



MARY E. WALKER, M.D.

(From a Photograph by Messrs. Elliot & Fry.)

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THE peculiar position assumed by this lady in respect to a variety of social matters causes her to be an object of great interest to all reformers, and of curiosity to those who are opposed to the progressive ideas which she represents. Her arrival in this country and sojourn amongst us has stimulated the agitation in favour of reconsidering the social position of woman, her qualifications as a medical practitioner, and a number of minor questions connected therewith. We have a warm regard for the success of these movements, and know no better way of calling attention to them than by narrating the rather extraordinary experiences of Dr Mary E. Walker, who has effected a career and made an impression on the mind of society which it is the privilege of few individuals to achieve.

Though woman has been the natural and universal nurse and healer in all ages and countries, it is strange that until within the last few years she has not been represented amongst recognised professors of the healing art. We attribute this anomaly to the fact that what is really a divine art has degenerated into a trade monopoly, and that section of the human family succeed best in it, who have most power to look after their own interests whether they are best fitted for the task or not. Hence the lucrative trade of drugging and poisoning has been enjoyed by a business organisation of men, while the soothing hand and sympathetic soul of woman has done the legitimate healing within the sacred recesses of the domestic circle. We must not be understood to have any sympathy with the introduction of woman into the drugging trade. With her advent as a recognised practitioner of the healing art will be introduced Hygienic modes of treating the diseased that will produce the mightiest reforms in medical practice ever witnessed in this or any other age. This has been already demonstrated by the great influence exercised by Dr Trall and the Hygeio-Therapeutic College, New

York, which has qualified many accomplished lady physicians in the reformed practice of curing diseases by natural means. We make bold to assert that the heart and soul of the Female medical question rests with those interested in medical reform, otherwise female doctors will be mere automatons under the control and dictation of the local male doctor.

It is reported that to Dr Harriet K. Hunt, of Boston, Mass., belongs the credit of first successfully combating the prejudices of the medical profession, and establishing an innovation of old medical customs. She studied, and became so well versed in medical lore, that when she commenced practice she was recognised by many eminent medical authorities in the United States as a duly qualified physician. By her skill, energy, and calm perseverance, she prepared the way for those of her own sex who might subsequently feel disposed to enter the medical profession. Amongst these was a young woman named Mary E. Walker and another, of more mature age, named Elizabeth Blackwell. These two ladies commenced their studies about the same time, but under different circumstances, and totally unknown to each other. Miss Walker and Miss Blackwell differed as widely as possible from each other, except in the matter of both choosing the same profession. Dr Mary Walker was comparatively a mere child when she commenced her studies; was of frail and delicate form; resided at home with her parents, and in preparing herself for the medical profession was animated by the noblest resolves on behalf of her sex, a chivalrous kind of determination to prove that they were capable of competing in those branches of science which have invariably been regarded as the special prerogatives of men. Dr Elizabeth Blackwell, unlike Dr. Mary Walker, had, at the time of commencing her studies, already gained woman's estate, and was engaged in the occupation of school-teacher; she was strongly built, and somewhat masculine in appearance, and took to the study and practice of medicine because she could not see why women should be debarred from entering upon a legitimate and remunerative profession.

During her girlhood, Miss Walker was much impressed with the report of an American missionary in India, who stated that among the people to whose spiritual welfare he had devoted his labours, no male, except the doctors, was allowed to address the females. This placed a serious obstacle in the way of the missionary, who, in his letters to the society which sent him out, declared that if some ladies would study medicine, and come out as missionaries to his field of labour, they would be enabled to overcome many of the difficulties which he himself had failed to conquer.

These remarks awakened the youthful enthusiasm of Mary E.

Walker, who sought to obtain instruction in every possible way within the limit of her means. Every medical work, especially Dr Cutter's smaller treatises, that she could procure was eagerly perused by her; but she met with considerable ridicule from the few who had been made acquainted with her intention to enter, if possible, the medical profession. Nothing daunted, our future M.D. courageously persevered, and at last found herself placed in a better position for preparing herself to fulfil the mission to which she aspired. At the school in which she was placed, Dr Cutter's system of anatomy and hygiene was taught to a large class of both sexes, and here Dr Walker commenced obtaining much of the scientific knowledge of which she has since so largely availed herself. Astonished by her perseverance and determination, her more confidential friends ceased their attempts to dissuade her from pursuing her medical studies, and she remained, partly as teacher, and partly as student, at the school until she was twenty years of age.

It was while at school that Dr Walker began to conceive the idea of adopting a dress similar to that at present worn by her. Her long dresses wearied her so much as she walked to and from the school, carrying her large books and umbrella, that she resolved to assume, when the proper moment arrived, a more convenient mode of attire. But her time was yet to come. In the meanwhile she found her attempts at acquiring medical instruction, except from books, frustrated to some extent by the jealousy of the medical profession. Still, where there is a will there is a way; and Dr Walker finding herself, by reason of her sex, excluded from the professional lecture-room and the hospital, betook herself to attending the bedsides of sick females, learning as a nurse what was refused her as a student. The perseverance of Dr Walker was not in vain. The New York State Medical College had some time previously commenced admitting male and female students to its classes on equal terms, and Dr Walker, feeling herself fully competent to strive successfully within its walls, became a student. Mrs Fowler, Mrs Nichols, and others, besides several single women, graduated at this college before Dr Walker had made her appearance on the scene; but the latter was one of the first to strive to awaken public sentiment, not merely in her native place—Oswego, New York—but in other parts of the United States, by a most extensive system of correspondence, in favour of removing the many disadvantages to which females are exposed. She made her appearance, not merely as a regularly qualified medical practitioner, but also as the advocate of schemes for securing the elevation of women, such as temperance, dress reform, amelioration of the political and civil disadvantages of women, and other similar objects. At the New York State Medical College she

had many obstacles to contend with, arising chiefly from her youthful appearance, and these impediments were increased by an attempted adoption of her characteristic dress; but she triumphed over all, and, in 1855, took her M.D. degree, after which she entered into practice as physician and surgeon.

During the Crimean war she prepared herself to go to assist in the British military hospitals, and only relinquished her resolve on learning that the war was likely to be brought to a speedy termination.

When the Civil War in America broke out, she patriotically proffered her services in connection with the medical department of the Federal Army, and acted as extra assistant surgeon until the third year of the war, when she was appointed regular acting medical officer in the army. Following the division of the army to which she was attached, through its various fortunes and vicissitudes, she had several narrow escapes from death, and at last fell into the hands of the Confederates, who kept her for several months confined in prison, where she experienced many fearful hardships, more than once being in danger of actual starvation. Whilst visiting, as surgeon, an hospital in Alexandria, Dr Walker came to the bedside of a young soldier who was rapidly dying from consumption. The poor fellow was longing to go home, that he might die amid his relatives, but the surgeons had vainly endeavoured to procure his discharge, no discharge being permitted without the signature of the colonel of the regiment to which the man belonged, and the colonel in this case being engaged with the Confederates in front. Dr Walker took in hand the case of the poor fellow, procured his discharge, and, finding that from utter weakness he was unable to travel without medical aid, accompanied him to Providence, Rhode Island, where they found the soldier's aged father, a Scotchman, who had served the best portion of his life in the British army. The joy of father and son at meeting each other can scarcely be described. Both united in blessing Dr Mary E. Walker for her kindness and humanity. The semi-military portion of the doctor's career was romantic and stirring in the utmost, surpassing the wildest efforts of fiction. By the Confederates she was regarded with most unfriendly eyes. They entertained the most intense hatred towards all whom they suspected of Federal sympathies. That Dr Walker should have escaped with life from the hands of her foes seems almost incredible. Stronger forms than hers succumbed to the terrible privations to which they were in common exposed; and to this day Dr Mary E. Walker suffers from the effects of the physical trials endured by her whilst a prisoner in the hands of her captors. Her sufferings have been touchingly and graphically described by her in her public lectures in this country which

have been largely and fashionably attended, one of which in St James's Hall, London, we reported in the first number of this magazine.

In 1862, the United States Congress passed an Act giving to the soldiers of the United States Army a medal of honour for special meritorious services, the President of the United States deciding as to who were to receive such honours. Amongst the number selected for the distinction of a "testimonial and medal of honour" was Dr Mary E. Walker, "who had achieved a distinction in the annals, not only of military surgery, but of military service, never before accorded to one of her sex." President Johnson, who had just succeeded to office, carrying out the purpose of his predecessor, President Lincoln, and acting upon the recommendations of such high military authorities as Major-General Sherman, General Thomas, and General M'Cook, issued his order in favour of Dr Mary E. Walker. The order was handsomely inscribed upon parchment, and formed the only compensation under the law that the President was empowered to bestow upon the doctor, because she happened to be a lady. Much of the service rendered by her to the Government could not have been accomplished by a man. She risked her life many times, and nearly sacrificed her health in her efforts of patriotism, and all for a military medal! Until Congress can do Dr Walker some degree of pecuniary justice, she must be content with the noble parchment testimonial of the President, so justly bestowed, and all that he has the power legally to give. The testimonial is signed by Andrew Johnson, and bears date November 11th, 1865. The medal of honour acquired with it is worn by Dr Mary E. Walker upon her breast, a proud memento of unflinching courage, indomitable perseverance, and triumphant success, such as has rarely been found combined in a single female. At the termination of the war Dr Walker resolved on visiting Europe and arrived in this country in the autumn of 1866. She at once busied herself in promulgating the reforms with which she has so intimately identified herself, and the numerous newspaper paragraphs that appeared respecting her indicated that she was steadily accomplishing her mission. She has made the acquaintance of many of our renowned personages, and by her arguments, position, and appearance, brought her cause prominently before their notice. She has lectured in London and many of the chief provincial towns, and on several occasions these lectures have been for the benefit of charitable and philanthropic objects.

During the whole time she has been in this country she has steadily worn the reformed dress, and as she has been constantly in public and often in the best society in the land, she has introduced the question of dress reform efficiently and successfully.

She has just returned from a four weeks' residence in Paris, where her costume attracted a large share of favourable notice. After being in public a few times she became so popular that she was constantly being invited to reunions of the best society. Her mission was brought under the notice of the Empress who appears to take considerable interest in the reformed dress, as communications between her Imperial Majesty and Dr Walker tend to show.

Having returned from Paris, on Wednesday, August 7, Dr Walker invited a select audience of ladies to meet her at the Lecture Room, 337 Strand, London, to discuss the advantages of wearing the reformed dress, to exhibit its construction, and form an association for the purpose of promoting its introduction throughout the community. There was a very good attendance of ladies who manifested great interest in the proceedings. Several ladies dressed in the costume were present. After Dr Walker's lecture, an association was formed—President, Mrs Cooper of Sydenham; Secretary, Miss Doonbusch. Dr Walker left for Liverpool next morning, *en route* for New York. Thus was appropriately consummated the most successful effort ever made on behalf of dress reform. No one has done half so much for this great movement as Dr Walker for a great number of years, and during her service in the American army she has unflinchingly adhered to the most approved patterns of this new costume, and as she has been all the time engaged in public life and moved in the highest circles of society, it may be readily understood that her example must have had a very wide influence. Many will be astonished to learn that all this public service has been sustained by an apparently delicate, tender, and shrinking woman. The phrenological delineation which follows unravels the mystery. We are indebted to Cassell's Family Paper for many of the historical facts contained in the above narrative.

PHRENOLOGICAL CHARACTERISTICS.

This organisation presents several striking peculiarities ; there is a very marked predominance of brain and nervous matter, and a lack of the fibrous and vital portions. It is mind all over from the centre of the cerebrum to the extremities of the body. There is a high degree of consciousness of impressions and influences both mental and physical. The nerves are, as it were, too much exposed, inducing extreme susceptibility. The digestive, respiratory, and nutritive system generally, is weak in development, and can scarcely supply that amount of vital energy which the brain in full action demands. More of the muscular and osseous structures would also tend to balance the organism and give breadth, tenacity, and solidity to the individuality and mental

powers. The brain requires as much rest as possible. The Emunctuary processes require all the normal stimulation they can obtain, and fresh air, easily digested and highly organised food, with local muscular exercises are specially necessary to induce harmony.

The base of the brain is full, indicating great energy and even restlessness of character. This mind could not possibly be idle, it must have difficulties to overcome and hard tasks to accomplish. There is a strong hold on life, and great harmony between the brain and vital functions which has enabled this comparatively weak physiology to surmount the many difficulties it has had to contend with. There is much power to recuperate and regain strength with but little rest. She has often astonished people by sustaining herself when she and they thought she was quite exhausted.

* "There is much courage and resolution in your character; you exhibit almost an absence of fear, timidity, and cowardice, and defy circumstances to alter you from your course of conduct. Whatever you are impressed to do you feel exceedingly anxious to accomplish. You cannot procrastinate or allow matters to be left undone. You are exceedingly prompt and off-handed, and scarcely exercise enough prudence and restraint. You are so intent on speaking and acting according to your intentions that you are impatient of reconsidering your points or your positions. Yet your clear intuitions guide you to safe conclusions. Cautiousness appears chiefly in the form of anxiety and painstaking.

"Industry, and a desire to acquire those things that are for the use or gratification of the mind is one of your leading characteristics. It does not follow that you are fond of accumulating riches; the contrary may be the truth, as there is but little conservative power or propensity to hoard and lay up. Your accumulations will be more in the form of actions, thoughts, ideas and enterprises, than goods and perishable commodities." The social group is full and harmonious. The feelings are warm, cordial, elevated and domestic. Love of country, kin, and children is strong. This mind takes a devoted personal interest in every one it comes in contact with, and its social magnetism creates a favourable impression on surrounding individualities. This mind can adapt itself socially to the opposite sex without compromise of dignity or moral status. It is capable of exercising the happiest influence in this respect.

