will be accepted at all.

Wallace mentions, page 90 of his commendable work, "The Scientific View of the Supernatural," some facts on the suspension and levitation of the human body, as often observed with Mr. Home. Among Catholic saints he names especially St. Francis d' Assisi, St. Theresa, and Ignatius de Loyola, but does not mention that Catholic personage in whom the peculiarity of this ecstatic flying and levitation

developed itself in a most marked degree. This person is Joseph of Copertino, to be compared in this respect only to Peter of Alcantara (A.D. 1562). Joseph was born 1603, died at the age of sixty, and some years after his death, when all the witnesses of his wonderful deeds were still alive, proceedings were instituted at Nardo, Assisi, and Osimo, and the results subjected to a most rigorous investigation by the congregation at Rome, by order of which P. Roberto Nuti wrote a "Life" from what he had seen himself and from records of those who had known Joseph personally. "With no historical fact," says J. Gorres, "has so much care been taken to bring the truth to light."

Amongst other witnesses there was even a pope—Urban VIII.—who nearly got out of his senses when Joseph, on the occasion of his being introduced to him by the general of his order, for the purpose of the "foot kiss," while thinking whose representative he saw before him in the prince of the church, went in ecstacy and was levitated. And further, the Duke Frederick of Braunschweig, having arrived at Assisi from Brun in 1650, found himself induced to change the Lutheran Church for the Catholic one through seeing the monk Joseph rise into the air while reading mass.

Joseph was a thoroughly spiritual character, with a turn of mind perfectly indifferent to this world, and with such a fervour of religious feeling as to absorb the whole of his spiritual being. On the one side so little gifted that he not only had the greatest difficulty in learning the mere rudiments of Latin, but even in performing the most simple domestic duties; so much so, that his fellow-monks found themselves obliged to dispense with his services altogether. He attained, on the other side, through his strict ascetic devoutness, the chief purpose of which was the fervent adoration of "Mary, the mother of God," to such a marvellously deep insight in spiritual matters that learned dignitaries confessed to derive far more knowledge from his conversations than from all their studies. Like a clairvoyant, he saw through the mind and thoughts of everyone near him; he possessed the gift of prophecy, and appeared twice in his lifetime as his own double.

I will now give a few examples of his levitations, taken from his "Life," written by Pastrovicchi (Lucerne, 1753). According to the testimony resulting from the investigation of his life, Joseph's ecstacies were so frequent and so lasting that for thirty-five years his superiors would not allow him to join his brethren in their begging errands (the Order of St. Francis being a begging order), nor in their meals in the dining-hall. Such an ecstacy usually would take place when something like a falling spark would, so to speak, ignite the fervour and heat of devotion. While in this condition he was insensible alike to the touch of his eyeballs as to the effects of fire or pricking with needles. His body then flew away, with his soul thus illumed, usually to a certain place, from which he returned with perfect safety—a property distinguishing itself clearly as ecstatic flight from mere levitations, which are not so rare.

Once he had invited some shepherds for Christmas Eve for the pur-

pose of paying a special devotion to the "heavenly child." Hardly did he hear the sound of their horns when he, becoming enraptured, began to dance, then sighed, and lastly, with a loud shriek, flew bird-like from the centre of the church to the high altar, a distance of fifty feet, and there he remained for a quarter of an hour, embracing the tabernacle. None of the many burning candles used to decorate the altar fell down, nor did any part of his garments catch fire.

Once, adorned with his vestment, he was about to join a procession to celebrate the festival of St. Francis, and great was the astonishment of the shepherds, no less than the surprise of his fellow-friars and the inhabitants of Copertino, when he suddenly flew up to the pulpit, on the very edge of which, fifteen spans from the ground, he remained kneeling, and with outstretched arms, for a long time. A similar occurrence took place one Maundy Thursday evening when he, praying with another monk before the holy tomb, at once flew upwards to embrace the cup of his devoted love—the holy wafer. His flight disturbed nothing, and some time after he flew again to the same spot, according to the order of his superiors, to whom he used to be very obedient in this condition.

Still more incredible will be the following:—On a hill between Copertino and the Convent of Grotella he ordered the erection of a Calvary, and, after the two outside crosses stood already in their places, he noticed how ten men were exerting themselves in vain to move the middle cross to its place on account of its heavy weight, it being fifty-four spans high. Seeing this from the gate of his convent, he rose at once and flew eighty paces towards the cross, lifted it like a straw, and put it into the cavity prepared for it. This cross consequently became a special object of his devotion and a mark for his ecstatic flights. Standing around this cross once, in the company of other priests, one of them put the question: "What would we do if the Lord were actually nailed to this cross and would allow us a kiss?" One said, in humility, that he would kiss his feet, another one chose his wounded side, and so on; but when Joseph's turn came to answer the question, he exclaimed, with a loud voice and glowing face: "I—I would kiss his most holy mouth, embittered with gall and vinegar." And at the same moment he took his flight to the height of the cross and pressed his lips on exactly that place where, had the Lord been there, his mouth would have been. In this position he stood a long time upon a nail driven in the cross to show where the Saviour's feet had been nailed, till at last they had to fetch a ladder from the convent to get him down again.

