

No. 10.

JANUARY 1, 1868.

Price 1s.

PROGRESSIVE ANNUAL FOR 1868,

AND

New-Year's Double Number of

HUMAN NATURE:

A MONTHLY RECORD

OF

Zoistic Science and Intelligence,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY, SPIRITUALISM, PHILOSOPHY,
THE LAWS OF HEALTH, AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

CONTENTS.

The Myths of Antiquity—Sacred and Profane. By J. W. Jackson.

History and Practice of Medicine.

Classes of Temperaments.

The Ideal Attained: being the Story of Two Steadfast Souls, and how they won their Happiness and lost it not.

What is Spiritualism?

PSYCHOLOGICAL INQUIRIES—

Modus Operandi of Spiritual Manifestations.

M. Goupy on Man.

What is a Spirit?

TIDINGS FROM INNER LIFE—

Spiritualism at Home—Nature and Uses of Spirit Communion; Spirit Voices; Mediumship; Medical

Prescriptions; Mental Medicine; Birmingham; &c.

WHISPERINGS—

Colonisation by Children; Lying Spirits Useful; Letter from America; Phenomena of the Double.

SPIRITUALISM THROUGHOUT THE WORLD—

France; Germany; Austria; Russia; Italy; Australia and the East; America; Mexico; Among the Indians; Among the Negroes; The Children's Lyceum; Sunday Lectures for the People.

Phrenology and Mental Science.

Health and Dietetic Reform.

Progressive Library Catalogue.

LONDON:

JAMES BURNS, PROGRESSIVE LIBRARY,

1 WELLINGTON ROAD, CAMBERWELL, S.

H. NISBET, PRINTER, TRONGATE, GLASGOW.

CORRESPONDENCE, BOOKS FOR REVIEW, NEWSPAPERS, &c., must be addressed to the "Editors of *Human Nature*," at the Publisher's.

BUSINESS COMMUNICATIONS should be addressed to the Publisher, J. BURNS, Progressive Library, 1 Wellington Road, Camberwell, London, S.

THE TERMS OF SUBSCRIPTION are 7d per Number, post free. Three or more copies will be sent post free for 6d each, all payable in advance. Subscriptions for Volume II., 6s 6d.

Vol. I. of *Human Nature*, price 7s 6d, Bound, will shortly be ready. In the preparation of this Volume its promoters have not only laboured without pecuniary recompense, but will be out of pocket even if all the copies were sold. The work has been engaged in that knowledge might be disseminated and human happiness promoted. It is gratifying to know that such has been the case in many instances. All are equally bound to help in the work of education and regeneration; and we propose that every reader, as far as his circumstances permits, will purchase copies of this Volume to be presented to Libraries, Associations, or to hand round. It contains matter suited to every class of mind, and from its diversity it is the most suitable book to enlarge the conceptions of its readers on matters connected with human existence. Friends of human progress, do not allow one or two individuals to bear the burden of sustaining a magazine you so highly appreciate. Many hands make light work. Five copies will be sent to any address for 30s.

It is reported that D. D. Home, Esq., the celebrated medium, will give a series of readings in London during this month.

B. SHORT.—We thank you for the kindly sentiments expressed in your letter, and the acrostic which accompanies it. We desire you rather to exalt and promulgate the truth than ourselves, and so will cherish your fraternal sentiments within our own souls.

TESTIMONIAL TO MR THOMAS SHORTER.

Received by the Committee since our last:—

Robert Chambers, St. Andrews,	-	-	-	-	-	£5	0	0
Rev. W. C. Coupland, Bridgewater,	-	-	-	-	-	1	1	0
T. Bickerstaff, Lancaster,	-	-	-	-	-	1	1	0
Mrs Berry, London,	-	-	-	-	-	1	1	0
J. H., London,	-	-	-	-	-	1	1	0
S. Howarth, Huddersfield,	-	-	-	-	-	0	10	0
J. Smith, Wolverhampton,	-	-	-	-	-	0	2	0

An early day will be fixed for presentation of the Testimonial, of which notice will be given in the next number of *Human Nature*.

CIRCLE OF LECTURERS.

Mrs Hardinge will lecture in Polygraphic Hall, King William Street, Strand, London, on the following Sunday evenings:—

- Jan. 5.—Secret Societies and the New Brotherhood.
- „ 12.—The Church and the Reformers of the Nineteenth Century.
- „ 19.—The Physiology of Sin.
- „ 26.—The Philosophy of Death.
- Feb. 2.—Special Providences.
- „ 9.—The Spiritual Church.

L. N. Fowler—Jan. 1, Chester; Jan. 13, Birmingham; Feb. 10, Wolverhampton.

A. Hagarty, no information. Address—Post Office, Heywood, near Manchester.

J. Burns, Progressive Library—London and South Wales.

HUMAN NATURE :

A Monthly Journal of Zoistic Science.

JANUARY, 1868.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstasies of Genius," &c., &c., &c.

CADMUS AND THE DRAGON'S TEETH.

WRITING AND PRINTING.

THERE is no question that we live in an age when old things are passing away and all things are becoming new. When the garner floor of a perverted world is being swept clean of its iniquities; when the tares are being burnt up and the wheat of truth is being winnowed from the chaff of error; when the axe is being laid to the root of the tree; when the old Phoenix is in the fire, and her harmonious death song constitutes the undertone of all true literary utterance, save where, here and there, a voice more profoundly oracular, or more prophetically suggestive than the most, now and then, as by a special inspiration, emits the notes of rebirth, a faint prelude to the yet sweeter symphonies and grander harmonies of the anthem of creation. All this, perhaps, is only saying we are at the end of one era and the beginning of another, and when, consequently, there is the excitement and yet the enfeeblement, the liberty and yet the license of transition.

It is a most mistaken idea that the flood of democracy, which is gradually overwhelming the strongest barriers of political demarcation, and slowly yet surely submerging the highest mountains of social rank, is confined to the mere surface of things. It is manifested in action, because it previously existed in thought. It did not begin yesterday, and we may be quite sure it will not end to-morrow. Yet there is nothing in it really exceptional or essentially abnormal. These periods of recreation, these epochs of rebirth, recur at certain seasons, like summer and winter, spring and autumn, as by a law of periodicity. They are part of a cyclical change, and while productive

not only of considerable inconvenience and even suffering, more especially to those who have a vested interest in existing arrangements and established institutions, they are also pre-eminently evocative of energy and ability on the part of those who have the good or ill fortune to be cotemporaries of these times of mundane crisis and development, when humanity, like an awakened Samson, is bursting the bonds of the past, and entering with resistless force upon the privileges of the future.

Probably few persons are aware of the extent of the changes effected in Western Europe within the last few centuries, and still fewer are capable of rightly estimating the inevitabilities which impend, not only over Christendom, but the world, as a necessary result of the forces already in action. Let us, then, for a moment, even though it be but as a matter of enlightened curiosity, endeavour to contemplate our present position in relation, first to the banished past, and then to the yet unrevealed future. In religion we have seen the great hierarchy of Catholicism, perhaps the grandest manifestation of sacerdotal power the world ever saw, deprived not merely of its formal ecclesiastical authority over a large geographical area, but what is far more significant, we have seen it slowly losing its power over the souls of men nominally within its communion. And we now see the reformed churches that sprang from its bosom, and would feign anchor themselves by creeds and articles, by catechisms and professions of faith, in the midway course of the stream of time, gradually drifting from their moorings, and floating on the resistless current of mutation, none know whither,—not even the reverend and right reverend captains of these priceless argosies. In politics we have seen the almost absolute monarchies, more especially of continental Europe, become gradually constitutional, avowedly on the English model, which is, in reality, a republic disguised with the trappings of royalty. While the feudal aristocracies that girdled the throne of mediæval kings as with a wall of fire, and held society in their iron grasp for twelve centuries, have now sunk into the titular puppets of a court, and are everywhere yielding to the rising and more vigorous aristocracy, constituted out of the captains of industry. In science the *a priori* system of first principles, which settled the constitution of the universe by an authority that disdained to investigate the evidence of facts, has everywhere yielded to induction, that accepts phenomena as the only reliable data on which to base our conclusions respecting the laws of nature. And we have, moreover, seen science thus descend not only from speculation to experiment, but we have seen it walk out of the observatory of the astronomer and the laboratory of the chemist into the workshop of the artizan and the mill of the manufacturer, thus inaugurating that grandest, and if we could only see it

aright, that sublimest of all revolutions, the yoking of the elements to the car of industry, the subjection not merely of animals, but the forces of nature, to the necessities of man; thus, in very truth, subordinating matter to mind, and giving to thought the virtual supremacy of the world.

We have seen the priceless bequest of Greek and Roman intellect, embodied in those few but perfect models of composition, which constitute all that remains to us as the result of classic culture, gradually expanded into the stupendous chaos of modern literature, where, nevertheless, to duly gifted eyes, the germs of a new creation are plainly visible. What a march of thought, what a growth of mind, what a vigorous manifestation of vitality is implied in this transformation of the laboriously written manuscript into the facile product of the steam printing press, that throws off its fifty thousand copies of the penny broadsheet of daily gossip every morning! What Protean power of adaptation, what a superabundant readiness of supply in response to the popular demand for information. From the scholarly standpoint of taste and refinement, a frightful metamorphosis; from the lower plane of vulgar utilitarianism, a very proper and necessary application of that grandest of all modern discoveries, whereby the sublimest thoughts and grandest conceptions of the most gifted genius, in his hours of most exalted inspiration, are rendered the heirloom of universal man, and whereby also the morbid excitement of the sensational novel and the disgusting revelations of our courts of law and police are alike rendered ubiquitous in their power for good or for evil. How little the early framers of the myth of Cadmus knew of the stupendous range of its realisation! How far the fact transcended the fiction, how immeasurably grander is the truth than the symbol in which it seemed nevertheless so befittingly embodied.

Let us for a moment contemplate these dragon's teeth which the poor compositor so deftly manipulates as a regular part of his morning's work, the potent yet unconscious instrument of the greatest revolution upon record. Through what centuries of slow and silent progress was the pictorial hieroglyph converted into the Cadmean letter, whereby the fragile mortal of a few decades, could bequeath his deathless labours to all succeeding generations! Sublime prerogative, nay, could we see it aright, a veritably miraculous and superhuman power of transmitting truth across the stormy seas of intervening time. And then, again, after another long and almost hopeless pause, of some thirty centuries, Providence being in no hurry, the power of diffusion was superadded to that of perpetuation, and the bread of thought, rendered susceptible of infinite multiplication for the nourishment of the people, thus rendering the masterpieces of intellect no

longer the peculiar heritage of a privileged few, but, on the contrary, the free possession of the unlimited many.

How could we expect such a change to be inaugurated without bringing many others in its train. Civilised society, whether in its political or ecclesiastical relations, was in all previous ages based upon the presumption of an educated hierarchy and aristocracy, leading an absolutely ignorant, or at least a comparatively uneducated laity and democracy. On this as a basis, all its Gothic temples of faith and its "Corinthian capitals" of refinement were securely built, as on the Rock of Ages—now, however, slowly crumbling into the impalpable sand, on which no edifice, however light and fragile, can hope to rest in assured security. Yes, here is the true secret of the fundamentally revolutionary character of our age, the old intellectual relationship of the several classes, is undergoing a radical change. The priesthood are no longer the only body in possession of profound knowledge. The nobility are no longer the only persons competent to regulate the affairs of State. We do not believe in and revere our hierarchy; we do not admire and respect our aristocracy, as men did in other and loyaler ages. We do not do so, simply because we cannot. They have long ceased to be the virtual, and they are now ceasing to be even the nominal leaders of society. They have fallen behind in the march of civilisation, and we are looking round for other and more competent chieftains. The warfare of classes and orders has been inaugurated. The men who sprang from the dragon's teeth have already commenced their internecine conflict. And so the prophetic old myth of Cadmus is at last fulfilling itself, after the silent lapse of three thousand years, that had no adequate key to its interpretation, and did not even suspect the grandeur of its import.

NOTES ON THE HISTORY AND PRACTICE OF MEDICINE.

No. III.

GALEN, was beyond comparison the most distinguished of all the eminent foreigners, connected with medicine, who made Rome their residence. He was born A.D. 131, at Pergamus, a city in Asia Minor, celebrated for the first manufacture of parchment, hence its name *pergamena*. Having studied under the ablest teachers of the various schools of philosophy in his native city, he proceeded to complete his medical education at the Alexandrian Academy which was then at its highest eminence. Having acquired considerable Anatomical knowledge and Surgical skill

he then travelled in various countries to improve his mind, after which he returned to Pergamus intending to settle there, but seditions arising among the citizens he removed to Rome, A.D. 163.

After residing some four or five years at Rome, and acquiring considerable fame, he abandoned his position and returned to Pergamus. According to his own account he retired on the plague visiting the city. It is alleged, however, that he was influenced by the persecutions to which he was exposed from envious practitioners, jealous of his increasing reputation, which would be a more creditable motive than the dread of encountering disease. But on the invitation, and under the protection of the Emperor, Marcus Aurelius, and Lucius Verus, he was induced to return to Rome, where he resided for the remainder of his life, and succeeded in attaining a position of unequalled honour and authority.

Naturally of a weak constitution, Galen is reputed to have reached by careful living, the patriarchal age of 140 years. It is said that he composed some 500 works, or treatises on medicine alone, besides 250 on various other subjects, such as philosophy, geometry, logic, and grammar; but the greater portion have been lost, for of his medical works not one-half have reached us, and we have only a few fragments of his other productions.*

Galen professed great veneration for the labours of Hippocrates, whose writings and doctrines he undertook to explain and illustrate. But as Cabanis has observed, while he "reviewed the Hippocratic system of medicine, and communicated to it a degree of lustre which it did not possess in its primitive simplicity, at the same time what it gained in his hands must be confessed to have more the appearance of *dress and ornament*, than of *solid acquisition*. The observations which had been collected, and the rules which had been traced by Hippocrates, in assuming a more splendid and systematic form, *lost much of their original purity*. Nature, whom the Coan physician had always followed with so much accuracy and caution, became *obscured*, and, in a manner *stifled*, by the foreign pomp of different sciences or dogmas; and the art of medicine overcharged, as it was, with subtile or superfluous rules, *only entangled itself in a number of new and unnecessary difficulties*." †

Galen, however, was fully alive to the importance of Anatomy as the only sure foundation of all useful "Medical Knowledge," for he compares the physician, without Anatomical knowledge, to an architect who attempts to erect a building without an order

* Biographia Medica, vol. i., Pettigrew's Biographical Memoirs.

† Revolutions of Medical Science, Dr Henderson's edition, p. 103.

or plan. He practised Surgery in the early part of his career, but it does not appear that he did so after he had settled at Rome, and, if he did pursue his anatomical researches by dissecting human subjects, he certainly made no evident progress in physiology and pathology, for his ablest work, *De Usa Partium* was composed shortly after he had returned to Rome.

It is evident indeed, that Anatomy was not valued and studied at Rome as essential to solid progress in Medical Science. True, Seneca who was put to death A.D. 65, says, "that physicians in order to discover the latent causes of disease, dissected the human viscera," but this was not general, and he wrote of times anterior to Galen, while Rufus, who flourished in the second century, had to advise his pupils to obtain for dissection "that animal which is most like man," which proves that human subjects were not then commonly dissected, and he adds, "*of old* they demonstrated anatomy upon human bodies." And Galen in accounting for the ignorance of human anatomy that prevailed among physicians in his time, observes, "It is not strange that they were deceived, since they only dissected the hearts and tongues of oxen, never considering that these parts are different in other animals from what they are in man." In fact, we have no trace of a distinct Anatomical School having existed at Rome, similar, in any respect, to that which acquired such illustrious repute at Alexandria.

It was a singular and whimsical inconsistency that led the ancients to denominate air, food, motion, sleep, excretions, and passions *non-naturals*, on the pretence that they formed no part of man's nature though so essential to the preservation of life, and the maintenance of health. These subjects are now included in the vital department of medicine properly termed Hygiene, which Hippocrates so ably cultivated, and in commenting on his writings, Galen also acknowledged their primary value. But although he bestowed considerable attention on such rational means of maintaining health and relieving disease, he had an invincible predilection for theorising which warped his judgment, so that instead of investigating patiently in the course indicated by Hippocrates, he wasted labour on subtile and refined reasoning to explain preconceived theories, and thus followed a deceptive light that led him away from Nature into devious, erring, and barren paths.

As a practitioner, Galen was in many respects superstitious and empirical. He relates that, "being afflicted with a fixed pain in that part where the diaphragm is fastened to the liver, I dreamed that Æsculapius advised me to open that artery which lies between the thumb and second finger of my right hand. I did so, and immediately found myself well." He was so irrationally biased in favour of copious bleeding, that he allowed, in

some cases, fifty ounces to be abstracted from a patient in a day!—a practice utterly repugnant to all sound physiology, but which has been followed down to our own age to the destruction of countless thousands of valuable lives.

Dr Hamilton refers to Galen's knowledge of the innocuous character of animal poisons unless when mingled with the blood, as if he desired to attribute to him the merit of the discovery.* It is true that Galen states that "neither the venom of the viper, nor of the asp, nor the frothy saliva of the mad dog, is alike mischievous when it falls upon the skin or enters the stomach, as when outwardly communicated by a wound."† But this fact was known hundreds of years before Galen's time. The Psylli, a people of Lybia, were celebrated for the possession of a pretended antidote which rendered their bodies invulnerable to the poison of the most venomous serpents, and they sucked, with impunity, the poison from wounds inflicted by them. According to Suetonius when Augustus Cæsar found that Cleopatra, whom he anxiously wished to save for his triumph, had been bitten by an asp, he sent for the Psylli to extract the poison from the wound, which shows that the belief in their assumed power was general.‡ But Celsus, who flourished a century before Galen, explained that animal poisons only prove noxious when applied to the naked fibre, and that provided there is no ulceration or sore on the surface of the lips, gums, or mouth, the poison may be sucked with perfect impunity, and in like manner swallowed. Also Lucan, who wrote his *Pharsalia* nearly a hundred years before Galen, represents Cato as addressing his soldiers who were afraid to drink of a spring infested with serpents—

Noxia serpentum est admisto sanguine pestis;
Morsu vires habet, et fatum dente minatur
Pocula morte carent.

"'Tis by the bite alone the Viper kills,
And ev'ry vein with fatal venom fills;
Mixed in the cup, th' innocuous draught descends,
And with the food, a harmless mixture blends."

With all his genius and studious application the labours of Galen, conferred little, if any, benefit on mankind. The ascendancy he acquired in the Medical world by his superior mind, decided character, great industry, unbounded confidence in his own powers, and resolute assertion of his own excellence, had the effect, at a time when literature and the arts were commencing to decline, of repressing all attempts at further investigation and improvement. He has been accused of arrogance and want of candour, and certainly he assumed great superiority over his

* History of Medicine, vol. i. p. 148. † De Temperamentis, lib. iii. c. 2.

‡ Lives of the Cæsars, 11. xvii. Also Velleius, 11, 27; Florus, iv. 11.

predecessors and contemporaries which was acquired in, and the authoritative sway he thus obtained, over professional and popular ignorance and superstition has never been equalled by any individual since his time. Equally applicable to the despotism of his authority in medicine, is what Dryden says of the boundless tyranny of the Aristotelian system in repressing the intellectual energies of Europe for centuries—

“The longest tyranny that ever sway’d,
Was that in which our ancestors betray’d
Their free-born reason to the Stagirite,
And made his torch their universal light.”

So for centuries after the death of Galen, his doctrines were regarded in the light of oracles which few persons had the courage to dispute. “Hardly had the tomb engulphed his remains,” observes Dr Hamilton, “when medical knowledge subsided to almost below its former level, and a night of Cimmerian darkness, relieved only, at times, by the transient splendour of a few passing meteors, enveloped the globe, or at least the fairest portion of it, for thirteen melancholy centuries.”* Eusebius who lived about a century after Galen says, “that the veneration in which he was held was such that many looked upon him as a god, and even paid him divine honours.” Hence all improvements in medicine that were ever contemplated consisted in little more than the illustration of his doctrines and commentaries on his writings. “It was deemed,” observed Dr Bostock, “a sufficient argument not merely against an hypothesis, but even against a matter of fact, that it was contrary to the opinion of Galen, and it may be stated without exaggeration, that his authority alone was estimated at a much higher rate than that of all the medical writers combined, who flourished during a period of more than twelve centuries.”†

In relation to the practice of medicine as it existed at this period it must be remembered that the profession of physic was not esteemed “honourable” among the Romans, and, although a native like Celsus, or a foreigner like Galen, occasionally attained distinction and power, still the practice of medicine was degraded in public estimation by having been almost extensively confined to aliens, freedmen, or slaves. The aliens were, for the most part adventurers, while the freedmen and slaves devoid of the requisite education and *status* to make their profession respected, were almost driven, *ex necessitate*, to rely on arts that captivated the credulity, and pandered to the whims and superstitions of their patients.

The early physicians, as they only used simples, prepared

* History of Medicine, vol. i. p. 157.

† History of Medicine in Cyclopaedia. Prat. Med.

themselves whatever remedies they prescribed. But at this period the dealers in herbs had become divided into four separate and thriving trades, which were ultimately all combined in that of the apothecary. Pliny, the elder, complains that in his day simple and natural remedies of no expense, always available, and within the capacity of the poorest, were being supplanted by people going, at great cost, to the most remote countries in quest of medicines.* Many of the exotics thus procured were employed as seasoning in cookery, in dyeing and painting, in arts and manufactures, while some were used in preparing cosmetics, ointments, and perfumes.

Thus a lucrative trade in drugs sprung into existence, which was at first confined exclusively to herbal preparations employed both as medicines and for ordinary purposes. Hence the Apothecaries became incorporated with the Grocers' Guild in England, during the reign of Edward III., and physicians who wrote on medicine as late as the 17th century, generally included directions respecting diet and the art of cookery. As, however, the properties of various minerals were discovered, and distillation, sublimation, and other chemical processes became known, principally through the researches of the Alchemists, the noxious preparations of the laboratory soon, almost entirely, superseded the simple *Materia Medica* of the ancient herbalist, and thus an irrational and deleterious Pharmacy commenced a warfare against human health and life, which was never more actively waged than at present.

It is admitted by all candid inquirers that the mere art of medicine, as practised by the ancients, had a marked superiority over the modern system of chemical drugging. M. Burette, a learned physician and member of the French Academy, observes, as quoted by Rollin, "The physic of the ancients is perhaps to be preferred to that of the moderns, *in being less profuse of medicines in sickness*, and less desirous to precipitate cures; in observing the motions of Nature with more attention, and assisting them with greater confidence; and in being content to divide the honour of the cure with Nature without arrogating the whole glory of it to itself."† With the exception of violent purgations and bleedings occasionally resorted to, the system of the ancients was chiefly Hygienic. The remedies administered internally were generally of an innocuous character, and had efficacy mainly by the force with which they appealed to the imagination. The poisonous ingredients of Chemical Pharmacy being then unknown, the herbal preparations that were in use, if they did appeal to credulity and cheat

* Pliny l. 24, c. 21.

† Rollin's Ancient Hist., Book 26, part 2, chap. iv. sec. 1, on "Physic."

the imagination, had not the effect of rendering disease chronic, of undermining health, procrastinating recovery, and creating incurable disorders.

But it must not be overlooked that an essential part of the ancient system of Hygiene was the Bath, the use of which has been too generally neglected and despised by moderns. To promote cleanliness, which is so necessary to health, to remove fatigue and augment strength, to alleviate disease and counteract contagion, to relieve bodily pain and assuage mental distress, baths were the most esteemed remedial agents of the ancients, and they were consecrated to such divine guardians of health and strength as Apollo, Æsculapius, and Hercules. Of all the various forms of bathing, the Hot-air Bath attained the greatest celebrity. Its origin is lost amid the impenetrable mists of a remote antiquity; but for a thousand years and more it flourished throughout the East, before the foundations of Rome were laid, and it was from Greece that the Romans derived a knowledge of it.

The want of an adequate water supply was at first a great discouragement to the progress of baths at Rome; but noble aqueducts were constructed at vast expense, and the city being fully supplied by these stupendous works, the erection of baths, both by private individuals and for public use, became frequent, though at first, as Seneca remarks, they were constructed more for utility than show.* Augustus Cæsar was recovered by his physician, Antonius Musa, from a dangerous illness by the use of the Hot-air Bath, which then became extremely popular, and was called *Therma*.† Nero is the first Emperor who is mentioned as having built a public bath in the city of extensive size and splendour. Martial, in one of his Epigrams, says, Was there ever a more execrable man than Nero, and yet is there any fabric which exceeds his *Therma* in magnificence?

“Sed cito; quid Nerone pejus,
Quid Thermis melius Neronianis?”

An incredible number of baths were soon built, so that in the fully glory of the institution there were more than 800 public baths in the city alone, besides innumerable private ones, and wherever the Roman arms extended in Europe, they carried the bath with them. Some of the public baths of the Emperors displayed an amazing magnificence in their construction and decoration, while in extent they were so vast and capacious as to accommodate as many as 2000 persons at one time.‡ The bath was powerfully conducive to public health, but, like every

* Epist. 86.

† Suetonius Aug., 59-81; Plin. xxix. 1. Antonius Musa was a freedman, and obtained his knowledge of medicine when a slave.

‡ Adam's Roman Antiquities, p. 408.

other good gift, the luxurious Romans in the decline of the Empire grievously abused it, as suggested by the lines of Martial—

“Balnea Vina, Venus, corrumpunt corpora nostra;
Sed vitam faciunt, balnea, vina, Venus.”

“Women, wine, baths, against our lives combine,
But life's chief joys are women, baths, and wine.”

But although the bath was perverted by luxurious and profligate idleness, it was esteemed of inestimable value as a preservative of health, and it is not to its reputed abuses, as is generally supposed, that its decline is attributable. Among the causes which led to its decline may be mentioned the removal of the seat of the Empire to Constantinople, which deprived the great public baths of the Imperial patronage, by which they were mainly supported; the ignorance and fanaticism of the Christians, and the withdrawal of the water supply by the destruction of the noble aqueducts during the invasions of northern barbarians. These causes mainly contributed to hasten the destruction of the baths, whose splendid ruins have excited the astonishment and admiration of moderns.*

It is surprising that neither Hippocrates, nor Galen, nor any of the Greek or Roman physicians appear to have investigated the curative properties of *Heat*, familiar as they must have been with the Hot-air Bath. They all more or less acknowledged the virtues of hot and cold bathing, and of topical applications, but not one seems to have studied the therapeutic value of hot air, or made it an agent in the treatment of disease. We can only account for this in the same way that medical practitioners in our own day are excused for neglecting so potent an alleviative—a repugnance to what is simple and natural, the prejudices of education, a dread of innovations on established practice, and a belief that professional success is largely dependent on appeals to ignorance and credulity rather than to intelligence and reason. Profitable superstitions could be excited by offerings on the altars of the Gods, and the swallowing of drugs with the repetition of charmed words, but the Bath was an institution that in its nature and operation left no room for a play upon the weakness and credulity of its votaries. It favoured no delusions, encouraged no mysteries, and pandered to no mercenary deceits, but its tendency was to make every man his own physician, and the guardian of his own health. Hence neither in ancient nor in modern times has it met with the public appreciation and the medical development it is destined yet to receive.†

* Cameron's Baths of the Romans, &c., p. 40.

† It is only ten years since the Roman *Therma* was revived by Dr Barter, of St Ann's Hill, Cork, and already it has spread through the United Kingdom, on the Continent, and in America, while many able

It might have been naturally expected that the establishment of Christianity in the Roman Empire which followed the promulgation of Constantine's celebrated Edict of Milan, A.D. 312, would have exercised a happy influence in dissipating the errors and follies of Paganism, and stimulating the progress of civilisation and enlightenment. But such, unfortunately, was not the case. Constantine's adoption of Christianity was altogether a matter of political expediency, for the story related by Eusebius about his "miraculous conversion," is one of the most audacious myths with which the history of the Church is disgraced. He patronised Christianity simply with a view to the acquisition and consolidation of his dominion, and thus inaugurated a connection that powerfully contributed to corrupt religion, and which has been fraught, through all ages, with a most repressive influence on the progress of civilisation and the development of truth.

At that period the simple and sublime doctrines of Christianity had already experienced corrupting innovations, and the taint rapidly extended until the whole system became a deplorable mass of human error and depravity. Among a considerable party of Christians the utility and excellence of mere human learning was seriously controverted. "It is certain," as Mosheim avers, "that the greatest part of the Bishops and Presbyters were men entirely destitute of all learning and education," and it was natural for them to despise what they did not possess. Besides, there was "that savage and illiterate party who looked upon all sorts of erudition, particularly that of a philosophic kind, as pernicious, and even destructive of true piety and religion. The ascetics, monks, and hermits augmented the strength of this barbarous faction," and the superstitious multitude were vehemently prepossessed in their favour.

On the other hand, those among the Christians who did possess learning, and cultivated a philosophic spirit, for the most part abandoned themselves to the profitless discussion of speculative conceits. Thus a mystic theology sprung up, of which a leading dogma was, as Origen expresses it, that "the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so, shall not attain the Kingdom of God. Let us, therefore, seek after the spirit and substantial fruit of the word which is hidden and mysterious." Hence the literal sense was to be repelled as dangerous to salvation, and a license given to the wanton inventions of fancy. All those who desired to model Christianity in consistency with

medical writers who have been led to investigate its merits, have acknowledged its incomparable value. The bath offers the very best means by which the destructive system of drugging can be abolished, and a rational system of Hygienic treatment established. Already very cheering progress has been made.

their own conceits, or their favourite sect of philosophy, had thus a boundless latitude accorded them.

In this way the corruption of belief became universal. Popular Oriental superstitions concerning demons and the powers and operations of invisible beings were introduced, and Paganised Christian doctrine. Hence the use of exorcisms and spells, the frequency of fasts, the rapid progress of asceticism, the practice of pilgrimages, and the credulity that ascribed a magical virtue to the sign of the cross, which "was supposed to administer a victorious power over all sorts of trials and calamities, and was more especially considered the surest defence against the snares and stratagems of malignant spirits." Hence, also, arose the extravagant veneration for reputed saints departed, the celibacy of the priests, the worship of images and relics, the ready belief in prodigies, which, in process of time with other human follies, utterly destroyed the Christian religion, or at least eclipsed its lustre, and deplorably corrupted its very essence.

The institutions and rites by which Polytheists had testified veneration for their fictitious deities were now adopted with some slight alterations by Christian teachers, and blended with their worship, on the inadmissible pretext that Pagans would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed adopted in the Church, and the same worship paid to Christ and his martyrs which they had paid to their idol deities. "Hence it happened," says Mosheim, "that in those times the religion of the Greeks and Romans differed very little, in its external appearance, from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, croziers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and Christian churches."

Hence the transition from Paganism was facilitated and made easy by the heathenising of Christianity, and when the Roman Senate under Theodorus, A.D. 388, decreed the downfall of Pagan worship, an almost *fac simile* substitute had already been provided in the Christian services. Pagan idols were proscribed, but others of Christian manufacture took their place, and a moral depravity was also superadded, which justified recourse to artifice and falsehoods in defence of what was considered truth. Thus temptations to commit "pious frauds" were multiplied, and odious imposters enriched themselves by preying upon the ignorance and errors of the people.*

Under such circumstances the overthrow of the Pagan system

* Mosheim's Eccl. Hist. Cent. iii., part ii., chap. iii.; also, Cent. iv., *passim*.

was not attended with any advantage to literature, art, or science. On the contrary, a grosser and more barbarous reign of ignorance and superstition ensued. Medicine, as well as every other branch of human knowledge, became impregnated with the dominant corruption. Priests once more usurped the functions and monopolised the practice of the physician, and lay practitioners were discouraged. What necessity, indeed, for the laborious study of Anatomy, Physiology, and Pathology—for the patient investigation of the varied phenomena of disease, and reliance on natural means for its alleviation or cure, when the exhibition of some fabulous relic or other mummerly of priestcraft, satisfied the besotted multitude? Quantities of dust and earth brought from Palestine, and other places famed for their supposed sanctity, were trafficked in, as most powerful remedies against the machinations of evil spirits, and were sold and bought everywhere. The afflicted were encouraged to visit with offerings the tombs of reputed martyrs to obtain from their powerful intercession every temporal and spiritual blessing—to solicit the preservation of health, the cure of infirmities, the fruitfulness of barren wives, and the happiness of their offspring. Thus the popular genius of old superstitions was cherished and encouraged. Expiatory processions and supplications were framed and conducted after the ancient models. The sanctity which had been inherent in the temples of the Gods was conferred by Constantine on Christian churches, and extended by Theodosius II. to the consecrated precincts, and so completely was the spirit of the prescribed worship transferred into the Christian system, that the very miracles which Christian writers relate of their saints and martyrs and holy places are, for the most part, only ungraceful copies of the fables of heathenism.”*

Thus what Pagan Priests had found remunerative and conducive to their own interests, their Christian successors did not hesitate to adopt and perpetuate. Hence the theurgical pretensions, crafty devices, and demoralising deceits which formed the staple of Medical practice for a thousand years and more after the Christian era were nothing more than copies or derivatives from heathen impostures. Hence, also, the universal reliance on charms, amulets, spells, relics, and such like mysterious agencies, a belief in which still exercises a wonderful influence over the imaginations of mankind.

Fear and Hope, says Milton, are always concomitant passions, and they are perhaps the most powerful stimulants to belief and action by which man is moved. “Superstition,” observes Dr

* Jortin's *Ecel. Hist.*, vol. iv. p. 73-124, &c., &c.; also, Middleton's Letter from Rome, *passim*.

Pettigrew, "is the natural offspring of fear. In savage nations the physicians, if they may be so-called, are all conjurors and wizards, persons supposed to be gifted either with divine or demonical natures. Incantations, jugglery of all kinds, engrafted, probably, in many instances, on enthusiasm, together with ignorance, supply the place of science, to which they are utter strangers. Whatever is beyond their capacity is assigned to invisible agencies."* In like manner the priest-physicians of the Christians, devoid of all medical education, and, for the most part, grossly illiterate as regards other branches of knowledge, relied mainly on a credulous belief in the supernatural for the success of their impostures.

The final overthrow of the Western Empire, A.D. 476, and the destructive invasions of the Goth and Vandal, consummated the ruin of all that was glorious in the history of Rome, and delivered the city over to the murderous strife of contending factions, and of ambitious Popes. A dreary night ensued. Literature and science vanished, and the darkness of death overshadowed the brilliant genius of Italy, which shone with such fascinating lustre, and displayed its greatness so marvellously during the Augustan age. The medical writers who succeeded Galen are characterised by Sprengel as *de froids compilateurs, ou d'aveugles empiriques, ou de foibles imitateurs du médecin de Pergame*.† If we admit that a very few were earnest and anxious in the pursuit of professional knowledge, we must confess that they manifested no genius, and made little or no progress, while the general run abandoned themselves to the grossest follies, and contributed greatly to debase and degrade medical practice.

We may take Ætius as a fair example of the Christian physicians who, not being priests, flourished in Europe during the middle ages. He lived in the 6th century, principally at Constantinople, and appears to have been the first Christian writer among the Greeks who introduced the doctrine of spells, relics, and incantations into medical practice. He gravely recommends the finger of St Blazius for the removal of any substance sticking in the throat, and as a remedy for the gout he vaunted a specific called the "Grand Drier," the external application of which is to be persevered in for a whole year, during which the following regimen is to be rigidly adhered to:—In September, wholly milk; in October, garlic is to be eaten; in November, bathing is prohibited; in December, cabbage; in January, a glass of pure wine every morning; in February, beet must be avoided; in March, sweets to be mixed with both

* Dr Pettigrew's Medical Superstitions, p. 24.

