

HUMAN NATURE :

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THE STUDY OF HUMAN NATURE.

WE open the Book of Human Nature. We find it composed of volume upon volume of diverse contents, each connected with the others in progressive series. The characters and teachings of some portions may be read by those who run, whilst the contents of other volumes are entirely beyond the reach of the present capacity or intelligence of ordinary mortals. Human existence must be studied from its rudiments, and thence onwards to its more complex developments. The alphabet must be made the basis of all genuine acquirements in this as in other departments of knowledge. How many perplexing mazes have enveloped the mind of the investigator in clouds of darkness and misconception from want of harmony with this law,—striving to reach the upper rounds of the ladder, he has neglected the lower ones, and giddy with the height and destitute of solid footing, he has been convulsively precipitated into the abyss of ignorant speculation and absurd conjecture. Witness the tons of laborious writings that have been produced to unfold the nature of man. These gifted authors are now neglected, or they leave their readers in the chaos of vague uncertainties.

A new method begins to find favour amongst the few. It is presumed, on the testimony of the senses and other modes of consciousness, that man possesses a real objective existence in the midst of an objective universe, which also is of necessity a reality. To prove this fundamental point by any other means would be rather a hard task, though some of our most talented metaphysical writers have been successful in proving the contrary. By elaborate and exalted processes they have arrived at the conclusion that universal existence is a mere matter of fancy, a mental hallucination. A recent prodigy in metaphysics informs the world that there is nothing but only the qualities of things!—that mind and matter are essentially the same—that here is nothing in the universe but “Force”—that force is

power, and power is the universal God. Here the oracle abruptly stops; and not feeling inclined to demonstrate the nature of God, he leaves the world as ignorant as he found it. The subject is not a matter of logic, but a matter of fact; yet these logical investigators are illogical enough to substantiate a conclusion by a means (their mental faculties) which they prove to be deceptive, or a nonentity. The dictionary defines logic as "the right use of reason;" but this implies that facts and truths are necessary, in respect to which reason may take action. Our metaphysical friends, however, ignore facts, and thus defeat the object of logic. How painful it is to read the "logical" babblings of these drawing-room philosophers—medical critics, book physiologists, and cynical anthropologists. They pride themselves on their profound acquaintance with the pet thoughts and individual conceptions of renowned authors, ancient and modern; but no personal acquaintance have they with human nature experimentally. As well might a man boast of his mechanical knowledge after besmearing himself with the oil and dust that is scraped from machinery. A thorough saturation with pre-conceived ideas and systems of philosophy may constitute a "learned man," but it entirely unfits him for the task of discovering truth by means of scientific investigation. Every fact demonstrated and every truth revealed to him causes him to unlearn something to make room for the new guest in his already overcrowded cranium. This is a most painful process, and is seldom accomplished; so that discoveries and original thoughts have, in nearly all instances, an humble birth and obscure parentage.

In commencing the new method above referred to, the student will require to use only the powers of simple perception, and prove by experiment every position he is thus led to assume. Beginning with the rudiments of his subject, in connection with his own rudimental powers, he will feel at home in every stage of his progress. By a natural unfoldment of the subject, he will gain a progressive knowledge of minor particulars highly essential to a proper understanding of more complex phenomena. By mastering the basic modes in which the principle of life is manifested, he may find the key to a universal law of mind, and prove in his experience that the longest road to the temple of knowledge is the quickest and safest.

Assuming, then, a practical belief in the testimony of the senses and the consequent objectivity of human beings, our first step will be to apply ourselves to the investigation of the facts of structure as explained by anatomy. Structure and form are inseparable conditions of all bodies, be they human, animal, vegetable, or mineral; and it will be found that the same class of structure or mechanical appliance subserves the same

general purpose in all positions and under all circumstances. Anatomy, therefore, should be studied comparatively, including the mineral and vegetable kingdoms—geology, mineralogy, and crystallography; then structural botany, the tissues and organs of the lower animal forms will serve as a natural gradient to ascend to the contemplation of organic complexities in man and mammals.

Having arrived at a knowledge of the formation of parts, the student will be prepared to avail himself of the services of physiology, which will appropriately step in and define the mechanical and vital uses to which these organs and structures are subservient. It is always well to study anatomy and physiology *pari passu*. The one throws light and interest on the demonstrations of the other, and assists the intellect in remembering and understanding the facts and principles involved. Its range is wide and sweeping, and naturally commences at the lowest point of functional life, mounting step by step to the highest. A course of instruction in natural philosophy, physical geography, mechanics, and other branches of natural science should precede and form a part of a sound physiological training. The deposition of atoms in the formation of the crystal or mineral, and their position in the geological system, suggests the formation and use of bone, teeth, &c. Capillary attraction is the same in a glass tube as in the circulatory system; and the mechanical appliances of ropes, pulleys, and levers are exemplified in the action of the bones and muscles. Chemistry here becomes an indispensable adjunct, and reveals many conditions connected with the processes of digestion, nutrition, and excretion. Practical advantages now come to fruition, and the numerous and diversified relations existing between the body and its surrounding circumstances can be determined on. Dietetics, medicine, temperance, health laws, sanitary measures, physical development, agriculture, and those industrial arts that minister to man's well-being and comfort are regulated and defined by the requirements of physiology. This is a great and fruitful field of investigation, and one which, in its practical results to individuals and society, is almost entirely unexplored.

The next great department of our subject is that of Mind, or the science of Phrenology. This is without dispute the chief corner-stone of "Human Nature," as far as the revealed experience of mortals goes. Man is essentially mind. The physical structures and functions are merely the servants of the mind, and their health and probity is a matter of importance, not on their individual account, but for the use and development of the mind. Man is mind acting through organs, hence the inquiry naturally divides itself into two sections, namely, the constituent powers of the mind and the organic machinery through which these powers are exercised. The physical and

metaphysical require to be studied together in their natural connection. The conceptions of the most cultivated intellects respecting man, his natural position and destiny, are replete with the most egregious errors because of the general poverty of knowledge concerning the mind. Phrenology opens up the intellect of the student to definite and scientific positions, to enlarged and philosophical ideas of man.

In connection with physiology, phrenology points out the true modes of education and personal development; the laws of marriage and parentage; the principles of sociology, economics, jurisprudence, and politics. Man's moral and religious duties, are also indicated by the demonstration of his powers and capacities in this direction. All the exact sciences are involved in a consideration of the powers of the intellect. The temple of the muses is most certainly approached in the definition, combination, and action of the perfecting faculties. All things of which we have the most distant knowledge or intuition centre in man; hence to understand him the whole universe must be surveyed in relation to him. Many phenomena which transpire in individual and social existence are neglected by the bulk of scientific minds, or treated as if there were no certain grounds for their existence, so as to render them fit subjects for investigation. The science of phrenology, aided by psychology, throws the fullest light upon all manifestations of mind, normal and abnormal, and thoughtfully weighs that which, without its aid, is denounced or unnoticed.

We have now presented the materialistic modes of human existence, and at this point many think it wise to give up the task. To our mind the fact of the existence of an inner man is as self-evident as is the action of the external machine. The outer body is permeated in every part by the real man. This crystalline body is composed of atoms with many points, and joined to each other by the adherence of these points; in the interstices is suspended the atoms that compose the visible body. Under certain circumstances this inner man can exercise his powers independent of the body, as the facts of clairvoyance most clearly attest. Many unusual phenomena, termed abnormal, become normal and necessary under the explanations afforded by the science of psychology. At this point might be introduced man's relation to the "aromal" kingdom of nature. Those conditions termed electric and magnetic, and the mighty purposes they subserve in all the operations of nature, as the connecting links between mind and matter, will open up a new field of research to many minds.

The pursuit of those sciences already enumerated will have anticipated the introduction of Spiritualism, or the science of man's state as a spiritual being after the body has been laid aside

at death. The affirmations of phrenology declare that the mind can appreciate the eternal future as well as the eternal past; and that the consciousness of spiritual existence is a faculty as distinct and certain, when developed, as are those of form, distance, colour, or justice. It must be so, or it would be impossible for us to conceive of it or reason about it; but its positive action in hundreds of instances makes its existence as certain and demonstrable as the power to compose poetry or music. The teachings of psychology point out how this spiritual life may be made possible by the throwing off of the external body. Here is revealed the destiny of man—the sublime object of his creation. The world has long stood in need of scientific and experimental knowledge respecting this, the apex of human life. From an ocean of wild speculation, cold negations, and painful uncertainties this glorious beacon is destined to lead mankind to an appreciation of the great and soul-satisfying parts they have to play in the universe. It also accounts for those intuitions, aspirations, and longings which have stirred the deepest feelings of humanity with the most profound throbbings since its earliest infancy.

The truths of Spiritualism alone render the facts furnished by the other sciences just described as embodying any intelligible philosophy or use. Without Spiritualism the human tabernacle would be an empty dreary mansion, soon with darkened windows to crumble into decay; but this higher revelation of the mysteries of existence throws a beautiful light on the whole, assigns to each act in the drama of life its proper place and significance, and is the reward and harvest of all the toil and seed, good or evil, sown since the first advent of the individual.

Philosophy and Religion,—these vexed problems now become scientific studies. Philosophy with majestic sweep comprehends and arranges all scientific principles, and wonderfully expands and beatifies the mind that employs it. Religion meekly, gratefully, and lovingly performs life's duties with calm joy in accordance with the infallible teachings of truth.

Man belongs to time and its acts as well as to space and its contents, so history from the evolution of worlds downwards bears a relation to the individual. The acts of the human mind, as recorded in its books and on its monuments, must not be overlooked in the study of human nature. The sacred books of all countries require to be collected and compared. The origin of languages and ideas should be traced and collated as far as possible, which, with the light afforded by the other branches of science, would entirely liberate the mind from all bondage to ancient books, creeds, and divinities. These, instead of being tyrants, restraining the free development of mind, would pour their united treasures of experience at its feet, and declare themselves for ever the humble servants of man.

IS RELIGION A MYTH?

A RESPECTED and talented correspondent, in referring to the ultimate phases which the great movement called "Spiritualism" may assume, deprecates the fact that in America it bids fair to become a religious movement—a new religion, while in this country "it may be digested with any kind or form of Christianity, and that nobody will be sick of the mixture." Our correspondent fears that in the issue of Spiritualism attaining the position of new religion, it will introduce a new hierarchy of priests and a new set of ceremonies. He finds the cardinal evil to rest in the acceptance of a "God," which he rightly assumes to be the basis of all religious systems and practice, and cautions us to be careful to avoid any word or act that will savour of "God making" or the perpetuation of religion. Now, we take the earliest opportunity of announcing that we will do no such thing. We observe it to be a prominent feature in the "Natural History" of man that he is a religious being; in fact, that it is the controlling sentiment of his nature; by its sublime influences requiting him for all the toils and perils of existence. Spiritualism affirms the fact of man's continued existence after mundane life has ceased. It also demonstrates that the future life is a progressive one. The history of the universe, so far as known, affirms it to be a truth that all creation is on a pilgrimage to better things. Nor does man stand still alone in this march of progress. No, he leads the van; and being highest in development of mundane creatures, he makes the most rapid strides. The old grey rocks move slowly to the tune of change which ushers in higher forms; but the sentient and fully developed human soul is thrilled by every note from the lyre of the Infinite. This universal desire for a higher state and latent consciousness of its advent and necessity is that which constitutes the religious feeling in man. Fault is found with the word "religion" that it signifies the "binding of man to God," and thus incurs a species of servility or subserviency to the God power. To our mind this is no fault, but a positive advantage. By the continuous exercise of the religious sentiments man is bound to his destiny—that of progress. Were it not for this "order of things" man would "fly off at a tangent," as is the case in those individuals in whom the development of this sentiment is weak and inharmonious with the lower elements of mind. The religious sentiments are genuine and pure love feelings. They enthrone the possessor on the high place of liberty instead of the abyss of slavery. All kinds of love give freedom to the possessor. The conjugal lover is free to the affections of his matrimonial companion. It is positively bliss and freedom so to love and devote his highest energies to her service. The love

of the mother leaves her free and untrammelled to give her life's service to the welfare of her darling children. The love of the friend makes the disinterested services of friendship more satisfying to the fraternal soul than any false liberty could give, which would induce him to overserve himself and leave his friend without needful aid. But what shall we say of religion, that sum and substance of all the loves which pervade the illimitable soul of man? Its true exercise really makes him absolutely free in every sense,—free to devote all his "loves" and other powers to the eternal development and beatification of his nature in accordance with the best light that he may from time to time possess. Who would wish to be relieved from such profitable slavery?—a servitude that binds man to his best interests and gives him a deathless desire to achieve the object of his creation. Truly the yoke is easy and the burden is light. Then, as to God. There are many ideas extant concerning him. He is objectively represented in the physical, literal, and sentimental states, according to the degree of consciousness of his worshippers—"God-makers," our correspondent would say. All the innate powers of the mind phenomenalise themselves in accordance with the general condition of the individual; and so of the religious feelings in their conception of God—a term which implies, or a person in whom is combined, the sum and perfection of all the superior qualities which the human mind desires to attain through the action of the religious sentiments, the object or state to which the moral ambition and spiritual aspirations are directed. This God or state may be represented by the thought or mental process which takes cognisance of the divine or superior attributes which are supposed to constitute it—by a word, term, or person symbolical of it, or object, image, or idol, rendering the idea more tangible and real to the sensuous mind. Those who aspire towards the Supreme in "spirit and in truth," are deemed atheists by the less subjective thinkers; and thus the world is at issue on God and religion, and our friend and correspondent would abjure them all. We do not think this step a wise one. Through a want of harmony and unity in man's external consciousness, the mind is but poorly adapted to serve the highest interests of the "divine man." The desire for food, and the other feelings constituting the love nature of man, are in a state of the greatest disorder throughout society. Would it, therefore, be wise to give up eating, loving, and friendly demonstrations, because gluttony, drunkenness, licentiousness, and insincerity abound? Assuredly not. Our duty is to set to work and fan the flame within the soul of man that will, with a loving embrace, "bind" him to his immortal interests through the normal exercise of the religious feelings, and, consequently, of all the lower attributes and powers of the mind.

DIPHTHERIA.

PEOPLE are intensely afraid of this disease, yet they strenuously court the causes that produce it.

What is it? may be the most appropriate question to start with. It is an effort of the system to get rid of dirt. (We consider this a far more appropriate and truthful term than "elimination of morbid agencies," &c.)

What is the cause of it? People feed on artificial productions composed of starch, sugar, butter, fat, and other carbonaceous compounds, leaving aside those organic products which in their native integrity should constitute the food of man; hence all the excretory functions become impeded, and the system gets loaded with waste matters. Then people take too little recreative physical exercise, and their circulation becomes unbalanced. Instead of its seeking the circumference and maintaining a healthy action in the skin, it seeks the nervous centres, and there is headache, indigestion, chilliness, toothache, and various forms of internal congestion or inflammation as the result. Again, few people take the trouble to wash themselves and secure a proper establishment of the circulation; hence the pores are clogged up, the skin is dry and harsh, and the impurities which ought to be got rid of by that organ are glad to find an exit as best they can. Some people are deprived of the influences of light and sunshine—others live in low swampy districts, and where there is effluvium arising from various kinds of waste matter; and so the blood gets loaded with impurities from that which is eaten, that which is drunk, that which is inhaled, and that which is retained on account of deficient circulation and the sluggishness of the excretory organs generally.

DIPHTHERIA : ITS SYMPTOMS.

An attack of this disease is generally preceded by several days or weeks of peculiar sensations. There is a tendency to chilliness and shivering. The skin does not regain its warmth after bathing, the appetite is deficient, and the digestion irregular; the temper is irritable, and the disposition of a negative or contradictory kind. The spirits are drooping; the energy is fitful and easily subdued. There is a general feeling of oppression weighing upon the vitality and spirits, and a foreshadowing of some difficulty that is about to be encountered. These various symptoms are premonitory of almost all kinds of febrile disease, because, strictly speaking, there is but one disease, and that is an effort of the system to eliminate the waste or poisonous matters with which it may be surcharged, and which takes one form or other according to the temperamental and other conditions of the patient.

The peculiar form of disease called Diphtheria manifests itself most readily in persons of a stout and heavy temperament, in whom the nutritive portion of the vital temperament predominates with a goodly share of the circulatory, but which has sustained some unbalancing influence whereby it is not sufficiently determined towards the skin. An attack is sometimes preceded by a tenacious cough, and there seems to be a tendency towards permanent irritation of the throat. These symptoms are accompanied by cold hands and feet; haggard, bloodless countenance and skin; feelings of soreness in the throat; difficulty of swallowing, and general fever. The appetite is entirely suspended, and considerable thirst ensues. The fever increases till it reaches a very high stage; the throat gradually closes; and, unless remedial means be used, the patient will die of suffocation.

After the inflammatory crisis has passed, the mucous secreted in the throat becomes much loosened, and is coughed up, often in large quantities. It is of a peculiar appearance and consistency, being whitish, and resembling the slippery juice of elm bark. The disease may now take the form of a low fever, with much prostration and melancholy; and a relapse at this stage is to be avoided if possible. The throat is exceedingly tender, and the feeling of suffocation very intense. These symptoms generally wear off in from four to seven days in even the worst cases, if properly treated; the appetite returns, the difficulty in swallowing lessens, the spirits rise, the physical powers augment, and the patient feels gratefully relieved from the oppressive weight of a dreaded enemy.

PREVENTION

in this, as in all other diseases, is preferable to cure. If the causes of this and every other disease were avoided, then prevention would be certain and their cure unnecessary. Eat plain, natural, fresh, organised food, and that in no greater quantities than the system can appropriate; work hard; take full doses of fresh air and sunshine when possible; bathe and rub the skin thoroughly, and see that those organs which eliminate decayed and foreign matters from the system are doing their duty efficiently. These provisions are specially necessary in the case of children, and almost equally so in adults; for diphtheria takes grown-up people even more readily than the young, in whom the vital functions are more active. It is said a much larger proportion of women than men are attacked, which is to be accounted for by the fact that they are more indoors, and lead a more unphysiological life than men usually do. Ventilate the sleeping apartments thoroughly,—attend to drainage and other sanitary matters. If you have contracted a cold and the results of it linger about the air passages, take a few

Turkish baths, say three times a-week, and wear a wet bandage over the throat and chest at night. In all such cases abstinence from food will be a special benefit.

The period of foggy, damp weather, usually succeeding a long frost, is peculiarly favourable to the production of diphtheria and other affections of the breathing apparatus. During the cold weather the spirits are buoyant, the circulation active, and the appetite good; but the damp, warm, foggy weather of a thaw has not the eliminating power of the dense, pure atmosphere which prevails during frost,—hence, when a thaw occurs, people should be sparing in their diet. Take a Turkish bath—secure full circulation after bathing—take active exercise out of doors—and keep the body as free and clear as possible. Those who systematically attend to these particulars need never fear febrile disease in any form whatsoever.

TREATMENT.