As has been stated above, Joseph was exclusively fond of the Holy Virgin; he called her his "dear mother," and not only decorated her portrait in Grotella always with the most choice flowers of the season, but even composed songs to her glorification. At the sound of her name he often went into ecstacies. Once, while his companions sang the litany, he flew, at the words "Holy Mary," over three pairs kneeling before him, towards the altar. When removed to Assisi, as soon as he saw on the ceiling of the church there the Virgin's

portrait, similar to that at Grotella, he exclaimed, "Oh, my mother did follow me!" and was raised at the same time eighteen paces towards her up in the air.

One must not think that in such matters deception was allowed to play any part; the doubt of man is as old as his understanding, and the latter did always feel the tendency of such extraordinary phenomena to undermine that firm ground which he previously had gained by common experience and thinking, and was, consequently, not likely to let them pass without further examination. Once, for instance, according to Pater Tuniperus, of Palermo, the novices of that place intoned a song in honour of Mary, in the presence of Joseph, who became at once levitated in a kneeling position. One of those present expressed some doubt as to the probability of Joseph's touching the ground because of his hanging garments, and laid his hands underneath Joseph, thus convincing himself of the truth. A similar examination took place at Assisi through a boy belonging to the choir. Such doubts could, of course, only rise with those who did not know Joseph as an ecstatic flyer; for his levitations, of which the Proceedings mention thirty-six, left no more room for doubt, as they occurred not in the presence of his fellow-monks only, nor in the one and the same convent. As Urban VIII. has been mentioned above as witness, so are there similar records in existence from Naples, where Joseph had been summoned by the Inquisition. When there, and praying on his knees in a corner of the secret chapel of St. Gregor of Armenia, belonging to the nuns of St. Ligorio, he suddenly flew up with a loud exclamation, and stood soon after among the flowers and candles, with his body bent forwards, and his arms outstretched crossways. The frightened nuns screamed, "He burns, he burns!" But Joseph, with another exclamation, flew back again to the middle of the church, from whence he sang, turning rapidly on his knees, "*Beatissima virgine, beatissima virgine!*"

Curious, in a different sense, is the following occurrence in a village church, which Joseph, when travelling, had entered with another priest. He asked his companion whether the Holy Sacrament was kept in that place, seeing that there were no candles burning to give notice of it. Hardly had the other replied, "Who knows?" when he heard him scream out, and saw him fly towards the altar, where he most fervently embraced the tabernacle, worshipping the holy Corpus contained therein.

It lastly remains to be told that our saint rose into the air not only with his own body alone, but that he took others with him on several occasions. Gorres relates, in his "Christian Mystic," vol. ii. p. 515, the following two cases from the trials at Assisi and Osimo:—

"Once, after the singing of a vesper in celebration of the Virgin Mary's Immaculate Conception, Joseph begged of the Pater Custos to repeat with him several times the words—'Mary, thou beautiful!' The Custos joined in these words, when Joseph got hold of his sides and rose up in the air with him."

Of a different interest is yet the second case:—

"An insane nobleman, firmly tied to a chair, was brought to our ecstatic, to be cured by his prayer. Joseph ordered the madman to be freed of his bonds, and to be forced on his knees. This done, he approached him, laid his hands upon the man's head, and said, 'Noble Balthasar, have no fear, but commend yourself to God and to his most holy mother.' Then he took his patient by the hair, and, screaming 'Oh!' rose with him from the earth, and, after having thus remained high in suspense for a long time, descended to earth again, with his patient, now cured."

May these cases serve to call the attention of anthropologists, and of Spiritualists especially, to that fountain of psychological facts which still lies open in Catholic mystics to investigation. This ought certainly to be done with more candour and less prejudice than it has been done by Joseph Gorres, who, in his voluminous work, though but an ingenious, contemplative, Roman Catholic collector, has at all events acquired the great merit of having opened a mine from which still much precious metal may be brought to-day. Especially important would it be to find the relative position which religious faith holds to these phenomena, seeing that the essays by Ennemoser and others on this highly important theme are not at all sufficiently satisfactory. What there is wanted is a comparative investigation of the spiritual and the religious mystic dominions, with the assistance of such facts which Gorres, in his ecclesiastical narrow-mindedness, has excluded from his contemplations.

Reviews.

CHRIST, THE CORNER-STONE OF SPIRITUALISM.* By J. M. PEEBLES, M.D. London: J. Burns.

The opening chapter of this popular *brochure* we print in another part of this number of HUMAN NATURE. As a proof of the existence of and estimate of the man Jesus, it is, perhaps, as reliable and exhaustive as aught that could be produced; and if accepted as testimony of any value, it places Jesus in a very different position to that assigned him by Christian theology. It is possible that the Jewish records place him on ground far too low, just as, at the present time, the religious world regard modern mediums as tricksters, or instruments of the devil. That Jesus was much more than an ordinary spiritual worker and spiritual teacher combined, there are good grounds for assuming; though it is extremely hard to say what he was, or what he was not, for the want of dispassionate and matter-of-

* Price 6d., offered as a premium book to the purchasers of this number of HUMAN NATURE for 4d., post free 5d.

fact information. Take him at rather a high standard, and yet he stood not alone there in his time. Even centuries in advance of him were marked by grand works of a spiritual character, the culmination of which was centred on Jesus, either as an actual fact, or by his historians as the representative man of an epoch. In the light of Modern Spiritualism, such a character is quite within the range of probability, and yet it may be asked what has the existence of Jesus to do with the theme of Dr. Peebles' pamphlet? The subject is not Jesus at all, but "Christ," which, while he labours somewhat hazily to separate and distinguish from Jesus, he most completely succeeds in entangling the two characters, but by a process new to theologians. To understand them properly, they must be considered apart from and independent of each other.