† Jourdan's Transl., T. ii., p. 170.

eatables and drinkables; in April, horse radish must be eschewed; in May, the fish polypus must be avoided; in June, cold water to be taken in the morning; in July, he must abstain from venery; and in August, from eating mallows. Yet, with an amusing inconsistency, *Ætius* complained of the general use of quack medicines, nostrums, and follies of the kind that prevailed in his time, and for which immense prices were demanded and paid. He says that one *Danaus* sold his collyrium—a mineral substance applied to the eyes, which was in great repute—for one hundred and twenty pieces of gold, and it was deemed a great favour sometimes to obtain it at any price. *Nicostratus* demanded no less than two talents for his isotheosis—a famous quack antidote against the collic.

"Such," remarks Dr Hamilton, "was the quackery of these early ages of Christianity, in which superstition as gross and as contemptible as ever disgraced the darkest night of Pagan ignorance began to corrupt the practice of medicine, as it had already profaned the altars of religion." * But we shall see that quackery fully as gross and as revolting prevailed long after the Revival of Letters, and that, in many respects, the nineteenth century has not much superiority to boast of.

The fact is, that the study of the healing art had got altogether into a false and deceptive channel. It had wandered far astray from the track in which Hippocrates had placed it; and had entered on a pathless, arid desert of speculative fallacies and superstitions, which rendered rational progress impossible. Hippocrates taught that the physician's chief function was to study and follow nature, and seek to attain perfection in his art by the diligent investigation of the manifestations of nature in the phenomena of Health and Disease. His fundamental principle was, that nature is all sufficient for the performance of whatever is necessary for the sustentation and preservation of animal life, and that if, owing to any cause, the operations of nature are impaired or obstructed, and the abnormal condition called *disease* ensues, then the province of the skilful physician is, by careful and accurate investigation, to acquire such knowledge as will enable him to assist in restoring the primary operations of nature, in the perfect action of which alone consists health. Thus disease with him was nothing more than the evidence of some derangement in the healthful functions of the natural economy—evidence supplied by nature itself, consequent upon the efforts made to readjust the deranged balance; and had this sound philosophic doctrine prevailed—the only doctrine that is consistent with the revelations of physiology and the inductions of reason—we never would have had to

* History of Medicine, vol. i., p. 174.

deplore the superstition and barbarism which overwhelmed and disgraced the practice of medicine.

But instead of patiently studying the varied processes of nature with minds unwarpd by crude fantastic theories, and basing practice on the clearly ascertained facts of Physiology and Pathology, the followers of Hippocrates, and notably Galen, took to spinning cobweb theories of their own into conformity with which they sought to distort Nature. Every vain theorist had his bed of Procrustes, on which he remorselessly mangled nature into compliance with his arbitrary standard of preconceived opinion. And in this consists the real secret of the lamentable ill success that has attended all Drug systems of medicine—all mere arts of physic from that day to this. It would, indeed, have been miraculous had it been otherwise. For, if it was utterly hopeless to expect rational progress as long as disease was looked upon as a thing apart from nature—as an infliction of some vengeful deity or malignant spirit to be removed by expiatory offerings and the intercessions of priests, or charmed away by spells and incantations, it surely was not less irrational to anticipate more satisfactory results while disease was considered and treated as an unnatural manifestation—as something that might be permitted to flow out of the body by copious blood-letting, or that could be extinguished by opiates, or absorbed by mercury, or expelled by purgatives, as to this hour remains the popular notion in accordance with highly popular and almost universal practice.

On the contrary, the scientific development of the healing art must proceed on the certain foundation of acknowledging disease to be a seasonable and salutary effort of the *vis medicatrix nature* to restore a deranged balance of natural functions, and this understood, the truly skilful physician will always find his chief duty in waiting patiently on Nature, and be content to confine his services to cautiously and judiciously assisting, by *natural means*, her recuperative efforts. Yet it is only in our own day that this *great truth* is beginning to gain acceptance among a new school of enlightened practitioners, as the sole solid basis of Scientific Hygiene, while an infatuated public still hanker after and encourage the baneful quackeries of a destructive system of drugging, which always must be productive, in a greater or less degree, of serious injury, as unnecessarily imposing an exhaustive tax on vital power, and incapable of being followed by any good result.

The capture of Alexandria by the victorious Saracens, A.D. 640, and the decay of Greek literature, which marked the decline of the Eastern Empire, completely extinguished the little intellectual light that remained in Europe. But philosophy and literature, expelled from their classical abodes, found an

asylum among the Jews and Arabs, to the latter of whom the capture of Alexandria opened up the treasures of that illustrious seat of learning. Its medical school still enjoyed undiminished repute, and its library, notwithstanding all the destructive vicissitudes through which it had passed, still remained the most extensive and splendid in the world. The story about its destruction, by order of the Caliph Omar, is utterly incredible, for it is not sustained by any faithworthy evidence whatever, while all the probabilities are against its truth.* Alexandria retained its fame as a medical school long after its conquest, and to the education therein imparted the world is indebted for the preservation of ancient learning during the darkest period of European history.

The Saracens, extending their conquests along the African

* It is interesting to trace the fate of this great library. It was first established by the Ptolemies, as we have previously related, and is generally stated to have contained 700,000 volumes, 400,000 of which were kept in a building called the *Bruchion*, and 300,000 in a temple called the *Serapeon*. On the capture of the city by Cæsar, 47 B.C., the *Bruchion*, with its treasures, was destroyed by fire, but the *Serapeon* escaped. Marc Anthony, to repair the loss, presented Cleopatra with the entire collection of Pergamus, consisting of 200,000 volumes.

When Theodosius, A.D. 388, proscribed the worship of idols, Theophilus, "a bold, bad man, whose hands were alternately polluted with gold and blood," was Bishop of Alexandria, and, inflamed with a barbarous zeal, instigated the fanatical Christians to pillage and destroy the magnificent buildings which had been consecrated to Pagan rites. The Temple of Seraphis emulated the pride and glory of the Capitol, and its spacious chambers was preserved, the greater portion of the Library as it then existed. It was pillaged and destroyed; but from the reproach cast on Theophilus of an idolatrous worship of gold, the *auri sacra fames*, it is only reasonable to suppose the most valuable portions of the Library were dispersed by sale to feed his avarice.

On the capture of Alexandria, after a protracted siege of 14 months, by Amru, the Moslem general, the Library is reputed to have again contained 700,000 volumes, but the coincidence in the numbers is suspicious. The story of its destruction runs thus:—Amru, who had a thoughtful, intelligent, enquiring cast of mind, and had poetic aspirations in his youth, formed an intimacy with a Christian philologist, known as John the Grammarian, who perceived that, in taking an account of the treasures of the captured city, the Library had been overlooked, and solicited Amru to bestow it on him. Amru, though anxious to oblige his new friend, considered it his duty to first obtain the permission of the Caliph Omar, whose answer to the request is reported to this effect:—"The contents of those books are in conformity with the Koran, or they are not. If they are, the Koran is sufficient without them; if they are not, they are pernicious. Let them, therefore, be destroyed."

It is thus related that the 700,000 volumes were distributed as fuel among the four or five thousand baths in the city; but that, so numerous were the volumes, it took six months to consume them! And this manifest fable has been adopted by numerous learned writers, who have managed to fasten a belief in it on the credulity of the world, as an act of atrocious barbarism committed by the followers of Mahomet, who did infinitely more than the Christians of the period to preserve ancient literature, and keep

seaboard, invaded Spain A.D. 713, and subsequently inviting the Moors to their aid, the Silver Crescent triumphed over the greater portion of the country, and, we must admit, gloriously so, until its final overthrow in 1492. But Spain never was so famous in science and literature as when, under the dominion of the Moors, the Crescent waved over it. The chief cities in the south were founded by them. Cordova, which was of their creation, had its University, that ranked in the 10th century among the most illustrious in Europe, while its Library contained some 250,000 volumes of the choicest productions of ancient genius. Besides, there were no less than seventy Academies and Libraries founded in other cities for the cultivation of learning.

"Such," observes Dr Hamilton, "was the beautiful and im-
alive a knowledge of philosophy and the arts. The story we utterly discredit for the following reasons:—

First.—Because the writer who first gave the story to the world was Gregory Abalphargus, an Armenian, who was born A.D. 1226, or 586 years after the event took place, which he professes so particularly to relate. He wrote an Epitome of Universal History, but gives no authority whatever for the story about the Library, and assuredly, under all the circumstances of the case, his unsupported relation does not warrant credence.

Second.—Two of the most ancient chroniclers, whose works have reached us, both wrote prior to Gregory, who were both Christians, both natives of Egypt, and who it is not possible to believe would have omitted all allusion to such an event, had it really taken place, make no mention of it whatever. The most ancient of these chroniclers is Eutychius, who was Patriarch of Alexandria in the 9th century, or about 250 years after the alleged burning of the Library. In his *Annals* he gives a minute account of the prolonged siege and capture of the city, but says not one word about the destruction of the Library. The other writer referred to is Elmacin, who flourished early in the 12th century, and wrote a *History of the Saracens*. Yet, with the best resources at his command, he is equally silent on the subject. How, then, came Gregory to mention it?

Third.—The story itself has internal evidence of being, at all events, in part palpably untrue. Gregory says it took six months to consume the Library, though 4000 baths—to take the lowest number—were heated daily with its contents as fuel. Now, it must be considered that the volumes were composed either of the Papyrus reed, or of parchment manufactured out of goats' skins, and such being the case, it is an unwarrantable stretch of imagination to assume that 40 or 50 of such volumes would be capable of heating one bath daily. The Alexandrian baths, like those of the Greeks and Romans, were constructed on the *Hypocaust* principle, and it is perfectly absurd to suppose that such an amount of fuel as 50 volumes could supply, would heat one of them. But assuming that only ten volumes would be sufficient, that would give 40,000 consumed per day, or 240,000 per week of six days, or 960,000 in one month, so that in less than one month the whole 700,000 volumes would have been consumed, though Gregory alleges six months were required.

There are other reasons we might adduce, but when we find such an evident spirit of extravagant exaggeration in one part of an unsupported story, we are justified in regarding the whole with something more than suspicion—as, in fact, not only highly improbable, but as utterly incredible on the evidence.

portant structure which those Saracens, whom history has so falsely represented, erected in Spain as the noblest trophies of their surprising victories—such the splendid legacy which they bequeathed to a besotted race on their fatal expulsion from the country they had enriched. It was reserved for miscalled Christians, for the infatuated followers of an idolatry worse than Pagan, to pull down the noble fabric which was erected to ennoble humanity, and overturn the only beacon which could light them on their way to truth, to light, and to happiness.”*

As regards, however, the rational progress of Medicine, it must be confessed that the Arabians, instead of contributing to its advancement, laboured in the contrary direction. Their acute observation discovered some new phases in disease. The first description of the small-pox is given by Ahrun, an Arabian physician, upon which Rhazes subsequently enlarged. Avenzoar also attained considerable fame. He was decidedly hostile to any kind of empiricism, and desirous of acting on the axiom he laid down, that “experience was the best guide and test of practice, and that the physician conforming to this test would be acquitted both here and hereafter.” It is not, as he said, by “logical distinction and sophistical refinements the art of healing is to be acquired, but by the union of daily experience with the requisite powers of discrimination.” So far excellent. But the intelligent reader will perceive the fatal omission which renders this teaching abortive, namely, the prior acquisition of a competent knowledge of the nature and functions of the human economy. Experience of disease is good, powers of discrimination are essential to correct diagnosis, but both are comparatively valueless as the basis of a medical system, unless guided and directed by the knowledge that can alone be obtained by the study of anatomy, physiology, and pathology—a study almost totally unknown scientifically to the ancients, which was forbidden during the middle ages, scoffed at and reprehended in more modern times, and only in our own age pursued with freedom and success.

Among the other Arabians who attained distinction as medical writers may be mentioned Ali-Abbas, who obtained the appellation of “the magician;” Avicenna, a laborious compiler; the Elder Mesue, who translated Hippocrates, Galen, and the works of other Greek writers into Arabic; Albucasis, who practised surgery with a boldness and dexterity singular in his age; and Averroes, an eminent scholar, who studied medicine as a branch of physical science. But after all, the great celebrity of the Arabian school of medicine was mainly attributable to the fact, that it flourished while Europe was steeped in the depths of

* History of Medicine, vol. i. p. 255.

ignorance, superstition, and barbarism. By their translations the works of ancient literature and philosophy were mainly preserved from destruction, and it was from them that a knowledge of those writings was first made known throughout Western Europe. But while, as Dr Bostock observes, "we are indebted to them for the transmission of the works of the ancient Greek physicians, to which they made certain additions of insulated facts with respect to the description of diseases, with respect to the general principles of therapeutics the additions, if any, were few and imperfect. In Anatomy they made no advances, and we have reason to suppose that the examination of bodies, either in a sound or a morbid state, was scarcely practised by them. Medical theory was much attended to, but their theories consisted more in subtle refinements, formed upon the Aristotelian model, than in the study of pathology, or an accurate discrimination of the phenomena of disease. Some little advance appears to have been made in Surgery by Albucasis, but he is the only individual who seems to have aimed at improving this branch of the profession. It is in the department of Pharmacy alone that they made any additions of real value."*

But the "real value" of such additions will not stand the scientific scrutiny of the present age. The Arabians certainly contributed largely to overwhelm the practice of physic with a poisonous Pharmacy. Not alone was a vast addition made to the vegetable productions that encumbered the simple *materia medica* of the ancients; but, if pharmaceutical chemistry did not originate with them, they gave an impulse to its development that stocked the pharmacopœia with the pernicious products of distillation, and of mineral analysis. The Arabians lively, subtle, and credulous, intimate with the fabulous properties of talismans and celestial influences, gave themselves up with an eager faith to the fascinating pursuit of the wondrous secrets of Alchemy, and it was from this source that by far the most destructive additions, derived from mineral substances, were made to the deleterious ingredients which formed the stock-in-trade of the pharmacist physicians.

If, however, the followers of Mahomet did not contribute much to the science of medicine, assuredly Christian priests contributed less. They usurped its practice, and, like their Pagan predecessors, sought to degrade it by every crafty device that could impose on credulity. Thus the superstitions with which it had been overloaded were augmented, and anything approaching to rational study or investigation was actively discouraged. "When the Christian priests secured to themselves," remarks Cabanis, "the exclusive exercise of the medical art in

* History of Medicine in Cyclopædia, Prat. Med.

several of the States of Western Europe, they intrigued with Popes and Councils, in order to excite every species of persecution against the Jewish physicians, whom they justly regarded as very dangerous rivals. They obtained formal excommunications against those who committed themselves to the care of Jews, and they prevailed on weak princes to persecute, with all the rigours of the law, such of the latter as dared to possess knowledge and succour their fellow-creatures.”*

“With an effrontery and boldness,” observes Dr Hamilton, “exceeded only by the measure of their ignorance, the monks and priests of those benighted ages rushed into the practice of medicine without the slightest preliminary education, or the most distant pretensions to an acquaintance with the first rudiments of the art, indifferent as to the success of their practice, so long as they pocketed its emoluments, and careless of the health of their patients, so long as they possessed the means of satisfying their own rapacity. The practice of medicine had peculiar charms in the eyes of the monks, to whom it gave a double power of filling their coffers at the expense of the laity, by enabling them to superadd the terrors of the Church to the authority of the physician, and giving them access to their victims, at times when the agonies of disease had impaired the powers of the understanding, and rendered them the unresisting dupes of imposture.”†

There is undoubted evidence that the purposes of medicine were converted to the basest uses by priests and monks. In France, particularly, they became the absolute masters of the medical profession, and enjoined celibacy on all who exercised it. Accordingly physicians, no longer finding any advantage in remaining free, were induced to take orders, which opened to them the rich prizes of the Church. Abuse, thus engendered, increased to such an extent that the First Council of Lateran, A.D. 1123, premptorily prohibited the clergy from attending at the bed-side of the sick otherwise than as ministers of religion. But the prohibition was disregarded, and in their double capacity the priests continued to disgrace both professions by their avarice, their impostures, and their scandalous lives.

The Second Council of Lateran, A.D. 1139, threatened all priests who persisted in the practice of medicine, *ordinis sui propositum nullatenus attendentes, prodestanda pecunia sanitatem pollicentes*, neglecting the sacred objects of their own profession, and holding out the delusive hope of health in exchange for ungodly lucre. But the French priests and monks bade defiance to the thundering anathemas of the Council, and it was not, says

* *Revolutions of Medical Science*, Dr Henderson's Edit. p. 117.

† *History of Medicine*, vol. i., p. 308.

Cabanis, "till three hundred years after (1542) that common sense, and a regard for propriety and the public good, triumphed finally over their artifices. A special bull, procured by the Cardinal d'Estouteville, which permitted physicians to marry, effected their separation from the clergy, and by this means alone put a stop to a great variety of shameful abuses."* But even after medicine had been divorced from theology, its practice continued enveloped in the manifold superstitions that had been so sedulously cultivated and cherished for ages.

CLASSES OF TEMPERAMENTS.

IN the numbers of *Human Nature* which have already been issued there has appeared several articles which, though apparently disconnected, we mean to continue in the form of a series of practical lessons in Phrenology and Physiology. For the guidance of the student we will here enumerate them. The volume opens with the first paper on "On the Study of Human Nature." The subject is continued in "Mind and Matter," commencing on page 65. At page 321 is to be found "Mind and Organisation;" and "The Study of Mind through Organisation" begins at page 375.

We now propose to speak briefly of the different classes of temperaments, their distinctive signs, and influence upon the manifestation of mind. They are naturally divided as follows:—

- I. Physical Temperaments.
- II. Physico-Mental Temperaments.
- III. Mental Temperaments.

I. The Physical Temperaments include those organs which constitute the vital and mechanical apparatuses. They are in fact those which give bulk to the trunk and members of the body, and their predominance is characterised by making the body and limbs appear large in comparison with the brain and nervous system. Within the cranium these temperaments are indicated by the development and activity of the cerebral ganglia, or rudimental brain processes, which constitute nearly the entire encephalon of the lower vertebrates. There are also some peculiarities in the formation of various parts of the organism which characterise a physical tendency of mind. Such a mental bias in a vital sense is indicated by a fulness of the trunk, giving great scope for the development and exercise of the vital apparatus. A special phase of this kind of character is shown

* *Revolutions of Medical Science*, Dr Henderson's Edit., p. 118.

in the fulness of the abdomen, especially the lower portion, when compared with the thoracic region. Another physical tendency of mind may be known by the abundance of the mechanical apparatus in the form of large bones and heavy muscles. Sometimes these two conditions are combined when the form of body and skull is very peculiar. The person will be tall, fleshy, and full; the abdomen protruding or hanging, and the shoulders round, fleshy, and mountainous. Butler's *Hudibras* forms a very apt illustration. The jaws will be long and fleshy, with perhaps a double chin; the brain wide at the base, and tapering off to a point in the back part of the crown; the feet large and flat, and the hands of a similar description. Such an individual will have a decidedly physical tendency of mind, and exhibits a redundancy of the physical temperaments. He will enjoy all that constitutes physical existence. Eating, drinking, smoking, boating, fishing, riding, social chat, and all the concomitants of a felicitous sensuous life, will comprise his ideas of a state of supreme happiness. Even when he thinks of spiritual things, and would illustrate his conceptions of them, it will be by reducing them to within the limits of his sensuous comprehension. The heaven of the Musselman is composed of grassy slopes, fruitful trees, full springs, and beautiful girls. Some of our Christian brethren exhibit another phase of this conception of heavenly things, borrowed from the Jews, famous as dealers in the precious metals, and hence a different class of objects is employed, such as streets paved with gold, temples of precious stones, golden crowns, with an eternal resonance of the "Old Hundred," accompanied by a dreamy, somnolent or hybernated state of the soul. There is no use in propounding abstract or super-spiritual theories or sentiments to those encumbered with such organisations. Their place is in the busy world, farming, butchering, baking, brewing, grocery business, manufacturing, commission agencies, and other useful positions in life. Their habits of diet, their ability to encounter certain forms of disease, to consume tobacco, alcohol, and other narcotics, will astonish those of a contrary temperament. Such organisations, after soaking themselves in dissipation for 90 years, adduce their longevity to the innocuous nature of intemperate habits. The physiologist can at once account for the apparent impunity with which these individuals follow demoralising habits, from the fact that they contain very little of that which distinguishes human nature to begin with. Another physical sign is the low plane on which the organs are placed. Survey an organism in which the physical temperaments predominate from head to foot, and it will be found that all the organs are situated lower in such a case than in one with a mental tendency. Thus the limbs will be short and stocky, the abdomen pouchy and drooping, the

buttocks and hips will also be heavy and pendant; the lower part of the face and chin will be large and inclined to hang down; the cerebellum will be far down in the neck; and the ear will be low compared with the eye. The cerebrum will be full in the base, and the phrenological organs incline downward, so that philoprogenitiveness will appear much lower when compared with the level of the eye on the opposite side of the head than it would be in a mental organisation. Compare the bust of Palmer the poisoner with that of Robert Owen. The lower portion of all the organs will be fullest in development. Acquisitiveness, constructiveness, and ideality will stand low, and have quite a different definition and influence on character from that which is exhibited in the mental type. From their tendency to follow the bust in the location of the organs, young phrenologists experience a difficulty when they meet with such opposite samples of humanity, because the organs vary much in relative position in accordance with this diversity of temperament.

A case in which the physical temperaments are strongly represented may be seen in the portrait of Dr Gale, whose organisation is described at page 258 of this volume. The brain is correspondingly large, and its general altitude regulates the action of the physical organs. Dr Gale is a teetotalter, and a highly useful member of society; yet his intellectual and moral achievements are principally connected with the physical plane of existence. The peculiar form of the cranium, tapering as it does towards the top, is an excellent illustration of a full measure of the physical temperaments.

II. The Physico-Mental Temperaments are composed of the cerebellum and the nervous system, which connects all parts of the organisation with the brain, and with each other. It does not necessarily include the sympathetic and vital nerves, which only connect the mind with the recuperative viscera. It is by the physico-mental apparatus that we are conscious of all external influences through the medium of the senses; and through it also the mind has control over those parts of the organisation subject to volition. In well marked subjects the organisation is long, small, and sharp. The eyes are quick and piercing, the features well defined and moderately expressive, which latter feature is regulated by the proportion in which the mental temperaments enter into the composition of the organism. The chin and brow are rather sharp and narrow; the skull is much of the same shape as in the physical temperaments; but the body is much lighter. The predominating characteristics are observation and action, which sometimes induce a remarkable precocity, inclining those who are comparatively young to take on the manners and occupy the positions of much older persons. Those organised on this principle are never particularly profound,

thoughtful, or philosophical; they are busy-bodies, and often promote the causes they take in hand more by their incessant action and apt practical intellects than by deep thought or thorough study. It is a condition often observed among the French.* Such organisms make excellent artisans: they quickly gather experience, and put their knowledge into practical use nimbly and neatly. Individuals thus organised should be specially careful to live temperate lives, and take as much recreation in the open air as they can conveniently get. They are so sensitive to surroundings that unphysiological habits take a great hold on them, and they are quite liable to run to excess in everything they do, unless they regulate themselves by observing the laws of life. If the vital apparatus is weak they exhaust themselves readily, and die prematurely of consumption, heart disease, rheumatism, or nervous affections. When the vital apparatus is large there is a tendency to voluptuousness and sensuous enjoyments; when the mechanical apparatus is well formed and powerful, with the vital inferior, they are singularly intense and energetic. They can regulate their appetites well, but have a tendency to exceed in action. Their chief delight is in performing either with the hands or the tongue, and it is no easy matter to assign a limit to their exercises. As a very striking instance of the physico-mental temperaments, we may refer our readers to the portrait and delineation of Dr Mary Walker, at page 305 of this volume. The student should read and study carefully this delineation, and make observations upon those with whom he comes in contact.

III. The Mental Temperaments manifest themselves through the cerebrum, or brain proper. The special configuration of cranium indicating these temperaments is a fulness of the frontal and coronal portions. The fineness and colour of skin, hair, &c., depends very much upon the admixture of the other temperaments; yet the mental temperaments specifically favour high tone, fineness of hair, skin, and general texture. Their too exclusive development, of course, indicates inharmony and weakness of constitution, which is in many cases attended by a soft clammy skin and weak lank hair. Under the influence of favourable circumstances, however, a highly mental temperament, with much fineness and susceptibility, need not result in weakness or disease; but if the balance is much against vitality and physical power, there will be a constant tendency to extreme cerebral action, and deficiency of endurance. The mental temperaments incline the possessor to a life of mental exercise; life and its relations are estimated more from a subjective than an objective standpoint; material conditions are rather undervalued.

* See page 384 of this volume.

whilst logical, moral, and spiritual influences are quite over-estimated.

The normal action of the mental temperaments gives general elevation and purity of human feeling. The intellect is clear and comprehensive; the taste is pure and elevated; the moral feelings exert a highly regulating influence, and incline to the promotion of progressive movements in society.

The social feelings are elevated and disinterested; the energies and propelling powers are exerted more for the sake of promoting principles, and intellectual and moral pursuits, than for self-aggrandisement; and the spiritual organs sustain a life of great piety. Such temperaments rely more upon spiritual than physical influences for the regeneration of man and the advancement of society.

The general organisation where the mental temperaments are largely represented is just the reverse of that which is observed where a preponderance of the physical temperaments exist. The brow is elevated and expanded, and the face seems short in comparison with it. The upper regions of the brain are fullest in development, and the organs individually occupy a high position in the brain, as if they desired to crowd to the top. The cerebellum, ear, &c., are placed higher in relation to a line passing through the eye than in the physical temperaments. The jaws are clean and narrow, the face oval, the abdomen is light, the thorax expanded, yet light and symmetrical; the muscular parts of the organism are sharp and finely chiselled; the summits of the muscular elevations point upwards, rather than droop downwards. All the tendencies of life have an upward direction. Such organisations are calculated to overcome in a remarkable degree the adverse circumstances which might surround them at the commencement of life, and rise victorious into a creditable position by their mental power and susceptibility to elevating influences. Great students, thinkers, philosophers, moral reformers, religious chieftains, spiritual *illuminati*, and saints, all possess a large share of these temperaments. In fact, those who exhibit much spirituality and mentality must have a large proportion of the cerebral apparatus through which to manifest these peculiarities.

The natural development of man seems to indicate a transition from one temperamental state to another. The life of the infant exhibits the action of the vital apparatus alone. As it advances in childhood the mechanical structure comes into constant use, and the child is entirely under the influences of the physical temperaments. A few years give a decided tendency to engage in experiments, the use of tools, ingenious contrivances and manipulations, and knowledge is gained by experience and contact with natural phenomena. He is then governed

by the physico-mental temperaments, the senses and motive nerves supplying the greatest incentives to enjoyable existence. As years roll on and manhood approaches, the mind becomes more firmly established. Thought and moral feeling elevate and subdue the more boisterous demonstrations of earlier years; and as maturity gives place to old age, the intuitional and spiritual parts of the mind become gradually excited to action, and open to the reception of those influences upon which they feed, and appropriate to the spiritual constitution the nutriment which man as a spiritual being requires. These principles are beautifully illustrated in the case of Swedenborg, whose portrait and delineation will be found in this volume.* In early life he exhibited a decided preponderance of the physical temperaments; but for the last thirty years of his earthly existence the higher mental temperaments exerted a controlling sway over his personal acts and mental operations.

In our next volume we will continue these papers, describing the individual temperaments, their signs, definitions, and adaptations, together with an analysis of the organs and subdivisions of which they are composed. We invite the co-operation and observations of all Phrenological Societies, or individuals engaged in the study of Human Nature.

THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS
AND LOST IT NOT.

BY ELIZA W. FARNHAM,

AUTHOR OF "WOMAN AND HER ERA," "ELIZA WOODSON," ETC.

"We had experience of a blissful state,
In which our powers of thought stood separate,
Each in its own high freedom held apart,
Yet both close folded in one loving heart;
So that we seemed, without conceit, to be
Both one, and two, in our identity."—MILNES.

CHAPTER XXIV.

WHEN he was gone, I found Eleanore apologizing to Captain Dahlgren. "Indeed, my dear sir," she said, "I feel that I was rude; but I am not naturally patient under some circumstances, and all my self-control had gone from me, in the walk hither, and in waiting for the message

* See page 353.

you brought, which I could not anticipate. It is an inexpressible disappointment as well as a grief to me; for, though I did not know my uncle intimately, I had a high respect for him, and I came hither solely at his entreaty."

"It is very unfortunate for you, madam, in every sense, for—pardon me: I speak as a friend, and a man whose experience shows him consequences which yours does not—I cannot see how this loss is to be repaired to you. I know already your misfortunes, and if I mistake not, you put me in possession of the only funds you had in hand, for your own and your friend's passage."

"Yes; but my uncle, doubtless, left property. I shall not be destitute."

"Not if he left a will in your favour, which is still in existence; otherwise the law, you know, if it does not consume all, will at least hold all, until it is divided among his heirs, and that would not serve you at present."

I saw that she was now rapidly taking in the unhappy contingencies of her embarrassing position, and I said: "You must in this case allow me to refuse the generosity you offered me on the Garonne. I will pay you, Captain Dahlgren, fifty dollars; and my watch, which is a valuable one, must make up the rest."

I took it off and handed it to him, but he refused it almost indignantly. "Pray do not think I could do so unworthy a thing, ma'am," he said. "Thank God, you are here, living, and in good health; yes, that is well. Now, if it shall prove that, without inconvenience, you can pay me while I remain, that will be well, too. If not, do not think I will let you reduce yourselves to destitution in this city."

"Perhaps, Captain Dahlgren," said Eleanore, "you would better present the draft I gave you at once. It is on Mr Haydon's bankers. Would not they be able to give us some information as to his affairs?"

"Very likely, ma'am; and if you will endorse it, I will go immediately and see them."

A pen and ink being brought, the endorsement was made, and he left us, saying that he would return as soon as possible.

"This is dreadful, is it not, dear Anna?" she said; "to find myself alone and penniless in this fearful place!"

"It is not so bad as it seems to us, I am sure," I replied, determined to keep the hopeful aspect before her. "Your personal misfortune is irreparable, certainly; but there is a better side to the humanity about us than we see in this first hour. While you were talking with Captain Dahlgren—good soul that he is—I went up stairs and took a room. I should have consulted you, but there was only one in the house, which,

fortunately, is a not very small double-bedded room. The clerk said there would be others vacant in two or three days, and then we could change if we wished. Will you go up now?"

"No; I will stay here," she replied, "till Colonel Anderson comes. It would be an effort to get up stairs at this moment. See that blessed Phil, out there under the window, absorbed and charmed with the sight of this hurrying life. To me it seems, O how different to what I expected! What a slender thread life is; and, when it parts, how much sometimes goes with it! Here is gone from me, in my poor Uncle Dick, protection, home, plenty, rest, and perhaps affection, which in the end I should have prized above them all. A few moments' fierce struggle in the flames, and all this was blotted out from my life. Poor soul, I would he had died peacefully on his bed!"

When Colonel Anderson came, he was accompanied by a gentleman, whom he introduced to Mrs Bromfield as Mr Hendrickson, the late Mr Haydon's attorney, and then left us, saying to me at the door: "I fear there is bad news altogether for our poor friend. You must not leave her yet, Miss Warren."

"And you?" I asked.

"Oh, I—I could not if I would. I am going now for an hour, to see some business people; but I shall be here again."

"Shall I remain, or would you prefer speaking with this gentleman in private?" I asked Eleanore.

"Oh, remain, if you please, Miss Warren. Mr Hendrickson's account seems to be brief and conclusive—that Mr Haydon's property was chiefly consumed in two great fires in May and June, and that his estate is consequently found insolvent."

"Yes, madam, that is about it. Business affairs are very much confused here, and it is difficult to tell with exactness, when a man dies so suddenly and has a large outstanding business; but there was in our office a general statement of his debts, credits, and assets, real and personal, placed there about forty days before his death. By this statement, at the valuation affixed to his property, he was then a wealthy man, but a very large portion of it was in buildings which were consumed afterward, and some of the heaviest credits have been lost in the same way, so that now we scarcely expect the sales of real estate to balance the debts and pay the cost of settlement."

"Would a draft, six months old, on his bankers, possibly be good?" she asked.

"That would depend on who they were, and whether he left funds in their hands to meet it. Drexel and Sather were his principal bankers, and we have taken their accounts and moneys into our hands."

"This was on —— & ——," she said.

"For how much?"

"Five hundred dollars."

"Oh, it is very possible they may have so trifling a sum as that in their hands. As I said, business matters are often—always, indeed—more or less confused here, and the fires have added very much to the common disorder. We don't look very sharply after trifles, and the sum you name might remain in —— & ——'s hands a long time. Mr Haydon was a careful and correct business man, with plenty of means to do with, and I should think it very likely he would have kept the money on deposit with them till the draft was paid. Can I do anything further for you, ma'am?" he inquired, with a movement as if he were about to go. "Time is very precious with us in business hours; but after those are over, I shall be most happy if I can serve you in any way. I will take my leave now, and call on you, perhaps, to-morrow evening, when there may be something further known."

"Thank you, if you will take so much trouble. I may wish to make some other inquiries, when I have thought a little more deliberately, and referred to my uncle's letters."

"Uncle!" he repeated, with quick and evident surprise; "was Mr Haydon your uncle?"

"Yes," she answered, her astonishment at the question appearing in her face.

"I did not so understand your friend."

"You mean Colonel Anderson," she said, with just a shade of firmness in her tone which carried a correction of the word "friend;" "the gentleman who was kind enough to bring you to me."

"Yes; but I did not understand him that you were the niece of Mr Haydon. He was long expecting you, ma'am; and he built the house he lived in last, expressly for you, he said. He was very anxious for your arrival, and often told me, after he received the letter announcing your departure, that he would rather have gone to bring you, than wait for you to make the long voyage. Indeed, he led all of us, his friends, to wish for your arrival too. He was enthusiastic about the home he should have when you came; and, if you will allow me to say it, equally so, and justly, I am sure"—this with a bow—"about its mistress."

Eleanore's tears flowed afresh at these words. "You both pain and please me by what you say," she replied. "I do, indeed, for very many reasons, wish that I had complied with his frequent and urgent requests, and come earlier, or come at last by the Isthmus; in which case I should have been some time with him—perhaps even now. But I dreaded the transit for my children, and I wished to make a sea voyage on the

distant ocean. I have paid dearly for it in both ways. Excuse me, I am unfit for company now." And as she turned away to the sofa at the back of the room, Mr Hendrickson took his leave.

"Let us go up stairs at once," she whispered, when I drew near her. "Will you tap at the window, dear, for Phil?"

But when I looked out, there was no Phil in sight. My heart leaped within me at the discovery, but I said, indifferently: "He is gone up on the piazza. I will bring him."

At the door I met a lady very gaily dressed, neck and shoulders much exposed, and loosely covered with a light silk mantilla. She was just bidding good morning to a group of gentlemen, and saying that she had promised to go out on horseback the next morning with Colonel S——.

I thought I must not leave poor Eleanore exposed to strange eyes here. I therefore turned back and whispered: "There are strangers here, Eleanore. Go with me to our room now, and then I will come down and get Philip."

She lifted up her face, and encountered that of the butterfly, who was fluttering her gay little wings, and brightening her eyes, and giving the right flow to her skirts, before the large mirror. The stranger looked at her, too, and scarcely could there be a greater contrast seen between persons enjoying the same social condition. I felt proud and pleased that my humble, unimportant self belonged, as between these two, to that majestic person and that grave, spiritual face, in which grief had softened and subdued the daring pride, without clouding in the faintest degree the loftiness of soul that spoke in it.

There was not a word spoken, but Eleanore took her large gray shawl from the table, before which Mrs Lindley (so I had heard her called) stood, and we went out, leaving her for once certainly—perhaps the only time—looking at and thinking of another woman beside herself.

