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THE EDUCATION OF EVERYDAY LIFE.

[The following Lecture was prepared many years ago, but was delivered to the Liverpool Phrenological Society on Tuesday the 4th February, 1868. It is presented here *in extenso*, omitting only the extemporaneous remarks given by the lecturer at several points.]

THE subject of the present address is, "The Education derivable from Everyday or Ordinary Life."

Education, as commonly understood, means so much training and tuition at school, and is usually considered appropriate only to youth. But education in its most comprehensive, as well as strictest sense, means the drawing out or educing of powers, and is neither confined to any place, nor limited to any time of life, nor bounded by any one class of agencies. It is carried on not only at school, but at home, and abroad, in the workshop, behind the counter, at the desk, on the highways and byways of life, by field and flood, and forest, "on the mountains old and hoar," and in the blooming valleys—anywhere on the face of this great globe, or within its bowels—wherever there are objects to be felt or seen, or sounds to be heard, and beings to feel, or see, or hear—there the work of education is being carried on; and this is the kind of education to which it is designed our attention should now be mainly directed.

In this education the agencies are as numerous as the objects in nature, and as various in their effects upon us as are their qualities and the conditions we present to their influence. We may withdraw ourselves from school, and from all formal teaching, but we can never take ourselves from the education of the elements among which we live and move, and which are ever silently fulfilling their endless and appropriate task. The air we breathe—and which we *must* breathe or cease to be—cease, at least, to be in this form—is an educator, and is the first perhaps whose sharp stimulus, as we break into this wondrous life, elicits such a response as in after years we make to that more partially and less skilfully applied by the human educator who wields the

birch, and whose practice in this respect has come to be considered so much "more honoured in the breach than the observance;" and as it is the first to wait upon us, so is it probably the last to leave us when the end cometh: it is the vehicle of our first cry; it bears away our latest sigh; and all the intermediate joys and sorrows which make up the varied texture of our life have audible expression only in virtue of its constant presence.

It depends largely upon the quality of the air into which we are born whether the powers of our body upon which it directly operates shall be vigorously excited and drawn forth into healthy action or not. The atmosphere in its purest state is essential to the calling out of the bodily powers to their highest condition of health and efficiency. If it has become vitiated by the withdrawal of any of its essential properties, as of oxygen by the breathing of several persons in a confined space where there is no thorough ventilation, or by the introduction of foreign gases from other sources, such as cesspools, marshes, sewers, gas-pipes, &c., then its power of vitalizing the blood is diminished, or the seeds of positive disease may be introduced into the system, and results take place which it may be impossible ever after to remedy. The effect is of course strongest when the patient is weakest, hence upon the young the effects of bad air are most readily seen. But what may be seen in extremes we may be sure operates not less certainly, though less obviously, in intermediates; and throughout the entire circle of life, the necessity of pure air to health, or the capacity of putting forth all our faculties in the highest degree possible to our several constitutions, is obvious on the slightest reflection.

I need not enlarge upon air as the medium of sound, and the omnipresent vehicle of temperature, nor upon the influence of sound in all its varieties, from the tranquilizing purling of "a hidden brook in the leafy month of June" to the exciting roar of the cataract or boom of the sea—from the affection-stirring chirp of "the cricket on the hearth" to the inspiring song of the lark in the sky, or the nightingale in the wood—from the cerie sough of the wind to the awful roll of the thunder;—I may not dwell on its educing or educating powers in these relations, though they open up a fertile and tempting field. I can only indicate them in passing, and ask a moment's thought from you upon the ceaseless stimulants of all kinds which the air applies to our faculties both externally and internally, and, giving this, you cannot fail to appreciate the important part it plays as an educator. To exhibit this fully would require several lectures to itself, not part of one merely.

Next to air in obvious universality and continuity of effect, of perhaps more subtle influence, and of grander agency as a revealer, and both direct and indirect *educator*, is light.

The direct effect of light as a stimulant of the nervous system, and especially of that part of the nervous system located in the eye, to which it is more particularly related, is well known: all have consciously experienced it. But it is not so generally and thoroughly known that it acts upon us in another way; that we unconsciously absorb its influence, and have our faculties developed by it without our being aware. Its chemical powers and properties are still little known even to scientific men. That it is the source of colour, and much else, in the vegetable creation, may be readily shown by growing plants in the dark, when they will be found devoid of colour. Analogous, if not indeed identical, effects take place in human beings deprived of light. Not colour only, but that vigour of bodily function of which colour is one of the obvious signs, declines in persons deprived for long periods of the solar ray, and especially vigour and vivacity of brain, as may be seen practically illustrated in working colliers and other miners confined the most of their lives in pits. I cannot dwell upon these points; I can only indicate them: to illustrate them fully and demonstrate the essential importance of light to health of body and vigour of mind, would again demand a series of discourses. I can but glance at the subject enough to justify me in assuming the position now indicated for this great natural agent, and in claiming your attention to it in your ordinary life, and especially in your management of children.

But it is as a revealer of objects, and thus an indirect educator, or drawer out of our faculties, that the everyday influence of light will be most readily appreciated. By its chemical action objects receive their colour, and through its agency we are enabled to *see* their colours when once evolved; to see also their forms, sizes, the objects themselves in their totality, their relative position, succession, resemblances, differences, and other relations; and these phenomena stand directly related to primary faculties of our minds, which are thereby stimulated, exercised, *educated*. One cannot walk forth in this great universe with open senses but he becomes the subject of the education derivable from natural objects. There are doubtless various degrees of susceptibility to be found among men to these natural influences. Upon some the effect is comparatively little. They are of the class so graphically described in Wordsworth's *Peter Bell*, of whom it is said—

“A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.”

Others approach the higher extreme so finely pictured in the character of Shakspeare, who—

“Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

And between these is an infinite variety of grades. But in all the effect is more or less, and every one must acknowledge that a large amount of his education has been derived from the simple observation of these phenomena.

The general necessities of bodily constitution, under which every human being is placed, moreover, are great natural educators, whose operation upon us is without cessation, so long as we remain in this life. Endowed with bodies, we are subject necessarily to the laws of bodies, the most general of which may be stated as gravitation—a force which operates upon us constantly, and the efforts to antagonize which, and to accommodate ourselves to its various forms in other bodies, may be taken as an initiation into practical mechanics, out of which has been evolved, by the education of our faculties thus thrust upon us, the science of that name. To balance the body, to stand, to sit, to creep, to walk, to run, to leap, to hop, to push, to pull, to stumble, to fall, to handle objects: all these and other motions not only exercise our muscles, but do the like for the faculties of the mind related to mechanics as well.

But we are not only bodies, we are organized bodies; and this brings us under another species of laws—the laws, namely, of waste and reproduction, of the conversion of one substance into another—the laws of chemistry. The substance of the body wastes away, and must be renewed. The sense of want involved in this we call hunger and thirst, and thence arises not only the education of these appetites themselves, but of many others necessarily called out also in procuring, selecting, and cooking food, discovering and making drinks, &c.

See, also, how the conditions of ordinary life involve an education of our faculties, through the sensitiveness of our bodies to temperature or the variations of heat and cold, and how this calls forth our ingenuity in finding shelter and clothing. Out of these necessities grow the trades involved in building, manufacturing, and so forth, and the application of the previous knowledge gained by mechanics, chemistry, and general observation.

We have seen that all natural objects affect us in one way or other, most of them in several ways, some predominantly through our sense of taste as articles of food and drink, which have more important though less obvious effects upon our constitution after they have stimulated our appetites; some, as flowers, through both smell and sight, by their perfume and beauty of form and colour; some exclusively through sight, as the clouds, the heavenly bodies (speaking generally), the great outlines of every prospect; some through touch mainly, as bodies which possess hardness, softness, smoothness, &c., and some are objects of all the senses. In every case the thing perceived gives forth, emits, or possesses something characteristic of itself, in virtue of which

it is, indeed, that it is distinguished by us. But of all objects in nature possessing the power of influencing the development or education of our faculties, we are ourselves to each other infinitely the richest in variety and force of influence. All the qualities possessed by other objects are to be found in ourselves, and to be found in combination with others which magnify their effects, and cast a glory over the whole, to be found in no other object in creation. Let an individual have intercourse with his fellows, and though deprived as far as may be of all other influences, he will still have around him the means of education for all his faculties. We affect each other, more or less, through every sense. As mere objects of sight, see what variety of impression is derived, and how all our faculties are stimulated and drawn out in the observation of each other. Each individual creates in us at once a sense of his individuality. Analyse him, and he will be found an object of *form, size, colour, weight, number* (in his several parts, from unity, as in his nose, to practical infinity, as in his hair), of *relative position or locality*, of *succession or time* (in his movements), of *comparison*, of *causality* (in his adaptation of means to ends), of *wit and humour* (in his imperfect attempts and slips in various ways), of the *sense of beauty or ideality* (in his various relations of proportion, form, and colour)—what object of interest can compare in this respect with the human figure and “face divine”?—of *wonder* at the marvellous adaptations of the various parts of his body to their uses. Add the hearing to the sight, and see how the impressions are multiplied and their range expanded! His speech directly affects our organs of *language*, our perceptions of *tone and rhythm*, and other qualities; and the manner and matter of his speech may embrace the functions of all the other faculties of the mind.

In this analysis, as you will perceive, I have followed the phrenological nomenclature; and you can see that, as mere objects of the external senses, we are to each other educators, or drawers-out, of all the primary faculties of the mind. Add to this the great fact, or law, of mental action that *like excites like*; that the active powers of the one stimulate the same powers in the other; and let us regard ourselves not as persons only passively impressed, or even as active spectators merely, but as *actors* in the drama of life, standing in direct relation to our fellows, and contributing our quota to the general fund of intelligence and spiritual power, and how the view of our mutual influence expands in dimension, and magnifies in interest!

We shall approach this aspect of the case presently. But it is needful that we still farther illustrate, in a few additional sentences, certain relations which we sustain to each other, which involve our *necessarily* affecting each other without the operation of any special will on our parts—relations out of which we

cannot get save by leaving this arena of life altogether; a fact which forms the basis of our unconscious connexion with each other, but which is also a ground of our conscious interest in, and even *right over*, each other.

The ancient authority has said, "God has formed of one blood all the nations of the earth." If the original fact were not so, the final fact would become so. We have already touched on the influence of the air we breathe upon our constitution, through our blood. It needs that we simply consider that circumstance in connexion with our present meeting to see how we become of one blood; aye, bone of each other's bone, tissue of tissue, spirit of spirit. Each one of us at this instant pours upon the air of this room, both from the lungs, and from the whole pores of the body, certain properties of his or her own bodily constitution; the others inhale these with the air in which they float; the air impregnates the blood in the lungs; the arteries carry this blood charged with its new qualities through every tissue of the body, where it is assimilated, and we become in plain physical fact more and more one with each other as we remain together.

In this you have an explanation of the facts of infection in cases of disease. The principle is illustrated to our apprehension with overpowering authority in extreme cases; but can any logical mind doubt that the fact holds all the same, though in infinitely various degrees, in the intermediate cases?

Here, then, so long as we remain together, we *cannot help* influencing each other, even physically; and in view of this fact, can we fail to see that we have not only a direct *interest* in each other, but that we have reciprocal rights over and duties to each other? We have an *interest* in each other's physical health on the disinterested ground of affection. We have a *claim* upon each other on the interested ground of self-care. We have a duty to fulfil to each other, that so far as in us lies we shall throw upon this element of universal necessity, the air, only the properties of *health*, and not of *disease*. We must to an extent, even under the best practical systems of ventilation, diminish the vitalizing properties of the air in such a room as this. We cannot help doing this, since all must breathe; but we need not, in addition, throw in the elements of positive disease, which all *must* do who neglect to preserve themselves in health, and in bodily purity.

But, my friends, we live in another atmosphere *besides* the air. I have spoken of our effect upon that (the air) first, because it is relatively gross, and more easily demonstrated to popular comprehension. But I now call upon you to accompany me into the consideration of more subtle elements, and of the necessary influence we exert upon them, and through them upon each other. In speaking of these, I shall doubtless have to make calls upon

the faith of many in this audience. I speak myself from knowledge; and there are at least some present whose personal experience can verify the facts, which I may tax the others to take upon trust.

I say, then, that we absorb not merely the air when we breathe, but a subtler ether with it, and with all the substances which enter the body, whether through the lungs, the stomach, the pores of the skin, or other inlets; that this ether is nearer the centre of life; that we are constantly inhaling and exhaling it; that it is set free in every act of the brain, and nervous system generally; and that upon the state of our mental, no less than upon that of our bodily health—upon the relative integrity of our whole being—depends the nature of the influence which emanates from us, and impregnates this most vital, this ethereal fluid. Marvellous indeed are the powers of creation, marvellous the influence over them intrusted to us. Truly, we are “fearfully and wonderfully made;” and the deeper our experience, the more extensive the reach of our science, the more grand and awful does creation become, and the more sublime the position of man therein.