By calling into harmonious action the various powers of the system, and reducing the circulation to a normal standard, not only diphtheria but every form of disease may be cured. First, then, give no food whatever after the symptoms decidedly manifest themselves till the fever is suppressed, the circulation regulated, and a natural appetite secured. Secondly, let the alimentary canal be emptied as speedily as possible, by promoting the evacuations by means of the sitz bath and tepid enemas. If there is constipation present, this step is of primary importance. Diarrhoea sometimes accompanies the disease, which may be looked upon as a favourable symptom. Thirdly, give the patient a Turkish bath, vapour bath, steam bath, or warm bath, according to circumstances. If no better means are available, put one or two pailfuls of warm water into a large tub or bath. Let it be as hot as the patient can bear. Let him get into it and sit down. Throw over his head and shoulders a blanket, which will fall down over the sides of the bath and retain the steam,—an attendant can suspend the blanket by the hand, grasping it in the middle. The patient should busy himself sponging the body well with the hot water, applying it specially to the throat and chest. After fifteen or twenty minutes of this bathing, according to the feelings of the patient, let him be well washed with the hot water. Then have a dry sheet thrown over him wherewith to dry the surface. Have the bed ready without loss of time. Pack the patient in a sheet wrung out of hot water; cover him with blankets, so as to produce a gentle action of the skin without heat or oppression: open the windows, and admit plenty of fresh air; and, if the feeling of suffocation is present, break a lump of ice in small pieces, and apply it to the throat in a handkerchief or cloth, at the same time keeping small pieces of

ice in the mouth. Patients who have been sometime under the disease and become exhausted will be apt to go to sleep in the wet pack; otherwise, from forty minutes to an hour will be long enough for him to remain in it. Unpack him and wash down with warm water in a warm atmosphere, and place him in the bed in a well ventilated room. Apply friction to the thighs, legs, and feet with the warm healthy hand, and place warm bottles to the feet. At the same time a wet bandage should be applied to the throat and chest. If the fever and symptoms are unsubdued, the warm bath and wet pack must be used repeatedly till the tone of the skin is restored. After the acute stage, when the skin has become soft and velvety, the extremities warm, and circulation more equable, the warm foot bath, the warm sitz bath, and warm fomentations to the throat by wringing flannel out of hot water, or by an india-rubber bottle containing hot water, will be found the best remedies. If the feeling of suffocation comes on at this stage, it will be readily relieved by swallowing sips of hot water. After each bath, and especially at this stage, plenty of friction should be applied to the extremities by the naked hand under the bed clothes. This tends wonderfully to equalise the circulation, remove irritability, and soothe to sleep. The patient should drink as much water or eat as much ice as he may desire. There may be considerable coughing and expectoration at this stage, which is a sign that the foul matters are being eliminated. The copious perspiration and thorough action of the skin induced by the Turkish or other warm baths and the wet sheet will tend to prevent the necessity for so much discharge from the throat. As soon as the patient can, let him get into the open air and sunshine as much as possible, and take such gentle physical exercise as will not induce fatigue. An excellent appetite will soon manifest itself. He will eat and digest with greater avidity than he had done for a long time previous, and he will be all the better for having had such a salutary "clean out."

If the case is taken at the first and duly attended to, it may be relieved by one course of treatment, and never reach the second stage except in convalescence. If the skins of children and adults are kept in an active state by regular bathing and exercise in the open air, they will more speedily respond to treatment, and all such attacks will be surmounted without much inconvenience, and with positive advantage to the health afterwards.

CLINICAL REMARKS.

In a recent and desperate case, the patient had been four days under the disease without proper attendance or treatment, and four nights without sleep. The fever had nearly exhausted

itself, and readily succumbed to the bath and sheet, and some sleep was obtained the first night. The danger in the throat was very great, which was promptly relieved by copious ventilation, and the application of ice to the throat, with warm bottles to the feet, and continued friction with the warm hand to the extremities. On account of the great fatigue incurred in the early stage, the later period was severe, the spirits and vitality were low, and the throat exceedingly painful and constricted. The extremities were now warm and comfortable, yet the warm foot-bath, warm sitting-bath, and hot fomentation to the throat, gave immediate relief. Cold applications would be injurious under such circumstances. The patient expectorated much for several days, during which the "false membrane" detached itself and came up. The first food taken was a wheatmeal cracker, and in three days after proper treatment was commenced, the patient was out of doors and speedily recovered. Some cases terminate fatally in a few hours; vigorous measures applied to secure action in the skin will prevent such a result. As before suggested, keep the skin in a healthy state, and such dangers may be avoided.

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 WODSON," 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 I.

At the time when my story commences, we had been at sea ninety days. Our ship was the *Tempest*, one of the noblest vessels which, then, had ever sailed from New York for San Francisco. She was called clipper-built, and though far from equalling the later structures of that sort, she had made some very quick voyages across the Atlantic and in the China Seas. She was a noble piece of water-craft—clean, trim, and resolute looking, though, to my eyes, her tall masts, and slender yards, and innumerable lines of rope, looked more like a fairy bridge

between us and cloudland, than any substantial means of more material progress.

The *Tempest* had changed owners and master for the California voyage, and our expectations of great speed seemed likely to be sadly disappointed through lack of some quality in Captain Landon, which prevented him from making the most of her sailing qualities. In all other respects he was an admirable commander. Good discipline, that was never cruel, prevailed everywhere in his little kingdom, and when, in our eagerness, we questioned him, with spurring intent, about our progress, he replied that he preferred sailing *upon* the sea to going *through* it; and that a man who had doubled the Cape of Good Hope six times, and the Horn four, would scarcely be in so great a hurry to get around the fifth time, as younger men who had had less experience.

We all liked Captain Landon heartily. He was social and kind, and in his relations to all on board his vessel he was uniformly and unexceptionably the conscientious, high-minded gentleman. Nevertheless, and it perhaps proves the ingratitude and hardness of our hearts, there were words sometimes coupled with his name, in our deck and state-room chats, which showed that, to the speakers, all his virtues did not atone for the one capital lack of swiftness. Beware, O ye who conduct the vehicular progress of sovereign Americans, how you suffer the winds of heaven to outstrip you!

Ninety days, I told you, we had been out, yet the Captain would not talk of less than twenty-five more—it was more likely, he said, to be thirty-five. The truth was, that, having a hint, without specific directions for following Maury's proposed theory of navigating the Pacific, he was making an attempt thereto by running very much farther west than he ever had before; and we were naturally more impatient of every day's delay, which seemed to our ignorance possibly attributable to this experiment, than we should have been to any occurring in the legitimate routes. Captain Landon spoke little of our position at this time, and we thought would much have preferred finding himself a few degrees eastward of this undesirable spot. For we were in an ocean of dead calm, glassy, shining, unrippled by breath of air or swell of wave—the sails depending like idle rags from the spars, and the steady sun pouring his glare and heat mercilessly upon us, from the hour of rising till the last level rays smote us across the western sea. What could we do but suffer?

Our company in the cabin was small, numbering only nine beside the Captain—three ladies, four gentlemen, and two children. I will introduce the least important personages to you first, and we shall then be at rest about them, for it is not their experience I am going to give you.

There were two of them to whom I believed no experience ever had come, or ever would come, which could by any possible stretching be made to fit and clothe a human soul.

There was Mr Wilkes, an invalid schoolmaster, whose only relaxation, beside drinking peppermint-water, between breakfast and luncheon, and between luncheon and dinner, was singing psalms, accompanying himself on a tuning-fork. Mr Wilkes was slight and small in person, with large eyes that had apparently faded with his waning vitality, for around the rims of the irids there was yet visible a lingering tint of yellowish gray, while within it all had vanished, and given place to a dingy buttermilk hue; the dreariest eyes—especially when the peppermint-water was in hand, which was the great part of every day—that were ever seen. Mr Wilkes was going to California for his health—and recreation, he sometimes added. Truth to tell, I think the poor man had little of the ruling motive, in his travel, which was then filling that devoted State with the adventurous, the avaricious, the ambitious, the dishonest, and the criminal of the whole earth. There was scarcely nature enough in his little weazen body and respectable soul, for so much rugged purpose to find lodgment. His stated pleasantry in regard to worldly prospects in that wicked, thriving country, was, that, “if they gave him nothing, they would not get much out of him, either,” for he had only taken enough to pay his expenses back; and he seemed to consider that, in this acuteness, he had over-reached the Californians in the most unprecedented and triumphant manner.

“I can teach singing there, Miss Warren,” he would say—he was disposed to be rather confidential at times with me, or, more strictly speaking, to avail himself of the only patient ears he could ever command among us ladies—“I can teach singing, but I should not like to undertake a school till my health is improved. It is very laborious, Miss Warren, to teach a school. I have taught fourteen years in one house, and I always found it very laborious. It injures a man’s health in time, and mine is so much impaired, that I thought a voyage would do me good. If I don’t gain, I shall not lose anything, because, as I told you before, I took good care not to bring any more money with me than would take me home again, and I left my wife and daughter very comfortably settled in our own house in Millville.”

You will understand, now, that it was a great merit in me to stop and hear, every two or three days, such a statement of his personal affairs and prospects—sometimes prolonged much beyond this, without the addition, however, of another idea, and always ending in the pleasant consolation of the wife and daughter and the little house at Millville. If these talks lacked interest and originality to me, they did

not to him; and in the tedium of a voyage one is so thoroughly put down to what one can bear, that you are unconscious how very trivial the things often are which serve to occupy you, and make you believe you are being entertained, or even interested.

Mr Pedes was one of the travelling members of a New England Scientific Association, and was going to California and Mexico as entomologist and taxidermist for that body. He had the full measure of indifference to personal appearance that was requisite in a scientific man; wore often soiled linen, the membranes, by all outward indications, being in a state of adaptation thereto; lingered obstinately over his text-books and treatises—affirmed by Agassiz; and plainly enough hinted, when he did talk, that American science would be largely indebted, a few years hence, to the Society which was devoting men and means to exploration and harvest on the Pacific coast, and in the face of all the difficulties which the scientific man had then to meet there. Mr Pedes was, perhaps, not a churlish man. I think he was really devoted to his pursuits, with an absorbing interest in them, and a substantial gratitude that he was thereby segregated from the men and women in the world who were not so blest. He was my *vis-a-vis* at table, and I remember the leading idea in my mind, for many of our first days, in meeting him there, bore reference to the personal traits referred to. After I became accustomed to him, the importance of toilet measures did somewhat fall off; and when, occasionally, he talked to us, in the lecture-room style, on the *vertebrata* and the *invertebrata*, the *vivipara* and the *ovipara*, I even became so reconciled to him, that I used, sometimes, in the dreariest dullness, to wish he had the same necessities for communicating and receiving that other human beings feel. Because, you see, our circle was small, and every accessible soul was so much resource to each of us.

Our third man, going upward, was Mr Garth, the youngest of them all—a native of New York and graduate of Yale. Since that venerable mother had sent him into the world, he had travelled over his own country and visited Europe, and he seemed to have questioned men and things to some purpose, for he had clear and ready ideas, when the way of expression was opened to him; could relate much that he had seen and remembered, always in choice and easy terms;—and was, altogether, an agreeable, accomplished person. But there was a fragility in his physical and mental being. He lacked, as so many of our young men do, the sturdiness of body that is indispensable to an enduring, complete, and full life. His chest was narrow and thin, and his muscular system light, so that I always felt, in thinking of his future, that if one of the heavy strokes of experience should fall upon

him, he would be unable to sustain himself against it. He was not only fragile, but had that peculiarly clear, pale blue eye, which indicates the most perishable or unresisting fragility. Yet Mr Garth had tolerable health, and like a sensible man, set a high value upon it, without possessing, however, much practical knowledge of the laws by which it could be preserved or increased. His Alma Mater had instructed him in the conjugations and inflections of the Greek, Hebrew, and Latin verbs; had stored his mind with the poetry of Homer and Virgil—the wisdom of Plato and Socrates; she had given him much useful and dignified knowledge of the sciences external to himself, but had not taught him one physiological law by which the life, thus ennobled, could be made stronger and more efficient. Nay, she had, in all probability, weakened it by her own neglect of these in the treatment she had bestowed on him. Thus, Mr Garth did not understand the *value* of daily bathing. The comfort of it in warm climates led him to practice it, but off Cape Horn we never had to wait for him to vacate the bath-room. He was ignorant that the very strong tea and coffee, served at our breakfast and dinner tables, were like fire or poison to his unshielded nervous system; he did not know that the hot bread he ate every morning made a direct attack upon his digestive energies which had scarcely power to accomplish their function upon it; and he would not have believed, if any one had told him, that it was better his lungs should be supplied with pure air while asleep, even though, to accomplish it, a cold current should have to be admitted directly to his room.

Alma Mater had not descended to trivial and modern instruction like this, and as none of the schools had given it to him before he went to her, and his father and mother were, in all probability as ignorant of it as himself, or as any learned professor of mathematics or languages, he was now in a state of blessed unconsciousness that, instead of fortifying and strengthening his health and manhood by his daily habits, he was slowly and steadily undermining them. If he had an ideal of manhood, it was of the spiritual, apart from and almost ignoring the physical. He was now in quest both of adventure and fortune, and, with a few thousand dollars in hand, was going, in this not greedy, hasty manner, to California, with the hope of multiplying it, in some honourable and just way, to many thousands, and, at the same time, of seeing some phases of life that were not offered to him elsewhere.

Our remaining gentleman was Colonel Anderson. He was a Briton by birth, but of Danish-English extraction; and in his person were combined the physical perfection and elegance of both these finely developed nations. His stature exceeded six feet, but every line of the height and breadth which made up his Herculean form was cased in

Nature's royal mould of masculine beauty. His chest was deep, and the voice that flowed from it, like the joyous west wind for fulness; his shoulders were broad and square, but gracefully set above the clean lines which narrowed steadily downward to the thin flank; and while his muscular figure had barely that roundness which is compatible with manly elegance, his motions were as lithe and supple as a leopard's. Colonel Anderson's head would have delighted the eyes of the most enthusiastic disciple of Gall or Spurzheim, the active brain manifestly filling all the space allotted to it; and his features had the clear cut, promptly defined lines of the English face, with the frankness and spirit of the northern countenance. His large dark-blue eye gleamed occasionally with the true fire of the old Norse soul, and at such moments there seemed to flash upon us the likeness of some ancient Jaol or Viking, whose motto might have been, "No obstacle to my purpose but death."

He was accomplished, social, and spontaneous to a degree that was very un-American, and un-English, too, indeed; yet there ran through this warm, impulsive, piquant character, a vein of steadiness, that was thoroughly English, and that was capable, upon provocation, of becoming reserve as proud and freezing to unwarranted familiarity, as the purest British blood could feel. Externally, he was all Dane, and it was an apology which at once extenuated and characterized his little social offences when he said, "The wind was from the north at that moment," or, "Then spoke that blessed father of mine." Colonel Anderson's paternity was his great pride—though he had been born in England, and all his life identified with British institutions and power. He had been in the East Indies and South Africa; afterward on the Grand Canal, with Mehemit Ali, and roaming about the Mediterranean, especially the Italian States; had leapt headlong into the arms of Mazzini and the Liberals; chafing and fretting there, between inaction and hope, till the day when those noblest men of the country were driven from it—when the Revolution of '48 seemed to have proved but a poor fatality, and all the manly, courageous love of liberty was crushed into silence or driven from the continent, as if it had been the most pestilent and ruinous presence that could afflict the people. Then he had come to England, and was about buying a commission, to re-enter the army, in the hope that thereby some worthy work would come to his hand, when the desire to see America seized him. He came, and had spent a year between the Free and Slave States and the great West; and now, apparently somewhat to his own astonishment, he was a passenger on board a ship to California. I have told you here much of his history that we did not know till long after the time I am now speaking of.

You are already thinking, I know, that the man I have described was one whom all women of the weaker sort would call adorable, or perfect, or splendid; and whom the stronger would admire profoundly, and pronounce in an under-tone, magnificent. He had genius of a sort not grown by the intellect alone. His power, his frankness, his directness, his love of young children, and capacity to enter into and increase their happiness, his unmistakable and unerring sympathy with the right, in all questions however great or trivial, gave him the position of a commanding person. His experience had been various and large, and from it he had gathered much of all sorts of knowledge; knowledge of general subjects, of men, of opinions, and of practical daily doings, which he could and would use in the promptest and most efficient manner, when occasion required. After this, I have no need to tell you that I admired him exceedingly, and that, but for my being an acknowledged old maid, whom any good man like him, in the course of a long sea voyage, would naturally come to treat with the frankness and unceremony of a sister or old friend, I have little doubt that I should have fallen desperately in love with him.

Of the two ladies beside myself, one was a Mrs Farley; and when I prefix the article, and give her name, I give the measure of her individuality; for Mrs Farley, beside her name, consisted of eight or ten or twelve boxes and trunks of clothing—costly, fashionable clothing, understand, all new—and a smallish, slight, genteel person, on which, as a foundation, with whalebone and cotton, a most respectable, showy, and with due help of outside materials, even an imposing looking woman was sometimes gotten up for occasions. Without the extras, and let down from the dignity which they maintained by taking, she was a little, gossiping, weak, complaining woman; somewhat bitter, but never malignant—hardly positive enough for that; a negative, small existence, for whom the great danger was that we should utterly forget her when she was out of our sight.

The two children were the sons of the lady whom I have not introduced—Mrs Bromfield. Their father had been more than three years dead, and was buried away on one of the remote islands of the purple South Seas, of which, whenever I looked into her serious face and great brown eyes, she seemed to be dreaming. I could see whole groves of cocoa-nut and stately palms reflected in their depths.

In detail, Mrs Bromfield was not handsome. Taken singly, every feature of her face except the eyes might be pronounced plain. Her full lips had such decided curves in their chiseled lines, that I used to think, in looking on them, the mouth lacked tenderness, and expressed strength and pride, rather than love. Her forehead was broad, with a

massive projecting form, as unlike as you can imagine to the smooth, characterless delicacy of shape so much praised in women. Even the unenvious and admiring did not often render the verdict "beautiful," after examining her impressive face. And yet many such looked on her, for she was one of the few women who are universally admired, without that coveted gift, beauty—a rarer and more enviable lot than to possess it.

She was a clear, warm brunette, with a gorgeous head of hair, that seemed to change by the light and shadow upon it, from dark purple to raven black. And those who saw her only when the full interior life was kindled and aflame with glorious imaginations, or with resentment, or with the towering pride that repelled uninvited approach, were always heard to affirm that the flash of those black eyes would make the bravest soul cower before her.

On this day such an occurrence had happened, of which I alone was witness; but the words it had called forth from her to the offender had got to wind, and Mr Garth, who was a secret worshipper of hers—or who thought he was, though I had caught his secret weeks before—was talking it over with me, and saying something about the scorching black eyes, when little Phil, her youngest boy, who had strolled near us, and now stood unnoticed, leaning on a coil of rope, said, "My mother hasn't dot black eyes, Mis'r Darf. They're only black when somebody's naughty to her—'ats all 'ey are."

The speaker started, and laughing, tossed Phil up to a seat on the rail, encircling him there with his arms, where he fell into one of his mother's dreams, gazing down into the deep, deep sea. There was the slenderest of all possible new moons—a mere line of pearly light—looking up at him from the still depths—it seemed in the calm to be miles below—and shimmering stars, a very few of the boldest, which had ventured out of their azure palaces before the sunset fires of the tropical sky had been quite extinguished, though the sea was heaving in long, lazy surges, right into them.