I immediately came down stairs, full of a fear which I had concealed from Eleanore, to look for Phil. If I must confess the truth, I had a positive dread of stepping upon the board sidewalk, which was thronged with men chewing tobacco and smoking, and where the appearance of the two or three women I had seen passing created a sensation such as in our older cities some newly-arrived giraffe or elephant is honoured with. I did not know how long the young truant had been gone, nor in which direction to look for him; but, glancing both ways, I saw a show-window below me, and thinking it as likely as anything to attract him, I stepped quickly down to it. It was a cigar-shop, and I suppose contained the universal bottles, but not Phil. I turned back and went above, looking in at each of the open doors as I passed, and thereby, I suppose, jeopardising my reputation for prudence among the inmates,

who generally came forward and honoured me with an alarming stare. One bold, large-faced man came near and looked into my face, as if he would say : " If you do not wish me to do this, why did you challenge me ? "

" I am looking for a child, sir," I said, " who has left the hotel—a little boy."

" Oh, yes," he answered, kindly—smiling, and improving at once ; " a little dark-eyed, curly fellow, who calls himself Phil ? "

" Yes ; where is he ? "

" Up there, in the grocery, I think, now. We've all had our turns with him. A child is a treat to us here, ma'am. Is he your's ? "

" No, he is my friend's," I said, passing on.

" Well, you never need be frightened about him. He's a bright, handsome fellow ; and he won't go far before he'll be picked by somebody, you may be sure."

I hurried on, and going into the grocery he had pointed out, found the little vagabond seated in state upon the counter, on a raisin-box, with half its contents apparently before him, and candies, figs, and nuts in unlimited quantity at hand ; with the proprietor, clerk, and three or four idlers doing homage.

" The moment he saw me he exclaimed : " Oh, Miss Warren (he did not speak my name so that a stranger could fully understand it), these figs and raisins are very nice : but I haven't eaten but so many "—holding the hollow of his little hand out to me.

" But you must come to mamma, Phil, at once. She will be afraid you are lost."

As he rose to go, the merchant filled his pockets, and said : " Ask mamma to let you come again, Phil. He's been a pleasure to us, ma'am. I have two such little fellows at home ;" and his eyes brightened as he spoke. " Never fear for him ; he won't go far from the door before some of us will have him safe. He's got forty thousand friends around him here, any one of whom would divide bed and board with him gladly."

He kissed him and set him on the floor, and Phil and I, thanking him for his kindness, started off.

CHAPTER XXV.

THIS little expedition reassured me much. There was true affection in the people who hailed a child so heartily. The Divine could not be extinct in bosoms so keenly alive to the angelic. I felt encouraged for myself and my friend, to whom I hastened to impart my satisfaction.

Phil was tenderly admonished, and caressed for the danger he *might* have been in, and then placed at the window, that we might confer uninterruptedly. The news of the morning had linked us more closely in interest and purpose than we should have been in any other circumstances; for though Eleanore, as mistress of a luxurious establishment, would have acted the part of friend and patron as generously and delicately as any woman could, I was not one to be easily patronised in that way. In a few days, at most, I should have separated from her, and gone alone to some employment that would have afforded a prospect of realising my hopes. Whereas now I had no thought of leaving her—no idea of an interest or care separated from hers.

Sadly and fearfully we talked over her position—the possibilities, in a pecuniary point of view—the social ones being, as you know, utterly buried to us at that time.

"I had a slender income at home," she said; "enough, with industry and economy, to support us; but two months before I sailed, having decided to come to my uncle, I took part of the principal to fit out for school and college a young brother of whom I have great hopes some day, and an orphan cousin—the dearest and best creature living—and I will not now turn back to deprive them. God has given me faculties and hands, and I will make my way here in some fashion. If we could only be together," she added, putting her arm about me, "it would be a great help and comfort to us both, would it not, dear Anna?"

"Yes, and we will be; at least, if not together, near each other. But let us think and talk, now, of what is to be done, actually and practically. What can you do?"

"I can teach in an English school almost all branches, with drawing and music. Mr Haydon must have left friends who would aid me in getting something to do. I will see some of them."

"There is one thing, dear Eleanore, they cannot aid you in," I said; "that is, in getting scholars to teach. The country does not contain them. Think of this child being such a godsend to the eyes and hearts of the men here."

"True," she replied; "I did not think of that. But there are some families here, and I might get pupils for the piano and drawing. Even a few would supply my immediate wants. I am not an expensive liver in any respect."

"No, but you are destitute now, as I am, of a wardrobe. You have scarcely what would suffice a comfortable working woman, putting the lady teacher out of view; and I suppose everything is enormously dear here."

While we sat thus, looking at the clouds and the sunshine in our near future, a servant came to say that Captain Dahlgren was below.

We immediately repaired to the parlour, and found him there, where were also three other gentlemen, with Mrs Lindley, and a gay, showy woman beside, all chattering boisterously, like a company of parrots.

"I am very sorry, my dear sir, that we have not a parlour to receive you in," said Eleanore.

"Do not concern yourself for that ma'am," he replied, wiping his forehead. "I have been gone much longer than I intended when I left you. But for your sake, hoping I might serve you in a measure, I stopped and chatted with Mr ——, the head of the firm, who paid me the money promptly, and said he should do himself the pleasure of calling on you. I told him of your misfortunes at sea, and as he seems a gentleman, I hope his acquaintance may be a pleasure and advantage to you—for I am afraid you will need all of the last you can get here. It is not my privilege to counsel you, ladies, but from what I see in this strange city, I fear that neither of you will find yourselves at home in it, or get easily into employment suited to your tastes and capacities."

"That is very probable," I said; "but we are here, Captain Dahlgren, and there seems to be no better way now than to do our best. I came, indeed, expecting to meet and overcome difficulties; it is only my friend's case that requires any consideration."

"Madam," he said, addressing her, "let me speak frankly to you. I believe, from what I have seen in the two hours I have been abroad, and from what I have heard both here and elsewhere, that this is the most wicked city of its size on the globe; and I am satisfied that a person of your habits and tastes must suffer deeply in it. What is needed, is labour of the hands, not the exercise of accomplishments and cultivation such as you possess—or you either, Miss Warren," he added, turning to me. "The useful and the respectable women, who have not fortune here, must be manual labourers, for which I am sure, you are neither of you at all fitted."

"I am in good health—" Eleanore began; but he waved his hand, asking a moment's more indulgence.

"What I was going to add, he continued, "was an offer—a very poor and humble one, but the best in my power—a passage on the Garonne to Lima, where I am acquainted in many families, and where you will readily find employment in teaching or other occupations more womanly than anything that can offer itself here."

"You are most considerate—most kind," she said; "pray believe that I am not ungrateful or inappreciative, and that your suggestion may be a hope, and even a reality in the future, should fortune fail us

here. But this is my country, and Peru, dear Captain Dahlgren, though familiar and agreeable to you, would be strange and foreign to us. These men, you say, are, many of them, very wicked, and I fear you are not mistaken; but most of them are our countrymen; and, at the worst, a good woman can appeal to her countrymen with a confidence she can rarely feel toward others. Our experience since we came on board the Garonne, ought, indeed, to enlarge our confidence and trust in the hearts of strangers, and I am sure it has; but one always cleaves longest to the native land, you know."

"Yes," he replied; "I approve and admire the sentiment, but forgive me if I doubt its wisdom in this instance. However, I must not presume to argue the case with you. In parting, permit to say that I leave you here reluctantly, and wish you both all manner of good wishes, which, if I had the power, I would convert to substantial blessings around you. Fortune was beneficent to me, though unkind to you, in bringing about our meeting. I shall retain happy recollections of it to my last day. You will find in this paper, dear madam," drawing a roll of coins from his pocket, "the balance of your draft."

He clasped her hand upon it, with glistening eyes, while with the other he took mine, said good-bye hurriedly, kissed Phil, waved acknowledgment of our attempted thanks, and before we could utter them was gone.

Our own eyes grew dim as we lost sight of him, and both sighed as we thought—there is one good friend and noble man gone from us in this wilderness.

By this time it was near noon, and we remembered that we had had no breakfast. I ordered a lunch in our room, and we went upstairs. There, on opening the parcel of money, we found the good Dahlgren had returned three hundred dollars; which fact more than dimmed our eyes—mine especially, when I remembered that he had not one dollar of my money: which, in all the confusion of the eventful morning, I did not realise until this moment. Honour to the benevolent Swede and the humane gentleman!

Eleanore was very much depressed. All this was so different from the condition she had looked forward to, in which her wishes would have been anticipated and supplied almost before they were known to herself. The teaching looked dubious. It was so grating to her independent soul to have to apply to strangers—all men, too. "And nobody knows," she added, "how perverted and distrustful they may be. Men degenerate so frightfully—even possibly good and respectable men—when they are separated from good women, or, worse still, when they mix with bad ones. Those men are always best, noblest, and

most harmonious, in whom is seen the reflected influence of elevated and refined women. Man is comparatively unaspiring when alone. He reverences less than woman, and therefore degenerates when she does not influence his thoughts and emotions. You dread to separate any but the noblest, loftiest, and most religious men, from pure and refined woman; and I think we generally see that those who sustain themselves best in this unfavourable condition, are they who unite to a large and rugged manhood the womanly traits of tenderness, reverence, and sensibility. Such men are not degraded by external circumstances, however gross. Their spiritual fineness repels taint, as polished steel reflects heat. But how small is the number of such!"

CHAPTER XXVI.

THERE was a dinner at two o'clock, and we were proposing a plan of going out in the afternoon to make some indispensable purchases, when Phil, at his post of observation by the window, suddenly shouted: "Oh, mamma, I see Turnel—I see Turnel coming! Let me go down to him, mamma; do, please, let me go."

"Yes, darling, but don't leave the house. You know, when mamma trusts you, you are not to go without asking."

"Yes, I know," he replied; and away he ran, delighted.

"Dear child," she said, "after having so many devoted to his amusement, even the confinement of the ship was better than this will be, I fear."

"But this cannot continue," I said. I thought it best, besides, that it was necessary to keep her faculties edged up to immediate exertion. It was not kind, perhaps, but my next words were: "Do you know what our daily expenses are to be here?"

"No, but I suppose they will be large."

"Yes, for our purses, you may say they are enormous—fourteen dollars for you and Phil, and eight for me."

"A-day?" and she looked with incredulous astonishment at me.

"Yes—twenty-two dollars a-day."

"That is not to be thought of. We must look at once for a less expensive home—and next, for something to do; for I am sure nothing could be worse than being in such a place without money or employment. How busy and eager this crowd of hurrying men look! all hopeful; not an eye that betrays disappointment or depression—not a foot but treads as if it trod the way to fortune. Surely, dear Anna, where all prosper so, we cannot fail."

"I have no fear of that, Eleanore," said I. "Industry and capacity, of almost any sort, are sure guarantees here. Our difficulty will lie in

bringing ourselves to do what will be offered us. According to Captain Dahlgren's estimate, and my own, so far, we are in the wrong market ; but the labour will grow to us, in time."

"This open space in front of us is a park, or square, I suppose," said Eleanore ; "a dreary, waste-looking spot, is it not, Anna ? See the sand and dust drift over it, and down those streets from the hills ! There is a whirling cloud driving through that group of men, and almost blinding them. Better they than women for out-of-doors here, if there are often such days as this."

And wherever we looked, we saw them, and them only ; eager, resolute men, with the sharp American features, or the broader English, or the heavier German, or the mobile French—but all bearing the one predominant stamp of the spirit of gain : not mean, narrow, sordid gains, such as wrinkle the miser, and bend his lean body, and shake his nerves ; but large, hopeful, generous gains—coming as a flood-tide rushes into narrow, unsightly inlets, broadening their borders and hiding their defects, till it recedes again and leaves them more ugly than it found them. The tide was yet at flood here. At long intervals there went by, hurrying timidly up the street or through the dusty square, a woman closely veiled, with head bent low ; yet even then rude men would manage, as they passed, to gaze into her face, or attempt to do so—offending her delicacy equally in either case.

"You see, dear," I said, "we were not worse treated than others. There now comes a group in black hoods, and large China crape shawls flowing carelessly over the richest silk and satin dresses, jewellery blazing from hands, bosom, neck, and ears, talking much and loudly. Ah ! it is easy to see how it is with these unfortunate sisters !"

"Yet the day is theirs, now," said Eleanore. "I am certain they are much more at ease than we shall be. That modest woman, who met them, and hurried away, as if hers were the shame and not theirs, tells the whole story of woman's life here in these days. Shall I confess to you, dear Anna, that I feel very sad and depressed and burdened with my condition, and yours, too, for I think you are little better off than I am ; the difference is, mainly, that you are likely to find all the hardships you have expected, and I none of the comfort. You will have less trial of adaptation, and fewer misgivings, perhaps, in these first days ; but we are both, at this moment, trusting more to the natural rebound of the spirit after this depression, than to any well-defined hope—are we not, dear friend ?"

I could only answer in the language of my suffused eyes ; for, indeed, though I had uttered all along stout words to her, my heart was like lead in my bosom.

"Never doubt, true, faithful soul," she said, encircling me with her arm, and speaking very tenderly; "there is left us, at the worst, one comfort—the only one which avails at times—the comfort of knowing that life *can bear*, and, in the end, throw off its burdens, or fit them to itself, and take joyously and carelessly to the sunshine again. You have seen such seasons, and been thrown thus upon yourself, I know. Try your strength again, now. We must be in the battle very soon, and then courage will lose its merit. They say the most arrant cowards become brave soldiers in the midst of the fire."

"Keep me near you," I said, following up her figure, "and I shall not falter."

"Nay, nay, you shall not say that. I should be lost without you, dear Anna. Come, let us go below and see Colonel Anderson."

"I wish there were another parlour," said I. "Those noisy, brainless women, and popinjay men, with enormous chains and seals, and rings, that would hold their weight, are very disagreeable to me."

"Do not be bitter or impatient with them," she said. "We may have to endure the presence of many such people, before we can choose whose we will have."

WHAT IS SPIRITUALISM?

AN ADDRESS DELIVERED IN THE MERCHANTS' HALL, GLASGOW,
BY MRS EMMA HARDINGE.

WHAT IS SPIRITUALISM? This question, if presented to any given number of persons unacquainted with the philosophy of Spiritualism—persons who have not given a patient, candid, and fair hearing to the plea which it puts in, would be answered in as many modes as there should be questioners addressed. One would respond—Spiritualism is the last form of modern infidelity; one which subverts religion, aims destruction to the Church, throws away the Scriptures, denounces all that has been held sacred to the human heart—in a word, is the latest invention of the enemy. Another would assure us that Spiritualism is a profound imposture, the last delusion that has been imposed upon credulous humanity. Another gravely asserts that Spiritualism consists wholly in dancing tables, vibrating floors, and the tying of knots in ropes. Another, whilst acknowledging all the phenomenal evidences of an unseen agency, assures us it is effected by electricity,—that electricity has learned to bring intelligence of hidden things, reveal the future, and disclose the hidden mysteries of the past; and still another, that it is all animal magnetism, or od force. And such are the answers which many calling themselves reasonable men and women of the present day return in despite of the experience of millions of their fellow-creatures who assert that they, after having given to Spiritualism a fair, candid, and patient investigation, know that it is a divine truth.

We believe no persons, after having thus investigated Spiritualism, have ever yet refused to acknowledge its claims.

Spiritualism, if considered in its religious sense, belongs to no age, no country, no special class of mind. It is the acknowledgement of a Spiritual origin of all things; the unfoldment of those mystic ties that bind the soul to its author; the opening of the page of that grand and occult revelation which discloses to us the nature, quality, possible destiny, and absolute relations of the human soul to immortality. We do not, therefore, propose to speak of Spiritualism in this grand and universal light to-night, simply of its speciality as a modern movement. In its universal sense we should ask you to open the page of every religion that man has honoured since he has inhabited this globe, and bowed before the altars dedicated to religion, every one of which has been upreared on the faith of the spiritual revelation underlying every form of religious belief. It is not to the general facts of this belief that we call your attention, but rather to that form of it which has been scornfully denominated Modern Spiritualism, as if, indeed, Spiritualism belonged to any age or any period. We invite you to-night to consider Modern Spiritualism in the two phases by which it is most commonly understood by investigators—namely, the science of the phenomena, and the deductions in the form of religious belief which may be drawn from it. Your speaker this night labours under this disadvantage in addressing you. She comes from a land where one-third of the population stands openly before mankind as the recorded advocates of Spiritualism. In the great New World eleven millions of persons of all classes, of all phases of thought and capacities of understanding, are openly professed spiritualists. Accustomed to speak of the philosophy which grows out of the phenomena rather than the mere A B C which form the groundwork on which the doctrine is based, we must address you as though you were for the first time entering upon the investigation, and point to the various methods by which yourselves may arrive at an understanding of what Spiritualism is.

There is a phenomenal phase and a doctrinal phase of this belief. The phenomenal phase assumes that you accept of the doctrine of the immortality of the soul, that you realise the possibility that the spirits of the beloved—those whom you speak of as lost, departed, gone—are still in being, and that they can commune with you under prepared conditions. The simplest forms of the telegraphy are rapping and movements of ponderable bodies. We know that the subject appears very undignified, but after what fashion would you propose to send the messages of Kings, Kaisars, Parliaments, and Congresses, whose words of destiny may determine the fate of kingdoms and dynasties? You deign to accept the agency of a few plates of copper and zinc, and do not consider the means as too undignified. The tiny tap tap of the magnetic operator, and the postal arrangements that are so popular with yourselves, are only the same method by which the soul disembodied telegraphs to the soul embodied. Disabuse your minds for a few minutes of the unreasoning scorn and ridicule with which you treat the spiritual telegraphy, and attempt to realise the fact that by using the self-same forces of the telegraph, worked by vital instead of mineral

electricity, you will produce the raps by which the telegraphic message of the soul is rendered. Various ponderable bodies, the movements of which are significant, are used as signs of the mind of the operator at the other end of the spiritual telegraphic wire. Another method is the employment of spiritual magnetism. The spiritual magnetiser, first brings his magnetism to bear upon his subject, controls the senses, either by entrancement, somnambulism, or in other ways familiar in experiments with human magnetism. The subject now pours forth the thoughts of the spirit through speech, or in writing, drawing, musical performances, or in automatic pantomime, all of which are displayed at the will of the invisible psychologist. There are many other modes by which the telegraph is worked, and many other phases by which spirits control human subjects and ponderable matter. It is obvious also that there are powers of the human spirit itself which have become unfolded by the magnetic process now in operation throughout the world—powers which have long lain dormant in humanity, or only become revealed from time to time in exceptional persons. These latent powers of the soul, are often mistaken by mediums for spirit control. The result is that investigators of a superficial character, who merely discern the incidental phenomena of the movement, claim that electro-biology, magnetism, or the action of mind upon mind, will account for all the phenomena. I shall, however, show you ere we close that these powers of the soul, though belonging to all and each of you, and capable under favourable circumstances of becoming developed, do not cover the ground occupied by Spiritualism, or the control of spirits, for it is the operation of mind from the spirit world which constitutes the phenomena of what is called Spiritualism. Meantime we claim that Spiritualism is a science; for though it is unknown in its working, it is as thoroughly a part of mental science as electricity is a portion of physical science, however imperfectly understood.

But the phenomena of Modern Spiritualism are but the alphabet, the mere letters which constitute the sublime words which spell out immortality. They are no more immortality itself than the wild winds which sound in your ears are the Infinite Mind whose power speaks through them. You may as well claim that the voices of the breeze that stir the tree tops, or shout in the hoarse blast of the storm, are the Majesty that rules them, as pretend that the mere phenomena constitute the whole of Spiritualism. Each one is a sign merely; the action of the power that manifests itself as surely in the sand grain as in the grand procession of worlds that spangle the heavens above you. The Infinite Mind marks itself in the microscope—in the telescope; beneath our feet, as in the lowliest blade of grass, or in the eternal blazonry of the starlit skies.

We now invite your attention to some of the deductions which grow out of the phenomena of Spiritualism. In Europe we find its investigation has scarcely advanced beyond its mere phenomena. You will pardon us, therefore, for quoting the experiences of those who, in far greater numbers, and certainly with more earnestness of purpose, have searched beyond the mere experiments of the hour, and have drawn deductions from it. The first step in the investigation of Spiritualism is to deter-

mine the identity of the communicating power or intelligence. We know it is common for some mediums to assert that the manifestations proceed from those whose names were time-honoured in the roll of history, and therefore to cite those great names as authority for their communications. On this point we have nought to say, except to express our hope that great minds, though passed from the sphere of their earthly career, are as now ministering spirits no less interested in the earth they once trod than he, the Father of Spirits, who we constantly assert in our religious teaching is ever present with us. It is fair to infer that, if this earth is not too unworthy an abode for the Infinite Majesty who fills all worlds, it is not too undignified for his ministering spirits to operate upon. We pray that the mighty God of suns and systems will take note of the smallest affairs of our earthly career; we may well assume, then, that the souls of those patriots who died for their country, the martyrs who burned for it, the friends and kindred whom God has given us, as most near and dear to our hearts, have not forgotten the earth they once trod on, the friends they once loved; and therefore we assume the possibility that the mighty dead may still operate at the wires of the telegraph, and constitute that host of ministering spirits of whom the Apostle Paul writes. Nevertheless, in the first investigation of Spiritualism, it is necessary that we should first search for the test facts of identity. By thus carefully guarding the first footsteps of our investigation, we determine that the friends who left us, whom we knew and trusted in life, are still about us. The inference is, that if the spirit who passed from our home but yesterday can return, and through telegraphic signs assure us of his presence, others of that mighty host gathered up in God's eternal harvest grounds, are partakers of the same law. Therefore it is that the first phases of modern Spiritualism on the Continent of America were purely confined to the test facts of the presence and identity of those whom the investigator could recognise by well-known signs; and thus become assured of the fact that spirits still live. The question that immediately follows is, How and where does the spirit dwell? Then arises the solemn utterance of the Spirit Samuel—"To-morrow thou and thy sons shall be with me." Aye, but where is that realm of the eternal to be? Let us question the spirit. If it is the father whom I loved and trusted, if it is the friend who would not deceive me, if it is the spirit of those who I would take on earth as evidence, surely they would not deceive me now in their reply. Though there should be this night, upon every portion of this globe, thousands of spirit circles for communication with spirits, the answer to this question in every country, through every form of mediumistic intelligence, however imperfect, shall always be corroborative—"I am happy or I am miserable, in precise proportion to what I did on earth. I have sown in the whirlwind, and I reap in the storm. What I did in the body, whatever life I myself engraved upon my spirit, is now my sphere." Spiritualists have oftentimes heard the words of the preacher assuring them of the tribunal at which they will be judged—warning them that it was not the voice that cried "Lord, Lord," but the deeds which have been done in the body that will determine our hereafter. But coldly falls the echo of the preacher's

voice when once its vibrations cease to sound in our ears—Back, back to the world we go to cheat, deceive, and plunder each other through the legalised forms of trade and commerce, instead of preparing ourselves to render up even to the last farthing of the account which is to determine our future. We listen, but it is a mere conventional act of Sabbath-day reverence, and we pass from the place of prayer too often to mock it in our acts. When my noble father speaks, my brother—the brother with whom I have held sweet companionship, the mother who never deceived me, the friend whom I loved and trusted, when these commune with me in the spirit circle, when they, in the garments wrought by their own acts, in spheres of happiness or misery formed by their deeds, appear before us, we must rise from the investigation convinced that we too are making our heaven or hell. We know that we are not working for to-morrow but for eternity, and the true spiritualist quits the spirit circle another and a better man. There is then a philosophy that grows out of this doctrine of Spiritualism, which ramifies and appeals to every man's spiritual welfare. In the land of America, where spirit communications are received through great variety of means and media, there is also a strict analysis of the various acts and deeds which bear upon the spirit, and thus Spiritualism is instrumental in promoting every kind of reform which bears upon purer and nobler lives. Spiritualism becomes a living, vital religion. Start not at the word; religion with spiritualists is not a mere Sabbath-day affair. Religion with them, whilst it honours the Sabbath-day, seeks for seven Sabbaths instead of one, demands that every place shall be a church as well as the house that man has consecrated to the name of the All-Father. Spiritualism requires every deed shall be an act of prayer, and every thought a form of worship.

We shall now proceed to anticipate a few of those questions which are constantly urged as to what is the use of Spiritualism. How often do we hear it said—"Assuming that all you claim for Spiritualism is true, what is the use of it?" Also—"Assuming that all you believe is founded on due evidence, by what means are we to arrive at similar convictions—how shall we believe, and by what means can we share in the knowledge which you possess?" These are some of the questions which are commonly propounded and which we shall now endeavour to respond to.—First, as to testimony, I would remind you that every religious sect registers its belief in ancient if not in modern Spiritualism. No person who is religious—whether he worships at the shrine of Buddha or bows down before the name of Jehovah—but worships on the faith of a spiritual revelation; in fact, after whatever form you conduct the services of your religion, it is upon the faith of a spiritual revelation. You are, therefore, accepted spiritualists, and believers in ancient if not in modern Spiritualism. But why not in modern Spiritualism also? When has revelation ceased? when has the Lord's arm been shortened? when have the laws which he has instituted ages past been annulled, or ceased from their operations in the grand procession of ages? The same stars shine upon you this night which were lit up in centuries past; the same starry worlds shine on you which lit the universe ere yours was born. There has been no

cessation, but one perpetual and grand administration of God's majestic laws ever repeating—"My ways are equal, O Israel! it is your ways that are unequal." We claim that the concurrent testimony of millions of living witnesses proclaim the truths of Spiritualism. Millions of persons now live on the Continent of America, who, twenty years ago, knew not even the name of Spiritualism, are now spiritualists upon the faith of accepted facts, and believe that the spirits which have passed away from earth revisit it again. Such testimony as this is too mighty for the few utterly to ignore. Spiritualism has no special revelations to any highly-favoured ones, and although dependent on special conditions, these are possible to the whole human race. It has been found that any given number of persons meeting together and patiently waiting for the operation of the spirit upon one or other of their members, manifestations or tokens of spirit presence are invariably developed amongst them. The methods used through the spirit circle to produce manifestations are open to each and all of you. We could no more produce to you the phenomena of atmospheric electricity than we could render to you the facts of spiritual manifestation, except under prepared conditions. These conditions are the presence of persons either known to be mediumistic, or possessed of that mental and physical character which can be developed into mediumship. Here, therefore, is a field of investigation open to you all, that presents you with an array of facts in which you can all share. Our witnesses are the wise and the ignorant alike—every grade of life, every class, every condition, the happy, the sorrowful, and the joyful—all these, by using the simple dictates of reason, by bringing to bear the simplest forms of common sense upon the investigation, have determined the truth of Spiritualism. It is something too much, even were Spiritualism a mere transatlantic movement, to denounce eleven millions of your fellow-creatures as rogues or fools because they believe what they have investigated and you perhaps have not.

I shall now proceed to answer the oft-repeated question—What is the use of Spiritualism? O, mothers, if any there be present, who have seen the light of thy house go out, who have seen the bright star quenched that was lighted in thine arms;—O, mother, thou who hast seen the rosy cheek grow pale, and the violet eye grow dull, and the little pattering feet, the sound of which was music in thine ear, come no more—hast thou asked what is the use of Spiritualism? When the empty cradle is filled again by the precious presence of the living angel, hast thou asked the use of Spiritualism? When the rosy, joyous form of thy beloved one glances athwart thy spiritual vision, or the well-remembered token, even though it be but the old lisping accents of infancy tells thee thy child still lives, that all is well with the babe,—that in a brighter and better land the unfolded blossom is grown from the bud into the loveliness of immortality, thou dost not ask what is the use of Spiritualism. O, widow, who hast walked the cold world alone, thy strong companion gone, the arm that supported thee powerless—the world once so bright with him now so empty for thee—the star gone out which thou mayest never, never again hope to see lighted—gone, gone into the great mystery of the tomb—gone into the dim un-

known—gone, thou knowest not where, and leaving thee alone! Widow, thou who hast heard the telegraphic sound that gives thee the assurance he still lives; that he is even a wiser, stronger, better, and holier friend than thine earthly love; that he is by thy side—thy ministering angel; that he who has left thy mortal sight is still, by God's providence, thy guardian angel still—thou dost not ask what is the use of Spiritualism; we ask not the question in the day of sorrow; we ask it not in the day of trial, nor on the battle-field, when the patriot leader is no more, or in the State when the mighty man that guided the helm has disappeared. We ask it not, when we know that in the councils of a brighter and better land the mighty dead still carry out the appointed purposes of their rudimental life on earth, and are all its ministering spirits. We cannot ask it, when we see the hosts of spiritualists whom the glad tidings of this Gospel of Immortality have lifted up from mourning to rejoicing, from reckless vice to watchful virtue, from human weakness into inspired strength, from a terror-stricken race fleeing from the shadow of the dread death angel, to the triumphant victory over death and sin. Spiritualism teaches that this earth is but the first stage of human existence, the rudimental sphere, the school-house, where science, knowledge, learning, love, and all the powers of the human being must first bud, to ripen in the higher, nobler life. It teaches that, having exhausted all our forms of material science, and trod the various realms of knowledge and learning that Matter informs us of, we stand before the shrine of the closed gates of Mind, baffled by the very soul which enables us to investigate material forms. Then, having exhausted all the knowledge that earth can give, we soar upwards through Spiritualism to penetrate the mystery of the future, and no longer stand confounded and abashed before the power of Mind. We take the telescope in hand, and trace back the footprints of the Creator through millions of years gone by, pierce his purpose and read the destiny of his shining army of worlds millions of years to come; but the mind that enables us to do this, the power by which we investigate this magnificent page of an almost boundless eternity, we are ignorant of. This is the dawn of the day of mental science, that opens up to us the profound mysteries of that grand and sublime power by which we master all things in creation, by which we achieve the sovereignty of earth, and Spiritualism proves that that power may become our own, may become an open page for our investigation to study it, learn it, comprehend its meaning, its nature, and almost its very substance. What is the use of Spiritualism! There be those who, after long and patient years of toil in material science—having discovered that the soul still survives the shock of death, still exerts its energies and performs the functions of mind in a higher and better world—have declared all their sciences worthless compared with the discovery which they have made. There are those, too, who have believed there might be some use in Spiritualism when they have seen substances which, according to the law of gravitation, ought to fall to the earth, floating above it. There are those who do deem such a phenomenon worthy the investigation of the scientific mind. Granted it did not commend itself to the religious world; granted there was something

too material for the piety of the very pious in spirits who rap on floors and cause tables to dance, and ponderable bodies to vibrate—there might be, to the transcendentalist, something too undignified in the action of spirits performing such acts,—but still Spiritualism appeals to the scientific mind, requiring some explanation at the hands of great and learned savans! It cannot be too undignified for you to investigate as long as there are any who are too ignorant to explain it. Tell us the *modus operandi*, and we will abandon all claims for its being a science. The cry of imposture it is too late to utter, in the presence of millions who, by faithful investigation, have changed that cry into the assurance that Spiritualism is a truth. Besides, it is uttered only in ignorance, never in knowledge.

Spiritualism is a fixed fact. We have seen it growing up like flowers beneath our feet. We have seen it in the land of the Far West, in the camp of the miner, when the worst passions fostered by the demon of gold were subdued by the tremendous fact of individual responsibility forced upon the startled and astonished soul through the communications of spirits. We have seen it in the home of the drunkard—in the man who was deaf to the voice of the preacher, with which he had become familiar until he had despised and neglected it. We have seen it awaking man to the dreadful realisation that crime was to be engraven forever, not upon the earthly form, but upon the living spirit. We have seen it in the heart of anger keeping back the angry word and restraining the hasty blow, with the assurance which it brought that there was a gentle mother, a tender sister, a loving wife, though invisible to the mortal eye, yet ever present—that there was a reality in the assertion of “a cloud of witnesses” about mankind. We have seen it amongst millions of our fellow-creatures who, with all their faults and failings, have become better men and better women from the assurance that retribution would be demanded from them for their acts and deeds. Spiritualism is a living fact that appeals to every one of us through the senses. It is a reality which forces itself upon the investigator by its stubborn facts. It does not require you to believe on another's witness. It asks you to look abroad and remember if it be a delusion that millions of your fellow-creatures are this day overwhelmed by it, and you ought to give them as strong reasons for renouncing it as those which made them spiritualists. But if it be a truth, it will set the seal of knowledge upon your faith. Why do you fear it? Nought can smite the rock which is not harder than the rock. Can you destroy the mighty with the weak? Can you subvert God's truth with falsehood? Surely God the good is stronger than the false or evil. The same power which inspired the utterances of prophets, gave strength to apostles, comfort and solace to martyrs in days gone by, exists in every age, and now appeals to the spiritualist in the form of science and the ministry of beloved spirits, assuring him that when the death angel summons him away he goes to the place which his own acts have prepared for him. He goes with the assurance that the form which he lays down, the garments of clay which he casts off, is not the real man, but that the spirit which has wrought within that tenement is the immortal part, and will survive the shock of death and become whatsoever himself has made

it. With this assurance every spiritualist quits this earth; and happy it is for those who have heard the tidings that prepare them for the inevitable results of earthly life. There are thousands who have passed from the battle-fields of blood-stained America—there are thousands who within the last short score of years have left their mortal forms with the glad and rejoicing tones of those who were going from darkness into light, from the land of strangers to their home. There are voices even this hour repeating in many a spirit circle the glorious assurance that there shall be no more death; and in the certainty which Spiritualism has brought—that there is consolation for all, hope for all. There are those who, gazing into the scenes of despair and suffering presented in our cities, and realising the voices from the spirit land which have sounded in glad anthems eternal progress, hope, consolation, fatherly care for all—fear not even for the lowest of God's creatures. They know that the law which, ages past, unfolded lovely blossoms out of the old crude materials of primeval existence, will convert these rough and unwrought life elements into thrice-refined gold. What is the use of Spiritualism? It brings hope to the mourner, joy to the sorrowful, strength to the weak, consolation to the desolate, victory over death, the assurance of immortal life, and the triumphant conviction that the soul lives for ever, and that it progresses from one eternity to another.

And these are but some of the crude outlines of the general question—What is Spiritualism? To-morrow night we propose to speak more in detail of its peculiar phenomena as related to Ancient Spiritualism. Think not, however, our subject could be exhausted with your patience or your speaker's strength. Think not that, in so hasty a review as this, we can exhaust the question—What is Spiritualism? We can merely assure you that it is neither the folly, imposture, or deception that has been too often represented to you. It is a fixed fact of the nineteenth century. It is based upon those foundations of eternal sciences that are derived from the God who laid the foundations of science in eternal law—based on immutable principles. We claim, therefore, for Spiritualism that it is a science, although but a rudimental one. We claim it as one of the grandest revelations and most sacred facts of religion; and we dare to affirm, from the dual aspect that it thus presents itself in, that its mission is to prove a religious science, and establish a scientific religion for all mankind.

PSYCHOLOGICAL INQUIRIES.

MODUS OPERANDI OF SPIRITUAL MANIFESTATIONS, WITH REMARKABLE EXAMPLES THROUGH MR HOME.