In the second chapter this is attempted by the quotation of numerous Scripture texts, under the heading "What the New Testament says of Jesus," in which his humanity is clearly established, concluding, however, that there is "*One* mediator between God and men, the man Christ Jesus;" so that, with all the fencing and separation aimed at, the palpable result is that Jesus was much more than a man, being the only mediator between God and man, and besides being the man Jesus, he was also the Christ, *ergo* the "Corner-Stone of Spiritualism." How far removed is this finality from the "Corner-Stone" of the most rigid Christian sectarianism, with its sweeping damnation of all who do not recognise the man Jesus as the very God rendered comprehensible to human weakness? To do Dr. Peebles justice it must be said that he lends no countenance to the salvation scheme of the churches.

In the third chapter "Jesus" or "Jesus Christ" is brought forward again under the heading, "What the more candid free-thinkers and great men generally think of Jesus of Nazareth." And again we exclaim, What has all this to do with "Christ," if Jesus and Christ be two quite distinct matters? Very few persons, comparatively, in this or other lands, have aught but admiration of the man and reformer, Jesus of Nazareth, either taken as an actual or ideal person. It is when garnished with Pagan, otherwise Christian, theories, that this good and unaffected brother of the race is rejected. The implication is further introduced in some of the quotations from "great men," that Jesus was the author of Christianity, which, taken either as a theological system, code of morals, or spiritual manifestation, is not true. All of these elements were in existence long before the time of Jesus, so that the mist becomes thicker in this third chapter. The confusion is not so much due to the author's own ideas as to the citations he introduces.

In the fourth chapter "the estimate that some of the leading and more cultured of the American Spiritualists put on Jesus" is given. Such men as A. J. Davis and Thomas Carlyle, in these two chapters, are clear and distinct in their admiration of, and respect for, Jesus, apart from theological subtilties; but for the most part these "great men" and "cultured Spiritualists" make it painfully apparent that

they do not know what they are talking about, and muddle up the theological "Christ" and the Judean Jesus most confusedly.

"Was Jesus of the Gospels the Christ?" and the following chapter, "The Commands, the Divine Gifts, and Spiritual Teachings of Jesus Christ," are for the most part extracted from the Gospels. But we are at a loss to know why texts in the Proverbs, in Thessalonians, Romans, Corinthians, and Acts, Genesis, Daniel, Micah, Revelation, &c., should be regarded as the "commands and spiritual teachings of Jesus Christ," unless we revert to the monkish idea that Jesus or Christ, as a part of the Godhead, was the real author of the Scriptures through the hand of "holy men who wrote as they were moved by the Holy Ghost." This is the only logical conclusion to which the subjects of these chapters land us.

Dr. Peebles states most clearly that "Christ" means a principle, something universal, as oxygen or light, and which has an essential relationship to man's spiritual growth; but while this is given as a statement, the strength of the argument does not coincide therewith; for it is thereby enforced that the "Christ of God" is a special qualification of this universal "Christ principle" which had particular reference to the man Jesus. The materials used by Dr. Peebles are excellent, but a revision of them, with reference to the incongruities we point out, would render this pamphlet far more satisfactory to the penetrative reader.

The work concludes with "The Belief of Spiritualists—the Baptised of Christ—the Church of the Future." This is the most valuable part of the work; Dr. Peebles places himself more clearly before his readers, shows that all truth is unitary, and that the truths of the time and life of Jesus are necessarily universal and may be expected in this age and in all others. He shows that his meaning of "Christ" is that of a spiritual fertilising influence, proceeding from a certain heavenly sphere, through which men are made pure and elevated in their lives and really good and happy. "Christ" is a principle, he plainly says, not a man. The general views of Spiritualists are here most eloquently brought forward and enforced upon the religious world, making it evident that the true spirit of the Christian religion, and indeed of all religion, is what is essentially Spiritualism. The truths of spirit-communion and manifestation are brought prominently forward throughout the work.

It must be remembered that this work is intended for reading in the hands of "religious" people, so-called, whose narrow views would not permit them taking an unrestrained grasp at truth. To the blindly church-led Bible reader, according to "the letter which killeth," this little work will be quite a revelation, and afford light as brilliant as such eyes can bear. There has been, indeed, a want for some intermediate publication of this kind to lead the cloister-darkened mind out of its churchal shadows into the fuller light. So highly do we think of this tract for that purpose, that we have offered it at a nominal price to our readers this month with the view of stimulating its circulation to the fullest extent.

THE TRIUMPH OF LOVE: A Mystical Poem, in Songs, Sonnets, and Verses. By ELLA DIETZ. London: E. W. Allen. Price 3s. 6d.

The structure of this Poem of Poems reminds us of Mrs. Tappan's "Hesperia," the theme of which was America, the method mystical or metaphysical, and the characters introduced were the social, political, historical, and ethnological features which go to make up the life-forces of the great Republic of the West. Each of these impersonations spoke in a verse peculiar to itself, and the music of the composition not inaptly expressed the character of the supposed speaker.

