



Em. Swedenborg.

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## EMANUEL SWEDENBORG.\*

It would be a difficult task to discover whether Swedenborg has suffered most from the conduct of his friends or his adversaries. Ignorant, undeveloped, and perverted minds, situated entirely on another hemisphere of thought, have treated his experience and writings with the foulest and most unwarranted abuse. Another class, equally incapable of the task of appreciation and criticism, have run to the opposite extreme, and, by a course of blind misconceptions and unjustifiable statements, have assumed a position for Swedenborg, and made him the founder of a sect, which the careful study of his character entirely repudiates. To all enlightened and well constituted minds this great man is a subject of the most profound interest. To the student of human nature he presents one of the most remarkable specimens which the annals of history furnish. To the metaphysical philosopher he supplies altitudes of thought to scale the pinnacles of which few minds have successfully dared. To the theologian he opens up an inexhaustible field for investigation. He is rich in gifts to the natural philosopher and man of science. The practical moralist and social reformer may take copious draughts from the multifluous wellsprings of his inspiration, and by a far-reaching and harmonious philosophy he connects the whole of these diverse inquiries with the religion of life, past, present, and future. To elaborate a general article on such a vast theme is not our present purpose, which is merely to notice the masterly production of Mr White, which, in a most satisfactory manner, covers all the ground we could have wished to occupy. Few minds are capable of forming a definite conception of Swedenborg either as a man or a writer, and yet he is a subject of interest and instruction to all. His writings are so

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\* Emanuel Swedenborg, his Life and Writings. By William White. In Two Volumes, 24s. London: Simpkin & Co., and at the Progressive Library.

voluminous, and the scope of his matter so extended, that but few can devote the time and attention necessary to attain a fair knowledge of this man and his principles. The world, therefore, owes a special vote of gratitude to Mr White for the two elegant, exceedingly readable, and well prepared volumes which he has lately presented to the public. This magnificent work has been the labour of years, aided by special facilities for becoming thoroughly acquainted with Swedenborg's personal history and the peculiar course of events which have succeeded them.

Mr White begins his work with a description of Swedenborg's ancestry, which supplies much interesting data to the mental physiologist. A portrait of Jesper Svedborg, father of the Seer, is prefixed to the first volume. The pages referring to this remarkable man convey a greater amount of moral instruction within the same compass than any work we know. In fact, the same may be affirmed of the whole book. The work proceeds on the plan of introducing and reviewing Swedenborg's works in the order of production, as illustrative of the mental states and occupations of the author at those periods.

Emanuel's career from first to last, personal, scientific, and literary, presents a striking transcript of mental acts in accordance with organic conditions and developments. He attained the degree of Doctor of Philosophy at the age of 21, and immediately commenced his travels, which he pursued with a degree of daring and resolution that sometimes brought him into danger and trouble. His restless, indefatigable disposition brought him prominently under the notice of many eminent persons, and relieved itself in writing verses, scientific speculations, commercial enterprises, an unfortunate love escapade, mining, sieging, diversified scientific studies, pamphlet writing, and more travelling. During twelve years little is heard of him except in the results of scientific research and study with which he occupied that time. Afterwards he travelled for a year in Germany, where he wrote and published several works. He next figured as a writer on Mineralogy and Natural Philosophy. In his speculations on these themes the peculiarities of his system begin to manifest themselves. He traces the derivation of the elements, the evolution of suns, planets, and particles, and the relation which the material universe bears to the divine mind. He then carried his researches a step higher, and devoted himself to the consideration of the means of intercourse between the soul and the body, and to the relations existing between the human soul and God. He then starts out on a voyage of discovery in search of the human soul, and decided its location to be the brain. He endeavoured to discover it by dissection, but his mind was in a sad puzzle, on account of the material barriers that chained him down to the consideration of physical

structures. A retrospect of this part of his career shows a continual progress or growth of mind. His mental experiences were a series of bold speculations, one section of which partly repudiated what had preceded it, but all tending steadily toward a more exalted plane of thought..

Up to his 55th year he was a material scientist, with theistic tendencies. After this period a new development and change of mental state broke in upon him. His mind was "opened to the spirit world," he had dreams and visions, he spoke with spirits, saw them, felt them, and was otherwise conscious of spiritual presence and intercourse. From this time his life assumed quite a new phase. He studied Hebrew, and the Old Testament in the original tongue, and while thus reading, had the "internal sense of the word" revealed to him. His "Spiritual Diary," an exceedingly rare work,\* gives his peculiar experiences at this stage, some of which we may copy from time to time. The "Arcana Celestia," in eight 4to vols., was afterwards written and published to give a sketch of which is beyond the scope of our present efforts. He was next promoted to journey into the world of spirits, and he wrote a description of "Heaven and Hell from things seen and heard." He next, from communication with spirits belonging to different planets, was enabled to give a description of their scenery, inhabitants, &c. His description of the means whereby he was enabled to see these distant scenes is similar to the phenomena of electro-biology, and taken as it stands, is a curious psychological fact which meets with ample corroboration in the experience of others.

The second volume of Mr White's work continues a description of Swedenborg's experience as a spirit Seer, with critical reviews of his theological works and Spiritual Philosophy. Many instructive incidents are given of Swedenborg's clairvoyance and communication with the spirit world. His personal habits are detailed. He was very abstemious and temperate in his diet, a condition which greatly affects spirituality of mind, and is amply attested by other mediums and seers. He was gentle, polite, frank, and courteous in his manner. He foretold the day of his death. His faculties were clear to the last, and, hearing the clock strike on Sunday evening, March 29, 1772, he asked what hour it was. He was told it was five o'clock; he then uttered his last words: "It is well; I thank you; God bless you," and he gently departed.

Mr White concludes his book with a description of the rise, progress, and present extent of the Swedenborgian sect. He also notices the peculiar aversion with which that body treats Spiritualism and all manifestations from the unseen world not derived from the experiences of their seer and prophet.

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\* In the Progressive Library.



Mr White's work must have been a laborious and difficult task, yet it is an indispensable companion to all who would study Swedenborg, without devoting a lifetime to the task.

Though Mr White is a devoted admirer of his theme, yet his treatment never stoops to slavish adulation. Respecting this point he observes, "As a critic of Swedenborg my difficulties have not been slight. With a few exceptions, he has undergone no criticism. He has been cursed without reserve, and he has been blessed without reserve, but he has been rarely appreciated. I have, therefore, had to form many judgments, which I feel sure would be modified had I enjoyed the discussion of liberal and enlightened minds." Mr White has wrested Swedenborg from the tyrannical custody of ignorance and fanaticism, and given him to mankind.

We feel that our meagre sentences on this instructive subject are faulty. Justice could scarcely be done to it in less space than the book before us, to which we cordially refer our readers.

#### SWEDENBORG VIEWED PHRENOLOGICALLY.

The portrait of Swedenborg's father indicates a predominance of the feminine principle. In his mental composition the intuitional temperament has been fully developed. The organisation has been lofty and fine, indicating high moral principle, spiritual consciousness and piety. There is, however, not much breadth or philosophical power observable, while there is manifestly a warm, social disposition, with sufficient propelling power to enable him to have paid attention to his personal necessities and worldly prospects, yet free from the commercial spirit of selfishness. He was a worker, not a dreamer. The mechanical apparatus was freely developed, and worked harmoniously with his sharp, observing, practical intellect. Emanuel seems to have inherited the feminine principle largely through his father, but it is much modified by temperament. His portrait at the age of 46 presents him as possessed of a great amount of youthfulness and vital power. His life, up to this point, indeed, displays a predominance of the physical over the spiritual or abstract, in the tendencies and acts of his mind. When a young man he was under the influence of an active circulation, well-developed muscular system, and predominant perceptive powers, which were not only prominent, but wide in their range of action. Hence he devoted himself to the acquisition of external knowledge, to travelling, and the enjoyment of sensuous experiences. From this basic position of physical consciousness and perception the brain gradually developed like a tree from its root, and manifested phases of mind in accordance with the particular point of progress it had reached. The phrenologist will find this

strikingly illustrated by comparing the portrait at the age of 46 with that at the age of 80. In the latter case, as may be inferred, the physiology has shrunk very much. The shoulders instead of being bold, full, and square, are round and stooping. The chest is wonderfully contracted compared with his previous state. The warm flow of arterial blood, animal spirits, and physical consciousness is diminished almost to zero. The prominence of the perceptive powers is no longer observable. The conceptive region of the brain has expanded both forwards and laterally. But the most striking difference is observable in the extreme development of the intuitional region, which appears as much out of proportion with the base of the brain as the reverse was the case in his earlier years. These changes of organisation and mental states are instructive in several ways. It shows that all mind is manifested through organism, and that as is the organism so will be the kind and quality of mental manifestation. We even see how forcibly the vital powers and animal juices influence the character and development of mental phenomenon. Again, we are instructed as to the means of Swedenborg's inspiration. It is no longer a supernatural process, but a phenomena depending upon organic conditions, as in the case of all mental acts. There are thousands of people similiarly organised whose mental experiences are of the same kind as Swedenborg's.

His minuteness of detail and analytical perspicuity depend upon the fact that his inspirational development were based upon a solid foundation of perceptive and critical power. The recollective and expressive faculties were also large and active, hence his voluminousness and repetition. His looseness and apparent carelessness of style in allowing his productions to go forth untrimmed and uncondensed proceeds from his large approbative-ness and independence, which he must have had amply developed, and were the ground of his assurance, independence, and self-satisfaction, amounting even to egotism and self-conceit. One of the latest acts of his life was to assure his friends of the entire truth of his writings. In his wildest speculations, physical or spiritual, it never occurred to him that he might be wrong, and yet he lived to repudiate his conclusions over and over again; and if spiritual mediums are correct in their statements he has had a similar experience in the spirit world. His earlier portrait unmistakably indicates a fair amount of social feeling, but especially love towards woman. In his younger days he must have been considerable of a gallant, and woman must have exercised an irresistible influence over him. His mind must have been conscious of all the experiences that can arise out of love relations, both normal and perverted. The selfish or propelling powers do not seem to have been in the ascendant, the restraining faculties have also been rather weaker. Hence he

would exhibit much frank disinterestedness, and follow the bent of his intellect and intuitions rather than the acquisition of wealth and social distinction. The upper part of self-esteem, giving dignity and love of power, does not seem to have been large. The approbative tendency of display, though not inclining towards pomp and worldly grandeur, combined with the stronger tendencies of mind in enabling him to push himself before the world in those ways for which he was specially noted. We fully credit the fact of his intercourse with spirits, for we have determined an organic condition common to humanity which adapts the mind to that experience. This, however, furnishes no reason why we should believe everything that Swedenborg related concerning the spiritual state, any more than we should believe his physical theories. His mind was of the speculative order, and the same idiosyncratic tendencies moulded his spiritual experience as influenced his mental operations in other directions. Swedenborg's mind was early saturated with peculiar theological notions, which would tincture all his after spiritual conclusions. He says that the mind perceives spiritual states in strict accordance with its own condition, and that likes and dislikes, partialities and prejudices, shape the spirit world according to their peculiar pattern. We may add that there was an hereditary transmission of seership to Swedenborg from his ancestors. This faculty is specially connected with feminine temperaments. Swedenborg's father was highly feminine; he conversed with spirits, saw them, and was familiar with them as with any other object in nature.

The question may arise—does the physical brain of itself enable individuals to experience clairvoyance and excursions into the spiritual world whether in the normal state or trance? We are inclined to think not, but would suggest that there are discrete degrees of organic development, or a psychological series of faculties behind or within the physiological organism which the mind under certain circumstances is capable of using in the discernment or experience of spiritual things. On this point the works of Swedenborg afford much valuable information. The difficulty is, where shall we draw the distinction between the operations of the cerebrum and this internal organism? These questions are of great interest to the student of mental science; too little has been observed concerning them to enable us to speak positively, yet we do not refrain from uttering our thoughts on the subject, hoping that they may lead to fuller investigations.

Through the kindness of Mr White we are enabled to present our readers with the portrait of Swedenborg at 80 years of age. The work which we now notice contains the portrait at the age of 46, and also that of Swedenborg's father.



## SPIRITUAL MANIFESTATIONS AND MEDIUMSHIP.

(From the French of Allan Kardec.)

## CHAPTER THE SECOND.

## PHYSICAL MANIFESTATIONS—TABLE TURNING.

THE name of physical manifestation is given to those spiritual phenomena which are associated with perceptible effects, such as noises, and movements or displacement of solid bodies. Some are spontaneous—that is, independent of any human agency—others can be produced at will. We shall speak first of the latter.

The most simple and one of the first phenomena which attracted attention consists in the circular motion communicated to a table. This effect can be equally produced on other objects, but the table being the most convenient, the name of table-turning has become the universal term for this kind of phenomena.

When we say that this effect is the first which was observed, we mean in these modern days, for it is very certain that all species of manifestations were known in the earliest times; and it could not be otherwise, since, as they are but natural effects, they must have existed in all ages. Tertullian speaks explicitly of turning and talking tables. This phenomenon, during some time, continued to be a fashionable amusement; but two causes have contributed to the abandonment of table-turning and fashion; for the frivolous, who rarely bestow two seasons on the same diversion, in this instance, wondrous to relate, endured it for three or four; and second, the sources of deepening interest thence arising, arrested the attention of the more serious and observant. If *they* neglected the turning of tables, it was that they busied themselves with the consequences thence resulting of far greater importance. They left the alphabet for the science, and hence is the secret of the apparent abandonment of which deriders make so much.

But however this may be, table turning is none the less the starting-point of the doctrine of Spiritualism; and because it presents us with the phenomena in their greatest simplicity, the study of their origin becomes easier, and the theory once established will give us the key to more complicated effects. For the production of the phenomena it is necessary to obtain the assistance of one or more persons gifted with a special aptitude, and who have been designated “mediums.” The number of operators is immaterial, if in the whole some mediums may be found. As to those who have no mediumship, their presence is indifferent, or sometimes even an impediment, from the dispositions they display.