The ipsial temperament is quite full, giving great power to

* Some portions of this delineation are given in the second person, as addressed to Dr Walker, and taken down by the reporter. The rest has been much abridged.

maintain connectedness of thought and purpose amidst a great variety of intrusive influences; a high sense of honour, a desire to please and receive the good opinion of others, and a deathless ambition to attain the very highest position of which the whole mind approves. There is not a corresponding power of display so that the real capacities of the individual are not shown off to the best advantage. The tendency in this respect is modest and unaffected. Self-esteem is rather small, it manifests itself chiefly in the form of independence, but the power to command, decide, and set a high value upon self is rather deficient. Conscientiousness is almost excessive, giving integrity firm adherence to principle, perseverance, and a desire for consistency, yet imparting a spirit of self-criticism and condemnation which should be avoided in its severe forms. Appreciation and friendly attitudes sustain her very much, while unjust criticism and censure are painful and discouraging.

The moral and religious organs are well developed with the exception of veneration and hope. The former appears more in the phase of respect for individuals than for antiquity and traditional ideas. Hope in the future is more active than love of speculation. This organ is much strengthened by spirituality, which contributes one of the most powerful features in the character. "You have much faith and trust in those principles that guide you. This balances your lack of self-esteem, for your confidence and trust in the nature of things inspires you to action when you would not act of yourself or from yourself. You have a peculiar spiritual experience. You have felt through life as if you had been led by some interior guardian power. You have often recognised that you were the executor of the behests of those unseen directing influences, and your organisation indicates the power to receive impressions from the inner life. Hence your life has been regulated more by following the bent of your intuitions than the exercise of the will-power or love of fame and distinction. You have sometimes even acted against the dictates of your will, and directly in the face of your opinion as to your being able to accomplish the imposed task.

"Benevolence is excessively large. Your sympathies are very deep and susceptible. Your strongest desire is to make people happy, to remove pain and do good. All the acts of your life have had this tendency. The liberal and philanthropic phases of this faculty are also active, giving a desire to promote social reforms and aid in helping the world to help itself. This mind is truly progressive in every sense of the term, and capable of viewing progressive movements from a variety of points. This tender sympathetic nature, united to your warm affections and remarkably acute power to diagnose character and physiologi-

cal states, adapts you admirably to prescribe for the sick, and your elastic intuitional temperament has a most favourable influence on sufferers, whether under recovery or preparing for the home beyond the river."

Constructiveness and ideality are both large. There is great power to plan, manipulate, and exhibit variety of talent. Ingenuity is a special feature of this mind, and it could construct as many plans in one hour as would take an age to carry out. Yet this mind is not vague and dreamy as the active temperament, strong executive powers and practical intellect will not be satisfied with mere plans and devices. Everything is done in good taste, whether literary, artistic, or manual. You have much dexterity in operating, being both precise and energetic in accomplishing your work.

The reflective intellect is fuller in development than the perceptive; comparison is large nor is causality deficient. The percepts are wider than they are prominent, and there is a tendency to become acquainted with a great variety of mental pursuits rather than confine the mind to the exhaustion of a few.

Viewing this organisation as a whole, we plainly see reflected in it the life experiences of the mind that possesses it. There are few cases which afford a more striking illustration of the truth of phrenology than that of Dr Walker. We are sorry that we can only present a brief extract of the racy analytic description, made by the professional gentleman who furnishes these delineations, on his first introduction to her, and before he had at all become acquainted with the facts of her career. Our readers who are phrenologists will at once perceive the harmony existing between the life, acts, and organic development of Dr Walker.

OUR ENGRAVING.

is not a first-rate portrait of Dr Walker. The photographs show the face too broad, the countenance is sharp and expressive. A recent photograph giving a side view standing is the best we have seen. The general physiology is light, nimble, and elastic, as will be apparent from the physiological description. The dress is also highly becoming, neat, and convenient. Our astonishment is that the female sex do not adopt it universally, as the most healthy, convenient, and graceful under all circumstances. We give no description of it on this occasion, as a full account of every article comprising the reformed dress will be given in future numbers.

How refreshing it is to hear some worthy people talk of the instincts of the lower creatures, as if in delightful unconsciousness of the stupendous extent to which they are themselves under the promptings and guidance of the same lowly influence!—*J. W. Jackson.*

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.

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CHAPTER XVI.

THREE days passed before Mrs Bromfield was able to walk out of the tent. We were anxious about her; about our missing boats (poor Mr Wilkes—never more to see the wife and daughter in their "own house" at Milleville!) about our rescue, and our provisions—which were beginning now to be very carefully husbanded.

In our tent we had fresh fish every morning for breakfast; fish, beef, and fruits, with a biscuit each, for dinner; and generally there was no third meal, except for little Phil, who went on bravely through all, only now and then indulging some tearful reminiscences of Harry, and hovering about mamma with questions or caresses, according to the moment's mood. Captain Landon, it was very plain, began to feel deeply concerned. He watched the waters, and when his own eyes failed to assure him that there was nothing—no vision of mercy unfolded where he thought he had seen a white speck on the horizon—he would summon Mr Watkins, or Colonel Anderson, and give them the glass, watching their faces eagerly meanwhile for the first sign of rejoicing.

He accompanied us in our first evening walk on the beach, supporting Mrs Bromfield, while Phil led me, and Mrs Farley sauntered and sat alternately, seeming more in danger of utterly extinguishing herself than ever. Colonel Anderson was nowhere to be seen after we left the tent, and when our patient was fatigued and wanted to sit, the Captain left us alone, saying he would return by-and-by, to walk up with us.

She was still very weak, and as she leant her head upon my shoulder, I felt the blessed tears drop, one by one, large and fast, upon my neck. "Thank God," I whispered, "for those tears: Through them your soul will rise again to light and hope."

"I could not weep before, my dear friend," she said. "Nothing has touched my heart but to stun and chill it; but Captain Landon has been speaking so kindly and encouragingly to me, and so pitifully of poor Antonio—who, he says, still stays away, and looks like a wild man, in his hungry, haggard despair—that I see how selfishly I have submitted to my own pain, forgetting that there were others suffering as much, whom I could relieve. You must bring him to me early to-morrow morning, dear. Captain Landon says he will have Mac persuade him to come to the tent; and he thinks he can, by telling him that I am better, and wish to see him about a tombstone for Harry. It seems the poor creature has wandered all over the island in his wretchedness, and tells of green grass and trees and rocks at the south-western extremity; whither, Captain L. says, if the worst comes, he will, by-and-by, remove our tents, and only keep one here, for a lookout northward."

"It will be very dreadful if we have to remain here much longer," said I. "I heard Mr Watkins telling Ching, this morning, that the men could have but a biscuit a day, from this time, and there must be no more coffee made, except when the Captain ordered it. That looks as if we were threatened with what we have not yet known—does it not?"

"Yes, my dear Miss Warren; but we shall not starve here, you know, because we can get fish and fruit when our provisions are consumed. Let us not anticipate evil. If worse is coming than we have yet experienced, we shall be best able to bear it by encouraging each other to hope and cheerfulness. Perhaps the vessel that will rescue us is but two days', or even a few hours' sail hence. It may come any day, you know, on that great highway, which is so wide and long, that, like the regions of space, myriads of travellers may pass and repass upon its face, each unconscious that he is not alone there. I will try, my dear friend, to forget the sorrow you have been so noble in—you and others—and help you in your turn. Is Colonel Anderson more anxious? I have scarcely seen him since—since that day."

"He is very miserable with this waiting," I replied, "as any active man of large life and sturdy purpose like him would be; but I do not know that he yet suffers any increased anxiety for our final fate."

"I must see him to-morrow. He has been so generous and forgetful of all that was unpleasant in our former relations, ever since our troubles began, that—that I must express to him my sense of his nobleness."

"If you had said your gratitude, dear Mrs Bromfield, I should have told you that you could scarcely wound him more deeply than by expressing that sentiment toward him. He has, indeed, been very noble

and delicate throughout, considering—well, yes, to speak frankly—considering how he is suffering; but he would loathe your gratitude. Do not summon him, therefore, to pain him thus, nor acknowledge his generosity in any way, unless you have somewhat to say that might truly and earnestly come from the heart of a woman to a lover, to comfort him.”

At these words she remained silent, but I felt the fresh, warm tears bathing my neck. I kissed her forehead, and said: “I should not have spoken to you so frankly, dear Eleanore, but I know you are true and noble enough yourself to wish to spare another pain, and you cannot now understand Colonel Anderson’s feelings as well as I do.”

“Has he spoken to you?”

“He has, but three nights ago.”

“Then,” she said, sitting erect, and drawing back, as if fearful of some further word from me, “then, I must not hear one of his thoughts from you. Do not speak again of him, dear friend.”

“I shall not betray his confidence,” I said, “to any one, least of all to an unwilling soul. I should not have spoken so far, but that you knew already how he loves you, and that, by speaking, I might spare him the savage wrath which your acknowledgments could not fail to kindle. One who truly loves is only pained by all expression which shows him how far he is removed from the life in which he seeks to merge his own.”

“I thank you for the words. I would not speak to vex or pain him, surely; I must be selfish, indeed, to do that, and just now I would rather be spared the analysis of his or my own feelings.”

There was a long silence. Phil was asleep, lying across both our laps, and Mrs Farley, just visible like a shadow on the sand beyond me, sat as if she also were in that blessed condition. “Can we not, in some way, Miss Warren, pick up and cherish that little, withering heart?” asked Mrs Bromfield. “I never before saw a rational person so helpless and so hopeless.”

“She is, indeed, so,” I replied; “and I fear that nothing we can do will relieve her. There are kind impulses in the little soul, but it has been trained like a wall tree, in a sunny exposure, till all its native vigour is wasted. Such a tree will produce well while the artificial conditions are observed; but take them away, and nothing can save it from premature withering and decay. Her wall and fastenings went to the bottom in the good ship *Tempest*, and we can neither replace them, I fear, nor offer any substitute for them. Nothing in us reaches her, except the momentary kindnesses of every day, and I fully believe she is hankful when we leave her to herself.”

"Poor soul ! I pity her, truly, in her loneliness," said Mrs Bromfield ; "and I would willingly share our scanty support with a fourth woman, if only she could be to her what you are to me. It is the great wealth of our mortal life—this of companionship—yet how few possess it, in husband or wife, in parent or child, in brother or sister or friend. We all sustain these relations, but who of those that fill them is the companion of our soul ? How many can measure its rejoicings and mournings—share its enthusiasms—its unuttered hopes—its secret life ? One who is my companion must know me by the language of the eye—the cheek—the tone, which is not framed into words—by the clasp of my hand—by the raised or drooping head—by the swift or slow step—by the whole dynamic utterance. When I have thrown down the walls of my being to such a person—man or woman—the interior kingdom is as much theirs as mine. One who will lovingly and clearly read me, is a part of myself ; and such a soul, when I have found it, is never more lost to me, though the material globe be between us in the outward form. So you, dear Anna, will be help and strength to me in all the coming years, however widely our mortal paths may diverge."

"Yet I cannot read you, dear Eleanore, as you have said such an one must. I am in doubt, at this moment, whether or not you can rise to an experience which is offered to you. I feel, in certain hours, that no woman I ever knew could meet it so equally, and, again, I find myself questioning if you can. I have not yet reached the depths of the nature which I can doubt thus."

She had drawn my hand tenderly between hers while I was speaking ; and, holding it so, she said : "I have hidden from myself, Anna, that whereof you speak. Do not refer to it now, my friend. My heart is too sad and weary with suffering. Know you not that the aching eye may shrink from the light of the most brilliant diamond ?"

"Pardon me, dear friend," I said ; "I meant not to press you, and for the moment, I was forgetful of our sorrow. There is some one coming to us," I added, as we both listened to the sound of approaching feet.

It was Colonel Anderson, who, stepping down the little hillock of sand which separated the little beach from the tents, said : "Ladies, Captain Landon has commissioned me to come to you in his stead. He is not feeling altogether well this evening, and trusts you will excuse him. What can I do for you ?"

"Here is Phil," I said, "to be carried up ; will you ask Ching or Mac to come and take him ? and then we can assist Mrs Bromfield."

"Oh, thank you," she said, "Colonel Anderson's arm will be sufficient

for me. I am no longer helpless. If you will be kind, Miss Warren, to get that poor little woman under your wing, it will be better than any service you can do me."

And so when Mac came and lifted Phil in his brawny arms—kissing him as he did so, and muttering some blessing over him—I went to Mrs Farley and found her in a condition between sleep and stupor that quite alarmed me, till, by shaking her gently, and repeating her name, I at last succeeded in rousing her. She was sitting with her hands clasped over her knees and her head drooped forward upon them, the very image of forlorn, despairing helplessness. I put my arm about her, and we followed slowly after the Colonel and Mrs Bromfield; and I rejoiced almost as I should have once, if so noble a lover had stood at my side, when I saw his proud head bent low to catch some murmured word which the wind was bearing away from him.

He kissed her hand in saying good-night, when we reached the tent, and I was happy to see that no rebuking fire flashed from her eyes at the act. While we were preparing for rest, Mrs Farley moaned and complained so much, that, after many kind words and proffers of service—which the little woman refused, saying she was not ill, only very much exhausted—Eleanore went over and sat down beside her. "I fear," she said, "you do not let us understand your condition. It must be more than weariness that brings forth these involuntary groans. Pray tell me what you feel."

"Nothing, indeed," was the reply, "but extreme and general weakness. I began to feel it just before we went out. It is nothing, I am sure. I shall sleep it all away before morning." And almost with the words she fell into slumber.

Eleanore looked at me questioningly. "I do not understand it," said I; "but whatever it is, I know of nothing we can do that will be so good as to let her rest."

"I do not like her appearance," said Mrs Bromfield, holding between her own one of Mrs Farley's passive hands, which she said was cold and deathlike to the touch. "Do you think it would be foolish to ask Captain Landon to come and see her?"

"You remember," I replied, "that he sent Colonel Anderson to us, because he was not quite well himself. He has no doubt retired before this time."