Mr "Darf" and Phil were very fond of each other. The child was indeed irresistible, and Mr Garth, who was generous and affectionate enough to have loved him heartily for himself, was still more drawn to him by his unavowed love for his mother. He never approached or addressed this lady, but in a most respectful and even reverential manner; but if I had eyes and could see at all, he devoured every word and movement with a heart-yearning that it pained me to behold. He rarely named her to a third person, and then in such scanty and guarded speech, that one less keen of observation than I flatter myself I am, would have thought that her being or not being were much the same to him. But, as I said, on this day there had happened an incident in our monotonous life.

CHAPTER II.

WE had been five days wearing out a calm—a calm there in the Pacific, where, I think, they seem more hopeless than in any other waters. We were impatient, wearied, restless—at times almost fiercely so. Every resource had been over and over again exhausted—chess, draughts, cards, backgammon; even dominoes with Phil and Harry; books, music, and conversation. But Mrs Bromfield, who always stood much above our common vexations, and, whatever she suffered, suffered in a kind of queenly silence, had not come down to our level of complaint. She was absorbed in reading and making annotations upon that wonderful book of Lamartine's, the *History Les Girondins*; and she pored over it from early morning till the hour for extinguishing the lights, excepting only the times of walking with the boys and amusing or caressing them. She was a fond mother, but an intellectual woman also; and her children, though loving her passionately, and fearing her not at all, generally understood when mamma had the reading or the thinking face on, and sought amusement and entertainment, for the time, elsewhere.

It had been very warm in the morning, and I was lying on the sofa, in my state-room, with a headache. I was fretful and impatient, and foolishly aggravated my discomforts by keeping them in the balance, and making hourly computation of their amount and force. I was doing this for the hundredth time, when I heard a light, yet measured tread, and the soft rustle of a dress, and turning my aching eyes quickly, I saw Mrs Bromfield's ample but unshowy draperies just disappearing past my door. I called her name.

"Are you ill?" she asked, kindly, turning back, and entering my room.

"Not ill, dear Mrs Bromfield, but so horribly, tired, and worried, and parched, in this lifeless air; and I have a severe headache here"—placing my hands across the top of my head.

I always liked her near me when I felt thus. The calmness, and order, and sweetness of her life seemed to overflow and soothe me. She was like breezes from the hills, laden with the perfume of flowers, and the odours of woodlands and the glorious sunshine. And she really had an infinite fund of tenderness, which immediately closed up the distance between her and others when she saw them suffering.

"Shall I cure your headache?" she asked, with a smile, laying her cool, soft hand on my brow, and passing it gently over my temples.

"Oh, if you will, I shall be very thankful," I replied; "and impart to me some of your own equanimity and self-adjusting power, for I am miserably nervous."

She sat down on the stool beside me, and talked in those low, deep tones, peculiarly her own, which, while I was hearing them, I always wondered how anybody could resist, and, without apparently doing anything, except for mere idleness, as it were, letting her hands wander about my head. She had, in a few minutes, banished my pain. The magnetic intercourse had re-established me, in a measure, and I was ashamed, on opening my eyes and looking into her thoughtful face, to feel how much I was indebted to this superior life, and how easily it had penetrated and restored my own to harmony.

I had never spoken directly to her of these things, but now I said: "What would I not give for the power you possess of containing yourself and affecting others so happily?"

"I believe I have little more," she replied, "than all well-balanced and developed persons possess, if they would exercise it. But, Miss Warren, all good gifts wither if they are not used. I have no doubt that God gives us all equally precious treasure and talent, if we could but be born with good bodies and brains, through which they could prove themselves, and attain to free growth. You need not be taken away from yourself just now. Will you come with me into the cabin—there is no one there—and hear me read a poem of Mrs Browning's? It will help you to forget your discomforts."

There could be no greater pleasure offered to me than this, for Mrs Bromfield was perfect in the rare art of reading. Her voice charmed the ear, and so much of her own nature flowed out in the few grand things she ever condescended to read aloud, that one forgot at the moment she was reading the language of another, and felt the actual presence of a great soul uttering itself in words and tones of fire, or tenderness, or grief, as these sentiments prevailed in the writer.

I followed upon her invitation, and we sat down alone on the transom in the stern cabin. Phil and Harry were at a game of romps on deck, with Mr Garth and Colonel Anderson—such romps as can be played in tropical latitudes, consisting of little motion, much amusing speech, and a deal of idle laughter. But the children were entertained by them, and their mother, after listening a moment to assure herself that they had companions, opened her book, and commenced reading "Lady Geraldine's Courtship." She sat near the door, with her back toward it, and, consequently, did not notice what I saw—that, shortly after she began, Colonel Anderson came down the steps, and remained standing through the whole reading, within a hand's-breadth of her shoulders.

Bear in mind, in judging of the act which followed, that we had been three months shut up in the narrow compass of a ship, a small company of us, and that that length of time, there, would establish between per-

sons of any congeniality an acquaintance and freedom equal to that of a year, or even years, in more general society.

How she swept through the interval of the excited poet with his mistress, and triumphed with him in the words:

“ I am worthy of your loving, for I love you—
I am worthy as a king ! ”

At that instant, was it a flash of lightning that struck her? did a thunderbolt fall on her scathed forehead, and purple its broad surface, and swell those blue veins to such painful fulness? No, but something as deadly to her high and pure pride. A hand had been placed upon each cheek, and her head upturned so suddenly, that, before she could lift her own hands, a bearded face had swept her brow, and left a kiss imprinted there—which she seemed indignantly to clutch away and trample under her as she rose to her feet. She turned, facing the door, and the strong light fell upon her countenance, which my weak nerves trembled to look upon. There stood the offender before her, and I suppose I shall never again behold such a scene as that encounter. I have endeavoured to describe Colonel Anderson to you, but I fear you do not see him now as I saw him then. His naturally fair complexion had been bronzed by long exposure to torrid suns, but its even and finely-shaded colour showed that all the currents of life yet had their full and equable play within. In one hand he held his broad Panama hat, and with the other he tossed back, from time to time, the masses of light, redundant hair, which the merest breath of wind served to displace. He had the health and nerve of a lion, and, therefore, I thought, was not likely to be daunted even by the swelling form and resentful eyes which now confronted him.

“ Sir ! ” exclaimed Mrs Bromfield, from the far-away, awful height whither she had withdrawn herself, “ sir, have you any excuse for the outrage you have perpetrated on me ? ” and again she clutched nervously at the spot which seemed to burn upon her forehead.

“ None, I fear,” was the reply, “ that you will accept from me, though you have just considered it very good from the lips of another. Love ! ”

“ You insult me still further, sir,” she said, dropping her eyes for the first time before the passionate tenderness that overflowed from his.

I began to feel *de trop*, yet had some hesitation about leaving my friend at that moment.

She stood, awaiting his reply, which came, slowly and painfully, through his misty eyes as well as from his quivering lips.

“ If the purest and truest love of which a man’s heart is capable is an insult —— ”

"Colonel Anderson," she interrupted, "your words are strangely unbecoming the time and place."

I rose, but Mrs Bromfield stayed and seated me by a gesture of her hand, without turning her eyes toward me. "You must not go, Miss Warren," she said. "But you, sir"—and again her eyes drooped before the appealing tenderness of his—"have been guilty of a rudeness, not to call it by a harsher name, which, as a gentleman, I expect you to apologise fully for, in presence of Miss Warren; and henceforth we are strangers."

"Madam," he said, "I never did a wrong, to my knowledge, that I could not heartily apologise for, the moment I saw it to be such; and I certainly shall not now withhold from the one person who fills the universe to me, any expression she may demand, to heal the hurt I have given. I was betrayed by your voice and those noble lines beyond the constraint I have put on myself for the last four months; and if the rash act, by which I could not forbear expressing the one sentiment and hope for which I live, was offensive to you, I can only say, that, as deeply as you scorn, I regret it. I did not, at the moment, duly weigh the difference between a character drawn in fine words, on paper, and one clothed with warm, throbbing life. Have I said enough?"

"Enough!" and she waved her hand, as dismissing him.

I saw she was becoming pale, and feared, notwithstanding her great firmness that she could scarcely bear up against the strength of his last words and tones. He drew back a step, and stood in the doorway, his magnificent figure, like a Hercules in its glory, fully revealed, and his fine face overspread with the dew of an emotion, which, it was plain, worked its way irresistibly up from the depths of his great heart. Often before, when seeing these persons for a moment side by side, I had thought what a pair they would make. I thought so now again, when they stood there still, face to face—for she would not sit while he remained, and it seemed impossible for him to go. I wished that she would release me, and let him speak, and I moved to try her, but she stretched forth her hand again imperiously, and stood now as if she were watching him.

He felt this, and said, with a bitter smile, "The madness of the moment is past. Pray, do not so regard me, as an enemy to be held at bay. I should despise myself, while I am speaking to you, but that I know the man who loves the noblest woman alive, cannot altogether merit my scorn."

What surprising audacity, I thought; she will be darting lightning again. And sure enough it came, swift as the flame of heaven, from those black eyes, right against his front.

"Sir," she said, "you are a stranger to me. Reserve such speech, I beseech you, for ears it may be more familiar to than mine, and when next we meet it will be as people who had never seen each other's faces. Good morning;" and turning, she swept away from him, pushing the heavy hair from her temples as she went, that the air might bathe them more freely, and give her back somewhat that she had lost in this interview. She entered her own room, which was the second from mine aft on the same side. When she turned away, Colonel Anderson, without bestowing a glance upon me, departed to the deck, where, the next moment, I heard the dear Philip's voice greet him, and saw the boy lifted to his bosom, in an embrace that evidently excited more surprise than pleasure in his little heart.

He looked wonderingly into his friend's face for a moment, lifted the light hat from his head, and twining his slender fingers among the curls that clustered all over it, at length said: "You ky, wat for, Turnel Anderson?"

A groan of anguish broke from the heaving bosom of the man.

"Put me down, do, please—I want to go to my mamma," said Phil.

"But you won't tell mamma of me, Philip," said his friend, setting him down at the foot of the steps.

"No, if you'se havn't been naughty to her," said the little fellow, with a suspicion, it would seem, or an instinct, or a revelation—what shall we call it?—that what so distressed the strong and good companion of his childish games, must also, in some way, affect mamma.

CHAPTER III.

I HAD not felt it best to follow Mrs Bromfield. Much as I liked her, and social, and even tender as she was at times, I did not feel at liberty to invade the privacy in which I knew she was making a desperate struggle to quench the roused and conflicting emotions of that hour. I heard the water flowing from the tank into her basin, and I knew that that first requisite of restoration would be put to thorough use, for Mrs Bromfield worshipped water. If she had been born a heathen, she would not have deified the sun, or fire, or light; but water. Beside the scrupulous purity to which it was essential, it was scarcely less so to her in a spiritual sense. Deprived of her baths, she confessed to human infirmities, which, with them, she seemed wholly superior to.

When Philip entered the room, his little foot-patter interrupted her for a moment, but I could feel and hear that she applied herself at the next more closely than before, to laving her face, thereby, I suppose, concealing it from the child, till she could in some measure mask it for

his searching gaze. For Phil had an eye for mamma's face, that was not easily cheated; and if real, internal sunshine and peace were not there, he would not see the smiles or assumed expression by which she would have made him believe they were. Then he would shy up to her knee, in a bold, yet timid way, that was altogether his own, rest his little elbow gravely upon it, and with his cheek or his chin upon his palm, would regard her in silence for a space, and if she did not speak, would at length ask, "Who's been naughty to mamma?"

I sat down near the door of her room. Shall I confess? It was then, with a desire to gather, if possible, from any word to the child, a clue to the feelings with which she had come out of the startling interview of that morning. She kept her face some minutes, it seemed to me, concealed from him, by a long bathing, but at length she stood up and moved a step to where her towels hung. She did not wait for him to speak, but said herself, "Where's Harry, darling?"

"He's on the foetassel, wiz Mr Darf."

"Will my little King Philip go and call him, to get ready for luncheon?" she said, in a tone of forced pleasantry.

But little King Philip, though a very obedient child, had other views, which must first be carried out. He knew that mamma had had some disturbing experience, and it behoved him to know whence it came and what it was. For King Philip had inaugurated himself mamma's champion, and often and often recounted the sublime wonders of his future years—the fortunes, the splendours, the triumphs—in not one of which was mamma ever forgotten. So, instead of departing immediately, he went and pulled softly at her gown, to get a look from her, which she had carefully avoided giving him yet, and when he saw that her eyes were unmistakeably black, he asked, with a great spirit rushing up through his little frame, "Mamma, has Turnel Annerson been naughty to you?"

"God bless the boy!" thought I. "He has his mother's own insight, which the child-experience has not clouded." I waited for the answer.

Mrs Bromfield was like truth itself. I fancied she could scarcely speak to deceive, but what would she say to this blank question?

"Philip mustn't ask questions about big people; Philip can't understand it all," she replied, folding her arms around the fragile but stately little form, and burying the spirited, earnest face in her bosom.

"'Body's" (meaning somebody,) "been naughty to you," he insisted.

"Mamma has been naughty herself," she said, in what I felt to be a self-accusing tone; and thereat I clapped the hands of my spirit, and shouted mentally: "Bravo! we are getting a little nearer the world's level, when we can say that."

If you wonder how I could honourably establish myself in this kind of friendly espionage upon a proud, self-inclusive woman, I answer, that I desired most earnestly—having involuntarily become possessed of this secret, which would have startled and scattered any other woman's faculties for days, if not months—to know what hold it had taken on her. I was predetermined, too, whatever I might learn, not to disclose a syllable—not even to breathe to any mortal concerning it; and, indeed, had I not so determined, she would have compelled me to silence by her own magnificent reticence.

When Philip, the king, left her, to go to the "foetassel" for Harry, she smoothed the folds of her hair, and stepped forth into the cabin, looking certainly paler than was her wont, and showing something of languor in the lines of her mouth and in the relaxed eyelids; but otherwise she was Mrs Bromfield, unoffended by Colonel Anderson's declared passion. She sat down beside me, and calmly resumed a conversation we had begun the evening before, on the Girondists—sustaining herself in it with a nerve and self-suppression that impelled me almost to worship her. I did not wonder at the Colonel's madness—so magnificent, so proud, so womanly, so sensitive, she sat there. I could see, through the thin white drapery that covered her shoulders, flashes of colour come and go when some footstep approached the cabin door, and I thought, How is this stranger dreaded!

At length luncheon was laid. At table Colonel Anderson was Mrs Bromfield's *vis-a-vis*, with Harry next him, and Philip next her. This arrangement had been made, when we were all first able to take our places, at Colonel Anderson's request, and it seemed to please him very much; for reasons which you understand, by this time, as well as I do. The Colonel did not present himself at luncheon, and when inquiry was made, Ching, the waiter, said, "Colonel! he be gone to maintop. ma'am," addressing Mrs Bromfield, though she had not spoken, as if he thought she were the person most directly interested in knowing his whereabouts. "I am much mistaken," said I to myself, watching her at the moment, "if that flushed cheek does not belie the name 'Stranger,' by which you have ordered yourself to call this man."

Colonel Anderson was usually gay at meals; and Mrs Bromfield, often tacitly accepting his challenge, shone through all her dignity, with infinite wit, spirit, and courage, in the encounters thus provoked between them. It was the delight of the little company, when they two set upon each other in these charming encounters of the tongue.

But to-day we were dull. Poor Mr Garth looked on from a distance, and made some futile attempts to engage us in conversation, but the calm without was stagnation within, and every endeavour only made

the failure more apparent. Little King Philip munched his crackers and figs, and sipped his water, while he was unmistakeably engaged in a profound mental study of the whole case, which he seemed in a fair way to make out, too, between mamma's solemnly resolute aspect and the Colonel's empty chair, and the remembered tears and groan of that great strong man; while Harry, who was less sensitive and transparent than Philip, though not less earnest, took his part very quietly, and only asked Ching, in an under-tone, with reference to the main-top, if there was land ahead. This made everybody laugh, except Phil, who first looked at his brother with a glance of mild rebuke, and afterwards at mamma, and her faint, proud smile, with grave, large-eyed wonder.

"It is really too bad," I thought, when luncheon was over, and I sauntered upon deck, "too bad to be defrauded of all the sweet woman-talk which this occurrence ought to furnish. I've a great mind not to bear it. And then, that both parties should so grandly ignore my presence when the storm has passed!"

But as I was approaching the state of indignation which my self-respect claimed as its due, from these momentous facts, I found little Mrs Farley at my side, with her small, thin voice, and feeble face. I saw at a glance that she had something to say now, and instantly prepared myself to be questioned, for Mrs Farley believed that I knew everything.

"I've been all the forenoon in my berth, Miss Warren," she said.

Her room was between Mrs Bromfield's and mine, but it was our good fortune to have her a little deaf; for, though we never gossiped—gossip with Mrs Bromfield!—and were really very unlike, and had never yet been confidential, I think we did sometimes both feel that Providence had befriended us in this particular. Mrs Farley never heard our conversation unless it was intended for her, and, therefore, it was never necessary to explain any of the many things which otherwise she must have had fully opened to her.

But her dull ears had keen auxiliaries in her little gray eyes, which read, or tried to read, everything that passed before them; and so, after having announced to me what her morning had been, she asked:

"What ailed Mrs Bromfield and the Colonel?"—putting their names together in a manner that made me involuntarily look around to see who might have heard her. I wouldn't have met that countenance then and there for all Mrs Farley's wardrobe, of which she was always boasting, and mourning to have the bowels of the great ship restore safely to her.

"I do not know Mrs Bromfield's affairs," I said; "and I advise you not to join her name with any gentleman's, and let her hear you, unless

you want the lightning of her eyes to strike you. She is not a woman to be much spoken of in that way."

"Well, something is wrong between them, I know," said Mrs Farley, "for he's never been absent from the table before, and I saw it in her face when Ching told her he'd gone into the main-top;" and the little body laughed a poor little thin laugh, as if some funny idea had just chipped the shell of her little mind, and was making a little stir there.

"That Mr Garth and Col. Anderson," she added, after the lip-mirth had subsided, "look and act as if they thought that woman was an angel, or something better, while she never notices them. I should think they'd get tired watching her fine looks and grand airs, and listening for her words, that she's as sparing of as if she was a queen or a president's wife. I've seen many a handsomer woman than she ever was, or will be, not half so much admired."

"Very likely," I replied; "because mere beauty of person is a chance gift, which, in some sort, the mean as well as the noble may possess; but she has much more than that. I do not wonder that men admire and adore her; if I were one, I should do it myself the very first thing."

I knew that this was the quickest way to rid myself of my interlocutor, which I wished to do, for the affair of my friends had taken such powerful hold on my feelings, that I wished to be alone, to think it over—to revel in the interest it had excited in my torpid mind, and to unfold my woman's nature in the perfumed air it had cast over me. To be so beloved by a man altogether worthy, as I thought, of any woman's love—to be shut up with him in the small compass of a ship—to sit daily over against him at table—to receive from his hand, with a stately "thank you," the numerous civilities which this position made necessary—to feel that from that throbbing heart there was welling the divinest passion and power of manhood, and pouring themselves upon the ground at her feet—"All this," I thought, "will prove that firmness, and try that hardness, and break them down, too, in the end, I believe. If only, now, the man will hold to his first audacity, and maintain the right he has so boldly asserted, all will yet be well with them, I am persuaded." And I heartily wished it; though it would have been very possible, I think, for the Colonel to have interested me in his happiness more than would have been consistent with such a wish in behalf of another, had I been gifted to command him as she was. But I was never the most brilliant anywhere, even among less shining creatures than this one, and such alone could take and keep the loyalty of a soul like his.