Every sensation we feel, we feel through the medium of this agency. I have myself paralysed the limb of a healthy man, so that when his hand was pricked with a pin he could not feel it; but the moment my own hand was pricked, that instant he shrank under the sensation of the pain. I have seen a person discriminate the taste of substances taken by another; nay, as demonstrating the absence of any trick or collusion between the operator and patient, the same person in my presence discriminated a certain quality in water of which the operator himself was not cognizant, though he drank the water and the patient only distinguished its properties through him. Through what medium, but the one I speak of, could these sensations be conveyed?

I mention these facts as simple proofs within my own experience (and I could cite hundreds more, and some of them more startling) of the existence of the finer atmosphere now spoken of, and of the fact that we *do* cast impressions out upon it.

If bodily sensations can be thus conveyed, do I call for any unreasonable stretch of your imaginations to conceive of the possibility of mere affections and thoughts of the mind itself being impressed upon some finer elimination of this ether sea? that, in fact, every emotion we indulge, has not merely an inward but also an outward effect? and that the very thoughts we think could be *seen* had we the necessary quality of eyes to see with—nay, *are* seen by higher orders of intelligence, and possibly by those of our own kindred, who have cast off the mortality which beclouds our vision?

Whatever may be the effect upon you—whatever faith, or want of faith, you may have in these facts and suggestions—I

must speak my own assurance of their verity, and repeat, that though I put them in the form of queries, and as mere probabilities, or even but possibilities if you will, I can, without breach of modesty—nay, let me say rather, in loyalty to the simple truth—appropriate apostolic language, and affirm that I speak that which I do *know*.

But let us assume the mere likelihood of these higher phenomena, the lower being already admitted; and now from this point of view look upon the theatre of ordinary life, and ourselves as actors therein.

We see ourselves the subjects of impressions, influences, stimuli of one kind or another from every object in nature: from the air we breathe, the food and drink we take, the light and shade we live under, the external scenery which surrounds us, the trade we follow, the habits of the people with whom we are associated, their physical position, their bodily condition, their speech, their professions, their actions, nay, even their private affections and most secret thoughts not yet demonstrated in acts. From these there is no escape. At all periods of our lives they play upon us,—from the plastic clay of infancy and youth through the rockier eras of maturity and old age—at all waking moments, aye, and even in sleep. Consciously therefore, or unconsciously, our education is perpetually going on; and surely the question of questions for us to consider, as rational beings, with an eternal future before us, is, What is the nature of the education of which we are thus necessarily the subjects—what, that is to say, are we becoming under it? And, allied to this, the further questions, Have we any control over it? Can we influence its direction, and turn it to advantage or no?

What are we becoming?

Poised between the two extremes—infinitudes—of good and evil, the choice is ever open to us to ally ourselves (our *wills*) with the one or with the other, or to let ourselves drift between the two, with inconstant preference, sometimes for the one, sometimes for the other. The last, I fear, is the more frequent choice among us, if choice it can be called; and we are, as we have seen, so much the subjects of agencies whose influence upon us is only appreciated after they have done their work, that we are perhaps startled into the question, "What are we becoming?" by the sudden, and not consolatory, discovery of *what we have become!*

Let us assume that all who are now assembled here (the speaker included, since he would ever speak rather *with* than *to* others) have put the question, each to him or her ownself, and have had the response of conscience, making the just confession (in the gentlest form we dare put it) that "We are not what we *ought* to be:" then, it is admitted that we have been unfaithful to our trust—that neither in health of body, nor integrity of soul,

are we what we might have been—that we have done how many things we ought not to have done, the mere mention of which would cover us with shame—and left undone how many more which we ought to have done! that the years gone by—aye, the weeks, the days, even the hours, have registered their tales against us, and written them in indelible lines upon our constitutions—a problem results, which may be stated thus: Given our present condition, how is it to be improved?

I can imagine a certain despondency, almost approaching despair, seizing minds who contemplate with vividness the unfavourable circumstances and agencies by which they are environed, and admit the principles which have now been partially developed. They must feel themselves so powerless against the mass of evils weltering around, spreading malign contagion, that it is no wonder they shrink aghast at the work to be done before pure and noble lives shall become possible for the general community around them, and until such possibility arise, their own highest is confessed to be unattainable. And yet, I fancy, there is a way to reach this end, both for ourselves and others. Suppose we try to find it?

It is, I believe, a "*narrow way*" at the beginning, and we have such a habit of looking *from* us, we are very apt to miss it. Once found, however, it is wonderful how it expands! On and on it goes, ever widening, until finally it is lost in infinitude, and we are astonished that so small a beginning should have such a magnificent end.

This straight and narrow way is, it seems to me, for each to begin with himself and herself. Granted, he cannot accomplish all he would until his neighbour too is improved—a very good reason, as has already been indicated, for his interest in his neighbour's welfare—the ground, perhaps, of that ancient and unsurpassed injunction to love our neighbour *as* ourselves. But, of the two, which is the easier to begin with? If he have no power over his own improvement, is it likely he can have much over his neighbour's? If there be one domain in all the universe wherein he ought to be lord, and wherein his will is omnipotent and without question, surely that domain is within the boundaries of himself? If a man fail herein, on what ground dare he attempt to control another? He has no right to claim of another what he does not give himself; and until he has accomplished something, he has not even any power of suasion to induce another to make and sustain the attempt to accomplish the same thing. He erects barriers in the way of his own success, whose precept goes before his example. But see how one succeeds who first exacts from himself the claim which he may finally urge upon others. He commences, for his part, at the centre, and demands from himself, first of all, *pure*

affections—the love of *God*, or the Infinite Goodness, the love of *truth*, of *justice*, of *humanity*, of *perfection*; out of these flow wise thoughts, and upright intentions; out of these flow beneficent acts, which are necessarily shared in by others, who, in turn, are influenced by his example, more or less, according to their nature and circumstances. If his influence be small, or the obstacles to its action great, the effect will necessarily be less marked; but it will, so far as it goes, be in the right direction, and persistence will still educe the best that *can* be done under the conditions of his action. But let the individual be at all favourably disposed, and the effect becomes conspicuous; the influence is propagated, the circle widens, its benign contagion spreads, the nobler thoughts and feelings react upon the individuals, purify and elevate the spiritual atmosphere in which they live, and of which we have just spoken, and increase the original power of each, so that the next step beyond ever becomes easier. In this we have the *rationale* of all true and lasting reformations.

But let us follow a little the practical course of the person we have supposed. His love of truth and justice is not confined to speaking what he knows to be true, avoiding what he knows to be false and unjust, or to being truthful and sincere in thought, word, deed; but it soon discovers to him his limited knowledge of what *is* true, and he becomes a *truth-seeker*—an educator, that is, of his own intellect. He finds out the practical limits of his faculties, which may be confined enough, and the best of them nothing to boast of. But he reverently accepts himself for what he is, and determines to make the most of the one, two, or ten talents which have been bestowed. He finds out the quality in which his greatest power lies, and, adopting that as the key-note, so to speak, he determines to avail himself of all the means of education within his reach, and to develop his character in harmony therewith. He does not envy others the gifts or graces they may possess, but gives them a frank acknowledgment, accepts of them all of their qualities which he can perfectly assimilate, and bids them a God-speed as they pass on their way to conquests as yet beyond the sphere of his ability.

As with himself, so with the circumstances in which he is placed. He accepts them *as* they are, for *what* they are—the God-appointed conditions upon which he is to exercise the powers intrusted to his control. He does not weakly repine that they are not so good as he would have them be. He did so once, perhaps, but he has seen the folly of all that. He has discovered that others, in what he would have called infinitely superior positions to his own, did the same; and then he saw that each position had its peculiar difficulties, and that every one in each “knew,” as the proverb has it, “where his own shoe pinched.”

This curious circumstance arrested his attention, and gave him pause. "Why should *all* be discontented?" quoth he; I see an adaptation of means to ends in many other things; perhaps this discontent, too, or rather the cause thereof, is part of a wise design? For one thing, the difficulties of our lot, are they not *challenges* to the man within us to come forth and overcome them? The issues of his cogitations were that, to repine was only to throw in a gratuitous addition to the ills before us, and *that*, at least, *he* would dispense with; the step beyond was easily taken, and he found to his surprise and consolation—as all will find who follow the same course—that those things from which the coward spirit would shrink, contain the very elements of our greatest good:—

"To him who shrinks from frost, the frost is cold.
Let him go forth and meet it, and it warms
More kindly than red brands. The way to life
Is towards forbidding things: growth in approach;
In nearness, love; and reached, the soul's great life."

And so our adopted friend accepts himself with all his faults and failings, and not less his outward lot, with all its ills, real and imaginary, determined to try how far he can improve both. He has resolved the great paradox of life—is content and non-content, at the same instant, with the same thing. Whoever has accomplished this step, has got over the hardest lesson derivable from everyday life—a lesson that thousands never even approach. We shall find that all subsequent steps are easy, this being got over; the hardest task will be undertaken with joy; it will be a *labour of love*, and therefore of free-will; and no one can defraud the perfect lover of his great reward—the approval which rings through his conscience, and is audible there, wherever else, "Well done, thou good and faithful servant!"

But, for the encouragement of those who have not yet achieved the great reconciliation implied in this step, let us follow still a little farther our imaginary friend in his education.

His first advance is to seize with his whole vigour the work which lies nearest him. This done, he knows that the work yet a far way off is one remove nearer, and that, all in good time, that, too, will be overtaken and accomplished; his hand being practised by all the intermediate labour, will find it, big and well-nigh unconquerable as it looks now, a comparatively easy task. So, as he commenced with the regulation of his own mind, he now proceeds to the regulation of his own house. Ever severely just with himself, he remembers his own frailties too well to be unjust to the frailties of others. His delight is to assume in others, *at bottom*, the love of *right*, and, by his sympathy and appreciation, he draws it forth, so that they become *willing* co-operators in his plans, and even originators of similar plans of

their own, which, receiving his approval, are multiplied and extended, and thus his spirit radiates through all: the differences of combination only adding a zest to the general experience, and showing the infinite riches of that nature which the loving God has bestowed upon us.

It is not all plain-sailing though. Let this not be imagined. There *are* such things as malignity and selfishness in the world, and some forms of their wickedness *will* creep in, not merely into the good man's house, where perhaps they are only a little less rife yet than they were before he undertook its improvement, but also even into the good man's own heart, in spite of all his *will* to hold them far away. This is but to acknowledge that the good man is human. But on his departure from the right line being pointed out by others, or discovered by himself, what is this but just the affording him another lesson in self-government, and an opportunity of inculcating by example how errors should be acknowledged and condoned? Our having erred ourselves, is oftentimes the only means of access we have to the hearts of others. It is one of the compensations indeed which the ingenious mind delights to discover even in the fact of human depravity itself, that those who have themselves gone down the deepest, but who have been rescued from the degradation, having necessarily the profoundest experience of evil, and deepest sympathy with others in the abysses of iniquity, have (other conditions being equal, if such a supposition be admissible) the greatest power of lifting them up. And this is one of the conclusions which, perhaps, in the education of ordinary life, it may be permitted us to hold up by way of encouragement to all who feel oppressed by the weight of their faults and follies, their errors and even crimes, that they have thereby (if any good is to be evolved from their past life of unworthiness at all) acquired the power to be useful to a class who may have fallen still lower than themselves.

But we delay. Our imaginary friend does not remain at home. As his plans approach realization there, his influence necessarily spreads. He has learned by practical experience in his own home the advantages of cleanliness (which is said to be next to godliness), pure water, fresh air, and he becomes a sanitary reformer outside. The blessings he enjoys himself he seeks to have extended to his neighbour. He has studied the subject, and can explain and enforce it. The neighbourhood join him, or individuals do, and the whole locality is improved.

Or, he has learned the blessings of temperance in food and drink; how essential it is to health of body, and purity of soul, and vigour of mind. He makes converts in this relation, too, and thus, again, he does his best to make the world better than he found it.

Or he sees the influence of laws on the prosperity of a country, and the general advancement of the people. He studies politics. He carries into them the same thoroughness, the same love of justice, and very truth as in other relations. He acquires the electoral privilege himself, or does his duty as a non-electors by raising his voice in favour of right and freedom, or simply giving the quiet sanction of his presence and approval to others engaged in that work. And thus again he helps forward the cause of improvement, and fortifies our faith and his own in the reality of the good time coming, which all prophets of humanity have foretold.