“Mediums” possess greater or less power, and consequently



produce effects more or less defined—often one powerful medium will do more alone than twenty others together. It will suffice for him to put his hands upon the table for it instantly to move, rise up, turn over, perform somersaults, or girate with violence. There is no indication of mediumistic faculty—experience alone will make it known. When any company of persons desires to make an experiment, they need only seat themselves round the table, and place the hands upon it, without heavy pressure or any muscular action. At first, as the causes of the phenomena were unknown, several precautions were insisted upon, which have since proved perfectly useless. Such for example was the alternating of the sexes, the contact of the little fingers of each person, &c. The only conditions which are rigorously necessary are a passive state of mind, absolute silence, and, above all, patience, if the effects are tardy in appearing.

It may be they will be produced in a few minutes, or it may be half an hour or an hour; this depends on the mediumistic powers of the operators. Let us again repeat that the form of the table, the substance of which it is made, the presence of metals, of silk in the dresses of the assembled party, that the days or hours, light or darkness are each of as little consequence as whether it rains or is fine. The bulk of the table alone is of some moment, but only in case the mediumistic power is insufficient to overcome its resistance, for in contrary circumstances one person, even a child, can raise a table of one cwt., when in less favourable conditions twelve persons could not move one of the smallest size.

This being the case, when the effects begin to manifest themselves a slight cracking is most usually heard in the table, then a sort of tremulousness is felt, as if it was trying to go from its moorings, then the rotating movement succeeds and accelerates its speed to such a degree that those around it have the greatest difficulty in keeping up with it.

The movement once established, the table can even be left, and it will continue to move in different directions without contact with any one. At other times the table will lift and poise itself, first on one foot, then on another, then gently resume its original position; again it will balance itself, suggesting the pitching and tossing of a ship at sea; or again, but for this a considerable mediumistic power is requisite, it will entirely leave the ground and hold itself in equilibrium in space, raising itself even to the ceiling and allowing persons to pass under it, then slowly descend, fluttering like a sheet of paper, or else fall heavily to the ground, and bruise or break itself in pieces; which makes it patent that one is by no means the victim of optical delusion. Another phenomenon, which is frequently produced, according to the nature of the medium, is that of raps in the tissues of the

table; these raps, sometimes very weak and sometimes pretty loud, make themselves heard on other pieces of furniture, or on the doors, walls, or ceiling of the room. We will return to them immediately. When they are heard on the table, they produce a vibration very perceptible to the fingers, and still more distinct to the ear.

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### CHAPTER THE THIRD.

#### INTELLIGENT MANIFESTATIONS.

In what we have hitherto described, assuredly nothing revealed the presence of any occult intelligence, and these effects might very well be explained by the action of the magnetic or electric current or any other fluid; such indeed was the first solution given of these phenomena, and it might with reason be thought very logical, and would certainly have prevailed if other facts had not followed and proved its inefficiency. These facts are the proofs of intelligence regulating the phenomena. Now, as all intelligent effects must have an intelligent cause, none can deny that even if electricity or some other fluid be admitted, as taking a part in their production, there must also be mixed up with it some other agency. What was this agency, or what this intelligence? Succeeding observations have made this known.

For a manifestation to be intelligent, it is not indispensable that it should be eloquent, witty, or learned—it is sufficient that it should be a free and voluntary act, expressing some intention or answering a thought. Assuredly when we see a weather cock moved by the wind, we are tolerably certain that it obeys a mechanical impulse; but if one recognised in the movements of the weather cock some intentional signals—if it turned to the right or left, fast or slow, according to a command—one would be forced to admit, not that the weather cock was intelligent, but that it obeyed an intelligence. And thus is it with the table. We have seen a table move, lift itself up, and give raps under the influence of one or more mediums. The first *intelligent* effect which was remarked, was these movements answering to a command: thus, without changing place, the table would raise itself alternately on which ever foot was indicated; then, in resuming its position, it would produce a given number of raps in answer to a question. At other times the table, without coming in contact with any one, would promenade up and down the room alone, turning to the right or left, backwards or forwards, and executing a variety of movements at the desire of the bystanders. It is evident that we admit the perfect good faith of the performers attested by their honour and disinterestedness. Further on we will speak of trickery and fraud, which it is quite well to guard against. By means of these raps, and

especially the detonations of which we have been speaking, we can obtain still more intelligent effects, as the imitation of the different strokes on the drum, or the noise of musketry or cannonading; then the sound of a saw, the blows of a hammer, the rhythm of certain tunes, &c., &c. It is, in fact, when rightly understood, a large field open to our exploration. It was alleged that if there was present an occult intelligence, it ought to be able to answer questions; which, indeed, it did by means of so many raps, answering to "yes" or "no."

These responses were very significant; and therefore the idea was suggested of pointing out the letters of the alphabet, and thus forming words and sentences. These facts, proved at will by thousands of persons and in all countries, could leave no doubt of the intelligent nature of the manifestations. Then arose a new theory, according to which the intelligence was none other than that of the medium, the interrogator, or even the bystanders.

The difficulty was to explain how this intelligence could be reflected in the table and disclose itself by raps; and if it was averred that these raps were not made by the medium, they were made by his thought: now thought giving blows was a phenomenon still more prodigious than any that had yet been witnessed. Experience delayed not to demonstrate the inadmissableness of this opinion. In fact, the answers were very often found to be in direct opposition to the thoughts of the assistants,—beyond the intellectual powers of the medium; and even in languages entirely unknown to any present, and relating facts of which the company was ignorant.

The examples are so numerous that it is impossible almost for any one who has at all investigated Spiritualism not to have witnessed them many times for himself. We will cite but one illustrative incident:—On a vessel of the French Imperial Navy, stationed in the Chinese Seas, all the crew from the admiral to the sailors were engaged in testing table-turning and its attendant phenomena. They proposed summoning the spirit of a lieutenant of that very vessel, who had died two years before. He came; and after diverse communications, which astonished every one present, he rapped out as follows: "I beg you instantly to have paid to the captain the sum of so and so (naming the figure), which I owe him, and which I regret I was not able to pay him before my death." No one knew of the circumstance. The captain himself had forgotten the debt, which was trifling enough; but in searching his accounts, he found a memorandum of the loan and the sum indicated.

The art of communicating by alphabetical raps has been improved, but it is always a tedious method; nevertheless, communications were obtained to a certain extent, and very interesting revelations from the spirit world were given. These



indicated other means, and it was through them we became acquainted with spirit writing. The first of this sort of communication took place by arranging a pencil at the foot of a light table and placed on a sheet of paper. The table, once set in motion by the influence of a medium, began to trace characters, then words and sentences. This method was simplified by making for the purpose little tables the size of a hand; then small baskets, cardboard boxes, and finally the simple planchette, which is a flat piece of wood, running on little wheels, with a pencil fixed in it.

The writing thus produced was as running, as rapid, and as easy as from the hand; but it became known later that all these objects were but appendages, veritable "porte crayons," which could be well dispensed with. The hand, carried along by an involuntary movement, wrote under an impulse given by the spirit, and without the concurrence or even the thought of the medium. From that moment correspondences with the departed were no more restricted than between living persons. We will return to these different means employed, which we will explain in detail; we have now only sketched them rapidly, to show the succession of facts which have led to the proof in these phenomena of the intervention of occult intelligences, otherwise called spirits.

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## THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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

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

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### YGDASIL.

THE UNIVERSE AS A LIVING ORGANISM.

THERE is no possibility of wholly escaping or thoroughly defying the predominant spirit of an age. Do as we may it will more or less pervade our religion and science, our literature and art, our daily life and our hourly thought, penetrating into, and pervading like some volatile essence or subtle aroma, not only the outer sphere of action, but also the interior realm of consciousness, where emotion colours thought and feeling sways reflection. It is thus that both theologians and *savants* are prone in our day to contemplate the material universe as a piece of dead mechanism, subject to the forces of attraction and repulsion, and exposed to the processes of chemical analysis and synthesis, rather than as a living and growing organism, permeated by the effluence and animated by the life of God. Even the



religious world delight to regard creation as the workmanship rather than the emanation of deity, as something distinct from his nature, the relation being that not of child to parent or bride to husband, but simply that of product to workman, or as in yet more lowly accommodation to the materialized tone of modern science, they sometimes phrase it, effect to cause.

To the dead there is no life. To the living there is no death. Atheism is not a thing of mere lip profession, as regards the acceptance or denial in words of any formal creed, but is, on the contrary, a matter of habit that pervades the entire range of thought and feeling, and so enters into the sanctuary of your soul, and the innermost recesses of your being, where in the holy of holies there is either the everlasting glory of the Shekinah burning brightly between the cherubim, or there is a worse than Egyptian darkness that has settled not only on *them* but also on *YOU*. These, however, are truths seldom preached and little known, the great mass even of so-called believers resting thoroughly satisfied with a verbal profession of faith in the *outside* God of their ceremonial idolatry. We use this term *OUTSIDE* advisedly. The God whom you feel to be *external* is, depend upon it, simply your idol. The God that is not within but without you, will ever remain alien to your inner and higher nature. He may be loved like Apollo, as a thing of beauty, or feared like Moloch, as a thing of terror, but he will still remain a mere phenomenon of the objective sphere, to be apprehended by the intellect, and will not be a subjective experience, with whom you can thus hold hourly communion in the stilly depths of your temporarily agonized yet eternally comforted soul. Of the existence of such a God, your Father in heaven, your Consoler on earth, you need no logical demonstration, no Paley or Bridgewater Evidences, having a living testimony within, transcending these superficial and unsatisfying arguments, whether of the *a priori* or *a posteriori* school, as sight is surpassed by insight, and mere rumour and report yield to the greater weight and graver authority of personal experience.

Let us not, however, be too severe on these latter centuries of Protestant unbelief and inductive science, as if the debasing materialism by which they are characterised, were wholly unknown in previous ages. The cardinal doctrines of popular Christianity are alone sufficient to demonstrate the fallacy of such an assumption. The literal resurrection of the body, and the corporeal presence of Christ in the heavens, involve ideas so utterly devoid of all true spirituality of thought and feeling, as to clearly demonstrate the limitations and imperfection of those early converts, to whom the Master, no doubt, wisely said, "I have many things to say unto you, but ye cannot bear them

now." Yes, let us confess it, Christianity in its first phase, as proclaimed by the simple fishermen of Galilee, was not the full and final utterance of the truth, but only a preparation for the yet grander revelation which is to follow it, when not only the moral but also the intellectual nature of man will be sanctified and set apart to the uses of the temple and the service of the altar. Now literature and science are alien, if not hostile to religion. Then poets will be its prophets, and philosophers will be its priests, and the noblest aspirations of the heart will find befitting utterance in its anthems, and the sublimest conceptions of the intellect will attain to unfettered proclamation in its pulpits, and so the hierarchy of earth be in some feeble measure the counterpart of its eternal prototype, the hierarchy of heaven.

We have been led into these reflections by the grand old Scandinavian myth of Ygdrasil, the mystic tree of life, on whose branches the worlds hang as slowly ripening fruits that will yet grow richly mellow in due season, and from whose topmost boughs the starry splendours of the midnight sky will some day fall like withered leaves beneath the chilling blasts of the advancing autumn. What a limitless immensity, what a glowing vitality of thought is manifested in this grand old myth of our heathen ancestors. How magnificently it contrasts with the mechanical deadness of modern science, or even the miracle-loving littleness of orthodox theology. The universe a living whole, an ever-growing and expanding unity, pervaded by the life and animated by the spirit of the Godhead! What, indeed, is all this when rightly understood and clearly interpreted, but our modern theory of development expressed in the words and symbolized by the figures of the highest and purest, the grandest and sublimest poetry! Ygdrasil, everlasting, all-embracing, whose roots strike deep into the sepulchral soil of bygone time, with its buried generations mouldering unnoticed in their forgotten graves, and yet whose blossoms, the unfailing promises of celestial splendours yet to come, shed their immortal fragrance on the fadeless fields of eternity. What figure has modern poetry to compare with this, and to what grander truth we may ask, has modern science yet attained?

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#### ANTÆUS.

##### PERSEVERANCE OVERCOMING DIFFICULTY.

SPIRITUAL victories are often achieved through temporal defeat. Have not all martyr-souls obtained their crown of glory in heaven by passing under the yoke on earth? Is not all suffering, whereby even the best are perfected, a species of defeat? Nay, have we not reason to believe that birth itself, the very descent of the celestial and eternal into the temporal and material, the very

clothing of the soul with its prisonhouse of clay, is the primal and principal defeat—inevitable precursor of all others? Yes, the true Antæus who gains strength, which means wisdom, by every fall on his mother's bosom, is the soul, purified and invigorated by the sorrows and sufferings of the timesphere, where the discords of earth have succeeded to the harmonies of heaven.

But short of this sublime descent, there are many falls from which Antæus rises the stronger for his mischance and the greater for his defeat. Next after birth, and following, indeed, as a terrible corollary in the stern logic of events, comes sin, the descent of the soul into the sphere of error, with its inevitable consequence, suffering. Opaque bodies *will* cast shadows, and material creatures *will* fall into sin, that is, if the former be placed in the light and the latter be mingled with spirit. Let us clearly understand this matter. It is the stupendous privilege of man that he is the only being on earth who can commit sin. All others are below the plane of this tremendous possibility. They are opaque bodies in the dark. This poor, weak, unfortunate, *responsible* creature is a rather opaque body, standing full in the resplendent light of the divine sun, and the shadow which he casts is, it must be confessed, sometimes a rather fearful spectacle. The liability to error is a part of his inheritance. To sin is a branch of his prerogative. His grand possibilities are necessarily duplex. His bipolar being ascends by aspiration to the empyrean or descends by corruption into Tophet. Is he a child of the spirit, then will he, Elijahlike, gravitate heavenwards. Is he a creature of the body, then will he as infallibly sink earthwards, nay, Luciferlike, hellwards. There is no escaping the great conflict. The work of creation has to be done afresh in every human soul. Chaos must be everywhere trodden under foot, at the penalty of being devoured by its monsters if we decline the contest or succumb in the process. Without temptation man might, no doubt, like his inferiors, have been innocent, but he could not have been *virtuous*. Let us have no puling regrets in this matter, well knowing that there can be no victory without a battle, and no triumph without a struggle. Hell is the price of heaven, our susceptibility to the former being the condition of our admission to the latter.