"The Triumph of Love" belongs to the same school of composition—a school which can only be appreciated by the few, for it is not every mind that can follow an idea through its relations and transmutations. Most readers desire a substantial hero of flesh and blood, with ardent physical passions; for the spiritual ties and attractions of the inner man are in too low a condition of development with the generality of people to enable them to recognise the features of a spiritual or metaphysical production, which therefore becomes "mystical."

Two souls in some undescribed state preceding earthly existence resolve to become incarnated in human form, as we know it in modern society. Thus they hope to accomplish a work for the amelioration of human suffering. First, the one descends to earth, and the other, irresistibly attracted by sympathy to the earth-struggle of the incarnated one, prays to follow it. The request is granted; but once on earth, all is strange and perplexing, and the soul-mate cannot be met with anywhere. Then follows a mingled succession of sunshine and shadows, describing the effect of earthly conditions and relationships on the soul, which treasures them all up as symbols on its page, but in a way which the physical sense of man might not recognise. All this is stated in various sonnets, songs, and soliloquies, which the pilgrim souls sing under the influence of their passing labours in the time-sphere. The female becomes the subject of obnoxious love-advances, which entail thraldom for a time, and afterwards impel her to characterise love by the prefix "Free." This is rather a pity, for love in such a composition should be absolute, and incapable of being modified by these phrases, that have been attached to views of love which are the reproach of a certain class of Americans. This blemish is a step downwards from the otherwise supernal height at which the action of the poem takes place.

In the treatment of such a theme as that undertaken by the author, love should admit of no qualification, but represent in itself the highest emotion which can be conceived of. The general treatment of the subject shows that the American epithet used to qualify or disqualify love, is not required, as the tendency of the whole poem is to show forth the mission and operation of love in its normal development. Nor was it needful to introduce into such a work theological

views, which now and again crop up, like an excrescence upon an otherwise fair fabric. When the effort is made to patch up God's fairest creations with the worn-out garments of theological verbiage, the result is anything but artistic.

We will not dwell upon a description of the poem, which would be to repeat it, for it is throughout descriptive, and such a class of description as cannot be easily summarised. Following an American marriage and divorce—an incident which also detracts from the artistic merits of the poem—the female soul, through many vicissitudes, approaches the sphere of her true mate, and the action and reaction which take place between these souls, leading them upwards and upwards by gradual stages of development to final spiritual purity and reunion, is the triumph of love, of which the poetess sings—

> "With thee my life is calm, and pure, and blest;
> Without thee it is a sea filled with unrest."

But there is yet another interpretation to the poem. The two souls may be regarded as two principles constituting the human identity, and which in their Divine origin and career pass through numberless changes and trials, sometimes almost losing sight of their relations to each other, but finally reaching that oneness and perfection which ultimates the soul into the full sonship of God. This purpose, which is served by the poem, to some extent explains the use of theological phrases, introduced, no doubt, as symbolical of the deeper secrets of the spirit, that are evolved in the expression of the highest love of which the human soul is capable. In other words, to love truly, to grasp its infinite import, and to realise its advantages, is to unlock all the mysteries of existence even to the centre of the Divine mind. We do not know whether Miss Dietz will consider our exposition of her work too ambitious, but such is the spirit of it as it speaks to us.

Though as a literary performance it is highly creditable to the author, and flows with a sweetness and measured rhythm which more famous writers might envy, yet there is some monotony of thought apparent in the great variety of verse presented. There is also some difficulty observable in giving full expression to the inner force of the meaning intended to be conveyed. This is not to be wondered at, for, leaving out of consideration the attempt to write such a poem, there are but few who could even read it understandingly. Miss Dietz is as yet a young author, and she may well be satisfied with her performance. Our criticisms are not intended to disparage, but, on the other hand, to afford her encouragement by the assurance that the source of her inspirations is much more exalted than she can yet fully express, so that in the future there are glowing hopes of infinite improvement. It is a cheering indication of spiritual progress to see literature of this kind coming forth. It is the first dawn of that brighter light which will lead men over the gross domain of sensuality into a higher life and a purer love. We shall look forward with some eagerness to other contributions from the same hand.

PSYCHOGRAPHY: A Treatise on One of the Objective Forms of Psychic or Spiritual Phenomena. By "M. A. (OXON.)" London: W. H. Harrison. Price 5s.

Since the arrival of Dr. Slade in London nearly two years ago, the manifestation known as "direct writing" has been very largely brought before the world's attention through the mediumship of Dr. Slade, Dr. Monck, Mr. Watkins, and other well-known mediums. The columns of our contemporary the *Medium and Daybreak*, have given ample record to all phases of these phenomena. The matter in question is the production of writing on a slate or paper without the usual intervention of a human hand—the unseen writer in all instances, it may be said, purporting to be a spirit or disembodied human being.

Now, a contention goes on at the present time amongst a small class of investigators—the most ignorant of the subject, or, in other words, least acquainted practically with the facts—that this writing is produced by the spirit of the medium, when that spirit is "partially entranced." To this sort of dogmatism some well-meaning persons have given courteous attention, and in an indulgent kind of way caused the theory-talkers to feel that they were, indeed, people of some importance, and worthy of passing consideration. But such is not the real issue. It is men's coats and residences, rather than their intellects, that win attention in these days. The balderdash of a bricklayer's labourer on "phenomena" would be treated with silence, but the equally absurd rubbish of somebody in an altogether different position in society becomes the pivot upon which mighty intellects oscilate with supreme satisfaction.