He need not be wealthy to accomplish these things, or the most essential of them. In these days the free library will supply him with books, from which much of the education he has secured for himself can be derived. From them he has discovered that not all the things he has already accomplished, nor even the relations in which these things lie, or the faculties of the mind to which they are related, are all. Others remain comparatively uncultivated, and he needs must place himself in the way of their aliment and culture. Every event in life is a source of education to him as to all. Not the great themes only—the rise and fall of nations—the grand operations of nature—or, confining our view to family relations, the births, marriages, deaths—deliver up their secrets to him; but the commonest affairs—the walk, the meal, the purchase over the counter, the contract for work, the execution thereof, the meeting with friend or stranger, the interchange of thought, the traffic in the market, every deed, in short, which he does, every word he utters, or that is uttered back to him—nay, as we have seen, every thought he thinks, every feeling he indulges, he knows is building up the future man; and so his care is, that whatsoever influence he may have, be it little or be it much, shall at least be employed in the right direction both for others and for himself. Suppose all who are now here were adopting the same rule, think you an impression in various quarters would not soon be made, and soon become visible in unmistakable improvement? Even we, few as we are compared with the mass outside, are not without influence, and as that influence could be exerted for the improvement of all mainly (at least in the first instance) through the improvement of ourselves, our action would be robbed of obtrusiveness, and work in the most persuasive of all ways, by the sure force of living example. When speech became the duty of the hour, the previous life would give weight to the words, and the result in the propagation of noble thoughts and generous aspirations, issuing ever in beneficent deeds, could not but be commensurate with the realising energy which true life ever communicates.

If the leading principle of this essay has been appreciated,

it will be clearly seen that every position gives its peculiar education; that no place is so high but it may be abused to ignoble issues, and none so humble that it may not be glorified by the faithful discharge of its duties. By way of encouragement to all who have not yet resolved the problem of their lives,—who chafe, it may be, at the narrow scope afforded them to serve mankind in accordance with their higher aspirations, and feel that they are chained by circumstances to an uncongenial gin-horse round of trivial cares and labours—I conclude with a little poem on “Lowly Work,” which, while showing, on the part of its writer, a very deep sympathy with this condition of mind, manifests, at the same time, how this discontent may be transformed into a healthy and invigorating sentiment, and how true insight vindicates the dignity of the traffic, and too often flouted affairs of ordinary life.

Buying and selling, casting up accounts,
Each day the same, the same, so runs my story,
And all that I may live; to this amounts
The sum of all my glory.

I scorn my petty hopes, my vulgar fears,
And cry for something worthier to grapple.
Yet Newton traced the law, the rules, the spheres,
Nor scorned the falling apple.

So in our little dealings, humble trades,
Our small besetting cares, our simplest duty,
We trace the all of right, the golden threads
Of everlasting beauty.

The rude work finished, reckoned nothing worth,
And closed the bargain of the lowliest vendor;
Lowly and rude, put off their garbs of earth,
And on their robes of splendour.

Let this reconcile us to the cheerful performance of our “lowly work,” and such an issue will be the glorious reward of each and all of us, from the education of everyday life.

by Andrew Lighter.

NOTES ON THE HISTORY AND PRACTICE OF MEDICINE.

No. V.

ABOUT the middle of the 15th century the outward and visible signs of an awakened inward and spiritual life, which was destined to convulse and emancipate Europe, first became unmistakably apparent. It was in that deplorably hopeless stage when mental thralldom appeared irredeemably confirmed—when the superstitions and tyrannies that triumphed over the sacred prerogatives

of mind seemed to be impreguably fortified, that the symptoms of the mighty upheaving were manifested, which, like a terrible tempest in nature, raged through the world of thought—overthrowing vain idols—scattering superstitious abominations, and purifying its atmosphere. Early in the 16th century this grand, ennobling revolution burst forth, with a brilliancy and might dazzling and irresistible. Mind was reanimated with a new spirit, that gave an impetus to human progress which the stolid inveteracy of prejudice could not overcome, nor the cruelties of despotism withstand.

But while this marvellous change cleared the way for the gradual diffusion of enlightenment—for the advent of a sound philosophy, which heralded the signal triumphs of physical science, it had not the same happy influence in establishing the study and practice of Medicine on a natural and rational basis. It is necessary to observe, however, that we must always have present in our minds the essential distinction which exists between Medical Science, properly so-called—a science that is necessarily based on a knowledge of the structure and functions of the human organism, and the practice of Medicine as followed by the mere Drug Physician, whose art is not science, and never can be, because it is identified with an odious pharmacy that violates all natural law. Bearing this in mind, it will be found that the Science of Medicine—the study of human anatomy, physiology, and pathology was successfully revived in the 16th century, and diligently pursued by earnest and intrepid inquirers, while the practice of the physician continued to be conducted on the totally false foundation of superstition and speculative theory. Consequently, the more the mere art of Medicine was laboured—the more inquiry was followed in a direction so palpably wrong and deceptive, the more perplexing and barren the results necessarily became. If some old superstitions and absurd practices were rudely shattered by the advancing tide of knowledge, it was only to come together again, and assume new forms equally fatal to human life and happiness in the treatment of disease. Thus, while a gradually enlightened intelligence has been dissipating the mists of ignorance and venerable error in every other department of human progress—illuminating the paths of literature, perfecting the arts that adorn social life, and facilitating the developments of true science, from the 16th century to the present day, Medicine, in the hands of the practising physician, still remains encrusted with the miserable superstitions and gross prejudices that have overwhelmed it with degradation for more than two thousand years.

Mordini, a Professor in the University of Bologna, made an early attempt to revive an interest in anatomical studies. He composed a work in 1315, founded on actual dissections of the

human subject, and was the first to illustrate his text by such rude plates as the art of his age was capable of producing. It was not published till 1478, when it was so esteemed in the infancy of the science, that it became the text-book in the Medical Schools of Italy, and maintained its reputation for nearly two hundred years, till greater minds arose whose studious industry was rewarded by a succession of brilliant discoveries. The art of Printing was then perfected and in successful operation—an art which, while, as Gibbon remarked, it “derides the havoc of time and barbarism,” multiplies and perpetuates sources of human knowledge, and secures to future ages an imperishable inheritance.

Among the great men who principally contributed to give direction and tone to Anatomical studies in the sixteenth century, the following may be enumerated:—Achillini, of Bologna, who in 1516 published an able work on the “Anatomy of the Human Body,” and in 1522 his “Annotations on the Anatomy of Mordini;” the martyred Servetus, whose works, observes Hamilton, apart from their religious opinions, “establish his claim to the rank of a philosophic inquirer, a good anatomist, and an attentive observer.”* From a passage in one of his works, it unquestionably appears that of all the writers who preceded the illustrious Harvey, Servetus was the only one whose published works manifested an acquaintance with the circulation of the blood, now known as the *pulmonary* or *minor circulation*, and who had any idea of the vital changes in the blood dependent thereon. But he stopped short on the very threshold of the important discovery that three-quarters of a century later rewarded the patient industry and brilliant ability of Harvey.†

Vesalius, a native of Brussels, in 1543 published a remarkable work for that age on the “Structure of the Human Body,” and gave the first correct description of the bones which constitute the organs of hearing. Guinterius, a German of mean birth,

* Hist. of Med., vol. ii., p. 63.

† The work in which Servetus describes the pulmonary circulation is entitled *Christianismi Restitutio*, one thousand copies of which were printed privately in 1552. But they shared the fate of their author, for, wherever met with, they were destroyed, so that only two copies are now known to exist, which are in the Imperial Libraries of Paris and Vienna. In 1791, a reprint was issued, but copies of it have become equally scarce.

The remarkable passage concerning the circulation of the blood is as follows:—“To explain how the blood is the very life, we must first understand the generation of the vital spirit, which is compounded and nourished from the inhaled air and the most subtle blood. The vital spirit has its origin in the left ventricle of the heart, the lungs contributing chiefly to its perfection. . . It is generated from the mixture made in the lungs, of the inhaled air with the elaborated subtle blood, which the right ventricle communicates to the left. But this communication does not take place across the middle septum, as persons have generally imagined; it depends on a more singular structure. In the long winding of the lungs, this subtle blood is agitated, and

succeeded, after surmounting the greatest difficulties, in raising himself to an eminent position, and obtaining a patent of nobility, as a spontaneous tribute by Emperor Ferdinand I. to his superior merit as an anatomist, and valuable services in promoting the improvement of Medical Science. He laboured incessantly to explore the secrets of the human organism, and succeeded in bringing many unknown parts into notice. He was the first to apply the term *Pancreas* to the large conglomerate gland situated transversely across the posterior wall of the abdomen, and indicate its uses. He also made known the spermatic vein and artery, which, with other discoveries, he described in his work on Anatomy, published in 1536.

Columbus, a native of Cremona, also made some discoveries of merit, besides more perfectly explaining the lung circulation, described by Servetus. Valverde, a Spaniard who studied under Columbus, was the first to introduce the study of Anatomy into his native country, by publishing the Anatomical plates of Vesalius, with descriptions. Ingrassius, a Professor at Naples, distinguished as a skilful anatomist, teacher, and author, greatly advanced the science by his investigations. Fallopius, Professor at Pisa, among other researches, more fully described, if he did not absolutely discover, the two trumpet-like ducts now known as the *Fallopian tubes*. Eustachius, who occupied the Chair of Anatomy at Rome, laboured with zeal and success to improve its study. He published some valuable plates, and among other rewards that attended his investigations, was the discovery of the passage which extends from the tympanum of the ear to the pharynx, since distinguished by his name as the *Eustachian tube*.

Arantius, of Bologna, was also a diligent and accurate observer. In 1564 he published his first work, in which he corrected several errors into which preceding anatomists had fallen. In 1579 he published a commentary upon Hippocrates' work on

prepared by the action of the viscus, and gains a yellow colour. From the *vena arteriosa* (pulmonary artery) it passes into the *arteriæ venosæ* (pulmonary veins), where it becomes mingled with the air that has entered the lungs, and loses its fuliginous excrements. Lastly, it enters the left ventricle, which attracts it in its diastole. Such is the preparation of the blood from which the vital spirit is formed. . . . This vital spirit is next transposed from the left ventricle of the heart into the arteries of the whole body."

This passage clearly indicates a pretty accurate acquaintance with the *pulmonary circulation*, considering that at the time Servetus wrote the valves of the veins and the use of the arteries were unknown. Of the *general circulation* he obviously had no distinct conception. It was by reflecting on the fact that the valves of the veins invariably opened to permit the flow of blood to the heart, while they prevented its flow from the heart, that Harvey, according to his own declaration, was first led to discover the important secret of the general circulation.

wounds in the head; and in another publication he confirmed the demonstration of Servetus, that there is no communication after birth from the right to the left ventricle of the heart, but that the blood was carried through the lungs by the pulmonary artery.

Volcher Coiter, who studied under Fallopius and Eustachius, accepted the post of surgeon to the French army, in order to increase his opportunities of obtaining subjects for dissection. His experience in this respect rendered his descriptions more copious and minute than those of any author who preceded him. In 1566 he published his engravings of the cartilages, and in 1573 his principal anatomical work on the various parts of the human body, illustrated with plates, and prefaced by a brief history of the progress of Anatomy. This was followed in 1575 by a work on Comparative Anatomy, also illustrated with skeleton figures of various animals.

Varolius, of Bologna, attained high distinction as a successful Anatomist. He devoted considerable attention to the brain, and was the first to describe the transverse band of white fibres which arches, like a bridge, across the upper part of the *medulla oblongata*, and which has been in honour of him denominated the *pons varolii*. He was also the first to divide the brain into three parts, by adding the *medulla oblongata*, or upper portion of the spinal marrow, previously to its issuing from the skull. Fabricius, who attained great celebrity, was an eminent Professor at Padua. His name is associated with the grand discovery of the circulation of the blood, for he was the first to demonstrate the existence of the valves in the veins, and under him the illustrious Harvey studied in 1598.

These were the great anatomical lights of the sixteenth century, who inaugurated the practical study of Medical Science, and whose zealous labours under many difficulties laid the foundation of that noble superstructure, which, though not even yet perfected, has unfolded to us the marvellous organism of our economy—its manifold and concurrent functions, its amazing complexity in structure, and yet admirable simplicity in action—while the beautiful harmony of the whole in normal life, attests at once the surpassing wisdom and benevolence of the Supreme Architect.