In accordance with the fundamental truth that the descent of the spiritual into the material is the primal defeat, we find that almost every spiritual cause begins by being worsted on the temporal plane. Even your great moralist Socrates must terminate his earthly career by the hands of the executioner. It is the fate of precursors to be sacrificed. They exist in part to that end. Excelsior souls may, no doubt, be occasionally vouchsafed a sight of the promised land, but it is from the Pisgah heights of prophecy, not as actual dwellers where milk



abounds and honey flows. They have fulfilled their mission in the act of leadership; they have discharged their duty as guides through the wilderness. It is their business to fight—and let others enjoy the victory. They plant that their children may gather, and sow that their successors may reap. "The blood of martyrs is the seed of the Church," has a truth in it which no age can exhaust, and no time render quite inapplicable. Does not Christianity itself, that grandest spiritual edifice the world has ever seen, rest on the defeat of Calvary? Was not that sublime fall of the Divine Anætus the beginning of a world's regeneration, which dates, we may say, from that triumphant resurrection, when Death himself was virtually conquered?

And what is the usual career of genius? What are its delays, disappointments, and mortifications, but successive defeats and falls of the intellectual Antæus is his lifebattle with necessity? How few among the sons of men have made good their first attempt. Where is the lightbringer that has never undergone an occultation, the prophet that has not been cast to the lions, the lamb of God that has not been slain from the beginning? It is the same with collective movements, nearly every great revolution in human affairs having had to begin with abortive attempts. Did not Pythagoras proclaim the true system of the universe—in vain, the wise world with all its *practical* men, preferring to wait some two thousand years for Copernicus. And did not the Stagyræte lay down at least the elementary principles of that inductive philosophy, afterwards so clearly enunciated by Francis of Verulam? And what were the movements under Wicliffe, John Huss, and Jerome of Prague, but incipient, and in a certain sense abortive efforts at reformation, the Protestant Antæus gaining strength by his successive failures, till under Luther and Calvin he became finally victorious. What, indeed, is all human experience but a series of defeats as the precursors of success. Yes, it is humanity itself that is the Anætus, gaining power by the experience acquired in every fall, and attaining his vigour after all mischances. As we have already said, what is that great mystery, to which theologians of a certain school are so fond of alluding, "the fall," but a temporary prostration of the humanitarian Antæus in the Adam preparatory to his everlasting resurrection and glorification in the Christ?

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If life on earth be indeed but a schooltime or apprenticeship to being, we must expect that its tasks, whether of doing or enduring, will occasionally seem too difficult for our achievement, or too onerous for our strength, without the Master's help and the Comforter's consolation.—J. W. Jackson.



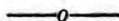
## THE IDEAL ATTAINED:

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.



## CHAPTER XVII.

THE fruits of the island had been forbidden the previous day, as soon as the disease declared itself, and we had now nothing to taste but salt boiled beef, sea-biscuit, and coffee. This was hard fare for poor Phil, who complained a little; but seeing how his mother tended the sick and watched the well, cautioning and encouraging them, he, too, put on his heroic mood, and declared that, if "Turnel" and mamma wanted him to eat beef and hard bread, he would do it.

The dead were buried next day near Harry's little grave, and standing beside it, in the cool of the evening, after the solemn reading was over, while the graves were being filled, Eleanore gave her hand to poor Antonio, now utterly broken down, who wept upon it with the mingled joy and terror of a child.

"You must come to the tents, Antonio," she said. "I want you to help me take care of Phil and nurse the sick, if there should be any more; and you must come to be taken care of yourself, my poor boy." Still he kneeled, holding her hand. "It was dreadful to lose my dear Harry so, but I know you would have died to save him if you could; and I am not angry with you at all."

"Not one leetle bit?" asked the broken-hearted fellow, in a trembling, hollow voice.

"No, not so much as that," she said, showing him, after his own fashion, the smallest visible point of her little finger.

"Then I go," he said, joyfully, rising. "I take the little king, Signorita?"

"Yes, if he likes to go with you."

But the little king did not. He clung to the "Turnel" with earnest protestations, and so was carried home in his arms.

When we were alone within the tent, Eleanore threw her arms about me, and, with a flood of grateful tears, exclaimed: "God grant, my dear sister, we may be spared to each other! Think, if one of us were now gone, instead of that poor, innocent, helpless little body, what a dreadful lot would the other's be! And my darling boy!" she added.

"We are both mothers to him," I said.

"Yes, I know, dear. I understand and trust you entirely. It is a great security and rest to me. But we must keep ourselves as calm and cheerful as possible. We will not let fear or depression touch our hearts with the tip of an idle finger. There are so many in the world to whom we are necessary; there is so much for us to do, by-and-by, when we go hence; and, with all the pain of this experience, there will be so many beautiful, loving memories of this little world clinging to our souls, that I was never less inclined to surrender my courage. I wish Colonel Anderson or Mr Garth would come, before we retire, and tell us that Tom is better, and no one else threatened. They think, if he goes on as he is now till nine o'clock, he will be out of danger."

"And may be," I said—feeling a heaviness of heart, that belied my hopeful words, as I looked at Mrs Farley's vacant resting-place—"may be there will no more cases appear, since the fruit is prohibited, and none have occurred for more than twenty-four hours."

Phil had been undressed while we were talking, and almost instantly fell asleep in his mother's arms.

"Thank heaven," she said, fervently, "he is not yet in danger! He sleeps so sweetly, and is so beautiful!" kissing him long and repeatedly before she laid him on his couch.

We were about to prepare for our rest, when the voice of Colonel Anderson greeted us from without our closed door. I unpinned the canvas, and invited him in.

"I come to tell you only good news," he said. "There is no other case with us, and Tom continues to improve. I have been telling the men some of the pleasantest stories of my hunter-life that I could remember, and now Watkins is spinning sailors' yarns to them; so that we hope to get them cheered up and send them to bed with their blood holding its due course. My chief concern now is for this household, and most for you, under all this fatigue and excitement"—turning, as he spoke, to Mrs Bromfield.

"I feel quite well, Colonel Anderson—tired, certainly, but very calm and strong, above my physical weariness. And Phil, you see," she said, holding her little taper over him, "is altogether sound and comfortable."

"Yes, the dear little king is quite right, I see. I hope in the morning to hear his accustomed shout for 'Turnel,' early; and while it is cool, I will take him a stroll on the beach, if we have no more sick."

He moved toward the door as he was speaking, but Mrs Bromfield checked him by a motion of her hand, and said: "Colonel Anderson, I have among my medicines the antidotes for this terrible disease. Those, I mean, which are most relied on by scientific men of my faith in Europe and America. We have each of us taken them twice to-day, and though you may be disposed to think lightly of their efficacy, I most earnestly recommend them to yourself and the men. Will you let me prepare some?"

"I certainly shall not refuse for the others; and if I have sometimes smiled at the sight of that pretty little box, it has been less in irreverent scepticism as to the virtue of its contents than in admiration of the earnest faith of its owner. Pray let me be numbered among those you care for in this wise," he said, smiling into her deep clear eyes, where a momentary flicker of answering humour played and was gone instantly.

She handed him the glass cup and spoon, with directions, and kind, cheering messages for those it was sent to: and, bidding him not fail to notify us if any were attacked in the night, she gave him her hand with a fervent "God bless you," and the words, spoken with thrilling earnestness and depth: "Do not forget how much we all depend on you, my friend."

"Not more than on you, I am sure," he replied, with eyes whose tender shining added volumes to the audible meaning.

#### CHAPTER XVIII.

WHEN I woke next morning, Mrs Bromfield was already on her feet, and Phil's shout of "Turnel! Turnel!" was ringing cheerfully from without. What an immediate and strong uplifting I felt in those two pleasant facts! The next care was to hear if his call was responded to as usual, and it was. I was looking intently in Eleanore's face, and when we heard the first cheery tones—"Here, Phil; are you ready for the beach, my boy?"—I saw the gladness of peace steel all over it, from the smooth hair to the throat, whose curve had unconsciously become rigid in the waiting.

No other voice would so quickly daguerreotype peace upon her face, I said to myself; and from this moment, let her silence be never so obstinate, I know she loves him. I was glad of the knowledge—so glad that I could scarcely forbear saying to her how happy it made me; but I did, for I had a prevision of the same countenance changed by

my words to quite another expression than that tender and beautiful one.

When Ching came in to lay our table, he brought and delivered, in some wonderful, inexplicable manner, Colonel Anderson, Mr Garth, and Mr Watkins' compliments, and they would, if agreeable, breakfast with us. Of course we were very glad not to sit down alone to our beef, biscuit, and coffee ; and we returned a very cordial acceptance of their proposal—using all our arts of cheering and entertaining each other, that the haunting shadows might be banished from our scanty board.

Mr Watkins was a hale, mirthful man, with a good flow of spirits, abundant courage and kindness, but little culture. In Mr Garth these traits were reversed. He was both travelled and cultivated, but had a shyness—which, on such an occasion as this, was increased to painful embarrassment—in presence of Mrs Bromfield. How he had ever found the nerve to declare his sentiment to her, as I knew he had, on board the ship, I could never make out. She had always since treated him with the frankest kindness, but the most entire respect, and he had fallen into a habit of remaining almost silent in her presence, except when addressed. Mr Garth was unmistakably a gentleman, and yet paradoxical as it may seem, he lacked somewhat that is essential to the man.

Our breakfast was very cheerful, for she who was the central life to us all had resolutely laid aside her own pains and sorrows from the hour when we found sickness among us. To have seen her now, one would not have thought she had looked upon the dead face of a beloved child, within a week ; and yet I knew when a terrible pang went to her heart, on Mr Garth's inadvertently quoting one of Harry's sayings before we left the ship. She passed it kindly by, however, and drew him on to describe the lake and mountain scenery of northern New York, where he had spent the previous summer ; then appealed to Colonel Anderson and Mr Watkins, in their turns, not forgetting me, with my little quota of experiences, nor to contribute her own, among the others ; and I do not remember ever to have sat at a breakfast-table where more grace and charm and unaffected entertainment, of a grave yet cheerful sort, were offered and enjoyed by all. She obscured no one, and yet we all shone in her light. I did not wonder that Colonel Anderson, who, of our three guests, could alone altogether appreciate this, offered visible homage to her in his eyes ; nor that Mr Watkins found himself going on, as he would have said, under full sail, with a fair breeze, though all unsuspecting whence it came ; nor that Mr Garth lost himself, and did at times gaze worshippingly at the face which at others he studiously avoided.



In regard to health, when we withdrew from the table we were comforted with the assurance that Tom, with a little care, was past all danger, and nobody else threatened.

"It seems too much to hope," said Mrs Bromfield, "that no one else should suffer, and so unaccountable—the sudden coming and going."

"No," said Colonel Anderson; "or, at least, if unaccountable, it is not unprecedented. I have seen the same thing in India more than once. I remember that a friend of mine was once loading an American merchantman with black pepper, at Calcutta. He had Lascars at the work, and when he left them to go to dinner, there was no complaint among them. In the evening I walked down with him to look about a little, and five of the poor fellows were dead and dying of cholera, but there were no more cases in that immediate vicinity for a long time."

And so it proved with us now; for, though Mrs Bromfield and I were in painful expectation, every time we saw any one approaching, for the next two days, no case did occur, and we soon began to feel secure in that respect, and to turn to the winds and the sea again with longing eyes and anxious hearts.

The dead—some one may say—did you forget them? Were there no sad hours—no painful memories claiming your thoughts, in spite of your care for the living and your desire for release? Ah, shallow mind! blind spirit! which sees not under that calm exterior the agonized workings of the mother-heart—that reads not in the rapturous caresses of the living child the wealth of love, now turned to agony, in that heart! Yet to me, and to all, I think, who saw her, there was something sublime in her quiet endeavours to hide her own suffering and cause us to forget it. In the growing anxiety about our final fate; in the concern we could not help feeling for those who had left the ship with us, but whom we had now ceased to look for; in the incessant stretch of mind, which grew upon us hourly after we felt ourselves exempt from further horrors of pestilence, for some efficient means of hailing a vessel when another should bless our eyes, outward indulgence of personal grief would have been not only painfully out of place, but would, perhaps, have caused the forfeiture of that respect, which, fortunately, each of our little band enjoyed from all, and which amounted toward Mrs Bromfield to little less than worship from the common men.

To myself and Colonel Anderson she sometimes, for a moment, unmasked her aching heart; and at others she rose as to the empyrean, bearing our less spiritual being up and up, by her religious courage, till, for the time, our imprisonments and fears were all forgotten. One such season I remember, and ever shall. The day had been more than

usually oppressive till toward its close, when a vast continent of showery clouds floated up from the south, and, shedding their contents fitfully over sea and land, piled themselves against the setting sun. What inimitable islands of leaden and heavy purple swam there in oceans of orange light! what golden-topped mountains planted their airy feet in those gorgeous valleys! what violet towers, coped with flame, shot up into the misty deeps! what banners floated there, mocking in their redundant glory the pageants that stir men's hearts! what melting vistas opened away into the warm, ethereal grandeur of that upper world! and what a glowing, answering sea lay beneath it!

We sat at our tent-door, gazing in silent wonder and rapture, till the spectacle had faded into the sober hues of evening.

"And so, according to the poets, fade the bright hopes of youth, when earnest life draws on," said Eleanore.

"And you agree with the poets, do you not?" I asked.

"No Anna. I used to, and I have wept tears of sentimental agony over that loss. I have mourned through endless summer days and long twilights, and counted the hours which removed me further from the hope, the strength, and the joy of youth. I grieved that the Father had, as I thought, given us in the morning all the magic wealth that should have enriched the long day. I have suffered so as child of mine shall never suffer—atheistical fears that the ill-timed bounty was exhausted with my tasting only—pains of loss before I had realized possession—fearfulness and despond for the future, while I could but imperfectly prize the joy and riches of the present. It is not so now. I have found such wealth allotted to womanhood—such relations, such uses, such power! Dear Anna, I have such faith in God, that I grow old gladly. I know he will not stint my late years, and that he has given me capacity to bless myself in them beyond the most fervent imaginations of my youth. It moves my pity to see a woman shrink from the touch of the unrelenting years. What hollowness and poverty of heart must be hers! What esuriences must exclude the peacefulness and trust which ought to fill and satisfy her soul! What littleness of desire must contend with the great current which bears her irresistibly onward! To dread to grow old, to shrink from the sum of the years already past and to look on each coming one as an enemy, to seek by poor falsity to make their number seem less—oh! it is very pitiful, is it not?"