"Poor little creature!" said my friend, compassionately, stroking her glossy hair; "what a frail, shrivelled life it is! There is nothing near which it can appropriate to its support. I would gladly give it strength and nourishment, if I could."

"But you cannot," I said, "and you need care and rest yourself."

Pray go to bed now, and in the morning I hope we shall find Mrs Farley as well as ever."

I was soon asleep myself—it was one of the blessed powers of my nature, that, when rest was necessary, I could take it where and when the opportunity came—and I did not wake till Mrs Bromfield touched my arm at daylight, and asked me to come and see how very ill Mrs Farley looked. "She has slept all night," said Eleanore, "but so uneasily that I have been up three times, and lighted a taper, but its light was too dim to show me how badly she looked."

She was very pale, and her countenance had a sunken, clouded expression, that frightened me.

"She is very bad, I am afraid," said Mrs Bromfield. "Shall we wake her?"

"I should think it better to let her sleep," I answered, "till we can get Captain Landon to come to her."

But word was presently brought that Captain Landon himself was very ill. This startled us very much. We had before been free from anxiety of this sort. By noon two of the men were reported on the sick list, and Mrs Farley so extremely ill, that we had given up all hope of her. We were incessantly engaged with her and Captain L., who was brought up to our tent and laid under the awning, where his indefatigable nurse herself had lain, so near to death, but four days before. Mr. Watkins and Colonel Anderson officiated as physicians, without, and Mrs Bromfield, by Mrs Farley's choice, administered to her. It was that terror of the world—Cholera! Before sunset our poor companion expired, and one of the seamen. But the Captain still lived, and we had hope of him till about three in the morning, when his symptoms rapidly changed, and at half-past five the good old gentleman, who had become endeared to us all by his unpretending and unfailing kindness, breathed his last.

Why hang a man for the sake of destroying a sin, of whatever phase? The end of all punishment should be the amendment of the offender. Of a number of evils choose the least. To hang a man with the view of punishing him for crime seems like allowing the horse to escape from the stable because you do not like the unclean work of grooming him. The result of capital punishment is bad, and emanates from man's want of fraternal love, and a true knowledge of God's ways. Consider the body as the servant of the spirit, which hath offended, and make the body a useful bondsman all his natural life, that the spirit may be clarified through its offending soil.—*Spirit Writing through a Lady.*

VALEDICTION TO ENGLAND.*

BY J. H. POWELL.

My heart clings to thee, England, as a child
Clings unto its mother;
Yet do I tempt the ocean calm or wild,
And home-born feelings smother.
A ray of sunlight flashes o'er the deep,
While darkness reigneth here.
Dim dreams of gladness wait upon my sleep,
And sad thoughts disappear.
O England! I have loved thee—love thee still—
Though from thee I must part.
Strange scenes of woodland, valley, and of hill,
Fresh faces in the mart,
May win my admiration full and free;
God's will alone be done.
I hold, O mighty Motherland, for thee,
Whether in cloud or sun,
A changeless love—and yet I weep to own
How wrongs do bring thee woe.
Farewell, Old Land! my heart would be all stone,
To leave, without a throe,
The home of childhood—scenes of purest bliss,
Where all my youth was passed;
The sacred walks of love, where Jessie's kiss
In manhood's visions, cast
Sweet fancies born of Love, to hallow life—
The land of deathless song;
Of proud Invention—Genius rife,
As well as crowned Wrong.
Darkness is here—the sun's across the sea,
Its rays illume my soul;
And yet I feel, wherever I may be,
That God reigns in the Whole.

August 17, 1867.

* Written on the eve of the author's departure for America.

MIND AND ORGANISATION.

Our present purpose is to study the mind of man, and to be successful in the effort, we must pursue the natural and only true course. Mind is never found apart from organisation, and organisation, it has been stated, is never observed apart from mind; hence to study the mind of man we must do so through the medium of the organisation. We might be asked to prove that man has got a mind; as well might we ask the questioner to prove that man has got a body. Before any step can be taken, these two facts must be acknowledged. They do not come within the limits of proof; they are objects that are within the range of simple perception. On the testimony of our consciousness, we maintain that we have a body, and for a similar reason we assume that we have a mind. We are as conscious of having a mind as we are of having a body, and we infer that all other human beings are similarly circumstanced, though perhaps not in regard to a consciousness of the fact. The human body may be compared to a mechanics' workshop or manufactory, containing machinery or other implements. By anatomy we analyse and distinguish all the various component parts of the complex series of instrumentalities which compose the human body. By physiology, we arrive at the use to which these numerous parts are subservient, and so we get at the powers of the mind. The body is the instrument of the mind, and by knowing the inherent use and purpose of the instrument, we arrive at a certain knowledge of the intelligence which is beyond it. The organisation has no power in itself to perform actions apart from the presence of its inhabitant, the mind. When the artisan departs from the factory, his tools are passive till his return. Suppose a stranger should visit the workshop during the absence of the artisan, and desire to arrive at some knowledge of the processes performed at the establishment, he would direct his attention to the tools, apparatus, materials, and products of the establishment, and thus he would gain a knowledge of the peculiar genius, skill, and artistic or mechanical ability of the artisan. And so, too, the mind of man may be studied. Anatomy and Physiology in connection with the products of human existence, exhibit to the comprehension of the student the powers of the mind, and the processes whereby it accomplishes its purposes through the use of the organisation. Thus the stomach does not digest food, but the mind digests through the medium of the stomach. The feet do not walk, but the mind walks by the aid of the feet. The hands do not write, sow, or sculpture, but the mind performs these operations through the agency of the hand. The brain does not think and produce the endless variety of mental phenomena, but the mind performs these acts through the medium of the cerebral organism. The whole body is thus the organ of the mind. The finger nails are as essential to the mind in scratching and picking as any other portion is in respect to its function. The mind may have a distinct purpose, in the accomplishment of which the nails would be necessary, but without their presence could not be performed.

One phase of our subject will be to help students in their endeavours to study character through the medium of the organisation, we shall

therefore be careful to indicate the influence of the various organic conditions upon the mind and character of the possessor. Thus we shall be able to impart to the student the rules whereby character may be read, and present a complete proof of the statement, that the only true mode of studying mind is through the organism.

THE SPIRITUAL MAGAZINE AND THE RELIGIOUS QUESTION.

(From the *Spiritual Magazine* for August.)

UNDER the somewhat quaint title, *Human Nature*, the spirited proprietor of the Progressive Library presents us with a new "Monthly Record of Zoistic Science and Intelligence, embodying Physiology, Phrenology, Spiritualism, Philosophy, the Laws of Health and Sociology." A sufficiently extensive programme, it must be admitted, and that it may be an entertaining as well as an instructive miscellany, Mrs Farnham's excellent novel, *The Ideal Attained*, is being republished in its pages. We hope *Human Nature* may be more successful than most candidates for popular favour who have sought to combine the representation of so many and such diverse constituencies. "The Myths of Antiquity," "Spiritual Constitution of Man," and "Wonder in Relation to Spiritualism," are articles in *Human Nature* specially worthy of perusal. One feature of this monthly record is a notice of "Our Contemporaries," and the *Spiritual Magazine* has the honour of receiving its first attention. While cordially commending the Magazine to its readers, it in some degree misconceives our aim, sneering at what it does not understand, and misrepresenting us on one point especially, and that one of such importance that in correcting it we take the opportunity of restating our position—we hope with such explicitness as to take away all ground for any similar misunderstanding and mis-statement in the future. We leave it to our critic in his better moments to judge whether or no it is well to cultivate the temper of mind shown in sentences like these—"Our contemporary is of this world as well as of the next, and hence it must be respectable, and avoid extreme or unpopular opinions. 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;"—these sneers, unworthy of *Human Nature*, we pass by with the remark, that if our aim is to "be respectable, and avoid extreme or unpopular notions," we have certainly gone a very strange way to work to realise that aim. If there are any "notions" more "unpopular," or which are generally regarded as more "extreme" than those of which this Magazine is the exponent, we should be at a loss to discover them. It is true (and this in plain language seems to be what is meant) that we have protested, as we shall, when needful, continue to protest, against identifying Spiritualism with the extremely narrow spirit and contracted views of that

bigoted and pretentious sect whose chief apostles are Voltaire and Thomas Paine; and who regard their opinions as synonymous with "the whole truth;" dissent from which with their "unbounded charity" they can only attribute to lack of moral courage and the desire to be respectable.

The mis-statement, however, to which we more especially refer is, that "the magazine has occasionally expressed itself against making Spiritualism a religious question." Our critic then comments on this as inconsistent with the definition of Spiritualism adopted as our motto, and which, he thinks, comprises "religion in its most extended sense." Now it is true that we have again and again expressed ourselves against making Spiritualism a *sectarian* question, either religious or irreligious; yet, as not only our motto, but the entire scope and aim of the magazine from its commencement, shows, we have always regarded Spiritualism as a religious question "in its most extended sense;" and this, indeed, has always been to us its chief interest and value. To trace the bearings of Spiritualism in relation to art, science, philosophy, and above all, to religion, is, we conceive, one of the highest functions that spiritual philosophy can aim to fulfil; and this, as it seems to us, it can only do, first, by a careful, reverent study of all facts relative to the question, so far as these may be known to us; and, secondly, by careful, patient consideration of the conclusions fairly deducible from these facts, and the principles and laws which underlie and govern them. This, according to our knowledge and capacity we have in a measure attempted. In evidence that this highest department of Spiritualism has not been ignored by us, those who keep a file of the magazine may refer to such articles as—"What are we to understand by the Teachings of Spiritualism?" "How was Revelation given in the Olden Times?" "Inspiration;" "The Spirit World: what does the Bible teach concerning it?" "Spiritualism and Miracles;" "What Spiritualism has Taught;" "What it is to be a Spiritualist;" and to the several series of articles on "Spiritualism in the Churches;" "Internal Respiration;" "Spiritualism in Religion," and particularly to the series in our last volume—"What is Religion?" in the last chapter of which, especially, the bearings of Spiritualism on religion is specifically considered. These views have not, hitherto, so far as we know, been controverted. On the contrary, the series "What is Religion?" has been translated and reproduced in *L'Union Spirite*; it has been quoted, and its main positions re-affirmed and enforced in a leading article in the *Banner of Light*, nay, the very number of *Human Nature* in which this notice of us appears, contains a letter from its editor and proprietor re-stating, in almost identical terms, what we had there written. He tells us—"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. . . . 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.*"

Would that our contemporaries, who get glimpses of this great truth, would take fast hold of it, and consistently maintain and apply it in all its simplicity and integrity! But there are two ways in which the relations of Spiritualism to religion are regarded by Spiritualists; in the one way, Spiritualism is regarded as a platform from which they are to advocate the particular opinions and systems of doctrine they may happen severally to hold—theological or anti-theological—Mormon, Methodist, Shaker, Swedenborgian, Freethinker, Freeloader as the case may be:—it is also, in this view, a weapon with which to fight and "pulverise" the creeds and sects which may be in opposition to their own. This seems to be the view to which our critic has a predominant leaning, as "the more radical and philosophical form" of Spiritualism, as distinguished from what he calls "English, or Christian Spiritualism;" and which we take to be also the one which is truly "the more philosophical and radical," that is, if by philosophical is meant getting at the true qualities and relations, and by radical going down to the roots of things. According to this view, Spiritualism transcends all the specialties and limitations of sect; it is meant not for a party, but for mankind; it is as old and as universal as humanity; it deals with those fundamental questions of the soul and of the spiritual world which antedate all special forms of religion, of which, indeed, they are but the successive outbirths and manifestations. To attempt to coop up Spiritualism within our petty formularies, to identify it exclusively with our little systems, which have their day and cease to be,—in this view, is only to dwarf and to degrade it. Thank God this is not possible! "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

It is one great merit of Spiritualism that it recalls us from those human and speculative questions concerning religion, about which men wrangle; to those divine, primary, and far more important questions which lie at the root of all religious faith. In this sense, Spiritualism is a religious question, and we have always treated it as such; but beyond this it would in these pages be an impertinence to obtrude our or any theological opinions or discussions upon our readers.

That we have not gone more into the bearings of Spiritualism on Religion is due to our being so engaged in fighting the battle of "The Evidences." It is of no use reasoning as to the conclusions to be drawn from facts, while these facts themselves are in dispute. There can be no hope of any end to the controversy till the disputants are at least agreed as to the premises of the argument.

If our philosophy is (as our critic complains) "hard to define," we would suggest that it may be because a true philosophy of Spiritualism is so vast, far-reaching, comprehensive, complex, many sided;—for its subject matter is man, and his relations to the worlds of matter and of mind, to the spiritual and the infinite, to those who have passed the

bourne of mortality and gone into the world of light, and to God the Father of Spirits, and the Judge of all. Those philosophies which are so very easy of definition are generally so because they are so very small and shallow, and hold so little. Where the well is nearly dry a small cup may hold all the water you can get from it, but you cannot put the ocean into your pint-measure. It would be easy to adopt a custom of putting forth our opinions about things in general, and calling *that* "the philosophy of Spiritualism," but then we cannot exactly see what could be gained by it,—how a better understanding of Spiritualism could be attained by this means than by the course we have hitherto pursued. Indeed, we confess to rather a shrinking from these pretentious phrases, and regard it as a weakness of human nature that men are in such haste to put the copstone on the building ere they have well laid the foundations.

We are but humble inquirers and seekers after truth, willing to do what little we can to aid our fellow students. We leave Philosophies of the Universe to those who may feel themselves qualified for such great undertakings, happy indeed if we only bring a little light and consolation to some poor struggling soul that needs it. We find our own chosen field of labour more than sufficient for all the time and thought and eyesight we can devote to it. When we have done all that lies before us in this direction, we will look out for other work. When we have sounded all the depths of the soul, and solved all spiritual mysteries;—when we have converted all materialist philosophers, Saturday Reviewers, and other hardened Sadducees, we may, perhaps, consider about settling the creed of Christendom, and setting to rights the affairs of this planet generally (for of course an editor is competent to anything), only, it so happens that at present we have something else to do which claims our first attention. One thing at a time, Brother Burns.