Independently of the valuable discoveries that rewarded their investigations and enriched the infancy of Medical Science, their laudable example contributed powerfully to arouse the dormant spirit of inquiry, and promote the march of improvement in other departments of knowledge. They had also the great merit of materially aiding to relieve inquiry from the burthensome yoke of authority, which a blind veneration for the ill-informed opinions of the ancients had imposed to trammel mind, to dwarf

its powers, paralyse its energies, and limit the scope of its divine prerogatives. If the investigations of these superior minds were not free from error—if in many respects they were imperfectly conducted—if their expositions were marred by a crude intermixture of reason, hypotheses, and ridiculous credulities—if scintillations of great truths frequently shot forth amid a murky mass of absurd conjecture—still their course was always onward, always progressive, and their inquiries on the whole were pursued on a more correct, rational, and philosophic basis than had been transmitted to them by their predecessors. They were the useful pioneers, who patiently laboured to clear away the *impedimenta* that obstructed progress, and thus “by a slow but steady process, they led to the establishment of those principles which eventually produced the complete triumph of truth and philosophy over error and superstition.”*

This was not effected, however, without the usual penalty of obloquy and persecution having been incurred. Even from Eustachius and Fallopius, who contributed so much to advance inquiry, Vesalius had to encounter very vexatious opposition. They could not all at once relieve their minds from the thralldom of Galen, whose speculative fancies they were silly enough to warmly defend against the positive demonstrations of Vesalius, who exposed many of his preposterous errors. But discussion, sustained by an appeal to facts, triumphed over the mere dogmatism of authority, and was beneficial to the advance of scientific truth; for the conviction became established that a sacred and superstitious infallibility was no longer to hedge round the opinions of the ancients, but that they were to be subjected to the legitimate and unerring ordeal of free and intrepid investigation.

In this spirit the Anatomists of the seventeenth century proceeded to conduct their inquiries, and rapid progress rewarded their labours. Their investigations extended to every part and structure of the body, and all were made the subject of particular and minute examination by the eminent men of the age. In this way the circulation of the blood was demonstrated by the immortal Harvey; the mysteries of the absorbent system were disclosed; the structure and office of the lungs, and the relation their action bears in connection with that of the heart were ably explained, and the groundwork for greater developments was successfully laid.

Hence, during the eighteenth century, inquiry boldly took a wider range, and a higher flight. The anatomist was no longer content with a mere knowledge of the details of structure. Organism and its functions were examined in relation to normal

* Bostock's Hist. of Medicine, chap. vii.

and abnormal conditions, and the investigation of the laws which govern them became an object of ambitious study. The vast field of comparative anatomy was explored to throw light on the phenomena of living bodies, and elucidate the general principles or laws of vitality which influence and control the vicissitudes of health and disease. The fanciful speculations, scholastic logomachy, theoretical disquisitions, and the jargon of a metaphysical theology, which formerly amused the learned and kept mind in bondage, were utterly discarded by all inquirers who aspired to rank as philosophical; and verified facts, experiments well contrived and patiently conducted, were alone regarded as the basis of scientific knowledge. Conspicuous among the great minds who flourished in this century, and took the lead in fashioning Medicine into a true science, the names of Boerhaave, Haller, and John Hunter, shine with a lustre peculiarly their own.

Boerhaave was an original and successful inquirer. There are few examples, either in ancient or modern times, of any individual who arrived at higher eminence, both in general knowledge, and in the departments more immediately connected with his profession. His medical lectures and writings were long considered standards of excellence, and if, in some respects, his explanations of the phenomena of life are conjectural and gratuitous, he provided the antidote by impressing on his cotemporaries the primary duty of never resting satisfied with a theory, no matter how beautiful or plausible, but to subject everything to the ordeal of enlightened inquiry. In an address, when retiring from the Governorship of the University of Leyden, he expressed, in forcible terms, his devotion to experimental knowledge, and strongly reprehended the arrogance of those who "are too easily disgusted with the slow method of obtaining true notions by frequent experiments, and who, possessed of too high an opinion of their own abilities, rather choose to consult their own imaginations than inquire into nature, better pleased with the delightful amusement of forming hypotheses than the toilsome drudgery of amassing observations."*

Haller, who studied under Boerhaave, had an eminently practical genius for patient investigation, and has the honour of being recognised as the "father of modern physiology." He ardently devoted his comprehensive and original genius to laborious researches concerning the laws of the animal economy, and his experimental inquiries into the muscular and nervous systems shed a new light on the phenomena of life. He gave an impulse to science no less by the actual discoveries he made than by the spirit with which he conducted his researches, so that the pub-

* Hutchinson's Biog. Med. Bostock, chap. xi.

lication of his *Elements of Physiology* may be justly regarded as having introduced a new era into medical science.*

But the greatest genius of any age or country arose in the ever-memorable John Hunter. He was, says Samuel Cooper, "at once eminent as a surgeon, an anatomist, a physiologist, a naturalist, and a philosopher. Indeed, he was the greatest man that ever adorned the profession, either in ancient or modern times, without making any exception of Hippocrates, the reputed father of physic; Paré, the pride of the French; or Harvey, the greater glory of England."† A general concurrence of opinion points to John Hunter as "the greatest physiologist the world has ever known"—as "one whose labours raised Surgery from the servility of a mechanical art to a science of the highest order;" and it may be truly said that to his own brilliant physiological discoveries, followed by the labours of the practical school of earnest inquirers his profound genius stimulated into action, we are indebted for the invaluable knowledge we possess of those great laws of vitality, which, when accepted by an intelligent public, will effect a thorough revolution in Physic as now perniciously practised.

John Hunter's transcendant merit was that all his labours tended to elucidate the scientific and rational treatment of disease. He studied not to prop up this system or that—not to support one theory or another, but to investigate the phenomena of normal and abnormal conditions for the purpose of establishing a true biology, or science of life. This was his noble purpose—this the practical aim and end of his splendid labours. He was "the first in this country who investigated disease in a strictly philosophic method; bringing to bear on it the clear and steady lights of Anatomy and Physiology. He began by discarding all the doctrines of the schools, and resorted at once to nature. Instead of creeping timidly along the coast of truth, within sight of precedent and authority he boldly launched into the great ocean of discovery, steering by the polar star of observation, and trusting to the guidance of his own genius."‡

No wonder that so bold an innovator, so profound a genius labouring in the cause of humanity, should have had to endure the malice and envy of practitioners who were wedded to old systems that trafficked in human misery—no wonder that schools and colleges, whose vested interests were identified with those systems, should have ridiculed his labours, detracted from the merit of his discoveries, and subjected him throughout life to misrepresentation and obloquy. He laboured to overthrow the

* Henry's *Life of Haller*. † *Dict. of Surg.*, art. *Surgery*.

‡ *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. By Sir Wm. Laurence. Seventh Edition; p. 46.

profitable impostures of "Orthodox Practice." This was the inevitable tendency of his whole brilliant career, and it is only in accordance with the base feelings of our nature that those who trade on human ignorance and credulity—who manage to realise the dreams of the alchemist, and verily coin gold out of poisonous substances, should act with all uncharitableness towards a disinterested genius like Hunter, who ardently desired to lead the Professors of Physic out of the sloughs of Empiricism into the pleasant paths of Nature, and sought to guide mankind to happiness by intelligent communion with the truths of science. A surgeon in London, says Sir Astley Cooper, was hired "to write down Hunter! It was a rat assailing a lion—a pigmy attacking a giant!"*

The practical value to mankind of the advance in true Medical Science, which we have thus briefly sketched, will not be fully apparent until we bring into comparison the former condition of Surgery, as a mere mechanical art exercised in degrading subserviency to the ignorant profession of mere Physic, with its present dignified position as a noble science, the resources of which constitute an almost inexhaustible treasury for the relief of suffering humanity; and also until we compare the practice of Physic, as it has existed, with its present condition. Public intelligence, directed to such comparisons, will not fail to perceive how hollow and false, how speculative and wicked, how haphazardous and absolutely murderous the practice of Physic always has been, but more so now than ever, because a greater store of the implements of death are now placed at the command of ignorant, unprincipled, and reckless practitioners.

THE SCIENTIFIC AND MORAL ASPECTS OF SPIRITUALISM.†

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

(Continued.)

From the general tenor of my remarks hitherto, you cannot fail to have observed that I am endeavouring to bring you to the conclusion that the living members of the circle do more, and consequently that the spirits, if they accomplish anything, at all events do less than you suppose. This is only saying that you have underestimated the power of man both mentally and physically. Now I do not blame you for this. I do not see indeed how you could have avoided such an error. Living in an age, whose physics and metaphysics are alike sensuous, it

* Life of Sir A. Cooper, vol. ii., p. 164.

† A Lecture delivered to the Glasgow Association of Spiritualists, 13th January, 1868.

was unavoidable that you should partake of the limitation of your cotemporaries. A generation whose psychology excluded introvision, prevision, and clairvoyance was not the most qualified for interpreting the marvels of Spiritualism. As you are doubtless aware, most men begin by denying them to be possible till they find them to be actual, and then, knowing nothing of the mysterious depths and sublime altitudes, the profound susceptibilities, and vast, though usually slumbering powers of our divine humanity, their first thought is of some extraneous aid, whereby the wonders they have witnessed, may be in part accounted for. As I have already said, the man who is ignorant of ecstatic lucidity, can be no judge of the supersensuous knowledge revealed through your media; so he who is ignorant of the truly magical power of a disciplined will, is in no condition to understand the thaumaturgic results occasionally produced in your higher spiritual circles.

I do not expect you to follow me in what I am about to say, and I shall therefore compress my remarks under this head. You are probably aware that the old magical ritual involved many ceremonies and much invocation. Of this you will be able to form an approximative estimate, by reflecting that the prolonged and wearisome litanies, with their "vain repetitions," together with the genuflexions, bowings, and prostrations of the Buddhistic and Zoroastrian worship, which have in part descended to some of the older forms of our own, are simply an outer and exoteric reproduction of the inner and esoteric ritual of ancient magic. And yet it is admitted by all the profounder students of this arcane lore, that there is no actual efficacy in these things. They are simply processes for arousing and concentrating the soul-power of the hierophant, his assistants and disciples. So there is no merit in their previous fasting, and no virtue save the (mesmeric) influence communicated in the act of consecration, in the blessed bread, wine, water, and incense used on these occasions. Their real purpose is to act through the physical system, on the mind of the celebrant and his participants. Throughout the whole process, and in all its accessories, the object contemplated is an ecstatic exaltation of the moral sentiments, and a clairvoyant illumination of the intellectual faculties, primarily of those engaged in, and secondarily, of those permitted to witness the weird ceremonial. Hence, the completed magician who knows this, who has passed from symbols to realities, from shadows to substances, and so has "outgrown ordinances," is potent in the solitude of his chamber, holding solemn communion with the Infinite in the stilly depths of his own soul.

But what, you will say, has the magician aimed at in all this? and I reply, to render himself, in your language, a "medium," not however so much the *subject* as the MASTER of the influences by which he is surrounded. His wish is to become at will, and almost habitually, clairvoyant. He would transcend the limitation of the senses, and attain to cognitions beyond their range, and independently of their aid. He wishes to know the unspoken thoughts and the secret actions of others, entering the deepest recesses of their consciousness, and reading there the memory of the past and the anticipatory shadows of the future. He aims at a lucidity that will annihilate distance and render opacity trans-

parent. He desires to loosen the bonds of time and space, and so approximate more nearly than ordinary mortals, to the omniscience and omnipresence of the Infinite. In addition to looking *at* men and things, he wishes to gaze, nay, psychologically speaking, to enter *into* them. But he wishes to do far more than this. Thus far he would be simply a good lucide, an accomplished seer, receptive in a more than ordinary degree of all the finer influences of the universe. But he wishes to render his power co-extensive with his knowledge, not simply to cognise, but also energise ecstatically. It is here that he surpasses the mesmeric clairvoyante, and were his discipline perfect, would surpass the spiritual medium. As he finds matter transparent to his gaze, he would like to render it obedient to his will, dissolving forms to their constituent elements, and recombining them at his pleasure, and thus again approximating, however remotely, to the creative attribute of his divine Lord. I suppose it is almost unnecessary to tell those of my pupils who are present, and I see many such, that the traditional tales about an *elixir vitæ* and a philosopher's stone, are simply the nursery stories of the uninitiated multitude—the exoteric clothing of esoteric truth. As the real *elixir vitæ* is the extract of the lifepower of a healthy healer, so the philosopher's stone is the transmuting will of a thoroughly trained psychological operator—the power in each case not being derived from without, but drawn from within, and so dependant, not on gross material aids, according to the vulgar conception of things, but on spiritual force, derived more immediately from the soul of the magician, though of course transmitted primarily from the divine font—the central sun of being.