Sir,—I have again to address you, and would hesitate, but for the very exceptional circumstances of having Mr Home staying with me for some weeks, which has given me the amplest opportunity of investigating the truly remarkable phenomena constantly occurring at my house. What adds to the interest of these manifestations is

their varied character, not one seance resembling another. It is from this fact that I am enabled to single out instances from the many we have witnessed, which present the more marked phases of spiritual manifestations. The seances which I here render an account of are given in their order of date. On the first of these evenings eight of us met, two of whom were hard-to-be-convinced sceptics. We had not been seated many minutes when raps were heard, the table vibrated and tilted, and pieces of furniture at distant parts of the room moved; a pause ensued, followed by the simultaneous movement of two small side tables. One of these held a work-box and a flower-stand; the other a fern plant. The table with the fern plant was raised 10 to 15 inches off the ground, and carried several feet at an inclined plane of 30 degrees to Mrs —; and what added to the interest, was the fact of the fern plant remaining firmly fixed on the table during the whole of the time. Whilst thus suspended in the air, the table vibrated, raps were heard in and on the table, and the fern-plant leaves pressed themselves against those whom it was intended to greet in the most affectionate manner, quite overshadowing their faces. One of the sceptic friends had in the meantime lain down on the floor to make sure that no deception was being practised; had placed her hands under the pedestal of the table whilst it was suspended in the air. Passing Mr Home, the small side-table crossed over to Mrs —, and the bowing, vibrating, and pressing of the fern leaves into her face repeated themselves. Simultaneously, the other small side-table was raised up into the air 4 to 6 inches high, and carried up to Mrs —. These movements took place under circumstances rendering deception impossible; the room was well lighted, and the tables were moved simultaneously on both sides at some short distance from Mr Home, and that quite independently of each other, being closely watched by those present. After these manifestations had ceased, the table we were seated at was raised straight up into the air 18 to 24 inches high, and whilst so suspended, answered by an up and down movement to any mental questions. The charm of this latter manifestation consists in the elegance of the balance and the softness of movement, the table appearing to be resting on an electric wave. Cold currents of air were passed over our hands and faces. Voices were heard, a low kind of whistling, and breathing. The accordion was then moved and glided up to Mr Home. Whilst held by him in one hand, the finger-board end was carried out horizontally into the room, and a short piece of sacred music was played; then the following sentences were spelt out:—

“We would fain do more to show our love.”

“The emblems of God's love we bring for you.”

And, finally, the ordinary message, “We can do no more,” warned us that our evening had ended.

A few days later, we were quietly seated round our dining-room table, reading and writing, when raps were heard, first on the side-board, then on the table. As these grew louder and more marked, we paused in our occupations to observe what might occur. The

flower-stand behind me moved and vibrated; I heard a snap, as if a leaf or flower had been broken off; the table then moved and trembled. By this time two of our neighbours, whom I had sent for, arrived. Almost as soon as they were seated, raps, trembling of the floor and room occurred, the strong vibratory motion quite unlike any ordinary movement, and of power enough to make the house shake, so that the servants in the upper rooms distinctly felt the tremor. Mr Home then said he felt a hand touching him, and then his neighbour said she was being touched, and her dress pulled; finally, a flower, one of the fuschia flowers from the stand behind me, was placed in her hand. As you may imagine, we all grouped round to examine the gift, and raps in different parts of the room, and tilting of the table told us who the donors were. Mr Home had now passed into a trance state. His appearance was singularly strange, and around his head I noticed a luminous halo. Whilst in this condition he recalled scenes of the past life of departed friends so graphically, so touchingly true, that it was hard, indeed, to repress emotional utterance; finally, raising his hands towards heaven, he repeated the words, "Light, glory—glory be to our Father in heaven."

The trance state had now passed away, and Mr Home resumed his seat. The accordion which I had placed near him moved and pushed itself up to Mr Home. He laid hold of it, and a few chords were played. The instrument was then taken from him, carried to the opposite side of the table, and, raising itself about two feet off the ground, not touched by, nor near to any one present, played, resting horizontally in the air, a very sweet-toned piece of music. To me this independent action, unaided by any human hand, was very interesting, and, to make certain of the fact, I asked the lady next to me to stoop down and carefully observe the movements of the instrument. The accordion then travelled back to Mr Home, and a piece of music played, followed by the melody, "The last rose of summer." At first only three or four notes were struck, but, on our remarking that the performer could not do more, loud raps were heard, and the whole piece performed, though not free from imperfections, nevertheless played. When finished, Mrs — was tapped three times on the knee, as if to say "I have done it." The instrument then spelt out "Good night," and the séance ended.

On another occasion, Mr Home had gone off into a slumber on the sofa in my drawing-room. Mrs —, who was sitting next to him, suddenly observed a black object glide along the floor towards her. On examination, it proved to be the footstool which had of its own accord moved across the room placing itself at her feet. The oval-shaped drawing-table now moved into the centre of the room, and the arm chair at the farther corner came wheeling up to Mrs —, balancing its broad back into her lap. My arrival interrupted these manifestations—the displacement of the furniture only remaining to prove what had occurred.

At a sitting some few days later on, after the raps, trembling, and lifting of the table which usually prelude a séance, several very

impressive messages were spelt out—some of these by the raising of the table, at which we were seated, off the ground, and other sentences were given by the accordion. I will render some few, that you may judge of their character and bearing:—

“There is but one God, the Father of us all.”

“God is tolerant: he bears with our shortcomings.”

“Love and Charity; God gives the one, and expects the other.”

The latter sentence was particularly pertinent, as we had been speaking, perhaps not unkindly, but reproachfully, of some of our neighbours, whose derision at our assent to the belief of these phenomena had pained us. The accordion had in the meantime placed itself in Mr Home's hand and played a very fine piece of solemn music. I noticed the keys as they spontaneously moved, the instrument being extended horizontally into the room; it, then, extending itself across the table, played in sweet, soft, toned notes. This lasted quite three or four minutes.

A sentence was then spelt out—“You are quite right, it was A—— who touched the keys.”

Mr Home's left hand had by this time become luminously white, and to me it appeared to have changed its form, assuming that of a lady's. Whilst thus luminously visible, it wafted the scent from the flowers on the adjoining stand over our faces, and into the room. Flowers were now given to every one of those present; a lady seated near to me had a flower placed under her pocket-handkerchief, and the words were then spelt out:—

“We have done as we promised; look under the handkerchief.”

We all expressed our satisfaction at the gifts, thanking our donors, but were reminded by the sentence:—

“Our thanks are to God, to Him praise is due; Him we must praise.” Following this, came a perfect outburst of very solemn sacred music terminating our evening. One more séance, and I shall have finished.

The remarkable part of this last evening was the trance state of Mr D. D. Home, and the elongation of his body, already noticed in previous letters. Whilst in his trance he established the identity of two persons; and in commenting upon the future of a friend, who was about leaving for the seat of war, Mr Home said—“The spirit who is to guard you is as tall as this.” Then occurred the extraordinary phenomenon of elongation, Mr Home attaining a height of quite 6 feet 6 inches. As I stood next to him, I only reached to his shoulder. His feet were firmly planted on the ground, and my friend placed his hand upon them to make certain that no levitation was taking place. Twice Mr Home lengthened out to nearly seven feet in height, and the separation of his clothing at the waist showed the extension. Whatever may be the cause of this extraordinary phenomenon, I cannot venture to say; I merely give the fact as I witnessed it, adding that this is the fourth time that this phenomenon has occurred. Mr Home then mesmerised my friend, and, returning to his seat, awoke from his trance. I have not given you the sublime prayer he uttered whilst in his

trance: your space will not allow of this. We now, at Mr Home's request, went for a few minutes into the drawing-room. Whilst there, spirit lights manifested themselves, like stars or luminous disks of the size of the palm of the hand. The semi-grand was raised, remaining horizontal the whole time, two feet off the ground; and to verify the levitation, I placed my hand under the castors of the piano! Very remarkable was the resting of the leg on my hand for several seconds, and this without causing severe pressure. I fear being considered prolix while detailing how I satisfied myself as to the truth of what was passing, but the unusual character of the phenomena will warrant my repetition of the mode of proof. Spirit voices were heard, and the strings of the piano vibrated not unlike an *Æolian* harp.

But I must desist: the more so as I crave your permission to add a few remarks of my own upon the nature of these phenomena. I have already attempted in my former letter to show that the transition brought about by death, though carrying with it a vast change, does not so completely alter our physical nature as to render mundane intercommunication impossible; that the laws governing the physical conditions of the next sphere must be in harmony with those that rule this to us natural world; that these laws are only an outgrowth from those of our present condition, and correlatives of them. Why, then, it may be asked, is the intercommunication restricted to the limited bounds of a medium's presence, and even then only possible where the physical state, the surroundings and other conditions of the medium are favourable? To answer these questions satisfactorily I should have to draw a parallelism between the "nerve aura" of the mesmerists, and the odic element, or the "ether element," which pervades all space—a discussion which would carry me into greater length than at present I am prepared for. I will, therefore, with your permission, aphoristically state my theory. Within our coarser earth body dwells an ether body, which derives its elementary sustenance from the ether or odic element, from out which this visible, ponderable world has grown forth, with its plastic, centralising tendency. Our ether body manifests its presence in the nerve aura, or odic element (first noticed by Reichenbach), in the streaming forth of a mediated, organically-centralised ether element, which element sustains this ether body;—in the same manner as the food and earth elements which the organism assimilates supports our bodily condition. A double action is thus carried on in the animal organism—viz., a drawing of supply from the centralised earth elements simultaneously with that from the primary ether or odic element. In the mesmeric fluid which passes from the mesmeriser to his subject, the odic force is transmitted, and a connection is established between the two, sufficiently primary to mediate a physical correspondence between them. I find here the key to the solution of the problem of spiritual manifestations, and I will briefly sum up my reasonings.

Spiritual manifestations are divisible into psychical and

physical. The psychical effects are produced by an action akin to the mesmeric action: that is, the mind of the operating agent, by an action of the will, throws a current of the odic power of its nerve aura on to the nerve aura of the terrestrial being, and an effect similar to that of the mesmeriser upon his patient results—a phenomenon too well known to need explanation. The second or physical effects arise from an action upon the organically-mediated free nerve aura of the body of the medium, which aura enables the spirit to create an organism or mechanism, rendering action upon our ponderable matter possible, and allowing of the production of the physical phenomena of sound, movement of bodies, etc., appearances familiar to the observer of spiritual manifestations. This centralisation can only, however, take place by means of the mediating presence of the nerve aura, enabling a condensation into ponderable matter to be effected. The visible, ponderable world is but a phase in the great chain of ever-continuing progress and development. The imponderable, and to us invisible, world is, in reality, the permanent and lasting state, from out which the soul brings with it its principle of life, that which is continuous and imperishable, the power of mediating for its own use the supplying element. It has, too, the power, by right of its earth-born state and bodily organism, of mediating the coarser ponderable elements of our present condition. But the terrestrial mediation can only be effected by the aid of an organism fitted for that special object and use. This mechanism our earth-body furnishes. The spirit-soul does not, however, possess this—its organism is different, finer, undoubtedly more complex than ours. By the transition called death, the soul has parted with this, for mundane purposes, adapted organism. But to enable a spirit to operate upon material things, an organism has to be formed adapted for that function; this embodying cannot, however, take place unless aided by the mediating presence of the organic nerve aura of a living being. In the embryonic evolution, the mediating element is the maternal one, and here, too, in obedience to laws of development, the embryo being once having attained its growth, takes its place on earth with an independent central self-existence. The spirit-soul, when incarnating itself in a material envelop, can only do so by the aid of the nerve aura of a living being, upon which it only momentarily acts, which action is rendered possible by the accident of an affinity, enabling a temporary use to be effected—this use being restricted, however, within the narrow limits prescribed by the supply which the organism of the medium furnishes, and, farther, subject to endless interruptions from external causes, as, for instance, over-excitement, or alarm, or even it may be interfered with by atmospheric changes.

The extreme uncertainty of spiritual phenomena; the difficulty, even when produced, of prolonging their duration beyond a few minutes, and more especially the difficulty of giving a continuity to the more developed forms of spirit appearances, confirms me in my view of the dependence of visible, tangible, spiritual manifestations upon

our organism, and the necessity of an agreement of our natures with the spirit operating upon the nerve aura of the medium. Hence I maintain that the incorporation of a spirit in a visible form, can only occur under circumstances favouring the harmonising of the two natures, viz., the spirit being and the medium; and that only under very exceptional circumstances physical injury to the human being can possibly result—the very means of incarnation becoming destroyed by the alarm, or serious resistance, which an attempt at injury would produce. I leave unnoticed other and higher laws of government, which must necessarily rule the conduct of spirit beings, limiting my inquiry to the simpler investigation of physical facts. Possibly as our knowledge of the science of spiritual phenomena advances, we may be able to increase the mediumistic power, rendering even the development of spirit forms more certain and durable. It may be that as mankind develops, and the earth itself becomes more organically-mediatory, that this odic power, or aura element may be eliminated independently from inanimate nature, and in sufficient quantity to allow of spiritual manifestations without the immediate presence of a mediumistic organism. The inquiry into the history of haunted places might throw some light upon these questions. Every age and every place has its records of haunted houses and localities, but I will not deal with this question at present—limiting my reasoning to the question put, namely, why the presence of nerve aura taken from a living organism is necessary for the production of spiritual manifestations? Re-incarnation in the sense of the French school—that is, a permanent and normal re-embodiment of the soul in an earth envelop—is impossible. Re-incarnation, in this sense, can be only conceivable as retrogression, and retrogression, repetition in nature, would imply want of manifoldness—a poverty of the infinite creative power of God, Whose law is “Progress, for ever progress,” and Whose sources are everlasting. I have now rendered, in mere outline, my theory why the presence of a medium is necessary to the production of these phenomena. What the nerve aura, the odic power really is, I cannot at present even hazard more than a conjecture; I will, however, render my views upon this important question on some future occasion, and will farther endeavour to classify the phenomena, a most important and necessary step, before venturing upon farther theorising. The ether body within, its development, functions, spirit visions, and spiritual clairvoyance, are questions next to be considered, &c.,

HONESTAS.

Since writing the above, I have witnessed some further highly interesting manifestations, and which I will communicate in time for February's number.

M. GOUPY ON “MAN.”

It is known that *matter*—that is to say, all that comes under our sense of observation in the three regions of nature—is susceptible

of three states: the solid, the fluid, the gaseous; and that its divisibility is infinite.

I have also shown that, sometimes latent, sometimes active, it is *electricity*, with its double faculty of attraction and of repulsion, which is the source of movement, of light, of heat, of sensation, and of force, and which unites, decomposes, and re-unites everything in the universe.

By examination, we find in ourselves these two principles—matter and electricity—very positively, of which the more subtle gives, for a certain time, to the more gross their power to breathe the air, to assimilate aliments, to feel, to speak, and to act: this we call life.

I have demonstrated that man is a composite being—partly solid, partly fluid, partly invisible—of substances all found in the air, in which they are not distinguishable, because they are in the state of gas. His increase is from seed. Each female bears within her a certain number. Her union with the other sex endows for a certain time one of these seeds with the double faculty of concreting and dissolving, apparently in producing a current of electricity; for this double faculty electricity alone possesses. And behold a new being, which, taking within the mother a form, male or female, as in a mould, by the mother's aid assimilates to itself other substances, vegetable or animal, produced from seeds like itself, composed of air like itself, in other proportions. In due time this being breathes the air independently; develops up to a certain point; rests stationary for a time; loses afterwards by little and little its double force; and when this double force no longer remains in any degree, or an accident deranges its construction, it returns to the air from whence it came, at once in smoke, if burned, or less slowly, if left lying on the earth, or buried; then passes through other beings, who assimilate it to themselves in their turn.*

That which we call death does not then destroy the parts of man, whether subtle or gross, any more than conception has created them: they existed in the air; they took a form when they united, and they lose their form by separation; but they are all equally immortal—their *form* alone perishes.

Under this form, their ephemeral whole has experienced pleasure and pain, according as the necessity for absorption and restitution, for movement and repose, have been satisfied or not. It has experienced also sentiments of love or dislike for those with whom it has come in contact, according to whether they have caused it pleasure or pain; it has experienced also a continual aspiration after that which is in harmony with itself, and to attain this an interior travail has been at work from whence ideas have emanated.

These ideas constitute man's intelligence. Is it a being apart,

* The insects which a current of electricity from the voltaic battery of Mr Crosse, of Broomfield, brought forth from the powder of a flintstone, which he had first made red hot, then liquified, and saturated with muriatic acid, are a proof that electricity is the principle of life.

this intelligence, which appears charged with the power of judging the sensations of our soul and our body, and in consequence to direct by the one the movements of the other, but which, sometimes through ignorance, sometimes through weakness, does not rule them always rightly, by leading them to do that which is good, and which suffers most when they do not act rightly?

According to Epicurus, Democritus, and many modern philosophers, intelligence is a faculty of feeling or thinking, as there is in trees a faculty to vegetate. One feels by the nerves, one thinks with the head, just as one touches with the hands, as one walks with the feet. But the great body of men have, from time immemorial, adopted the contrary idea that the soul is an essence apart—pure, immortal, and responsible. This idea, which is the most wide-spread, the wisest, the most consoling, and, at the same time, the most politic, is no more proved than its opposite.

Descartes has well explained to us our sensations as well as our movements, and how certain of our nerves, which are little tunnels, transmit to the brain, by means of its pores, a subtile vapour which the heat of the blood produces. This vapour, emerging from thence by the same means into other nerves, causes our muscles to be worked by them in every direction. He also tells us how it is that, to all appearance, a little gland suspended in the middle of the brain, above the conduit by which the anterior cavities communicate with the posterior, directs the exit of the said vapour towards such and such nerves, in the same manner as this vapour made for itself an entrance.

It is plain that the least alteration in the point from whence the vapour proceeds greatly changes the movements of the gland, and that the least change of the gland greatly changes the course of the vapour. It is plain, also, that according to the more or less frequent passage of this vapour, by the same pores, depends our greater or less aptitude to this or that action; and all these supposed effects of the vapour of the blood are in entire conformity to physical principles. This view is, notwithstanding, rejected by all our doctors, yet it explains those acts decided within ourselves by our physical sensations, not so those which are often determined in opposition to, and after a struggle with physical sensations, by that principle which we call reason.

We know not if our blood and our nerves are charged with two electricities contrary to each other, the alliance of which is necessary to our lives, and of which the one serves the senses exclusively, the other our reason. We are only led to suppose this dualism, by but a little reflection, on the fatigue that these struggles between our reason and our senses cause us, as well as the calm which returns within us as soon as the decision is made.

In a word, the question rests entire. Is it a being apart, this intelligence? Did the human seed contain it as a first principle? Or did it float in the air, and has it been drawn in by the breath, among all the atoms that the seed, in developing itself, incessantly assimilates to itself? Or, indeed, is it simply a product, an elabora-

tion of those assembled atoms, as the perfume is the product of the atoms of which the rose is constituted?

I cannot doubt, for my part, that there are in us three principles; for if electricity—that is to say, the soul—were a faculty or a modification of matter—that is to say, of the body—it would not quit the body when it dies. And if the intelligence were a faculty or modification of electricity, it would re-appear with the sensation and the action in the dead body, when we make it breathe and move by means of the galvanic battery.

WHAT IS A SPIRIT?

THAT depends on the animal or organism from which it comes. If it be a human spirit, it is a subtle and refined congeries of elementary substances analogous to man's earthly body. It is not a new substance, having no correspondence with the chemical elements of oxygen, hydrogen, carbon, &c., of which we are originally made. All spirits grow: they don't come down from heaven ready made. There is no manufactory up there, as some have thought, where spirits are made to fit into earthly bodies here. Neither is it true, as many think, that spirit is anterior, in regard to time, to gross matter, for it is a product of gross matter—it is eliminated from it, by natural progression. A man is first a physical organization, which is vital by reason of his adaptation to the circumstances and elements with which he is surrounded. The soul is as large as the body, lives with the body, and dies with it, in some cases. But, in regard to the unprogressed masses, who die prematurely very generally, it continues to be the envelope or body of the incipient spirit. Those who are born of the spirit don't need such a body; for the spirit is perfect of itself. What is called mind is the brain part of the soul, and may be full of true or false ideas, as education or circumstances may have planted them there. The spirit is not the soul or the mind, but a genuine new man—a veritable new creation from the old one. It is not No. 2 either, as some might suppose, but the original self more progressed. A man does not lose his identity by going a step higher; but he improves it, in this respect, far beyond most people's comprehension.

All great men are not great alike. Some have large souls, and correspondingly large minds, who don't get on somehow in the spirit. They are apt to be known a long time in this world by admiring multitudes, but still their spirits don't grow, and they don't know they have any spirits particularly. They may be trained to think they have, but they have no proof or experience of it. Many people think they have spirits, by the Bible or other legendary lore, when they have nothing that anybody could call a spirit, if they saw it clairvoyantly. It may be only as a germ, or an embryo; for it is, in different individuals, in all stages of growth or development. When it is capable of living outside the external body, it is not perfect all at once. Some time elapses before all the faculties and senses are acquired in perfection. They are like children, who

have to learn and to gain strength. But when once the spirit is perfect and begins to move about, visiting other countries, knowledge is easily and quickly acquired. Of course, when the spirit has power to go to the first spiritual sphere, and return with facility, there is a marvellous field opened at once for both business and pleasure. As my readers will be all sceptics, I will just say: It is done, and you can say whether you do it or not. If you don't know, try to get to know, for that is what Spiritualism will teach you.

Most people think their spirits cannot be doing anything without their knowing it. Now, this is a subject worthy of all attention; for it is the key of many mysteries. What is called the mind is more attached to the physical body than the spirit in most people who have attained the highest degrees of spiritual development. The spirit of such a person has a mind of its own altogether distinct from the physical mind. It is not so easy to know what one's spirit is doing as many imagine; for it is in another world. And then there is another consideration: the physical mind is not always capable of mediumship, or high degrees of impressibility and clairvoyance. In such cases, the best way is to go to an unsophisticated clairvoyant medium, and learn by degrees what can be known about oneself, letting the dead tell their own story to others, and also giving a wide berth to all the superstition of great names. Whenever great names are announced, superstition and ignorance are at the bottom of it. I will vouch for the fact, that a living man is better than a dead lion at giving communications of any sort. But we are as yet bound by forgone conclusions; for everybody believes that a person must die before he can give a communication through a medium. And hence, if no dead people were at séances, we have had to announce ourselves as Shakespear, Franklin, or somebody of more than common notoriety, to satisfy the minds of the people. Those fictitious guardian angels, &c., will all pass away, so soon as this subject is clearly comprehended. But the outward mind must grapple with it and understand it, for it cannot be taught by the spirits very well, or it might have been long since. Besides, if spirits do try to teach some people, they won't learn. We must alter our theory to suit the altered state of knowledge, and not be afraid to shift about till we get to the right focus, where we will see things more distinctly. It may be amusing to hear a man talk to his own spirit as Benjamin Franklin, or addressing the spirit as "Our Father which art in heaven;" but it is a sad state of ignorance after all.

Some one will say, this writer does not believe in the spirits of the departed communicating with the living. I say: Keep to the subject, and get to the spirits of the living; and then talk about the dead, when you have more knowledge of the other world. Spiritualists are very like other folk: they always mind other people's business before their own. We seldom hear about people going to a séance to inquire about their own spirit; but they show much anxiety to know how somebody else is getting on in the spirit world. If a medium can give a test, he can get a dollar. We don't need tests:

we need knowledge. We require to go to school again; and, if we won't go, the Americans will beat us, for they have nearly used up the old theory, and will be sure to adopt a new one in its place. Everybody will say, "I am a disbeliever in spirit communion," and they will be right, for I really don't believe in anything but the truth. There is no truth cognizable till the mind is on a plane with the spirit, and can read its mind. We don't know what we are, so long as we are bound by false theories. Yes; false theories. There is nothing more unreasonable than to think the inhabitants of the first sphere should come down to the earth, and talk to people at séances, or in private parties. Healing the sick is a good thing, and holding séances is grand entertainment for ladies and gentlemen; but for spirits to come from the first sphere is a sheer impossibility in many cases. They are sometimes brought, I confess; but the living have to bring them for the most part. Does the world not yet know, that all such spirits are not only noviciates, but ignoramuses and incapables,—just as badly off as they were in this world generally? They are helpless, and in every way incapable of helping us to anything we are in search of. The inhabitants of the first sphere, sometimes called Hades, are not spirits, properly speaking—they are souls. Their spirits have not been developed sufficiently to enable them to cast off the old soul covering, which to them is the second death.

The dead are all able to communicate in a certain sense. Psychometry is a most extraordinary science, and as true as photography. You may thus get communications from the flora and fauna of the earliest epochs of time. You may get revelations of man ages before books were written, or history thought of. In fact, our test mediums are psychometrists; and their revelations are not worth a snuff, so far as giving you correct ideas about the present state of the dead, or the spirit world. The medium's spirit does the business, and it is not honestly done either. The truth compels me to say so much. At the same time I would say, that I believe the great body of our mediums will act their part on the true theory, as soon as it is established, as readily as they have done on the false one. The spirits of mediums act to suit the preconceived notions of spiritualists, and we must mend, or they won't. You see in the Bible how false philosophies governed ancient inspirational mediums, and led them from the truth as it is in nature.

A. GARDNER.

TIDINGS FROM THE INNER LIFE.

SPIRITUALISM AT HOME.

THE NATURE AND USES OF SPIRITUAL COMMUNION

MAY be best illustrated by a few promiscuous examples. Even amongst those who designate themselves spiritualists much misapprehension prevails, and their motives for communicating with

the spirit world are of the narrowest description. The outside public take most preposterous views of the matter. The vulgar designations, "spirit rapping" and "table turning," are evidences of the crotchety notions which the public entertain as to the means by which spirits commune with those in the flesh. The nature of the matter conveyed by mediumistic processes is equally misconceived. With pious horror many earnest but ignorant individuals exclaim, "The idea of a spirit coming from heaven to tell you how many coppers you have in your pocket, how many children your mother had, or what you partook of for dinner yesterday!" Another is equally vehement in denouncing the frivolous impiety which would dare to suppose that sensible and enlightened spirits should leave their abodes of bliss and holy service to knock and tilt the tables of common sinners. The experience that comes from even a faint knowledge of the subject would be sufficient to convince such objectors that their hasty summarisings were rather premature and unwarrantable. Common sinners die as well as live, and their departed spirits are perhaps the most likely to come *en rapport* with their congeners in the flesh. Again, the love of the most exalted will induce them to avail themselves of the most humble means whereby they can minister to the wellbeing of the objects of their affection. There are a class of cosmopolitan souls in this world, if not in the next, who are anxious to do good to all as they have opportunity, and eagerly push in at any open door that conditions prepare for their admittance. Hence the simple and apparently meaningless process of table tilting, though commenced with thoughtlessness and levity, has in hundreds of instances led to the most important results.

It would be quite in harmony with facts to state that the resources of the spirit world are adequate to all the necessities of the human spirit, and that the character of the matter communicated is in exact harmony with the appreciative power of the recipients. We will present a few examples, and leave our readers to draw their own conclusions. As an instance of the early stages of mediumship, we introduce an account of phenomena which recently occurred in the family of W. Clarkson, Selby:—"I have now to tell you that we have had some manifestations of spirit influence. We had been sitting for some time past with little result, until last Friday evening, when a cousin of ours who is staying with us, and who knew nothing of spiritualism, was taken possession of by her grandmother, who has recently passed to the spirit land, and then several others in quick succession. We had important tests, and were truly surprised. We did not get to bed till one o'clock. The next day, Saturday, the invisibles came before breakfast, and stopped all progress with the usual domestic work. We have never been free from them since for any length of time. They come at all times. Last night I had just sat down to tea, and before I had begun the Chief came for a minute, and then Mrs Clarkson's grandfather. While Mrs Clarkson was out at Mr Curtis's, our neighbour, our cousin heard knocks and saw lights all

over the place, and was so terrified that she ran out of the house screaming. On one occasion her grandmother took possession of her, and made her unconscious; and while in this condition she told us of a circumstance that the medium had done unknown to us. When she was told of it, she was greatly surprised. Two of our visitors sang through her on Sunday evening. They were well known to us when in earth-life, and both died of consumption. They were sisters. My father and grandfather have been. In fact, I cannot tell you of half the number who have visited us. The Indian chief who came through Mr Green when you were here, and who manipulated me when I was ill, comes regularly, and can speak tolerably well through me. He is our guardian spirit, and says he has brought our friends to talk with us. Mrs Clarkson has also been affected, and my brother's wife spoke through her a short time. While I am writing, the spirits are helping cousin to make a pocket for our child, Ada, and will not let her put a stitch in of her own accord. Then we find things moved from one place to another, and other curious performances. But I need say no more. You will see that we are going ahead finely, and in a short time we hope to have something more important." It will be perceived how the introduction of the "cousin" to the family intensified and varied the character of the manifestations. Though quite a stranger to the phenomena, and perhaps prejudiced against it, yet she was at once made instrumental in quite a number of forms of mediumship.

Tyson Hagen, of Amptill, supplies some cases of a very different kind. They also belong to the initiatory phases of mediumship. The alphabet is called over, and when the proper letter is pronounced the spirits tip the table up, and so on to the end of the communication.

GIVEN THROUGH THE ALPHABET AND TABLE TIPS.

"As I pray, O Father,
Send a listening ear,
For thy unworthy, wretched child,
Would come with holy fear.

Hosts of conquering seraphim,
Surrounding those who wait
To catch some gleams of glory
From the celestial gate.

Rejoice, ye earth-born souls,
While angels with you stay;
Rejoice! they wait to welcome you
To realms of endless day."

At another sitting the following—having just received a letter from a loved sister, entreating me to give up all attention to that snare of the Evil One, "Spiritualism":—

"We are ministering spirits sent from God to minister for your comfort, consolation, and benefit. Every faithful, longing heart shall not long in vain. Give unto the Lord the glory due unto his

name. I will keep him in perfect peace whose mind is stayed on God ; because he trusteth in me."

Of a number of verses which follow we present two :—

"Begin your lives anew ;
New stories you shall tell
Of lov'd ones gone before—
All is well, all is well.

Hosts that have gone before
Still linger round you here ;
Sweet promises they bring—
Oh ! do not fear, do not fear."

We give also the following, from a beautiful hymn of 42 lines. When we asked for name of spirit, and why come to us, the answer was :—"A spirit unknown to this circle. We wish these lines to be sent to your friends"—

"Yes ; we three are strangers,
We came your souls to bless ;
With us there is no danger—
Oh, no—we bless, we bless.

Ours is a life of joy ;
We live, that you may live ;
All day long we're singing—
Live, ye lov'd ones, live.

We smile upon your path ;
We're with you when you pray ;
Oh, yes, we catch your spirit—
We pray, we pray, we pray.

We must be going now ;
We will not pass you by ;
We have some other duties—
Good bye, good bye, good bye."

TYSON HAGEN.

Amphill, Bedfordshire, 17th Oct., 1867.

From Hirwain, near Aberdare, another kind of experience is reported :—

"I do not know what to say of our little circle. Now and then we have had beautiful sentences tipped out. Lately, however, it has been a complete failure. For the last three nights we have had no tipplings whatever. The following was tipped out one night last week :—"The perversity of this generation is so great that it would not see truth though it were posited in its eyes. We have knocked at your doors for ages. Now and then was found a ready ear, but he would be condemned and denounced as a fool, a heretic, and a visionary enthusiast,—(leave the table for three minutes)—whose place was the lake of fire which quencheth not. You, heed not their blind unbelief, for a better day is dawning, and that which was seen as through a glass darkly by the few will soon be seen face to face by the many, and the voice of the trumpet shall

be heard from the tops of the mountains. All the earth shall hear it, and God shall be glorified. MARY ———.'

"Another :—' The unfortunate leave this world as a caterpillar ; the fortunate as a butterfly. The former, in virtue of a law of nature implanted in its constitution, must crawl along the earth ; the latter, in virtue of another and a higher law, soars up to the pleasures of the heavens. MARY.'

"I don't know but that these may provoke a smile on your face. May I ask your opinion ? I believe we are all of us honest truth-seekers, and all deny having given birth to the above. One spirit told us to rub our hands well before laying them on the table.

"Another message :—' Oh, I am so happy, and I've come to make you happy by asking you to make others happy. That's the secret of happiness. U r a nice little O. That's a puzzle for you.' (We asked for explanation.) ' You are a nice little circle. MARY.'

"All this baffles me. Good bye.—Yours, J. E. GEORGE."

SPIRIT VOICES AND MUSIC.

A more advanced form of mediumship is experienced at the circle of Mr Champernowne, Kingston-on-Thames. The medium through whom the phenomena usually occur is William Turketine, a lad of about 14 years of age, nephew to Mr Champernowne. Mrs Champernowne is also a medium for the production of drawings of a very curious and unique kind. Direct writing, in various colours, as if done by crayons, has also been obtained repeatedly in her presence. These writings, and symbolical drawings which sometimes accompany them, are done without the assistance of material hands, and also without pencil or chalks having been previously prepared wherewith to produce these coloured writings. Few persons besides Mr Champernowne and his friend, Mr Pilborough, have witnessed the most remarkable of Willie Turketine's mediumistic powers. Now and again strangers have been admitted ; and one of these favoured personages admirably describes what occurred in the *Spiritual Magazine* for December last. Music of a high character was played on the accordion. The tunes were new to all present. Several voices sung in harmony, accompanied by the accordion with remarkable effect. The flageolet and Jew's harp were afterwards played. The writer argues very logically as to the impossibility of the medium producing the phenomena. Only four other persons were present, and they sat holding each other's hands. The room was darkened.

Mr Champernowne has favoured us with an account of a Sunday morning's service given him by the spirits, which he considers the grandest by far of any of the manifestations he has yet had. We give his account in an abridged form :—

Sunday, 11 A.M., Nov. 24, 1867.—This morning, according to promise made on the 19th, our spirit friends favoured us with a service, and preached to us.

They first told the boy Turketine to fetch in a glass of water,

which he did, and set it on the table. He then took his place. The spirits gave out the 468th hymn, which was nicely sung, an accompaniment being played on the piano. The hymn being finished, "let us pray" was heard, and a beautiful and most impressive prayer was given, we kneeling at the sofa during its delivery. The 586th hymn was next given out, and sung in a delightful manner. We were then told to open the book at the 22nd chapter of Matthew, and the first fourteen verses were most beautifully read in a commanding and loud voice; after which "let us pray" was heard, and a long and beautiful prayer was given, in which they prayed most earnestly for our beloved Queen, and that she might be guided by her Ministers so as to maintain peace, and finally attain the everlasting and glorious kingdom. The Prince of Wales and all the Royal Family were also included, and the invocation finished with—"Who has taught and commanded us to pray, 'Our Father, who art in heaven,'" &c., in which latter part we joined. The 191st hymn was very beautifully read, and afterwards sung and played to on the piano. The sermon was next preached, which lasted half an hour in delivery, only a portion of which I was allowed to take down, as it interfered with the speaker. We do not give the sermon, as it contained nothing very remarkable. We extract the following passage:—"It is a glorious privilege for spirits to come down from heaven to act on earth; and in time you will not know a spirit from a man, as they will come down as men, and walk about, and go from door to door. Will you not think that a privilege? There are many who say it is not spirits, but can they prove their words? Those who are disposed to put it down to the Evil One will find their mistake." They now gave out the 186th hymn. In singing this the voices made the room ring with their harmony. After which was a prayer of thanks for the privilege of thus meeting in spirit communion; and the service finished with the usual benediction. On putting up the light when all was over, the glass was there, but more than half the water was gone. The reading and preaching was so loudly and powerfully given that a lady in the next house could hear most distinctly every word.

Mr Champernowne holds frequent communication with his son, who died in infancy. He hears the voice of his child, who replies to his questions the same as if he existed in earth-life. We introduce one of these conversations as a specimen:—

Spirit.—"Father?"

Mr C.—"Yes, dear."

Spirit.—"I want you to go to Mr What's-his-name? I forget."

Mr C.—"Whom do you mean, dear?"

Spirit.—"Why, you know that big, stout, old gentleman?"

Mr C.—"Do you mean Mr Wooderson?"

Spirit.—"Yes; I want you and Mr Pilborough to go there to-night. If he cannot go with you, he can go after you, you know."

Mr C.—"Yes, dear, so he can."

Spirit.—"Well, will you go, father?"

Mr C.—"Yes, my darling. Do you know I was there the other night when I was out with the Rifles?"

Spirit.—"Yes; I heard you say you were."

Mr C.—"Were you with me?"

Spirit.—"No, I didn't go."

Mr Champernowne accordingly went to the house referred to, and had a sitting with the family—a member of which, a young lady, is a medium. The medium's sister-in law, recently dead, wrote through her the following communication:—"Carrie, I am here, but it is hard to come! I am young in development yet; but you remember I loved you on earth. I love you now. You influenced me on earth; you influence me now. Your influence draws me to you; but it is for your knowledge and progression now. Do you remember me once telling you that your influence was great on me? Well, now I am often with you. Will you write to my mother and tell her of this? she grieves so much for me. I will come to you often; but I must give place to the others that are waiting to control your medium. Good bye, dear Carrie, and all of you.—KATE WOODERSON. Good night."