I was glad that he had found her. I exulted in the thought that he had to bow down to her. I rejoiced that his great passion had so humbled him; for I had no doubt that he had hitherto gone through the world unscathed in heart, taking of its trials and struggles only so much as he could not shake off—and that, I concluded, must be very little—and of its enjoyments reaping harvests when and where he would. I was glad that it had come to this with him; that there was but one woman in the universe, as he had said, and that he had surrendered body and soul to her keeping. But I wished the surrender to be accepted. I did not like to think of those two faces meeting each other with alien looks. I did not wish to see those two spirits with mechanical courtesies, bending like the automata that counterfeit life—and scarcely caricature it—upon the boards of the showmen.

TIDINGS FROM THE INNER LIFE.

ADVICE AND DIRECTION TO SPIRITUALISTS.

THE following communication was written on the evening of December 30, 1866, by Master H. Wallis, 15 years of age, while in a state of trance, his hand being controlled by spiritual agency. Through the courtesy of Mr Champernowne, of Kingston, we are enabled to present it to our readers:—

“To you on earth, to-night, we wish a happy New Year, and it lies in your power to make it so. Remember, it is just according to your thoughts and actions whether the new year is to be a happy or an unhappy one; therefore, my friends, be careful to watch over your thoughts, words, and actions, to see that they are all honest and upright, and leave the rest to God. This do, and it will be well with you. Strive after holiness, after self-knowledge, after humility, and puzzle not yourselves with what you cannot understand. There are mysteries which no man, or angel either, can explain. But this ye must not trouble about; but we do ask you to live soberly, think seriously, and do justly and kindly, and really progress in the year before you—1867.

“Have nothing to do with that which profits you nothing. Never seek for physical manifestations; you ought to be so far above them as never to wish for them. Spiritual evidences, truths and teachings, excel mere physical, tangible demonstrations as much as a fine oration does a very insignificant speech. Develop the good which is latent in you. Strive to rise above and out of the world, and be able, as you ought, to judge of every worldly temptation or pleasure. Be quiet at present. Do good, and fear not. Shun foolish and nonsensical spirits; they only harm you. Do not lower the standard of your manifestations, but rather seek to elevate their tone. Judge for yourselves in all things and do not waste time. Always receive, and having received,

always profit by what we give you. If what is given you by professing spirits is not worth having, be sure the spirits themselves are of no good. Of course, the mere expression of saying a spirit is with you, helping you and guiding you, is worth having, and yet there are many physical fooleries indulged in by spirits, calculated to mislead you much, and are a sheer wasting of your time without doing you any good. However, we tell you to judge for yourselves, dear friends; but we do not like to see you played with. Progress on, I say, in everything. Learn to do better, to live better, to know more, to be men in whom is true godly knowledge which leadeth to the saving of life, and be ye students in the cause; investigate, and try what is given you. This we tell you for your guidance and instruction.

Don't be in a hurry to get anything printed. We will give you something to print soon; but be quiet in your minds, there are plenty of good books before the public, and the public are fastidious. However, they shall have something, only we take our own time. You are not to be public yet. We are at work, only you cannot discern us. Progress in your attitudes towards men. Be charitable, allowing others to think for themselves, for be sure there is some right on their side as well as on yours.

When names are affixed to communications, such as Moses, Joshua, Christ, &c., they are figurative. Never tell any one you have a communication from Christ; it is of no use, they won't believe it; and no wonder! Never mind names as long as the thoughts are good; that is the point. Study science, and keep your eyes open in your studies, and see if Spiritualism does not underlie all the arts and sciences. If an artist paints a picture he is inspired, he has a genius, and you can understand the spiritual inspiration which is given the artist. The speaker has his moments of inspiration, and the musician is not unacquainted with the movings of the spirit, and so on through the whole category. Spirit inspiration causes the poet to utter truths far in advance of his time, and the philosopher makes discoveries which cause him to be disliked and hated; yet what he says comes to him oftentimes as a voice within his own heart, telling him that it is so, and he knows it to be true, and can stand firm in his own belief even though all disbelieve it.

God of Gods and Lord of Lords, what is there which thou hast hidden from man? or what gift have we not, only for our worldly-mindedness or scepticism? Are not the churches full of outside physical demonstrations? Do not our national religions try to attract and entrap the people by mere tinsel—mere outside? and this is because men do not believe in the spirituality of the Bible, and they WILL NOT believe Spiritualism—the guide which would enable them to surmount all difficulties, which would explain the Bible. Our churches are going to believe in images and representations, and they will fall. But Spiritualism teaches us that it is the spirit of man which is the inheritor of life and glory—that the body is merely a covering. It teaches that the strength and glory of churches and religion ought to consist of *Spiritual Knowledge* and *Spiritual Life*. It teaches us that God is a great Spiritual King, a great Spiritual Entity whom we can only appre-

ciate and understand spiritually, and that we must read the BIBLE SPIRITUALLY ALSO ;—not read it as we would a story or a novel, but read it as if it were a something very like gold just taken up by a gold digger, which wants a cleansing or an outside covering taken away, and when refined we shall see the gold free from ore, the precious truths free from mystery.

“ People say Spiritualism does much evil. Judge of it by its fruits. It has not done evil. It has been the instrument of doing much good. Sometimes its believers go too far when they do harm ; but it will come to its proper place in time, and there must be different qualities in goodness as in other things. Spiritualism is *not* rapping, tilting, writing, speaking, or anything of the sort. It is a great vitality which underlies all good, is in all right, and which will some day be understood. It is now passing through the trial furnace ; it will come out a great and glorious truth. Good night ! ”

WHISPERINGS FROM FAR AND NEAR.

THE following is from a Glasgow Letter :—

“ When I hear people speak of Religion and Spiritualism, their position appears to me to be very much like that of the ancients when talking of the motions of the heavenly bodies. They considered the study of the physics, with the forces playing and called into play, as being mean and ignoble, and below the attention of a great mind, while the study of the motions of the heavenly bodies was a noble occupation. Not because of the grandeur of the starry vault, nor of the magnitude of the subject—though these may have inspired the thought—but because of the imaginary exemption from physical laws which they supposed those bodies to possess, and hence the very conditions which made them love, respect, and even venerate the study of astronomy, kept them in darkness as to its truths.

“ Now, it appears to me that the relation of the discovery—that the laws governing matter here extend to the uttermost planet in the universe—to the previous idea on astronomy is very analogous to Spiritualism, in opposition to a belief in creeds and dogmas, mis-called religion. It appeared to the ancients far grander that the planets should ‘ move as the immortal gods,’ than that they should revolve as one would swing a stick round his head. And so people get disgusted when they hear Spiritualists affirm that the ‘ Bob,’ ‘ Tom,’ and ‘ Dick ’ of mundane society are similar persons in the life to come. There is a hideous fascination, like the glare of a serpent, in the eternal glory or agony theory, which lures people on and makes them vastly impatient with any common-sense view of future existence and man’s relations to eternity.”

Your inference appears to be in accordance with facts. Matter, it has been discovered, is governed by the same laws everywhere, and the revealments of Spiritualism affirm the same of mind. Let us, then,

understand the *Laws of Mind*, and it will help us to follow it truthfully in its manifestations on all planes of development. Spiritualism can be much aided by phrenology, and other branches of human nature science.

Mr J. O. Barrett, secretary of the Religio-Philosophical Publishing Association, Chicago, United States, in a letter just received, says :—

“The *Spiritual Republic*, we intend, shall be a true representative of Spiritualism and Practical Reform, an earnest advocate of freedom and of the interests of humanity. You will see by the specimen copies of the paper what hearty responses we have from all parts of the United States. You will, I hope, favour us often with your own soul breathings for the cause of truth and progress, and let us know from time to time how the good work progresses in England. I thank you for the report of your Convention. Can you favour me with a list of names of good Radical people in England or other European countries? It is my wish to open a correspondence with such. We must endeavour to strengthen each others hands and hearts, and to unite our efforts for the good of all. Let us not remain strangers, but ever remember that our cause, our hopes, are one.

“Our great work leads us beyond national barriers, and aids us in the realisation of that universal brotherhood which owns no restrictions, as it seeks to bless and elevate all, making all mankind our countrymen, and our country the whole world.

“Let us, therefore, enter more earnestly into that inspirational life that indicates the long foreshadowed era of golden peace, when our politics and religion shall be purely eclectic and cosmopolitan.”

Mr Barrett's address is “P.O. Drawer 6325, Chicago, U.S.A.,” and as we wish much to favour the extension of the association of which Mr Barrett is secretary, we shall rejoice if any of our readers will correspond with him, or send in their names and those of their friends that we may remit them to Mr Barrett. We heartily reciprocate all the fraternal sentiments contained in the above extracts, and beg to assure the writer and his coadjutors that we desire to be recognised as one with him and them in their praiseworthy efforts to improve the human family. We have no private personal interests to subserve, and will be only too glad to be useful in any way or connection.

A CLERGYMAN'S LETTER.

The following is an extract from a letter written by a clergyman of the Church of England. His views and experience will be of interest to many:—

“Without calling myself a follower of the ‘Allen Kardec’ school, I fully concur with him in the three following definitions.—You will excuse a rough translation from the French:—‘According to some the soul is the principle of material organic life; it has no existence of its own, and ceases with life. This is pure materialism. In this sense and by comparison, people say of a crushed instrument that no longer sounds, it has no soul. According to the above opinion all that lives

has a soul, plants as well as animals and men.' 'Others think that the soul is the principle of intelligence—the universal agent, from which each being absorbs a portion. According to them there is but one soul for all the universe, which distributes sparks among the different intelligent beings during their life; after death each spark returns to the common source, where it confounds itself in the mass, as streams and rivers return to the sea whence they came. This opinion differs from the preceding in this—that by this hypothesis there is in us more than matter, and that it remains something after death, but it is almost the same as if nothing remained, since having no longer individuality we could have no consciousness of ourselves. By this opinion the universal soul would be God, and each being, a portion of divinity. This is the doctrine of Pantheism.' 'According to a third party the soul is a moral being, distinct, *independent of matter*, and preserving its individuality after death. This acceptance is without contradiction the most general, because under one name or another, the idea of this being an individuality which survives the body, is found as the instinctive and independent belief of all teaching, among all people, whatever be their degree of civilisation. This doctrine is the doctrine of Spiritualists. *The soul* (perhaps I should say the spirit) *is an immaterial and individual being, which dwells within us and which survives the body.*'

"This latter is distinctly my opinion, and I believe that *all matter*, by the irreversible laws of attraction and repulsion, *must*, sooner or later, come under the *unindividualising* confounding law of the former, and if ever again repulsed it will be only in infinitesimal parts of the former whole, each joined together with an infinity of other matter, and entirely deprived of former individuality. I agree there with Kardec, that Pantheism implies the loss of individuality, together with all self-consciousness, with the individual loss of all that is hoped for by the comforting law of progress. Kardec's view is, I believe, the truth, and the only truth that can make us *free*. Far be it from me, however, to speak dogmatically. I know how foolish it is, and how presumptuous; my idea nevertheless is, that Spiritualism has been allowed by the Great Spirit to have so wide a range in the present day, in one respect, in order to check the almost universal materialism of the times in philosophy and religion. The Church of England has almost all its prayers directed to God as a Spirit, but by the people's choice of the present day, and in the only part where they have a choice, *i.e.*, the hymns, almost every party in my church, however they may disagree in other things, agree by preference in addressing God in the flesh rather than the Spirit; while the Roman Catholic Church has been so materialised by image worship, &c., that, though the prayers of their church are addressed often to 'Patri, Filio, et Spirito Sancto' *immediate*, private addresses seem not to be made to God the Father at all, but to the Virgin or Saints. In Archbishop Manning's late pastoral he prayed to the Immaculate Virgin to beseech her Divine Son to scatter his enemies, and though there was a good deal about the Holy Father, *that* applied to the 'Deo sub terra,' their 'God upon earth,' the Pope. What I have said about my church is, I believe, applicable also—in some degree at least—to the Nonconformists of the present day. You will, I hope,

pardon me for being so prolix, but let me tell you what Spiritualism has done for me. I was just getting into the rational views, which question miracles, as being contrary to the laws of nature. I saw that miracles (*i.e.* wonderful things) are all within the realm of nature. I believe firmly that an ass spoke by means of spirits, that water came from a dry rock, that the sea opened out its depths, all by the God-given spiritual power of a man. In comparison with the grand spiritual works of former days, what pigmies Spiritualists individually still are; and though science has opened out the stupendous grandeur of God in the Copernican system, I cannot believe that Copernicus and Galileo were not Spiritualists, even if they were unaware of it themselves; and I know that the electric telegraph has a spiritual origin. I believe that the Spiritualists of the Old Testament, though they may have been deficient in history and the laws of nature, or the moral sense, yet that they were as much above their compeers as the Spiritualists of the present day are above the philosophers. When I come to the New Testament I have no words to express the as yet unapproachable power there revealed—Spiritualism in its highest sense! And whatever narrowness may appear to us when He said—‘Go not into the way of the Gentiles,’ ‘I pray not for the world,’ when the teaching was alone for the Jews, was recalled when, *after* his death, He said—‘Go ye into all the world,’ and taught us that the way the Scriptures should be understood from that time, should be as containing the universal doctrine of ‘repentance and remission’ of sins to ‘all nations.’ Preachers dwell too little on Christ’s doctrines after his death, as well as too little upon the angels’ text, which is peace and good will to all men. They dwell too little on the purgatory promises of Christ and on the prophetic warning, that ‘if he be lifted up he would draw all men.’

“The Church of England tells me that when he had overcome the sharpness of death he opened the kingdom of heaven to all believers. Now, we know that men may become believers after death. For myself I will cling to the God of the Old and New Testaments, where the highest Spiritualism is set forth, as well as the highest morality; and if those who may do ‘greater things’ than have been done should profess to do them by other means, it will be then time to ask them whence their power comes.

“Let me conclude with the well-known lines of Addison in his play of *Cato*. The hero begins by apostrophising the philosopher Plato, thus:

‘It must be so; Plato, thou reason’st well’—

and finishes with the following—

‘The soul secured in her existence, smiles
At the drawn dagger, and defies its point;
The stars shall fade away. The Sun himself
Grow dim with age, and Nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.’”

We desire to append a few remarks to our reverend and venerable

friend's suggestive letter. There is truth connected with every thought or act of the mind, but it may be fragmentary, or not all the truth, or in an improper connection; hence, viewed in regard to the subject to which it has reference, it will necessarily be false. This seems to us to be the case with the three propositions from Kardec; each contains an item of truth, but if they be harmonised and consolidated, they may prove more instructive than when considered independently. First, As to the vital and physical relations of the soul, it is quite proper to affirm that it "is the principle of material organic life," for without it no such life could exist; and, on the other hand, if we impair the organism like "a crushed instrument," the soul would no longer be able to manifest through it. Hence the body has to depend on the soul as the source of the vital principle, and the soul has to depend on the body for its manifestation in physical life, so that to those who look no deeper than this sphere of existence, the soul and body seem to be inter-dependent, and therefore subject to the same law of dissolution. Part of this is evidently true, and the whole of it may be affirmed of the lower forms of organic life.

Secondly, Life is a grand unity, under whatever form it may appear. It may be called "organic life," "intelligence," or eternal spiritual consciousness, according to its degree of development. Life is a universal principle, surcharging all forms of matter, and the phase which it assumes is in exact harmony with the peculiar condition of the matter through which it manifests itself. It is one of the attributes of the Universal Spirit, which is the Father of all created forms and beings, and who with as much love and wisdom superintends the operations of life in the rock crystal as in the highest seraph. The so-called "properties of matter" are a manifestation of life—of the only One Spirit. These properties are universal, even though higher conditions be associated with them—organic life, intelligence, affection, love of the beautiful, dignity, moral and spiritual consciousness, and aspiration, are phases of the universal spirit in which more of its attributes are incorporated, as in the mind of man, which may be said to represent the "image of God" or sum total of Divine attributes. Thus, God is everywhere in a certain degree, and everything has a soul of a certain kind, but the full God—soul and God presence—is only where there is a being having the moral and spiritual consciousness in development. To the possessor of such faculties the "All-seeing Eye" is ever present through Conscientiousness, the divine and sacred through Veneration, and the good through Benevolence, and so of the other faculties of the mind. Surrounding objects and lower developments will not, however, realise this divine experience. This leads us to understand the logical certainty of a future existence, and disabuses our minds of any fear of the soul being absorbed into the mass at death. We have seen that there is no perfect Divine Presence, except where there is that amount of varied consciousness as constitutes an individualised rational being. This we find in man, and it is only through the production and perfection of such beings that God can exist in his fulness. All the minor acts of vital power are subservient to this grand result. If, then, the soul of man was to be absorbed into the universal ocean of spiritual

elements, there would be no advance in the work of creation, and the Divine Mind would ever exist in lower forms, devoid of those glorious qualities which, even in the purest and most exalted souls, are merely in embryo. This great truth, which the Christian Church (a most unphilosophical institution) is entirely ignorant of, is beautifully expressed in the Hindu Scriptures. Brahma, *i.e.*, God is all in all. The objective universe, and all it contains, are not eternal verities, but only acts or consequences, serving a purpose in the grand programme of the Infinite. The grand and ultimate result of existence is to become one with Brahma. Not to be swallowed up in him and be annihilated, as our obtuse pork-eating western theologians suppose, but to become one with the divine attributes in purpose and consciousness. This truth is foreshadowed in the third proposition of Kardec, but the objectivity and substantiality of the soul has been fully demonstrated by Spiritualism and clairvoyance. It will be seen that the disbeliever in any particular man's, churches', or nation's god, does his "greater things" through the same divine agency as others use; where is the philosophy or practical use, then, of indulging in Old Testament gods, New Testament gods, and other artificial forms of god-making and verbal idolatry?

OBJECTIONS TO SPIRITUALISM ANSWERED.

The writer of the reply handed us the following correspondence from the *Ardrossan Herald*, a well conducted local paper, circulated in Mr Burns's native district. The editor is thanked by many interested minds for giving insertion to the reply in his issue of Feb. 2:—

"Sir,—Conviction of the increasing importance of the subject, and the necessity of warning, induces me to send you the accompanying.

SELMA.

"1st Tim., iv. 1.—'Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to *deceiving* spirits and *teachings of dead men's souls* speaking lies in hypocrisy, have their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats.' Reference to the Greek will show that 'forbidding and speaking lies' agree, not with 'some,' but with 'dead men's souls.'

"Spiritualism—a new religion—the holding intercourse by means of 'mediums' with dead men's spirits—numbers, it is affirmed, about twenty millions of adherents, including many of the first men, both in talent, influence, and rank of both Continents. A great number of ministers have left their churches to preach this new gospel of Spiritualism. Mr T. L. Harris, an intelligent Swedenborgian minister, who became a Spiritualist, says—'The marriage vow imposes no obligation in the views of Spiritualists. Husbands who had for years been devotedly attached to their wives have abandoned them, and formed criminal connection with other females, because the spirits have told them that there was a greater Spiritualist affinity between them and certain other women than between them and their wives.' Hundreds of families have been broken up, and many affectionate wives deserted,

by 'affinity seeking' husbands. Many once devoted wives have been seduced, and have left their husbands and children to follow some 'higher attraction.' Man is by the spirits affirmed to be his own judge and his own saviour. The existence of a personal God—of the personal coming of Christ—and of the resurrection of the dead—are all denied. In September last the National Convention of Spiritualists sat at Providence, Rhode Island. 'Such a gathering of Atheists, Infidels, and Lechers,' writes the New York correspondent of the *Morning Herald*, 'was never before witnessed in the United States.' Among other resolutions of the Convention, it was resolved that *animal food should not be used*, that there shall be no punishment of murder by civil or military law, that no distinction shall exist between men and women before the law, that 'sexual tyranny' shall cease, &c.