And now, then, perhaps you begin to understand more clearly than before what was meant by the assertion that Modern Spiritualism is simply ancient magic at its resurrection morn, not yet fully awakened as to its higher consciousness; still “seeing men as trees walking,” chaotic, bewildered and astonished, and so using its vast power like some giant baby in the purposeless play of imperfectly developed, yet almost superhuman power. Your fruit and flowers, and hands and bodies that are composed and dissolved so easily and fitfully, are the weird product of a celestial magic—that is, thought-forms rendered visible and palpable by the partially awakened and imperfectly disciplined spirit-power of the medium and the circle. You will obtain more command over these things by-and-bye. I told you, twelve years ago, in my article in the *Zoist*, that the phenomena would become vocal and tangible, and I now tell you that they will become far more beautiful in form, and immeasurably more wise in utterance than anything of which you have yet had experience. Of this you will be able to form some conception by reflecting that as is the circle so are its products, or as you would say its communications. Now I need not tell you that these are far from satisfactory. Not only are they often untruthful, but, contemplated, simply from the intellectual plane, they are meagre and commonplace. Your most experienced Spiritualists, indeed, are becoming wearied if not ashamed of them, and admit that the probability is altogether against such inane twaddle being uttered by the spirit of Plato, or such prosaic nonsense being communicated by the ghost of

Shakespeare. Of course you say this is because the media are incompetent—a sentiment, we presume, that all frequenters of spiritual circles, in any measure familiar with the masterpieces of literature, cannot fail to endorse. But have you taken any pains to make them otherwise? Are not they and their communications exactly what might be expected from the manner in which your circles are constituted and your media are selected? A few words on this subject will not then be here altogether inappropriate or misplaced.

From what was said under the head of magic, you will be at no loss to understand that the magician, and, as already observed, this is only another term for a perfect medium, is one who, by mental and corporeal discipline, has succeeded in subordinating his lower to his higher nature, and in awakening more or less the slumbering divinity of the latter. Now to accomplish this he must subject his appetites to his aspirations, and subdue his passional impulses to the control of his moral sentiments. But even this would be of small avail if he were not also “a chosen vessel,” one specially gifted by nature with a physical susceptibility to all her firmer influences, and an intellectual aptitude for the mastery of various departments of knowledge. This, of course, implies that he must be a man of a peculiar type; that, like the poet, he must be born and cannot be made, *nascitur non fit*. And here we are brought to the consideration of a great problem still awaiting solution, not only at your hands, but that of society at large. I mean the selection of instruments, so as to ensure that grand desideratum, “the right man in the right place.” Now I need not say that as yet you have scarcely attempted this. Your circles are composed of the most heterogeneous materials, and your media are the product of accidental discovery. Nor is this all. You for the most part come to the table without either mental or physical preparation, from the ordinary duties and the customary indulgencies of life; and yet with all these disadvantages you have achieved such wonders, that as we have said men of the highest scientific attainments have not hesitated to declare them impossible. But depend upon it you are as yet only at the threshold. Of this the manifest imperfection of your instruments is a sufficient indication; a conclusion, however, greatly corroborated by the history of all other branches of what was once occult knowledge, which are now cultivated with the untiring labour, the disciplined powers of observation, and the resistless analysis of inductive science. And this brings me to the next division of our subject, namely, the true position of Spiritualism, and the relations at present subsisting between Spiritualists and men of science.

From what has been said you will be at no loss to understand that I regard Spiritualism as strictly a branch of science, and therefore susceptible of investigation by experiment. If asked for a more detailed explanation, I should not hesitate to define it as an especially mystic and occult phase of Mesmerism, using this latter term in its widest, that is, in its generic meaning. Now I have not hesitated ere this, as you know, to affirm that Mesmerism is the highest of all the sciences. My reasons for making this assertion, which I here deliberately repeat, are, that it has humanity for its subject-matter, and the life-power, or if you will, the

vital imponderable, for one of its instrumentalities, and that through it, we are thus enabled to experimentalise not only on the body, whether as to its normal functions in health, and also its abnormal state in disease, but also on mind, whether as to its usual manifestations in vigilance, its dreams in somnolence, or its visions in ecstasy. Now in the advocacy of this great and most important subject, nearly three generations of converts have been gathered to their fathers, in so far as the medical profession are concerned, largely, and as to the world of science, wholly in vain. Yet we have no quarrel with either the one or the other. We know that these things obey certain laws of sequence, that beneath all appearance of accident, there is a certain order in the development of the sciences, arising out of their interdependence, in virtue of which it is necessary that the one should precede and become a foundation to the other. These things in truth cannot be hurried, any more than seedtime and harvest. Now if these remarks apply in any measure to Mesmerism, they are yet more applicable to Spiritualism. If men reared in the school of Induction, and by presumption, suffused with all the profound wisdom of the *Novum Organum*, refused to witness so simple an experiment as that involved in a phreno-mesmeric manifestation, and declined to test the truth or fallacy of introvisional diagnosis, how could you expect them to come without prejudice to a Spiritual seance? If they would not master the alphabet, how could you expect them to read the book? These things, as we have said, follow a certain sequence. The man who has not mastered Mesmerism, not only in its simpler elements, but also in its highest known phases, may, if he attends a spiritual circle, blindly believe in the phenomena, but he will not even approximately understand them. Like the savage during an earthquake—he believes and trembles. In other words, his mind is so overwhelmed by the phenomena that he at once rushes to a preternatural agency for their solution. But you cannot expect a well-trained experimentalist to proceed in this fashion. “Spirit is the last thing I will give into,” said the late Sir David Brewster: and permit me to say, that however you may have felt aggrieved by this rather pithy utterance of the Principal of the University of Edinburgh, he never said anything more worthy of his well-won fame. The biographer of Newton could say no less, and if I mistake not you will find that he expressed the settled feeling of the entire inductive mind of Europe.

Now I can readily understand that some of you would care very little even if it were so. Men of science, in short, have not risen very much in your estimation by their manner of investigating spiritual manifestations. You have invited them to your circles, and found that after all they did not differ very considerably from other men, except, perhaps, in a little more readiness to interfere with what they did not understand, and a little more obstinacy in not accepting the evidence of their own senses. Well, it must be confessed that this was not a very edifying spectacle. But the question is, were not you in some measure to blame for it? Have you not formed and acted upon a false estimate of the man of science? As the unlettered peasant is apt to suppose that “a scholar” must know everything, have not you, in this matter, proceeded on the supposition that a man of science must be competent

to everything?—a very grave error, founded on a most unreasonable expectation. Let me illustrate my meaning.

Suppose you took an eminent chemist into an observatory, would you expect him to understand the use of all its powerful instruments; or, reversing the supposition, would you expect an astronomer to enter a laboratory and at once acquit himself as an expert analytical chemist? You of course see the absurdity of the conduct I have supposed; and yet in what does it differ from your own? You have invited men to witness a very high phase of lucidity, who were presumably ignorant of mesmeric clairvoyance, whether as to the processes by which it is induced, or the psychological condition of which it is a result, and who were also presumably as innocent of any profound acquaintance with the phenomena of spontaneous ecstasy, and then you have felt disappointed at their inability to understand the supersensuous cognitions of the medium. So you have invited men, presumably ignorant of the very elements of occult lore, to witness the levitations, elongations, and bell-rings; the (spirit) hands, forms, fruit, flowers, birds, and other stock wonders of the circle; and then you have been disappointed that they could scarcely accept, much less solve, these arch-mysteries of necromantic sorcery. But let me not be too severe in these remarks. You have probably been taught to think that every eminent experimentalist is thoroughly Baconian in the entire cast and character of his mind. There cannot be a greater mistake. He may be thoroughly inductive in his own province—taking nothing for granted, guided by no preconceptions, and yielding in childlike submission to all the behests of nature; and yet out of this speciality he may nourish the strongest prepossessions, and indulge in the most arrogant dogmatism; in other words, he may be a man of science in his own department, but only a man in many others—Spiritualism, or Phrenology, or Mesmerism, perhaps, among the number! Why, then, you will say, do I dwell on a class of persons who, however able or estimable in other respects, have hitherto shown themselves so lamentably incompetent to the investigation of that important subject to which our attention is now directed? And I reply, because despite their utter failure thus far, I nevertheless feel assured that they are the only class really competent to its elucidation. Your duty, as already observed, is to testify to the reality of the phenomena till *they* have been educated up to the point of accepting them as facts in nature. This stage they can only attain by successive gradations, each implying the surrender of many time-honoured prejudices, and the docile reception of many unwelcome truths—a process of which all history is but the chronicle, and that has advanced in an ever-accelerating ratio during these latter ages of induction.

I can scarcely expect you to agree with me in what I have just said respecting men of science. You have had such proofs of their bigotry and incompetency that any allusion to their especial aptitudes for solving the mysteries of Spiritualism must sound to you like the bitterest irony. And yet I am perfectly serious. The average man of science has made such an unfavourable impression on you, for the same reason that the average medical man has made such an unfavour-

able impression on phrenologists and mesmerists, because he came to the investigation of your favourite subject, not only altogether unprepared for such a duty by any previous study, but positively disqualified for it in most cases, by preconceptions, always fatal to the successful prosecution of inductive investigation. You asked him to come and see "a miracle"—the product of "spiritual power," the effect of "supramundane force." What wonder that in nine cases out of ten he declined the honour—with contempt, and that in the tenth and exceptional instance, he came with his eyes so blinded by prejudice, that, good a *posteriori* experimentalist as he might be in any other case, he was here quite unable to accept the testimony of his own senses, and regarded your "facts" as simply superb "manifestations" of legerdemain!

You need not, however, regret this. No time has been really lost. Till the phenomena of ecstatic lucidity, both spontaneous and induced, have been carefully studied; and until both physiology and psychology are far more advanced than at present, any attempt to familiarise the world of science with the facts of Spiritualism would be premature. But when, in the due order of their interdependence, these various branches of knowledge, together with others equally ancillary to the study of "spiritual" phenomena, shall have been sufficiently developed, then the vast and hitherto mysterious and misapprehended domain of the occult will be brought within the range, and subjected to the searching analysis of induction. And so surely as it is so will its marvels disappear, and be replaced by orderly phenomena, evolved in obedience to law, and subject to the will of whatever experimentalist is competent to the fulfilment of the conditions necessary for their production. You are practically, and if we may so say, "empirically," approaching this already. You have found that the phenomena are not arbitrary; that they demand the fulfilment of certain "conditions," and although, like the old alchemists and astrologers, you accompany these practical processes by notions about "spiritual powers," angelic and diabolic, still the fulfilment of the conditions, even though thus hampered, does ensure an encouraging amount of success in these, your high physiological and psychological experiments. But judging as we have said by the past, that success is small and uncertain as compared with what will be hereafter achieved by thoroughly trained experimentalists, acquainted not only with the practice but the principles of their art—that is, the laws of nature, in accordance with which its results are produced.

From the general tenor of the foregoing remarks you cannot fail to perceive that, while I have the greatest possible respect for men of science in their respective departments, I nevertheless regard science itself as still limited in its range and imperfect in its instrumentalities. Whether as a phrenologist, mesmerist, or anthropologist, I am indeed constantly reminded of these limitations by coming in contact with facts not yet recognised, and obviously dependant upon laws not yet investigated. You, as spiritualists, are in the same position; the phenomena with which you are familiar, and in the reproduction of which you are becoming empirically skilful, lie beyond the boundaries of estab-

lished science. I am rejoiced to find that the knowledge of this, your heretical position, does not in any measure shake your confidence in the reality of the facts you have actually witnessed. You have outgrown that slavery to great names, which constitutes the weakness of modern civilisation. Had Spiritualism done no more for you than this liberation from the despotism of authority, you would have owed it a debt of eternal gratitude. You are free, in this matter, to an extent of which the majority of your cotemporaries do not even dream, and this cannot fail ultimately to react with a most invigorating influence upon your entire mental constitution. But while thus neglected by those who, had they been true Baconians, would long ere this have given you the right hand of fellowship, and joined you heartily in the prosecution of your investigations, let me urge you to proceed with your experiments, if only in the cause of science. Consider what a vast array of phenomena are awaiting solution, and which, though of constant recurrence, have never been fully or even partially investigated, but which, through the instrumentality of the circle, may now be subjected to the most searching analysis. There are those hauntings or disturbances of the Poltergeist to which the popular belief of all ages and countries has borne testimony as a fact of experience, and to which the movement of furniture at your seances is obviously allied. Then there is the vast array of ghost stories, embracing not only the mysterious reappearance of deceased persons, but the dopplegangers of those still living, and of which the faces, hands, and figures of the circle are an experimental reproduction. There is the lightness and luminosity of body, and its transference through solid substances, together with its resistance to fire and other wonders of religious legend and saintly biography, on which your experiments promise to throw a light, all the more needed, since science has so long neglected its duties in this most important province of inquiry. Now it is impossible that these things should remain as at present, despised and unknown, without our at the same time ignoring a vast and most important province of human nature; and in the cause, therefore, of an enlightened Anthropology, to say nothing of higher considerations, I trust that you will prosecute your enquiries and repeat your experiments, till the subject shall have attracted the reluctant attention of the world of science.