A communication was then given from progressive spirits, of which we extract a portion:—"We have given place to your sister, but we were waiting to come. She is your sister in a two-fold sense! We wish you now to meet and sit, and we will come to to you. There are doubts in many minds as to the genuineness of spiritualism, but so there will be unto the end of the world; but it is for the community at large that we try to teach, so do not wish you to hide your light under a bushel. Never fear opposition, but declare the truth, and take the consequences. We cannot say all we want at one sitting; neither can we give our knowledge in a moment; so don't be in a hurry," &c.

Mr Champernowne has had some remarkable physical manifestations. Heavy articles have been moved from place to place and into rooms, the doors and windows being shut and well secured. He has had several valuable gems presented to him from the spirits; and recently the spirit of his little boy placed on the table the last shilling which was given to him before he died, and which his father had to that moment kept carefully locked up in a cabinet.

The following forcible diatribe purports to come from the spirit of a deceased clergyman. It is said to be characteristic of him when in life. Some of our polite friends may be shocked at it. We may warn them to look within for an evidence of its truthfulness and applicability as a reproof to the false sentiment which is abundantly used in society for the purpose of concealing the real thoughts of the speaker:—

"SIN.

"This is the fruit of error, error is the result of bias, bias of misconception, and misconception of ignorance. On whom, then, is the guilt of sin? On ignorance; and when you can find a god

for ignorance him will men worship, saying, 'O God, I adore thee; thou art my consolation, my strong tower; in thee is security and everlasting bliss. Remove far from me, O my beloved, the light of revelation, that my peace may remain unto me unbroken; so shall I rejoice in thy favour, and everlasting hope be centered in thee, O blissful ignorance!'

"There is one glory of the sun, there is another of the moon; but the glory of ignorance is consummate foolery. O generation of vipers! capped, hooded, spangled, and dangled, ruffled, frilled, and muffled, puffed and painted, decorated or dyed, well fed and well favoured, comely and petted. The villany of deception made up into flippant foppery, empty as the pretentious, gaudy bubble, bursting itself at every effort to make an impression, vanishing in its own nonentity, leaving behind it want of a shadow. To whom, then, will ye liken a sinner whose house of refuge is the tabernacle of lies, whose wisdom is shrouded in the withering, blasting, bleaching sheet of lies? Having passed through the degrees of the college of falsehood, and arrived at the promotion of conscience-killer, with his fool's cap, his staff, the ensign of his dignity; the high and mighty fool passes away, saying, 'Here is my staff, take this as the last testament of a head devoid of light, wandering in the dark on the shores of eternity—a fool of the foolish, and a gazing-stock of demons. O my god, thou hast befooled me by thy ignorance, and damned me in my folly.' Only thus sin, and your reward shall follow. The wages of sin is death. B. VALE, LL.D." (JOSIAH GLOVER, medium, Wolverhampton.)

MEDICAL PRESCRIPTIONS

are often given by spirits. A lady informs us that life has been saved in several instances by the timely interposition of spirit aid through a medium who is a member of the family. During the cold weather last winter this medium's mother lay speechless with paralysis for two days. A prescription was given spontaneously through the daughter, the application of which restored her in a short time. A case of sunstroke was treated with similar results in the summer. A few weeks ago a little boy was taken with a very high fever, cough, and inflammation of the lungs. The usual remedies were tried unsuccessfully. The fever increased in violence. The spirits wrote through the young lady referred to:—"Take one ounce gum camphor and one ounce alum, and pour over them a pint of boiling water. Add this solution to as much hot water as will make a warm bath of as high a temperature as can be borne. Let the child be bathed in this for ten minutes. After drying him, rub him well with a warm hand from the shoulders down, not up. Apply a wet bandage, wrung out of this bath water, to the throat." The effect of the bath was to bring a red glow out all over the body. The child at once said, I feel well. Much foul matter was washed from the surface of the body next morning, and in a short time he

was in better health than before the fever came on. Few will require to discuss the positive advantages of the subjoined case of

HEALING MEDIUMSHIP.

Catherine Street, Sheffield,
December 12, 1867.

DEAR SIR,—I again have the pleasure to submit to your notice the particulars of another wonderful cure effected through the agency of spirit influence, which, I trust, may be found suitable for insertion in your publication for next month. Your readers will doubtless be aware of the character of my reports, and will remember the names of the mediums mentioned in my last. The particulars with which I have to acquaint you are in connection with Mr Abraham Bland (a healing medium), who resides in the vicinity of Halifax, and is a farmer.

On the 8th August last Mr Bland was engaged leading hay out of the fields, and was assisted by his brother. The last load they had was considerably heavier than those previously taken, and required greater exertion on their part to fasten it well on the cart. Mr B. was on the top, and when the ropes were thrown over, they had to be pulled extremely tight to keep the hay from falling off. To effect this Mr Bland got hold of the rope, and it happened to be rather too short to fasten easily. He called out to his brother to slacken, that he might get more length by treading down the hay. When he had done so, he gave his brother the rope again to fasten, and, in the usual way, began to pull with all his strength. While he was doing this, his brother let the end slip, and Mr B. was precipitated to the ground. For a length of time he lay insensible, and could not be seen either to breathe or move. He was, of course, conveyed home as speedily as possible, and, after recovering some little, his head was distracted with pain, and he imagined that he was knocked almost to pieces, and never expected to recover. He desired his friends to send for Mr John Pulman, and his son Peter. This request was immediately complied with, and the Pulmans made all haste directly they were informed of the accident. On their arrival they found Mr Bland distracted with pain, and not able to move from his chair without assistance. They were immediately entranced, and Mr Bland as well. During the operation the spirits both spoke and sung through Mr B. most delightfully. The operation over, he could walk about the house, thanking his heavenly Father for the good he had received. Next day he attended his daily labour, and has not lost one hour since. On the following Sunday he travelled a distance of fourteen miles in going about from place to place visiting the sick, and has continued to do so up to the present time.

Mr Bland is a strong, healthy man, 57 years of age. He was formerly a member of the Wesleyan body. About ten years ago he heard of the spiritual science, and had a strong desire to witness some manifestations. On attending one of the meetings he was fully convinced that there was a far more intelligent power at work

than man's, and, consequently, began to try for himself. The table soon began to move to him, and he received names and answers to questions by the alphabet. After a time he received the entrancing power, and became a speaking medium. Since then he has become what is generally termed a healing medium.

This, sir, is not carried out with any selfish end in view, but the cures effected by spirit influence through him and his colleagues are without money and without price. In many cases money is offered to them for their trouble, but they all respond with one accord that it is the power of God, and it is to him they must express their thankfulness.

The same parties who are ready to substantiate my last report, will also vouch for the correctness of this. There is no exaggeration whatever in connection with them, but I state everything to the best of my ability as clearly as I possibly can, in order to avoid any misunderstanding.

JOHN RAISTRICK.

MENTAL MEDICINE.

The moral and psychical advantages of spiritual communion are generally overlooked both by its friends and opponents. Our lofty-browed intellectualists despair of the good to be derived from it, because it does not unfold to them at all times the wondrous mysteries of science and philosophy. To discover these is their province, but to aid in the interior unfoldment of our being, is the peculiar work of our guardian spirits. We have the testimony of many who are the subjects of this development process. The magnetic influence is plainly felt on certain regions of the coronal brain, and the organs occupying the seat of this influence are often much increased in volume and activity in a very short time. Scope and elevation of mind is imparted to the individual in proportion. That self-regulating wisdom, which aids us in shaping our purposes in accordance with our destiny, is a blessing not to be despised. Yet few of our strong-minded intellectualists will listen to evidences of this nature, till they become the subjects of it themselves. Spirit communion may therefore be esteemed educational more especially in this sense than intellectually, and it fills a gap in the great circle of influences which surround the human soul, which it would be impossible to supply from any other source. Other objectors interpose that Christianity is the only legitimate means of soul-cure, and that it is a deadly sin to endeavour to supersede it by Spiritualism or anything else. Nature does not contradict herself. It does not alter the process to change its name. One term may supersede another by giving a more definite idea of the matter described, but can it alter the necessities and relations of the human soul?

The foregoing instances of mediumship are given merely as facts, without any commendation or criticism on our part. They show what is being done by this novel agency in the homes of the people.

The social influences arising out of the movement which Spiritualism has inaugurated, may be best illustrated by a statement of facts supplied by the Secretary of the

BIRMINGHAM ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

On Monday the 18th of November, the Spiritualists held their usual quarterly meeting at their Rooms, 125 Suffolk Street. Several brothers and sisters had busied themselves in decorating the Meeting Room with pictures, natural curiosities, spirit drawings, some spirit photographs, received from the Baron Von Schiekh, Vienna, and altogether the room presented a very pleasing change from its usual appearance.

Tea was provided by Brother Hill; nearly seventy sat down. Mrs Harper and Miss Dixon presided at the table. After tea, the business of the Association was transacted, the quarterly report being read by Mr. Baldwin, which did not give a very flattering account of the proceedings of the quarter just past. Owing to the work of disintegration, the attendance of some of the members had fallen off. The business engagements of the president had prevented his regular attendance, and the failing health of the vice-president, Mr. Gilby, had hindered his fulfilling the duties. The clashing of orthodox opinions with those more progressive, the persecution some of the mediums have encountered—considering the whole of the circumstances, Spiritualism in Birmingham during the past three months had been passing under a cloud, but the members believe in a brighter future for the Association.

Mr Robert Harper, the president, addressed the meeting upon the necessity of individuals practising Spiritualism in their everyday life, in thought and action; that they should indeed be living epistles, known and read of all men they came in contact with. He regretted very much his inability to be more with the circle, and expressed his desire to give place to any person the Association should prefer as president.

The appointment of officers for the year was then proceeded with, and were as follows:—President, Mr Aaron Franklin, Rock Place, Victoria Road, Aston Park; Vice-president, Mr C. Anderson, 40 Suffolk Street; Treasurer, Mr. J. R. Hill, 224 Bristol Street; Secretaries, Miss Dixon, Mr Baldwin, Chelsea Cottage, Latimer Street (South), and a Committee consisting of five gentlemen and three ladies.

The business part of the proceedings having been gone through, various members contributed their quota to render the evening thoroughly pleasant and enjoyable. Mr Baldwin read an Ode he had composed for the occasion. The Misses Watkins sung, "Do they miss me at home." Mr and Mrs Lees, with Mr Baldwin, sung, "They are not lost, but gone before," accompanied on the harmonium by Mr W. Lees. Mr Bell, a comic song. "Wed not for gold" was recited very effectively by Mr. Hillman. Mr Franklin sang a song received from the spirits. A short time ago, while a medium was entranced, Mr. F. expressed a wish that the spirit

manifesting would give words to the tune, "Paddle your own canoe." He admired the tune and chorus, but did not care about the words usually sung. The following came immediately on the expression of the wish:—

"Let all creation join in one
 Grand chain of harmony;
 Let all things ripen 'neath the sun
 Of true humanity.
 Each one could be a monarch
 In his own peaceful home;
 Each one could build a safe ark,
 To bear him thro' worlds to come.
 Then love your neighbour as yourself,
 As the world you go travelling thro',
 And never sit down with a tear or a frown,
 But paddle your own canoe.

"Unfurl your banner 'neath the light
 Of Freedom's ripening sun;
 Let friendship keep your armour bright—
 March forward *all as one*.
 Enlist beneath the mighty power
 Of One who rules on high;
 Work nobly with each passing hour,
 And never pause to sigh.

But love your neighbour as yourself,
 As the world you go travelling thro';
 And never sit down with a tear or a frown,
 But paddle your own canoe."

Miss Taylor recited "The Vision." Mr Gilby read a very humorous paper upon the missing bump, continuity, possessing peculiar appropriateness to the circle. Mrs Burns sang a song. Mr John Lees portrayed the Irish character. Mr Baldwin sung a very laughable original song, with a real live baby in his arms, representing a poor father sadly put about by being left at home with a very cross child, anxious for the mother's return—"I wish your mother would come." Miss Bell sang "Annie of the Dee."

Mr Gillman, of Wolverhampton, addressed the meeting upon Spiritualism generally, and impositions in particular, impressing upon all the necessity of proving all things, and holding fast that which is good.

Mr Cogan, of Wolverhampton, congratulated the Association upon such a successful gathering, it being the largest he had addressed in Birmingham. He referred to the great good wrought by Spiritualism—the healing of the sick, contrasting it with the orthodox views held by the so-called religious world.

Mr Haynes recited the very appropriate piece, "The Chameleon."

Having spent the evening so pleasantly, the company joined together in singing "Error's teachings shall moulder in the grave," and so brought to a close the most happy meeting yet held, which promises well for the future.

WHISPERINGS FROM FAR AND NEAR.

COLONISATION BY CHILDREN.

I WISH to call your attention to the perfect feasibility of colonising destitute, homeless, and orphan children in the high lands of the tropics. No other climate is so well suited to carry out such a matter successfully.

The high lands of the tropics are the most healthy and fertile portions of the world, and well adapted to the constitution of the white race. It is true tropical countries have had a bad name, because only the low grounds have been generally alluded to, and the violation of all natural laws by the whites would have been destructive to health in any country.

In my time it was estimated that a negro working one hour a-day with a hoe could raise three times as much as would maintain himself. Three acres was a large negro farm; a quarter of an acre could maintain a family. Humboldt says the plantain produces 120 times as much per acre for human food as wheat, and 40 times as much as potatoes.

Under proper arrangements, the child of three years of age and upwards can not only make its own living, but have plenty of time for study. A life spent among the living productions of nature, and engaged in their cultivation and study, is much better adapted to moral and intellectual development than a life spent in huge cities and in confined cells of brick and mortar.

It needs all climates to perfect mankind. The north gives energy of character, but once that is attained, then the tropics, by their almost infinite variety, both vegetable and mineral, give a new expansion to the mind; and the nature of the climate, and abundance of production, does not compel the same drudgery as in the north to obtain the necessities of life, and hence more time is left for study and the refinements of life. Not on money, but on self-dependence, the proper use of all the faculties, is the real foundation of moral worth: therefore the souls of children should not be crushed by a sense of dependance. As objects of charity, their self-respect should not be destroyed; they should be taught to scorn to live at the expense of the toil, time, and money of others; whatever money may be advanced to establish them should be returned by their labour, but without interest.

And they can be taught not only the theory but the practice of the principles of justice, goodness, and truth from the beginning.

The vast tropical uplands of the world, now nearly a waste, could maintain many times the population of the globe, and those children, now an incubus and a pest, be made a means of advancing not only the wealth but the moral and intellectual grandeur of England, and fill those vast countries with life and happiness.

For it is clear to the thinker that the principles of love and wisdom within the soul are its only true heaven, and their opposites its hell, and we can only cultivate them by benefiting others. We elevate our-

selves by elevating others, and degrade ourselves by degrading others : hence the real interests of all mankind are alike, and we are thus welded together by bands stronger than iron, which we cannot break, and to the golden rule may be added,—for whatever you do to others you do to yourselves, and justice to others is justice to ourselves.

The idea would not be to have officers with big salaries at the expense of the benevolent and the labour of the orphan, but simple and self-supporting establishments, which would admit of any expansion, and give a home and a good living to the superintendents. They would be no way superior to others, if they can, not only after being fairly started, be self-supporting, but yield a surplus.

Establishments such as I contemplate would not be dependent on markets if circumstances were not favourable, for on those mountains all things necessary for human use can be cultivated and manufactured. Jamaica, for instance, has mountains 800 feet high, and every production of the temperate as well as the tropical zones can be cultivated within a few miles.

It has long appeared to me that something is wrong with our present systems of education and government.

For man is a spirit, and the spirit has its own laws, not made subject to outward and material motives, but, being the crown of creation, destined to control all other things, only by its own laws can it be reformed and elevated, and those are the laws from which it originated, viz., justice, goodness, and truth : hence in vain has money or property, the axe or the gibbet, the jail and the penitentiary, the sword, musket and bayonet been tried as the regenerators or educators of man.

So I have thought a new and better system, more adapted to the true nature of man, should be tried, beginning at the beginning, and that the tropical mountains were the parts of the earth best adapted to that end.

If any parties feel interested, and desire any more information, I shall be glad to be favoured with their queries. R. B. H.

London, 23rd October, 1867.

LYING SPIRITS USEFUL.

DEAR SIR,—It is an old proverb, that the devil should get his due; and as spiritualists should not be behind their neighbours in acknowledging assistance, from whatever source it comes, perhaps you would allow me to return thanks in your magazine for benefits received from a quarter in which it is usually thought no good can be found.

From repeated conversations with spiritualists, I do not think they are sufficiently aware of the value of the argument drawn from "lying communications," or the use of lying spirits in the spiritual economy. Many of them are afraid to mention the fact to non-spiritualists, as damaging to the cause. I have found it the reverse. I endorse the sage remarks of old Friar Laurence, in *Romeo and Juliet*, as applicable to spiritual phenomena :—

"For nought so vile, that on the earth doth live,
But to the earth some special good doth give;
Nor aught so good, but, strain'd from that fair use,
Revolts from true birth, stumbling on abuse."

The manner in which evil or undeveloped spirits have been useful to me and a few others, will be best illustrated by narrating briefly the result of one seance. Having permission to introduce a few friends to a seance to be held in the house of the "head centre" of the movement in our city, I accordingly went, accompanied by four sceptical gentlemen, either of whom it would have been difficult to deceive. One of them was a teacher of mathematics—an exceedingly sharp and ingenious person; while the other three were persons of good sense and education, and well able to use their eyes. We formed a circle by ourselves, with the aid of a young girl, our host's daughter, who was said to be a medium. I was only a partial believer at that time. After sitting with our hands on the table for a few minutes, it began to move about; and on our asking if there was a spirit present, it knocked out (by arranged signals) Yes. We then asked it to give its name, address, and a few particulars; on which the name of a boy living in a street adjoining, with several family particulars, were spelt out. We then asked if it had any message to give, on which it answered that we were to tell his sister to take care of his fiddle! The medium said there must surely be some mistake, as she had seen the boy alive that same afternoon. On asking the intelligence moving the table to solve the difficulty, it at once answered, that it had departed this life only an hour ago. That finished our conversation with the *boy*.

Now, from whence did this lying intelligence come?—for it was a lie, the boy being still alive. The name was that of a genuine, living boy; the family particulars were correct, showing a thorough knowledge of the household; while the message was characteristic, as he was very fond of his fiddle. Not one at that table knew of the existence of such a person, except the girl. The idea of the medium imposing on us, was out of the question; and even had she been anxious to do so, for the sake of display, she would naturally have picked on some one else than a boy she had seen that afternoon, and who was living close at hand. But the size of the table, the position in which she was placed, and the nature of her companions, made it next to impossible for her to influence the movement of the table, so as to produce any answer she might wish.

Are we to believe that there was some occult faculty at work in that girl, of which she knew nothing, and over which she had no control, causing her to radiate some strange intellectual nervous force which regulated the movements of the table; and making her give utterance to things which she knew, or at least firmly believed, were false? It would be rather a clenching argument against free-will, if we were possessed of a faculty which could tell lies against our wish. To accept that theory to get rid of the spiritual one, would be jumping out of the frying-pan into the fire—to me, at least.

The explanation of the above curious incident was given that same night, at a seance in another part of the room. It was simply this: that a spirit was present (said to be that of a Frenchman) who was very fond of practical joking, and who was trying to lead us astray, or frighten the girl a little. How it got the information about the boy and his family relationships, I do not know, nor does it matter for the argument.

Had a message been received, purporting to be from Newton or some other great mathematician, and telling us something in mathematics that was quite true, it might be argued with some show of reason by a certain school of theorists, that it proceeded from the brain (unconsciously) of my mathematical friend. But few, I think, would affirm that a message proceeded unconsciously from the brain of a person who not only did not expect it, but positively believed it to be untrue.

Cases of the same kind must be well known to many of your readers. I have had messages purporting to come from uncles and brothers who never had any existence on this earth, and that, too, amongst friends where the idea of deception on the part of those at the seances would have been absurd. It may be a proof that "the heart of man is deceitful above all things, and desperately wicked," but I strongly incline to the spiritual explanation.

That fact of the awful lies which are told at the circles, when it would be preposterous to think they emanated from any one present in the flesh; and the overwhelming fact, that on all sides, from Britain to Japan, amongst all classes—sceptics and believers—the manifestations uniformly proclaim themselves to be of a spiritual origin,—these two facts, I say, were all others wanting, would be sufficient proof for the truth of the spiritual theory.

Many think it an argument against Spiritualism, that the statements of different spirits on the same subject do not agree. How this idea has arisen, that every spirit should know everything, and all be of one mind, I cannot understand. I do not think it is reasonable, or taught in the Bible. Unless some miracle were wrought at death, and every person lost his individuality, we could scarcely expect them to agree. In this mundane sphere, we know that several equally intelligent, honest men will read the same Bible, and one will come away a Unitarian, another a Trinitarian, the others Calvinists, Arminians, and even Infidels.

The spiritual question may be divided into two phases: 1. As to the reality and source of the intelligence displayed by the phenomena. 2. As to the nature of its teachings. In regard to the first phase, I think no candid person of any intelligence whatever, who gives the subject a fair hearing, can have any serious doubt. About the teachings of the spirits, of course, there is ample room for difference of opinion. Let our orthodox friends accept the first principle, and then they will be on ground where reasonable discussion may be carried on. I may state, that though as firm a believer as any one can be in regard to the nature of the phenomena, I do not yet see clearly any immense benefit to be derived from it. Undoubtedly, it

has some good news to tell us; but I am not so sanguine as some of our friends about its being a new "gospel" to supersede Christianity and all the other faiths.

But I must stop. I merely intended to say, that as the poet can find "sermons in stones, and books in running brooks," so the spiritualist may derive a powerful argument even from evil spirits. They should teach us also to be careful of our companions at the circles, as "like draws to like;" and that we should "try the spirits."—Yours fraternally,

W. A.

A LETTER FROM AMERICA.

MY DEAR SIR,—*Human Nature* containing my first letter reached me and was welcome. I am glad to find that you are enabled to keep the magazine afloat. In a few years the advanced Spiritualists will duly appreciate all publications which take the lead in progress. Let us hope the time has gone by for *dilletantism* amongst thinkers. I infinitely prefer a *living* outspoken Atheist to a *dead* Christian. The voice of nature cries "life"—Spiritualism is the oracle of life, even the life immortal. I have so many interesting things to relate that I hardly know where to begin, so as to use your available space to advantage.

To begin somewhere, I will say that I had the extreme pleasure of meeting with and hearing Dr J. B. Ferguson. He accepted an invitation to lecture for the Spiritualists of Philadelphia that he might see myself and wife. I need hardly say that his visit was fully appreciated by large audiences, as well as by our humble selves.

Andrew Jackson Davis gave eight discourses in Philadelphia. I listened to some five or six of them. His matter is always suggestive: his manner quiet and unassuming. I told him that I was commissioned by a lady Spiritualist in England to convey her love to him. He was much pleased, and desired me to give his love in return to her, and all the friends of the good cause in my native country. This sort of love is commendable. What is miscalled *free love*, much fretted over in the consideration of American Spiritualism by English Spiritualists, I may suppose, for I have taken pains to discover it, is a very small drop in the ocean. Doubtless there are some who are in the mire, but the vast majority are rightly and mortally opposed to it. I am glad to record this, and must say that the enemies of Spiritualism are not idle in denouncing the whole body of Spiritualists for the sin of one or two.

I was at a Women's Suffrage Convention, which took place in Vineland last week. Mrs Lucy Stone Blackwell, Lucretia Mott, and Mrs Townsend, all women of fine oratorical and comprehensive powers, took part in the debates.

Vineland, let me say, is a modern miracle. It is a settlement of some 10 000 human beings, who are solving the question of colonisation with spirit. Six years ago, it was a houseless tract of 50 square miles, mostly covered with timber; now, a considerable part of it is a blooming township. Here are congregated men and women of intellect, and,

above all, forethought and temperance. The Maine law is not in vogue here, but what is better, the inhabitants in 1863 voted intoxicating drinks out of the township. You could not, therefore, obtain a glass of ale or a potion of spirits without going off the Vineland tract for it. The question as to the sale of the drink is voted upon every year, the majority deciding. The last two votes have been unanimous, and the drink is inadmissable.

I need not say, I am sure, that any person used to city life would feel in heaven to be in Vineland. I hope, however, that none of my English friends will think of emigrating to Vineland or any of the settlements on this continent without they have means to purchase land, and can adapt themselves to agricultural pursuits.

People in England get very false notions of America. Had I known what I now know, I would not have left the old country under any circumstances without double the means I started with. I have now been here three months, and have the greatest difficulty in the world to keep the wolf from the door. Provisions are nearly double the price here of what they were in England, and I am sorry to say that poverty has its iron hand upon many of the most deserving. But to return to Vineland. At the Convention, it was decided to organise a State Association for the restoration of female suffrage. It appears that women voted in the State of New Jersey 30 years ago. The battle now is to restore the ancient right. One strong inducement in going to Vineland was to meet the Hon. Robert Dale Owen. He attended the Convention, and afterwards lectured on the "*Law of Kindness*" *deducible from History*.

I saw Mr Owen, with some of the Committee, on his way to the Hall. I was struck with the marked likeness to his father, the old philanthropist. I went to him and took his hand without formal introduction. When he learned my name, he spoke freely of England, and talked kindly of William and Mary Howitt. It was a pleasure I shall not readily forget to listen to his discourse, which was pregnant with all that is beautiful in Christianity.

Lucretia Mott rose and spoke delightedly of the lecture. I followed, and alluded to the kindly feeling everywhere felt in England towards the author of the best books yet written on the objective character of spiritual manifestations.

I found quite a number of good trance mediums in Vineland, and spent, altogether, one of the pleasantest times I ever spent in my life.

I wish to say to all my friends in England that although very many of them have not received private communications from me, that I have not forgotten all their kind expressions and acts.

My time is fully occupied in the establishment of a new magazine, the particulars of which will be gleaned from the following kindly notice from the *Banner of Light* :—

“NEW MONTHLY MAGAZINE.

“J. H. Powell, of Philadelphia, proposes to publish, on the 1st of January, 1868, a new monthly magazine, to be styled, ‘Powell’s Domestic Magazine,’ a literary and progressive record, combining

instruction and amusement. An original and humorous novel, entitled 'Nathan Stitch,' will be commenced in the first number. The plan of Mr Powell, in bringing out this new monthly publication, is a broad and attractive one, well illustrated and set forth by the motto he has chosen from Dr Johnson—'To be happy at home is the ultimate result of all ambition.' We wish him the largest success in his enterprise, and from what we know of his ability and character we believe he will speedily secure it. The prospectus offers a wide array of first class contributors, whose pens are to furnish essays, poems, biographies, reviews, novels, and miscellany."

If any friends desire to subscribe, the Publisher of *Human Nature* will, I am sure, act as my agent for England.

I have just heard the painful news, through a secondary channel, of the departure to the spirit world of my father, who was very ill when I left England in August. I am greatly sustained by the knowledge that my wife's medium powers first brought him to a knowledge of spiritual realities. I treasure the thought that he is the better for it.

J. H. POWELL.

18 South Third Street, Philadelphia, P.A.,
December 6, 1867.

THE PHENOMENA OF THE "DOUBLE," &c.

DEAR SIR,—It is pleasing to me to notice the progress the knowledge of the laws of life are making in what is called the Development of the "*Double*," or, what I would now call, the Development of the Spirit and the Refinement of Matter (so called). To me nothing could more beautifully prove the progressive principles of nature than these outbursts of a great matter all over the world, showing more clearly, day by day, that our surroundings alone require purifying. Who would think the sun was shining when thick and heavy dark clouds were hanging betwixt us and that great luminary? or who would think for a moment that the swamp contained, in rich abundance, all the elements of food for vegetation? It is not the sun that does not shine, or the food which is wanting in the soil. In both cases a little water in excess is the only hindrance betwixt us and the sun—the seed and its food. So, my dear editor, is it in the case of our being able to see and converse with spirits;—and when I say spirits, I do not mean the spirits of the departed only, but all developed spirits. Just as the farmer has drained his land, and, consequently, purified the atmosphere, so will mind continue to progress in its powers over what is called matter. The moral land is being drained, and by and by we, like the seed put into drained ground, will begin to see our food, and by what we are surrounded. Permit me, then, to congratulate the investigators of this great subject, but at the same time *caution them*, as the spirit represented is not always the Double of the individual named, or who seems to understand the circumstances of the party they so well represent. There are many, intelligent spirits, yet depraved in morals, who can collect the throwings off from some mediumistic persons, and show themselves to mediums, and also answer questions

concerning those they represent, just as one intelligent mind can read the books and other throwings off from any other, and as many do here below, so can and do they, out of the earthly body. Let those who have been seen try to remember how they were at the time they were said to have been seen, and much light will be brought to view.

I have met with a mind who has of late aided me very much in my investigations in this mysterious subject, and who will send you a series of papers upon these laws, as far as he can at present understand them. He has kindly shown them to me, and I trust you will give them a place in your earliest number, as they will do much to correct and to prepare the minds of advanced thinkers for the really wonderful powers possessed by the ever-developing spirit. My new friend will style himself "*Spirituoso*." It is with difficulty that I have persuaded him to allow the papers to appear in print, knowing, as he does, the way people have at all times received new and startling truths, and the persecutions to which they have been subjected.—I am, truly yours,

THOS. ETCHELLS.

A CORRESPONDENT throws discredit on the "cases of Ubiquity," narrated in our last number. He says:—"I was much amused at your Birmingham news in this No. of *Human Nature*. It is astonishing how much *double-seeing*, or '*double-dealing*,' is springing up around us now-a-days. Two of the parties named in that article, like some others I could name, saw the spirits all about Melville Fay at Birmingham, untying his ropes, &c.!!!"

Our readers will remember that Fay's "manifestations," referred to above, were impositions, yet, nevertheless, the parties who attest the ubiquity case said they saw spirits round him doing the right thing. We are determined on having the truth by repeated sifting, and gladly publish the above extract that our Birmingham friends may have the opportunity of defending themselves. If any mistake has occurred, let it be thoroughly investigated.

We have now before us a variety of views on this important subject, all more or less conflicting, and collectively unsatisfactory.

We hope the propounders of these respective views will not give up the ground without a hearty struggle for truth—not for personal distinction, or the dogged defence of a crotchet or foregone conclusion. First, there is the view contained in the article copied from the *Banner of Light*, page 452 of this vol., attributing the phenomenon to the agency of disembodied spirits. At page 462, Mr Richmond reports the result of a conversation at Keighley, which pronounced the phenomenon a delusion perpetrated by the spirits. Mr Gardner comes along and tells us that it is entirely the work of our own spirits. "*Honestas*" is rather heavy metal, we confess, and is not more than half fired off yet; but he seems to pave his way pretty securely as he goes along in his clever expositions of the wonderful manifestations attending Mr D. D. Home. Mr Etchells seems to be partly a disciple of Mr Gardner, with stray gleamings akin to the light emitted by the torch of "*Honestas*." "*Spirituoso*" is intuitively on the same track as "*Honestas*," but does not give such a lucid and scientific expression

to his convictions. Our readers may expect to see his words in an early number. A whole park of German artillery remains to be discharged at this phantom target; and at the moment of writing, we are not sure whether there will be space for their arguments in this number or not, yet Baron Von Schiekh and Gottlieb Dammerung shall be heard. M. Goupy agrees in some matters with the general principles maintained by the bulk of the foregoing minds, yet his defects will be easily observed by the student of spiritual science. We affectionately whisper to you all, brothers and sisters, go on, truth is being unfolded through your individual inspirations; you are engaged in the investigation of the most important and interesting facts and principles in nature that have ever occupied the attention of man. May the love of truth, of one another, and of the human race generally, cement you in your labours; and while the index of time announces the commencement of a new year, may your joint efforts mark the introduction of a new era of light and hope to the earthbound human soul.

SPIRITUALISM THROUGHOUT THE WORLD.

SPIRITUALISM AND PROGRESS IN PARIS.

BY OUR OWN COMMISSIONER.

RELIGION.—To look at the number of soldiers, priests, and policemen that everywhere meet the eye in Paris, one would be disposed to imagine that the good order, morals, and religion of the people resided only vicariously in these functionaries. The priests literally swarm the streets, parks, and palaces, and more miserable looking, demoralised specimens of humanity it would be difficult to find. They are the worst looking class of men in the French capital, viewed either physically or in respect to the degree of moral and intellectual culture they exhibit. They are the pitiable victims of a degrading system of spiritual slavery; and their haggard, stooping gait would indicate that they carried all the sins of the French people on their backs. They are humble in their demeanour, and kindly in their manner towards strangers. The soldiers compose a large portion of the population; and there is a corresponding multitude of policemen.

These are the three main branches that spring out of the trunk of Imperialism, whose roots are fed in great part by the produce of prostitution, tobacco smoke, alcoholic liquors, and other means of sensual gratification. Imperialism is everything in Paris; the principles of civil, moral, and philosophical culture are nowhere, as the people are merely a convenience for the support of the State. Everything is absorbed in Imperialism. The liberty of the French people is a baseless fiction. You may dissipate and smoke tobacco as much as you please, and engage in all kinds of folly to your heart's content; but if you have a reform idea in philosophy, religion, morals, or social economics, you must ask permission of

the Imperial mind to breathe your impressions. All science belongs to the recognised scientific men, all religion to the priests, all power to the Emperor and his minions in red breeches, and all order to the police. The people are nothing but the soil out of which these parasites feed and luxuriate; and these are aided in their pillage of society by the manufacturers of dissipation.

Many social institutions for which we are most thankful in England are not to be met with in Paris. There is no free press, no public lectures, no popular literature, conveying instruction of a progressive kind. It is not the good of the people so much as the stability of the Government that is aimed at. Consequently, no matter must be discussed that is prejudicial to the smooth sailing of the ship of State. On entering an English coffee-house numbers of papers and magazines may be seen, each advocating that phase of politics, literature, education, and progress with which the house identifies itself, and the visitor devotes his leisure time to reading as his tastes may lead him. In Paris no such thing is to be seen. I have travelled for days, and been in many *cafes*, &c., without seeing as much literature as would fill a bushel basket. Instead of reading, the Frenchman spends his time in gambling, chatting, smoking, drinking, and dallying with women. The suppression of free speech and right of public meeting is a great obstacle to progress.

A few days ago the friends of co-operation concentrated themselves in this city, for the purpose of holding a convention for the furtherance of co-operative effort. The Head of the police was applied to for a permit, which was refused. Other means were tried, but all efforts to obtain permission to hold such a meeting were in vain. The law is, that no more than twenty people must assemble together for the purpose of holding a meeting of any kind unless special permission is obtained to do so; consequently, there are no lectures, no temperance movements, no mechanics' institutes, with their soirees and popular instructive entertainments. These great and powerful elements of education are denied the people, and the very worst forms of dissipation instituted in their stead.

I have been a frequent attender at church of late. It is one of the modes of sight-seeing in this city, and a very popular one it is. I sometimes go when the performers are on the boards, and sometimes between the acts. The chief churches are magnificently built, and are very entertaining picture galleries. They appear to be supported for the purpose of display; and at some of them visitors are charged for admission to certain parts, so that they are self-supporting. The gorgeously painted images, grand pictures, and richly ornamented altars, indicate the most sensuous form of Christian idolatry. Yet they are noble buildings, and as such the nation may be proud of them; and if the minds of the people were otherwise supplied with free religious influences, I should be the very last to grumble at the existence of such entertaining and artistic objects.