"It is," I replied, "and I am glad it moves you so gently. Better pity than contempt for such weakness, which we ought to grieve at rather than despise, since the whole of human history has educated us to feel that our power is in our personal charms. Take youth and

beauty from a woman, and you disarm her. She appeals only to the high and grand few without them."

"I confess it, Anna," replied my friend; "but her lack of power in middle and advanced life comes less from her having lost those than from her want of development—of unselfish loves—of pure and rich interior life. Her career has been a prolonged struggle to keep what God has desired that she should give up. She has been often insincere—sometimes ignoble—not unfrequently bitter in her fruitless efforts. Her defeats bring her hardness, instead of tenderness and humility. She loses what she cannot retain, and in the strife, becomes that dreaded thing, an 'old woman.' Oh, my heart burns with rebellion and shame at what that epithet expresses! As if God created us to decline from admiration to contempt—from power to puerility—from love to loathing. I honour a man whose hoary head and benigna furrows record the numerous years of a well-spent life; but I am impelled to worship a woman whom I see grow old and wrinkled, with the radiance of a warm, sweet, tender soul shining out of the ruins of that beauty in which she delighted years ago. I rejoice in growing old, Anna. The hopes of youth may fade like the gorgeous colours of that evening sky. Let them. I know that a good and loving Father hath furnished higher delights for every succeeding period: a harvest sown in the future, to be reaped by the hand that is faithful in the present. I feel that we *can* grow gracefully old by being nobly young."

Colonel Anderson had approached the door before she ceased speaking, and now he came forward; and while his eyes beamed with tender admiration upon the speaker, he said, "The air is delicious, Miss Warren, and the evening promises to be one of the finest we shall ever see. Will you and your venerable friend"—bowing to her—"walk on the beach? The slight rain has set free the odours of leaves and herbage, and the south wind is coming to us freighted with them, suggesting memories and hopes of other lands. Will you come?" he repeated, looking into Eleanore's dreamy eyes.

We rose and accompanied him.

## JOY.

THE following verses were given by our spirit brother, Amicus, through his medium, R. J. Lees, while in the trance state.

Joy is a plant that cannot grow  
In this cold soil of earth:  
Here streams of sorrow overflow,  
And drown it at its birth.

But, taken by an angel's hand  
 From this dark world of night,  
 'Tis planted in a better land  
 To bloom in heavenly light.

There it will bloom, and there its leaves  
 Will never droop or fade ;  
 And clouds of sorrow never there  
 From it the sunbeams shade.

'Tis watered by the living stream  
 That flows across heaven's plain ;  
 'Tis watch'd, and in the tender care  
 Of Christ the husbandman.

Each spirit as it enters heaven  
 Breaks from that tree a flower ;  
 And angel hands have twined its leaves  
 Around each glittering bower.

Each cherub has one of its flowers  
 Upon his snowy breast ;  
 For that amidst all other flowers  
 Is sweetest and far best.

And those sweet twigs they've gathered now  
 Can never fade or die ;  
 But brighter bloom they every hour,  
 They shine most gloriously.

P.S.—A circle is held every Wednesday evening at eight o'clock, when we shall be happy to see any friends from the country who can make it convenient to attend.

Address—W. L. LEES, 10 Lease Lane, Edgbaston Street, Birmingham.

## ON THE STUDY OF MIND THROUGH ORGANISM.

**DURING** the term of man's physical existence his mind manifests itself through the organism by means of the cerebral and nervous structures. The brain is the handle, so to speak, whereby the mind lays hold of the physical machine; and the nerves are the connective means through which the whole body can be wielded and directed by the will. Every part has a specific function—is the exponent of a special property of mind; and it is by means of the nervous system that these functions are performed.

Like everything else in nature, the body is constructed on proportional or symmetrical principles. Any deviation from this rule is a departure from a state of harmony or equality of function. Every mind is supposed to contain the same number of primary powers, and each organism is made up of the same number of organic appliances, through which these various properties of mind are manifested. The proportion of parts and other conditions constituting the organism are different in every case. Mind, through nerve action, affects this preponderance of organism



in any particular part. Hence, to ascertain the distinctive characteristics of an individual—to determine those points where the mind acts with the greatest facility and power, we must decide upon the relative quality, development, and activity of the various organs. By this means we will discover where nerve action most abounds, and consequently where mind is most freely and powerfully exhibited, which will be of a kind peculiar to the organ through which it is manifested.

The study of mental science, appropriately termed Phrenology, necessitates the prosecution of several distinct processes, which had better be carried on as nearly as possible simultaneously.

First, *Ontology*: the analysis of the primary powers which constitute the mind from classified observations of the acts of mankind.

Second, *Physiology*: an analysis of the organism, so as to divide it and subdivide it into groups of organs and single organs, appropriating to each organ and class of organs those mental acts peculiar to them. This can only be arrived at by much patient observation and careful experiment.

Third, *Physiognomy*: the science of external signs, which indicate the condition of the organs and consequent state of mind. Physiognomy constitutes the elements of all natural science, as it is from appearances, or phenomena recognisable by the senses, that all deductions are made.

Fourth, *Psycho-dynamics*: facts relative to the force or power of the organs in action ascertained by suitable apparatus, such as a pendulum, which moves over a graduated surface, and set in motion by a connection being instituted between it and the organ under examination. This portion of the subject may also be studied by means of sensitive persons or psychometrists, spiritual mediums, and clairvoyants, who see or feel the aura from the organs, and declare the mental disposition accordingly.

From these scientific data, the prosecution of which necessitates a decided adaptation on the part of the practitioner, *THE ART OF READING CHARACTER* is based. The external manipulator or observer is sometimes unconsciously aided by the operation of the psychometric or semi-clairvoyant faculty.

In analysing the organism it is usual, first, to divide it into temperaments. There is scarcely any term in connection with the subject so largely used as this one, which must account for the very vague and indefinite meaning which is generally attached to it. The word was invented in ancient times to represent an hypothesis before real knowledge on the subject existed. That it is so used at the present day is proved from the numerous and diverse "doctrines of the temperaments" which are yet in existence. Some writers say there are two temperaments, some three, others four, seven, &c. All agree that the temperaments require to be "written up," and that the manner in which they are at present recognised is anything but satisfactory. Believing that the temperaments, truly defined, constitute the only foundation for a scientific system of Phrenology, we attempt the task, not "once and for all," but merely suggestively, as indicating the natural basis upon which such a work can be accomplished.

Our first duty ought perhaps to be to explain what we mean by the term "temperament." This is an important point, which most of our

predecessors have overlooked, or very loosely touched upon: hence their failure in arriving at a scientific result, for want of a definite principle whereby to regulate their operations.

Two meanings may be attached to the word temperament:—

First, A peculiar and leading disposition of character and bias of mind; such as an active temperament, a sluggish temperament, a genial temperament, a selfish temperament, a poetic temperament, an inventive temperament, a social temperament, &c. From the facility with which these cardinal states of mind could be multiplied, it is evident that the number of temperaments is more than three, four, or seven.

Second, The word temperament also signifies the special conditions of body and brain upon which these peculiar mental biases depend. In this latter sense the term may be defined as a condition of organism which is fundamental, specific, and distinct.

**FUNDAMENTAL:** a necessary adjunct to every sane and normal person—a part of the body which cannot be dispensed with.

**SPECIFIC:** having a special function in accordance with the laws of Physiology; and is consequently

**DISTINCT,** as these laws locate a special faculty, sense, or function in each organ which is never found in any other. Hence, if the true definition or signs of a temperament be determined on, it can never be confounded with another, or lead to vagueness and uncertainty.

The names of the temperaments may be derived from two sources—first, from the mental powers they bestow on the individual, or their ontological characteristics; and second, from the organs or structures through which these powers are manifested, or their physiological characteristics.

Before proceeding to apply these principles to the sub-division of the human body into temperaments, it may be well to group the organs into larger classes, or brotherhoods of temperaments, employed in the same general function. These larger divisions are:

The Vital apparatus;  
The Mechanical apparatus;  
The Nervous apparatus;  
The Cerebral apparatus.

These have been by other writers mistaken for temperaments; but as we proceed it will be demonstrated that such an arrangement must lead to confusion and uncertainty.

The Vital apparatus is engaged in carrying out the behests of the mind in elaborating, perfecting, and distributing those elements necessary for the sustentation of life. A variety of distinct processes are combined in effecting this object, which will be explained in the proper place. This apparatus is under the control of the involuntary or vegetative powers. Consciousness of its necessities is communicated through the base of the middle brain, which is often deep and full in development in those individuals in whom this apparatus predominates.

Its signs are: fulness of trunk, softness of flesh, fair or sandy hair,

florid complexion, and fair skin. It disposes the individual to give special attention to the vital necessities of the body. He loves existence for his own sake. May be sympathetic and generous; but with a very large body, a man can never get far beyond his personal sensations. In a word, he is inclined to be selfish, and take self feelings too largely into consideration.

The mechanical apparatus is under the control of the voluntary nerves. It is used in labour, locomotion, and the performance of those acts determined by the will. It is composed of bone, cartilage, tendon, muscle, &c., and constitutes the framework of the body. It gives ruggedness, firmness, and resistance to the figure, and endurance and scope to the physical powers. As it is composed of distinct parts, which are not equally represented in every case, it is impossible to give very exact signs of it till we come to consider the separate temperaments of which it is constituted.

When the mechanical apparatus predominates, the person is long and lean—inclined to be clumsy and awkward, yet persevering and tenacious. He is slow to anger, but bitter in his resentments—prefers acts to words, and labour to pleasure. He is slow and plodding—is rather too much of a machine, but one that is to be depended on if the estimate is kept sufficiently low. Olive skins, bold prominent features, dark hair and eyes, large hands and feet, and round bulky joints, are characteristics.

The nervous apparatus, as its name indicates, is composed of nerves, which connect the various parts of the organism with each other and with the brain. They adapt the mind to the various parts of the body, and through it to the external world. They impart to the mind a consciousness of physical phenomena, and mediatorially enable the mind to make use of the vital and mechanical apparatuses in the fulfilment of their special functions. When largely developed, this division of the organism gives sharpness, fineness, development, and contour to the body, with expertness, activity, and sensibility.

The cerebral apparatus or brain is within the skull, and its development is indicated by the size and form of the head. It is the medium through which the mind produces the diverse phenomena of thought and mental emotion. Its quality, shape, and functions are immensely influenced by the relative predominance and condition of the other parts of the organism. When the cerebral apparatus predominates, the head is large in proportion to the body; the bones are light and fine; the muscles thin; the digestion weak; and the quality of organism generally fine. The features are small and regular; the lower part of the face narrow and limited, when compared with the upper part and brow; the mind is very susceptible, and the individual is predisposed to thought and mental occupations rather than to physical labour. He loves planning, books, and indoor business; and is discontented with all conditions of life that do not afford him that amount of peculiar mental exercise which his organisation demands.

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The world is in no haste to recognise struggling merit: its plaudits are very prudently reserved for the successful.—*J. W. Jackson.*



## LIGHT IN CONNECTION WITH SOUND, &amp;c.

“And God said, Let there be light, and there was light.”

THE first verses of Genesis tell of the creation of the spiritual and material worlds, and of the state of darkness subsisting in the latter till terrestrial light was vouchsafed by the Almighty. The existence of light prior to this—say celestial light—is, I think, however, assumed therein, the earth only being mentioned as in a darkened state; and in the few remarks which I venture to make on the heading of this paper, I do not intend to speak of the true, internal, eternal, and celestial light, but to confine myself to the consideration of solar light and its contingencies, if I may so call them.

And first, let me attempt a short definition of light and sound; for until our ideas are clear on those subjects, all speculation thereon will be barren of useful results. To begin with a truism: light may be said to be the opposite of darkness, although not necessarily antagonistic thereto. When dissolved by the prism, it exhibits the original colours of yellow, red, and blue, from which all other tints are produced. In a negative or quiescent state, these colours constitute what is called black; but in a positive or active state, the colour termed white is the result. Three forces or gases in certain proportions are combined to produce perfect white light; namely, the yellow ray or nitrogen, the red ray or oxygen, and hydrogen or the blue ray: it will therefore be understood that light is a material compound. It is also found to be in constant motion. The sun, from whence it emanates, is distant over ninety millions of miles from this earth, which vast space is traversed in less time than eight minutes and a half by the union of the appropriate poles of the molecules of light in a linear ray between the two bodies. In all probability the forces of projection from the sun to the earth and the other planets are regulated by the laws of attraction and repulsion special to each; and in like manner the light itself, on leaving that luminary, may contain other constituents than those we can at present discover, such constituents being attracted to, or absorbed by, the planetary and cometary bodies having an affinity for them. Light also partially combines with fixed matter by the absorption of certain of its rays; and such absorption or transition is as constant as the reversion of fixed matter to that of radiancy.

Now, as the two primary forces, attraction and repulsion, are the foundation of all material phenomena, it follows that sound, like light, must be influenced by them—and what is sound? It is the opposite of silence. It is, moreover, due to an undulatory or vibratory action of the atoms of the atmosphere, which, striking with different velocities on the tympanum or drum of the ear, cause the auditory nerves to convey to the brain the necessary information: hence the sensation of sound. It may be as well here to observe that the eustachian tubes, which have an outlet at the back of the mouth, are adapted to convey sounds to the tympanum when the usual access to the internal ear is cut off, from which cause deaf persons usually listen with their mouths slightly open. A lecture was delivered early this year by Professor Tyndall at the Royal Institution, wherein he demonstrated that a ray of light was



allowed to traverse a strip of glass every time he caused it to set up a musical sound—the glass being held in a vice, and the light from an electric lamp polarised upon it. The same learned professor, at the same place and about the same period, delivered another lecture on “The Rhythm of Flames,” or “On Sounding and Sensible Flames,” when he exhibited a flame some twenty inches in height, which fell down to eight on the slightest tap on an anvil; it responded to the tinkle of a bunch of keys or a few pence shaken together, the creaking of boots, rustling of a silk dress or a piece of paper, and certain intonations of the voice threw it into violent commotion.