But, to return from this seeming digression, some of you are doubtless quite astonished at my not having adverted ere this to what you regard as the strongest portion of the evidence in favour of a spiritual hypothesis—namely, the fact that the phenomena themselves testify to the truth of their spiritual origin. Now, it must be confessed that on the face of it this does seem to afford considerable support to your view of the question; but its value is greatly lessened, if not reduced to a nullity, on a profounder view of the subject, for, granting that the phenomena are the product of the circle, the intelligence of which they are the vehicle will be the expression of its convictions, by which I mean not merely the comparatively superficial conclusions of its several members, formed in the maturity of their powers by a logical process of the intellectual faculties, but those far profounder, because earlier, impressions which they obtained in the nursery and the family, and

which are generally more or less an echo of the popular faith and superstition of their time and neighbourhood. Now, a very little study of the laws which govern the association of ideas, together with a certain knowledge of the elements of psychology, will be amply sufficient for enabling you to understand how, in that stirring and awakening of the previously stilly depths, to which the vital magnetism of the circle is so conducive, these early impressions, so long latent, are made manifest in "the communications." A cognate phenomenon is sometimes manifested in the delirium of fever, and often occurs as a concomitant of that decline of the mental powers which generally results from advanced age, when, as the acquirements of youth and manhood depart, the recollections of childhood are restored.

In addition to this reflection of the infantile impressions of the medium and the circle, there is an obvious tendency in occult influences to echo the dominant ideas of the era when, and the area where, they are evoked into manifestation. Thus to the Egyptian magi, they testified of Osiris, Isis, Horus, and Typhon; to the Hebrew seers, of Jehovah; to the Greek priests, of Jupiter, Apollo and Æsculapius; to the Hindoos, of Brahma, Vishnu, Siva, Creeshna, and Rama; to the Buddhists, of Gautama, and to the Christians, of Jesus. In the Middle Ages, they were Papal in their proclivities, and testified through both angels and devils to a heaven and hell of the most orthodox pattern. While at present they incline to successive spheres of activity, usefulness and progress, in accordance with the more expansive ideas of modern times. Nor have they reflected only the religious belief, but also the scientific hypotheses and philosophic theories of successive ages. Thus the old alchemists invoked and conversed with spirits in their laboratories, and frequently attributed the success or failure of their experiments to the aid or opposition of their ghostly visitants, while, as we now know, it was entirely due to the fulfilment or nonfulfilment of the requisite conditions. So the astrologers were confirmed in all the errors of the Ptolemaic astrology by planetary spirits, who certainly ought to have known better!—while to this day in China, they frequently procure medical prescriptions by a process of oriental sorcery, that but too accurately reflects the misconceptions of Turanian Therapeutics; just as the Buchtus of India cure epilepsy and insanity by the invocation of God and the casting out of devils, the latter confessing through the possessed to the fact of their existence, and to the efficiency of the means used for their expulsion! It is almost needless to say that similar scenes were enacted in Europe during the whole of the Middle Ages, by the clerical exorcists of the Church of Rome. Nor in this connection can we omit all allusion to witchcraft, both the witches and their victims testifying to the presence of Satan and his imps at their infamous orgies, and to the fact that evil spirits were the agents employed for the infliction of disease and the production of misfortune; and yet in all this the experienced mesmerist has no difficulty in recognising the practice of his art under the disguise of a superstition. The exorcists were simply therapeutic practitioners, using a perfectly natural power under the false impression that it was supernatural, the cures being due, in their belief, not to the vitalising and

health-restoring efficacy of the processes they employed, but rather to the beneficent influence of the spirits they invoked. So conversely, the witches were simply ignorant and misguided ecstasies (the persecuted remnant of a heathen priesthood), in whom the base passions had long dominated the superior sentiments, and who, by a dreadful sympathy, transmitted their obscene proclivities, together with their "envy, hatred, malice, and all uncharitableness," in the (mesmeric) process of initiation to their successors.

Now, what can you make of such conflicting testimony, more especially in reference to what we now know were simply facts in nature, save as evidence that (spiritual) phenomena are a psychological reflection of the religious beliefs and intellectual convictions of the age in which, and the people among whom, they prevail. Nay, the anthropologist even discovers racial proclivities as an underlying element in these "popular superstitions." Thus the Semitic seers from Moses to Mohammed were monotheistic in their visions. Their mystic interlocutors are either God, or beings who are avowedly but his messengers. They know nothing of a plurality of persons in the Godhead, and never, even remotely, allude to the appearance on their visional plane of rival divinities. Whereas the Aryan seers, whether Hindoos, Greeks, or mediæval Europeans were frequently favoured with the presence of one of their manifold deities or incarnations, in strict accordance with their racial proclivity and their traditional faith. Now, it is to this latter division that Spiritualism is most nearly allied, whether we regard the character of its manifestations or the manner of its revelations—in other words, "it is a *Gentile* dispensation," as the late Mr Smith of the *Family Herald* used to say. You are on too low a plane; your media meddle only with the wise, or, for that matter, unwise saws of dead men's ghosts, and seldom or never rise to the sublime altitude of Hebrew inspiration in its "Thus saith the Lord." But of this more hereafter under the moral aspect.

We may then sum up the scientific branch of the subject by saying that the "communications" of the circle do not necessarily imply spiritual agency, seeing that the range of cognition and amount of intelligence which they involve, do not greatly, if at all, transcend that obtainable through the presumably unassisted agency of a good clairvoyante. Neither do the "manifestations," as mere thaumaturgic wonders, compel us to postulate supramundane force for their production, seeing that similar wonders are still performed to order by Eastern jugglers, that they constitute the staple of magical stories, religious legends, and saintly biographies, and are the subject-matter on which popular superstition has based its tales of terror from time immemorial—the indications being that we have to do, not with preternatural power derived from the spirits of departed persons, but with vital force radiated from living organisms. While thus contemplated, the evidence of the phenomena themselves as to their producing cause becomes valueless, seeing that, as a product of the circle, they will more or less reflect the predominant ideas of the age and country, or, at least, of the social class in which they are evoked. But these ideas have changed with the advance of civilisation and the progress of

scientific discovery, and they may, therefore, be expected to change in a similar manner, and from the same causes, during the ages of the future; and, consequently, that the duty of enlightened believers, in the reality of the so-called spiritual manifestations, is, in the first place, to testify fearlessly to that which they know; and, in the next place, to induce thoroughly-trained and properly qualified men of science to investigate the subject physiologically, pathologically, and psychologically; and, until this has been accomplished, to abstain from the hasty formation of fanciful hypotheses, which, while they may mislead the ignorant, tend to repel and disgust the educated classes of society.

(The Moral Aspect of Spiritualism in our next.)

PSYCHOLOGICAL INQUIRIES.

MR HOME'S MANIFESTATIONS.

SPIRIT MUSIC AT A DEATHBED, FOLLOWED BY PERFUMES, RAPS, AND COMMUNICATIONS, ETC., ETC.

SIR,—I have again to record spiritual manifestations presenting another phase of the truly remarkable phenomena, and which I have had the opportunity of investigating. On the first evening we met, the tilting of the table, vibrating of the floor, and raps in different parts of the room soon occurred, and a few sentences were spelt out, followed by cold currents of air passing from time to time over our hands and faces. The table we were seated at was raised off the ground twelve or fifteen inches, and the accordion, which Mr Home had taken into his lap, was laid hold of by an invisible hand, and swung about and over Mr Home's head, a few chords being played. Mr Home now took his watch and chain from his pocket, and swung them over his head and to and fro, his arm and hand perfectly cataleptic. The ring of the watch handle appeared to be attracted to his finger ends, and several times we noticed that a short space, about half an inch, intervened between the watch and the finger-points; then, seating himself, the watch was taken from his hand, and carried across and under the table to each of us in turn, and finally placed in my hand. The lady next to me said she felt a hand press her own, describing the sensation as from a velvet glove. Mr Home's hands were during the whole time on the table, and cataleptically rigid.

The trance state, which I have noticed in former letters, now supervened, and Mr Home, quite unconscious of his movements, walked to and fro, then approached a gentleman present, who, by this time, had also fallen into a trance. The evident struggle of my friend to resist the influence was extremely interesting and satisfactory, as far as the fact of an independent agency was concerned. Both the trance mediums then repeated a most beautiful prayer, in alternate cadence and response. I will select a few lines from the prayer and the concluding sentence, as illustrative of the character of the same:—

"Blessed are those that forgive; for in them is a gleam of the divine."

"How comforting is the presence of the departed!"

And, in conclusion—

"We magnify thee, O Lord, for thy deeds; for thy glory is never-ending."

Mr Home now took a guitar, and, placing it in the hands of my entranced friend, requested him to play. At first, the guitar fell from my friend's hand, whose rigid, cataleptic arms and hands were not yet released from the spiritual mesmeric influence; no sooner had the rigidity passed, than he played two very sweet, full-toned pieces of music, representing, as Mr Home told us, "doubt and hope." Both the gentlemen now awoke—my friend somewhat bewildered, and perfectly unconscious of what had passed. The table now moved and tilted, and finally turned upside down; my friend's right arm was then influenced, and made to seize hold of the leg of the table, and aid in setting up again. This manifestation so far interested me as proving the presence of a power capable of acting upon a person whilst in his waking state, and controlling his corporeal action. Greetings and kind touches from spirit hands terminated the evening.

The manifestations I have next to give an account of are of a very interesting character, as they occurred at the passing away of an old and faithful attendant of our household. On the morning of the patient's decease, who had been suffering from phthisis, the nurse in attendance was startled by a chant of sweet, solemn music passing through the room which the patient occupied; raps were heard over and near the bed; and, at the request of the sufferer, Mr Home, who was sleeping in an upper room, was sent for. On his entering the sick-room, the music again, in mournful cadences, swept through the air—in all, the music lasted thirty minutes. Spiritual raps on the bed, over head, all round the dying woman, spoke in unmistakeable language of the presence of kind attendant spiritual beings. At two o'clock in the afternoon, the soul left the body. We, who had witnessed the last moments of a kind friend, sat silent and sorrowful in my dining-room, when, to our surprise, spiritual manifestations came, in raps, gentle movements of the furniture, and soft, kind touches, all warning us that friends do not leave us, though death may sever for awhile by changing our physical condition. I cannot describe how the presence of spiritual beings, so manifested as was their communion, cheered and solaced us.

A few hours later in the day, we entered the bed-room, and, to our surprise, found the room perfumed. The perfume appeared to enter through the open window. I cannot describe it otherwise than like the finest incense, or the scent of dried flowers, such as violets. The perfume passed through the house not in a steadily conducted current, but, as it were, capriciously, in limited bounds, as though restricted to the movements of an electric undulation. Fortunately, a friend called in upon us in the course of the evening, and being experienced, from his scientific pursuits, in investigating physical facts, I asked him to examine this extraordinary phenomenon with care. This he did, and fully established the following facts:—

1st. That the perfume did not arise from any substance in the room, but appeared to be carried in from the outer atmosphere.

2ndly. That the perfume was restricted to some unknown but independent current, for, contrary to all laws of diffusion of scents, the strong draught of an open door and window did not carry the perfume into the landing, six inches of space absolutely intercepting the aroma.

3rdly. Contrary to known laws, the aroma descended to the rooms below, and even entered the drawing-room of my neighbour's house.

4thly. The room felt dry, magnetic, warm. The following day, the medical gentleman who had attended the patient noticed this phenomenon of the wonderfully sweet perfume pervading the room, remarking that it made the impression upon him of something "holy."

But I must revert to the manifestations on the day the patient passed away. During the whole of the afternoon, Mr Home had been passing from one trance into another. In one of these states he proceeded to the room of the deceased; returning with her Bible, he opened it at the 12th chapter of 1st Corinthians, and pointed to verses 1 and 10. The language of the Bible being in Estonian, made the selection of this passage so far more remarkable, as Mr Home does not understand a word of this little-known language—even admitting he could have read with his eyeballs turned up, and the lids drawn spasmodically down and closed. As I tried to understand which verses were intended, gentle raps at the far end of the room guided me.