OUR REPLY.

WE consider it unfair to criticise a man in his absence. We are in the habit of thinking aloud, and do not use words to conceal our meaning, but to convey it to others. We therefore think it proper to reprint the foregoing article entire. It is about ourselves by one of ourselves, and it so closely refers to our position as teachers of Spiritual science, and to the bearings of the question in general that it demands a few words of elucidation. We respect the spirit in which the article is written. We detest recrimination, and shall never indulge in such mean diet if our spiritual coffers will furnish us with better aliment. We equally abhor self-defence. What matters it to us what our brother or the world thinks of us? We have no reprisals to make, or victories to gain. We will take no part in bandying, fighting tournaments; so we protest against our words being construed as tending in any of these illegitimate directions. We can afford to be taught and corrected, and by none with so much appreciation as a brother worker in the same field with ourselves. From his article we learn his opinion of ourselves and our work, and from thence is reflected a dim spectrum of his

position respecting the great question of Spiritualism. For various reasons we thank our contemporary for his utterances, and that both sides of the shield may be represented, we beg to be heard for a few minutes.

Before proceeding to the more serious and important part of the business before us, we heartily assure our neighbour that our critique of him was thoroughly candid, honest, and maturely considered, and we now repeat it. We neither "sneered," "misunderstood," "misrepresented," "mis-stated," nor let our friend and fellow-worker have the disadvantage of our evil moments or unhallowed tempers of mind. It seems to us exceedingly curious that even Spiritual publications should be subject to the literary disorder of attributing all straightforward truthful criticisms to the charitable source indicated above. The cringing venality of the press must be due in a great extent to this fear of incurring ungentlemanly epithets for speaking plainly about their friends. We therefore reiterate our estimate of the *Spiritual Magazine*, and hope our friend will be wise enough to profit by it. Our position in this respect is supported by the opinion of the great majority of Spiritualists in this country and most certainly by a number nearly equivalent to the whole of the Spiritualists in America.

No doubt the magazine must of necessity be so "extreme" as to identify itself with Spiritualism, otherwise it would have no distinctive feature at all. We never knew that Voltaire and Paine had formed a sect, or were sufficiently homogeneous to be included in the same sect, or further, that these writers had any connection with Spiritualism; yet these are hackneyed points with the magazine, and to our mind, are as meaningless as any bit of cant that gains currency in the various religious periodicals of the day. This "bigoted and pretentious sect," of which we are hinted as being the exponent, usually includes Andrew Jackson Davis and others, who are as opposite to Paine and Voltaire in their views of the universe as chalk is to cheese. It must truly be only a mind without a philosophy that could perpetrate such puns. But please recollect Voltaire, Paine, Davis, and ourselves, are advocates of free thought and spiritual liberty. Here we discover a point "where the shoe pinches," as our unworthy sneer indicated. Only cry out against the despotisms of priesthoods and ecclesiastical systems and you are at once labelled a disciple of Voltaire. Utter an honest and free opinion respecting the position, value, and influence of the Bible and other "holy books," and you are inflated with the "contracted views" of Paine. But take positive ground, and having cut the cords of spiritual bondage, allow the mind to form native and holy contemplations of its divine origin and destiny—its heaven bestowed birthright, but which parsons and the *Spiritual Magazine* deny it—and behold you are an incorrigible pupil of A. J. Davis, and arrogantly regard Spiritualism, of which our contemporary is the self-appointed curator, as "a platform from which to advocate particular opinions." Then straightway the magazine daintily gathers up the ample margins of his garments and picks his way to cleaner ground. For our own part, we are as thankful for the truth as it is in Voltaire and Paine, as we are for that in Jeremiah and Jesus, and all four had to bear the reproaches of their respectable neighbours in their day and country.

But perhaps one fact would tell better than a page of arguments, and illustrate the spirit we criticised more than any description we could give of it. Let the reader turn to the *Spiritual Magazine* for December, 1866, on page 569, he will find an eulogistic and well deserved review of the second series of Emma Hardinge's London addresses, but unfortunately they abound in the sturdy ideas that tend to "fight and pulverise creeds," and a recent article of Emma's in the *Banner of Light* states the question more definitely as to the duty of Spiritualism in this matter. Why does not the magazine also class these outspoken addresses with the "pale imitations of the pagan phase of American Spiritualism"?—a polite term by which the report of the Second Convention of Progressive Spiritualists is characterised on the subsequent page in the magazine's review of that document. Let any competent mind read the two publications just referred to, and the two reviews of them in the magazine, and testify if the latter review is not worthy of even more severe treatment than we care to bestow. Many such anomalies could be culled from the file of our contemporary.

By way of illustrating our position we introduce the following argument. We have often noticed in Spiritual publications the statement that Spiritualism is the essential element of all religions. The same idea is somewhat hazily indicated in the article we criticise. Spiritualism is not the essential element of all religions; such a statement contains a fallacy. It would be proper to say that the *spiritual* was essential to all religions, which is quite a different thing. How absurd it would be to say that chemistry is an essential element of all bodies, yet it would be proper to say that *matter* is an essential constituent of all bodies. Chemistry is not matter, but our ideas of matter classified; and Spiritualism is not the spiritual nature but our ideas of it ascertained by scientific induction as in the case of chemistry. Long before the facts of chemistry were discovered matter existed, and was used by man often inappropriately and ignorantly, but since these facts of chemistry have been discovered, man's ideas of matter have been quite revolutionised, and his power over it has been proportionately increased. In like manner, man has through all ages existed in possession of spiritual being and towards a spiritual destiny, but without understanding the nature of his spiritual self or its relations to the future. Chemistry dispels much ignorance respecting the phenomenal combinations and properties of matter, and Spiritualism, the higher chemistry, demonstrates the nature of spirit, and discovers the laws that regulate its life and development. How utterly false then it is to assume that the vagaries and superstitions known by the name of religions have been based on Spiritualism, or tend to illustrate man's spiritual nature. That they are spiritual in some respects cannot be denied, for they are spiritual misconceptions; hence are spiritual fetters binding their adherents in various degrees of spiritual bondage. We also admit that these old notions contain many facts illustrative of spiritual existence if placed in the hands of men who understand spiritual science and have the power to separate the facts from the falsities. But these facts are so mixed up with impalpable absurdity that the mixture is like Dr Gale's celebrated protected gunpowder. It is inexplosive, and the

foreign elements have to be separated before the real article can be of any use. This work of separation is as important as the work of discovery. The gold miners divide the labour into finding the auriferous deposits, and separating the precious metal.

What a bulky, valueless, incongruous heap of rubbish Spiritualism must become without this process being applied to it; and so in the estimation of the magazine it has become already. He deals with the "evidences," and "these facts themselves are in dispute" according to his notion. How shall this muddle be clarified? We answer by a true philosophy of Spiritualism. Such an attempt, our contemporary repudiates, and we repudiate his repudiation by hazarding the assertion that no rational mind ever had a strange fact imparted to it, but it at once started to the work of forming a philosophy upon it as a basis. What is a philosophy? We think it is the ability to understand the meaning and bearings of a fact or facts. If our brother ignores philosophy no wonder though he comes but poor speed with his facts. Our advice to him then is to commence and philosophise as industriously as he collects facts. But he is afraid he makes a blunder in his philosophy somewhere, and thus unintentionally put the universe out of joint. But is he not subject to the same fallibility in regard to his facts? If not, then why does he want more? and if so, why does he not act consistently and renounce fact gathering altogether? No, such an act would be folly. Let him attain consistency in the other direction, and, like an "humble inquirer after truth," philosophise in accordance with his facts, sifted from the 1000 to 1 atoms of ore and dross with which they are mingled, and not retain the "speciality and limitation of sect" which is built on the sandy foundation of dross with perhaps a chance fragment of auriferous quartz intermixed.

If our facts are not necessarily final, why need our philosophies?—and, as the one is of no use without the other, let them henceforth go hand in hand in the estimation and practice of all true Spiritualists.

We are finally advised to "do one thing at a time." This is our whole study and object. One thing, not a fragment of a thing, the mere manifestation or shadow of a thing, but the thing itself. Hence our facts are not limited to "Spiritual manifestations" merely, as the term is usually employed. We look upon all phenomena as Spiritual manifestations. We find them in the sphere of physical and objective existence, in the affections, intellect, aspirations, and emotions, and collectively in that sublime manifestation of spirit—reason, the fountain of all philosophy and God-given standard of truth.

With these facts and evidences we may hope to make some satisfactory progress, but the position of the magazine must lead the mind to a state of mere negation and scepticism, ignoring the existence of both truth and philosophy, and starving the soul on the dry husks of objective phenomena. This is his real position notwithstanding the grand rhetorical sentences about Arcturus and other distant and nebulous luminaries often eclipsed by the thick atmosphere of what is known to Spiritualists everywhere by the simple and significant title of "The Old Theology."

But our friend discards theology as well as philosophy. What, then, is the meaning of his utterances about "God and the Father of spirits"?

He seems to think that all theology must be a matter of opinion and dictation. Our idea is that theology is the result of all spiritual knowledge, as religion is the result of all spiritual harmony and development. Theology is of the intellect, religion of the affections, and they must go to gather in their operations like the two hemispheres of one brain. Without theology, Spiritualism would be an absurdity. We might just as well speak of a body without a soul, a kingdom without a supreme ruler and administrative government. Our theology may admit of a personal God or not, but that does not alter its grand function as unfolding *the scheme of being*, to illustrate which all the facts of Spiritualism tend.

Without some experimental convictions on these glorious and sublime realities, the life of man is reduced to that of intelligent animals, and it is to foster this divine knowledge in the human soul that all educational efforts are exercised. With this grand and undying belief beaming within our inner consciousness, we would by no means consider any aids which we might be able to throw out to others an "impertinence" or "obtrusion," but regard the act as the highest duty we owe to God, the cause of truth, and our fellow-men.

We here take the opportunity of expressing our conviction that Spiritualism will soon die a natural death if the phenomena is the only object of its regard. Without collateral agencies these are entirely unable to explain themselves, or to perpetuate an interest in their existence. Their sun is already past his meridian, and the most industrious collectors of facts declare that the age of wonders has had its palmiest days. In view of these mortal tendencies we earnestly desire that Spiritualism shall live, and hence adopt an expositor of it as indicated in the title of our periodical.

Yet another point: to combat sectarianism is not to found a sect. *The renunciation of errors is the first step in the defence of truth*, and thus far and much further has Spiritualism led thousands, yea millions. This is indeed the great end and purpose of the Spiritual movement. It is not a mere category of facts, but uses these as a mighty lever wherewith to reform and elevate religion, theology, and philosophy. The manifestations are only a means to the meagre beginning of this glorious end. As the magazine truly says, Spiritualism "deals with those fundamental questions of the soul and of the spiritual world, which antedate all special forms of religion," and are "not meant for a party but for mankind." If so, will the magazine not be kind enough in the future to allow all to form their own ideas upon those "universal as humanity" questions, and as they are not meant for a party, let every one cook his share as best suits his particular necessity; and not so sheepishly insist upon the form which he considers "the more philosophical and radical"? But then Spiritualism leads "to those divine, primary, and far more important questions which lie at the root of all religious faith," therefore our contemporary must not henceforth be astonished if a few creed clods get "pulverised" in digging for this precious root. Oh! yes, batter away, says the magazine, at the creeds of "Mormon, Methodist, Shaker, Swedenborgian, Free-Thinker," &c., but spare me, spare me mine.

THE CONNECTION BETWEEN SPIRITUALISM AND EDUCATION.*

At the third national Spiritual Convention held in Providence, U.S.A., in August last, it was declared that "No question of general human well-being is foreign to the spirit, idea, or genius of the great Spiritual movement." It has to do with man in all aspects and under all conditions. Man is not the victim or servant of this glorious movement, on the contrary, he is its one and only tender object of regard, and it assiduously ministers to his welfare, as a loving and devoted mother does to her bosom darling. It is therefore, free, catholic, and liberalizing in its tendency, and educational and developing in its administration. It has no selfish thought for its own advancement or prosperity. It has no external fabric to maintain, or dogmas to defend. Its fabric is an enlightened humanity. Its doctrines are the immutable truths of Nature and of God.

Every human being comes into the world ignorant and helpless; he is the repository of infinite possibilities which are as yet latent within his soul. The great purpose of his appearance on this mundane stage of existence, is to develop and harmonise these latent powers. They constitute his individuality, his stock and capital, his armour and ammunition in the great battle of life. To perform life's work advantageously, he must make all possible use of those talents entrusted to him. His only labour and duty is to augment their value and add to their importance; our duty towards one another is to assist in this great and important work.

The Spiritual movement makes us all teachers, at the same time the humble recipients of knowledge from superior intelligences in the higher life. This mode of co-operation is carried on through the infinite spheres of being. Man on earth has at all times intuitively endeavoured to live in accordance with this great law. The father inculcates his precepts to the child, the mother exercises a like influence over her offspring. Society, also, in every phase of development, educates its members according to the ideas which hold supremacy within it. The educational methods of the savage are recorded in the annals of cruelty. The barbarian indoctrinates the young mind with the recognised means of capturing and slaying the animal for food, and otherwise gaining the means for external existence. Ideas of physical science, mechanics, arts, literature, immortality, religion, and subjective conditions manifest themselves as the mind expands, and these are inculcated according to the current belief and state of society in which they exist. Thus, every nation has its peculiar philosophy, theology, and system of laws which are taught and administered by functionaries set apart for that purpose. Throughout the whole range there is more or less a subserviency of the individual to the system and its features. The minds of the people are thereby caged, cramped, and perverted, instead of being free, enlightened, and developed. Hence society becomes a heterogeneous mass of bigots, sceptics, fanatical devotees, tyrannical speculators, slavish operatives,

* A paper read by J. Burns, Progressive Library, at the third Convention of the British Association of Progressive Spiritualists, held in London, July 1867.

rapacious usurers and stock-jobbers, suicidal competitors in trade ; disease and quacks, criminals and jails, misery and alms, ragged ignorance and ragged schools, and all forms of social and individual angularity according to hereditary organisation and the circumstances under which they have had their external characters formed.