But the great connecting link between not only light and sound, but all things cognisant by the senses, is that subtle agent—electricity. Whether it be the eye that sees, or the object that is seen—the ear that hears, or that by which the sound is produced—electricity will be found to be the universally pervading agent. Light upon the eye—sound upon the ear—and in like manner with the other senses, and the electric or vital forces, acting through the nerves, are in all cases the means of communicating the impressions made through them to the grand sensorium, where resides invisible the real man.

This subject may, I think, be continued with advantage to all, as there is the internal phase of enlightenment to be considered; and I hope the duly qualified of your readers will, from time to time, give through these pages accounts of their experiences therein. T. S.

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## PARIS AND THE PARISIANS.

*(From our Commissioner.)*

BEFORE I enter on any special description of the habits and customs of the Parisians, it may be appropriate to make a few remarks upon the physical conditions, which must have certain influences on those who dwell amongst them.

During this month of August it would indeed be difficult to find a spot in the north temperate zone where the heat has not been above the average in intensity. I read that the thermometer has been ranging over 100 deg. Fahr. in Great Britain. It has also been correspondingly high in Paris. Yet the extreme heat does not seem to act so oppressively on one in Paris as in London. The air is clearer, the sky brighter, and evaporation seems to proceed with greater activity, causing a peculiar lightness and buoyancy, and giving more power to endure great heat and exertion without that lassitude which would be felt in England. I have walked many miles in the hot sun during this intensely hot weather, so have many of my fellow-countrymen, and I must say (and my experience is borne out by that of others) that I never felt wearied or exhausted as might have been expected. I also notice that although the amount of food taken may be more than in London, especially liquids, yet the sensible excretions are less, which I attribute to the atmospheric influence being favourable to insensible perspiration,

which causes the elimination of waste matters from the body to take place more particularly by the skin. The Parisians are continually drinking, and yet I do not observe so many cases of dropsical corpulency as meet the eye of the observer in our own humid climate.

Paris is situated in a slight valley on each side of the river Seine, as everyone knows, and with few exceptions it is remarkably level, the only elevation of consequence being Montmartre, in the northern part. The houses are mostly built of a white kind of stone, cut out in an unvaried style, giving a sense of monotony as one travels through the streets. The houses are from five to seven storeys high. The older streets are narrow and crooked, but the improvements that have been, and are now being, effected by the Emperor are revolutionising the general aspect of the city. His plan is to commence at certain centres, from which points he cuts streets in various directions. These generally terminate at some important place or striking object—such as a church front, railway station, or other imposing structure. At the Place de l' Etoile is Napoleon's Triumphant Arch, where eleven streets converge, all of recent date.

The Boulevards are wide streets or thoroughfares, with very broad pavements, on the sides of which close to the roadway is a row of trees which throw a pleasant shade on passengers and those who occupy seats, which are placed along the margins of these side walks for public use. These trees may be considered health agents, as they absorb the carbonic acid which emanates from the lungs of the inhabitants. All unoccupied ground in Paris is well supplied with trees. Within the city the boulevards seem to form arcs of a circle round a centre, indicating the limits of the city in former times. The newer ones are very straight, and some of them extend into the suburbs. The city boulevards are occupied with splendid shops, cafés, restaurants, theatres, and all kinds of entertainments.

The streets are well cleansed with water every morning, and kept moistened during the day by sets of portable hose, which may be attached to plugs at convenient distances. This continuous watering keeps the air cool and moist, and hundreds of men are employed in this manner even out as far as the Bois de Boulogne. All the refuse and sweepings from houses and offices is thrown into the streets, and every morning removed by carts, after which a stream of water is allowed to run down the sides of the streets for a considerable time, and men and women with brooms brush it into the middle of the streets, which makes them very clean and cool.

It is constantly asserted that Paris is not a place for business. In some respects this is true, in others it is not. If getting hold of as much money as possible is a business tendency, then Paris is eminently a business city. Its manufactures and traffic are of a peculiar description nevertheless—not of such a kind as is noticeable in London, Birmingham, Manchester, or Leeds, where smoky chimneys throw out clouds of carbon to the skies, and lines of loaded waggons convey goods and merchandise to rail or river. Here everything is quite clean, the chief fuel being wood and charcoal; and the only commercial traffic consists of laundry carts containing two or three young girls, driven by old women, and waggons laden with wine, beer, and other beverages for the

cafés, &c. The chief streets have omnibuses, private carriages, and flys thronging them, with passengers and pleasure-seekers.

But what is the peculiar manufacture and trade of Paris you may be anxious to know? I answer: the production of entertainments and other means of gratification for pleasure-seekers. In this sense of the term Paris is the greatest business city in the world, and the Parisians, both male and female, are the sharpest and strictest adherents to business rules to be found on the face of the earth. The fact is, Paris is a huge peep show, with the Emperor for manager, and the Empress superintendent of the costumes.

Theatres, casinos, and concerts abound everywhere, both indoors and out-of-doors, and nearly all the streets in certain parts are devoted to providing the crowds of pleasure-seekers with food and drink, tobacco, and other luxuries.

Paris presents the appearance of a continual fair, and those who desire to live a life of pleasure can be gratified as long as their money lasts. The shops are devoted chiefly to articles of dress and jewelery, and are open from early in the morning till midnight, every day of the week, including Sunday, and yet very few active indications of business are visible. Every one is bent on pleasure, and all the appetences of human nature are strained to the utmost to afford voluptuous sensations. It is on these boulevards where the Parisians and strangers go to spend their evenings, to walk up and down, to look and be looked at, to chat and listen, or sit within and in front of the various cafés and restaurants sipping lemonade, diluted fruit syrups, café noir, wine, beer, ale, and other intoxicants. During the evening the sides of the footpaths are lined with a row of chairs which the proprietors let for one penny each time the chair is occupied. Here the frail ladies of the city assemble, and sit or walk about exhibiting their charms to the passers by. These women also abound in the Champs Elysee, and amidst the many attractions which this pleasure park or gardens present at nights, these female loiterers are apparently the chief, if supply is at all any criterion of demand. There are also peep shows, open air concerts, dancing gardens, and other appliances for the entertainment of the sensuous mind, all enveloped in the peculiar atmosphere of a common drunkenness, and so monotonous as to be wearisome after a few minutes' inspection. The admission to where the concerts are held is free, but the visitor is expected to spend freely for drink and tobacco. The pieces sung and recited are of the common-place and often obscene character which may be witnessed in the public-house concert halls in England. The favourite singers always retire before singing the last verse as the polite usage in operation is invariably to *encore* them, and it is convenient to have an unsung stanza on hand to meet the customary emergency.

What is known in Britain by the name of the "social evil," is one of the chief branches of business in Paris. Its practitioners are licensed by law, placed under medical inspection, and are otherwise subject to the regulations of the "Board of Trade," as we have it. Thousands of people live by prostitution indirectly, even the Imperial Treasury is largely augmented by the proceeds of this and other con-



comitant vices. Indeed, Paris presents to the external observer the aspect of a huge brothel with all those accessories in addition calculated to make vice attractive, varied, and remunerative to the State. However much these women may be regulated in their external manners, they are of the same quality of morals as their sisters everywhere when the thin conventional barrier is overstepped, and the habits they induce are made doubly seductive by having the appearance of safety, unalloyed pleasure, fashion, respectability, and even morality. The Parisian has no false modesty or hypocrisy: if an act may be committed with impunity and enjoyment his moral code is satisfied, and hollow professions are dispensed with.

*Dress.*—The costume of the male sex here is quite similar to that in England. The labouring classes, however, offer some exceptions. The men are dressed in a blue striped smock, and trousers something like the colour of a butcher's apron, yet they are mostly neat and clean in appearance. The women present a very agreeable contrast to what may generally be noticed in England. Take an ordinary woman in Paris and she will be found neatly and tastily attired. Her dress does not trail in the streets, there are no extra ornaments or expensive materials, and yet the whole is pleasing, neat, and attractive. The young wives generally walk in the streets bareheaded, with the hair nicely dressed, yet without ornament or artificial attractions. The older married women wear white caps, after the style of the Scotch "mutch." The jupe and skirt, another form of dress peculiar to Scotland, is also worn by women of the working class, such as the wives of mechanics, &c. In this neat domestic custom the Parisian housewife proceeds to market every morning with a large basket on her arm for materials to make the dinner. The girls and young women employed in manufactures and shops are dressed in very plain materials, and yet present a far neater and cleaner appearance than similar classes in England. There is a striking similarity between some of the habits of the Parisians and those of the Scotch people. Many phrases and idioms are also peculiar to both languages. The upper ten thousand dress as the Empress does, and some of the ladies of pleasure who parade the streets trail immense skirts in the dirt and mud, but the general fashion is to have them about one or two inches from the ground.

The organisation of the Parisian differs considerably from that of the Londoner or provincial Englishman. The combination of temperaments is so peculiar that it would take some time to fully analyze and estimate the organic conditions which present themselves. As may naturally be expected, the types differ considerably in the various classes of the community. There is first the hardworking, gross living mechanic. He presents a combination of the vital and mechanical apparatus, with less nerve, and cerebrum. He has a broad, heavy muscle, is slow in his actions, and although voluble in conversation, yet obtuse in mind generally, and is not possessed of many ideas.

There is again an animal of the same type, who lives in the same way, but does not work; he is a "gentleman." He has a more pulpy organism, is more voluptuous, less vivacious, and scarcely so intelligent. Young females of the industrial class differ in temperament



from these types, both on account of their occupations and dietetic habits. They do not live so grossly nor drink so much, and they are more under the influence of nerve action. Some of the young women are exquisite specimens of the nervo-muscular temperaments. The organisation is quite sharp in outline, the fibre very compact and well supplied with nerve, and they furnish the most favourable examples of the artistic and manipulative class, whose neat and well finished handiwork so eminently characterise French manufactures. The skin seems to be more clear, and free from blotches and eruptions than in England. This may be attributed partly to the climate, and partly to the acid so plentifully supplied to the system in the various drinks. As a temperamental indication, I may state that I have observed the jaw and face under the cheek bones to be very large in proportion to the upper part of the face and elevation of the brain.

Phrenologically the Parisian is peculiar. He is wide between the ears, indicating executiveness and industry, and restlessness of disposition. The distance from ear to ear around the neck is generally large, indicating strong social qualities, and a gregarious tendency of habit. Cautiousness and secretiveness are generally small, hence the Parisian is impulsive, open, off-hand; is scarcely ever jealous, restrained, or conservative in his manner. You mount an omnibus, and your companions crowd you into conversation whether you can speak a word of French or not. No exclusive jealousy prevails so as to prevent them entering into conversation with a stranger. Enter a restaurant at dinner, and you will find a group of strangers at the table immersed in conversation and social enjoyment as if they were brothers or old friends. Stroll into the Boulevards or sit down in front of a café and you find every one accompanied by some one else. No solitary eating, drinking, or smoking. Every one seems to love society in an equal degree. But what an aversion to domestic life! At eleven o'clock at night may be found husband, wife, and children deliberately sipping their sugar and water, as if they had no home to go to. The cerebral developments consequently indicate a preponderance of the social over the domestic temperament.

The organs situated in the crown of the head are quite peculiarly developed, and very different from what is found in Great Britain. Self-esteem is rather small, and the crown of the head taken as a whole assumes more of the Irish than the English or Scotch type.

Firmness is moderate in development, self-esteem not large, but approbateness is quite active in certain directions. This organ has several distinct modes of action, or is rather a congeries of organs and the relative proportions in which these sub-divisions appear in the French head is very different from that of the English.

The Frenchman is highly polite, sensitive, easy, and accomplished in his manners and address, and yet he is not affected, showy, or emulative. Bashfulness seems to be a scarce commodity, and impudence equally so. Manners and politeness abound everywhere, and yet there is not that modesty observable in England.

There is a great desire to conciliate and gain the esteem of others, and yet without that tendency to affectation and overdoing the thing

which is so much observed in our own country. Much of this may be due to the organisation of the French people which is more exquisite and homogeneous than that of the Briton, consequently more easily brought into action.

The intellect has the perceptive brain more fully developed than the thinking portions. The brows are sharp and sloping, indicating criticism and practical talent. Power of recollection is generally good, and there are few instances of abstraction or dreaminess; in fact, the lack of originality or suggestive power may be looked upon as a characteristic. Ability for making improvements may be mistaken for originality of mind in this particular. Agreeableness is often found large, as also imitation, human nature, and benevolence, which gives a squareness and elevation to the brow not dependent upon the development of the reflective faculties, but on the social intuitions just named. The diameter of the head in the region of constructiveness acquisitiveness, and destructiveness is great in proportion to the other dimensions. Order is also large, and combines with ideality, constructiveness, and the perceptive in the production of ornamental works rather than in literary pursuits and philosophical thought; hence they are nimble, tasteful, and expert in turning off their manufactures. They are executive, industrious, ingenious, and make all they can out of a bargain, a piece of material, and the circumstances of life generally.

The development of the coronal brain above the centre of ossification of the parietal and frontal bones, is very moderate when compared with what is under these points. The organ of veneration is full, yet when the other parts of the brain are taken into account, this whole upper story is a miserably low-roofed garret compared with the ample accommodation to be found in the capacious cellars underneath. This is the key which explains the tendencies of the Parisian mind, which manifests itself more through the base of the brain, in harmony with the bodily functions, craving physical enjoyment and social intercourse rather than through the intellect, moral sentiments, and spiritual intuitions in philosophy, poetry, or religious feeling. The Frenchman does not think, he acts. The French mind is more sharp, critical, and factarian than it is inventive, original, or profound—exalted or abstract. The details of existence occupy his attention more than the great central principles. His life is one of pleasure and real enjoyment; he lives in the present and on his own account, rather than for the future.