"Irvine, 7th Jan., 1866."

REPLY TO THE ABOVE.

Progressive Library, Camberwell, London, S

SIR,—During a lecturing excursion which I made into Dorsetshire last week, I was much pleased to fall in with a copy of your well conducted journal of January 12th, which had been sent to a "brither Scot," who is resident in the south. I had pointed out to me, being a Spiritualist, the communication of your correspondent "Selma;" and I beg to congratulate him on the very excellent motives which he declares induced him to appear in your columns, and I can give him the most hearty assurance that I am similarly influenced in penning this letter. But I find it will be exceedingly difficult to throw a satisfactory light on the many points noted in his communication in one brief letter, and I would only state that Spiritualism, as I understand it, is not a "Religion," but a "Science." It is all a matter of fact from beginning to end. It is an endeavour to discover the laws and facts respecting the Spiritual part of human nature: and how best to live and perform the duties of terrestrial existence, that the requirements of the Almighty in our creation may be carried out as fully as possible, and that the hereafter may be enjoyed in all the fulness that Divine Love could suggest in preparing the "House with many Mansions." It also aims at settling the question of human immortality by direct experiment, thus doing away with unbelief and that cold indifference which is the stumbling-block to all religious progress. In this light it may, indeed, be termed a "religion," or one of the means whereby man may discover in what religion consists, by its unfolding the great laws, whereby it has pleased the Divine Mind to regulate our spiritual development. The evidence of Spiritualism has proved the truthfulness of the text quoted by your correspondent, which is itself a prophecy from "The Spirit;" and refers to spiritual communications as a familiar fact, only it deprecates giving heed to "*deceiving spirits*," and "the teachings of dead men's souls." None but Spiritualists can truly appreciate the importance of the warning and exhortation contained in this text, for most of them in their initiatory practice have to struggle against the evil which

is therein so clearly pointed out, and which seems as a warning and guide to the practice of spiritual communication. The testimony of Spiritualists affirms that, from want of sufficient development, spiritual elevation, or some other cause, many "circles" are pestered with "deceiving spirits;" and for a similar reason "dead men's souls," or those who have not yet progressed to true spiritual life, but remain hovering in the lower attractions of the earthly sphere, also in "hypocrisy," and with "seared consciences" mislead those Spiritual "circles," who, in an improper frame of mind, receive the influx of the Spiritual world. It is such circles that "the spirit" refers to when it speaks of some "departing from the faith," and in another text admonishes us to "try the spirits," and amongst other "spiritual gifts" refers to the "discerning of spirits." So much, then, for the text in question, affirming and foretelling the great fact of spiritual communion, which is believed in—your correspondent adds—by "about twenty millions." In the light of this statement, which falls short of the truth, we see the necessity of the Divine Father giving some advice to his children, who in the "latter days" should require it in the elucidation of those laws, in accordance with which He created them spiritual beings.

As to the teachings of Spiritualism—by which I do not mean the *sayings* of spirits, but the general principles deduced from the facts of spiritual existence—these are divine as the soul itself; the features, as it were, of that which was created in the image of the Eternal. These teachings lead us to live in accordance with our spiritual requirements, as the science of physiology teaches us to live in accordance with the wants of the body. But these wants cannot be pointed out unless the spiritual be studied in connection with them, which shows the effect of physical influences on man's eternal welfare, and prevents that blind scepticism which has proverbially engulfed our scientific minds, who study man as an animal merely, and not as an immortal spirit tabernacling in the flesh.

These teachings are rather mis-stated by your correspondent. Spiritualism does not annul the marriage relation, but puts it on a firm and natural basis, declaring it to be a crime to form a union on external or conventional grounds, but only on that spiritual affinity, which makes the very *beings* of the beloved dear to each other, and which augments and intensifies with the experiences of life. And further, seeing that it is a crime for a man and woman to live in marriage who are not fittingly husband and wife, it would separate them if under the direction of wise and superior motives. In America I know parties who have thus mutually separated and sought other connections with unmixed benefit to all. These were guided by principle, but those who act without principle fail in the result; yet I ask, would your correspondent be one of the spirits who would "forbid to marry" because inharmonious natures made a blunder of it? Decidedly not. Our whole existence is a struggle for the right, and Spiritualism throws much light on the warfare.

Spiritualism, indeed, affirms that man is amenable to his own conscience, and that "the still small voice" within must not be disregarded. "Selma" is similarly regulated, as witness the "conviction" with which he commences his letter. Spiritualism also teaches that man has the

means of salvation placed within his reach, but that he must use effort to save himself from evil influences and secure good ones.

"Selma" does not give any evidence of what he knows respecting the personality of God, the coming of Christ, and the resurrection, but there is a know-all-about-it air in his remarks. These are indeed matters that the popular mind thinks and knows too little of. But Spiritualism can help them, as it has rescued thousands from the seething abyss of darkness and indifference. It teaches us the nature of the "Spiritual body" and of *its* resurrection and eternal progress. It throws light on the manifestations of Spirit, and thus explains the ubiquity of an individualised Spirit (not a "personal" one) who has declared, "I will be with you even unto the end of the world." Thus its philosophy mounts up step by step, and demonstrates the existence of a God—a Universal Spirit—whose personification is the universe seen and unseen, and from whose fatherly care and attentions none can be hid.

No doubt it was convenient for an American newspaper reporter to malign the Spiritualist convention, but it must be remembered that new light in all ages, and preceding Spiritual reformers, have received the higher honour of persecution and even death itself.

It is well known that the ranks of Spiritualism, both in this country and in America, include many of the best, most talented, and religiously devoted men and women of the age. Spiritualism does not transform men into demons, neither does chemistry, geology, nor any other form of knowledge; no, it sharpens and enlightens the mind, and the higher the kind of knowledge, the more marked will be the result; hence the enthusiastic progress which has attended the cause of modern Spiritualism since its first development, about eighteen years ago. Ministers who embrace it do not in all cases "leave their churches," but speak in them with increased power to larger and more deeply inspired audiences.

Vegetarianism is not a Spiritualist idea exclusively, and has nothing to do with the merits of the question, further than the influence of diet on man's spiritual purity. Yes; the Spiritualist would at once introduce the Christian principle of love, forgiveness, and brotherly aid, in place of cruel and vindictive punishments, which they leave in the hands of God, who chastens in love and for future benefit. Enlightened Spiritualists are decidedly averse to "sexual tyranny," and indeed all kinds of tyranny, or abnormal positions, but why we should be "warned" against Spiritualism on account of these beautiful and apparently redeeming peculiarities "Selma" leaves us to imagine.

Sir, I thank God I am a Spiritualist. It is truly a "lamp to my feet," as all God's laws are, and I am glad in being able to show that it is in harmony with the text your correspondent has quoted. I have, moreover, an humble desire to be taught—hence I gladly embrace all developments of truth, and find that I have to unlearn much that I had formerly acquired with sedulous care.

To those who are averse to receive the ministrations of truth "as little children," I would say—ignore Spiritualism as long as you are able, for it will most decidedly upset many of your pet and narrow notions; but the time must come to every soul when the divine mind will gradually be appreciated by the human—like the unfolding of a

flower in the summer sun, and then will the incense of enlightened intellects, pure hearts, and spiritual aspirations, ascend towards the divine source of all being, "From the rising of the sun even unto the going down thereof."—I am, yours, for truth and righteousness,

J. BURNS,

Late of Nettlehurst, Beith, Ayrshire.

HOW TO PROCEED.

"I am glad to say that I have succeeded in getting a few to investigate this important subject of Spiritualism, and I have no doubt we shall be able to arrive at very satisfactory results. We are endeavouring to have meetings for mutual interchange of views and ideas on that and kindred subjects. We have done nothing in the way of forming circles, to see if we could get any manifestations of the presence of spirits. I should be glad of some information as to how to proceed from you, or a work that could give the desired information."

You have begun at the right end; the book giving directions per post. Do not neglect your present means. Keep on good terms with the spirits of Truth, Liberality, Brotherly Love, Free Inquiry, and Progress, and the minor influences will in due time play their part to your entire satisfaction. Commune with your own spirits by expanding your powers and elevating your feelings. As you progress in this work all other good things will be added. Spiritualism, in many instances, assumes a ridiculous aspect for want of adherents knowing "how to proceed."

A respectable tradesman and earnest reformer, residing in a rural village, writes:—

"Our unusually quiet town has been rather excited of late by the news having got abroad that 'Table Turning' is practised at my house, and of course none but the devil is able to do such a thing. The religious folks, as a rule, attribute it to his handiwork; and one minister's wife says I ought to be taken up, and no doubt if the law permitted I should now be grinning through the bars of a prison; and if they could, I should ere now be consigned to that place of torments on which they so delight to expatiate. We have many applications for permission to sit at the table, but we are very cautious who we admit, for if we did not put a check upon them our house would be crowded every day. We admit only those we think in earnest about it, and the sittings are very satisfactory in general. A religious party sat down one evening, and everything went on well, until one lady asked the spirit if there was such a place as hell, as she had been taught to believe. The answer was 'No.' That, of course, was wrong, and now I am blamed for believing the spirit told right. I think, sir, their system won't pay if hell is excluded from their creed. I am very much amazed at the reports in circulation. One thing has been done—many have been led to think about the matter."

Go at your glorious work, bold pioneers, everywhere, and you are legion. Never mind the means, take the readiest; only get people to "think." Lack of thought is the most deadly and universal form of insanity.

OUR PROSPECTUS.

THIS Periodical will be the organ of no particular idea, hobby, sect, or party, nor the antagonist of any. It will belong to Humanity, and its efforts will be directed to all that can add to the happiness, enlightenment, or development of the great family of mankind. Its conductors will devote its pages to the discovery and elucidation of the facts of human existence, and their application to the requirements of individuals and society. It will seek to accomplish this by no preconceived means or fancy methods, but will readily become the exponent of any facts and principles already discovered, or as yet unheard of, that can be of use in the great work of human development. It may be explained, that under the head of

PHYSIOLOGY may be chronicled facts respecting the body of man and his physical surroundings; also, physical culture; dietetics; the laws of life and health, as applied to the prevention and cure of diseases, and sanitary improvement. Special articles are in preparation on parentage and the rearing of children; and such means will be employed as to make *Human Nature* a sound Physiological Teacher and thorough Health Journal.

PHRENOLOGY.—Under this heading it is intended to give articles and reviews elucidatory of a correct system of mental science. The subject will be presented in such a mode as to be useful to students, especially those who cannot avail themselves of teachers, classes, and similar facilities.

PSYCHOLOGY will be introduced by many illustrative and startling facts, never before published, and tending to establish a natural and demonstrable system of metaphysics. By carefully-written reviews, the reader will gain an introduction to the extensive and fascinating literature of this almost unknown branch of inquiry.

SPIRITUALISM, or the Science of Man's Immortal Future, will occupy a large share of attention. Facts of the most engrossing interest are daily coming to light, which open up a new and thrilling field for scientific investigation. What is the nature of the human soul? What becomes of it at death? Are spirits conscious of our doings, and can they communicate with dwellers in the flesh? By facts of intuition and facts of experience, these and other equally important questions are receiving confirmatory and satisfactory answers. The absence of knowledge, and the general scepticism on these great themes, render it specially desirable that, as a department of human nature, man's spiritual relations and destiny should not be overlooked.

RELIGION.—Its interests will not be forgotten. The elements of man's religious nature will receive investigation, and the scientific principles upon which a true religion can be based in harmony therewith will be deduced as the facts present themselves.

PHILOSOPHY, in harmony with the facts of existence, will find a place, so as to evoke lofty thoughts and conceptions of man's position and relations in this boundless universe. Theological crudities are best corrected by the legitimate deductions of a scientific philosophy, cal-

culated to exhibit the grand aims and purposes which all created forms and conditions subserve.

A TALE of great beauty and power, entitled "The Ideal Attained: being the Story of Two Steadfast Souls, and how they won their happiness and lost it not"—a posthumous work by the late Mrs Eliza W. Farnham, one of the most original and powerful writers of the age, will appear in each issue of *Human Nature* till completed. This work alone is worth the whole price of the magazine.

COPIOUS REVIEWS of rare and new works will be given as they issue from the press. Also, sketches of contemporaneous literature, theories, and practical enterprises.

A RECORD of what is going on in the field of human progress, in reports of societies, circles, meetings, and lectures, will occupy a special department.

CORRESPONDENCE and DISCUSSIONS will form a feature of *Human Nature*.

ILLUSTRATIONS and DIAGRAMS may be introduced as the requirements of the matter indicate.

Human Nature will unite the peculiarities of the literary and scientific magazine, family visitor, and general newspaper in all that pertains to the subjects of which it treats. In short, it will be the effort of its conductors to render it as useful as possible, and subservient to the circumstances which call it into being. Answers to correspondents will receive special attention.

Facts, Scraps, Manuscripts, Reports, Letters, New Books, and all that can aid in enriching the pages of *Human Nature*, are earnestly solicited from all friends of this enterprise.

The magazine will consist of 64 pages, demy octavo, well printed on good paper, in a neat wrapper. The first number to appear on the 1st of April, 1867, price 6d, post free 7d. Annual subscription, payable in advance, 7s; two copies sent post free for 12s per annum.

All communications respecting the literary department should be addressed to the "Editors," and all business communications to JAMES BURNS, Publisher, Progressive Library, 1 Wellington Road, Camberwell, London, S.

OUR FIRST NUMBER

APPEARS before the public welcomed by many hearty greetings, and with a greater amount of cheering anticipation on the part of numerous friends than we ever hoped for. A wide and diversified circle of well-wishers heartily sustain this effort, to all of whom we beg to return our warmest thanks. Many contributions remain unused for want of space, the authors of which will please exercise patience till future issues appropriate their kind labours. We have no word of self-congratulation or self-criticism to offer. The performance is what it is, and we have no intention to varnish defects, real or imaginary, with affected apologies.

"HUMAN NATURE" is now at the disposal of the progressive public, and its promoters hope the lovers of truth and good-will to men will make it useful in the great work of progress and education in the nature of man.

OUR TALE.

WE have the pleasure of presenting our readers with the initiatory chapters of a tale by one of the most cultivated female minds that has left its influence upon the human race. Mrs Farnham has acquired just celebrity, not only for her philosophical writings, but also for her narrative and descriptive works. Her tales are so instructive and philosophical, and her more heavy writings so buoyant and illustrative, that it is difficult to draw the line of demarcation between the two classes of productions in her case. "The Ideal Attained" teems with incidents of the most thrilling interest, and at the same time every page is as replete with real information and sound advice as if it was a didactic essay. We consider the "Tale" to be, not only a legitimate, but a commendable form of conveying instruction. It does not merely exercise the knowledge faculties, but through its influences the social feelings may be directed, the energies wedded to higher motives, the tastes refined, the moral feelings stimulated, and the most exalted religious and spiritual aspirations awakened.

Believing that this and much more may be accomplished through the medium of what is commonly called fiction, we have thought it our duty to introduce Mrs Farnham's work—so beautifully illustrative of the higher phases of human feeling—into our pages. We commend it to the careful attention of our readers.

THE PROGRESSIVE LIBRARY.

INSTITUTIONS are characteristic of the age in which they appear. They may be considered as branches upon the tree of Human History, or as organs which, for the time being, make up the body of society. Institutions come, and pass away. There is quite a struggle at their inauguration, with pressure and agitation in that stream of life which gives them being. Humanity needs them, yet will have them not, and thus they have to fight with their fading predecessors for a share of life and usefulness. In their decay they are felt to be an incubus, for they have served their purpose, lost their vitality, and require to be exfoliated from the body politic. Their career may be likened to dentition: the infantile gums twinge and swell before the appearance of the embedded tooth, and when that has done its work, it has to give place to a more powerful and useful successor, and becomes an annoyance which, though of no service, is often difficult to be got rid of.

The present era is productive of many new forms of human action which all tend to institutionalise themselves. Each of these institutions

exhibits an external form and influence on society in accordance with its inherent life and nature.

Some of the rising characteristics of our time are progress, liberty to all, universal brotherhood, equal rights, and the means of education and development for every member of society. Such an era requires its institutions as well as the past, in which the sacred and select few received special privileges to the exclusion of the great bulk of their fellows.

The "Progressive Library" is a genuine feature of this progressive age and spirit. Its motto is the free investigation of truth by every mind, however humble. It is inspired by the principle that every human being has an absolute right to knowledge and education in all and everything that can concern him or her to the full extent of their capacity. The "Progressive Library," through the means of literature, presents an educational instrumentality for effecting this purpose. It places within the reach of the multitude those treasures of thought and knowledge which have hitherto been enjoyed only by a favoured class. It also anxiously awaits the production and development of all new ideas, facts, and principles, and without censorship or restriction, places them in the hands of the general public for their investigation and judgment.

It is now nearly four years since this institution took outward form. It is the first of its kind that has appeared in any country. Its projector was actuated by interior impression in its establishment and promotion. It has maintained a most independent existence: it has asked no favours, and received no gratuities, except that of a very few volumes with which kind friends have enriched its shelves. It has been a burden to no one, if we except its promoter; and it has been of great advantage to many, and to the cause of progress and education in the nature of man generally.

The great aim of its existence is, that it may be of use to all who feel inclined to accept of its privileges, and be an impediment to no one. Since its establishment its subscribers have carried its volumes throughout Great Britain and Ireland, and to the Continent, and more distant parts of the world. To the cause of Spiritualism it has been of signal advantage, by placing an unlimited supply of the most expensive and rare works in the hands of those who otherwise would never have seen them. It has also been useful in other branches of education and social reform. The subjects treated of comprise the newest and most appreciated ideas on Anthropology, Ethnology, Theology, Psychology, Physiognomy, Phrenology, Medical and Health Reform, Dietetics, Mesmerism, Clairvoyance, Gymnastics, Sanitary Reform, Politics, Peace and Brotherhood, Agriculture, Horticulture, with a choice selection of Tales, Essays, Biography, Poetry, and Standard Works on Science. All new works that appear in these various departments of literature are at once added for the convenience of readers.

Such elaborate machinery may be made immensely useful. Local Progressive Associations have to struggle for existence, and the results have never scarcely paid for the labour incurred; but with the aid afforded by the Progressive Library, Educational, Progressive, and

Spiritual Societies may be instituted all over the country on an advantageous and convenient basis without much expense or risk of any kind.