SPIRITUALISM

Has made great progress in France, and it seems a mystery that its existence should be tolerated as it is. French spiritualism, however, is more of the philosophical and scientific kind than theological and progressive, so that it deals with theories and matters of fact rather than with social reforms or religious revolutions. Hence it does not touch the sacred machinery of Imperialism. I have had the pleasure and privilege of conversing with some of the most distinguished spiritualists in this city, of whom I may first mention Allan Kardec, with whose writings your readers are somewhat acquainted. I understand he is the most popular spiritualist in France. He has written several works on the subject, and is now busily engaged in the preparation of another. I have heard that his writings have attained a circulation of twenty-five thousand, which indicates the demand there exists for such literature among the French people. M. Kardec is of medium stature, has a strong vital system, and a large brain with immense perceptive faculties, and much readiness and aptitude of mind. He is one of those men who have considerable individuality, and magnetises all those with whom he comes in contact. Hence he has made himself widely known, and gained much popularity and renown, which has excited some little jealousy in the minds of others. For this M. Kardec is scarcely to blame. His organic conditions supply him with that peculiar force which spreads itself over a vast extent of mind, and produces a definite influence on all. Some writers may be above and others below the capacity of the public; but M. Kardec has that plain matter-of-fact, clear-sighted teaching, which adapts him to the present necessities of the people. He publishes a monthly magazine, the *Revue Spirite*, with which you are regularly supplied. He holds weekly meetings, but at this season they are not so interesting as when the nights are longer and the weather scarcely so hot. M. Pierart also publishes a monthly magazine, the *Revue Spiritualiste*. I am informed that it has not such a large circulation as the *Revue Spirite*. Its matter is more recondite, and scarcely so popular in style. Its editor is a gentleman of high intellectual attainments, and of great learning and research. He takes a philosophical view of spiritualism, and thus may over-reach the conceptions of the masses. He is assisted in his labours by Dr Jouis, a gentleman of much intelligence, and warmly devoted to the subject. A small monthly broadsheet is issued by Mademoiselle Huet. I had the pleasure of attending a reunion at her chambers the other evening, where I had the good fortune to meet some of my friends from London. Several ladies and gentlemen were present, and the chief conversation was respecting the spiritualistic tendencies of Queen Victoria. They seem to know more about these matters in Paris than we do in London. A lady present assured the company that she was recently a member of a circle in another place which was occasionally attended by Prince Alfred. On the evening to which I have referred the circle was much

interested by a communication purporting to come from the late Prince Albert. It was given by means of the alphabet through a medium who knew not a word of English. Yet the communication was partly in English and partly in French. It was addressed to the strangers from England, and was very characteristic of the late Prince Consort. On the spirit being asked if Prince Albert did not think it beneath his dignity to attend such an humble meeting, he replied by writing through the medium that he was only a man the same as others, and that princes were shorn of their worldly honours when they entered the spirit world, and that they were to attach no importance to his having been a prince. His message referred to God's appreciation of the just man above all others. Mademoiselle Huet is a writing medium. A gentleman present conducted a discussion with the spirits through her mediumship on the subject of re-incarnation.

Another monthly publication devoted to spiritualism is entitled *La Monde Invisible*, and is under the direction of M. La Chatre. It has only been in existence a few months, and has not yet attained that influence which its merits deserve. The editor is a man of great earnestness, and is distinctly devoted to the cause of progress. He is at present engaged in compiling and publishing an illustrated encyclopædia. One huge volume is already issued. He introduces progressive ideas whenever he can on republicanism, socialism, spiritualism, co-operation, &c. All kinds of democratic notions are woven in under appropriate headings throughout the body of the work. He issues it in penny periodical numbers. As it is adapted to popular reading, it cannot fail to have an enlightening influence on those who may have the privilege to obtain it.

Spiritualism is much more prosperous in some parts of France than in Paris. The saying is, "nothing succeeds in Paris;" but go to Lyons and other provincial cities, and there you will see spiritualism in full activity. I am informed that there are many spiritualists in France. In fact, in some parts a great proportion of the people have embraced its teachings. The Emperor is quite interested in it, and is said to be possessed of mediumistic powers. This may explain the leniency with which it is treated.

The distinctive feature of French spiritualism is the doctrine of re-incarnation; and it is said to be the faith of almost all parties of spiritualists, however much they may differ in other respects. As I do not understand the principles of this doctrine, I will attempt no remarks in illustration of it. I refer your readers to the perusal of books on the subject which I am about to forward to you.*

I find that some of the Paris spiritualists are well posted up in the progress of the cause throughout the world. The American facts and movements are eagerly discussed; and English items and intelligence of a personal or general nature, such as the return of Mrs Hardinge, the state of Mr Home's health, &c., are canvassed with zest.

I should be very glad if we possessed more perfect knowledge as

* These may be obtained from the Progressive Library.

to the position of the different nations in respect to these important subjects. I feel much would be gained by an exchange of ideas between the peoples of various countries and types of mankind exhibiting different forms of thought.

If I examine the head of the Emperor before I leave Paris I will send you his delineation.

August, 1867.

SPIRITUALISM IN GERMANY.

We have been recently favoured with a communication from a gentleman who resides at Baden-Baden, which gives some idea of the nature of the teaching derived from spiritual sources. These essays are written by guardian spirits through the planchette, "an instrument," says Mr Kyd, "in its present convenient form, originally suggested by a family of our acquaintance, some thirteen years ago, by their familiar spirit." Mr Kyd states, "During our five years' residence at Paris we had frequent reciprocal seances with the Guldenstubbe's at each others houses, which were at times productive of the most startling spirit manifestations—physical and intellectual, with direct writings, and mystical and hieroglyphical signs." Our correspondent ridicules the position of some clerical writers who attribute all spiritual phenomena to the Devil. His spirit friends have informed him that "the earth is about to be surrounded, covered like a net work with torch bearers to dispel the darkness of ignorance, and to bring to light the mysteries of higher intelligences." He sends several entire essays, one of which we present as a specimen.

"Upon the Contradictions of Spirits, by Luos—a Guardian Spirit.

"MEDIUMS—MRS AND MISS KYD.

"Ignorant people, and even spiritualists, who, through lack of thought or study, believe that *all* spirits *must* think, act, believe, feel, and speak *alike* on every subject and on all matters, are highly mistaken. The variety of categories of spirits is quite as much if not more varied than the different nations of this little world: different not only in customs, dress, and language, but different in their moral convictions and beliefs, in their scientific and religious ideas, in their sentiments of an all-pervading Deity, in their doctrine of Christianity, and, in fact, of all that can be called thinking. The Christians belonging to the two great churches believe in God and the Trinity; Jews deny Christ; Turks and the Mussulmans are fatalists, and bow down to Mahomet; the Bhudists worship Bouda; the Chinese adore the great Fo according to the instructions of their great prophet Confucius; the Hindoos have their deity, and so on, until numbers and numbers of different creeds and beliefs can be enumerated. If such be the case on this little speck of earth, one can scarcely realise the great variety of ideas that must exist in a world far more unlimited than this, and containing beings of all castes and categories. A poor slave, for

instance, when entering the spirit-world, will describe his life in this one as a real purgatory, passed in incessant toil and labour, in privations and sufferings;—whereas a spoiled being or great potentate will, on the contrary, regret this world as one of joy, comfort, and luxuries of all kinds. Which of these two accounts, then, is to be believed by one who, perhaps, has lived in other worlds, and tries to find out the truth about this little unknown one? Let this same impartial truth-seeker ask an inhabitant of the great empire of China, which he may meet with in the spiritual world, what were the religious beliefs in the world in which he lived,—the Chinaman will, with great reverence, speak of the great Confucius and the deities which he and his nation adore. Let the truth-seeker now speak on the same matter to a departed Catholic or Protestant, they will give him quite another account of this world and of their religious beliefs, than the Chinese; and if he were to go on asking and questioning, he would find no end of contradictions, and would certainly not know what to believe and what not. Instead of enlightening himself he would get more and more puzzled, if some good inspiration did not come to his aid by telling him that *variety* was the cause of all these contradictions, and that every one of the answers were true and correct. There are many, many people who continually ask spirits—‘What do spirits believe?’ ‘Why do they contradict themselves?’ ‘What must they do in the spirit world?’ and so on—thus implying, of course, according to their ideas, that spirits must all believe in the same thing; that they must all have the same opinion upon everything, and therefore ought never to contradict each other; that they have all the same occupations and duties to perform, and the like limited ideas. It scarcely ever occurs to them that Hades, or the mediate spirit-world, contains innumerable spirit inhabitants from different globes and worlds; that the spheres of low and high, of good and evil, of the pure and elevated are as different and at variance in their respective categories as the sand of the sea: the one believes this, the other that; the one is happy, the other miserable; the one is in a high condition of knowledge and mental achievements or acquirements, the other ignorant and incapable of giving instruction. Every spirit speaks according to his capacity and the condition in which he is, and therefore you may imagine the great variety which is found amongst spiritual communications, and which seem to you sometimes like contradictions. The idea is perfectly erroneous that all spirits are under one and the same influence; and must, therefore, all communicate the same ideas, convictions, and sentiments. The variety is so great, the different states and theories so divergent, the categories so unmingled, that a unity in opinions and ideas is impossible. Hades is not yet perfection, and where there is perfection there is unity. Your earth will only be perfect when opinions shall have ceased, and when one faith and one belief alone shall have filled all hearts, and when the dispersed tribes of the earth shall have become one great nation before God. Hades, as I have already told you, is the great receptacle of the souls of

the departed from this little world and others, their inhabitants differing from each other, like the colours of the rainbow, each one retaining still more or less a something of its terrestrial life, and this thin vapour of worldliness evaporates only as the spirit advances in perfection. The process of advancement is slow, but solid, and the road to it is not free from thorns and temptations ;— but when once achieved, unity forms the great strength of that perfection to which our Saviour alludes. So never, then, astonish yourselves when two different spirits write two different things, perhaps just the opposite of each other, as one may believe one thing and the other another. This contradiction you will incur especially when you let spirits come as they please, without identifying them separately. Any spirit will avail itself of the pleasure of communicating through you. But, instead of favouring this way of proceeding think rather of the words of St John, to ‘try the spirits if they are of God.’ Do not let yourselves be put out by seeming contradictions from spirits, but attribute them to a change of position, sphere, and opinions, and in general to the great variety of spirits and their respective ideas belonging not to all, but to each individually, and therefore often in direct opposition to one another. Thinking makes man wise, and I dare say that thinkers have found out the truth of these few lines long since, or must at least have a more correct idea on the subject than many others. This truth is at the same time so simple and so rational that it will be gladly adopted by all those who imagine themselves a victim to spiritual mystifications ; and I hope it may make them wiser for the future, and teach them to take things as they are, without directly thinking themselves duped by a set of contradictory inhabitants of another sphere. One must look upon spirit contradictions merely as the diversity and difference of spirit opinions, and this simple and logical reasoning will soon console you for the fears you may have entertained on the subject. “Luos.”

AUSTRIA.

Our chief knowledge of the nature of the spiritual studies prosecuted in this country is obtained from the contents of a packet which was received at our office a few months ago, addressed to our publisher, and through him to the British Association of Progressive Spiritualists. It was from Baron Von Schickh, of Vienna, and contained a letter from him and M. Dammerung, two spirit photographs, and two treatises in German on the nature of spirit organisms, &c. The most important parts of the Baron's letter we extract :—“I learn from Baron Guldenstubbé that he has shown you some of my spirit photographs, as well as some of my writings upon magnetism. I feel greatly obliged to you for the books I have received upon the first Convention, also for the copies of *Human Nature*. By these lines I hope I have fulfilled your request for an explanation of the photographs received by me. It is a pity, as is always the case in Germany, new inventions are never appreciated.

I earnestly entreat you to promote and protect this wonderful result in experimental spiritualism. What I most solicit is the honour of your correspondence, and to be elected as a member of your new Society of Progressive Spiritualists. During the last eight years I have with much trouble circulated some small pamphlets among my infatuated countrymen in Germany. I hope to have conquered a portion of the obstinate opposition to spiritualism prevalent in this country. I am acquainted with all the literature on this subject, and have perused more than 100 books from various countries. From acquaintanceship with the literature, I believe myself fully competent to undertake the best selection, should you feel disposed to remit to me £2, a sum by no means exorbitant for an English Society. I would furnish you with all the German works of value treating upon the subject. As to my photographs, I shall feel delighted if you will accept the six specimens which I have sent—two forthwith, and four by Mr Andersen. If you require more, the fixed price is 4s each, which cannot be thought too much when the rarity of the specimens is considered. Unfortunately, the plates are already broken, and I fear that soon I shall not be able to procure any more good specimens. Should I receive more of these photographic phenomena I will forward them to you; but during three years I have only procured six, of which only three are really rare and marvellous."

SPIRIT PHOTOGRAPHS—A MEANS OF PRODUCING THEM.

The letter which accompanied the above is on means recently discovered to procure photographs, by a similar process to that employed by Mr Mumler, of Boston:—"For a long time the possibility of obtaining spirit photographs has been doubted. Nevertheless, these photographs are not always spurious through intervention. It is easy to distinguish the true from the false by their ærial lightness. Not only Dr Curzio Paulucci, and the engineer, M. Guido Chiavari, near Genoa, have received such photographs, but I myself have received two with the spirit forms (better called siderides, in accordance with the nature of interplanetary regions). I have also received two photographs with figures, one bearing a strong resemblance to a person who had passed away six years before. I have arrived at the discovery that these manipulations are much assisted by a new mode of magnetising. However, it is but seldom this succeeds, and only with persons of unexceptionable mediumistic quality. I have taken in my hands two compasses (French *boussoles*, (?) horse shoe magnets); facing myself towards the north, and magnetising my medium placed opposite. It appears that by spiral rotations in the air one is enabled to increase the electric fluid of the atmosphere. I cannot doubt, after much experience, that the breath from the lungs is impregnated with infinitely minute particles of iron, and that they can be magnetised between two mediums; polarized so that spirits can mingle their gaseous bodies with the fluids; electrized by the spiral rotations of the two compasses. The manipulation is assisted by the two mediums

holding their breath during the exposition of the photograph plate. The breath acquires by these means a great mass of iron particles, because the oxygen does not chemically consume so much of the particles which are found in the blood of the lungs, as is known to every chemist and physician. It appears to me that these kinds of experiments may lead to the solution of many doubtful points in magnetism, if exercised with perseverance and assiduity; and also, that the phenomenon of invisibility, which I have had the opportunity of witnessing more than two hundred times during the last three years, may be explained by this theory and this manipulation, because the possibility is exhibited in the nature of the rays of light, which may be divided into two invisible rays of magnetism and electricity.

“GOTTLIEB DAMMERUNG.

“Modling, near Vienna.”

We reserve the treatises on the philosophy of odognostic organisms till another occasion. Dr K. A. Berthelen, of Zittau, publishes a magazine entitled, “*Psyche*,” devoted to spiritualistic and odognostic science. At Vienna M. Delhez publishes, “*Licht de Jenseits*” (Light from Yonder), which we will take occasion to notice at length very soon.

RUSSIA.

We have never heard the notion entertained that this country stands prominently as regards spiritualism. Amongst the nobility there are many who are acquainted with the phenomena, and have read works on the subject; but it is all retained within select circles. In such a despotic country as Russia no popular movement can take place. It is true, the Davenports exhibited in various Russian cities, but not as spiritualists. They merely exhibited their mediumistic powers, without giving any explanation of the means whereby their curious performances are effected. We have lately received a letter from a gentleman in St. Petersburg, who has translated Professor Hare’s “*Experimental Researches*,” and Swedenborg’s “*Heaven and Hell*,” into the Russian language. Copies of these works may be seen at the Progressive Library. He has to carry on his publishing operations at Leipsic, such pursuits not being allowed in Russia. He informs us that M. Wittig, the translator of A. J. Davis’ works into German, is at present engaged on the “*Principles of Nature*,” which is expected to be ready for publication in a few months. “*The Magic Staff*,” “*The Reformer*,” and other volumes, are already issued. We have heard it reported that very remarkable spiritual manifestations have taken place spontaneously amongst the Russian clergy. A priest was sprinkling his flock with “*holy water*,” when the brush was taken from his hand and carried round the church by invisible agency. We shall be glad to hear more of this movement on the part of the spirits.

SPIRITUALISM IN ITALY.

Sir,—It must interest all spiritualists to know that this philo-

sophy of philosophies is spreading in Italy with great rapidity—a matter of no surprise to those acquainted with the highly spiritual organisation of the Italian mind, and the great facility afforded by the climate to the development of spiritual phenomena. Spiritualism in Italy is not half as old as in England, and reckons already double the number of periodicals devoted to its literature; for, besides *La Voce di Dio*, of Modica, in Sicily (which, suspended for a time, is, I believe, soon to reappear), the *Epoca Nuova*, of Turin, a weekly paper, and the *Spiritual Journal*, of Bologna, in August of 1867 there appeared in Naples a monthly review under the title of *Lo Spiritismo*, conducted by the master mind of Baron Caprara, a name well known in the literary and philosophical circles of the Italian peninsula. Besides these publications, many pamphlets and elementary works on spiritualism have come to light, some of them, such as *La Guida dei Medi*, having gone through many editions. As yet, however, the spiritual literature is more of the didactic than of the practical kind, and physical phenomena (such as are familiar with us, and which go much further than theories in bringing conviction to the materially impregnated minds) are very sparingly recorded in those prints, which are filled with mediumistic communications on spiritual philosophy and life in the spheres. It is, however, most gratifying to observe that the teachings (with the exception of the asseveration of that arch-mystery of the *re-incarnation*, which our spirit friends here repudiate) are of a high order, and some of them remarkable for novelty and congruity. The following I translate at random from *L'Epoca Nuova*:—

“Good spirits, though in inferior spheres, have an intuition much clearer than any spirit in the flesh. They are not yet acquainted with the worlds inhabited by superior spirits, although they have a vivid percipience of their plane; and just as with you, who, through the increased activity in these days of spirit communion, can form a tolerably good opinion of our mode of existence, so it is with us, who, by continual intercourse with superior spirits, are made to *feel* them and to commune with them. Some of us, however, have so admirable and celestial a conception of these superior beings that it is not possible for you to have a corresponding idea of it. These are things very difficult for us to explain to you, not only on account of insufficient mediumship, but also in consequence of the great difference which separates your condition from ours. In order that you may understand how great this difference is, you have only to reflect that we have a fluidic body infinitely pliable, ready to enact the desires of the spirit, and which can flash through space as quick as thought. Its penetrativeness and volume increase as the spirit rises to higher spheres, so that often a soul may influence at the same time a great expanse of country; nay, there are spirits among the superior orders with bodies so powerful and expansive that they can involve, influence, and give life to a whole world. Above all these, which even our minds cannot comprehend, soars the spirit of Christ, father of your earth, who

with its pure, light, immense celestial body embraces, vivifies, and guides not only your earth, but the whole sphere of spirits, out of the form belonging to it.

"True prayer with us is what it should be with you—*action*. Now, this prayer, or work, is easier with us than with you, because our mind is stronger and less influenced by the inferior forces of the earth; and when we have become worthy of the guidance of superior spirits we follow their advice without any fear or hesitation. They point out to us the work to which we must give the preference, and which consists in trying to effect our own improvement and that of spirits inferior to us. From this you can see that we also have our guardian angels and our mediums, although their teachings are much better understood and followed by us than ours are by you. One thing, however, should encourage and rejoice you—namely, that one single day of struggle against evil in your present life, one single day of conscientious fulfilment of the will of God, is worth years of work by the free spirits, because, seeing clearly the causes of our base passions while in the flesh, and finding ourselves no more shut up in a body so material and rebellious as yours, we can more easily defend ourselves and conquer them than you can."

SPIRIT THOUGHTS.

"If one reflects how much virtue and how much courage is necessary to weak woman in order to struggle at the same time against love, want, prejudice, and herself, one would not adjudge the ensigns of valour to man."

"How many times the spirits, striving for man's purity, have presented truth to him through woman, and man has rejected it through that pride and that harshness which cause him to spurn woman's advice!"

"How many men, upright, just, and even great, both in private and public affairs, show themselves small, egotistical, unjust, and cowardly in their relation to woman!"

"Fraternity, or the union of spirit with woman, is the fruit of a great victory on earth, and the living adoration of heaven. But if man refuses this fraternity to woman she will become his oppressor, his torment, his demon."

I stop translating, for fear of intruding too much upon your space; and in concluding this notice, I must express my firm belief that ere long spiritualism will spread in Italy with a rapidity without parallel in any country, not excepting America.—Wishing you a happy new year, I remain, dear Sir, yours most sincerely,

G. DAMIANI.

2 Pembroke Villas, Clifton, Dec. 27, 1867.

AUSTRALIA AND THE EAST.

We have frequent communications from reformers in this new world. From Brisbane on the east, round the southern coast to King George's Sound on the west, there are located earnest minds

deeply interested in human nature pursuits—health reform, phrenology, and spiritualism. Mr Sinclair, of Wollong Gong, for some time published a periodical devoted to spiritualism; but we have not heard of it for some time, and fear it has been discontinued.

Our friends in the North Riding of Yorkshire will be glad to learn that we have had a cheering letter from the Rev. A. K. Macsorley, of Albany, Western Australia. He intends establishing a Children's Progressive Lyceum, and is warmly attached to the work of supplying man's spiritual necessities. Mrs Macsorley died a fortnight after they went to sea.

New Zealand also furnishes its quota towards swelling the ranks of the spiritual movement. The Scotch settlement of Otago is perhaps the most active, where a gentleman has a very excellent library of spiritual and phrenological works, but has hitherto produced no phenomena. The other settlements contain stray spiritualists and other progressives, but the thinness of the population prevents much social progress taking place.

The Cape of Good Hope and South Africa show some life in these questions. The temperance movement has long had a good hold in many parts of the country, and several earnest spiritualists are to be met with.

India contains a number of very devoted men and women, who apply themselves in various ways to the promotion of human enlightenment and happiness. There are temperance reformers, sanitary and hygienic teachers, and spiritualists, scattered throughout the great Empire of the East. Some of these have done much to promote the happiness and welfare of those with whom they come in contact.

A letter from Shanghae, in China, informs us of the existence of at least one spiritualist in the Celestial Empire. He complains of being in a state of complete isolation, as he is not endowed with the powers of mediumship.

SPIRITUALISM IN AMERICA.

To give even a faint outline of the progress and results of the great spiritual movement in the New World would take a vast amount of patient research, and fill a very large-sized volume. Those who desire to be informed on this important and interesting subject should consult the columns of the *Banner of Light*, the weekly organ of the movement. So that our western brethren may not be altogether shut out of our summary, we will subjoin a few particulars which may prove of an instructive nature to the friends of the movement in Great Britain.

The genuine spiritualist does not squabble about creeds and beliefs. Whilst he is at all times exceedingly desirous to know the truth and impart its precious treasures to others, he does not waste time or make enemies by inculcating his own spiritual and philosophical experiences upon others. His object is to do good, and promote "the general improvement of mankind." Some of our

English friends must have you subscribe to a "central truth," dogma, or falsehood, as the case may be, before they can receive your parched and weary soul into the fold of brotherhood. A very distinct and different purpose is set forth in the following :—

ARTICLES OF ASSOCIATION.

"We, the undersigned spiritualists and friends of progress in St. Louis, believing that by united effort we can accomplish a vast amount of good, do hereby covenant and agree together, and bind ourselves to be governed by the following Articles of Association :—

"1. This organisation shall be known as The Society of Spiritualists and Progressive Lyceum of St. Louis. The object of the Society shall be the promotion of the moral, religious, scientific, and philosophical teachings, and the general improvement of mankind.

"2. Any person signing these articles, and at the same time subscribing twelve dollars to the associate fund—which subscription shall be binding for one year, and shall be paid in equal instalments, on the first Sunday of every month, to the treasurer, who shall receipt the same—shall be entitled to all the rights, privileges, and immunities of the association, and shall be a full member, entitled to one vote at every election held by the same ; and every additional twelve dollars subscribed and paid as aforesaid shall entitle the member so subscribing to an additional vote.

"3. The officers of the association shall be elected on the first Sunday in every May, and shall hold their offices for one year. They shall consist of a president, vice-president, secretary (who shall also act as treasurer), librarian, and conductor of Lyceum. Full powers are hereby delegated to them by the association to transact any and all business that may be by them considered necessary.

4. The books and accounts of this association shall be accessible at all times to the members. Any or all these articles may be modified or changed by a majority of the members voting. There shall be two weeks' notice given prior to all business meetings of the society."

The above may be taken as a specimen of local organisations. The services of a lecturer are engaged for a month at a time. Hudson Tuttle was engaged for October, J. M. Peebles for November, A. J. Davis and Mary F. Davis (?) for December, 1867. There is a lecture, accompanied by suitable music, every Sunday morning and evening throughout the year, to which the public is admitted free. The Children's Lyceum meets on Sunday afternoons, to which spectators are invited. The society consists of upwards of 100 full members. Local and stated conventions are also held occasionally, at which the principles and progress of spiritualism are discussed, and a key-note sounded for the harmonious evolution of progressive thought.

The New York State Convention has just been held at Rochester. It was composed of delegates from local societies, and individuals from districts where societies did not exist. As it was strictly for business purposes, all who gained admission had to satisfy the committee on credentials as to their claim to be present. The Hon. Warren Chase was elected president. In his address he said he was once opposed to organisation, as he thought the spiritual public was not ready for such a step. But the case was different now ; and he thought that if the spiritualists were properly organised,

they could carry matters both politically and religiously. He said we required schools and colleges to educate the rising generation in the great principles that are to revolutionise society. Organisation would stimulate the Children's Lyceums, and all other efforts for the promotion of spiritual reform. State organisations were necessary as an intermediate machinery to connect the local with the national organisation, and thus cement the strength of the movement.

A constitution was adopted, section second of which states that "The objects of the organisation shall be to participate in, and co-operate with, the National Spiritualists' Organisation in furtherance of its aims and objects; to hold annual conventions, to appoint delegates to National Conventions, and transact such other business as may be necessary to carry out its ends and perpetuate its existence, and to spread abroad through the State, by all proper means, the transcendently important truths of the spiritual philosophy and religion."

It was explained that no general declaration of principles had been made, as the National Organisation at previous conventions had discussed those matters, and they acted as an auxiliary.

The committee on resolutions, amongst others, reported the following:—"That intemperance in the use of intoxicating liquors was a wide-spread evil, stultifying to our spiritual nature, degrading to the intellectual faculties, and benumbing to the industry and commerce of the nation." A motion was made to include tobacco as being as objectionable as liquor, whilst others desired to shield this dirty habit from condemnation because "many genuine and influential friends of spiritualism" indulged in it. A lady proposed that opiates might be included in the resolution; and a gentleman moved that tea and coffee should also be proscribed. After some discussion, the original resolution was unanimously adopted.

The fourth National Convention has recently been held, but its proceedings have not as yet been published. As soon as information reaches us we will probably give a summary of the principles discussed and modes of action suggested at this great gathering.

SPIRITUALISM IN TEXAS AND MEXICO.

A gentleman who has sojourned for many years in nearly all parts of the North American continent favours us with some of his early experiences, which we present in this connection:—

When we commenced experimenting in Texas, in the neighbourhood of Hempstead, in 1853, to make up the circle we frequently brought the negro servants to the table, and found they were better physical mediums generally, and more impressible than the whites. At Dr Peebles's, a large planter, a negro girl, who was a good table medium, was brought to sit at the circle. After a few months she always became entranced at the table, and soon after the doctor's daughter also became the subject of the same phenomena. We were ignorant of what it was, and consequently were alarmed,

though they gave us messages from former acquaintances who had gone to the spirit world. After the trance had lasted fifteen or twenty minutes the doctor and his wife would become uneasy, slap them on the back, throw water in their faces, and drag them about the room, to bring them to themselves. This always made them sick for a day afterwards, and at last they were not permitted to sit at all. Most families in that neighbourhood held circles for a long time. As is usually the case, some were developed as trance mediums; but this class of phenomena not being understood, the circles were broken up in consequence. Experimenting in table moving became very general; but as soon as it was found that they could not make money by it, discover hidden treasure, rise and fall of prices, &c., most people gave it up—having been educated to believe the making of money, worshipping the money god, to be the end of their creation, not their own physical, moral, and intellectual perfection.

I observed in all places that the Jews took more readily to spiritualism than any other portion of the community, and were more easily developed as mediums; and that those who had hazel eyes like the Jews were also more susceptible and easier developed than others; yet there may be exceptions.

When at Matamoros, in Northern Mexico, in 1864, I was introduced by Dr Laurie, an American botanic physician, and speaking medium, to a Mexican circle of some fifteen or sixteen. Most were pure white, but some were slightly tinged with Indian blood. Four or five were the dignitaries and judges of the town. One of them was a Spanish mulatto, called Avarista. He was a healing medium. All the rest wrote. Their circles were held in great silence for an hour. All had sheets of paper before them, and those who were influenced wrote. After the spirits indicated to them that the circle was over, those who had written read their communications; but I did not understand them, as they were written in Spanish. I was much pleased with their reverential manner and politeness. The circle was always commenced by Avarista with prayer.

Avarista was in the habit of receiving people at his house in the evening who were diseased. He could place his hand at once on the diseased part and prescribe for them. He did this without charge. A physician living near him lost nearly all his practice, and threatened to prosecute him. I brought to him an educated negro, a native of Matamoros, who was desirous of investigating spiritualism. After sitting a few times with Avarista, he was developed as a good writing medium. He was so astonished that he came to me several times to read his communications. I afterwards sent to Avarista four or five Mexicans, who were easily developed as writing mediums. They held circles at the negro's house (whose name was Juan Cos), where I saw them sitting several times afterwards. Avarista is now dead; and Pedro Saldivar, and the other members, are scattered everywhere by the social revolutions of Mexico.

Dr Laurie and the Mexicans informed me that spiritualism was

spread more or less through all Mexico. At Vera Cruz, the spiritualists there were obliged to send in a statement of their doctrines and aims to the authorities, and it proved highly satisfactory, and no further trouble was given them. The priests do not seem disposed to interfere; on the contrary, some of them take great interest in investigating it; and at Matamoras some of the Mexican women had their children named and baptised by the spirits.

The colporteurs who were distributing Protestant Bibles and tracts have made no impression. What is the difference? say the Mexicans. You have the Bible, we have the Bible; you have the sacraments, we have the sacraments; you have priests and churches, we have priests and churches. It is only the same superstition in another form. But spirit intercourse, as a means of education and enlightenment, fares differently. It seems to accord with the internal intuitions of the Indian race and their mixed descendants.

MESMERISM AMONGST THE INDIANS.

I was informed by Dr Lincecum, of Long Point, Washington Co., Texas, who spent his early life among the Indians in Georgia, that spirit intercourse, and healing the sick by magnetising with the hands, was well known to the Indians; that he was taught by them to heal in that manner, and had become famous among the white families in the neighbourhood for his powers in that respect when a youth of sixteen and upwards, and had often been called out of his bed at midnight to magnetise sick women nursing children. At that time he had never heard of magnetism as it is now understood.

SPIRITUALISM AMONGST THE NEGROES.

Dr Laurie gave me a room in his house, and was generally entranced when I sat down to talk with him, and gave me communications from the spirits of many of my old acquaintances, whom he had never heard of. Many were from negro spirits, who stated that the external science and book learning of the whites were not adapted to progress the blacks, although they were useful to the whites. They could not be placed on a par with the whites as they were their opposite or negatives, and their law of development was not the same; but that intuition through spirit intercourse was their natural method of development, and would enable them to teach even the whites. You will in vain (said the spirit) teach them your doctrines and science. You have made little impression, and will make little, for it is against nature; but the vast resources of the spirit world contains within itself means adequate to the education and development of all the various races of man.

One spirit in particular claimed to have lived 1000 years before a white man existed. "Our flag then," said he, "was purity, chastity, and truth. Our faculties were developed far beyond what the men of the present day can understand; we were governed not by man but by intuition from the Spirit; our place of worship was not in temples made with hands, but in the grove on the mountain top, when the Spirit called us; and the history of our fall would be

more interesting than that of your American war, because it involved more serious consequences and a larger number of people. The African, at a period beyond the reach of history, was the first of men; and could you behold the noble dignity of our manhood, the intelligence and form of our faces at that age, you would not recognise us as belonging to the present race of blacks; but the Priest arose and brought in deceit, and our race fell. Yet, even now, look at the keen eye of the black, and say if no intelligence is behind it."

So I summed up that all things are advanced and developed by positive and negative principles; that the blue-eyed and fair-complexioned races of the north are the inventive and positive races, in whom intellect predominates; and the dark-complexioned races are the imitative and negative, in whom intuition and feeling predominates, and that each is necessary to the progress of the other. For I have observed that the northern man, amongst the blacks or dark-complexioned races, becomes more hospitable and liberal, and less hard and grasping, and that he improves the intellect of the blacks: each in a measure corrects the faults of the other. Also that humanity is one man; for in each race a different human mental and moral characteristic prevails. Each race presents its speciality, and different and mutual uses bind us together like the different members of the human body.

After all I am not sure that the intellectual superiority of civilised nations is any real advantage. Our happiness depends on the quality of the moral, on the love of the principles of justice, goodness, and truth. That love I have found to be as strong in the savage as the civilised man. The necessities of civilised life, and the fear of social consequences, of public opinion, &c., compel obedience to these principles to some extent, not the love of them; but where no legal penalty exists, and no consequences are feared, little principle binds most civilised men.

I lived once two years in Canada, surrounded by a tribe of 400 Indians. Every thing I had was at their mercy, and the men building the house left their clothes and tools lying about all night outside, as the weather was warm. The Indian women and children were about all the time, picking up chips. Nothing was ever missed; and the white people told me they had no fear of the Indians stealing any thing. If any article is missed, said they, it is a white man who is guilty of the act. These Indians were just beginning to have intercourse with whites. What they may be now, by contact with civilised men, I don't know. I met once with a man who had a store among the Sioux Indians: he told me he could no longer live amongst the whites, after being accustomed to live among the Indians—there was so much more honour and honesty among them.

John Young, a Scotch merchant at Brownsville, on the Rio Grande, before the war, held circles there for many years. I found most of the leading men there believers in Spiritualism generally, particularly Mr Neale, the Mayor; but there were no circles held when I left, a few months ago.

R. B. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

IN closing our first volume, we are led to add another item of testimony as to the utility of this heaven-born institution in the physical, intellectual, moral, and spiritual development of young and old.

We have had the pleasure of seeing a "Children's Lyceum" in session—a gratification which has been afforded to but few of our countrymen. No words of ours, or arguments adduced from the highest sources, can convey the faintest shadow of the impression to be gained from actual contact with such a vital and soul-stirring social organisation. The only Children's Lyceum in Great Britain of which we are aware is at Nottingham, which a few humble but enthusiastic and enlightened friends of progress have kept steadily at work for upwards of twelve months. On a recent Sunday we had occasion to pass that way, and were kindly permitted to be present during the exercises of the day. The weather was inclement; several inches of snow covered the ground. It was bitter cold, and driving showers of sleet and snow prevailed during the greater part of the day. This had the effect of diminishing the attendance of children very much. At ten o'clock an ordinary school meets for the purpose of studying English reading, writing, and arithmetic. At two o'clock the Lyceum proper assembles. On the day of our visit about forty individuals were present, friends, parents, and children, of ages ranging from three to near seventy years. They quickly and silently divided themselves into groups or classes, according to age. Where the groups were small, two or three went together to make it larger. Each of these groups was superintended by a teacher, who gave to each member a badge to pin on the left breast, of a colour indicating the particular group to which they belonged.

The conductor—Mrs Hitchcock—gave out a hymn from A. J. Davis' manual, which was sung with great taste, harmony, and enthusiasm. We have attended imposing services in great cathedrals, aided by all the professional arts of instrumental and vocal music, but we never heard anything so harmonious and gratifying as these children's songs, in which the old took part as well as the young. The deep and matured tones of the fathers and adult male friends made up the proper musical accompaniment to the silvery voices of the children. The minds of the very little ones could not follow the hymns and songs through all the verses, but they joined in the choruses with great spirit:—

"To die no more, to die no more,
I'm going home, to die no more."