In the evening, Mr Home again fell into a trance, and then stated "that M——— had lived a pure life, and that her body had been purified by spiritual agency; and the miracle known to have occurred with some of the saints of the Catholic church had been repeated this day not as a miracle, but in proof of the power of spiritual influence and presence." Impressive beyond language was the manifestation of gentle, sonorous raps on every side as we stood grouped around the departed, wondering why this strange phenomenon of holy perfume should be allowed—the spiritual beings appearing to converse with us by the agency of the simple telegraphy of raps, answering to our prayerful questions in quick response, "Yes, yes, yes, we are present."

Two evenings later, Mr Home was seated quietly at the fireside, when raps came close to me, and a sentence was spelt out, that we, three of us, should proceed to the room where the body had now been laid out, but not to enter, only stand at the door. This we did, and, on opening the door, a strong current of perfume passed over us, this time filling the landing, and hall, and house. The phenomenon of perfume entering my house, continued to the day of the funeral—at times being, despite of open windows, quite overpowering. Manifestations of spiritual presence during the whole of the time were constantly occurring, and, even in my bed-room, I was awakened by trembling of the floor, and raps against the wall and bed; and a friend who was staying with me said he had mental questions answered by raps at the foot of his bed, which moved and vibrated.

But enough of facts. I have to resume my reasonings on the causes of these phenomena, which, if honestly and earnestly investigated,

furnish subject-matter for thought enough to occupy fully a man's heart and mind.

GRADATORY DEVELOPMENT.

In my former letters, I have endeavoured to explain that the laws that determine our physical condition on earth must harmonise and co-operate with those of the next state; that the nerve-aura of the medium renders intercommunication possible by enabling disembodied spirits temporarily to reconstruct, in part, an organism, by the aid of which they can operate on material things; that our ether body is the constant companion of our soul, not the coarser bodily envelope, which, changing by absorption and reconstruction every hour of the day, is most inconstant; that our permanent organism is an ether body; that "*pre-existence*" and "*predevelopment*" give to this ether body a characteristic permitting the transition from this life in obedience to the laws of mediation and gradual development, which are manifested in gradatory stages, or planes of progress. I will now resume my reasoning, craving indulgence if, in the desire to prune down, I have stripped the tree of leaf and branch.

"*Predevelopment*" mediates our organism, rendering it fit to enter upon the next plane of development. The question then arises, What are these grades? why is "*gradatory development*" a law of nature? and what links the investigation of these laws with Spiritualism, and the manifestations connected with this subject? I will answer the questions in due order. Every sphere of life is central and self-existing. Each specie, with the repetent forms of life, reproduced by and transmitted from parent to parent, constitutes a centrality. The entrance portals into each grade are jealously guarded by the unalterable law of "*mediation*." The supplying stream of vital powers cannot enter unless they harmonise with the condition of the grade they nourish and support. Developmental progress in nature forms a pyramid, broad at the base, with an accompanying endless variety of forms of life of the lower phases of existence, culminating in higher development and more harmonious phenomenal life, of which man is the acme of the to us known world. Development takes a twofold course; in breadth laterally, and onwards and upwards in endless steps of progress.

Each plane or grade holds within its sphere of action all the necessary conditions of life, furnishes material, food, and ether sustenance—which I will call the *odic power*, the source of our ether body, this permanent investure of our soul.

The metamorphosis of embryonic evolution, mediated by the presence of the parent, has again and again to be gone through; no permanent existence is possible, except it be sustained by the aid of an organism, built up during embryogenesis. Zoogenesis teaches us that in embryonic metamorphosis the ruder forms of the dawn of early life are gradually changed, and the resultant higher organisms of superior grades evolved from these, but in a less period of time. Animal life can only attain to its right of existence, in the grade of its ultimate unfoldment, by passing through all the antecedent lower forms. The comparative anatomy of foetal development teaches this; the comparative anatomy of animals proves this. The reason of this law is, that

every step onward necessitates a mediation at every point of contact in the new sphere or grade, from the lowest to the highest; because every grade constitutes a central existence complete in itself, and must be mediated by all the inferior forms of the grade which it holds within its central state. But to ensure continuance of the fabric, breadth as well as height must be present. The base of the pyramid is given in the forms of lower life, mediated in embryogenesis. The grade to nourish and sustain the forms of life, of which it is the exponent, requires, I repeat, breadth—demands the peripheral as well as the central action.

That this law has not been postulated without a substantial reason, I appeal to the wonderful phenomenon of foetal metamorphosis; to the constancy of the form and characteristic of animal life in every species; and, farther, to the impossibility of reconstructing even so simple a lesion as a wound of the skin, except by the crude process of granulation and cicatrization: so dependant is the animal organism upon the assistance of parental mediatory development for the formation even of the simplest tissue of our anatomy.

But to revert to my argument. Each grade of development comprises within its sphere a totality of phenomenal life, resting upon all the antecedent forms up to the ultimate unfoldment of its own grade. Predevelopment, that is, the preparatory building up of an organism adapted for the next stage of progress, is supported by two active agencies:—

1. The change of surrounding conditions; this, though less rapid than the transmutations of life, still is absolutely essential.
2. The change of condition in the soul itself.

The past is an inexorable positivity. However feebly life's stream may have flowed, every day, each hour adds to the life experience of the past; I am speaking of our physical life, and that past carries us onward in iron arms to the present. A life lived, signifies a series of changes: a plus quantity added to the equation of ourself, the unknown quantity of which rests in the future. The human soul having once passed through the portals of this grade of life, cannot return to its former condition: the gates are closed for ever. To return would necessitate a recurrence of the past, an undoing of that which has occurred—would imply an impossibility. It is absurd to suppose a partial recurrence can take place; repetition of an event is utterly impossible, either in part or in whole, for the great past has closed its portals upon it.

Transition from one state to another, not necessarily a superior, but certainly a different state, necessitates a strict accordance between the two spheres—the one which we have lived in, and the one to which we progress. The former state mediates the next; the ultimate points of contact are the points of transition, and permit the progress from one plane of development to the next. Life once spent, the soul must onward; the points of contact that connected it with this sphere or grade before birth, and by means of which only the grade mediated the organism adapted for existence on this plane, have been passed, the past rendering “re-incarnation” impossible.

Thus much of physical laws; it is time I should say something of the psychological laws which render re-incarnation unknown to ourselves equally impossible.

"*Cogito ergo sum*," says Descartes. (This saying has become all but an adage on the lips of the many.) Self-consciousness, memory, what do they mean? How do they act, and what organism is there to aid their functions? The faculties of the human mind pre-exist in animate nature. As the forms of life perfect themselves, and the exponents of higher progress, higher organic development unfolds, a more powerful central tendency dominates. A dual action between the higher central and the peripheral sets in, and this higher central builds up for itself a more complete organism, adapted for the uses of a superior phase of life. A triple action ensures, a peripheral (the existence of our soul upon the broad basis of prior development)—a central, manifested in the organism of higher life, and the offspring of both, our sensuous, instinctual consciousness, ultimating in free-will and self-conscious thought. And with self-consciousness, memory, that wondrous recollection of the past, as a resultant of the dominancy of the central, becomes operative.

Memory plays an important part in our mind's functions. Take away the recollection of the past, and the future would be a darkened, pathless wilderness. The mediation of the future speaks in the experience of the past. Memory is the exponent of this experience, expressed as a reality in our very soul, in our central state, organically impressed and fixed for ever in our being.

The double conscious states often observed in somnambulism and clairvoyance, resulting, also, from lesions of the brain, may be adduced to disprove the views of the permanency and continuance of consciousness. I answer this objection by a farther theory, and which I must employ in support of my opinions. Consciousness is not a thing apart from our being; it may exist at any point of our soul's periphery. Pain speaks to us in unmistakeable language at every point of contact of our being with the surrounding world, and consciousness awakes whenever a centrality is established. Pain is the abnormal disturbance of this central state, at the expense of the healthy brain function. Another central may be created. In sleep, we enjoy a consciousness of our own. In somnambulism, the ordinary action is diminished by extraneous causes, and another centre, an abnormal one, establishes itself functions; but this functioning operates at the expense of the normal central state of our being, and can continue only so long as this state continues to exist and nourish it. The action of the abnormal is sustained by feeding upon the organism of the normal centre; in disease the brain yields the food supplying madness with its imagery. Hence this abnormal condition cannot be permanent; it destroys the very source which sustains it. The whole fabric of the soul would ultimately yield to the disturbance, could continuance of this irregular state be possible. This second state must not be confounded with a real difference; it is the self-same brain, its functions only temporarily interfered with. Return to our normal state must bring back the recollection of the past; unless it does, our former self would no longer

exist. But it does exist, for it has had its past, and the past is unalterable, everlasting, and the present is its child. Self-consciousness and its twin sister, memory, are the offspring, and prove the supremacy of the central over the peripheral state of our being. This supremacy may only endure for a moment, or recur periodically, as in our waking state, or continue uninterruptedly, as no doubt it does in the higher developed souls of spiritual beings; but the supremacy of the central is the solution of the problem of self-consciousness, and with it of free-will. I cannot, hence, sacrifice the recollection of the past otherwise than by the destruction of the central state of my being—in other words, only by destroying the essence of myself by endowing the past, the unalterable iron-armed past, which has borne me patiently for ever onward and forward into the realities of the present, in endless progress and development. I repeat, re-incarnation is, therefore, according to psychical laws, and the laws of our free-will and consciousness, an absurdity. I boldly fling down the gauntlet, and challenge the French school to this discussion—not in derision, not in anger; I like the clear-brained French: I admire the closeness of their reasonings; but it is because I sincerely respect them that I would wish the crude doctrine of re-incarnation to be thoroughly reconsidered before men commit themselves in its defence, and which I cannot otherwise describe than as an unphilosophical error.

In my next, I intend to dwell upon the great invisible worlds which surround, encompass us—their might and importance, and in comparison to which the material world, with all its vastness and pancosmic realms, is but as nought, immense as is the expanse the telescope of the astronomer has disclosed.

As we have an infinite, boundless expanse in this great pancosmic world with its countless belts of *vialactææ*, of whose presence the busy messengers of light only tell us millions of years after leaving their starting-point,—as we have minuteness without limit again and again disclosed by the microscope—wonders wonderfully grand—so I maintain that, *co-existing in space*, finer and finer, ether worlds are present, as positive, as real as our material world, but not interfering with the laws that regulate the to us visible and ponderable. I maintain that our vast pancosmic world, indexed by light, to be of one common ether element, has grown forth from other ether pancosmic worlds within it, and occupying the same space. The inquiry into this law is of great importance, and will aid in solving the many difficulties of spiritual manifestations. This law will explain to us the entering in and passing away from our mundane state into a condition completely severed. It will enable us to understand the disappearance from known forms of life, and yet explain the continuance of life endowed with an organic reality in the next state. I have given to this law the term of *co-existence of peripheries*, and I will, on some future occasion, endeavour more fully to explain my meaning.

In my own defence, I must now say a few words. What I have rendered and intend rendering ought to occupy volumes. Accompanying each theory, the proof should be given—the evidence from which I have drawn conclusions. Want of space has made the putting into

type of the fuller manuscripts impracticable. I have hence, rather than defer, for possibly a year or two to come, the giving of my views to the public, preferred abstracting in outline my doctrines, my theories, desirous of inducing men to think and generalise, and abandon the bare, trodden paths of merely recording unconnected facts.

You will doubt me if I add that I have again to record manifestations of high order of interest; and yet so varied, so unaccountably manifold are the phenomena I have had the good fortune to investigate and study, that I am enabled to say this, in all truthfulness. The deeper I have gone into the question, the greater the interest in these wondrous phenomena, of which our sacred writings, the early fathers of our church are replete; equally so the history of the religion of every people, of every race. The footprints of spiritual presence are for ever marked upon the strata of the historical periods of the development of the human kind, and the study, philosophical study of these phenomena, must lead us to great results—I mean, in the unveiling of the laws of physical nature, hitherto so little understood. HONESTAS.

CASES OF THE "DOUBLE."