Family subscribers on the usual terms are entitled to two volumes at a time, which they may use freely amongst their friends. By trebling the subscription, ten volumes may be obtained at a time, with the most extended privilege of sub-lending them and circulating them for the general advancement of knowledge in the district. A higher amount enables societies and circles to retain in their possession fifteen volumes at a time. In all cases, the whole of the volumes or any number of them may be exchanged as often as the readers find it necessary to do so. Even larger parcels of books may be obtained by special arrangement. Here, then, is a valuable auxiliary to the diffusion of light and knowledge. To the many the higher departments of literature and science are a sealed mystery; only those of affluence, education, or literary tastes know anything of the stores of mental food that are contained in the progressive literature of the age. Lecturers on these topics have not yet been developed in any great number, nor is there public opinion enough to support their efforts; but here the useful agency of such an institution as the "Progressive Library" steps in, and by subscribing a penny per week a few families or individuals may secure an unstinted supply of literature containing the most advanced views of the age. This has already been largely taken advantage of, and the number of readers is constantly increasing. There is yet great room, however, for the formation of reading clubs, by the aid of which the adherents of Spiritualism may soon be trebled, and those that already exist have their minds much elevated and expanded. The various magazines, newspapers, and other periodicals devoted to the exposition of Spiritualism and human nature are also supplied by this Library to its subscribers in volumes or current numbers.*

THE NEWSPAPER PRESS.

WE desire to call attention to the importance of bringing the claims of progressive principles before the public through the medium of the newspaper press. Spiritualism has made some memorable strides through the agency of newspaper discussions that at the time did not appear advantageous to the cause. It does not particularly matter whether the tendency of the articles or letters which appear are favourable to progressive ideas, or the contrary. The great object to be attained is discussion, and every paragraph that appears—like Moses' rod striking the dry rock—will awaken currents of anxious inquiry in minds previously dry and barren of such healthy symptoms. The plan we beg to propose is that a fund be instituted for the purpose of supplying a certain number of copies of "HUMAN NATURE" regularly to various newspapers and other periodicals. This will, one time or other, call forth opinions respecting our various movements, which influential reformers in the various districts where the papers circulate can take advantage of by writing letters conceived in a proper spirit to the Editor, who in many instances may be induced to insert them. Conductors of public journals are often eager for topics to awaken interest in the public

* Terms of Subscription and Catalogue may be obtained by forwarding six stamps to J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, S.

mind, so as to give publicity and demand for their journals, and it would be well if this laudable failing on the part of editors and proprietors could be turned to some good account in the education of the people. Besides, progressive literature thus sent to the press is almost sure to be more or less read by some one—the reporter, sub-editor, reviewer, or shopman, and thus the minds of those connected with such an important power in the realm as the “fourth estate,” cannot fail to be enlightened more or less respecting progressive principles, and thus may be prepared on some future occasion to speak intelligently and justly concerning them. The letter of Mr Burns to the *Ardrossan Herald*—inserted in our present number—is an illustration of what may be effected in many instances. This letter has been followed by one of inquiry from a reader, and through this simple agency the minds of thousands will be stimulated to inquire as to the truth and advantages of Spiritualism. Authors of various productions have sent them to the press with useful results in many cases, and we are unable to understand why the “British Association of Progressive Spiritualists” have not supplied every newspaper and periodical in the United Kingdom with a copy of their convention reports, as well as Mechanics’ Institutions, Unitarian ministers, certain clergymen, and other public men and associations. Our proposal is, however, respecting “HUMAN NATURE.” It represents a number of important interests which have thousands of hearty well-wishers throughout the community amply able to place at least a thousand copies into gratuitous circulation every issue. The publisher will be happy to receive contributions towards this object, and the sum so remitted will be expended in the purchase of the magazine for such gratuitous distribution at cost price.

A CHRISTMAS DAY FESTIVAL.

NEARLY all the newspapers in Great Britain have had something to say respecting a festival given on Christmas Day, 1866, by William Lawson, Esq. of Blennerhasset, Cumberland. As all of these reports, without exception, have mis-stated the facts, and misrepresented or ignored the motives for holding the festival, we beg to record a report partly selected from our contemporaries, and partly supplied from private and reliable sources.

Mr William Lawson is son of Sir Wilfrid Lawson, Bart. of Brayton Hall, Cumberland, and brother to Mr Wilfrid Lawson, late Member for Carlisle, who lost his seat at the last election through publican influences on account of the unreserved manner in which he advocated the suppression of the liquor traffic, both inside of the House and out. Mr William Lawson farms a large tract of land adjoining his father’s pleasure grounds. He is a gentleman of enlightened mind and progressive principles; far in advance of the age or locality in which he lives. Hence he is misunderstood, misrepresented, and even unkindly spoken of by the community around him. He has adopted the most approved methods of farming, he has rooted up the old hedges, filled the unsightly ditches and furrows, reclaimed waste corners, and drained and improved the soil generally. His object is to give as much employment as possible, and ensure the largest amount of result from it. He believes in seeing the country thickly peopled with well-fed, happy, enlightened, remunerated labourers, instead of a few existing in degrading ignorance, vice, and squalid penury. He would not set class against class, but would fuse all classes into one great brotherhood by making their interests identical. Therefore he has adopted the principles of co-operation, and shares the products of his farm between capital and labour. He spends much time in personally lecturing on co-operation, and founding co-operative societies. He is a social reformer in the matter of temperance and diet. He does not mean a squeamish one-idea’d vegetarianism which refuses the flesh of animals, and at the same

time perverts the tastes, and undermines and wastes the national resources by the use of artificial and unphysiological dishes, foreign stimulants, and other abnormal habits. *His* idea is to show in a practical way how the people of this country might live on the products thereof, and have more health, more alimentive enjoyment, cheaper food, with greater variety than they have at present. To elucidate these principles he issued invitations for this festival. Nearly 500 free tickets were granted previous to Christmas day, and on that day nearly 400 were sold to strangers and others at the sum of 4d each. The food consisted of the products of the farm. Oats, beans, pease, and barley; potatoes, parsnips, carrots, turnips, cabbage, and brussels sprouts; celery, and other salads; apples, raw and baked. Here was a variety of the best food, had it been suitably prepared, but that was the desideratum. This most important department was left in the hands of the farm servants, who had no genuine sympathy with the subject, or ambition to promote its success. It is a question if they could have produced a decent dinner for a dozen individuals on any system, but when two meals for nearly 1000 people had to be produced, it was more than their skill and experience could cope with. It was indeed painful to see the abundance of first-class food that was spoiled, both as to taste and appearance, in the manipulation. It would even have paid financially to have engaged a couple of competent cooks for the week previous; indeed, we know plenty of volunteers who would have been too glad to have tendered their assistance without money and without price. The food consequently was not relished by the majority of the eaters, yet there was a sufficient variety of truly excellent food to have made a substantial meal for any hungry person, and abundance to supply all who attended.

The newspapers have told all kinds of untruths respecting the food, making special reference to quantity and condition. The linseed jelly prepared to be eaten with the salad, was made by the press to besmear almost every dish that was presented. This preparation from linseed was produced as an experiment, and was placed on the tables to be used at the option of the guests. It was neither unsightly in appearance nor unpleasant to the palate, being bland and nearly tasteless, and surely not so disgusting as hog's lard, or even the oils usually eaten.

Mr Lawson desired to blend instruction and amusement with the more special features of the day; he therefore secured the services of Mr James Burns of London, who gave various entertainments at stated hours. The newspapers in their reports give this gentleman great praise for the manner in which he performed his tasks, "At half-past ten o'clock in the morning, Mr Burns gave a highly interesting phrenological character-reading entertainment, describing minutely, and with great fidelity, the natural characters of a few persons well known to the audience. This part of the day's proceedings was beautifully and instructively illustrated with suitable diagrams. The lecture being over, the dining-hall doors were thrown open, and many partook of the fruit, grain, and vegetable food provided in ample abundance for all those who chose to eat. At half-past one the two large 14-horse power steam ploughing engines, christened by Mr Lawson 'Cain' and 'Abel,' whistled and set off, and followed by a large number of people, took a journey to the top of the hill behind the farm buildings, thus giving the people a pleasant walk out into the fresh air. At two P.M., Mr Burns, assisted by a lady, gave a few very interesting and practical lessons in gymnastics, explaining as he went on the beneficial effects of the various exercises he took for expanding the chest, and strengthening and invigorating the whole body. The gymnastics were all the more interesting as they were done in measured time to music. As the music hall was opened at the same time as the lecture room, many preferred the 'fiddle and the dance' to physiological knowledge, and evidently enjoying their own gymnastics as much as the London exercises shown by Mr Burns. At five P.M., another

fruit, grain, and vegetable meal was provided. At seven in the evening Mr Burns gave a lecture on the 'Proper Food for Man,' in a very humorous, pleasing, and clever manner, showing how people generally eat a great deal that does them no good, and pay more for it than they would for simple and more palatable and nourishing food. He very strikingly showed the cause of disease, and the best way to prevent it. He was listened to with marked attention throughout, and manifested great ability in saying things against the commonly received notions, in a pleasing and convincing manner. He concluded by singing a song which he composed for the occasion. After the lecture, the Bengal light was shown from the clock-tower, as the signal for dismissal."

It is to be regretted that the cooking department was mismanaged, as it was a splendid opportunity for teaching a great practical lesson in dietetics. We feel convinced that any number of hard-working adults might be sumptuously and substantially fed at the rate of 1½d per meal. We hope another opportunity will soon be offered for trying a similar experiment. As it is, Mr Lawson's festival has done much good by calling general attention to the subject, and we regard it as quite an important event.

OUR CONTEMPORARIES.

THE SPIRITUAL MAGAZINE. Monthly. Price 6d. London: Job Caudwell, 335 Strand.

THIS publication, now in its eighth year, has held the field as an exponent of Spiritualism longer than any other which has appeared in this country. It immediately succeeded the *Yorkshire Spiritual Telegraph*, and these two, taken together, may be said to comprise the history of Spiritualism in Great Britain as recorded by the periodical press. The *Spiritual Magazine* is tastefully got up, and carefully written. It aims at making the subject of which it is the defender as respectable and acceptable as possible to the reading public. Its philosophy would be hard to define: in this respect it may, by critical minds, be considered rather contradictory, as its efforts to present arguments and opinions are not controlled by any principle broader than the fact of spiritual communion. Its cover bears the following motto: "Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognises a continuous Divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy." Though many excellent articles might be cited to substantiate all that is expressed in the above motto, yet we have noticed numerous contributions that were "catholic and progressive" only within a very narrow limit. The magazine has occasionally expressed itself against making Spiritualism a religious question. Yet we think that the relations "of man to God and the spiritual world" comprise religion in its most extended sense; but our contemporary is of this world as well as of the next, hence it must be respectable, and avoid extreme or unpopular notions. It steadily supported Emma Hardinge both before and after her visit to this country, and her addresses, reported in its pages, are perhaps worth all that has appeared there besides since its commencement. These addresses breathe a spirit, and sketch a philosophy, the acceptance of which must have distended our contemporary's cuticle considerably. William

Howitt and other influential writers are frequent contributors. The magazine does not identify itself with any popular movement or organisation, but with the general principle as it may be manifested, under circumstances with which it would be creditable for "the priest and Levite" to be connected. It may be looked upon as the organ of "English" or "Christian Spiritualism" as distinguished from the more philosophical and radical form termed "American" Spiritualism. We do not recognise any such definitions except as a conventional necessity in defining positions. We are glad to be able to affirm that our contemporary is heart and hand aiding in the promotion of truth according to the light which it possesses. We cordially commend it to our readers that they may form their own opinions from personal acquaintance. We understand it has been carried on hitherto at a sacrifice by the gentlemen who conduct it, which looks something like earnestness on their part. The last few issues have been of more than ordinary interest.

HUMAN IMMORTALITY, AND KINDRED TOPICS, viewed in connection with Spiritualism and its Philosophy. By William Smitton. London: J. Burns, Progressive Library, Camberwell. Price 6d.

WHAT Spiritualism is, in its philosophy and results, is ably set forth in this eloquent and perspicuous little publication. The facts of Spiritualism are also stated; but it is their signification and importance which are most specially elucidated and logically argued. It is written in a highly religious spirit, yet entirely free from dogmatism or churchianity. The author seems to be a man of rare natural gifts, but whose experience has not enabled him as yet to arrive at that position which it is hoped he will ultimately achieve. We do not mention this as a disparagement to the work before us, but as an encouragement to an author who, at an early stage of his literary career, has produced a work which must make a profound and enlightening impression on all thoughtful minds.

THE BANNER OF LIGHT. Weekly. 15s per annum. Boston, U. S. A. London: J. Burns, Progressive Library, Camberwell.

THE *Banner* is a large eight-paged newspaper, now in its 19th volume. It is a much cheaper and more varied production—devoted to Spiritualism—than has yet appeared in this country. It sustains a literary department, in which a succession of tales and translations appear, more or less connected with Spiritualism and progressive topics. The heading of the first page describes the *Banner* as "a weekly journal of romance and literature," which allows much scope for interesting and diversified matter besides the special purpose to which it is devoted. One of its most prominent features is the "Message Department," extending over about a page of each issue, in which is recorded communications from the spirit world, given through Mrs Conant at the public circle held at the office, Boston. These messages are of a diversified nature, purporting to come from the spirits of Irish, Indians, soldiers in the late war, North and South, and all States of the Union; from Europeans and Americans; from educated and uneducated, the refined and the vulgar, the wicked and the saintly,—in fact, from all shades of human nature. These communications are essentially characteristic of the minds and individualities from which they purport to come. The names and addresses of their friends in earth-life are, in most cases, given, and very many of the messages have been traced and authenticated. Each circle is opened by an invocation, which is often very beautiful, and is followed by questions and answers previous to the delivery of the messages by the spirits. The *Banner* gives reports of conventions, lectures, and spiritual phenomena as connected with the development of Spiritualism in the United States. Able essays on Spiritualism, philosophy, science, religion,

social economics, and other subjects of interest are furnished by accomplished writers. The poet also finds a place for many sparkling productions. The children's department is occupied by tales, anecdotes, and interesting matter for the young. Editorial articles upon current topics elucidatory of Spiritualism and progress are given, together with reviews of new books, and a large amount of interesting gossip and varieties. The *Banner* has a distinct department for the Western States, under the editorship of J. M. Peebles. This portion of the paper speaks for the ability with which it is conducted. The *Banner* is too little known in this country. We hope every association or neighbourhood of spiritualists will subscribe for at least one copy weekly, and it will soon find its way around the intricacies of their social circle, and be gratefully welcomed by all.

ILLNESS: ITS CAUSE AND CURE, showing how to Preserve Health and Cure Disease by a safe, scientific, pleasant, and efficient means, within the reach of all. Second Edition. Price 6d. London: J. Burns, Progressive Library, Camberwell.

UNDER the title of the "Health, Wealth, and Happiness series of popular handbooks for town and country," this publisher is issuing a series of cheap, well-printed, and highly instructive manuals, which ought to find a place in every home throughout the land. We are glad to notice that this work has already reached the second edition, the first of 2000 having been disposed of within twelve months at the price of 1s. The information indicated by the title of this work is universally needed throughout our disease-stricken community. Ill health is the rule, and few indeed have any knowledge of the causes that lead to it; fewer still have any idea as to the nature or purpose of disease in the vital economy; and only a very few, indeed, know how to aid this natural crisis and reap advantage from its appearance in their system. We are glad to be able to commend "Illness: its Cause and Cure" as a philosophical, practical, and reliable exposition of those important questions. The causes of disease it points out, so that they may be avoided; the nature of disease is described, and a mode of treatment indicated in accordance therewith which will prevent the occurrence of disease from being injurious, but render it a positive benefit under the circumstances. The method recommended being in accordance with nature, and free as the sunshine, air, and water, no expense or inconvenience is incurred by the use of drugs or costly appliances. We only hope our readers will make themselves practically acquainted with the information thus put within their reach, and be prepared for the day of danger. In their localities they can also be of great use to others by securing a circulation for this work amongst their neighbours.

THE DAVENPORT BROTHERS have lately been giving seances with great and unprecedented success in St Petersburg. Though the price of admission was very high, it is reported that at their first seance hundreds of the nobility were unable to gain admission. They have exhibited at the palace before the Emperor and family. The Crown Prince and Princess Dagmar thanked the Brothers very cordially, and asked many questions. The journals have given long and exciting reports. The Brothers purpose visiting other cities in Russia.

Regard of the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions.—*Vishnu Purana*.

A fireside physiologist, in descanting upon the symptoms of dyspepsia and other ailments of the digestive organs, caused by over-eating and untimely meals, says, that a peccant stomach is continually "peckish." The wretch should be sentenced to 500 years of earthly life with buoyant health and enjoyment on one meal a day.

MR L. N. FOWLER.

THE names of L. N. and O. S. Fowler, latterly associated with S. R. Wells, under the name of Fowler & Wells, have long been a household word with those who make the study of phrenology and physiology their pursuit. It is now upwards of thirty-five years since the Brothers Fowler commenced the study of practical phrenology. They were born in one of the New England States. L. N. Fowler relates that he studied the science while at college with H. W. Beecher and other minds, who have become eminent in various departments of science and literature. The Fowlers have since then been writing and lecturing almost incessantly on their favourite topics. O. S. has been the most voluminous writer; his various volumes being looked upon as a standard system of American phrenology. They founded a large publishing establishment and phrenological cabinet in New York, which is now under the management of Mr Wells. But it is in the practical departments of delineating character that the Fowlers have specially distinguished themselves. To them belongs the merit of reducing the science to a more practical form, in which they are so expert that they can read off a man's character, even blindfolded, as any person would read a book or placard.

In 1860 Mr L. N. Fowler arrived in Liverpool, accompanied by his wife, Mrs L. F. Fowler, M.D., and Mr Wells, his partner. They commenced a tour of the chief cities and towns of England, Scotland, and Ireland, and created immense interest by their lectures and delineations of character. During the International Exhibition in 1862 they came to London and lectured in various halls with but indifferent success, having offices in the Strand during the day. In August of that year Mr Wells returned to New York, where he has remained editing the *Phrenological Journal*, and producing, amongst others, one of the most elaborate works on physiognomy ever published. Mr Fowler continued his tours in Great Britain, accompanied by Mrs Fowler, who lectures to audiences of ladies on "physiology and the laws of life and health." In 1863 Mr Burns of London joined him as agent and manager, and various parts of the United Kingdom were visited, some of them for the third time, with increasing success and popularity.

Mr Fowler's method is to remain in a town one, two, or three weeks, according to its size, and lecture generally five times a-week, sometimes reserving the evenings of the last week on which to give practical lessons to classes.

Mr Fowler has a pleasant, humorous, and popular style of delivery, and by his practical common-sense utterances rivets the attention of large and enthusiastic audiences. Though not possessed of an original or comprehensive mind, he has much intuition, tact, and practicality, and thus is enabled to adapt the elements of knowledge to the capacity of the comparatively uninitiated. He is assisted in his lectures by a large and well-selected gallery of painted portraits—life size—numbering upwards of 300, which he displays on the walls of the large halls which he usually occupies. He does a great business in phrenological examinations, and he has a wide reputation for penetration and accuracy. As an illustration of the popularity which, under his lectures, phrenology has assumed, we may state that nearly 40,000 copies of his illustrated handbook have been sold since he came to this country. He has also published a series of lectures,* such as he delivers nightly, and the circulation they have attained is something enormous. The titles of a few of them will convey some idea of the scope and tendency of Mr Fowler's teachings; they are—"How to Read Character Scientifically;" "How to Succeed in the World;" "How to Train up a

* The New Illustrated Self-Instructor in Phrenology and Physiology, with 100 Engravings, 2s. Lectures on Man, cloth, 2s 6d; or 2d each. London: Tweedie, and at the Progressive Library.