After this song followed a silver chain recitation. It is performed as follows:—The conductor reads the first line; the musical conductor reads the second, which is afterwards repeated by the whole Lyceum. The third line is read by the conductor, the fourth by the musical conductor, followed again by the whole company; and so on alternately to the end of the piece. The effect is very pleasing, and the

exercises impress the sentiments deep into the minds of the children. After this recitation the groups arranged themselves to march—walking in couples, and led by the guardian of the groups and musical conductor. The leader of each group walked at the head of his or her party; and in this manner the groups followed one another in appointed succession. They took their places noiselessly, in a moment clearing the seats to the sides of the room. As they passed the conductors' stand each one received a banner, which was held over the right shoulder. The musical conductor sang the marching hymn—

“Error's teachings lie mould'ring in the grave,
While Truth goes marching on.”

She was accompanied in excellent voice by the whole Lyceum, who kept beautiful time with their feet in marching. This concluded, they all stood in a circle round the room, their hands resting on the top of their banners, and sang another hymn, commencing—

“O'er freedom's land the skies are glowing,
Fair and free the world is growing,
March away, march away.”

The line of march was again formed, and they sang—

“Where now are the friends of freedom?
Safe in the summer land.”

The procession was very skilfully led, forming a variety of figures as the double room in which the meetings are held was traversed. Young and old joined in it with heart and soul, all seeming to enjoy it equally; and the influences it conveyed were such as to make the hearts of the beholders throb as if impatient to join in it. As they passed the conductor's stand for the last time each gave up the banner, and stood up for gymnastic exercises.

The Nottingham friends have not had the opportunity of receiving any instruction in this department, not even by the aid of diagrams; yet considering the time for development they have had, their conception of the exercises was very good.

After the company had taken their seats, the question for discussion was brought on which had been proposed the previous Sunday by a member—viz., “Of what use are the banners, marchings, and gymnastic exercises?” As the Lyceum had but few opportunities for arriving at proper conclusions on such a question, James Burns, of London, who was present, was invited to speak upon it. He first referred to the symbolical or spiritual meaning of external insignia, and then proceeded to speak of what holiness or health consisted in. He showed that individual health consisted in individual harmony; and that harmony consisted in unity of action, which was promoted by exercising the whole organism—or, in other words, the mind in all its diverse relations. He then referred to domestic harmony, which resulted from all the individuals of a family using their powers in unison. This principle he then extended to social harmony, which produces that strength and

unanimity which renders a community invincible to aggressive influences and confronting obstacles. The members of the Lyceum were weak and ineffective singly, but when all were harmonised in unity they represented an aggregate mental power of 40-minds strong. But the zest and satisfaction with which old and young engaged in these exercises was a positive proof of their utility, of greater significance than all theoretical arguments and reasonings put together. Said the speaker, "Before you commenced your exercises you felt individualised, nervous, and restrained; but now you are united, free, easy, and happy, not only in yourselves but in each other." J. Burns supplemented his remarks with an extended series of graceful and highly appropriate gymnastic movements. The member who had proposed the query as to the utility of the exercises rose, and expressed his entire satisfaction with the speaker's remarks and illustrations. He said he was confirmed in his appreciation of such excellent means of promoting harmony and development. A question having been proposed for the following Sunday, the session terminated.

In the evening the usual meeting for adults took place, which was addressed by spirits through Mrs Hitchcock and other mediums.

We earnestly recommend all those who desire a treat of no ordinary nature to make a visit to the Nottingham Lyceum. It would well repay the expense and inconvenience of a special journey from London, Manchester, Birmingham, or places within a similar radius.

The conductor, Mrs Hitchcock, 209 St. Ann's Well Road, Nottingham, or the musical conductor, Miss Gamble, at the same address, will be happy to reply to all communications bearing on this highly important subject. J. Burns, Progressive Library, Camberwell, London, will be happy to visit the friends of this movement, and aid them in the formation of Lyceums.

AN AMERICAN LYCEUM.

Through the kindness of our brother, A. J. Davis, we have been favoured with *The Monthly Record*, organ of the "Society of Spiritualists and Progressive Lyceum," St. Louis, U. S. A. The Lyceum was established in Dec., 1865, by A. J. Davis. It commenced with 65 members, and they have now increased to 216 children. It has a library of over 500 vols., a glee club composed of 45 young ladies and gentlemen from the three highest groups in the Lyceum, and a manuscript periodical entitled the *Lyceum Critic*. This is read on "Convention Days," which occur every fourth Sunday, when the children have an opportunity of exercising themselves in speaking, reciting, reading, singing, and performing on musical instruments before an audience. These agencies have an immense educational influence on the children. Each group has a question put to it every Sunday for solution on the one following, such as—No. 1 group, "Why do you like play?" No. 2, "Why do you grow taller?" No. 3, "What is a Home?" No. 4,

"Is it right to hate your enemies?" No. 5, "What is true enjoyment?" No. 6, "What kind of labour do you like best?" No. 7, "What is courage?" No. 8, "How does rain benefit us, and do you love it?" No. 9, "Have you faith in the power of kindness to conquer enmity?" No. 10, "What are the advantages of a Children's Progressive Lyceum over a Sunday School?" No. 11, "Is the feeling of anger ever a source of happiness?" No. 12, "What are the Spiritual commandments?" The children in all the groups except the twelfth are under 15 years of age, the children being a year younger in each preceding group till No. 1, the members of which are four years old. Some of the answers given by the children are very interesting, as the following examples testify:—

Question.—Is man naturally depraved?

Answer (by Mattie Cook, 12 years old).—Man cannot be naturally depraved, as this would be a direct impeachment upon the wisdom and infinite skill of the Creator. God made man all right, just as he wished he should be; nor can he make himself naturally anything else than what he is; nor can God be in any respect disappointed in his work.

Question.—How can we foster the beautiful in our souls?

Answer (by Julia L. Graham, 14 years old).—By leading a life of purity and love toward one another, and by developing our faculties so as to enthrone true wisdom within us. Then will our thoughts and ideas be pure, and our actions in harmony with the peace and the love of the beautiful that is within.

Question.—What is God? Where does he live, and what does he do?

Answer (by Charles Homer Fenn, 12 years old).—God is an assemblage of all that is beautiful, good, and great. We see him in the flowers, the trees, the fish of the sea, the birds of the air, and in all nature. He is ever employed in doing good, helping His children to progress, and progressing Himself, for goodness can progress.

Question.—How should we conduct ourselves in youth that we may enjoy life in old age?

Answer (by Thos. Boyd, 14 years old).—I think that those who are temperate and virtuous in all things when they are young will be apt to remain so all their lives, and these virtues, strictly adhered to, will enable us to enjoy life as well in old age as we could desire.

Question.—Do you see any analogy between flowers and man?

Answer (by Lillie Chatfield, 14 years old).—All mankind bear some resemblance to flowers. I have often thought those men that put forth new ideas are like the early flowers which, in spite of cold winds, send forth their shoots, buds, and flowers to bless the world; so those men who advance new ideas are often thrown back by coldness and distrust from those who ought rather to encourage; but, knowing they are in the right, they fight bravely on, and at last bring forth to the light the blossom which will bless the world by making it wiser.

Question.—How many traits of man's character are manifested in animals? Mention some of the most prominent ones, and how they are exhibited by the animals?

Answer (by Chas. Homer Fenn, 12 years old).—All of the domestic and selfish propensities, all the selfish and most of the semi-intellectual sentiments, and many of the intellectual faculties of man, are observable in animals, but the moral and religious sentiments are totally wanting. In all animals of the feline race inabitiveness and destructiveness are large. We see combativeness in the bull, bull-dog, cock, and many other animals. Acquisitiveness, secretiveness, approbateness, firmness, and mirthfulness,

are prominent characteristics of the dog. In the monkey, imitation and cautiousness are very large. The peacock, turkey, horse, and some other animals, have great self-esteem. Elephants, horses, and dogs often possess individuality and eventuality. The beaver and many kinds of birds have nearly all the observing and knowing faculties, and in all animals amative-ness, philoprogenitiveness, adhesiveness, vitativeness, alimentiveness, and constructiveness are exhibited in a greater or less degree.

There are many such Lyceums already in America. For the best means of conducting them see A. J. Davis' Manual, 3s 6d, and the *Lyceum Banner*, a periodical devoted to the movement, both to be obtained at our office.

THE BAND OF HOPE MOVEMENT.

A very useful social organisation, though far in the rear of the Children's Lyceum, is the "Band of Hope Movement." The children are trained in temperance practice and principles—that is, they are required to abstain from intoxicating drinks of all kinds. There are thousands of these institutions now in Great Britain. The meetings are weekly, fortnightly, or monthly, and the exercises at such gatherings consist mostly in singing temperance songs, recitations, and dialogues, and an address from some adult. Some of the "Bands of Hope" are conducted by original philoprogenitive minds, and much genius and natural adaptation is brought to bear in the management of such "Bands of Hope;" but many others are carried on in a monotonous humdrum style, and very little good is experienced by the members. The results may be said to culminate in singing, and the performance of dialogues and dramatical pieces, sometimes of a questionable character. The "London Band of Hope Union," and a similar organisation in Manchester, have developed the musical exercises to a very high pitch. There is, however, a great want of something to interest, exercise, and instruct the members.

The "Sheffield Band of Hope Union" is composed of nearly fifty such societies. They have an office open daily, and employ an agent—Mr Dyson—to manage their business and visit the societies. He is aided by many sets of excellent diagrams and a magic lantern apparatus, by the use of which he, and several honorary speakers, can give an extended variety of illustrated lectures. Mr Dyson is supported and directed by a very energetic committee and honorary secretary. This society has taken the initiative in adding to the attractions and utility of the "Band of Hope." During the first week in December they enjoyed the able services of James Burns, of London, who gave the following course of six lectures in the Temperance Hall:—

- 1st, The house we live in: its apartments, furniture and occupants.
- 2nd, The art of living, or how to be healthy in body and prosperous in circumstances.
- 3rd, Impediments to health, wealth, and happiness.
- 4th, Naked truth and the human skin.
- 5th, Train up a child in the way he should go.
- 6th, Rational recreation and harmless amusement.

Gentlemen of social influence and position occupied the chair during the evenings. The course was not only a very full exposition of temperance principles, but also conveyed much valuable physiological instruction. The lecturer pointed out how the "Bands of Hope" might be converted into useful engines for teaching children the laws of life and health, upon which alone true temperance depended. Each evening before the lecture he taught a large class the beautiful and health-promoting exercises of the new musical gymnastics. The class was mostly composed of delegates from the "Bands of Hope," who attended for the purpose of receiving instruction in this system, in order that they might be able to convey the same to the children in their respective charges. The members of the class entered on their studies with great enthusiasm, and made such proficiency that they were enabled to make a very creditable display of the exercises on the last evening. The lecturer recommended that "Bands of Hope" should be separated into classes like the Children's Lyceum, and be taught intellectually and exercised physically, as indicated by the system of Lyceum training. If these means were adopted, the "Band of Hope" movement would be one of the most powerful educational means in the land, and second only to the Lyceum, which exercises a wider moral and religious influence over the mind.

SUNDAY AFTERNOON LECTURES FOR THE PEOPLE.

MANCHESTER.—The milk and water which has been so long and freely supplied from the majority of our orthodox pulpits, and the icy coldness of our more liberal heterodox friends, which together have so long been the means of keeping at a distance no insignificant number of the more intelligent and perhaps more truly religious of our community, have at last produced a reaction that has given birth to a new movement, which, so far as we are able to judge at present, seems likely to satisfy a want long felt by those who have preferred to stand with truth and religious liberty outside the church, rather than pass through her portals and become encircled by a narrow creed. At the earnest request of the promoters of this movement, the Rev. John Page Hopps has, for the last three months, been engaged in delivering a series of Sunday afternoon lectures for the people, in the Memorial Hall, Albert Square. These lectures have been listened to with intense interest by an intelligent audience, numbering from 400 to 500 persons. Of course, the majority of these are men—men who are thoughtful, who not only *live*, but *think* and *reason* about life, and analyse it; men upon whose physiognomy the careful observer may see that calm but dignified expression, which can only come of a tender and sensitive conscience within, and a powerful *will* that is ever ready to obey its dictates, guided by reason. We have also been much pleased to see a moderate sprinkling of earnest women present—women whose perceptive faculties seem very active in divining the "signs of the times," and who show by their presence that they are weary of going along with the *οἱ πολλοί*, and are determined to inquire and think for themselves. A few we have noticed who are

members of various dissenting congregations in the city; but the great majority of Mr Hopps' listeners are of that class of thoughtful and intelligent men who love free inquiry, and who therefore refuse to connect themselves with any sect whatever. Of course, this movement has been looked upon with a little suspicion by the religious stand-posts of the vicinity, but this only adds more to our confidence in its success; the *cui bono* has been often repeated, and has as often been satisfactorily answered by the good which we know has already resulted from these lectures. Mr Hopps introduced this series of lectures with an excellent discourse on "The signs of the times: a review of some of the religious needs of the age;" this has been followed by several others, not less successful, bearing on kindred subjects, such as, "On the use of reason in religious matters," "The chaff and the wheat in religious matters," "Faith—what is it? and in what sense is it ever true that it is necessary to salvation?" "Why the people heard Christ gladly," "Christianity without clouds: a plain statement of a religious belief," "Where did the belief in a God come from?" "Where did the Bible come from, and what is it?" "What can prayer do for men?" Speaking on the above subjects, Mr Hopps has very successfully exposed many popular fallacies, endeavouring to point out to his listeners the "duty of the hour," and earnestly exhorting them to accept it and love it. He has set before them a pure and practical religion, which teaches them to love the Bible for the truth it contains, but not to veil its faults; to accept the message of a *true prophet*, whether ancient or modern; and to welcome and respect the revelations of modern science.

MRS HARDINGE'S LECTURES in the Polygraphic Hall, King William Street, Strand, London, supply a similar want. We only wish they could be brought more intimately in contact with the public mind. She has been giving two lectures on the suggestive pamphlet recently published by Mr Crawford, and which deserved recognition in *Human Nature* before this late hour. The subject is—"A New Catholic Church for Humanity," in the treatment of which Mrs Hardinge showed that man needed a "church," or in other words, was a religious and spiritual being, and as such required direction and teaching. To test the present ecclesiastical system, or what is conventionally called "Christianity," she showed its utter inability to grapple with the giant evils which exist in society, instancing as proof the course society took in dealing with murder, prostitution, slavery, and destitution. She witheringly pointed out that these practical difficulties were taken hold of by the secular power, whilst the Church stood by rubbing her knuckles in hopeless imbecility. She argued that the moral precepts attributed to Christ should permeate the daily life of a truly Christian people; but that many physical, social, and educational obstacles stood in the way of this desirable result being consummated. Did Mrs Hardinge not make a mistake in reiterating the popular un-truism that "Christianity is the handmaid of civilization"? Is it not nearer the truth to affirm that civilization is the handmaid of Christianity, and that this phantom called Christianity is in all cases a reflex of the peculiar degree of civilization and moral status which exists in the nation or individual through whom it is exhibited? The "Christian" graces were exhibited before the

Christian era in as high perfection as at the present day. She concluded by uttering a profound truth, and just tribute to the wisdom and goodness of the Creator, by recommending a practical study of human nature, so as to find out the causes of all the various forms of character which exist amongst us, and the conditions whereby these characteristics may be improved, as the great work of any Church that would better the human race. She asserted her belief that the means of cure for all the ills that flesh is heir to might be discovered by an investigation of human nature itself. This hardly squares with a high estimate of Christ's spiritual insight and consciousness of the future; for if he met death with the trepidation and fear which Mrs Hardinge so powerfully and dramatically portrayed, he could not have looked deeply into his nature as a spiritual being, or have had a lively faith in the unchangeable institutions of creative power. We would recommend to Mrs Hardinge, with all love and kindness, that she do not pinion the wings of her inspiration with the tangled skeins and filthy rags that constitute the habiliments of those "*fashionless*" spectres called "churches," "anities," and "isms." It may do very well to please those who have not yet emancipated themselves from the dark shadow of educational convictions. But will it satisfy the deeper longing which cries with a quenchless voice, "The truth, the whole truth, and nothing but the truth, so help me truth"? Unaided by crutches of all kinds, Mrs Hardinge possesses a power capable of stirring up Great Britain from end to end, and from side to side, as it has already done in the case of a more extended population.

PHRENOLOGY AND MENTAL SCIENCE.

THE study of human nature is becoming every day more popular and instructive. Under the term of Anthropology, man is being studied organically on the animal plane. This labour is chiefly undertaken by the Anthropological Society; its members are widely diffused amongst the professional and educated classes. Yet, considering the facilities these gentlemen have for acquiring information on the subject, they are singularly ignorant on many points. A discussion on phrenology is at present going on in this body; in fact, it has been continued since the formation of the Society. Some of its members consider they are making great discoveries, and herald them as a new phrenology. A little acquaintance with the teachings of their less pretentious brethren, who think it not beneath them to perambulate the country and instruct the masses from the public rostrum, would enable our Anthropological friends to perceive that many of their recent questions though discoveries to them, have been long known and acted upon by others. Mr Huxley's recent lectures on Man, delivered at Birmingham, are full of gaps that could be filled up from the experience of a practical phrenologist. Mr Maudsley's book has excited considerable attention: its facts go to substantiate those theories which the practical delineation of character establishes in another form. The *Popular Science Review* has lately had an article on the functions of the brain, which is of interest

to the student of mind through organism. We regret that want of space precludes our giving an analysis of these works at present, but we may return to them in an early number. A "Professor" Tait has printed a pamphlet, somewhere in the North of England, elucidatory of what he designates the true phrenology. Most of his statements are contrary to the experience of all phrenologists with whom we are acquainted, whilst others are quite in harmony with what is ascertained to be true. He very properly places importance upon the condition of the senses, particularly the organs of sight: a department which has been too long neglected by phrenologists. He makes some absurd deductions. He finds that a full development of the social and domestic regions of the brain generally tend to give pathos and soul to music. He therefore locates the organs of time and imitation in that part. Many of his other conclusions are equally ridiculous, yet his little pamphlet will be read with interest by the members of our Phrenological Societies.

Dr H. John Holden, of the United States, is at present in this country, endeavouring to deliver lectures on the laws of marriage. He has a new theory of the temperaments, which are indicated by the structure of the hair when viewed through the microscope. By making an examination of a lady and gentleman's hair, he can tell whether they have had any children; and, if so, the state of their health and moral tendencies. He is also a student of Hebrew, and shows the correspondence between the natural and Mosaic laws of marriage. It would be interesting for Phrenological Societies and Spiritual Associations to invite him to lecture amongst them for a few evenings. We promise that the series of articles now appearing in *Human Nature* on the Temperaments will throw considerable light on the subject, and be particularly instructive to students and practitioners.

The attention of the public has been drawn to the subject of mental science during the year by the lectures of L. N. Fowler of New York, A. Hagarty of Canada, and J. Burns of London. Their labours have been received with increasing interest and gratitude on the part of their hearers. Phrenological Societies exist in several of the provincial towns, the most lively being in Birmingham, Liverpool, Derby, and Bradford. As an indication of the work done by these Societies, we annex the programme of the Bradford Society for the ensuing year:—

MEETINGS AT FREEMASONS' HALL, SALEM STREET, EVERY
ALTERNATE MONDAY AT EIGHT O'CLOCK.

Subscription, 3s half-yearly in advance. Entrance fee, 2s 6d. Ladies half-price.

PROGRAMME FOR 1867-8.	
1867.	
Oct. 7—	"Physiognomy; or, the Tell-tale Face of Man,".....J. Halliday.
" 21—	"Philosophy of Phrenology,".....J. Lund.
Nov. 4—	"The Origin of Species,".....Mr Heslop.
" 11—	"Man,".....R. B. Brown.
Dec. 2—	"The Origin of Gratitude,".....G. F. Onions.
" 16—	"Organic Life,".....J. Rushworth.
" 30—	"Religion and Phrenology,".....James Priestley.
1868.	
Jan. 13—	"A Course of Instruction as to the Locality of the Phrenological Organs,".....R. Jarvis.

	27—"Indications of Character,".....	W. Robinson.
Feb.	10—"Opponents of Phrenology,".....	J. Fielding.
	24—"Locality of Organs," (<i>continued</i>).....	R. Jarvis.
March	9—DISCUSSION: Subject, "Phrenology, not a reliable Science." Affirmative, G. Perkins, of Leeds, a non-member. Negative, A Member of the Society.	
	23—"The Moral Sentiments,".....	H. Stocks.
April	6—"The Anatomy of the Brain,".....	Dr Bridges.
	20—"Anthropometry,".....	J. Waddington.
May	4—"Domestic Propensities,".....	Mr Smith.
	18—"Reason and Instinct,".....	R. B. Brown.
June	1—	
	15—"Phrenology and Education,".....	Rev. G. Wooller.
July	13—"Self-Esteem,".....	G. F. Onions.
	27—"Observation,".....	R. Jarvis.
Aug.	10—"The Laws of Nature,".....	W. Craven.
	24—"Mind,".....	J. Lund.
Sept.	7—"Language,".....	J. Fielding.
	21—ANNUAL MEETING.	

Secretary, Mr JOHN FIELDING.

In America, Phrenology is being ably brought before the world, we may say, through the herculean exertions of the house of Fowler & Wells, now under the sole management of S. R. Wells, editor of the *Phrenological Journal*, which has recently been much improved and enlarged. From an American newspaper, we notice that the venerable O. S. Fowler gave a series of lectures in Boston in the month of December.

HEALTH AND DIETETIC REFORM.

INCREASING attention is being paid to Hygiene by nearly all who take an active part in the work of human progress. Medical books give it a more prominent place, and first-class practitioners and writers are closer observers of nature and less devoted to the study of books than they have been hitherto. The social reformer and political economist see that temperance and cleanliness are the great essentials to the success of their efforts; and the moralist and spiritual teacher begin to discover scintillations of the eternal truth, that moral purity and spiritual elevation are the result of organic conditions, and to improve the individual they adopt the wise course of improving his circumstances. Hydropathic establishments are on the increase, and they are well patronised. Turkish Baths are being established all over the country, even in private houses, and the corporations of towns are placing first-rate facilities for hot air and water bathing within the reach of the poorest. A new impulse is being given to the sale of literature devoted to health questions. It is taking a more popular form, and permeating society with greater efficiency. Several lecturers are devoting their talents to the elucidation of these and kindred subjects. In thousands of families attention is being paid to the laws of diet, cleanliness, exercise, and repose. This great redemptive movement has its strongest hold on the industrial strata. The apex of our social system is as

deeply immersed in the clouds of folly as ever. A few days ago the newspapers reported a ball in a noble mansion, attended by the Prince of Wales, where supper was served at one o'clock in the morning, and dancing continued till decent people were about to assume their lawful labours. To the absurd vagaries of this class of society, we attribute the degradation, impoverishment, ignorance, and wretchedness of the people. Those who work for their living, and know the value of health and strength, are anxious to be well and harmonious; but with the wicked example set before them by the idle "ten thousand," their better endeavours are thwarted, and they imitate their superiors in dissipation. Poverty stares thousands of our brethren and sisters in the face during this inclement season. There is enough for all, and to spare, if it was evenly distributed and judiciously used. By proper dieting and cooking, the food of the people could be increased one half, and medicine entirely superseded.

A literary gentleman writes us as follows: "There could not be a better example of what proper diet does in preserving health than myself. Being lame, I have not taken active exercise for years, and was in the constant habit of taking medicine. Now, for the last four years, by using crushed wheat and living regularly, taking a hot air bath once a-week, and using the wet compress occasionally, no one in the world enjoys better health. I sit as a constant habit at least four days on an average in the week reading and writing—never going out unless I have express business to do. I can work twelve hours a-day without sense of mental fatigue. There is nothing like proper diet and the bath."

Dr Bennett, a physician of the allopathic school of forty years' experience, was given up by the most eminent medical advice the country afforded. He states: "In nine months previous to my going to St Anne's, I lost seven stones in weight; and during the fortnight I first remained at St Anne's, I gained very near two stones by the daily use of the hot air bath. Several of my professional brethren pronounced publicly that I could not live many weeks, much less months; and no less than four gentlemen canvassed even members of Parliament in the British House of Commons, to solicit the members of my committee to vote for them, so sure were they that the thread of life was all but spun out with me. A medical friend of mine openly declared at the Cork races that I died the night before at St Anne's. Another friend of mine, who had that morning left the table where I enjoyed a hearty breakfast, replied that I had come to life very quickly, as he had just left me at breakfast that morning wonderfully improved. Thanks to an accurate diagnosis and the hot air bath." *

The Vegetarian Society, though still in existence, exhibits very little activity. The annual meeting was recently held in Manchester. The proceedings were spirited and interesting. There are many individuals throughout the country who far surpass the members of this Society in their dietetic habits. Many vegetarians are by no means dietetic reformers: they abstain from the flesh of animals, but often eat dele-

* See additional particulars about this case at page 450.

terious messes far more hurtful than animal food. The individuals to whom we refer also abstain from animal food, likewise alcohol, tobacco, tea, coffee, and all stimulants and unnatural and artificial aliments. The experience of one who has recently adopted this diet has just reached us. He has gained about a stone in weight in the course of four weeks, and attended to his usual employment all the time. At the late annual meeting of the Vegetarian Society, the question of supplementing vegetarianism by a thorough dietetic reform was eagerly discussed. The secretary's name is—Rev. Jas. Clark, 12 King Street, Salford, Manchester.

There are indications of a Hydropathic Hospital being established in London. We earnestly hope it will succeed. Our readers will be supplied with any information on the subject which may transpire.

The question of introducing the new Musical Gymnastics at the Crystal Palace is also under consideration.

The Anti-Vaccination movement makes steady progress, and many bereaved parents, wherever its pure banner is unfolded, anxiously pray for its ultimate success. R. B. Gibbs, Esq., 1 South Place, Finsbury, London, E.C., is honorary secretary of this movement.

It would be hard to determine whether the Temperance movement makes progress or not. Temperance institutions may be said to flourish and go through the routine of a mechanical existence; but it is questionable whether true temperance is being promoted by their labours, or if their principles are receiving any accessions from new conquests in the realms of truth. Many temperance men now repudiate alcohol under any circumstances, as also all stimulating beverages, drugs, and poisons. It is stated that there are three millions of enrolled teetotals in Great Britain.

The expected visit of Dr Trall of New York has been postponed till next summer. We hope British reformers will be enabled to make his presence amongst us useful to the cause of temperance and health reform.

SOCIAL MEETING AND PRESENTATION.—A number of the members of the Glasgow Association of Spiritualists, and the friends of Dr Robt. Colquhoun, their late secretary, met in the Waverley Hotel, Buchanan Street, on Friday the 13th December—Dr William M'Farlane in the chair. After tea, the chairman introduced Mr James Brown, the Vice-President of the Association, who, in the course of a lengthened address, referring principally to the many varied and useful services rendered to the cause of Spiritualism by Dr Colquhoun, presented him with eighteen handsome volumes, comprising the works of Macaulay, Carlyle, Emerson, and others, bearing the following inscription: "Presented to Dr Robert Colquhoun, by his friends in Glasgow, as a token of their esteem, on the occasion of his departure for Surinam, West Indies, to fulfil the duties of his profession. 13th December, 1867." The spiritualists of Glasgow will miss the Doctor very much, as he was one of the oldest and ablest workers in the cause in that city.

CATALOGUE OF WORKS
IN
THE PROGRESSIVE LIBRARY
FOR SALE AND FOR LENDING.

Those with prices marked are on Sale; some of the others are very rare and only kept for the use of Subscribers to the Library.

Physics, Physiology, Dietetics. Hygiene., &c.

Anatomist's Vade Mecum: a System of Human Anatomy.

By Erasmus Wilson. 12s 6d.

Animal Physiology, Carpenter's. Bohn's Edition. 6s.

Anthropological Review: Journal of the Anthropological Society. 4s.

Anthropological Society, Memoirs read before, 1863-4.
Vol. 1. 21s.

Anthropological Society: Natural History of Man. By
Blumenbach, Hunter, &c. 16s.

Art of Prolonging Life. Hufeland. 2s 6d.

Astronomy (Theoretical). Examined and Exposed by
"Commonsense." In cloth, 5s; in numbers, 6d each.

Astronomy (Theoretical) Examined: Earth not a Globe.
By "Commonsense." 1d.

Atmopathy and Hydropathy: how to Prevent and Cure
Diseases by the application of Steam and Water. By D. Ross.

Best, Cheapest, and most Delicious Food, and how to
Cook it. Second edition. 6d.

Breath of Life. By Catlin. 2s. 6d.

Carlisle on Health and Old Age.

Chastity: a Lecture to Young Men. By Sylvester
Graham. 6d.

Children: their Hydropathic Management in Health and
Disease. A Descriptive and Practical Work, designed as a guide for
Families and Physicians. By Joel Shew, M.D. 6s.

Cholera: its Cause and Cure. By Jos. Wallace. 1s.

Cholera (Epidemic): its Phenomena, Causes, mode of
Prevention and Treatment. By Dr Webster. 1s 6d.

PROGRESSIVE LIBRARY CATALOGUE.

- era : Prevention and Treatment on Rational Principles. By Dr Barter. 6d.
 Cholera and Bowel Complaints, Cure for. By Dr Hunter. ½d.
 Chronic Diseases of Women, The. 2s.
 Clairvoyance, Hygienic and Medical. By Jacob Dixon, S.A.L. 1s.
 Clairvoyant's, The, Family Physician : a course of Treatment for all Diseases. By Mrs Lucina Tuttle. 6s.
 Cold Bathing, The History of, both Ancient and Modern, showing that the present Hydropathic treatment was successfully followed in the 17th and 18th Centuries, proving its efficiency. By Sir John Floyer Knt. and Dr E. Baynard. 1s 6d.
 Consumption. By Dr W. W. Hall. Third edition. Editor of Hall's Journal of Health. 10s.
 Consumption : how to Prevent it and how to Cure it. By J. C. Jackson, M.D. 10s.
 Curiosities of Food ; or, the Dainties and Delicacies of different Nations obtained from the Animal Kingdom. By P. L. Simmonds, F.R.C.S, F.G.S.
 Deliah's Doctors ; or, a Glance behind the Scenes.
 Detection of Poisons, Manual on the. By Otto.
 Dietetic Reformer. In vols. from 1861 to 1867. 3d Quarterly.
 Domestic Economy ; or how to Live. By S. Robinson. 5s.
 Dress (Woman's) : its Moral and Physical Relations. 2s.
 Earth and Man, Physical Geography. By Guyot.
 Errors of Physicians, and others in the Practice of the Water Cure. 1s 6d.
 Fallacies of the Faculty. By S. Dickson, M.D. 2s 6d.
 Flora Medica : a Botanical account of all the more important Plants used in Medicine, in different parts of the World. By John Lindley, Ph.D., F.R.S. 18s.
 Food and Diet. By Pereira. 10s.
 Fountain of Health, The : Instructions in the use of Magnetism and Hygienic Gymnastics, and other Remedies. By Dr Wiesecke. 10s.
 Fruits and Farinacea the proper Food of Man. By John Smith. 7s 6d.
 Garden Manual, The : Kitchen Garden, Fruit Garden, Flower Garden, Florist Flowers. By the Ed. Cottage Gardener. 1s 6d.
 Gardener, Cottage. In vols.
 Gymnastic Apparatus. Separate list on application. Dumb-bells, 1s 8d to 2s 6d per pair ; Rings, from 1s per pair ; Wands, from 6d each ; Clubs, from 3s 6d per pair.
 Gymnastics, The New, for Families and Schools, together with the Dumb-bell Instructor and Pan-Gymnasticon. By Dio Lewis M.D., Boston. 300 Illustrations. 3s 6d.

- Gymnastics, The Musical, for Families and Schools. By Dio Lewis, M.D., Boston. Illustrations of all the positions. Ninth edition, with introduction by M. C. Tyler. 1s. boards.
- Gymnastics, Manual of Light, for Instruction in Classes and Private use. By W. L. Rathe. 1s 6d.
- Gymnastics, The Ben-Rhydding Book of. Illus. 2s 6d.
- Herald of Health. In vols., 6s. 10d monthly.
- Homœopathy: a Dialogue betwixt an Allopathic Physician and a Lady Homœopath. By S. Eadon, A.M., M.D.
- House I live in, The. By Dr Alcott. 2s 6d.
- Human Body, The, and its connection with Man. By J. J. G. Wilkinson. 5s.
- Hydropathic Family Physician, The. By Dr Shew. With many Illustrations. 12s.
- Illness: its Cause and Cure, showing how to preserve Health and Cure diseases, by a Safe, Scientific, Pleasant, and Efficient means, within the reach of all. A complete Family Medical Adviser. Second edition, revised and corrected. Cloth, 1s; paper, 6d.
- Intemperane and Tight-Lacing. By O. S. Fowler. 3d.
- Jackson's, Dr, Health Tracts:—
- Cookery; or, how to Prepare Food. 6d.
 - Wife Killing. 2d.
 - Piles and their Treatment. 4d.
 - The American Costume. 4d.
 - How to take Baths. 4d.
 - Student Life; or, how to Work with the Brain. 4d.
 - Flesh as Food for Man. 4d.
 - Tobacco and its Effects upon Health. 4d.
 - The Gluttony Plague. 4d.
 - Diphtheria; its Cause, Treatment, and Cure. 4d.
 - How to Rear Beautiful Children. 4d.
 - Dyspepsia; or, how to have a Sound Stomach. 4d.
 - The "Curse" Lifted; or, Maternity made Easy. 4d.
- Letters to Brother John on Life, Health, and Disease. By Ed. Johnston, M.D. 6d.
- Law of Growth, The, in the Human Body. 2s 6d.
- Majendie's Elementary Summary of Physiology. Vol. I. Management of Infancy, the Physiological and Moral Treatment. By Andrew Combe, M.D. 2s 6d.
- Man's Best Food. By "Common Sense." Reply to Edward Lankester's Work on "Food." 6d.
- Manual of Physiology, including Physiological Anatomy. By Dr Carpenter. 200 Illustrations. 12s 6d.
- Maternity; or, the Bearing and Nursing of Children. By O. S. Fowler. 5s. Cheap Edition, 1s.
- Medical Logic, Elements of. Illustrated by practical proofs and examples. By Sir Gilbert Blane, Bart. 1821.
- Memoirs of a Stomach. Written by himself, and Edited by a Minister of the Interior.

PROGRESSIVE LIBRARY CATALOGUE.

- vifery and the Diseases of Women ; a descriptive and practical work, shewing the superiority of the Water Treatment in Diseases of Women. By Joel Shew. 6s.
- Miscegenation : the theory of the blending of the Races, applied to the American White Man and Negro. 1s 6d.
- Movement Cure, An Exposition of the Swedish, together with a Summary of the Principles of General Hygeine. By Geo. H. Taylor, A.M., M.D. 7s 6d.
- The Mysteries of Man, or Esoteric Anthropology : a comprehensive and confidential Treatise on the Structure, Functions, Attractions, and Perversions ; true and false physical and social conditions, and the most intimate relations of Men and Women, Anatomical Physiological, Pathological, Therapeutical, and Obstetrical. 5s.
- Mysteries of Nature, An Exposition of the. By P. F. Sixt, M.D.
- New Remedies : their Pathogenetic Effects and Therapeutical application in Homeopathic Practice. By Edwin Hale, M.D.
- Organic Philosophy ; or, Man's Place in Nature. By H. Doherty, M.D. Vol. I., Epicosmology ; Vol. II., Ontology, or first principles and classification of the Sciences. 12s.
- Origin and Antiquity of Physical Man, The, Scientifically considered, proving man to have been contemporary with the Mastodon, detailing the history of his development from the domain of the brute, and dispersion by great waves of emigration from Central Asia. By Hudson Tuttle, Author of "Arcana of Nature." 6s.
- Origin of Species by means of Organic Affinity. By H. Freke, B.A.
- Parents' Guide for the transmission of desired qualities to Offspring, and Childbirth made Easy. By Mrs H. Pendleton. 3s.
- Pet of the Household, The, and how to save it. By Mrs Fowler. 5s.
- Philosophy of Sacred History, considered in Relation to Human Aliment and the Wines of Scripture. By Sylvester Graham, M.D. 2s 6d.
- Physical Perfection, Hints toward ; or, the Philosophy of Human Beauty, shewing how to acquire and retain Bodily Symmetry, Health, and Vigour, securing Long Life, and avoid the infirmities and deformities of Age. By D. H. Jacques. 7s 6d.
- Physiology, Lessons in. By Mrs Fowler. 3d.
- Physiology, Zoology, and the Natural History of Man, Lectures on. By W. Lawrence. Plates.
- Physiology and Phrenology, Treatises on, from the Seventh Edition of the Encyclopædia Britannica. By P. M. Roget, M.D. Two Volumes.
- Physiology, Animal and Mental, applied to the preservation and restoration of Health of Body, and Power of Mind. By O. S. Fowler. 5s. Cheap Edition, 1s.
- Physiology, The Principles of ; applied to the preservation of Health, and to the improvement of Physical and Mental Education. By Andrew Combe, M.D. 15 Woodcuts. 2s 6d.