As progressive spiritualists, our whole duty consists in counteracting this state of things.

The great obstacle in our way proceeds from the fact, that man's perceptions of truth are educationally stultified, the mind being pre-occupied by untrue and absurd notions. This state of mental deformity and obliquity must continue while the business of educating the youthful mind is left in the hands of the minions of ancient ecclesiasticisms, monarchies, and other tyrannical perpetrators of unjust and unscientific practices.

The child mind is not taught the relations of man to God and to surrounding nature so as to form the basis for a truly religious life ; but a baseless tradition handed down from the dark ages, and wrapt up in the vested interests of thousands, whose worldly gratifications and social positions depend upon the continuance of their teachings. Society is not taught the truth respecting the nature of man, but a tissue of demoralising falsehoods corroborative of the dark and unphilosophical mythology just referred to. Out of these mistaken conceptions spring a host of evils, which we, as lovers of humanity, deeply deplore, and as reformers, it is our mission to prevent. What, then, shall be done ? Why ! as far as possible take the education of the people into our own hands. I have no sympathy with "propagandism" ; I am sorry to see that this word has been used in connection with our movement. We have no doctrines to propagate, we have only self-evident truths and facts to impart or teach ; hence, let us leave propagandism to the priests, and take up the holy mission of teachers.

Appended to the report of the first Convention of the British Association of Progressive Spiritualists there appeared the draught of a scheme for the establishment of a college in England, for the purpose of educating men and women in the nature of man—his duties and relations, as far as they are known ; also for the purpose of investigating these subjects more deeply, by constituting each student a free and untrammelled thinker and experimenter in this great field of discovery. It was there recommended that Man should be made the great text book from which the student should be taught, and that all systems and theories should be thrown overboard, except in so far as they were exponents of the nature of man.

It was proposed that man should be studied organically under the heads of Anatomy and Physiology, so that students might get a thorough knowledge of the wondrous and complex organism through which the mind manifested itself vitally and mechanically on this earth plane of life, and in accordance with which a knowledge might be derived of the laws and modes of procedure whereby universal health and physical development might be attained, and diseases incidental to society normally alleviated or cured. This branch was spoken of as a gate into the wide field of man's physical relations as to the employment of labour,

production of food, clothing, machinery, commerce, and all that concerns the physical well-being of man in regard to industries and material products.

Then it was proposed to study man mentally, imparting to students a system of Phrenology or mental science, teaching the true powers of the mind, and the organic means whereby they are manifested in life, also their diseased abnormal or perverted conditions, leading to a true estimate of man as a mental being, and of the laws whereby his mental apparatus exists and performs its work. Then a section was set apart for the study of the occult powers of humanity in the realms of magnetism and Psychology, the nature of the means whereby mind acts upon mind—it may be at great distances from the bodies belonging to such minds—also the laws of somnambulism, trance, and clairvoyance; the connection between mind and matter, man's relations to the "aromal" kingdom of nature, and the magnetic appliances whereby diseases might be cured and individuals developed. This opens up the subject of man's spiritual nature or his conditions as an organised being, after death has liberated him from the confinement of the physical body. The phenomena and teachings of Spiritualism would form the nucleus of this section. All the facts and principles involved in this study would lay the basis for an entirely new mode of reviewing the relations of man to the future world, and would settle the question of judgment, punishment, heaven, hell; and throw a positive and certain light on a number of most important matters, that have hitherto kept the mind of the religious world in the greatest slavery and uncertainty. This important branch must also relieve the minds of many sceptics and doubters from their painful negative position, which they are forced to assume, partly from organic causes, and partly from a want of adequate evidence in the religious systems of the day.

It was then considered desirable that a department should be devoted to the natural history of man; viewing his career from the earliest ages, and even the geological, and other changes and formations which preceded him and led to his inauguration upon the earth. This section would review the literature, philosophy, science, habits and experience, of all nations and times, and deduce therefrom much corroborative evidence as to the teachings of phrenology, in its endeavours to illustrate the innate powers of the human mind.

From all these distinct sciences might be deduced a grand and comprehensive Philosophy, harmonising the many discordant elements that at present constitute human knowledge and which lead to notions of antagonistic powers in the universal realm.

It was suggested that this institution should commence by small classes on some distinct phase of human nature and gradually extend itself to the whole. The arrangement of this college would practically exercise the pupils in all it taught, and send them abroad into the world strong in principles and practice. Such pupils could locate themselves in their native places, and open similar centres for the education of those around them. The Children's Lyceum movement would become a grand realisation wherever one of the graduates of this college located. His or her experience in the college, would prepare them for taking an

active part in all measures for the development of the body and mind. Some would go forth as lecturers or missionaries, either oral or mediumistic; others, as healers or teachers of schools and classes.

The college might also connect with its operations an hospital for the healing of the sick—giving opportunities for students of the medical departments, to practice the alleviation of human suffering. It might have connected with it industrial workshops, printing presses, gardens and farms, in which the pupils could labour a certain portion of the time, thus making the college to a certain extent self-supporting, and enable students to get an education cheaply. It might also develop itself into an equitable community, regulated in accordance with the science of human nature, and thus help to solve some of the great social questions of the day.

The preliminary announcement of this enterprise in the report of the first Convention, created much interest in many minds throughout the country. For the last year I have been lecturing on man, in various parts of England, and thousands of intelligent people have listened with wrapt attention to the elucidation of the subject. The minds of many are ready to embrace such an opportunity; young men and young women, require to be thus armed for the battle of life on their individual account, and many would gladly devote themselves to the glorious profession of teachers in disseminating the principles of truth throughout the land.

I have taken this opportunity of bringing the subject forward at this Convention, seeing that the purposes of the Convention are identical with the measures I submit to it. As a Convention, we can take no action in such matters. Our function is not to form a temporal organisation and *act*, but to unite together as often as may be considered necessary to discuss human needs and the best means of relieving them. As a Convention we are a beacon set upon a hill, emitting collective rays of suggestion and guidance for ourselves as individuals, and reformers at large. Hence, we need no creeds or repressive resolutions defining our action; as a Convention, we can have none except that of the utmost freedom, for the exercise of which every one is responsible. Every man and woman who desires to work in the vineyard of humanity may light his or her lamp, candle, or rushlight at our bonfire, as their views and necessities may demand, and thus take what form of action they please, without compromising others or using any subscriptions for purposes not intended by the subscribers.

No class of men require to know more of human nature than Spiritualists. Many of their premises are as yet hypothetical, and a deeper knowledge of "man and his relations" may materially alter many of the positions at present assumed. In fact, it is no uncommon thing to hear entirely contrary opinions, emanating from different circles according to the enlightenment of the members. The advice of the most trustworthy and beneficent spirits is, "Know all you can on your own account, do all you can for yourselves, then we will be enabled to help you in proportion to your own motive power." We must not allow ourselves to be merely crammed with the *ipse dixit* of spirits, but develop our own individual powers, and learn as soon as possible to be able to control ourselves.

Without this educational feature, Spiritualism must sink into a degrading superstition, as in many instances it has done already, and to which all forms of mere belief have come not founded on the law of progress and education.

Several minds are qualified and ready to commence the college at once. It has already an organ in existence under the title of "Human Nature," a monthly record of Zoistic Science and intelligence; embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, The Laws of Health, and Sociology. It will devote itself to preparing the minds of its readers for the advent of this institution. Those who have an interest in promoting this matter, may communicate their thoughts at any time to the Editor of "Human Nature."

The Children's Progressive Lyceum is an important means of education that should not be lost sight of. Its methods are adapted to the development of the whole individual. A child with favourable organisation must be permanently benefited by a course of Lyceum teaching. A generation of Lyceum influence in this country would completely change the aspect of society on Spiritual matters. Sunday schools and other forms of so-called religious instruction, exert a most baneful influence on the young mind, fashioning it in the most unnatural form, and laying the foundation for chronic mental and moral perversity. It is quite painful to hear mere babes belonging to neighbouring families giving expression to thoughts, which show that their young minds are already saturated with the most abominable dogmas of priestcraft. Nor can any family be safe from moral pollution, by coming in contact with such juvenile perverts.

Literature is a power that must not be overlooked. I know several circles that read books at their own meetings, and by so doing, they speedily outstrip others who live upon lean Spiritual manifestations. How vastly the tone of the communications improve as the mind of the sitters become expanded and enlightened; but how dwarfish and fanatical are the emanations from ignorant circles. It is this lack of intellectual culture and predominance of its opposite, that is the disgrace and odium of Spiritualism; but when its principles are truly enunciated in harmony with other forms of anthropological knowledge, it becomes not only reasonable but necessary to complete the details of human nature.

I would suggest the institution of libraries in connection with circles, and the circulation of periodicals amongst their members and friends; also that a book depot be established in connection with each society or in each town, to act as a "medium" for the diffusion of knowledge in the form of books and publications.

Speakers are as yet scarce, but the next few months will witness the commencement of a circle of oral teachers and lecturers, who will be at the call of those who desire the use of their varied gifts. Already the circle of correspondents has done much in opening up districts that would have remained isolated.

In accordance with resolutions which were *not* passed at last Convention, the missionary medium has already taken the field as a commencement of a great and important work. Others will in due course follow, and a variety of agencies may thus be set at work, that will lighten up

the dark places of our beloved land. To suggest, foster, and direct such agencies is our work as a Convention; but not to trammel individual thought or action, by saying what this man or woman may or may not do or believe, to be a member of the British Association of Progressive Spiritualists.

(For account of the discussion and resolutions which followed the reading of this paper, see "Human Nature" for July.)

THE INFLUENCE OF CLIMATE UPON ORGANIC LIFE.

A PAPER LATELY READ BY MR BROWN BEFORE THE BRADFORD PHRENOLOGICAL SOCIETY.

THE earth is commonly divided into five belts, called zones—viz., the north and south frigid zones, around the poles, containing 47 degrees of latitude; the north and south temperate zones, intermediate between the torrid and frigid zones, containing 86 degrees of latitude, and one torrid zone, equidistant from both poles, containing 47 degrees of latitude. There are, therefore, as many degrees in the temperate zones, less 10, as there are in the other three zones.

The torrid zone is characterised for heat; the sun always shines vertically over some part of it. On the contrary, the frigid zones present the opposite extreme of cold, as the rays of the sun fall very obliquely thereon—whereas the temperate zones enjoy a medium condition, being hot in summer and cold in winter.

Heat and moisture are essential to life, and where they are in greatest abundance there is most life. Thus, within the tropics, animals and plants are seen in the greatest number and variety, and are best developed. The grasses there attain a height of 60 feet, and become real trees; the forest seems double in height, and of a density unknown in our climate. A single tree is a garden wherein a hundred different plants intertwine their branches, and display their gorgeous and brilliant flowers. Nor are the number of the species and the beauty of the types less astonishing. It is computed that the narrow zone of the tropics contains more than half of the vegetable species existing upon the earth.

The tropical zone is also the home of the best developed animals, as the lion, tiger, elephant—also of the apes, which nearest approach the human form, viz., the gorilla, ourang-outang, chimpanze, &c.; and, as we travel from the tropics through the temperate zones towards the poles, the types of both animals and plants deteriorate in quality, and diminish in quantity.

In the frigid zone, animals and plants are found in the lowest state: the trees are dwarfed to the smallest size, and animals are similarly circumstanced. They are few in number and variety, and during the greatest part of the year life seems almost extinct on account of the rigorous cold and the long winter. The vegetation is colourless and stunted. There are no stately forests to ornament the landscape, but

vast plains covered with mosses composed of only a few species. The number of individuals, however, is immense, and these constitute the flora of the cold regions, exhibiting a marked preponderance of the inferior forms of vegetation. The small number of the genera and species, and the absence or scarcity of trees, give these desolate lands that aspect of poverty and uniformity which everywhere strikes the eye. The animal kingdom, on account of greater freedom of locomotion, is better represented; but the small number of the types, and the preponderance of marine animals, keep up a character of inferiority in harmony with the general condition of the vegetable kingdom.

If man had no faculties but those belonging to his physical being, the same law which applies to the development of animals and plants might probably apply to him, and he would be in his greatest perfection within the tropics; but it is not so, for man is found in his greatest perfection in the centre of the north temperate zone, in Iran, in Armenia, in the Caucasus; and, departing from this geographical centre, man gradually loses the beauty of his form, even to the extreme points of the continents, where we find the most deformed races, and those lowest in the scale of humanity. The same principle does not regulate the development of man and other organised beings. In animals and plants, the perfection of the types is in proportion to the intensity of the heat, and other agents which stimulate material life: the law is physical. In man, the degree of perfection is in proportion to the moral and intellectual agencies and excitants which surround him: the law is mental. Thus the geographical march of the perfection of species, from the poles to the equator, is suddenly broken when man appears; and on his higher plane exhibits the working of the law which controls his development. The great difference in the laws which regulate the development of man on the one hand, and animals and plants on the other, originates in their great diversity of mental characteristics. Animals and plants do not make much progress in their generations; they do not, to any great extent, publish to their contemporaries, and transmit to their descendants, the discoveries which they make in their own lifetime. On the contrary, the discoveries and inventions which man makes is published to the world, and preserved for the use of future generations. Thus this generation is using and reaping the benefits of discoveries and inventions made in all parts of the world by every nation and in every age.