Child;" "Memory;" "Health, Wealth, and Happiness;" "Love, Courtship, and Marriage;" "Moral Laws, Duties, and Obligations of Man;" and other phases of human existence. Though not very philosophical, radical, or eloquent, Mr Fowler is a most useful man, and has conferred much happiness and eternal benefit upon thousands who have listened to his homely teachings. We may add that, from his own extensive experience, coupled with that of those he has met, he has been enabled to enumerate organs that were not recognised in the time of Gall and Spurzheim, also to subdivide most of the original organs, all of which discoveries and reductions he has published on a beautiful bust.* This bust is not only the most perfectly marked in existence, but is absolutely an ornament to any home, which cannot be said of many that have preceded it. We commend our readers to secure a visit from Mr Fowler to their neighbourhoods if possible, and use all their influence to give him large and influential audiences.

His permanent address is—Care of Mr W. Tweedie, 337 Strand, London, W.C., and he is at present lecturing in Cumberland and the North.

DR MARY E. WALKER

Is in certain circles the most note-worthy public character of the female sex at present amongst us. On the evening of February 21st, she delivered her lecture, in St James' Hall, London, narrating her experiences as a member of the Medical Corps in the Federal army during the late war, her capture by the Confederates, four months in the Richmond prison, and subsequent exchange and journey to her friends. The lecture was of the most interesting description, full of incident, narrated with all the life and perspicuity which come from the relation of personal adventure. She was dressed in the costume which has attracted so much attention since her arrival in England, and which she wore during her service in the army and imprisonment. It consists of fine cloth trousers down to below the ankle, a close tunic and skirt reaching to below the knee, with a velvet coat over it, trimmed with much taste and neatness. She wore on her breast the reward of merit gained by her service in the army. Her appearance was altogether neat, pleasing, convenient, and highly becoming. The elegant hall contained a large and respectable audience, who manifested the greatest interest in the lecture. In the gallery and cheap seats were a number of young men, stated to be medical students, undeveloped in brain, body, and character, who kept up a continuance of low, mean, malicious interruption during the whole of the evening. The audience warmly resented this unseemly conduct; and the lecturer was allowed to conclude amidst hearty applause. Several of the ringleaders were given in charge of the police, and had to appear in the Police Court on the following morning. This incident, trifling as it may appear, is highly instructive as to the attitude which the drugging trade maintains towards humanity, and the many efforts which are being made for the well-being of society, by means of education inducing health and happiness. It must be remembered that Dr Mary E. Walker is a woman, that she professes the healing art as a regularly educated and authorised practitioner by the medical school in which she graduated. It must also be borne in mind that her mode of practice is in accordance with the laws of life and health, an illustration of which is her elegant, commodious, and health-promoting costume. All these points are considerations of serious import in the eye of the drugging trade, and the selfish commercial monopoly which the male part of the community exercise in practising it; and so a hundred miscellaneous specimens of this business—not profession—considered it in accordance with their position to assail these germinal mani-

* Mr Fowler's Busts in China, 10s 6d; in Plaster (varnished), 6s; at the Progressive Library.

festations of health reform, dress reform, and medical reform, by cat-calls, puppy barkings, whistling of street songs, exclamations indicating obscene allusions, stamping, ironical cheers, throwing down umbrellas and cudgels, hammering with short sticks and other manifestations of animalism and ruffianism. The writer was located in the midst of this rabble, and can speak of the organic conditions and developments of the beings whose degree of consciousness could incite them to organize such a perpetration of unmanliness and indecency. But it is "the old, old story," the vested interests of the drugging trade have been dead against every species of reform—called by them innovation—since society was cursed by its existence. In a few short years this rare rabble—which would be put to shame both in manners and appearance by an equal number of Lancashire operatives picked up at random—will be let loose on society, to prey upon the virtue, vitals, and pecuniary resources of the ignorant and confiding. They will at their convenience and caprice denounce Hydropathy, Homœopathy, Eclecticism, Mesmerism, Temperance, Dietetics, and everything that will be prejudicial to their selfish interests, and thus do their best to perpetuate ignorance, ill-health, and a host of evils, social, moral, and spiritual, that arise therefrom. Who will help to rid the world of this monster curse? All who have intellect and moral feeling to engage in this glorious mission, be up and doing, for the enemy is at work.

We hope to make our readers more fully acquainted with Dr Mary E. Walker in a future number. She is busily engaged in lecturing, and her visit amongst us seems to be an opportune occasion for the inauguration of fresh measures for the progress of mankind.

EMMA HARDINGE.

WE do not intend to give any lengthened notice of this lady on the present occasion; her peculiar and rare individuality, intellect, and spiritual powers are not to be referred to, even in the most casual manner, in a short paragraph. We understand she is of English birth, having emigrated to America about ten or twelve years ago. She became interested in the Spiritual movement, and rapidly developed as a medium of a very high order. Since then she has been devoting herself to public speaking, almost exclusively under Spirit influence. Her remarkable powers in this capacity have rendered her famous wherever the English language has carried the gospel of Spiritualism. She has published several volumes* in America, which, by the grasp of their philosophy, and clearness of demonstration, have been much appreciated by thinking and progressive minds.

In 1865, Mrs Hardinge visited England, not avowedly on the mission of Spiritualism; but Mr Coleman, and some friends of the movement, got up a series of fashionable meetings in the West End of London, at which she delivered a series of inspirational addresses which have since been published.† These are remarkable productions. Without premeditation or even knowledge of her subject till it was propounded to her on the platform, she gave most philosophical and instructive discourses on the Human Soul and its relations. A considerable number of these meetings were devoted to questions from the audience, which were promptly and satisfactorily replied to by the speaker. These are faithfully recorded in the published volumes.

She addressed several public meetings in and around London, but beyond that, she came in contact with only a handful of the Spiritualists of this

* The Wildfire Club, a Tale, 6s. Lectures on Theology and Nature, 3s 6d. Oration on Lincoln, out of print.

† First Series, cloth, 5s; or 6d each, singly. Second Series, sewed, 3s. For Sale at the Progressive Library.

country; and those, for the most part, were far from being characteristic of the genius of true Spiritualism amongst us. Her efforts were scarcely a beginning to what she might have accomplished, had she been able to accept the warm invitations she received from prominent reformers in the provinces.

We see it announced in the American papers that she is likely to arrive in this country again in July, and that she is engaged in the preparation of a History of Spiritualism in America, which will occupy her time for over two years. If she devotes herself at all to the platform during her next visit, we hope she will favour the friends of progress in the provinces with part of her energies, for it is there that her powers will be most valued, and her services most gratefully rewarded.

THE HON. WARREN CHASE.

WHAT a noteworthy incident it is in one's life to meet with a *man*, a *real man*, full of those divine characteristics that are peculiar to our race, rising victoriously above the tyrannical conditions of his existence and asserting his God-given right to carry out the high mission assigned him. Such a man is Warren Chase, who, struggling against the adverse circumstances of a "dishonourable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty, and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher, and trenchant writer. We refer to Mr Chase at this time, on account of the position which he has recently assumed as manager of the "*Banner of Light*" Branch Office, and Progressive Book Depot, in New York. But we more particularly speak of him, on the present occasion, through having—on account of this circumstance—been led to read his autobiography,* and become saturated with the many great purposes, high aspirations, broad charity, and noble individuality of the author. We are thankful for the opportunity of introducing this mind to the friends of progress in Great Britain, and hope they will not neglect the privilege of becoming acquainted with a man whose life-story is one of the most thrilling, inspiring, and victorious, that has ever appeared in any language. It is altogether different in several respects from any biography we have had the pleasure of perusing, in so far as it gives details of the "inner life" and individual development of the writer, somewhat after the manner of A. J. Davis in the *Magic Staff*, but exhibiting quite another phase of circumstantial and psychical incident. Mr Chase's other works† are written in the bold and vigorous style, which is a mirror of his life struggle. They constitute a particularly strong, unadulterated, and nutritious article of mental diet, and will be exceedingly acceptable to the manly, healthy, mental appetite.

GLASGOW CURATIVE MESMERIC ASSOCIATION.

To the Editor of Human Nature.

SIR,—Having observed from your prospectus that one of the features of the Magazine is to be reports of societies having for their object the propagation of the special subjects enumerated, I thought that a short account of the Glasgow Curative Mesmeric Association, with a glance at the movement in Scotland, would not be out of place in your first number. The Mesmerists of the country, I have no doubt, will learn with satisfaction of the existence of such a journal, as since the cessation of the *Zoist* there has been no organ of the press which gave publicity to its deeply interesting and useful facts.

* The Life Line of the Lone One, 5s.

† The Fugitive Wife, 2s. American Crisis, 2s. Gist of Spiritualism, 2s.
For Sale at the Progressive Library.

The public history of Curative Mesmerism in Scotland may be said to be largely the history of one man. About fourteen years ago, Mr J. W. Jackson, an English gentleman who had lectured on Mesmerism all over the country, settled in Edinburgh, and having delivered lectures and taught classes, from them the Scottish Curative Mesmeric Association was organised, having for its object the gratuitous application of Mesmerism to the cure of disease. It has published several Reports, which show that its labours have not been in vain, as they contain many excellent cures of all kinds of disease. Mr Jackson likewise taught classes and founded associations in Ayr, Alloa, Paisley, Selkirk, Berwick, and Leith, all of which have accomplished much good for their respective localities.

In September, 1860, the Scottish Curative Mesmeric Association sent a deputation to Glasgow, to recommend the people of that city to qualify themselves for the treatment of disease by the study of Mesmerism. Lectures were delivered, which were followed by classes. These formed themselves into an Association, and proceeded at once to apply their knowledge, and the results were extremely gratifying. The objects of the Association were to apply Mesmerism to the cure and alleviation of disease, and to encourage its use by all classes of the community. These ends were sought to be attained by regular meetings of the members, for mutual encouragement and advice, and for receiving applications for operators. Public lectures were delivered throughout the city and suburbs, and fresh classes taught; and in this manner several hundred gentlemen and a few ladies have received the requisite instruction for applying this hitherto latent power to the cure of disease. The Association was most fortunate in having the services of Mr Jackson as lecturer and teacher, possessing as he does both an extensive knowledge of the subject and the eloquence and general education necessary to attract and win the confidence of the public. Several tracts have been printed and extensively circulated, whilst the sale of books on the subject has been encouraged. A valuable library has been formed, which contains many of the best works on Mesmerism, Phrenology, Spiritualism, Physiology, and kindred subjects. Five reports have been published and widely distributed, each containing, besides a statement of the position of the Association, a number of cures which have been effected. From these it appears, that since the commencement of the Association, about 150 cures have been reported annually at the meetings, which, however, gives but a faint idea of the good effected, as a great many who receive lessons work quietly among their friends, and their cases are not reported; while in many instances its application as a preventive is extremely useful, though of course under that phase scarcely reportable. The Association is still carrying out its plan of lectures and classes, and continues to effect cures.

The experience of the Association has taught us the great value of Mesmerism in all forms of disease; that it can be successfully wielded by working-men, without any particular technical medical education; and that were its use as much the rule as it is at present the exception, we should have little need for medical men or drugs.

W. A.

[We gratefully welcome such information, pointing out practical results as our correspondent has favoured us with in the above communication. If the organisation in London which sustains the Mesmeric Infirmary be excepted, the Glasgow Association is without doubt the most intelligent, influential and useful of the kind in Great Britain. From some other reports in this number it will be seen that this pursuit is in various instances associated with Spiritualism, Phrenology, and other departments of the science of Human Nature. We shall be most happy to be of all the use possible in promoting this movement, and we hope its friends will enable us to carry out our desires in this direction.—ED.]

REPORTS OF PROGRESS.

BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.*

THIS institution is essentially a Spiritual one: it seems to hold little or no property, to require few funds, and its officers appear to have no more control than that of ordinary members. In fact the functions of the Association are suspended except when two or three meet together for specific purposes, or during the session of convention.

The first notice the British public had of such an association, was through the publication of the report of the first convention. The first series of meetings was not convened by the Association, which only came into existence at one of them. A few friends in Darlington, headed by Mr John Hodge, had met together for some time as a Spiritual Association, and it occurred to Mr Hodge that a Convention of Spiritualists and friends of progress from all parts of the country might assemble on a certain day in Darlington. In due course he accordingly issued a call, which met with a warm reception in many parts of Great Britain; but the amount of travel involved, and the exigencies of business, and other circumstances, prevented the greatest proportion of those who were interested in the subject from being present. The meetings, however, were considered a success, and the proceedings were gratefully accepted as a beginning in the great work of assimilating and bringing together the various forms of progressive thought existing under the generic name of "Spiritualism."

People of the most opposite tendencies of mind there met, and freely enunciated their thoughts. This feature has been viewed by some as a disparagement, but we consider it one of the most glorious phases of the age, indicating the existence of a platform—however embryotic and undeveloped—on which all men and women may, without fear or hindrance, boldly stand forth and give their experience upon the highest topics that can engage the mind of man.

The individuals composing this convention were new to the business of such gatherings, and consequently the greater portion of the time was spent before they got fairly into the harness; but the beginning of all things must take place at some point, however small. The first form of organic life is declared to be the "primordial cell." Yet we are proud of our bodies that are composed of these insignificant atoms; and should we despise the labours of such a nucleus as the assemblage of earnest minds that were attracted to a well-lighted room in the Mechanics Institution of Darlington, in July 1865?

It is not the wisdom, position, number, or acts of the speakers we have to do with, but the general fact that an assembly of men and women met together for the honest purpose of investigating truth, and being of use to others who wish to do the same. The convention had the good fortune to be favoured with the assistance of Mr and Mrs Spear, of America. Mr Spear had attended the first meeting of a similar kind in the States, and he was called upon to deliver the inaugural address, to which he appended a declaration of "opinions, facts, and purposes," entertained by Spiritualists. Dr M'Leod then rose and gave some of his individual experiences in the phenomena of Spiritualism to which he had been recently introduced.

The avowed enemies of the Spiritual philosophy were also present, and a warm discussion ensued on the respective merits of Mesmerism and the Spiritual phenomena. Woman took her place by the side of man, without any reference to the fact of her sex. Miss Vasey presided at the third

* Report of the First Convention, held at Darlington, July 26 and 27, 1865. The Proceedings of the Second Convention, held at Newcastle-on-Tyne, July 25 and 26, 1866. Price 6d each. London: J. Burns, Progressive Library, Camberwell.

session, whilst Mrs Spear read a paper on "Woman's position in the world," which has been considered important enough for separate publication, after having appeared in the official report of the convention. Mr A. Gardner, of Newcastle, was present, and read a paper on "Theology the arch-enemy of true religious freedom," the opinions given in which were combated by those who felt a leaning towards the Christian theology. He also read a valuable paper on "The Literature of Spiritualism, how to procure it, and how to promote its sale in the country," which has been published verbatim in the report. J. Burns, of London, read a paper on "Man's Natural Position in respect to Theology, Religion, and Immortality." This was much the longest and most comprehensive paper read before the convention. It gives a broad and philosophical definition of theology, maintains the religious view of human nature on rational grounds, and concludes with a section defining immortality as the end of existence, in which the spiritual philosophy is illustrated and applied.

The Association of Progressive Spiritualists was thus formed, and the report of their first convention has become an item of history, and is moreover a very instructive and readable publication, setting forth the history, general merits, principles, purposes, phenomena, and philosophy of Spiritualism.

During the following twelvemonths very little was done by the Association. One or two committee meetings were held, but as the fact of sympathy with its general purposes constitutes membership, there were thousands of earnest minds carrying out its objects.

In July last, the Second Convention met at Newcastle-on-Tyne. The wide publication of the proceedings of the former convention had impressed the minds of Spiritualists throughout the country that the formation of this Association, and what had taken place thereat, were the most important events that had transpired in connection with the progress of Spiritualism in Great Britain. There was consequently much interest manifested in various quarters respecting the second annual gathering. The circulars calling the meetings together were distributed more efficiently—a result of the first convention. Letters poured in to the active friends of the movement from their brethren throughout the country, and on the day of meeting there was quite a goodly assemblage of men and women from places lying hundreds of miles apart.

The most prominent feature in the report of this Second Convention, is the paper by Mr Thomas Etchells, of Huddersfield, entitled, "The Atmosphere of Intelligence, Pleasure, and Pain, or a Chapter from the Harmony of Matter," in which the writer unfolds the experiences of himself and others in the production of the phenomena of the "Double." This term is used to imply a state in which the spirit of an individual may appear objectively, speak, act, and manifest itself at any distance from its physical body. Mr Etchell's paper is highly suggestive as a scientific document, and the experiences narrated therein are of a novel and startling description. It has been reprinted in the "*Banner of Light*," in America, and we understand the experiments are being prosecuted at the present time in connection with circles in other parts of the country, some particulars respecting which may be found in an early issue of "*Human Nature*." In the meantime we would recommend our readers to peruse the able paper published in the official report.

Dr M'Leod read an interesting paper, chiefly copied from the "*Banner of Light*," in which much wholesome truth was uttered. A paper on "Spirit Persecution and a Moral Police," by T. E. Partridge, Esq., was read by proxy. The reading of this paper was followed by a most instructive discussion respecting the mutual influences which exist between mortals and spirits. Mr Green, Mr Spear, and others, gave many instances of the great good that had been rendered to unhappy spirits by their intercourse with

living and philanthropic minds in the flesh. This subject opens up a wide field for investigation which it would be of the highest importance for society to take advantage of. We are continually sending into the spirit world those with depraved and misanthropic tendencies, and these spirits from their low sphere of existence react upon mortals with whom they may be *en rapport*, and thus evil, vice, and crime are perpetuated. We hope some of our readers who may have given their attention to this phase of Spiritualism will favour us with their experiences.

Towards the close of this Second Convention, a series of propositions was submitted by J. Burns for discussion. They are presented in the report, and will be found suggestive, both in a practical and philosophical sense. The report concludes with an account of the seances.

THE NEXT CONVENTION.

A Delegate meeting was held at Huddersfield, on February 23d, to meet Mr E. H. Green, on his return from America, who was thanked for the graphic sketch which he gave of his tour, and which he was requested to publish. In a resolution, the thanks of the meeting were expressed to the friends in America for their kindness to Mr Green, and to the Editors of papers for their notices of proceedings in connection with last convention. The three following resolutions are indicative of action respecting the next convention, and will answer numerous questions we have received from friends in the country:—

“That this Meeting earnestly recommends to all Spiritualists who may desire to take part in the forthcoming Convention of Progressive Spiritualists of Great Britain, that they will prepare themselves with resolutions, papers, or addresses, embodying, in as few words as possible, the ideas they may wish to lay before the convention.”

“That the President be desired to call the attention of the convention to the paramount importance of Private and Family Circles, believing that to all who may be wishful to investigate the phenomenon and capabilities of Spirit power, the Family and Private Circle are as necessary to success as are the class-room of the scholar, and the laboratory of the chemist, in their particular departments of learning.”

Moved by E. H. Green, Esq., Brotherton; seconded by J. Lister, Esq., York—

“That this meeting would strongly recommend the President to call the convention for Whit-week, and, if possible, to commence with sermons, or lectures, on Whit-Sunday morning and evening, by such of the friends as may feel impressed to do so, or with whom the President can so arrange; to be given in such places as our London friends can command.”