- Physiology of Digestion, considered with relation to the principles of Dietetics. By Andrew Combe, M.D. 2s 6d.
- Physiology for Schools, in Twenty-Seven easy Lessons. By Mrs Charles Bray. Second Edition. 1s.
- Pre-Adamite Man: the History of the Human Race from 35,000 to 100,000 years ago. By Randolph.
- Precepts for the Preservation of Health, Life, and Happiness, Medical and Moral. By C. Carlyon, M.D.
- Pure Mind in a Pure Body, A, the Anti-septic Treatment. By Dr W. Evans.
- Records of Longevity, with an Introductory Discourse on Vital Statistics. By Thomas Bailey.
- Reproductive Organs, Hints on the, their Diseases, Causes, and Cure, on Hydropathic Principles. By James C. Jackson, M.D. 1s.
- Return to Nature. By J. F. Newton. A Work on Diet.
- Rural Manuals. Illustrated. Domestic Animals—Farm, Garden, House. 10s.
- Science of Human Life, Lectures on the. By Silvester Graham. 6s.
- Self-Healing by Nutrition, Manual of. By Laroy Sunderland. 1s 6d.
- Simple Questions and Sanitary Facts for the Use of the Poor: an attempt to teach the simplest natural phenomena, and to explain the functions and structure of the human body. 2s; cloth, 2s 6d.
- Smedley's Practical Hydropathy, including plans of Baths, and remarks on Diet, Clothing, and Habits of Life. 160 engravings. 2s 6d.
- Sober and Temperate Life: Discourses and Letters of Louis Conaro, with biography.
- Swimmer's Guide, The. By an Experienced Swimmer. 1s.
- Tea: its Effects, Medicinal and Moral. By G. G. Sigmond, M.D.
- Tea and Coffee: their Intellectual, Physical, and Moral Effects on the Human System. By Dr W. A. Alcott. 3d.
- Theory and Principles of Hydropathy. By Edward Johnston, M.D.
- Tobacco: its History, Nature, and Effects on Body and Mind. By Dr Shew. 3d.

TRALL, R. T., M.D., Works of:—

- The Hydropathic Encyclopedia. Illustrated. A complete system of Hydropathy and Hygiene; the Anatomy and Physiology of the human body shown; the Nature, Cause, and Treatment of all diseases explained; application to Surgery, Midwifery, and the Nursery; with 300 engravings, and nearly 1000 pages. 15s.
- Alcoholic Medication examined and exposed. 1s.

- Handbook of Hygienic Practice.** This book is what its name implies—a handbook of practice, containing the latest and most approved methods of treating all forms of disease. 7s 6d.
- Diphtheria: its Nature, History, Causes, Prevention, and Treatment on Hygienic Principles;** with an exposition of the various theories, errors, and practices of the Medical Profession. 6s.
- The True Temperance Platform;** being an exposition of the fallacy of Alcoholic Medication. 2s.
- Pathology of the Reproductive Organs,** embracing a digest of all forms of Sexual Diseases, and their Cure. 8s.
- Water-Cure for the Million:** the processes of Water-Cure explained, popular errors exposed, Hygienic and Drug Medication contrasted, with Rules of Bathing, Dieting, Exercising, &c. 1s 4d.
- The Hydropatic Cook-Book,** containing a complete analysis of what should and what should not be used as food, and also directions for Hygienic Cooking. 5s.
- Uterine Diseases and Displacements:** a work of practical value to every student and to all persons afflicted with diseases of the nature therein described. Price, plain plates, 15s; coloured, 25s.
- Home Treatment of Sexual Abuses:** a valuable work for home use. It should be read by every young man in the land. 2s.
- Nervous Debility:** the Nature, Causes, Consequences, and the Hygienic Treatment of Invalids suffering of prematurely exhausted vitality.
- Diseases of the Throat and Lungs.** Consumption, Bronchitis, Throat-ail, Quinsy, Croup, Influenza, and Pneumonia, with their causes and treatment shown. 1s.
- Health and Diseases of Women.** The origin and prevalence of the diseases of women, the druggery to which they are subjected and a better way pointed out. 10d.
- Drug Medicines:** their Nature, Modus Operandi, and Effects explained, with an exposition of the false doctrines on which their use is predicated. 9d.
- The True Healing Art:** the Principles and Practice of the Drug and Hygienic Systems contrasted, and the causes and correct treatment of disease explained. 1s 6d.
- The Illustrated Family Gymnasium;** containing the most improved methods of applying Gymnastic and Calisthenic Exercises to the development of the Body, and the cure of diseases and deformities, with illustrations. 7s 6d.
- Sexual Physiology:** a Scientific and Popular Exposition of the fundamental problems in Sociology. 84 engravings. 5s.
- Hygiena, No. I.:** a description of the New Hygienic Colony, and Plan of the proposed city. 1s.
- Triennial Catalogue of the New York Hygeio-Therapeutic College.** 1s.
- Two New Medical Charts;** so arranged as to present to the eye at a glance the fundamental problems of all the Medical systems, and the distinctive principles in the Philosophy and Practice of the Hygienic system. £2 10s.

Anatomical and Physiological Plates, six in number; designed for lecturers and teachers. £4 4s.

The Gospel of Health, a new Periodical, published by Dr Trall, but at present discontinued. First six numbers, 6d each; second series, consisting of three numbers, 10d each.

Scientific Basis of Vegetarianism. 3d.

Carte-de-Visite Portrait of Dr Trall, 1s.

The Turkish Bath, Works on:—

The Eastern or Turkish Bath: its History, Revival in Britain, and application to the purposes of Health. By Erasmus Wilson. 2s.

A Lecture on the Revival of the Turkish or Ancient Roman Bath. By T. Spencer Wells, F.R.C.S. 6d.

The Manual of the Turkish Bath. By Sir John Fife, M.D. 5s.

The Roman or Oriental Baths of Britain. By Dr Tucker. 1s.

Life in a Tub, with a Description of the Turkish Bath. By Diogenes. 1s.

The New Irish v. The Old Turkish Bath; or, Fresh Air v. Vapour. By Photophilus. 6d.

The Turkish Bath, Lecture on. By Dr Barter.

The Turkish Bath. By Dr Cummins. 1s.

A Chapter on the Improved Roman Bath. By Dr M'Leod. 4d.

The Turkish Bath. By Dr Scriven. 6d.

The Rise and Progress of the Turkish Bath. 2d.

A Lecture on the Improved Turkish Bath. By Dr Barter. 1s.

The Sweating Cure. By Dr Balbirnie. 6d.

The Turkish Bath in Health and Disease. By Dr Le Gay Brereton. 2d.

The Irish Graffenberg, St Ann's Hill, Blarney, to which is added a Lecture delivered at Bradford by the proprietor, Dr Barter, on the Improved Turkish Bath. 1s.

Wollaston on the Turkish Bath.

Why Should we be Poisoned because we are Sick? &c. now printing.

Tree of Life, The, or Human Degeneracy: its Nature and Remedy as based on the Elevating principle of Orthopathy. In two parts. J. Isaac Jennings, M.D. 5s.

Vegetable Diet, as sanctioned by Medical Men and by Experience in all Ages including a system of Vegetable Cookery. By Dr W. A. Alcott. 6s.

Vegetarian Messenger, The. Vols. 1 to 10.

Vegetarian Advocate, The. 1848-49.

Vegetable Substances used for the Food of Man.

- Water Cure, The, applied to every known Disease. By Dr Rausse. 7s 6d.
- Water Cure, The, in Pregnancy and Child-Birth. Illustrated with cases showing the remarkable effects of Water in mitigating the pains and perils of the parturient state. By Joel Shew, M.D. 2s 6d.
- Water Cure, Experiences in: a familiar exposition of the principles and results of Water Treatment in the Cure of Acute and Chronic Diseases. Illustrated by numerous cases in the practice of the Author; with an explanation of Water Cure processes, advice on Diet and Regimen, and particular directions to Women in the treatment of Female diseases. Water Treatment in Child-birth, and the diseases of Infancy. By Mrs Gove Nichols, Water Cure Physician. 2s.
- Water Cure, The, in Chronic Diseases. By Dr J. M. Gully. 2s 6d.
- Water Cure, The, in Acute Diseases. By Dr J. M. Gully. 2s 6d.
- Water and Vegetable Diet in Scrofula, Cancer, Asthma, &c. 7s 6d.
- Water Cure Journal, American, in Vols.
- Weak Lungs, and How to make them Strong. By Dr Dio Lewis. 7s 6d.
- Woman: her Destiny and Maternal Relations. By Mrs Fowler. 6d.

Phrenology, Mental Science, Physiognomy, &c.

- American Phrenological Journal, and Life Illustrated. Monthly 1s. Devoted to the Sciences of Ethnology, Physiology, Phrenology, Psychology, Physiognomy, Sociology, Biography, Education, Art, and Literature. S. R. Wells, Editor. Back Volumes, 10s to 15s each.
- Annals of Phrenology and Physiognomy. By S. R. Wells, New York. 1867, 1s; 1868, 1s.
- Busts of L. N. Fowler, O. S. Fowler, and Mrs Fowler, half life size, in fine white material, 6s each.
- Busts, Phrenological, with the Organs marked. Pocket size, 1s 6d; small size, 2s 6d; life size, 3s 6d; with sub-divisions of the Organs, 6s; in China, 10s 6d.
- Character, and its external Signs. By J. C. Smith. 1s.
- Combe's (George) Works on Phrenology, &c.:—
- The Constitution of Man considered in relation to external objects. 2s.
- Lectures on Phrenology. By George Combe. With Notes and an Essay on the Phrenological mode of investigation, and an Historical Sketch by Andrew Boardman, M.D. 7s 6d.
- Moral Philosophy; or, the Duties of Man considered in his Individual, Domestic, and Social Capabilities. 2s.
- A System of Phrenology. Two Volumes. 16s.
- Elements of Phrenology. 3s 6d.
- Outlines of Phrenology. 1s.
- Popular Education. 3d.
- Selections from the Phrenological Journal. 5s 6d.
- The Edinburgh Phrenological Journal in Vols.

Defence of Phrenology. By Dr Andrew Boardman. 5s.

Diagrams, Phrenological: a Set of Forty Indian Ink

Sketches of remarkable Men and Women, suitable for Lecturers, £6 6s.

Domestic Life, Thoughts on; or, Marriage vindicated and

Free Love exposed. By Nelson Sizer. 1s.

Education of the Feelings. By Charles Bray. 3s 6d.

Encephalology: a Brief Sketch of Dr Hirnschädel's Ologies

of the Cranium and Phren, perfected by the Rationals, *cerebrosus*
possit unus. 1824.

Ethnology and Phrenology as an aid to the Historian.

By J. W. Jackson, F.A.S.L. 5s.

Fowlers' Works on Phrenology:—

An Illustrated and Descriptive Catalogue of Standard Works on Physiognomy, Phrenology, Psychology, Physiology. Ethnology, Education, Hydropathy, &c., &c. Published by S. R. Wells, formerly Fowler & Wells, New York. Price 3d.

Amativeness: Evils and Remedy for excessive and perverted Sexuality. 2d.

Education Complete, comprising Physiology, Animal and Mental; Self Culture and Perfection of Character; Memory; and Intellectual Improvement. By O. S. Fowler. 12s 6d.

Hereditary Descent: its Laws and Facts applied to Human Improvement. By O. S. Fowler. 5s; cheap edition, 1s.

Lectures on Man. By L. N. Fowler. 2d each; in volumes, containing 12, 2s 6d.

Lessons on Phrenology. By Mrs Fowler. 6d.

Love and Parentage applied to the Improvement of Offspring. By O. S. Fowler. 3d.

Marriage: its History and Philosophy. By L. N. Fowler. 6d.

Matrimony: Phrenology and Physiology applied to the selection of congenial partners for life. 2s; cheap edition, 3d.

Memory and Intellectual Improvement applied to Self-Education and Juvenile Instruction. By O. S. Fowler. 5s; cheap edition, 6d.

Phrenological Chart for Marking Developments. By L. N. Fowler. 3d.

Phrenology Proved, Illustrated, and Applied: A practical work by the Brothers Fowler. 6s.

Phrenological and Physiological Register, with Definitions in Seven Degrees for Marking Developments. By L. N. Fowler. 4d.

Self-Culture and Perfection of Character, including the Management of Children and Youth. By O. S. Fowler. 5s. Cheap edition, 1s.

Self-Instructor in Phrenology and Physiology (new, illustrated), with 100 Engravings. A Handbook of the Science. By the Fowlers. Limp cloth, 2s; boards, 2s 6d.

Gall & Spurzheim's Works:—

Anatomy of the Brain, with a General View of the Nervous System. By G. Spurzheim, M.D. Trans. by R. Willis. Eleven Plates. 1826.

Education: its Elementary Principles founded on the Nature of Man. By J. G. Spurzheim, M.D. 5s.

Functions of the Cerebellum. By Drs Gall, Vimont, and Broussais. 8s.

New Physiognomy, some account of. Founded upon the Anatomy of the Physiology of the Brain, and the form of the Skull, with the Criticisms of C. W. Huteland, M.D. 1807.

The Organ of the Moral Qualities and Intellectual Faculties, and the Functions of the Cerebral Organs.

- Insanity: Observations on the deranged manifestations of the Mind in Insanity. By Dr Spurzheim, M.D. 4 plates. 1817.
- Lectures on Phrenology. By J. G. Spurzheim.
- Outlines of Physiognomical System. By Spurzheim. 1815.
- Phrenology; or the Doctrine of the Mind and of the relations between its manifestations and the body. By G. Spurzheim. Fourth Edition. 14 engravings. 1833.
- Phrenology in connection with the Study of Physiognomy. By Dr Spurzheim. Part 1; characters, with 34 plates. 1826.
- The Physiognomical System of Drs Gall and Spurzheim. Founded on an Anatomical and Physiological Examination of the Nervous System in general, and of the Brain in particular, and indicating the dispositions and manifestations of the mind. 1815. 21s.
- Natural Laws of Man. By J. G. Spurzheim. 4d.
- Harmony of Phrenology with the Bible. 2d.
- Harmony of Phrenology with the Scriptures. 1836.
- Hodgson on Phrenology in connection with Education.
- Human Face, The Study of the. Illustrated with 26 full page Steel Engravings by Thomas Woolnoth, Esq., Historical Engraver to the Queen. 10s 6d.
- Human Mind, An Inquiry into the, on the Principles of Common Sense. By Thos. Reid, D.D., Professor of Moral Philosophy in the University of Glasgow. 1823.
- Imaginary Conversations between a Phrenologist and the shade of Dugald Stewart. By J. Slade, M.D.
- Mental Science, Lectures on. By Rev. G. S. Weaver. 5s.
- People's Phrenological Journal, The, and Compendium of Mental and Moral Science. 1843 and 1844.
- Phrenological Cabinet, containing Casts of the most remarkable Men of History—Criminals, Philosophers, Poets, Writers, Warriors, &c., &c. Six inch size, 2s each; in Sets, containing 3 dozen, £2 10s.
- Phrenological Casts as above, life size, 2s 6d to 10s each.
- Phrenology made Practical. By F. Bridges, Liverpool. 3s 6d.
- Phrenology and the Scriptures. By Rev. J. Pierpont. 1s.
- Physiognomy, New; or, Signs of Character as manifested through Temperament and External Forms, especially in the Human Face Divine. By S. R. Wells. Over 1000 Illustrations. 21s.
- Physiognomical Chart, Illustrated for Framing, and for Lecturers in Map form.
- Physiognomy, Lavater's Essays on. 3 Volumes. 1789. Illustrated with 360 Engravings, chiefly Portraits. Abridged Edition, 3s.
- Physiognomy. By Redfield. Many Cuts. 1s.
- Principles of Phrenology, The. By Sydney Smith.
- Psychonomy of the Hand. By J. M. Durais. Engravings. 7s 6d.
- Science of Man, The. By L. S. How. 4s 6d.
- Treatise on Man and the Development of his Fa
By Quetelet. 3s.

HUMAN NATURE:

A MONTHLY RECORD

OF

Zoistic Science and Intelligence,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY, SPIRITUALISM,
PHILOSOPHY, THE LAWS OF HEALTH,
AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

Vol. I.

LONDON

JAMES BURNS, PROGRESSIVE LIBRARY,
1 WELLINGTON ROAD, CAMBERWELL, S.

1867.

HUMAN NATURE

A MONTHLY RECORD

OF THE SCIENCE AND PHILOSOPHY

GLASGOW: PRINTED BY HAY NISBET, TRONGATE.

PREFACE.

It has been said that Man is the subject of all Philosophy; consequently, a knowledge of "Human Nature" is the only basis upon which a true Philosophy can be founded. It is, however, disputed by the majority whether such a thing as Philosophy exists. It is regarded as the day dreams of impractical minds, and the "green fruit" of unripe intellects. But is it not also the rational product—the light which the candle of existence throws out, of which science is the tallow, experience the wick, and inspiration the sustaining oxygen.

"Human Nature! O, what is it?" the multitude exclaim, with sceptical sneer. The ignorance which prompts the question is the pall that hides from them the beaming countenance of Philosophy. To revert to our figure, their intelligence lacks the "stearine" elements furnished by the science of Man; the filaments constituting the medullary core of their experience are broken and disconnected, hence the circumambient oceans of inspiration are of no value to them.

One man knows something of Physiology, hence believes himself a fortuitous collection of cells and tissues, whose connection will one day cease, and he will be no more. Another, the Phrenologist, sees in the mind of man everything, without the full complement of relations to which these mental powers are subservient; and inspiration is to him hallucination, faith superstition. The Electrical Psychologist builds a universe of ethereal atoms, the transmutations of which are both spirit and matter. The Spiritualist with one eye sees all conditions in man's existence after death, and power of communion with those in the flesh. Bad spirits, good spirits, devils

and saviours are the cause and cure of all the evils to which the human is heir. What philosophy, we ask, can either of these one-eyed fragmentary investigators supply?

Perceiving that such a state of things must result from a system of education and inquiry in which the elements of knowledge respecting man are cut up into disconnected segments, we have established the Journal of which this is the First Volume, containing such light as the moments which gave birth to its several parts furnished. We rejoice to know that it supplies a long-felt want. Absolute freedom is its motto. All ideas, facts, and experiences calculated to throw light upon any department of Human Existence are freely admitted. In perusing this Volume, few minds will be satisfied alike with all departments, because of the limited range of experience they may have had in certain of them. Herein consists the value of the publication, and we can only admonish the reader to investigate with candour and earnestness all matters which may appear to him novel, absurd, or trivial. Such conclusions of his may only be the result of his prejudices and deficiency of knowledge.

PROGRESSIVE LIBRARY,
LONDON, *January 1, 1868.*

CONTENTS.

PHYSIOLOGY AND HYGIENE.

Diphtheria: Symptoms, Prevention, Treatment, - - -	8	Lecture on Turkish Bath, Dr Bennett	450
The Temperance Movement, - - -	109	The Influence of Climate upon Organic Life, - - -	335
Life in the Factories, - - -	113	The <i>Modus Operandi</i> of Medicine, Dr Trall, - - -	386
Cholera, - - -	116	On Woman's Dress, - - -	64, 310, 445
The Vaccination Humbug, - - -	173	Health Reform, Progress of, - - -	461
Anti-Compulsory Vaccination Movement, - - -	296, 389, 448, 527	Food and Baths in Paris, - - -	499
The Use of Fruit, - - -	232	Band of Hope Movement, - - -	627
Turkish Bath, - - -	304	Health and Dietetic Reform, - - -	632

PHRENOLOGY AND MENTAL SCIENCE.

A SERIES OF LESSONS

On the Study of Human Nature, -	1
Mind and Matter, - - -	65
Mind and Organisation, - - -	321
On the Study of Mind through the Organism, - - -	375
Classes of Temperaments, - - -	551
"Wonder" in Relation to Spiritualism. By Andrew Leighton, -	129
Phrenology Defended, - - -	105
A Study for Phrenologists, - - -	191
Action and Warmth in the Organs, -	395
A New Phrenological Chart, - - -	439
Progress of Phrenology and Mental Science, - - -	630

DELINEATIONS OF CHARACTER—

Dr Gale, Delineation of Character, Memoir, and Portrait, - - -	257
Dr Mary E. Walker, Character, Memoir, and Portrait, - - -	305
Swedenborg, Delineation of Character, Memoir, and Portrait, - - -	353
The Sultan of Turkey, - - -	293
The Viceroy of Egypt, - - -	294
The Belgians, - - -	294
The French, Phrenological Characteristics of, - - -	383

PSYCHOLOGICAL DEPARTMENT.

What is the Philosophy of Death? By A. J. Davis, - - -	73, 151
The Gift of Ubiquity, - - -	452
Curious Arrest of Development, -	462
Goupy on God, - - -	506
Magnetism and Spiritualism, - - -	507
Cases of Ubiquity, - - -	509
The <i>Modus Operandi</i> of Spiritual Manifestations, - - -	575
What is a Spirit? - - -	584
Goupy on Man, - - -	581

MESMERISM—

Glasgow Curative Mesmeric Association, - - -	54, 187
What is Mesmerism? - - -	227

SPIRITUALISM—

Objections to Spiritualism Answered, -	36
Death <i>versus</i> Immortality, - - -	184

"Wonder" in Relation to Spiritualism. By Andrew Leighton, -	129
Spiritual Constitution of Man. Allan Kardec, - - -	193
Connection between Spiritualism and Education, - - -	330
Direct Spirit Mesmerism, - - -	344
A Trance Story, - - -	351
Spiritual Manifestations and Mediumship. By Allan Kardec, -	359
A Clergyman's Views of Spiritualism, -	394
What is Spiritualism? Lecture by Mrs Hardinge, - - -	567
Mr Home's Manifestations, the Philosophy of, - - -	575
Spiritualism throughout the World—France, Germany, Austria, Russia, Italy, India, Australia, America, &c., - - -	606
Circle of Mediums, - - -	400

TIDINGS FROM THE INNER LIFE— (SPIRITUAL COMMUNICATIONS)		Communication from Prof. Faraday, 432
Advice and Directions to Spiritualists	29	Beneficent Spiritual Influences, - 433
How Spirits Communicate, -	235	Cure effected by Spirit Influence at Halifax, - - - - - 460
Truth, - - - - -	236	The Nature and Uses of Medium- ship, with various examples, - 586
New Spirit Manifestations. By D. D. Home, - - - - -	426, 503	

PHILOSOPHICAL DEPARTMENT.

Is Religion a Myth? - - - - -	6	The Spiritual Magazine and the Reli- gious Question, - - - - - 322
Nature of the Soul, - - - - -	32	Evil: Its Nature and Uses, - - - 394
Mind and Matter, - - - - -	65, 395	Theory of Evil, - - - - - 511
A Contrast, - - - - -	150	
The Nature and Uses of Sin and Evil, 288		

LITERARY DEPARTMENT.

POETRY—		Banner of Light, - - - - - 49
Lost and Found, - - - - -	182	Truth-Seeker, - - - - - 124
Religion, - - - - -	177	Spiritual Republic, - - - - - 124
Whispers from the Summer Land, - 224		Little Bouquet, - - - - - 125
Hymns for the Circle, - - - - -	236	Banner of Progress, - - - - - 233
Ode to the Almighty, - - - - -	286	Quarterly Journal of Education, - 234
Valediction to England, - - - - -	320	Staunch Teetotaler, - - - - - 303
Joy, - - - - -	374	Spiritual Magazine and Human Nature, - - - - - 442
The Ideal Attained: being the Story of two Steadfast Souls, and how they won their Happiness and lost it not. By Mrs Farnham. Chaps. I. to XXVI., - 12, 84, 163, 201, 273, 314, 368, 417, 556		REVIEWS—
Myths of Antiquity—Sacred and Profane. By J. W. Jackson, F.A.S.L., - 69, 146, 197, 268, 363, 412, 466, 483, 529		Human Immortality in the Light of Modern Spiritualism, - - - 49
Our Commissioner in Paris, - - - 345		Illness: its Cause and Cure, - - 50
Paris and the Parisians, - - - 380		Six Months' Experience of Spirit Communion, - - - - - 179
Notes from Paris, - - - - - 499		Sexual Physiology, - - - - - 233
Notes on the History and Practice of Medicine, - - - 401, 471, 532		A Word to Mankind, - - - - - 234
OUR CONTEMPORARIES—		Book of all Religions, - - - - - 300
Spiritual Magazine, - - - - -	48	The Seer of Sinai, - - - - - 301
		Physiology for Schools, - - - 301
		Simple Questions and Sanitary Facts, 301
		Philosophy of Animal Magnetism and Spiritualism, - - - - - 339
		Spiritual Experiences. By Cooper, 342
		A Young Poet, - - - - - 439

WHISPERINGS FROM FAR AND NEAR.

Correspondence and Replies, 31, 347, 394, 434, 516, 598	An Inquirer Answered, - - - - - 437
A Glasgow Letter, - - - - - 32	Letters from America. J. H. Powell, 453, 602
A Letter from Chicago, - - - - - 32	"Direct Spirit Mesmerism," - - - 516
A Clergyman's Letter, - - - - - 32	The Home of the Spirit, - - - 517
Objections to Spiritualism Answered, 36	Colonisation by Children, - - - 598
A Letter from A. J. Davis, - - - 177	Letter from Mr Etchells, - - - 604
Education and Spiritualism, - - - 348	Lying Spirits Useful, - - - - - 599
The Spiritual Philosophy, - - - - - 434	

MISCELLANEOUS.

Our Prospectus, - - - - -	41	L. N. Fowler, - - - - -	51, 461, 527
Our First Number, - - - - -	42	The Davenports, - - - - -	50
Our Tale, - - - - -	43	Dr Mary Walker's Lectures, - - - 52	
The Progressive Library, - - - - -	43	Emma Hardinge, - - - - -	53
The Newspaper Press, - - - - -	45	Hon. Warren Chase, - - - - -	54
A Christmas Day Festival, - - - - -	46	Shakespeare a Delineator of Character, 64	

CONTENTS.

vii

Dress Reform, - - - -	64	Important Proposal, - - -	304
A. Hagarty, - - - -	121	On Happiness, - - - -	343
A New Man in the Field, - - -	125	William Lloyd Garrison, - - -	350
How to obtain Funds, - - -	126	The Priestcraft Market, - - -	352
Juvenile Museums, - - -	128	Light in connection with Sound, -	379
The Man of the World, - - -	226	Cooper's Spiritual Experiences, -	399
Economy in Fuel, - - -	237	Progress of the Press, - - -	463
The Science of Psychography, -	256	Our would-be Governors, - - -	463
Christian Liberty, - - -	304	Water Divining, - - - -	464

REPORTS OF PROGRESS.

How to proceed, - - - -	40	Emma Hardinge's Lectures in London, - - - -	462, 527, 629
British Association of Progressive Spiritualists, - - - -	56, 122	Richmond, Yorkshire — Spiritual Conference at, - - - -	528
Call to London Convention, -	181	Lectures at Bishop-Auckland, -	528
Report of London Convention, -	238	Sunday Lectures, Manchester, -	628
Third Convention Report, -	397		
Glasgow Association of Spiritualists, -	58, 186, 458	CHILDREN'S PROGRESSIVE LYCEUMS—	
Visit of Emma Hardinge, -	517	Nottingham First Anniversary, -	350
The Spiritual Athenæum, -	59	Election of Officers, - - -	526
Liverpool Psychological Society, -	59	The Lyceum at Work, by an Eye-Witness, - - -	623
Birmingham, - - - -	60, 127	An American Lyceum, - - -	625
Wolverhampton, - - - -	61		
Nottingham, - - - -	64, 188, 460	PHRENOLOGICAL SOCIETIES—	
Bedford Hall, London, - - -	64, 188	Dublin, - - - -	62
American Intelligence, - - -	302	Bristol, - - - -	63
Hirwain, - - - -	398	Bradford, - - - -	63, 303, 527, 631
The Zouave Jacob, - - - -	399	Manchester, - - - -	63
Spiritual Institute and Reading Rooms for London, - - -	400	Birmingham, - - - -	63, 398, 455
Manchester Association of Progressive Spiritualists, - - -	456	Liverpool, - - - -	189, 349
Keighley, - - - -	462	Edinburgh, - - - -	351
		Derby, - - - -	527

Just Published, in neat cloth, 1s.

WHAT IS RELIGION? A TRACT FOR THE TIMES. By THOMAS BREVIER.

By the same Author,

CONFESSIONS OF A TRUTHSEEKER. Price 3s. Large quantities at greatly reduced prices.

THE TWO WORLDS. 9s.

A Seasonable Gift Book,

A WOMAN'S SECRET,

BY MRS CAROLINE FAIRFIELD CORBIN.

REPRINTED FROM THE "SPIRITUAL REPUBLIC." 440 Pages, Handsomely Bound, 7s 6d.

The numerous inquirers for this thorough-going progressive story will be pleased to know that a cargo has just been received direct from Chicago. It is inscribed to John Stuart Mill, in expression of the author's admiration and gratitude for his noble efforts in behalf of the enfranchisement of woman. In progressive circles it will be the book of the season.

SPIRITUAL EXPERIENCES,

INCLUDING SEVEN MONTHS WITH THE BROTHERS DAVENPORT.

BY ROBERT COOPER.

Price 2s 6d.

HEYWOOD & CO., 335 STRAND, LONDON.

This work gives the particulars of many interviews and vocal conversations with the Spirits who operate through the Davenportes.

Sold by JAMES BURNS, Progressive Library, Camberwell, London.

ALL FRIENDS OF FREE RELIGIOUS THOUGHT AND THE FREE
EXPRESSION OF IT SHOULD READ

THE TRUTHSEEKER.

EDITED BY JOHN PAGE HOPPS.

PUBLISHED MONTHLY.—PRICE THREEPENCE.

Any bookseller will supply it to order on receiving the name of the London publisher:
C. FOX, PATERNOSTER ROW.

THE CO-OPERATOR, a Weekly Co-operative Newspaper, 16 pages, Price One Penny.—"Labour is the Parent of Wealth."—*William Thompson*. "Capital is nothing but hoarded labour."—*Richard Cobden*. "The happiness of nations depends not upon the amount, but upon the distribution of their wealth."—*Goldwin Smith*. The Co-operator as the organ of the Co-operative movement, seeks to embody these sentiments in action, by promoting economy in distribution, and participation in the profits of production, by means of Co-operative Stores, Co-operative Workshops, and Partnerships of Industry. Sold at Co-operative Stores, and published by F. Pitman, 20 Paternoster Row, London, E.C.

AN APPRENTICE Wanted to the Publishing Business. A well-educated youth, male or female, will hear of a situation in the above line, where a great variety of experience may be acquired, by applying to J. Burns, Office of *Human Nature*, Camberwell, London. Literary tastes and a knowledge of short hand indispensable.

THE PROGRESSIVE LIBRARY

Furnishes its Subscribers with all the new Books on Science and advanced thought, giving special attention to those departments discussed in *Human Nature*. It contains many valuable works rare and out of print. Send 6 Stamps for the Catalogue and Terms, and form Reading Clubs wherever "two or three are met together" for mutual improvement and the investigation of truth.

LONDON: J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL.

WANTED, as HOUSEKEEPER and ATTENDANT to an Elderly LADY, a most worthy, clever, managing person, not young.—"H. H." care of Mr J. Burns Wellington-Road, Camberwell.

PROGRESSIVE PERIODICALS FOR 1868.

I AM prepared to receive Renewals and Subscriptions for the following Periodicals on the terms named below. All Subscriptions are payable in Advance at the time the goods are ordered. To insure a continuance of these publications, they should be ordered at once, as they will not be sent without a special order:—

HUMAN NATURE: a Monthly Journal of Zoistic Science and Intelligence. 6d. J. Burns, London. 7s per Annum, post free. Three or more Copies to same address, 6s each per Annum, post free.

THE SPIRITUAL MAGAZINE. Monthly, 6d. Heywood & Co., London. 7s per Annum, post free.

THE PHRENOLOGICAL JOURNAL, and Life Illustrated. Monthly, 1s. Fowler & Wells, New York. 12s per Annum, post free.

THE HERALD OF HEALTH and Journal of Physical Culture. Monthly, 10d. Miller, Wood, & Co., New York. 10s per Annum, post free.

THE GOSPEL OF HEALTH. By Dr TRAIL. Monthly, 10d. Trall & Co., New York. 10s per Annum, post free. This magazine has been suspended, but may be again resumed.

THE LAWS OF LIFE. Monthly, 6d. New York. 6s per Annum, post free.

THE BANNER OF LIGHT. Weekly, 4d. White & Co., Boston. 15s per Annum. Annual subscribers are supplied weekly from the Office by mail. Occasional subscribers are supplied from my monthly boxes from New York.

THE RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, is announced to commence again weekly, in place of the *Spiritual Republic*. Subscriptions 15s per Annum. Supplied in the same way as the *Banner of Light*.

THE LYCEUM BANNER, devoted to the Advancement of the Children's Lyceum Movement. Monthly. Chicago. 5s per Annum post free.

THE RADICAL: a Monthly Journal of Religious Free Thought. 1s 6d. Boston. 18s per Annum, post free.

THE ATLANTIC MONTHLY: a First-Class American Literary Magazine. 1s 6d. Boston. 18s per Annum, post free.

OUR YOUNG FOLKS: an Illustrated Magazine for Children. Monthly, 10d. Boston. 10s per Annum, post free.

THE RECIPIENT: a New Church and Spiritual Journal. Quarterly, 6d. Manchester. 2s 6d per Annum, post free.

THE TRUTHSEEKER. By the Rev. JOHN PAGE HOLDS. Monthly, 3d. Manchester. 4s per Annum, post free.

THE NOETIC MAGAZINE. Quarterly. Edinburgh. 2s 6d per Annum, post free.

THE JOURNAL OF HEALTH. ~~Zoö~~homœopathic. Monthly, 2d. Heywood, London. 3s per Annum, post free.

THE DIETETIC REFORMER, organ of the Vegetarian Society. Quarterly, 3d. Manchester. 7s 4d per Annum, post free.

MELIORA, quarterly magazine of the United Kingdom Alliance. 1s. London. 4s per Annum, post free.

THE CO-OPERATOR. By HENRY PITMAN. Bi-Monthly, 1d. Manchester.

Current or recent numbers of these periodicals are constantly in stock, and may be enclosed in book parcels, often effecting a saving in postage. Many back numbers and volumes are on hand. All periodicals, whether published in Europe or America, supplied to order. Post Office orders should be drawn on "Cold Harbour Lane" Post Office, and made payable to

J. BURNS, PROGRESSIVE LIBRARY

1 Wellington Road, Camberwell, London, S.