That the disembodied spirit requires the use of another spirit, incarnated, as an intermediary between the spirit's state in the superphysical sphere and the physical object with which it desires to come into contact, is true. This is the whole philosophy of mediumship, a word which we understand to the exclusion of "Psychic" in the same connection, which to us conveys no instructive idea. We prefer the use to which Mr. Barkas puts it, as representing the materialised spirit-form. That is indeed a psychic—a soul-form, or a soul that for the time being has endowed itself with an objective covering; but psychic and psychic force, and all the attempts to introduce atheism and materialism into the spiritual domain, we cannot appreciate, because of our being Spiritualists, which position, being the true one, prevents us from embracing that which is the opposite to it.

That this embodied spirit of the medium, with its immediate surroundings, mental, aural, and moral, should influence in a marked degree the aim and purport of the disembodied spirit which desires to communicate thereby, is a self-evident truth, and one which all investigators of experience are well acquainted with. So much so is this the case, that those who have little knowledge and much egotism

strike out the disembodied spirit altogether, and erect in its place a hypothetical spirit of the medium,—an assumed fact, which they would have some difficulty in demonstrating.

How far the conditions of the medium or other sitters influence the communications or other phenomena called spiritual is a most legitimate field for inquiry, but it can never be prosecuted on a negative hypothesis that spirits have nothing to do with the matter. That spirits do communicate through mediums, and by the process of direct writing, is abundantly proved; it is a fact, not an hypothesis. Let that be taken as the basis, and not its opposite, which is a negative, and then scientific method will have some chance.

The work before us, from the hands of our talented and industrious contributor "M. A. (Oxon.)," is an admirably-arranged digest of the instances of direct writing which have been recorded in the spiritual periodicals and elsewhere within the last eighteen months. There is very little original matter introduced, but the way in which the narrations of phenomena have been used evinces a high order of intellect, and puts the case before the reader in the most perspicuous light. The author condenses his work in the following "Summary of Facts."

"The sum of what I have stated may be resolved into the following propositions :—

"1. That there exists a force which operates through a special type of human organisation, and which is conveniently called 'psychic force.'

"2. That this force is (in certain cases) demonstrably governed by intelligence.

"3. That this intelligence is (in certain cases) provably not that of the person or persons through whom the force is evolved.

"4. That this force, thus governed by an external intelligence, manifests its action in (amongst other methods) the writing of coherent sentences without the intervention of any of the usual methods of writing. Such abnormal writing is conveniently called 'psychography.'

"5. That the evidence for the existence of this force, thus governed by an external intelligence, rests upon—

"(*a*) The evidence of the observer's senses.

"(*b*) The fact that a language other than that known to the psychic is frequently used.

"(*c*) The fact that the subject-matter of the writing is frequently beyond the knowledge of the psychic.

"(*d*) The fact that it is demonstrably impossible to produce the results by fraud under conditions similar to those under which the phenomena are obtained.

"(*e*) The fact that these special phenomena are produced not only in public, and for gain, but in private, and without the presence of any person outside the family circle."

The above conclusions present a somewhat more spiritual view of the subject to that advanced in various parts of the body of the work. The nomenclature and conclusions of Spiritualists are somewhat cavalierly dealt with, and other terms are introduced which, while they are a compromise with materialism, are not by any means an obvious improvement. Even the term "psychography," as against "direct writing," has but a questionable advantage. That the writing is done "direct" by the intelligence producing it, without the intervention of organism, is palpably true; but what is that intelligence—spirit or *psyche?* Let us embrace materialism at once, and be "scientific" without reservation: "Aërography" is the word, for it cannot be shown that any other agency than the atmosphere comes in contact with the chip of slate pencil.

Notwithstanding the disclaimer of our author that he upholds no theory, there is the evidence of theoretical guidance in every expression; and we venture to say that to a great extent he is the victim of this necessary theorising, and his topic is the sufferer also. But why so much fear of theory? or, rather, why require so many of them? Is theory a something which can write on slates? or is it the empty opinion of those who do not know how it is done? We say that these writings are due to a cause, and before these phenomenal writings are of the slightest importance to man that cause must be fully appreciated. All who have been in the least degree informed or enlightened by these phenomena have appreciated or penetrated to the cause. External phenomena can inform no one. Our most inhumanly dark men, in mind and in spirit, are our scientific professors, choke full of the dead lumber of phenomena—sensuous ideas. It is the explanation of phenomena which alone elevates the mind. Indeed, a phenomenon *minus* its causative interpretation is not a fact. *Factum* (done), as the declaration of an action, implies the performer as an essential part of the performance, while a phenomenon is something perceived, but not necessarily understood. These distinctions separate the materialist from the Spiritualist: astounding narrations from instructive lessons.

It would be impossible to give a fuller record to the phenomenon of direct writing than is presented in the work under notice, and yet we question the utility of the performance. The world is not so much in want of phenomena as of spiritual ideas. This book reverses that order. It is a literary following up of the course adopted by Dr. Slade in this country, in which his advisers attempted to float over to Spiritualism the whole scientific army, stragglers and all, on the crested billows of phenomena. Did the effort succeed? Yes, most certainly, in bringing the whole movement to temporary ruin. Phenomena without their necessary spirit-life are dead carrion, and must create disgust and malaria. With all the phenomenal displays of Monck, Slade, Wood, Eglinton, &c., the Cause has been going back under the full pressure of their ministrations. The phenomena are valuable, but only as the objective corroboration of spiritual ideas. With a spiritually enlightened mind few

facts will suffice, but with the spiritually blind even hundreds of pages of them will have none effect, because the enlightened appreciation of the fact is essential to the existence of the fact itself in the mind.