This is the grand secret of the difference between man and animals. Geology proves that man has existed upon this earth for an immense period of time. Geology and history together show that man has made great progress in knowledge. There was a time when he had not discovered or invented steam, electricity, the mechanical powers, the art of shipbuilding, the art of writing; metal, stone, or wooden tools, or artificial language. At that time he would be very little removed from the brutes.

Man has made the greatest advance in the north temperate zone; for all the eminent nations of both ancient and modern times have been natives of this zone, or just on its borders—viz., China, Egypt, Assyria, Babylon, Persia, Phenicia, Carthage, Greece, Rome, England, France, Germany, Spain, Russia, United States of America, &c. It is the same

with individuals—nearly every eminent man has been a native of this zone. There must, therefore, be a reason why the tropics produce the best animals and plants, and the temperate zone the best men.

Within the tropics, the great heat invites to repose and inaction; the climate is so genial that houses and clothing are not required, and vegetable and animal food are so abundant all the year round that men do not require to lay up stores for winter. As a consequence, they have lived on from age to age without making much progress. How could they make progress in manufactures or architecture when they required neither? Natives of the tropics are like rich men, who have servants to anticipate every wish and supply every want, so that their powers are never called out, their muscles stretched, or their nerves excited.

In the temperate zone all is energy, activity, movement; the alternations of cold and heat, the changes of the seasons, a fresher and more bracing air, incite man to constant struggle, to forethought, and to the vigorous employment of his faculties. Nature yields little except to the sweat of his brow; every gift on her part is recompense for effort on his. But the climate is not so severe but man can obtain in return for his exertions more than is sufficient for his necessities, and the powers thus drawn out carry him rapidly forward in the path of civilisation. In the temperate zone it is so cold in winter that man feels the need of protection from its severity. It is probable that for this purpose he first made use of natural caves, the skins of animals, and the shelter of large trees. Ingenuity, called into exercise by these wants and natural supplies, would probably be the first step he made in civilisation; and when he had made wooden and mineral tools, and clothed himself with animal skins, he had made a great advance from a state of unskilled barbarism. It probably took many ages to accomplish this much, for the natives of some of the tropical regions have not learned it yet. The native of the temperate zone is like the middle-class man who has not every wish anticipated and want supplied, but who has to labour; yet he labours with the best of tools, and is guided by the accumulated experience of past ages. He is buoyant with hope, for he knows the great things others have accomplished, and he endeavours to surpass them, and the discoveries or inventions he makes are published to the world, to be used by hundreds as a lever to discover or invent other things.

The native of the frigid zone is like the poor man who lives from hand to mouth, and cannot, with his utmost exertions, accumulate anything; he is without hope of seeing better days, and, consequently, relinquishes making further effort. How can he advance in the path of civilisation? The natives of the frigid zone are dwarfed, shrivelled, and wrinkled; their average height is about 4 feet, seldom exceeding 4½ feet, while the native of the temperate zone averages 5½ feet, and occasionally grows to 7, 8, and 9 feet.

It is the native of the temperate zone who is the worker of the world; it is he who makes all the railways, manufactures all the goods, sinks all the mines, builds all the large ships, and explores all the secret recesses of the world; it is he who has conquered large tracts of

country, founded large empires, discovered new worlds, and holds the effeminate races of the torrid zone in subjection.

The natives of the frigid zone have not been able to do great things ; they are too poor, and too few in number. The climate is so severe that they have great difficulty in obtaining a livelihood, and have never been able to accumulate superfluities. The native of the torrid zone accomplishes no great things, because he is without stimulus to exertion. A genial climate and rich soil supply every necessity, so that he does not feel the want of houses and clothing like the native of the temperate zone. He neither makes railways nor manufactures any kind of goods, sinks mines nor builds ships, explores the secrets of nature nor founds large empires—neither does he invent anything : he is as contented as an animal, and makes little advance in civilisation.

Another effect from climate is colour—the sun is the great colourer of nature, and, as a rule, men most exposed to its hottest rays are the darkest in hue. Thus within the tropics, where men live naked or nearly so, and spend a deal of time in the open air, they are chiefly black. In the temperate zone the sun is not so hot. The natives are clothed, and spend much of their time in warm houses, and they are pale ; but in proportion as they are exposed to sun and air, they are darker in colour.

A discussion followed the reading of this paper, when the following answers were given to the various objections brought forward :—

In Egypt, Asia Minor, Italy, &c., the climate and soil are still the same as in the days of their ancient prosperity, and their decay as nations is owing to the fact that they flourished, prospered, and grew rich, luxurious, effeminate, and then they were conquered by more hardy, vigorous, and energetic nations, who also went through the same process of growing rich, luxurious, effeminate, to be conquered in their turn : and thus the process has been going on from the earliest dawn of history, and is still going on. Take Egypt, for example, an African country which was long in the van of civilisation, and always has been an important country, but its first conquest by a foreign power was anterior to any written history. Since then, it has been conquered by almost every great Power who has figured in the world's history. It has been overrun by Babylonians, Persians, Greeks, Romans, Arabs, Saracens, Crusaders, Tartars and French. Since the historical period commenced, it has been subject to a foreign race.

The same remarks apply to England in a less degree. This country is not as fertile as Egypt, and was not civilised anterior to written history, therefore we can examine its vicissitudes. It was taken by the Romans, they were not driven from it ; they deserted or evacuated it owing to pressure put upon them on the Continent. This was a fine chance for the natives to regain their independence, but they were not able. They were defeated by the Picts ; they then invited the Saxons to help them, who, coming as assistants, ended by conquering them. They were afterwards subdued by the Danes. Again the Saxons got the mastery, who were in turn overpowered by the Normans, who have not yet been conquered by any foreign Power. But the process is

going on ; we are getting rich, which is fast leading to luxury and effeminacy. No doubt we shall be no exception to the rule, but must succumb, by and bye, to some more hardy, vigorous, and energetic nation. As a people, we ought to look at such possibilities in advance, and pay more attention to the development of our bones and muscles, and the integrity of our vital systems. The gratification of abnormal appetites and confinement to in-door pursuits is gradually reducing the standard of manhood amongst us.

It was asked—Is it probable that the Australian colonies will form as energetic a nation as the United States of America ?

No ; though they have sprung from the same stock, and have the same language, and the use of our immense stores of accumulated knowledge, they are located too near the equator ; their climate is too warm for them to continue very energetic for many generations ; they will not have sufficient difficulties to contend with to stimulate their powers ; they will soon pass their zenith, and will have to succumb to some less favoured but more executive people.

PHILOSOPHY OF ANIMAL MAGNETISM AND SPIRITUALISM.*

THIS is an important and interesting addition to the literature of these subjects, which although apparently exciting so little attention on the part of the general public, are silently making their way to the minds and hearts of a large number of the thoughtful members of society—it is the more to be welcomed inasmuch as it is the work of one, who, like his friend Dr Elliotson, has devoted a large portion of his life to proving the truth of animal magnetism ; the consequence being that both have suffered severely from the professional opposition offered to the promulgation of any truth which is not to be found in the text books authorised by the medical colleges. Such men, with their love of truth, their acquired knowledge, and their well-developed combativeness, are well-fitted for the parts they play as the apostles of that which, though as old as creation, was yet new to the generation now passing away. Dr Ashburner evidently has a very full amount of this development, and does not fail to exhibit it in his treatment of his opponents, but we always feel it to be a subject of regret that an author whom we respect and have to thank, should condescend to be personal, especially when the subject of which he treats is one which tends to raise the mind above the petty warfare and trials attendant on our present social condition.

The style of the work under consideration is somewhat discursive, and, although it may be hyper-critical to remark upon them, there are some blemishes in it as to manner, which will, however, be easily forgiven when the reader becomes acquainted with the profoundly interesting nature of the matter it contains.

* Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism. By John Ashburner, M.D. London : Baillière, Regent Street.

The portion of the work devoted to the exposition of the author's views of "Forces" will be to the philosophic mind the most important; for every law in the natural or physical world is clearly shown to depend on the "grand trunk force of universal gravitation," which being divisible into centripetal and centrifugal, in other words, attractive and repulsive forces, is, as the active principle, traceable through all the changes which take place throughout the realm of nature,—in the author's words, "all change is necessarily dependent on these forces—no chemical compositions or decompositions can take place without them—they regulate the great orbs in space, as well as the form of the minutest of the primitive crystalline globules, of which every *crystal* in existence is built up." "In vegetable existence it determines a law of evolution when it decrees the folding up of embryonic forces in those minute spherules or germ cells which develop *vegetable* crystals," and, "proceeding with these laws, we observe the law of evolution regulating more complicated germ cells in *animal* existence, but still obedient to magnetic laws of polarity;" for, "human beings, as well as all other animals, vegetables, and minerals, within the magnetic sphere of this magnetic earth, must necessarily partake of the magnetic influences emanating from the grand trunk force of universal gravitation." It is shown very clearly that all the phenomena of the so-called forces of heat, light, and electricity, are dependent on attraction and repulsion, that these simple antagonistic forces are the sole principles by which every change, atomic or otherwise, is effected, under Almighty guidance throughout the universe.

The author is a staunch opponent of the materialistic notion that *brain thinks*, and consequently an assertor of the absolute inertia of matter, which the Creator has made subject to the attractive and repulsive principles involved in that which is called gravitation or magnetism. Force, therefore, is the life and soul of matter which controlled and regulated by it manifests the phenomena which are continuously taking place in the form, size, weight, and colour of objects, from the least unto the greatest.

The chapter on the discovery of the magnetoscope by Mr Rutter (to whom the author dedicates his work), and its modification by Dr Leger, shows it to be an instrument deserving much more serious attention than it has yet received; indeed, the experiments by the latter on prisoners in the House of Correction, and on insane patients at Colney Hatch, are so far beyond what could be anticipated, that it is perhaps hardly to be wondered at, that facile incredulity as to the facts related should predominate over the natural curiosity which belongs to inquiring minds. Many persons will experience difficulty in acquiring the use of the instrument, for it is clear that the power of influencing the pendulum is in proportion to the sensitiveness of the operator, but the results which were obtained from it by the late Dr Leger are so profoundly interesting, that it cannot be but that he will have a successor in the studies he pursued with so much eagerness; of which, as our author says, "It may be safely predicated that one of the results will be to link Psychology with Mathematics." Dr Leger's modification of the magnetoscope is a very important one, as it consists in the

addition of a second pendulum, which being suspended from a non-conducting substance, remains in a state of perfect rest, while the acting pendulum is in full motion, thus becoming a witness that the movement of the latter is the genuine effect of the influence projected from or through the operator in contact with the instrument.*

It is well known to all magnetisers that downward passes produce magnetic sleep, and that upward or transverse passes awaken the patient; and will sometimes produce painful and alarming effects, when the operator is either ignorant or injudicious; it will, therefore, surprise no one acquainted with animal magnetism to find the condition of sleep, and the cause of pain attributed to the state of the magnetic currents in the animal economy; or to read, that "Sleep is the result of an attractive force, analogous to the attraction of gravitation, and that wakefulness results from a repulsion, analogous to the centrifugal agency constituting a part of the phenomena attendant on the great trunk force." The facts adduced in evidence of the truth of this position are highly illustrative and convincing, and there can be no doubt that cases recorded by many surgeons entirely justify the conclusion that the molecules of the brain being subjected to a central attractive force is the cause of sleep; as the brain, when exposed, is seen to become smaller in that state; and that a repellent action among its particles precede the wakeful condition. The cause of pain is summed up in the following:—"The whole body being a congeries of magnetic molecules must necessarily be subject to the laws regulating polarities. Any change in the relations of the poles of living animal molecules must be productive of a change in the sensibilities of the part. Whether the change be the cause of pleasure or of pain must depend upon the faculties of the individual. Endowed with a nervous system, the animal is susceptible of sensations, without which, the idea of pleasure or pain becomes absurd. The inference then remains that pain is the result of an extreme disturbance of the polarities of a part."

We are not a little surprised to find that in all the author has to say on electric or magnetic currents, he takes no note of the galvanoscope of Du Bois-Reymond, or the conclusive experiment made with it, which proves absolutely the projection of a current of electricity, as a result of every exertion of will to which the muscular system is subjected; thus going very far towards proving the connection, if not the identity, existing between electricity, and that which we call animal magnetism or mesmerism. The only mention of the author of this fine experiment is an unpleasant remark in an obscure paragraph in the chapter on sleep, &c.

To the many promoters and advocates of mesmerism the author pays the willing, and often graceful tribute of praise; but woe be to those who deny, or who are "wanting in the power to estimate the phenomena of animal magnetism,"—for them he has only terms of contempt, conveyed not seldom in words we can but regret.

The cases treated by animal magnetism are extremely interesting,

* Full descriptions of the two instruments will be found in Mr Rutter's work entitled "Human Electricity," and in a pamphlet by Dr Leger on the Magnetoscope; both may be obtained at the Progressive Library.

and prove its wonderful tonic influence. Those relating to clairvoyance, the silent exercise of the will, thought-reading, community of taste and feeling, together with the portion devoted to somnambulism, prevision, and spiritualism, are equally so, and will be read with pleasure by all those who wisely interest themselves in the consideration of matters so sublime in their nature, and so elevating to those who study them. The great point, however, which is advocated by Dr Ashburner, is the remedial power of mesmerism, and on this, the argument is well-sustained and well-illustrated.

The remedial power of mesmerism is well accounted for by the theory that the extreme disturbance of the polarities is the cause of pain; and the *modus operandi* may be fairly conceived to be the projection of the vitalised electricity of the operator; which, overcoming the disturbance of the polarities in the patient, results in the restoration of the magnetoid currents to their normal condition.

The latter part of the work is especially professional, being occupied by considerations on the philosophy of rheumatism, &c., &c.; it is not, however, necessary to be professional to perceive the dangers of catarrh, which may run through a long series of evils, ending in insanity or death.

R E V I E W.