Compare the French brain with the British, and the result is that the former has attained greater perfection on its peculiar plane of development than the latter has. But the British brain is of a higher type, and when it has attained to a similar degree of perfection it will occupy a far higher position.

The greatest good will result from the free intercourse of the two nations, as these peculiar elements of mind, if judiciously commingled, must improve them both. But I fear my philosophy of the moral and intellectual superiority of my countrymen will not be borne out by facts which everywhere meet the eye; for I observe them more deeply immersed in the sea of sensuality and vice than the natives. The results of national communion do not culminate here. These inexperienced

islanders have come over to "do" Paris, and I trust they will be wiser and better men during the remainder of their lives from the lessons taught them by their folly. In my next letter I hope to give some account of the diet, baths, and Spiritual movement.

## HYGEIO-THERAPY v. DRUGIPATHY.

(From the Medical Mirror, August.)

### THE MODUS OPERANDI OF MEDICINE.

SIR,—Thankful for your courtesy and liberality in admitting my first article, I send you another. You require facts. Very good, you shall have them. And as no one has signified a willingness to controvert the propositions I have advanced, I will proceed to prove them.

First in order is the *modus operandi* of medicines. A writer in your April number (Richard Griffith, Ch.M., T.C.D.) has touched the keynote of all medical discussion, of all medical reform, and, as I think, of a great medical revolution, in the pithy statement that, "the healing art can make no real progress until the absurd practice of administering poisonous and debilitating agents to weak and sickly persons is abandoned." I propose to show why persons should not be poisoned because they are sick—why such a "healing art" is absurd in science, and worse than useless in practice. And this will involve a refutation of the doctrine in which the practice is predicated.

All intelligent medical men will agree that drug medicines are poisons; and all persons will agree that poisons are *causes* of disease. Why should the causes of disease be administered to cure those who are already diseased? Can two wrongs make a right? The moralist might as rationally prescribe lying as a remedy for stealing. "Cease to do evil," is the beginning of wisdom with the true physician, as well as with the moral reformer.

All drug medical schools teach that certain drugs have the power or capacity, inherent in themselves, to act upon certain organs or structures of the vital organism; and that some of them (termed blood-food, cod-liver oil, preparations of iron &c.,) supply certain elements to the system which its tissues need and can use. Neither position is correct. Medicines do not act on the living system at all; nor can the living system appropriate or use, for the replenishment or development of its tissues, any drug or mineral substance, or anything except food, water, and air.

And now for a few facts to illustrate:—Tobacco-dust (snuff), occasions sneezing; ipecac occasions vomiting; jalap, purging; squills, expectoration; calomel, cholorrhœa; antimony, sweating; digitalis, diuresis; arsenic, inflammation; alcohol, stimulation; ether, exhilaration; chloroform, narcosis, &c. Because of these effects, tobacco is termed a sternutatory; ipecac, an emetic; jalap, a cathartic; squills, an expectorant; calomel, a chologogue; antimony, a diaphoretic; digitalis, a diuretic; arsenic, a tonic; alcohol, a stimulant; ether, a nervine; chloroform, an anæsthetic, &c.

Now, all drug medical schools teach, and the people generally believe,



that medicines act on certain organs or structures preferentially, because they have a "special affinity" for those organs and structures. Thus, calomel is said to have a special affinity for the liver, alcohol for the brain, castor oil for the bowels, antimony for the skin, astringents for the membranes, tonics and stimulants for the blood-vessels, emetics for the stomach, &c.

These, Sir, are facts. And there are certain other facts which seem to complicate and confuse them, and, indeed, to upset the whole absurd, yet time-honoured, "dogma of the dark ages," that medicines act on the living system. Every medical man of experience knows that the effects of medicines depend very greatly on the dose or quantity, and also on age, sex, temperament, habit, idiosyncrasy, diathesis, &c. For example, a very small dose of alcohol, opium, or tobacco, occasions a moderate disturbance of the whole system—the nervine effect; a larger dose occasions a greater general disturbance—the stimulant effect; and very large doses occasion prostration and insensibility—the narcotic effect. Small doses of emetic tartar occasion sweating, and larger doses, vomiting. Small doses of calomel occasion salivation; larger doses, purging. Small doses of rhubarb occasion constipation; larger doses, diarrhoea. Small doses of corrosive sublimate, hydriodate of potassa, chloride of gold, &c., are said to be alterative; larger doses occasion inflammation; and still larger, emesis. Antimony, ipecac, protochloride of mercury, lobelia, and many other drugs, in certain doses, often repeated, occasion, *at the same time*, expectorant, choleraic, emetic, cathartic, diaphoretic, and diuretic effects.

Here are facts enough for one article, since no one of them has ever been explained by the medical profession. And now for the rationale. If these drugs really act on certain organs or structures in virtue of inherent affinities for those organs or structures,—it follows—and by irresistible logic—that the larger the dose the greater, invariably, is the given effect. But such is not the fact. A small dose often occasions a certain effect in one part of the system; a larger dose occasions a different effect in a different part of the system; a still larger dose, a still different effect somewhere else.

How are these facts to be explained? They never have been explained, and never can be, on the theory that remedial agents act on the living system. All attempts at explanation on this theory have only made confusion worse confounded, and now the medical profession is obliged to confess that the *modus operandi* of medicines is a profound mystery.

But, on the theory which is taught in the New York Hygeio-Therapeutic College, the whole mystery is solved in a moment, and the principle involved becomes a self-evident truth. It explains, also, to an absolute demonstration, why the effects of medicines are so dependent on, and so constantly modified by, the ever-varying vital conditions of the patient.

*The living system acts on the medicine.* It acts upon them to resist them as poisonous, and to expel them from the organic domain. Instead of there being affinity between poisons and living structures, there is constant and eternal antagonism, and nothing else. Again, drugs



are dead, inert, inorganic substances, and possess no inherent or other power to act on living matter. The living system is inherently active in relation to other things as a condition of existence. In the relations of living and dead matter, the living system is active, and the dead matter passive. This is but the simple statement of a law of nature. But the medical profession, in teaching and practising the contrary, has just reversed the order of nature, and has given us a false science and a most disastrous practice.

Tobacco dust (snuff) is expelled from the nose by a process termed sneezing. Now, sneezing is not the act of the snuff, but of the nose. Ipecac is ejected from the stomach by the process called vomiting. Is vomiting the act of the ipecac or of the stomach? The living system always resists and expels poisons and impurities in the best manner it can under the circumstances. Thus, if a small quantity of emetic tartar, or ipecac, be swallowed, the system can best get rid of it through the skin by diaphoresis. If a very large quantity is taken, it is resisted more powerfully in the first passages, and vomiting occurs. If a small quantity of opium, or alcohol, is swallowed, it is expelled most conveniently (with the least wear and tear of the organism) through the general circulation, and the process is called stimulation. But the drug does not act on the circulating vessels, nor does it impart power, or anything else, to the system. It is simply *carried through the system*. The vital structures carry it through the circulation to the various emunctory organs, where it is eliminated from the body.

If a very large quantity of opium, or alcohol, is swallowed, it is resisted so powerfully in the first passages, that vomiting, or narcosis, occurs; not that the drug acts on the stomach or brain, but the actions of the living system are so intensely determined to the first passages, that the functions of the brain are necessarily suspended.

This rationale of the effects of medicine affords a conclusive reason why poisons should not be administered to sick persons, nor to well persons. Poisons make the well sick, the sick sicker. Every drug, every dose, provokes vital resistance, and causes waste of vital power. So far as drugs cure a primary disease, it is only by occasioning a drug disease.

*But disease should not be cured.* Disease is itself the remedial effort—the effort at purification and reparation. It is vital action in self-defence. For 3000 years, physicians have been dosing and drugging sick folks with all the poisons of earth, air, and sea—all the foul things of the vegetable, animal, and mineral kingdoms, in the attempt to do what never should be done—cure disease. They have, through all these long ages, been warring upon the vitality of their patients. No; I repeat, disease should not be cured. Curing disease is practically killing the patient. It is the patient, not the disease, that physicians should aim to cure. And to cure a patient means, to restore him to the normal condition, not to poison away his vitality. The True Healing Art, as it is in Hygeio-Therapy, consists in removing the causes of disease, not in suppressing the remedial effort. And when I assert that I have taught and practised the Hygeio-Therapeutic system in the city of New York for more than twenty years, and have not,

during that time, prescribed a drop or particle of drug-medicine of any kind, either in allopathic or infinitesimal doses, and have, during that time, treated many hundreds of cases of acute diseases, including typhoid fever, ship fever, yellow fever, small-pox, measles, scarlatina, pneumonia, diphtheria, dysentery, cholera, inflammation, &c., *without losing a single case*, you will, perhaps (if you can believe my testimony), suspect that there may be something in the new system worth inquiring into. And if you pursue the investigation far enough, you may possibly come to the conclusion that some hundreds of medical men have arrived at within a few years—viz., that the popular system of medicine has neither philosophy nor common sense to recommend it, and that the best good of the human family requires it to be discarded at once and for ever,—I am, &c.,

R. T. TRALL, M.D.

## THE ANTI-COMPULSORY VACCINATION MOVEMENT.

*To the Editor of Human Nature.*

1 South Place, Finsbury, E.C.,

September 10, 1867.

SIR,—The operation of the vaccination laws in this country has forcibly reminded me of the words of the ancient preacher, “So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.” (Eccles. iv. 1.) But I am somewhat cheered by observing that you have given a place in your valuable journal to Mr Hickson’s criticism on the *Times*’ article in defence of what Mr H. justly calls “the Jennerian delusion and tyranny,” and several other communications, including Dr Bayard’s petition, which I entrusted to Earl Granville for presentation. The following petition of Wallace Pitt and his wife may also be suggestive to many similarly afflicted; and I hope your readers will encourage such sufferers to act in a similar way.

*To the Right Honourable the Lords Spiritual and Temporal of Great Britain and Ireland, in Parliament Assembled.*

The petition of Wallace Pitt, Hall Porter at Westminster Palace Hotel, and Sarah Ann, his wife, humbly sheweth,—That your petitioners were the parents of a female child, which was in good health until the age of four months, when she was vaccinated, and after that time was subject to various eruptions and boils, which your petitioners verily believe were caused by the introduction of poisonous matter into the blood, from which affliction the child was delivered by death, at the age of two years and eleven months, on the 5th July, 1867.

That your petitioners have heard of many similar cases of affliction and bereavement, which were believed also to have been caused by vaccination.

Your petitioners, therefore, humbly pray your Right Honourable House to promote a searching inquiry into all the facts connected with vaccination, and especially with regard to its influence on the public health.

And your petitioners will ever pray.

(Signed)

WALLACE PITT.  
ANN PITT.

This petition I also forwarded to Earl Granville, with the following letter :—

“ 1 South Place, Finsbury, E.C.,  
July 24, 1867.

“ My Lord,—In forwarding to your Lordship, according to promise, a copy of the memorial presented to the late Lord President of the Privy Council, I cannot forbear the remark, that the course recently taken by the Medical Department has tended to increase the dissatisfaction of those who have the welfare of the community at heart. The disposal of the Vaccination Bill in Committee in the House of Lords yesterday, at a time when all minds were intent on a subject of absorbing interest,\* recalls to mind similar occurrences in the House of Commons. Moreover, the contemptuous manner in which Lord Robert Montagu spoke of the opponents of the course of legislation on the subject was not calculated to reconcile them to his views. But while the Government has refused what we considered a modest request for a reasonable inquiry, the matter has been taken up by a private person, and Madame le Comtesse de Noailles has offered a prize of £100 for the best essay on the subject. Unless I am greatly mistaken, there will be found a large mass of valuable information in the fifty-two essays which have been sent in in answer to her invitation.

“ I also take the liberty of forwarding another petition to your Lordship for presentation. There have been many such presented to the House of Commons, and there are many parents in various parts of the country who are prepared to go to prison rather than sacrifice any more children by vaccination. The Right Honourable W. F. Cowper has presented a petition for inquiry to the House of Commons, signed by forty medical men, amongst many others.

“ If, in presenting the petition of Wallace and Ann Pitt, your Lordship could see it right to express an opinion on its prayer, I should be glad. One thing is clear—the mind of the Faculty has been so stirred that the subject will not be allowed to rest.

“ I have the honour to be, my Lord, your Lordship’s obedient servant,  
“ RICHARD B. GIBBS.

“ The Right Honourable EARL GRANVILLE.  
Bruton Street.”

But you are aware, Mr Editor, that all our labours with both branches of the Legislature were unavailing against the influence of officials who have gone on increasing their drafts on the public purse from £3000, the grant for the first year of the existence of the National Vaccine Board, until, in the most shameless manner, they confess that they have not done their work well because they were not sufficiently well paid, and ask for £25,000, in addition to the £250,000 per annum they already extract from the nation, and, no doubt, they will go on (unless they receive a check) to try to prove the truth of the old lines :

“ What make all doctrine right and clear?  
Three hundred thousand pounds a-year.”

If history did not repeat itself so faithfully, we might be surprised that so gross an imposition should be tolerated so long. I draw some

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\* The Representation of the People Bill.



consolation from the old book from which I have already quoted, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than highest regardeth, and these be higher than they." (Eccles. v. 8.) And I rest in the assurance that the increasing intelligence of our countrymen will hasten the day of retribution and ignominious fall of a costly, dangerous, and filthy idol.—I remain, yours truly,

RICHARD B. GIBBS.

*To the Right Honourable the Lords Spiritual and Temporal of Great Britain and Ireland, in Parliament Assembled.*

The humble petition of the undersigned Joseph Wallace, of No. 20 College Square, East, Belfast, Homœopathic practitioner, sheweth,—That your petitioner views with apprehension and terror the Vaccination Bill which has passed the House of Commons, and is at present before your Right Honourable House.

That your petitioner has been extensively engaged in experimenting with medicine for a great number of years upon himself and others, trying all known means adopted for the treatment of all kinds of diseases, in order, if possible, to organize a system of purely scientific medicine, which would enable medical men and others to treat diseases with a certainty hitherto deemed to be impossible without leaving any trace of either the medicine or the disease in the system.

That your petitioner believes that he has at length achieved this great object, and is prepared to prove this assertion by innumerable cases of organic diseases cured both by himself and his pupils.