This work is supposed to be written for outsiders. To them it is not of near so much value as to Spiritualists. Our object should be to prepare men's minds, make them Spiritualists in some degree, and then the phenomena will be of use to them. We have seen so much ruin and destruction from the opposite method, that we take firm ground on Spiritualism—not phenomenalism. On that ground all the phenomena may be explained and brought home to the understanding. Spiritualism has been dragged down by the "investigators" so much, that it is time for Spiritualists to pull hard in the other direction. It behoves every writer to write at his best, and labour in the interest of the highest truth. To seek a lower plane is not only to shut out the light from the reader, but to frustrate the progressive development of the author.

Spiritual science will not be much advanced by the isolated study of detached phenomena, which can alone be appreciated by the possession of general knowledge. In the hands of the Spiritual Teacher the carefully compiled and classified work of "M.A. (Oxon.)" will be a valuable weapon, and aid in the instruction of receptive minds. It has undoubtedly been prepared with the purest motives and a desire to do good, and we wish it every success.

Mr. Nisbet, of Glasgow, has succeeded in making this one of the most handsome books of the season.

MORE GLIMPSES OF THE WORLD UNSEEN. Edited by Rev. F. G. LEE, D.C.L., Vicar of All Saints, Lambeth. London: Chatto and Windus. Price 8s. 6d.

In these dull times it is some satisfaction to the bookmakers to find that they can turn a penny in the ghost business. Here we have an *onmium gatherum* of "uncanny" gossip collected from leisurely readers of a former work; and this flimsy matter, edited into compass sufficient to fill a couple of copies of a penny spiritual periodical, is printed in large type on thick puffy paper, bound in a garish manner, and sold for 8s. 6d. It is a great want on the part of the public that they do not know of the best market for the supply of information on things spiritual. At the same time there are grounds for satisfaction in the fact that there is a demand for this kind of knowledge, and we could only wish that readers had a better teacher than the author of this book.

The earlier chapters are devoted to "Warnings of Coming Danger or Death, and Dreams," "Apparitions and Spectral Appearances at the time of Death," "Angelic Aid and Intervention," in which it is attempted to be shown that spiritual beings do exist, who can aid man in dangers and difficulties, or console him in affliction.

These stories derived from various sources—some of them rather ancient—are mixed up with reflections of a very monkish character. Here is one of them. "It is a beautiful thought that children who have been christened, still simple and pure, often see further than those who have been soiled and stained by their journey and toils on earth." This is said of two children who were lost in a wood near Maidenhead, and when found, were being guided by a bright light, which left them as soon as the seekers found them. The children said a lady had carried the light before them to guide them home. The implication that the christening had to do with the spirit-guidance of the children, or of their power to realise spirit-presence, is a characteristic feature in Mr. Lee's treatment of these subjects. The light and the guidance, also the independent clairvoyance of both old and young, are familiar facts in the experience of Spiritualists. But the testimony of these people Mr. Lee most rudely rejects. They are not under the shadow of his sectic ministrations, and that is enough to condemn them in his estimation. The chapter devoted to Spiritualism he styles "Modern Necromancy." He begins with the Bible and assumes that spirit-communion is "communion with devils," and a species of witchcraft and magic. We are told that there are 250 professional mediums practising in London alone, and that a friend found that only one of these had received Christian baptism. We do not suppose there was ever at any time more than a dozen professional mediums in all England, so that the reader must be careful as to what statement he accepts from this book.

The rules for the spirit-circle are given, and copious extracts from tracts, "published by spiritualistic authority,"—a kind of authority which we never heard of before. The story of Mr. Timkens, who shot at a spirit-form at St. Louis, is introduced; and the falsehood respecting the incidents connected with the sudden death of Mr. Hawkes, at Birmingham, finds a place. It will be remembered that Mr. Hawkes, who was suffering from chronic disease, fell down dead in a meeting in Birmingham, while he was quietly narrating a seance he had attended in London, at which he had been in conversation with the spirit "Peter." The facts Mr. Lee thus twists about: "One of the mediums, more blasphemously outspoken than is common, maintained that he had been in active communication with the Apostle Peter." Now, Mr. Hawkes was not a "medium" at all, and the "Peter" to which he referred was said to be the apostle by the newspaper reporter, who, accidentally or intentionally, made the statement; but Mr. Lee refers to this occurrence, amongst others "quite recently done," as "given on authority;" whereas if he will look up the columns of the *Medium* of that time, he will see "on authority" that the statement about Peter the apostle was false. We ask Mr. Lee if he consulted the spiritual periodicals on this matter? and if not, why did he omit the precaution, for he might be well aware that such an occurrence would be noted in their pages? As it is, he has reproduced a gross falsehood, to which he has appended his feeble anathema; but the *animus* of the man is easily seen. Had he the power, he would

make it hot for Spiritualists, both in this world and that which is to come. After all, why should not the Apostle Peter manifest at a spirit-circle? Mr. Lee makes all his strong points on assumptions which he does not take time to fortify.