SPIRITUAL EXPERIENCES, including Seven Months with the Brothers
Davenport. By ROBERT COOPER. London: Heywood & Co. 2s 6d.

EVERY page of this compact little book is replete with matter of the most useful and interesting description. It is a compendium of astounding and well authenticated facts, well digested and arranged. The private experiences at the commencement form a very suitable introduction of the subject of Spiritualism to those who are beginning the investigation; while the latter chapters, giving accounts of manifestations produced in the presence of the Davenports, mostly in private, cannot fail to be of interest to any unprejudiced mind who has a greater respect for truth than forgone conclusions. We are constantly twitted on the subject of Spiritualism as if it was a matter beneath the notice of a rational being. We take this opportunity of stating that our firm confidence in it increases the longer we are acquainted with it, and Mr Cooper's very convincing experiences have been the last but not least item of evidence that has added to our convictions. Every Spiritualist should procure as many copies of this work as he can keep in circulation, and place them in the hands of all inquirers. The popularity of the Davenports will excite interest in minds who have no desire to become acquainted with Spiritualism, and having read a few pages they will not lay the book down till finished. We regard it as an educational text-book on the phenomena. Societies or individuals ordering dozens from our office will be supplied on special terms.

ON HAPPINESS.

THE desire which we all have to become happier than we are is the outworking of the universal principle of "progression" from an inferior to a superior state. It has led the mineral kingdom up to the vegetable, the vegetable kingdom up to the animal, the animal kingdom up to the savages, and the savage up to the present civilizee, and so will go on up to angel and archangel *ad infinitum*. The fact that nobody is actually happy when they get that which they thought would make them happy before they got it, is proof that the wish to be happy is one of the Creator's unalterable laws working in us to make us progress from an inferior to a superior state; for we no sooner get that which was to make us happy than we feel to want something else. The father wishes to have sons wiser than himself, and the mother longs to have daughters more handsome than she is, which is as it should be, and leads humanity up from the ugliness of the gorilla to the beauty of an angel. Probably the best and only way to obtain the greatest amount of present happiness is to live in conformity with those unchangeable laws of nature which govern our existence; for the further we depart from them, whether knowingly or ignorantly (it makes no difference), the more misery do we bring upon ourselves.

The united prayers of forty parsons, each praying at forty-parson power, could not make us happy if we had the toothache; and the knowledge contained in the over five hundred different forms of religion, their bible ceremonies and all, would not be able to make us walk comfortably if we had a bad corn on our toe. There is no such thing as stealing a march upon the laws of nature. If we excite our body and brain to extra pleasure and activity by alcohol, we have to pay back all the extra by a corresponding lassitude at some time or the other; so of that pleasantly nerve-exciting poison, tea, the grösser heating poison coffee, the pleasantly relaxing poison tobacco, and also the social pleasure of sitting up late at night long after sunset, while all the rest of animated nature is taking repose and getting fresh strength and energy for the morrow. It is also probable that our observance of the laws of nature (of which we habitually take very little notice until compelled by disease or transgression), may have more to do with our religion than we are in the habit of giving it credit for. And also that the stupendous machinery of the universe is not so badly constructed as to require special acts of Providence every five minutes of the day in order to keep it going, which acts are supposed to be obtained by prayers, fastings, feedings, givings, takings-away, bell, book, and bibles, and many other devices by which mistaken and undeveloped humanity seeks to avoid the penalty of sins against nature's laws, and strikes out in blind desperation to seek its heaven or happiness by laws and formulas of its own making rather than glide smoothly into the paths of peace and serenity in conformity with the laws of nature and of God.

Miss Chapman, the missionary medium, is about to visit Darlington for a month.

DIRECT SPIRIT MESMERISM.

SIR,—The following is an account of some remarkable phenomena of Direct Spirit Mesmerism, witnessed by myself and others at my house early in the evening of the 8th of August, and I should be glad if you could give publicity to my letter—copy of which I have forwarded to the *Spiritual Magazine* with a similar request.

It is necessary to premise that Mr D. D. Home, the medium present, had been staying with me for some short time, and that owing to the state of health of Mrs Jencken, who had been seized with paralysis, I had determined not to allow any seances to be held. On the evening in question, however, I yielded at the request of my mother, and we sat round a small square table in front of the sofa, Mrs Hennings, our neighbour, making up the party of four.

We had not been seated many minutes when raps were heard in different parts of the room, the table was tilted and raised straight off the ground; numerous raps were then heard under the table, in the drawer—which was pulled out and replaced; a cold current of air then passed over our hands,—spirit hands touched several of us on our hands and knees,—a hand appeared between myself and Mr D. D. Home, but only for a moment. We then observed the form of a hand under the shawl Mrs Jencken had drawn across her knees. A pause then ensued followed by the phenomenon of “Direct Spirit Mesmerism,” and to record which is the special object of my present communication.

At first we heard the rustling of Mrs Jencken’s dress as though a hand was rudely moved over it; we then noticed a hand making mesmeric passes down the right side of Mrs Jencken; her knee was then grasped, and we distinctly heard the tapping, kneading sound of shampooing a patient. Mrs Jencken who remained perfectly calm and composed throughout the process, described her sensation with great precision, observing that she felt as if a powerful hand were making passes down her paralysed side, almost causing pain. Her hand was then seized by, as she described it, a soft, warm hand, rubbed and stretched out with sufficient force to leave a red mark on her hand and wrist. She farther said, that she felt as if an electric stream had passed through her, causing every limb to glow. The whole process lasted about 8 to 10 minutes, and resulted in the restoration of the use of the paralysed limb and side of Mrs Jencken, who all but immediately called our attention to the fact of her being able to move her right arm and hand, hitherto perfectly paralysed. On essaying to rise from her chair, she found to her great joy that she could walk, and ever since her convalescence has steadily progressed.

Fortunately during the seance, Mr Jones of Enmore Park, joined our circle, at which I was much pleased, as I felt it desirable that a farther witness should be present to testify to the truth of the statement I am recording.

Other and very marked phenomena were produced that evening. Mrs Hennings’ hand was repeatedly touched and grasped; her chair seized and drawn back and half turned round. Mr Jones was also touched by a hand. A voice was distinctly heard to pass through the

room, the note being not unlike the wail of a female voice. But I will not burden you with an account of these phenomena; my object being to confine myself to the description of the phenomenon of Direct Spirit Mesmerism.

I may, however, add that Mr D. D. Home is in full power, and that during his stay at my house very remarkable phenomena occurred.

Mrs Jencken is now occupied in writing a statement of what took place, anxious that a document should be placed on record to prove at some future time the possibility of Direct Spirit Mesmerism.

H. D. JENCKEN.

Kilmorey House, 15th August, 1867.

OUR COMMISSIONER IN PARIS.

DEAR HUMAN NATURE,—Here I am safely located in the city of politeness, pleasure, and palaces, a fact which must gratify all my friends to think that a man of my extreme age should so providentially escape the perils of land, sea, and foreign transit, and reach his destination little impaired by the circumstance. In addressing these few lines to you, I do not wish you to imply that I am about to write a description of Paris. No, nothing of the sort. All this kind of work has been done by more experienced hands than mine—the editors of the various guide-books, Galignani's, The Diamond, Chambers', Black's, and a host of others. My purpose is to carry out the objects of your sending me hither that I might notice a few of those features of life that are generally overlooked by travellers, but which are most instructive to students of human nature. And truly it has been to gratify no idle curiosity of my own that I undertook this unpleasant journey. Human nature is essentially the same everywhere, as my long-life experience can testify, but if I can be of the slightest use to others, I shall not grudge my own pain and toil, or the expense you have been to in sending me hither.

Being determined on making the journey as profitable as possible, I resolved on travelling by "the shortest and most picturesque route," *via* Newhaven and Dieppe, and accordingly applied to my ancient friend, Mr Cook, the world-renowned excursionist, for a book of tickets to pacify the demand of traffic officials for the way. The ride through the glorious counties of Kent and Sussex was gratifying beyond description. What richness and security in the golden fields, wooded landscape, and snug domestic retreats! I earnestly advise all who would enjoy the French landscape to refrain from looking out at the windows on the way to Newhaven, or go by night, as the contrast is not in favour of the Continental scenery.

The appliances and premises of "the most picturesque route" are of the most primitive and meagre description. On arriving at Newhaven, if the passenger has any time to wait, and if he has many companions, he will have the cool satisfaction of sitting on his port-

manteau in a passage between two sheds, or on the pier, which is no treat in the middle of the night after perhaps six hours of sea sickness. The steamships seem to be seaworthy vessels, but utterly inadequate in accommodation—an unventilated cabin dooms its inhabitant to an early visitation of the horrors of sea-sickness—and the vessels are often so crowded that there is no room to sit, or even to stand, never speaking of lying, after it may be the fatigue of sixteen or twenty hours' travel. The deck is then tried as a more favourable alternative. Here the voyager finds every favourable spot occupied, and he may thank his stars if he can find space on which to stand and lean against his shadow. But the weather is not always fine, nor is the sun always shining, especially as might be expected during the night trips. There are very few trips in which the spray does not break heavily over the bulwarks, drenching to the skip with sea water all who are on deck. Young man from the country! only think of your choice holiday apparel after such a top-dressing! Then follows sea-sickness, and who can describe its nauseating pangs, aggravated by the barbarism of the crew, who banter with the lower and more vulgar passengers, and make the most disgusting allusions to the matters expelled from the passengers' stomachs, with which the deck is besmeared. Yes, Englishmen, you will scarcely believe that there are such wretches connected with your country's service, but only patronise the "most picturesque route," and you will find the most primitive filthiness and incivility in strict and unique keeping with slippery, sour, half-washed decks and cattle-shed accommodation with which you are supplied. And truly the way to Paris *via* Newhaven and Dieppe is the "shortest and most picturesque," but the means of sea transit is a miserable burlesque on modern travelling, especially when it is considered that this might be the favourite route between the two chief cities of modern civilisation.

The ride from Dieppe to Paris is mostly through the valley of the Seine. It is pleasant, but monotonous. A few finely wooded landscapes are traversed, and the windings of the river afford many pleasing pictures; but there is a lack of boldness and variety in the scene, low chalk hills bound the view on both sides at a short distance. The mode of cultivating the land is peculiar. The fields are large, but divided up into patches of a ridge, or half of a ridge, devoted to one kind of crop. There is a patch of wheat, then of rye, then potatoes, then garlic, onions, carrots, shallots, oats, or vines, varied with teasles. The trains make but slow progress, and the traveller is heartily tired before he crosses the fortifications and finds himself in Paris.

I have not had time to find my way about sufficiently to make such definite observations as will enable me to extend this letter. Of course I have been to the Exhibition; pictures and statuary grand. Busts of eminent persons very interesting. Hope to give you some delineations of their characters before I get through. In the medical department there are many finely-constructed bathing appliances; one in particular in the French department, by the use of which the patient, if weak, may be suspended in the bath while in a reclining posture. It is also adapted to babies, so that they can sit up to the waste in the bath in a suspended chair formed of straps and belts, and all the time amuse

themselves by using a hydraulic plaything in the water. The ethnological photographs and specimens are highly instructive, and the displays of machinery exceedingly interesting. The general effect of the exhibition building is very meagre ; no extended view of its contents can be obtained. The outside circle adjoining the gardens is devoted to practical alimentation, and here the process of eating and drinking may be seen in continual operation. The Americans carry the palm for non-intoxicating beverages. Their iced-fruit drinks are very pleasant, and much patronised, but they increase the thirst, and induce a disordered stomach and bowels. There are several fountains in the grounds, only one of which is supplied with water, and here thousands daily slake their thirst in heaven's appointed way.

In time for your next issue, I hope to have made my observations on the cranial development of the Parisians, noted any useful feature in their habits, visited the Spiritualists, gymnasiums, baths, and other useful institutions, concerning all of which I will give you faithful reports. Meanwhile, I shall sally forth and have a look at the exhibition of gas-light known to the Parisians as the Napoleon fetes, about which I may have something to say in my next letter.

WHISPERINGS FROM FAR AND NEAR.

To the Editor of Human Nature.

MY DEAR SIR,—I fear some misunderstanding has arisen from my remarks made after the reading of Miss Alston's paper before the British Association of Spiritualists, as printed in your last issue. The impression gathered by some of her friends is, that she had not received the education given at Ladies' Schools, which is not so stated, as I knew she had received such an education. The thought I wished to convey was far higher than seems to have been grasped amongst her friends, which arises, I think, from their misunderstanding my expression, "Men of letters," which does not mean those only who have received the ordinary education before entering the University, but those also who have received far more than is commonly given at those great institutions. My idea was, to convey the impression that the Spirit Circle, Classroom, College, or Spiritual University had done more, and was doing more, in the same time, than could be given at our first-class Universities.

I am sorry that I have to trouble you with asking you to insert this in your next *Human Nature* ; and trust that, should any friends of progress feel disposed to think differently of the high moral and philosophical tendency of true Progressive Spiritualism, they will try it for themselves.—
Very truly yours,

THOS. ETHELLS.

Huddersfield, July 22, 1867.

We very gladly insert the above letter, as it more fully sets forth the educational advantages of Spiritualism. In our report of Mr Etchells' remarks at the Convention, his language was followed as nearly as possible ; but as other matters were pressing, he had not time to express himself fully. It therefore appears that Miss Alston had received a liberal educa-

tion, in the common acceptation of the term; and Mr Etchells meant to explain that an acquaintance with Spiritualism of about two years, only fourteen months of which were devoted to mediumship, a young woman, unlearned in the sublime philosophy taught by Spiritualism, could, in that short time, by these means, be enabled to produce the paper she read at the Convention. It is quite true that, without her previous education, she could not have given such graceful utterance to her thoughts, nor could she perhaps have attained the mental clearness to make her investigations so perfectly. But how many thousands are there who, with far greater educational advantages, fail in being able to attain a position similar to that occupied by Miss Alston in her paper? Herein is exhibited the educational advantages of Spiritualism; an after process which will enable mankind to apply the result of ordinary education and the action of the lower intellect to the higher development of the individual as a moral and spiritual being. Though Miss Alston had been "an unlettered young woman," yet her progress under Spiritual development would have been no miracle, as many similar instances are on record.