That during his practice your petitioner has met with scores of children afflicted with loathsome diseases, contracted, as the mothers allege, from vaccination, such as syphilitic eruptions, scrofula, dropsy, consumption, and mesenteric disease, and has been told of many dying from these effects. Your petitioner consequently looks upon vaccination as one of the many fruitful sources of our rapidly increasing mortality.

That Dr Chapman says, in the *Dublin Medical Press and Circular* of June 29th, 1867, that "no known treatment can remove the cause of zymotic fevers;" your petitioner submits that it would be a wise and proper course for the Government to offer a large prize to whoever shall discover a truly scientific specific for smallpox which shall be not only more certain than Peruvian Bark or Quinine is for ague, but will leave no traces of the disease or of the medicine used, and which, when properly employed, will greatly improve the health of the patients afterwards. This, your petitioner submits would give a fair test of the amount of scientific healing knowledge possessed by the Medical Faculty, and the publication of the discovery be a lasting boon to the nation and the world. Your petitioner submits that no one possessing such a secret is likely to give it otherwise than for reward, as the doctors, when once it would become known, would alone reap the benefit of another's discovery and intellect.

That it is a disgrace to the age that amongst those whose presumed business it should be to find out such things, not one has been found who can, with any degree of certainty, effectually cut short and eradicate even the most simple fever.

That, on the contrary, they wish to force everybody to be inoculated with highly dangerous, fever-producing, and death-dealing animal poisons, which injure and destroy the physical and moral organism of mankind.

That your petitioner is prepared to prove that the use of mineral medicines is highly destructive to animal life directly and indirectly. Minerals being devoid of vitality in themselves can only lower the vitality of those to whom



they are administered, and in so doing, patients who think they are getting increased health thereby, are being seriously injured for life.

That the United States Government has already dealt with this vital question in its army and navy, as appears by an order issued by the United States Surgeon General from his office at Washington on the 4th of May, 1863, of which the following is a copy:—

“It seeming impossible in any other manner to properly restrict the use of this powerful agent (Calomel), it is directed that it be struck from the supply table, and no further requisition for this medicine be approved by the medical directors. Tartar Emetic is also struck from the supply table of the army. No doubt can exist that more harm has resulted from the misuse of both these agents in the treatment of disease than benefit from their proper administration.”

Your petitioner submits that a like rule should be adopted in this country, and that a similar restriction should also be made against the use of all other minerals now given as medicines, seeing that they all act similarly in drawing disease inwards in place of driving it outwards, which is nature's method of healing.

Your petitioner would respectfully suggest to your Right Honourable House that it would be highly dangerous to accept the dictum of medical men on such a vital point as vaccination, seeing that they have, in treating disease, been notoriously opposed to all improvements not emanating from themselves, and also remembering the fact of each medical man having taken a solemn obligation not to practice or countenance any system of treating diseases not recognised by the Royal Colleges of Surgeons or Physicians.

That medical men have been grossly in error all along on the pathology and treatment of disease, as the following address, delivered by the celebrated French physician Magendie to his pupils, shews:—“Gentlemen,—Medicine is a great humbug. I know it is called science. Science, indeed! it is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. . . . I repeat it, nobody knows anything about medicine. . . . We are collecting facts in the right spirit, and I dare say, in a century or so, the accumulation of facts may enable our successors to form a medical science. But I repeat it to you, there is no such a thing as a medical science. Who can tell me how to cure the headache, or the gout, or disease of the heart? Nobody. Oh, you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, nature does a great deal; imagination a great deal; doctors—devilish little when they don't do any harm. Let me tell you, gentlemen, what I did when I was head physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensary and gave them the usual medicines, without having the least idea why or wherefore; to the others I gave bread-pills and coloured water, without, of course letting them know anything about it; and occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever. These last would fret a great deal—they would feel that they were neglected—sick people always feel they are neglected, unless they are well drugged “les imbeciles,” and they would irritate themselves until they got really sick, but nature invariably came to the rescue, and all the persons in the third class got well. There was but little mortality amongst those who received the bread-pills and coloured water, but the mortality was greatest among those who were carefully drugged according to the dispensary.”

Your petitioner submits that, in the face of these facts, your Right Honourable House should look with grave suspicion on anything emanating from such a body of men, at least until they shall have given some proof of their ability to eradicate some given disease from man or beast which nature unaided is incapable of doing.

Your petitioner submits that if vaccination be right for one disease it should be right for another; but it has been often tried, and experience has proved the contrary to be true.

That it is high time that the existence of such a corporation should make way for a better state of things when we reflect on such facts as the death of Prince Albert, the sending of royalty 600 miles away to let nature unaided throw off a simple spasmodic cough which a few hours could have completely cured; allowing the Princess Helena to combat unaided with the horrible tortures of neuralgia for nearly a year, which a few days at most could have effectually removed, if the doctors knew how; and lastly, ordering our Princess of Wales to Wiesbaden for simple rheumatism, after long suffering, when a month's proper treatment would have cured her. It may be remembered that in her case a glass of bitter ale was admitted to have done more good than all the doctors.

That your petitioner offered to the Cattle Plague Commissioners to demonstrate the perfect curability of typhoid fever in the bovine species in any of the worst infected districts in England or Scotland *at his own expense*, and was refused the trial, although the Commissioners allowed others without the slightest scientific pretensions on the subject, to experiment with the most nauseous rubbish under the dignified name of *medicine* upon cattle both sound and diseased, to the great injury of the former, and total destruction of the latter.

Your petitioner therefore prays that the Vaccination Bill now before your Right Honourable House may be rejected, and that it may please your Lordships to present an address to her Majesty praying that she may be pleased to inquire into the merits and demerits of vaccination and into its effects on the health of the nation, before which Commission your petitioner is prepared to give evidence in support of the statements in this petition.

And your petitioner will ever pray,

JOSEPH WALLACE, Homœopathic Practitioner,  
20 College Square, East, Belfast.

August 1st, 1867.

We understand that if the Anti-Compulsory Vaccination League can raise funds for the purpose, several professional gentlemen are ready to join the Hon. Secretary, Mr R. B. Gibbs, in denouncing from the platform "the Jennerian delusion and tyranny," among whom may be mentioned Drs Collins, Pearce, Ellis, and Reid, of London; Dr Skelton, of Liverpool; Dr Stowell, of Brighton; Dr S. T. Hall, of Kendal; and Dr Turnbull, of Cheltenham.

The following are some of the subscriptions during the present year:—

W. H. Barrow, Esq., M.P.	£5	0	0	W. H. Bayley, Esq., . . .	5	0	0
Anti-Humbbug, M.P., . . .	1	0	0	Mrs Bayley, . . . . .	1	0	0
J. U. Scobell, Esq., J.P., . .	1	0	0	John Smedley, Esq., . . .	2	2	0
R. C. Hickson, Esq., J.P., . .	1	0	0	G. C. Cooper, Esq., . . .	1	0	0
B. Dixon, Esq., J.P., . . . .	1	0	0	Thos. W. Corker, Esq., . .	1	0	0
Dr W. J. Collins, . . . . .	1	1	0	Wm. Hargreaves, Esq., . .	1	0	0
George Dornbusch, Esq., . . .	5	5	0	Dr James Ellis, . . . . .	0	10	0
John Gibbs, Esq., . . . . .	5	0	0	And many other small sums.			

Subscriptions may be remitted to the Honorary Secretary, 1 South Place, Finsbury, E.C.; to the Treasurer, George S. Gibbs, Esq., Darlington; or to the Editor of *Human Nature*.

*WHISPERINGS FROM FAR AND NEAR.*

FAINT echoes of opinion and conviction reach us on many subjects and from many quarters. The following are

## A CLERGYMAN'S VIEWS OF SPIRITUALISM.

As to the claims of Spiritualism, my judgment is in suspense at present. I can quite see that much of the common reasoning against it is most unfair and foolish, being founded on ignorance, prejudice, and assumption. They ridicule and refuse to investigate what is at variance with their present opinions for no other reason than that it is at variance. With reference to spiritual and theological subjects, faith is withheld and accorded in utter violation of all the principles of evidence. I believe in the substantial truth and inspiration of the New Testament, and the most deliberately formed conclusions of my own judgment make me adverse to a style of criticism which cuts away the substance of the Gospels; but I must own I am astonished at the effrontery of men who can sneeringly contrast the evidential claims of the better attested phenomena of Modern Spiritualism with the evidence for the truth of the Gospels. The latter evidence may be quite sufficient for a reasonable faith, but is certainly very inferior in force and power to the former.

The phenomena of Spiritualism are accepted, and borne witness to, not merely by numbers, but by a considerable number of cultivated minds, of acknowledged veracity and of originally sceptical, or hostile, sentiments. The advocates of the phenomena challenge investigation; they ask for thorough patient inquiry, for a fair field and no favour, and that in a critical enlightened age, when everything is publicly known and discussed, and when there is no disposition as there certainly was in the New Testament times to expect wonderful works and supernatural interferences. That there is a great deal of fanaticism, falsehood, and perplexity running along side of Spiritualism and mingling with it, most Spiritualists would, I imagine, confess; but they may fairly say that this is only what might be expected. There is scarcely a topic on which the human mind does not, when it has obtained a basis of truth, run off into a variety of errors, and the more elevated and absorbing the topic, the more sure and various are the erratic developments. I suppose orthodox declaimers against the follies of Spiritualists would not admit that the prodigious crop of early heresies is a fair argument against the truth of Christianity. I cannot understand the Spiritualists who claim the Bible on their side and try to combine Spiritualism and orthodoxy. In my judgment, if Modern Spiritualism is called in to explain the Bible, some difficulties are undoubtedly removed, but others remain unabated, and the whole subject is shifted from the orthodox plane on to lower and different grounds. Spiritualism may support the essentials which are common to natural and revealed religion, but it undermines the distinctive conceptions of dogmatic Christianity. I will not trouble you with more of my thoughts on the matter. I never was acquainted with a medium, or saw any sort of spiritual manifestation; but I feel an interest in the subject, and however I may dislike the disturbance of my old opinions, I know that to be strictly fair and truthful is a duty which I owe both to God and man.

## MR SMITTON'S THEORY OF EVIL.

has called forth a number of communications. Mr Gardner, of Newcastle, thinks that "evil exists to an enormous extent, and all the operations of Church and State are unable to make way against its power. We want a great social science movement inaugurated to destroy the evils of society. But if there is no evil we want nothing. As long as we deny the existence of evil, reform is nothing, progress is everything. They are both essential



for the advancement of the race, or it will not advance. He takes for granted there is a God such as he describes. When he goes to Hades he will see plenty of spirits in the theological heavens exactly professing to be endowed with the same attributes that he ascribes to his Deity. It is entirely an invention of man, and founded in no knowledge we have of either this life or the future."

As far as we can understand Mr Smitton, he does not deny the existence of that form of human experience known by the name of evil, but he questions the propriety of biting, snarling at, and denouncing a state of things which are indispensable to existence as things are constituted. The acknowledgment of evil to be a necessity, instead of stopping the wheels of reform, must accelerate them. "Evil" must be a necessity while the cause of it exists, and a very limited amount of philosophy would enable us to understand that it could not exist without a cause. What bearing has this on the great redemptive question of reform and progress? Remove the causes and the effects will cease. Many of these causes might easily be obviated, hence the wisdom of such a scheme as this "great social science movement" suggested by Mr Gardner. It is in the interests of such a work that we labour. Our purpose in investigating the laws of human nature, physical, mental, and spiritual, is to discover the cause of evil, viz.: those acts which do not accord with the laws of existence. But again, much of the "evil" is inevitable, and as necessary to man's present state as darkness is to night, cold to winter, sourness to unripe fruit, weakness to infancy, and inharmony to undevelopment. The scheme of nature seems to be progressive in all departments, and the "evil" attending the lower rounds of the ladder urge us to ascend higher. Let us, therefore, discard "evil" as an ultimate perennial condition of things, but fix the eye of faith on good, of which "evil" is a relative form, and which is the absolute goal of the soul's aspirations. Let us meanwhile point out all the "evils" we can, and devise means for the removal of their cause, and not forget to be thankful for the same; for how, in the name of reason, could we reform or prosper were it not for this bugbear evil?

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A correspondent on phrenological matters asks, "Does the excited action of a particular organ cause a greater flow of blood to that part, thereby giving greater warmth to the surface which may be felt by the hand?"

Action implies waste, and to supply that waste an increase of circulation must take place, which induces heat quite appreciable to the touch. A continued series of excitements so far alter the structure of parts that the phrenologist can at once tell on passing his hand over a head the organs that are most active, and whether development has proceeded from normal use or perversion. But this is not all. The evolution of thought in the nerve cells is attended with the liberation of force in the form of a peculiar magnetic influence. We intend shortly to describe an instrument for the measurement of this force, both as regards quality and quantity. The psychometric phrenologist has the power of receiving impressions of this force upon his sensitive nerves, and a certain class of spiritual mediums are exceedingly susceptible to it in the state of trance. Some phrenologists are hot-headed on the idea of geometrical phrenology, and are absorbed in plans for measuring and gauging the brain. It will be seen from the above remarks that other modes of measurement are within our reach, much more definite than that. But we refrain from adding more at present, as this may be a strong enough dose of new matter for some of our dyspeptic friends.

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#### MIND AND MATTER.

J. Furnival desires proof of the theorem that matter is never found isolated from mind, as given in No. 2 of *Human Nature*. From the facts



stated in the article to which he refers, it may be seen that the proof stands alongside of the position assumed. They may be briefly repeated. It is impossible to divest matter of qualities, properties, or a state of being, and these are capable of endless development by altering the circumstances under which the matter exists. Thus matter exhibits functions mechanical, vital, sentient, or intelligent, according to its conditional fitness for being the vehicle of mind in either of these forms. In the human organism matter is found in a great variety of forms, each subservient to a distinct manifestation of mind. Thus bone has a mechanical function only, the vegetative organs a vital function, the nerves a sentient function, and the brain those of intelligence, moral consciousness, and other exalted attributes of mind. In minerals, &c., the mechanical manifestation of mind may alone be exhibited; but as these become parts of higher organisms, their "mental" characteristics progress.