This book is a lamentable instance of learned ignorance. Before the author again writes on Spiritualism he should take the trouble to read something more exhaustive than a penny tract. He has enough of literary ability to make a book, but too little intellect to comprehend, and charity to honestly regard, the subjects and individuals he takes up. With a bigotry that is intense, he can palliate no departure from the narrow groove of Anglo-Romish dogmatism. He either wilfully or ignorantly regards Spiritualism as divination, witchcraft, &c., whereas it is the practical realisation of all which he approves of in the first portion of his volume.

It is well that the people of England can exercise the liberty to be Spiritualists if they choose, for in the priestly intolerance and injustice of this book there is apparent an evil power which would subjugate men's minds and actions to the domination of an exotic superstition if it dared. We can assure Mr. Lee and his brother priests that if the feuds he darkly suggests ever arise between Church and People, he and his class will have full measure of all the inconveniences they so kindly suggest for the enjoyment of others. On the subject of Spiritualism it would be difficult to find a work more misleading, or conceived in a more uncharitable spirit, and by Spiritualism we mean Religious Freedom in its most essential sense.

"NIRVANA."

Dr. Peebles has just published "Buddhism and Christianity Face to Face: an Oral Discussion between the Rev. Migettuwatte a Buddhist Priest, and Rev. D. Silva, an English Clergyman; held at Pantura, Ceylon." In the introduction Dr. Peebles gives the following views of the doctrine of *Nirvana*:—

"I have talked personally with scores of learned Buddhist priests in Ceylon, China, and other Eastern countries; and, with a single exception, they assured me that entrance into *Nirvana* was emancipation from pains, sorrows, and disappointments, final release from re-births, and a sweet, divine, yet conscious *repose*, that no language can fully express. And this one priest who took a different view, did not believe in the soul's absolute annihilation, but rather in its subjective, unconscious existence—something akin to final absorption into the unknowable!

"It must be evident to every impartial student of the Oriental religions, that the aspirations of Buddhists, the true construction of their ancient writings, and the present testimony of their most learned priests, *all* go to show that *Nirvana* is not, in even a subordinate sense, extinction of conscious existence! And further, it

is most distinctly stated in the Buddhist Scriptures—*scriptures* that may be traced to the age of Guatama Buddha himself—that Buddha enjoyed *Nirvana* while yet in his mortal body, and that he appeared to his disciples in his glorified state after his physical dissolution. To this end, Max Müller says: 'If we consider that Buddha himself, after he had already seen *Nirvana*, still remains on earth until his body falls a prey to death; that in the legends Buddha appears to his disciples, even after his death; it seems to me that all these circumstances are hardly reconcilable with the orthodox metaphysical doctrine of *Nirvana*.' Again, he says: '*Nirvana* means the extinction of many things; of *selfishness*, *desire*, and *sin*, without going so far as the extinction of consciousness, and even existence.'"

Correspondence.

To the Editor of HUMAN NATURE.

SIR,—

Thinking on the trinity of things in the vegetable world, I perceive that a tree has roots, stems, and foliage. With the former it collects from the earth, and with the latter it collects from the atmosphere, the essences with which it builds itself up and forms from them its own secretions, which again give off and form other combinations.

Again, the tree has bark, wood, and the inner pith, or medullary ray. The flower has calyx, corolla, and the organs of reproduction. Then the fruit has, as in an orange, the outer coat or rind, the fleshy part or pulp, and the seeds. The seed has, as in the nut, the outer shell, the kernel or cotyledons, and the embryo or central life-principle.

Plants have no power of selection, but, through the law of affinities, like is attracted to like; therefore *law* does for them what in a limited sense animals do for themselves. But man has the power to select from the list his food, as has the animal; but he has further the power to improve upon that by selection and cross-breeding, and so produce something more refined than he originally possessed.

I also see that the tree, like man, has its basis in the gross matter with which it forms its trunk, and then selects from the atmosphere essences, to form a third part—its secretions. A basis is required; so man's body is not of necessity a part of himself, only for a time, to enable him to collect, from the food he takes and from the air in the breath he inhales, the essences of things which go to form his soul, and the most refined parts, to build up his inner body, which is the man. This, being a positive centre of spirit, by the law of affinities attracts to itself the most refined portion of all we imbibe. Man's wisdom, therefore, consists in studying what he eats, and also in seeking to improve the quality thereof, which he can do.

At so-called death he casts off the body, and is a perfect man without it, it having only acted as a basis to build upon; and being of

the earth, is left behind. It is no more a part of the man than the scaffolding is a part of the building, only it was necessary for the purpose of erecting the structure in symmetry, and, like the scaffolding, its removal when done with allows the finished structure to stand out in all its grandeur and beauty. When up it obscured the view; so does the body the man.

This leads me to conditions. A plant, animal, or man cannot develop superior to its or his conditions. Therefore *conditions* have *regulated development*; and, as conditions have improved on the earth, so have plants and animals improved until *man* was developed. But here again he differs from the brute: he can make his conditions; he has the power to degenerate or to progress; he can select and improve his physical nutriment, and his mental also; he can become wise or remain a fool; he can poison himself or he can "live on the daintiest cheer." The outcome is this—that a physical gross basis is necessary to build upon; as in the case of a house, it must be built on the earth, but the earth is no part of the house; so the body is no part of the *ultimate man*. The same is true of spiritual science; it must have a physical basis, and that basis is a knowledge of the physical phenomena of the world, inanimate and animate. Let a person be well grounded in these, and he then has a foundation whereon to build a spiritual philosophy.