Speaking of the connection between

EDUCATION AND SPIRITUALISM,

we have much pleasure in calling the attention of progressive minds to the following letter. At the London Convention we met with several heads of families who were at a loss for a school to which they might send their children to have them educated in accordance with progressive ideas. But there are more facilities in this direction than have yet been taken advantage of. The Rev. S. E. Bengough, M.A., has an establishment for boarders, in which the higher elements of a first-rate classical education are obtainable. Why should not progressive families see to such an establishment being full? Mr Gregorson would be in his element in charge of a day school. Several towns could at once get up the number of scholars to set him afloat. We might mention Birmingham, Liverpool, Maidstone, and other places. Let him speak for himself:—

"46 St James Street, Paisley Road,
Glasgow, 27th June, 1867.

"DEAR SIR,—Nothing would give me greater pleasure than to be teacher of a school conducted in harmony with our knowledge of human nature, and where such instruction was imparted as would enable the scholars to live true lives; where it was more an aim to teach how to live than how to get a living; at which children would be assisted in acquiring correct dietetic habits, and in adopting comfortable modes of clothing; at which they would be fitted for growing up worthy sons and daughters into good and loving husbands and wives; and at which they would be instructed for the conducting of business on the principles of enlightened justice. Last year I thought of beginning such a school myself; but I was afraid that, in the district I was then residing, the attempt would not be attended with the necessary success. Now my circumstances are less favourable for such an undertaking. It will not be convenient for me to take up my whole time with it. But that need not prevent the scheme from being matured, others may be in more convenient circumstances, and it will take some time before any course of action can be fixed on, and then I may be ready to lend a helping hand, if I am not able to devote my whole time to the work. In the meantime let us talk about it, and learn the thoughts of one another regarding it. I do not know what was said at the Convention. Of the necessity of affording an opportunity of acquiring a true education, no one can doubt. Our educational establishments are far from what they ought to be. Lately some little progress has been made, but the principles on

which they are all conducted are unsound, and to attempt to improve them would be a waste of labour—they must be remodelled. As to the kind of instruction or rather training given, we would regard our scholars as what they really were, beings possessed of bodies that needed education as well as their minds. A knowledge of phrenology would lead us to a careful training of all their faculties as near as possible in their natural order of development. Spiritualism would afford the necessary stimulant and guiding power in the work, as it would show forth the end of all, the purpose or use of all. As to the means, we would conduct the physical training by a judicious course of exercises, and, if at all convenient, by engaging in some agreeable manual labour; the mental training, by imparting knowledge that would fit for life, a knowledge of the laws that regulate our systems, a knowledge of the things around them, &c. Books would be used, but it would be more our aim to learn the children to read from the great book of nature—the true Bible. We would not neglect to enable them to read the thoughts of others from books. A knowledge of the English language would be imparted, and practice in communicating their thoughts to others both orally and by writing would be given, as well as a knowledge of the science of numbers. A quantity of suitable apparatus would be necessary, which could be got as it was needed.—I am, yours very truly,

“DAVID GREGORSON.”

Acquila Baldwin, Birmingham, sends a poem on “Religion,” replete with solid, practical truths. She breathes a catholic spirit:—

“Religion is the same from pole to pole,
Christian and Turk, and Jew and Pagan, all
Are to our God as countries to the sun.”

And defines its spirit as

“Implicit trust in all the Father’s ways,
A noble, earnest hope, a long, extended sight
That sees in faith, ‘whatever is is right.’”

Our friends in Birmingham are particularly favoured with poetic inspiration. We have received several other communications, which we may give at a future time.

Mr Henry Pitman, of Manchester, in the interests of the United Kingdom Alliance, writes under the title, “Is Alcohol Food, Physic, or Poison?” in which he says:—“It is encouraging to find that the highest medical and chemical authorities now endorse the conclusions which have been clear to temperance men for nearly forty years, namely, that alcohol is neither food, force, nor physic, but a poison, like opium, and a substance abhorrent to the human economy; that it does not in the slightest degree nourish the body, or even prevent the waste of tissue, but that it arrests digestion, destroys the appetite, lessens muscular force and vital heat, excites the lower passions, predisposes the drinker to disease and retards his recovery.” Our Alliance friends have now got on the right rail. It is by the appreciation and practical adoption of such physiological truth by the people on which any solid basis for a successful temperance enterprise can exist.

We are glad to hear that the Liverpool Phrenological Society intends action for the ensuing year. Business will be commenced in October by an introductory address by Dr Hitchman. Mr Fowler is expected in November. Arrangements have been made with Mr Bridges to give a course of twelve lectures on “The Physiology of the Brain,” admission free to all.

Law is often a lame and traitorous substitute for justice.

REPORTS OF PROGRESS.

To the Editor of Human Nature.

Spiritual Lyceum, Nottingham,
July, 1867.

SIR,—It may be interesting to some of your readers to be informed that our Lyceum held its first anniversary on Tuesday, the 16th inst. The party consisted of the members, leaders, and officers of the Lyceum, besides parents, relatives, and friends, and a happy time they appeared to have. After tea, which, through the kind assistance of friends, was provided for the children free, the evening was spent in singing, recitations, games, and marching.

Our institution is situated outside of the town, with a beautiful raised grass-plot before it, about 40 yards long, by 10 wide, so that we had plenty of room for marching, counter-marching, etc., and our groups with their banners flying and singing appropriate pieces from A. J. Davis's Manual, made a very attractive appearance, and, we believe, produced a very good effect on the outside lookers-on. This being the first anniversary of the kind in England, the arrangements for it were not so perfect as they would be in America, and as in time we hope to make them. It was a happy, joyous gathering, and one which our young ones will never forget. I may state, if not intruding upon your space, that, in forming the Lyceum, we have had many difficulties to encounter that have drawn largely upon our patience and resolves; and but for an enthusiastic love of the system we fear our energies might have yielded to the pressure. The greatest trials arose more from the coldness of professed friends than from the opposition of open enemies. Their notions cannot get beyond the teaching and routine of a common Sunday School. They can yet see but imperfectly the beautiful and harmonious development of the higher natures of the children by the system we adopt; and think the time spent in our marches, recitations, and considerations of moral and intellectual questions might be better employed in reading, writing, spelling, &c., and where we had a right to expect sympathy and encouragement, we have had shakes of the head, predictions of failure, and hopes that we might become more rational. Then again, the officers and leaders were new to the work, and, although enthusiastic, had experience to gain and the necessary adaptability to acquire. Many of these difficulties are now overcome. Some of the doubters have pronounced it a success; and, no doubt, in the coming year our Lyceum will take a higher position, the good resulting from it be more apparent, and the next anniversary furnish a theme for greater congratulations.

It is our earnest desire that we may be followed by the establishment of Lyceums in other parts of the country, and any information required from us on the subject will be given with the greatest pleasure.

GUARDIAN, MISS GAMBLE.

WILLIAM LLOYD GARRISON.—It is a decided treat to every lover of human progress to look on the venerable and amiable countenance of this champion of liberty, not merely to the slave, but of thought and action in every sense. It was our privilege to behold him on the rostrum of Mr Spurgeon's tabernacle on the occasion of Henry Vincent's "oration" on America. Mr Vincent's performance was a laborious failure, but the few words of Mr Garrison were alone worthy the trouble of attending the meeting. He

declaimed against the union of Church and State, and, by many indications, showed that he possesses a mind used to the contemplation of truth which gives freedom to its entertainer, and is the source of liberal actions towards others. Temperance, theological and ecclesiastical reform, Spiritualism, and other phases of progress are familiar to Mr Garrison. He is no man of one idea. His visit to this country has been useful in numberless ways; and, from the sentiments uttered at public and private meetings given to Mr Garrison, a marked advance is noticeable in the tone of the public mind in favour of more noble, free, and humane institutions. Such men are not for an age or a single purpose, but for all time, and all lands.

THE EDINBURGH PHRENOLOGICAL ASSOCIATION must not be confounded with the Edinburgh Phrenological Society, which is a much older institution. The twelfth annual meeting of the Association was held recently in the Phrenological Museum, 1 Surgeons' Square—the president, Mr A. Reid, in the chair. Mr James Gowans read a few "Notes on some Recent Notices of Phrenology," in which he gave an account of the progress the science is making, reviewing several works treating of the physiology of the brain, and concluding with drawing attention to the remarkable paper read by Dr Hunt at a recent meeting of the Anthropological Society on "Physio-Anthropology," in which the phrenological method of studying the moral and mental nature of man is adopted. The president then gave a short address, reviewing the proceedings of the Association during the past year. During the year several phrenologists have spoken before the Association. Dr Donovan, of London, furnished a paper on Mr Fowler's subdivision of the organs, which provoked a two nights' discussion. We wonder what they got to talk about, as it is reported that few members of the Association are acquainted with Mr Fowler's system. If they desire information on this point we would recommend them either to secure Mr Fowler's services or some one who is conversant with his method, and thus do something better than waste time in fruitless banter. We shall be glad to hear of more life being manifested in this comparatively young body which has certainly not yet reached the age of senility.

A TRANCE STORY.—A highly respectable and trustworthy correspondent vouches for the truth of the following:—On the evening of Monday week, Mr A. said to Mr B. that his mind had been occupied all day with thoughts regarding his aunt, who was residing in H———, for he felt just as if he had heard a voice saying, "Your aunt is dead; she died on Saturday afternoon." Mr A. said he could not account for it, otherwise than by supposing that he had been in a condition of trance, and had received the impression on his mind while in that state, but he was unconscious of having been so. On the suggestion of Mr B., the two friends repaired to the place of business belonging to the latter. Shortly after being seated, Mr A. fell into a deep trance. This is a condition in which he has been several times, and during which he seems unconscious of the presence of those with him—or, to give his own description of it, in which he becomes unconscious as to all natural objects and sounds, but sees scenery of a much more beautiful kind, and at times apparently sees and converses with persons who are deceased. When he awakes, he has no knowledge of anything done by his friends during the trance, nor any recollection of anything said to him. But he names the persons whom he says he had seen, and recalls with evident pleasure the conversations which he has had with them. When questions are put to the invisibles supposed to be present, they are answered by Mr A.; and when he awakes, he recollects these answers as being given at the request of his invisible friends. On this occasion Mr B. inquired what was the cause of the impression which had been all day on Mr A.'s mind, that his aunt was dead. The reply was,

that his aunt *was* dead, and that he was at present conversing with her. Mr B. said if that were true, intimation of the death should have been received in the morning—why had it not yet reached him? The reply was that his uncle had not his address, but that he would receive a letter from his father, who resided in another part of the country, next day, giving the particulars. And now for the strangest part of these strange facts. The following afternoon Mr A. called on Mr B. and showed him a letter bearing the post-mark of that date, written by Mr A.'s father, and giving particulars of the aunt's death at H——— on the previous Saturday afternoon. This is the second time that Mr A. has been aware of the death of a relative, and seemingly held converse with the deceased, previous to the postal announcement reaching him.—*Greenock Telegraph*.

THE PRIESTCRAFT MARKET.—This branch of business seems to be in a state of stagnation—if we may judge by the following instance:—A parcel of lottery tickets to raise funds for the building of "St Peter's Church, Clergyhouse," &c., Hatton Wall, London, lately reached our office per post. The returns were directed to be sent to the "Rev. the Clergy" of the church above named. The character of the first prize strikes the key note as to that infallible spirit "the comforter," who is expected to succour the meek ones in the latter days. It is a "jewelled purse, containing 100 Australian sovereigns, the gift of one who has 'done well' in the colonies." Yes, this is now defined to be the veritable Third Person in the mysterious Trinity, only get more than your share of this divine influence and give the "vicars of Christ" a slice, and they publish on 292,580 tickets, in pink ink, the glorious commendation of the Jewish, yet universally human, hence divine, arch-enemy of Priestcraft and mammonism—"Verily, thou hast done well." What an irresistible inducement these moral luminaries hold out to the young people of the land. "Come, pay us 6d, and you shall have a chance of winning 100 sovereigns." These men are exponents of the Bible. Does it give them warranty for this form of getting "filthy lucre?" If it does, then glory be to the God of goodness and truth for the reflection of his sacred image in man in the form of "modern infidelity" as a disregard of such a grasping priesthood is termed. But what do the laws of Great Britain say? We suppose these "wise as serpents," if not "harmless as doves," holy ones have conformed to some trick of the law whereby they can act as Art Unions do in similar adventures. Well, let such a weak law be amended at once, and let every reader of "Human Nature" straightway send in a warm remonstrance to "the Rev. the clergy, St Peter's, Hatton Wall, London, E.C." We have done our share in this matter, and offered to give a course of lectures free, on temperance, diet, gymnastics, phrenology, spiritualism, &c., if the "darkness of the district" is really so dense. With horse-racing, betting princes, aristocracy, and clergy of the above stamp, what, in the name of heaven, is to become of us as a nation? Spiritualism and the numerous reforms therefrom gives the answer—Speedy decay or the acceptance of new truths. It is announced that the "winning numbers" will be published in the *Universe*, *Weekly Register*, &c. Hence we infer that "St Peter's" is a Roman Catholic Establishment.

Three new works by the Rev. T. L. Harris have recently been published:

- I. *The Great Republic—a Poem of the Sun.*
- II. *The Exposition of the Apocalypse.*
- III. *The Method of the New Breath.*

They may be obtained at the Progressive Library.

There are several local Progressive Libraries and Spiritual Societies in course of organisation in various parts of the country. A private gentleman, who is supplying several ministers with spiritual food, says, "I want a small library of my own for this kind of work." These are hopeful manifestations.