Richard Davenport, Manchester, calls our attention to an article copied from the *Banner of Light* in the March number of the *Gospel of Health*. The writer of this article argues contrary to the philosophy of the above paragraph. He says, "There are two principles in the constitution of the universe. One unfolding material phenomena, the other unfolding intelligence." The former belong to the powers of nature, the latter to the powers of mind. The former are stationary, the latter are progressive. But he says, further on, "The trees, fruits, &c., cultivated by man have been vastly improved from their originals," and so of birds and animals. Now this does not look as if the "powers of nature" were stationary. But he attributes all this improvement of nature to contact with the intelligence of man. This may be so. But does man, who is the possessor of this "supernatural" attribute of intelligence, at all times improve? Does he not sometimes retrograde, just as other forms of nature do when disconnected with a higher discrete degree of existence? All this dogmatising about the antagonism between nature and intelligence, or God, as some term it, is most obstructive to the progress of knowledge. Let it be borne in mind, however, that mind is an unity, and that what this writer calls "nature" is one mode of the many manifestations of mind, and intelligence another, and that all the diverse powers of nature are united with this intelligence in the being of man, and the whole problem becomes clear and highly instructive. These discrete manifestations of mind named, in the reply to Mr Furnival, may be aided in their development by coming in contact with the degree of mind above them. Thus the growth of the vegetable promotes the change which takes place in minerals, while the superintending intelligence of man wonderfully accelerates the whole process. We may here ask, Is man, in his present sphere of existence, not also incited to a superior state by a power of mind higher than that which he now possesses? And may that higher mind not also have discrete degrees above it *ad infinitum*? In the harmonial philosophy all these degrees of existence are comprehended under the term nature, and all referred to as emanations from a state of the "Divine Mind." That there is a "mind," and that it is "divine"—supremely excellent, holy, just, and good, all theologians seem to admit; but as to its personal existence, whether in the universe at large, or more particularly in some part of it, is a question about which there will be much dispute for some time to come. By analogy it does seem that as there are discrete degrees of existence, the highest will be the Divine *par excellence*. We might just here throw out the thought that though a man deny the existence of a personal God, yet he may not be an atheist, if he recognises the divine attributes. The peculiar shape of our God is a mere intellectual conception, whereas the consciousness of the divine attributes gives to the possessor that peculiar power to be at one with the Deity, which is the medium of all true worship and spiritual development. Supernaturalism appears to be the relics of old-timed mythology.

## BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.\*

From the time when the preliminary arrangements were made for holding the meetings which led to the formation of this society, the friends which sustain this magazine have been deeply and unselfishly interested in the above association and the principles which are understood to distinguish it. Since our first number we have devoted a large amount of space each issue to advocating its claims and recording its proceedings. It will not, therefore, be understood as proceeding from any coldness or disaffection on our part to the great and glorious themes of Spiritualism and Progress, if we fail to notice the Report of the Third Convention in laudatory terms.

After a long and unaccountable delay a limited issue has been placed in the hands of the public, and we would not be paying sufficient respect to the institution which it miserably misrepresents, if we did not say that we are heartily ashamed of it in every respect. In volume it contains very little more matter than the report which appeared in our July number; and what is still more objectionable, the matter which is given is in no sense of the term a report of the Convention. The most important sentiments conveyed by the speeches are omitted, garbled, or misconstrued. A large share of the most suggestive utterances are entirely ignored, and matter of far less value is given at profuse length. Instead of its giving a lucid analysis of the proceedings, the following is a specimen of the details presented:—"Mr Burns thought local organisation would be useful. Mr Clark suggested that a circular should be sent to all the friends of the movement. Mr Green said that that was going to be done."

What information can pages of such sentences convey? No one doubts but local organisation would be useful, but what suggestions were given respecting its realisation? For what purpose was the circular to be sent out, and what is the "that that" which "was going to be done"? But these are not the worst blunders which have been perpetrated. A report conveys no *ex-cathedra* matter of opinion or principle, but merely a record of proceedings. The preface, however, is a different matter. This is expected to sound the key-note of the Society's principles. Our attention has been repeatedly drawn both to its anatomised composition and anomalous sentiments. The readers of the Report are congratulated, not only on the increase of spiritual influx and individual intuitional illumination, but that "some professors of our Universities" are investigating the phenomena, and "that members of the learned professions are already joining the society," from which vague probabilities the "rational expectation" is deduced "that more logic and science will characterise our future debates and effusions." "The learned professions"!!! shout the indignant multitude—children of the infinite, who believe in the seemingly anti-progressive dogma that "a man's a man for a' that," and that "yae spark o' nature's fire" is a gift more to be honoured and be grateful for than "a' the jargon o' the schools." "The learned professions!!!" This identical report was published under the nominal supervision of several members of those bodies; yet this publication is the only thing the Association have to be ashamed of since it came into existence." But hold, this is talking too fast; it is well the word "nominal" has been used, for to those who understand the inner workings of these matters it is quite legitimate to conceive that there were physical obstacles which rendered the accomplishment of their task impossible. Nor do we blame the reporter, one of the most expert in London, but the unauthorised influences that dictated to him what he should write down, and what he should omit, till, to use his own words, it was "no report of the meetings at all." We have been requested to direct attention

\* Proceedings of the Third Convention, held in London, June 11, 12, and 13, 1867.  
London: Heywood & Co. 1s.

to a very serious blunder in the statements made respecting the speech of Mr Harper, who exhibited the Glasgow spirit paintings, and described the manner of their production. The report states that the medium produced the paintings *after* receiving three months' instruction in drawing, whereas the paintings were produced previous to any lessons being given.

An institution should be promotive of individual liberty, and be an aid to all, and a burden to none; these principles are reversed in foisting this book upon the public at 1s, and for these reasons we cannot recommend our readers to patronise it. When a "Spiritual" Institution goes into a commercial speculation of this kind, it has virtually committed suicide, and sunk to a lower sphere. Wisdom is cheap if it can be purchased with such minor matters as those we have pointed out, and it is in no captious spirit, but for purposes of practical usefulness that we thus dilate upon them.

We had almost omitted to observe that the inaugural ode, Miss Alston's address, Mr Peebles' letter, and part of the papers by Mr Etchells and Mr Powell are given.

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## REPORTS OF PROGRESS.

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**HIRWAIN, ABERDARE.**—In the beautiful valley of Aberdare, amongst the mountains of South Wales, stands the rural village of Hirwain, containing a population of nearly three thousand persons, consisting chiefly of miners and colliers. The village contains four or five places of worship, besides the parish church. Going among these people by invitation for a few days, I found them sociable, affable, peaceable, liberal, and charitable in their behaviour towards others who differ from them in their religious opinions. Those that attend the Church of England and members of the other sects. Congregationalists, Baptists, and Methodists, appear to be on the best of terms, allowing each other to enjoy their own ideas of the best way to get to heaven. I wish this state of things was universal. Lately the subject of Modern Spiritual manifestations has reached them in their retirement, and a class has been formed for the investigation of such facts as may be elicited by their investigations. They already obtain messages by table tipplings, mediumistic writings, and strong indications of trance. Before I left I heard of two other circles being formed, having the same objects in view. Very great interest in the subject is manifested throughout the district, and the very best feelings prevail among all parties as far as I could judge.—**WILLIAM WALLACE**, 36 Blundell Street, Caledonian Road, N.

The Birmingham Phrenological Society intend holding two meetings a-week during the winter season. At one of these meetings elementary instruction will be given to new members, and such of the old ones as desire it. The senior members will meet on the other evening, and read papers, give examinations, make experiments in mesmerism, &c., &c.—**Miss M. Beauclerc**, Secretary.

**THE BRITISH ASSOCIATION** has just held its annual meetings at Dundee. Papers by Mr Dunn and Mr Melville were read before the section devoted to Human Nature subjects. Mr Dunn is a suggestive writer, and has said some good things regarding the functions of the brain. His remarks, as reported in the newspapers, are rather incoherent, and savour strongly, as does the paper by Mr Melville, of that disputative pedantry which marks the proceedings of these scientific meetings. When the transactions are published we may return to the subject.



THE "ZOUAVE JACOB."—The newspapers of late have frequently referred, in very opposite terms, to the wonderful stories told of the cures performed by this French soldier. We translate the following paragraph from the *Revue Spiritualiste* published in Paris:—"The journals of Paris, large and small, speak much of the Zouave's cures by magnetism, and record what he has done with great interest. We will devote to this subject a large space in our next number, and continue to give information on the study of magnetism, which has been known in all epochs and among all people to astonish the vulgar and puzzle the learned."

The Spiritual movement is about to be inaugurated in Sheffield. A young friend occupied his summer holidays with a stroll amongst the Spiritualists of Halifax, Bradford, Bury Lane, Lancashire, &c., and he declares he enjoyed himself very much. When he visited the Bradford Circle two communications were received. A paper was read from the Report of the Second Convention. An interesting conversation ensued, and the intensest satisfaction and harmony prevailed. Much enthusiasm is experienced in this district on account of the glorious strides which the science of Spiritualism is making. At Halifax the circle has been receiving poetical communications, and some very wonderful cures have been effected, the facts respecting which we are promised at an early date.

The annual demonstration of the National Temperance League was held at the Crystal Palace on September the 3rd. The morning was wet but it cleared up about mid-day. The gathering was large, a great proportion being visitors from the country. Speeches were made of a third-rate description. The 5000 Band of Hope children sang pretty well in some of the pieces. The water fountains played beautifully. The balloon was reported to have ascended. The Sons of the Phoenix, with a band of music, marched round the grounds. James Burns, of the Progressive Library, had trained a number of children to perform the musical gymnastics, but this part of the programme was not carried out on account of the "dampness of the ground." Time hung heavily on the hands of all except those who could find enjoyment in kiss-in-the-ring, or who were visiting the Palace for the first time. It seemed as if the temperance people had reached the acme of their genius in holding a temperance festival and were undergoing a retrograde process of decay. These gatherings might be made highly novel and entertaining if temperance leaders were men of new ideas, and were free from the ruts of routine and red tape.

SPIRITUAL EXPERIENCES, BY ROBERT COOPER.—No one who knows the author of this book will doubt his entire unselfish sincerity. No one even who reads this book can doubt that a man of singular calmness, honesty, and ability, has given his earnest and truthful testimony to what he believes he has seen, and heard, and felt. The genuineness and reality of the so-called spiritual manifestations are, after all, questions of fact, and what we need respecting them is personal observation or reliable testimony. It is useless to declare them impossible or even improbable. It is unphilosophical to angrily deny what is susceptible of proof or disproof. If Mr Cooper, and some hundreds or thousands of seemingly credible witnesses tell the truth, the spirits of the departed, or beings ordinarily invisible claiming to be such, do at times communicate with mortals. If all these witnesses lie or are deceived, what is the value of human testimony? Indeed, no observations could be more exact, or tests more satisfactory, than those which Mr Cooper has recorded, and his book is in every respect one of extraordinary interest, and one which should be read by every person who really wishes to form a correct judgment of these remarkable things.—*Eastbourne Gazette*.

If there springs up within you any view of God's word or universe, any



sentiment or aspiration which seems to you of a higher order than what you meet abroad, give reverent heed to it; inquire into it earnestly, solemnly. Do not trust it blindly, for it may be an illusion, but it may be the divinity moving within you, a new revelation, not supernatural, but still most precious of truth and duty; and if, after inquiry, it so appear, then let not clamour, or scorn, or desertion turn you from it. Be true to your own highest convictions. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress, never experienced by the vulgar of high life or low life, who march as they are drilled to the step of their times.—*Channing*.

A SPIRITUAL INSTITUTE AND READING-ROOM FOR LONDON has been proposed, as suggested in our August number. This will supply a want which has long been felt, both by London and provincial Spiritualists. It is considered desirable to have a reading-room open every day, and supplied with the *Spiritual* and *Progressive* periodicals of the world. Also a room where meetings or seances may be held every evening in the week, and private rooms where mediums may be consulted at all times. This accommodation, it is thought, can be provided for an annual subscription of one guinea per member, if 100 subscribers come forward to begin with; country subscribers will be admitted at 10s 6d. Several friends of this movement are quietly working on its behalf. All who feel interested in it are respectfully solicited to give their aid. Such an institution would have a most beneficial influence on the progress of Spiritualism, not only in London, but throughout Great Britain and in other countries. There is no place where Spiritualists can meet and rest awhile, exchange a few thoughts or look at a publication, unless it be at our office or some other place of business. We, on behalf of the Spiritualist public, solicit communications on this scheme, and will be glad to receive suggestions or other assistance from all who desire to see Spiritualism prosper and mankind progress.

THE CIRCLE OF MEDIUMS.—Our endeavours to get up a list of this kind have hitherto been unsuccessful. This is to be regretted, seeing that mediumship is so much in demand at the present time. We could give employment to half a dozen good test mediums, our applications are so numerous; and answering the letters on this one topic entails no small amount of correspondence. We hear, also, occasionally of mediums who in obscurity are endeavouring to impress the public with evidences of immortality, but who, for want of being known, fail in reaching but a very few individuals. For this we are sorry. We therefore respectfully ask the co-operation of all who are mediums and who hold circles, by sending us their addresses, and the particulars respecting where the seances are held, and if strangers are admitted either with or without previous arrangement. Hitherto we have sent all inquirers to Mrs Marshall, and, we are happy to learn, with the greatest satisfaction to our friends, and we thank Mrs Marshall for the gratitude we have received from the large number of inquirers we have sent there. This lady is a test medium with the most extraordinary powers. Many of the manifestations recently witnessed in her presence have been recorded in the *Spiritual Magazine*, to which we refer our readers. We also hear that Miss Nicholls intends placing her remarkable mediumistic powers at the service of Spiritual progress. Mr Wallace is an old and well-tried medium; a few weeks ago we sent him to Wales to organise a circle; his services gave much satisfaction. We will this month give two addresses, and hope to have more to add in future issues.—Mrs Marshall, 7 Bristol Gardens, Warwick Road, Maida Hill, London, W.; W. Wallace, 36 Blundell Street, Caledonian Road, London, N.