THE GLASGOW ASSOCIATION OF SPIRITUALISTS

Have recently published their First Annual Report,* which we have pleasure in recommending to all Spiritualists as the very model of what such a document should be. We would be tempted to give the whole of it in our pages, were it not already published in a neat and convenient form, and placed within reach of the public. The constitution, rules, and arrangement of office-bearers will be usefully suggestive to Spiritualists in other parts of the country who may desire to organise. The report and notice of the soiree are instructive historical documents; but the narrative of spiritual phenomena is singularly interesting, especially the development of drawing and painting, which has surpassed any manifestations of the kind that have as yet appeared in this country. A photograph† of one of the paintings, ac-

* First Annual Report of Glasgow Association, 3d. Phenomena of the Unseen, 3d.

† “The Waterfall,” two Photographs, with printed description, 1s 6d.

For sale at the Progressive Library.

accompanied by that of an engraving of the original, has been published, and forms a striking memento of spirit power. We shall have the privilege of acquainting the public with the proceedings of our Glasgow friends from time to time by an eye-witness, and will refrain from further remarks at present.

THE SPIRITUAL ATHENÆUM.

AN institution with the above title was opened in Sloane Street, Chelsea, on January the 4th. From the *Spiritual Magazine*, we learn that Mr S. C. Hall, F.S.A., delivered an introductory address, after which a brief paper by Dr Gully was read; and Mr D. D. Home Lyon lectured on and described spiritual drawings by various persons. The remainder of the evening was spent in conversation. The meeting was well attended, and highly gratifying to all who took part in it. We are not able to inform our readers of much respecting this association. Mr D. D. Home Lyon is honorary secretary. Considerable funds, it is said, have been collected; a number of members have subscribed five guineas each, and the executive have been endeavouring to secure the services of a medium from America. A circular, issued at the time the Athenæum was proposed, informs the public that it is not intended to make any very special reforms in theology, science, or philosophy through the agency of the Athenæum, but that a library would be formed. It has since been proposed to hold regular meetings and occasional soirees. If the promoters of this institution intend it to live and thrive, we would direct their attention to the command given respecting Lazarus when he was raised from the latent state—namely, “Loose him, and let him go.” We hope no offspring of good intentions will be allowed to get strangled by theological dogma, class exclusiveness, or societary conventionalities.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

THE following is an extract from the first annual report:—

“The phenomena evolved in the practice of mesmerism, in all its varied forms, which have been more or less familiar to the public of this country, more particularly since 1842, having been succeeded by the still stranger manifestations of occult powers, apparently both associated with and independent of human organisation, and accounts of these marvels having been made public upon evidence which it was vain to dispute, a desire sprung up among a number of individuals in this locality, interested in such subjects, to associate themselves together for the purpose of investigating all the phenomena, both old and new, from the beginning. Human nature being the same all the world over, they inferred that what could be produced elsewhere could be produced here; and their desire was to study the conditions essential to the manifestations which had attracted so much attention, and excited no little discussion, accompanied, as usual, by the extremes of both credulity and scepticism.

“Accordingly, on the 12th of April, 1866, a number of these inquirers met at Mr Wall’s coffee-house, 1 Islington, and, after considering various suggestions, decided to form a society on the broadest possible basis, framing their rules so as to exclude no sincere inquirer, whatever his or her present opinions, and to commit no one before-hand to any particular belief. For this reason the name adopted was ‘The Liverpool Psychological Society;’ and the objects were declared to be—to promote the study and spread the truths of psychology, to investigate particularly the facts and teachings embodied in the term ‘Spiritualism,’ and generally all cognate subjects. And the methods to be taken to attain these objects were stated to be—‘Experiments, Essays, Readings, Conversations, Lectures, the circulation

of psychological and related literature, and such others as may from time to time be approved by the governing body.' The expenses were to be met by a quarterly subscription from each member of 2s 6d, and the ordinary meetings were to be held on the 2nd and 4th Thursday of each month.

"Since that time bi-monthly meetings have been regularly held. At some of these, after the transaction of formal business, occasional experiments have been presented, but, as a rule, of late such meetings have been confined to formal business, and receiving and discussing reports of experiments made elsewhere, and general conversation; while the alternate Thursday evenings have been devoted to meetings for experiments, with varied results.

"Besides these, there have been several special meetings of a social character to welcome friends from a distance, such as Mr J. Murray Spear, the celebrated American psychometrist and trance medium, and Mrs Spear, his wife, from London; Mr E. Harrison Green, Mr Etchells, &c., from Huddersfield; and Mr Thomasson and friends from the neighbourhood of Manchester. Some permanent means of entertaining such visitors to Liverpool during their stay, and affording them the opportunity of intercourse with our members at other times than those of our regular meetings, has been considered, but have not justified your committee in taking premises and furnishing them for such a purpose; there has even been considerable difficulty in securing a suitable place for the ordinary meetings of the society; and no doubt the meagre and unimportant result of last year's proceedings are largely attributable to this want of proper accommodation.

"Your committee having alluded to social intercourse with friends from a distance visiting Liverpool, feel that a word is required upon *written* intercourse with them. A correspondence with societies and individuals similarly engaged as ourselves, could not but be of mutual advantage. For this purpose it might be desirable to appoint a corresponding secretary in addition to the general secretary.

"A commencement was made during last year towards furnishing a library, and several members made presents of volumes and loose numbers of magazines, &c. The best means of increasing the number of suitable books and periodicals is also a subject for continuous attention.

"In future reports it may be a feature to present condensed results of the more important experiments and investigations. Your committee regret their inability to supply anything of the kind on the present occasion."

Secretary—Mr W. PLASTOW, 209 Scotland Road, Liverpool.

[We hope *Human Nature* will aid in this important matter of introduction and correspondence amongst Spiritualists.—ED.]

BIRMINGHAM.

Copeley Hill, Erdington, near Birmingham,
March 1, 1867.

DEAR FRIEND AND BROTHER,—The friends of progress everywhere must rejoice at the contemplated issue of your new work. It is so admirably calculated to supply a want that is keenly felt by all advanced thinkers, that your first number will be looked upon as marking an epoch, that in the history of Progression will be ever memorable.

The plan of the work is so elevated and comprehensive that it leaves nothing further to be desired, but that you may have ample power efficiently to carry out your loftiest purposes.

Under the heading "Spiritualism" you will doubtless purpose from time to time to publish some account of the various Spirit Circles that, scattered over the whole face of the country, are now doing their work in so quiet a manner as scarcely to be known to their fellow-labourers in the adjoining

town. If unity is strength, this state of isolation must have in it the element of weakness. We hope that your new magazine will, by publishing our names and giving some brief record of our transactions, encourage mutual correspondence, and so draw us together in a closer bond of union. With this object, I venture to send you a very brief account of the work that is being done in this direction in Birmingham.

On the 22nd of April last, we held our first seance, and since that, I think, no week has passed by without its three or four meetings for promoting some of the phases of Spiritualism. We have many mediums, in various stages of development, ranging from those who by table movement demonstrate that Spirit power is a cause of motion, to those who by the utterances of their sublime inspirations lift our souls into conscious communion with the pure and holy intelligences of the higher life. Then we have writing and drawing mediums, ranging from those who are simply conscious of a sensitiveness to Spirit influence, to others who are perfectly subjected with control. Some of our weekly meetings are specially designed for strangers, and as we have always a great number of inquirers, you can readily imagine that Spiritualism is becoming a topic of conversation here. It has taken its place as one of the subjects claiming investigation, and its claim has been recognised by the local press, for a recent "leader" in the *Birmingham Gazette* has been devoted to an adverse criticism on Spiritualism. In the correspondence which followed, we suffered from such manifest partiality that we had resolved to establish a periodical in connection with our Society, as the exponent of our views, but various considerations have deterred us from doing so, among which was the fear that it might endanger the local success of your more comprehensive work, "*Human Nature*."

I ought to have mentioned that our circle was greatly strengthened by a visit that we had from Mr J. M. Spear, in July last, by whom our Society was organised, and its officers appointed.—I am, dear friend and brother, yours in the cause of truth,

JOHN H. JAMES, Hon. Secy.

WOLVERHAMPTON.

SPIRITUALISM has now got a firm footing in this town. For the past year a small hall has been opened every Sunday evening, when a lecture on Spiritualism, or the Harmonial Philosophy has been read; and free discussion allowed. At first, very few persons attended; but the numbers have steadily increased, and now there are generally from 60 to 100 persons present. The result is that many minds are now stirred up to think for themselves in religious matters, and to give Spiritualism a searching investigation. Many private circles are being held, and mediums developed. On Sunday afternoon, January 27th, 1867, a meeting was held, at which it was resolved that a Branch of the British Association of Progressive Spiritualists be hereby established in Wolverhampton; whereupon forty names were at once given in as members to commence with; and the following officers were appointed for the ensuing year:—President, Mr T. M. Simkiss; Vice-President, Mr C. M. Cugin; Treasurer, Mr W. Tolman; Secretary, Mr T. Stanley; Assistant-Secretary, Mr J. Wilson.

PHRENOLOGICAL SOCIETIES.

A GOODLY number of these institutions have been started in this country during the past few years, consequent upon the stirring courses of lectures delivered in the towns and localities by Mr L. N. Fowler of New York. Very few of these societies have resulted in anything but failure. We scarcely know upon what grounds to account for this result. Whether it is because the subject is usually presented to students in an unscientific,

incongruous, and narrow form; whether such students, when formed into a society, lack the means of improving their knowledge of the subject; whether they are generally too one-idea'd, narrow, and penurious in their prosecution of the science; or whether the general consciousness of the people is not yet far enough advanced to make the study of man a productive theme, it would be difficult to determine. Perhaps all of these causes, and others that might be named, have something to do with the retrograde existence of such societies. Again, many of the members, and even leaders, of such bodies have not the most faint practical appreciation of the truths of the sciences they pretend to uphold and teach. They are "physiologists," yet individuals of them scruple not to drink alcohol, even to drunkenness. They eat filthy and artificial messes to repletion, fail to exercise themselves, take fresh air, and attend to the vital functions in such a way as to give them the power to use their minds independently on any subject of thought. Tobacco, snuff, tea, coffee, and other deleterious stimulants are often partaken of at their meetings, and some even gorge themselves with the carcasses of geese and other unclean organic remains at near midnight, after the intellectual (?) business is over. Again, intellectually the members are often sectarian and narrowed in the last degree, so that they are like a bird trying to fly with its wings tied and gorged with carrion. No, phrenologists, your societies will result in mere moonshine till you make some practical application of the principles of nature in yourselves. Members should be required to sign some form of pledge or declaration of duty founded upon the principles of their society, so that they might have some personal motive for action, and see the use in being busy in a work which was so highly promotive of bodily health, moral purity, intellectual vigour, and religious development. They would then have some of the spare hours they now squander on their depraved appetites to spend on the literature of the day, and thus balance a state of things in which the body is killed by gluttony and the mind by starvation. We now propose a revolution which it will be difficult to see carried into effect, but the note must be struck or no advance will be made in the march of progress. It is a melancholy fact that if all the literature in the possession of the aggregate of the modern phrenological societies was gathered together, it would not fill a child's wheelbarrow. We have the most lively interest in such institutions, hence we consume our space to speak in their best interests. We would, moreover, suggest that the curriculum of all such societies include the study of the whole man; let them be called "Human Nature" societies, and let them teach both theory and practice. The temperance societies, dietetic societies, peace societies, phrenological societies, mesmeric societies, hydropathic and health societies, gymnastic clubs and spiritual associations, should all sail on one bottom and under one flag. This would give the student an enlarged and philosophical view of all the interests of existence, and at the same time teach him how to maintain them in his person and family, and in a wider circle throughout society and the world, and thus lay the foundation of that social state which will be the inauguration of the kingdom of heaven on earth. We see the most mighty consequences dependent upon the development of these subjects or sciences, involving all that the religious and philanthropic mind can conceive for the welfare of the human race, hence we shall watch their proceedings with a jealous eye, and give them all the hard knocks and kindly assistance we can.

DUBLIN.—We have not heard anything of this society for some time, but we know that there are several zealous and consistent students of the science in the city. Mr Irwin, 1 Hardwick Street, is secretary. There are many excellent mesmerists in Dublin, and a society has been for a long time in operation, under the leadership of Mr Macdonnell, Anglesea Street. Amongst the members of both societies are many firm adherents to Spiritualism, and several circles are carried on by private individuals.

MANCHESTER.—This society is on its "last legs;" its disease seems to be a want of nutrition, consequent upon the suspension of circulation in the capillaries. Apply friction to the various members and this will prove the most successful mode of stimulating the "nerve centres."

BRISTOL Society has done some work in its time. It was one of the first established in Great Britain by Mr Fowler. It has published a finely executed head, with the definitions of the organs properly located. We understand it is now in a state of coma or trance, and many of the members have ascended into the sphere of Spiritualism. This is, perhaps, as it should be, but we hope the spirit will not abruptly sever its connection with the physical organism. In the city are many cultivated minds who prosecute the study of human nature in its various aspects—spiritual, organic, dietetic, and social. We would be glad to see some co-operative union take place amongst these minds. There are some excellent mesmerists in Bristol.

BRADFORD.—The polite secretary, Mr W. Craven, 25 Tumbling Hill, has kindly forwarded us the following notice of the history and position of the Bradford Phrenological and Physiological Society:—"This society was formed in January, 1864, at the close of a very able course of lectures by L. N. Fowler, Esq. Since then we have been gradually making progress, and are now in a flourishing condition. Our meetings are held once a fortnight, and are well attended. They are conducted as follows:—After reading of minutes of last meeting, and other preliminary matters are gone into, we commence to examine an individual who has been introduced by one of the members, and who is a stranger to most of us. Our delineations of character have been very correct, and we have found this method to have done us immense good in the reading of character. At nine o'clock a paper is read on some topic relating to phrenology or physiology, which is followed by discussion till ten o'clock, when our meeting terminates. Since our commencement we have had the services of Professors Fowler, Hagarty, and Heslop, who have contributed much towards our prosperity. The committee engaged the services of Professor Heslop at the commencement of the year to give us a course of lectures on Practical Anthropology. The following are the subjects from which Mr Heslop has discoursed:—1. Types of persons and how indicated. 2. Combination of the faculties in harmony with the special type. 3. How to judge of the sizes of the organs, &c. 4. The brain and nervous system. 5. The nutritive and digestive system. The above lectures were treated in an able manner by Mr Heslop, who bids fair to be one of our greatest phrenologists. Our stock of busts, casts, skulls, diagrams, &c., is very good, though we cannot boast of an extensive library, but hope ere long to be in possession of the standard works on this subject. Our members number a little over thirty, and we have a good balance in the hands of our treasurer."

BIRMINGHAM.—"The Mental and Physiological Science Association" hold their meetings weekly at the Provident Institution, Ann Street—secretary, Miss Beauclerc. Mr Fowler taught a large and influential class here, and since then Mr Hagarty also lectured and gave instruction to classes. Considerable attention is given to mesmerism, and during the current quarter papers are announced to be read on "The Chemistry of Man," "The Application of Phrenology," "Ethnology," "The Electrical Theory of Life," "The Theory of Nutrition," "Physiology," "Digestion," "Utility of Phrenology," and "Miscellaneous Papers," by Miss Beauclerc, Miss Chinn, Miss Orrah, Miss Poynton, Mrs Davis, and Miss M. Johnstone. We understand this society is prosperous, and a source of much information and pleasure to all connected, and we beg to call attention to the prominent position which the ladies assume in the matter to account for this happy state of things. The terms of subscription are—Gentlemen, 2s 6d; Ladies, 1s 6d, per quarter.

SHAKESPEARE A DELINEATOR OF CHARACTER.

THE Directors of the Crystal Palace Company have taken a step in the right direction in the establishment of a series of deservedly popular and highly instructive lectures on the Thursday afternoons; but we specially congratulate them on the treat they afforded the public on the 28th of February, by the lecture of the Rev. S. E. Bengough, M.A., on "Shakespeare's Delineations of National Characteristics."

Mr Bengough, besides being a gentleman endowed with a high tone of organisation, classical education, and extensive reading, is a superior elocutionist and reader, and was thus able to do justice to a subject that required dramatical illustration. He first delineated the racial peculiarities of the Jew, as exhibited in Shylock. In this character he did not find much to admire, but his excuse for the race was that all the points were necessarily exaggerated in this highly typical personage. The attention of the audience was then directed to the Teutonic wave as embodied in the Norwegian, Danish, Dutch, and English nationalities. Here Hamlet afforded an apt illustration, which was discussed with much metaphysical perspicuity in strict accordance with well-known physiological and temperamental rules. The Celt was introduced as a more practical, active, and less phlegmatic specimen of the *genus homo* than the Teuton. He had been characterised for scholarship, pride, high honour, refinement, social affability, moral feeling, and general spontaneity of character. He stated it to be a fact that during the middle ages, when learning was nearly obliterated by rapine and ignorance, one half of the scholars in Europe were of Irish birth or extraction; that Ireland, during these ages, was the asylum of learning and science. He instanced the general features of Celtic character in the French, Irish, Welsh, and Highland Scotch, taking as the type Macbeth, who, with all his crimes, exhibited many commendable traits. As to the ancestry of Shakespeare, it might be inferred from the lecturer's remarks that a large proportion of Celtic blood flowed in his veins from the genial manner in which he entered into the spirit of that people. Mr Bengough gave a passing remark to the Spaniard, the Moor, the Italian, and other nationalities met with in Shakespeare's writings, and finished his lecture by indicating that the threshold of the subject was scarcely entered upon by what he had said, and that every character of Shakespeare would bear, on analysis, a consistency and unity with nature which was highly instructive. Strange, is it not, that Shakespeare should have forestalled the best performances of ethnology, physiology, phrenology, psychology, and other departments of human nature science. It is a pity Mr Bengough's lecture cannot be repeated before societies devoted to these studies.

Mrs Lyon, a wealthy lady, has recently "adopted" Mr Home, the celebrated medium, and conferred upon him a large fortune. He has accordingly changed his name to D. D. Home Lyon. His friends will be sorry to learn that he is suffering from ill health.

DR M'LEOD has been discoursing on "Spiritualism," in the Bedford Hall, Tottenham Court Road, London, on the Wednesday evenings commencing February 13 and ending March 20. Admission free. We understand the meetings improve; they are influentially attended and will be continued.

REFORM IN WOMEN'S DRESS.—At an inquest, Dr Lankester remarked that there were 3000 women burnt to death annually in England and Wales, and for every death by fire there were 20 persons injured who recovered, and this being the case, it might well be said that there was room for a reform in women's dress, not only in the mode, but in the material. The lady, Dr Mary Walker, who lectures upon the subject, was drawing attention to a public evil, and he could not but think that the medical students who interrupted her might have spared their pains.

NOTTINGHAM.—A correspondent, informs us that there are four or five distinct sections of Spiritualists in and around the town, all labelled according to some theological doctrine or other. The "Progressionists" hold meetings twice a-week in a hall at their command. This society numbers about thirty members, who pay 1d per week to defray necessary expenses. The public meetings are attended by from 20 to 100 persons, and they have had as many as 150. The Children's Lyceum meets twice every Sunday, and is conducted after the plan recommended in A. J. Davis's Manual. The aggregate of the groups number somewhere about forty. This society circulates a fair amount of literature in the form of periodicals, tracts, and books; and the members are grateful for the privileges afforded them.