There has been in the world an idea that the one was opposed to the other, but it is false, and, like all errors, has caused much strife. An illustration is given in the case of a nut: the shell was necessary for its formation, but it must put it off before the future tree can unfold in its beauty; the same with man's physical body.

18, *Overston Road*, February 1, 1878. J. CROUCHER.

Poetry.

CONJUGAL LOVE.

A STUDY FROM THE FOURTH BOOK OF VIRGIL'S GEORGICS.

(*Dedicated to A. I. B.*)

Orpheus not wretched for his own desert,
Invokes on thee these punishments, unless
The Fates oppose; and for his ravished wife
Most grievous rages. Whilst from thee she fled,
The dying girl, along the river's bank,
She saw not 'fore her feet the cruel snake
That in high grass guarded the reedy shore.
The choir of her dryad sisters filled
The towering mountains with their wail; the rocks
Of Rhodope and high Pangæa wept,
The martial land of Rhesus, and the Gatæ,
And Hebrus' flood, and attic Orythia.

He comforting his love-lorn bosom, sounds
His hollow lyre, bewailing thee, sweet spouse,
Thee by the lonely shore, thee when the day
In brightness rose, thee when it sank in night.
The jaws of Tænarus, the lofty gates
Of Pluto he approached, and entering
The gloomy grove with terror dark and grim,
He sought the Manes, the dreadful king, and hearts
Unknowing to relent at human prayers.
But by his song he moved the airy shades;
And ghosts deprived of light come gliding forth
From out the deep seats of dark Erebus;
Like birds that seek a refuge in the woods
When ev'ning or dark storms of rain or snow,
In thousands drive them from the pleasant hills:
Mothers and husbands, and the fleeting shades
Of large-soul'd heroes, boys, unmarried girls,
And hapless youths that 'fore their parents' eyes
Had sighed their lives out on the funeral pile;
Whom th' collied mud, and the unsightly reeds
Of Cocytus, and th' lake with stagnant waves
So weird and dark, encompass round, and Styx,
Nine times involved, restrains. The mansions e'en
And deepest depths of Hades were amazed,
The Furies too, whose hair blue snakes intwined,
While foul Cerberus curb'd his yawning jaws,
And at his singing stopt Ixion's wheel.
And now returns he, all hell's dangers passed;
And his dear spouse, restored, close following him,
Already near'd the upper air; for so
Had Proserpine appointed; when the lover,
Uncircumspect, a sudden frenzy seized,—
A fault to pardon did the Manes know how!
He stopt, and on the very verge of light,
Thoughtless, alas! not master of himself,
He looked back on his dear Eurydice.
Then lost was all his labour, the conditions
The cruel tyrant made being broke; and loud
A groan thrice echoed through th' Avernian lake.
Then cried she: O my Orpheus, who can thus
Thyself and me, so wretched, have undone?
What so great madness was this? Lo! again
The cruel Fates recall me, and dull sleep
Seals up my swimming eyes. Now fare-thee-well!
Encompassed with thick night I'm borne away,
And stretching out weak hands to thee, alas,
No longer thine! She said; and suddenly
From out his sight a different way she fled,
Like vapour melting in the ambient air;
Nor saw she him catching at shades in vain
And wishing many things to say; nor did
The ferryman of Orcus him permit
To cross again the intervening fen.
What should he do? Whither betake himself,
Being thus widow'd twice? With what complaint
Should he the Manes move? With what plea the gods?

E'en now she shivers in the Stygian boat.
For seven long months, 'tis said, he ceaseless mourned
Unsolaced 'neath a lofty rock, beside
The lonesome waves of desert Strymon, where
He sung his woes beneath the icy caves,
Softening the very tigers, and the oaks
Leading along with his persuasive song:
So the sad nightbird 'neath the poplar shade
Mourns her lost young, the which some heartless clown,
Seeing, has stolen from their nest unfledged;
She wails all night, and sitting on a bough
Repeats her song, and with her sad complaint
Fills the wide space around. No thought of love,
Nor joys hymeneal could unbend his mind.
Alone he views the Hyperborean ice,
The snowy Tenais, and the spreading plain
Ne'er free from Riphæan frosts, deploring aye
His lost Eurydice, and the fruitless gift
Of Pluto. The Ciconian dames, enraged
At his neglect, tore the young man to bits,
E'en at the sacred rites, the midnight feast
Devote to Bacchus, and his severed limbs
O'er the wide plains dispersed. Yet even then,
The whilst Œagrian Hebrus bore his head,
And rolled it down the middle of the tide,
His voice, and e'en his gelid tongue, still called—
"Eurydice, ah, poor Eurydice!"
As his last breath departed, and the banks
O'th' river answered—"Ah, Eurydice!" C. N.

A LOVE LYRIC.

D iffuse melodious lays,
O, minstrel muse on me,
To chaunt my charmer's praise
In mellow monody.

A form divinely fair,
Through whose transparency,
Angelic virtues rare
E'en mortal eye can see!

I 'm guided by her eyes—
Twin lucent love-lights pure;
My whole ambition lies
Locked in her heart secure.

S erene in soul I rest,—
Exulting gladness find—
When on her heaving breast
My bosom is reclined.

Y et greater gladness gleams
For my immortal mind,—
Across celestrial streams,—
With her sweet soul entwined!

JAMES LEWIS.

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