As I expected, I find there are individuals who do not believe in the phenomena known as the "double," and who dispute the genuineness of the cases of ubiquity narrated by me in *Human Nature* for December last, impugning the sincerity and veracity of the persons there referred to. Truth may exist whether we are conscious of it or not; and if the double existences which are occurring in so many places is a law of man's being, non-belief will not affect it in the least, but rather those who shut their eyes to the facts. The cases related by me were given just as they occurred, and, probably, I should not have made them public had they been solitary cases; but I hear of others living far apart having like experiences occurring under a variety of circumstances. I therefore thought it important that such phenomena should be recorded in the hope that others who had experienced similar facts would also make them public, and the mind thus having a number of instances to reason upon and analyse, some one more advanced than others might lay hold of the laws by which these curious manifestations occur, and explain their nature.

Perhaps it is well that the subject has taken this turn, for in such matters, we cannot have too much criticism. My object is to arrive at the truth, and I should be equally sorry with our friend if we come at any other conclusion through incorrect statements. I am like him a searcher after truth, and my mind like his is as yet to be satisfied on this mysterious but important subject. I am far from being clear upon it and hope that before this question is ended some solid ground will be gained. With such an object in view, and that only, I told my unvarnished tale; but with your permission I will endeavour to clear my ground. Your correspondent is astonished at the amount of "double seeing or double dealing" he comes across now-a-days. It is true there has been many instances of double seeing within the last twelve months, and that by individuals quite apart from one another, occurring

under different conditions to different people with different minds ; yet, when compared, all tending to confirm one another. As to the double dealing, let it be the work of those who would deny facts to support foregone conclusions. It is then said that two of the parties who thus testify to the phenomena had seen spirits around Melville Fay, and, on that account, your correspondent endeavours to throw suspicion on the whole. As your correspondent already knows, only one person concerned in these tests had reported having seen spirits round Melville Fay. I confess that one of the parties concerned in this case did say she saw spirits around Fay, untying the ropes, in reference to which I would remark that, although you published that Fay was a gross impostor, it is still believed by many in Birmingham that he was a medium, and that spirits had considerable power in his presence. If I remember rightly, a discussion in the *Banner of Light* acknowledged him to be a medium, but charged him with dishonesty in trying to make more of his power than he was justified, in order to make a good impression upon the people—he did with his hands what the spirits failed to do, just to fill up the programme. We also know that there are plenty of deceptive spirits who would glory in helping him to work under such circumstances ; but on this I shall offer no opinion. I simply state what is believed by a great many in Birmingham. Others attest that they saw spirits round Mr Fay on the same occasion as the young lady who testified to the cases of ubiquity ; but seeing that she was only twelve years of age, I was careful not to receive her testimony unsupported by that of others, except in the case of meeting my double in the street. In that instance in which she said she saw me in their house, and I took hold of her arm, and wrote my name at the request of her cousin ; and, on being asked for a test, I wrote a request I had made of her cousin, without the knowledge of the medium. This occurred in the presence of her aunt and cousin, who are witnesses to the facts in this case. If it were a deception, it was by the spirits—unless the phenomena be attributed to mind-reading ; and if so, it was done without the girl having any knowledge of such power. I believe your critical correspondent knows the individuals concerned in the other cases of ubiquity too well to doubt their veracity. In reference to Mr Etchells' very sensible suggestion as to how the parties were dressed in every case in which I was said to be seen, I compared their description with my recollection of the reality, and the remarkable coincidence was to me the chief test of their genuineness. In the first instance, when Miss D—— saw my double, it was impossible that she could know anything about my business habits or dress, and yet she gave me an exact description of my appearance as I was at work. She also expressed surprise at the character of my dress, for she thought I followed a different employment. In several cases, when seen by Miss S——, she described me in the very dresses I had on at the times in question, whether my coat and apron were on or not, and whether my shirt sleeves were turned up or down. I thank Mr Etchells for his remark. Respecting the possibility of spirits deceiving mediums by representing themselves as the double of persons in the flesh, I had read an article from the *Banner of Light*, and was unsettled in my mind

whether in this case it was a deception of that kind, or whether they were real. Our chief object in making our experience public was to hear other people's opinions upon them; but after reading Mr Gardner's wonderful theory, they appear very simple, compared with his views. I will close this letter by narrating two cases that have come under my notice, which seem to me to illustrate this double intelligence.

On visiting Mr W., of Birmingham, on Saturday night about twelve months ago, as I sat in the house with him, his wife, and Mr H., Mrs W. began to describe to us a house, and then told us that Mr M., well known to us, was in his house about half a mile distant, and she described him as dipping instruments into some liquids of various colours, examining the instruments each time he dipped them, and manifesting evident dissatisfaction with the results. We thought this strange, but on asking Mr M. the next time I saw him where he was and what he was doing at the time named, he said he was in a room answering to the description given by Mrs W., and that he was employed in some chemical experiments, using instruments like those she had been describing. During the time she saw Mr M. Mrs W. was perfectly awake, and could talk as usual, and yet she had this double sight and apparent double intelligence, taking cognisance of what Mr M. was doing, and yet conscious of what was going on around her in her own house; she was not under the influence of any party. The question with me is whether this is a case of double being or a species of clear-seeing. On another occasion she told Mr B. she had seen him and Mr A. talking together, at about eight o'clock on a certain evening, in a certain house, and that Mr B. was kicking some papers that were on the floor while he talked with his friend. Now this was a fact. Mr B. was in conversation with Mr A. at his house at that time. During the day Mr A. had been looking out all his old letters and papers, and had left them on the floor to be destroyed. It was also true that Mr B. was amusing himself by kicking those papers about, and tossing them with his umbrella while talking to Mr A. When she saw this Mrs W. was also bodily awake and at work, thus seeing and paying attention to two things at once, and those things nearly a mile apart. Many other cases experienced by the same lady could be narrated if space could permit. I would be glad to hear some opinions regarding these phenomena as to whether they are the result of a double existence or not.

Birmingham.

ACQUILLA BALDWIN.

[These are very interesting facts, being the converse of the double, and showing that if a person can manifest himself in two bodies at the same time, two independent mentalities may be also co-existent in the one organism. We solicit further facts and arguments.]

WHISPERINGS FROM FAR AND NEAR.

“FREE-LOVE.”

SIR,—In Hepworth Dixon's very interesting work, “Spiritual Wives,” mention is made of a certain American sect denominated the “Progres-

sive School," or "Free Lovers." Their principles are concisely stated to be "that marriages should be contracted freely, but on a clear understanding that they are time-bargains, only made to last either for a fixed term subject to renewal, or simply for so long a time as the parties please." They ask, "Is the moral question of higher note than the religious? If we are free to make our own terms with God, why not with man? Is heaven of less account than earth? Free-love is the necessary sequence of free faith." Their leaders in America are Lizzie Doten and Fanny Hysen, and their principal settlements are at Berlin Height in Ohio, and Modern Times in Long Island, New York. Similar sentiments are, I believe, avowed by Andrew Jackson Davis, and Warren Chase, leaders of a school termed, "Harmonial Philosophers." I have lately been much interested in movements of this kind, believing, as I do, that they tend to arouse attention to the absurd stringencies of our present marriage code, and to pave the way to a freer and more satisfactory system of divorce than at present exists. As I observe that the works of most of the writers I have enumerated are advertised in *Human Nature*, and further observe the very liberal and thoughtful tone of the articles of your magazine, I wish to ask if you agree in the principles referred to, and if you know of any *sect or Society of Free Lovers in this country or in France?*

An answer in the April number of *Human Nature* will greatly oblige,
A THINKER.

[We would first observe that we consider "the principles referred to" in the above letter are mis-statements of the question. We think Mr Dixon's book contains many errors and misapprehensions as to the distinctive features and motives of "progressives" and "spiritualists," as we intend to show when we review the book, yet it does good as helping to call attention to marital anomalies. We also think that the term "free-love" is entirely misunderstood, and, therefore, unnecessarily denounced on the one side, and taken advantage of for selfish purposes on the other. We have been unable to gather from the works of the men and women referred to by our correspondent the construction which he puts on the term "free love." We feel that it explains itself—that is, love to be genuine and capable of producing the social and individual blessings which are expected to flow from it, must be "free," untrammelled by any circumstances or conventional substitutes which may assume the function of, or counterfeit the real article. Being thus "free," love would be necessarily spontaneous, and the unions resulting from its action could not in any respect be dependant on the conventionalities that at present obtain so largely in civilised society. We find this want of freedom a "social evil" not only in conjugal love, but in fraternal love, and, indeed, all forms of societary action. If love should relinquish its hold over individuals so as to lose its influence, it could no longer be love, and a continuance of the appearance of love under such circumstances would be a wilful imposition, leading to most unpleasant results; but these writers do not leave the action of love to mere chance, they reduce it to a science, and point out the means whereby individuals may be mated in such a manner as to make free love, and hence eternal love, a matter of

necessity. The dietetic and other means are also defined, which tend to keep love normal and pure, and hence "free" from the taint of functional disease, respecting which see the fourth volume of *Great Harmonia* by Davis, and other works referred to by our correspondent. Mr Dixon has touched on these important matters in the most superficial and flimsy way, hence his book in many respects misleads instead of instructs. He entirely ignores the scientific principles upon which "free-love," or love of any normal kind, can be exercised, and mingles his voice with the meaningless jargon that judges and denounces men and things, the real nature of which is unknown. We thank our correspondent for his note. Our pages are open to the American writers named above, and we hope they will favour us with their views on this important question. We know of no societies for the cultivation of the love element either in England or France.]

MORE MANIFESTATIONS.

Sir,—Knowing the interest which you take in the spread of Spiritualism in all its different forms, I take the liberty of giving you some account of a seance I attended last evening at the house of Mrs Main, 110 Bethnal Green Road, E.C. There were present at first eight persons, four of each sex, but after about one hour, one gentleman left the room. The room was darkened only about a minute when the raps commenced. During the evening, the large loo table, weighing about 100lbs., was lifted from the floor several feet, and, I think, would have gone up to the ceiling if there had not been a gas chandelier in the way. The table was held suspended for some seconds at a time, waving too and fro as if it had been only a feather, and the hands of two present were forcibly pulled off by what appeared to them the hand of a giant. During the night, there were raps all over the room, mantelpiece, cupboard, floor, chairs, and doors, some as loud as could have been made by a person with a common-sized hammer, but made much quicker, and of a more musical sound, and not at all like the sound made by the above instrument; then there was the quick and continuous rap of the coffin maker, with others, to which was added the peculiar sound as of some one screwing or unscrewing the legs out of a chair. At all those different noises, there was also the shake and jarring sensation, as if the different tools were being used in real earnest. They also showed us their power by lifting the medium Miss Price, chair and all, bodily, not gently, but by jumps, making the floor shake again, and her to beg of them to be merciful. Interspersed with these and other manifestations, was a constant succession of touching of each one in the room; there was the soft and caressing touch of the loving wife and mother, the parting and fondling one of the young child, which had belonged to two parents present, and which sensibly affected those more concerned. All these spirits were accurately described by the medium, and acknowledged by those interested. All in the room felt the spirit hands, and some most demonstratively; for there were heard slaps on the hands, face, and back, with some over the legs and arms, which were also pinched, and one had her nose pulled and gently

shaken; our clothes were also dragged down and shaken. After these comical things were done, the table fairly danced as if for joy; sometimes it hopped on one leg or claw. We were told that these were done by the spirit of one Ambo, an American slave, who was whipped to death, or into life, at the age of fifteen. After the more violent manifestations enumerated above, with others I cannot remember, there was brought from off the mantelpiece two globes, with flowers in them; they were placed on the table in a manner that all could hear; lights were asked for, &c., then again darkness. There was produced the spirit voice, saying, "It is all well." The tone of voice was nothing like that of any one present, and besides, the sound came from near the ceiling. The medium was then entranced, and uttered one of the most solemn, and, in my opinion, one of the most appropriate, prayers I ever heard, said to be by or from the spirit of the Rev. J. Pierpont; and then, after some encouraging advice to two young friends present, she sung, "A day's march nearer home," which concluded one of the most pleasant and convincing sittings I ever attended during the seven years that I have been constantly interested in this soul-elevating cause. I am an inquirer still. WILLIAM OVERTON.

AMERICAN GLEANINGS.

THE *Banner of Light* reports the Third Annual Convention of the Massachusetts Spiritualists' Association.

E. S. Wheeler delivered a long address on Organisation—organisation for power, power for use, use for good—in which he discussed a basis of primary organisation from the following resolution, "Whereas we recognise progress as the law of life and happiness, truth as the beauty and good of existence, and power of the spiritual as the universal benefactor, and general education as the design of infinite wisdom and love, therefore—resolved, that we organise and fraternally unite for the purpose of investigation, for the discovery of truth, for the development of spiritualism, for popular education therein, and for mental improvement." He also devoted considerable attention to the circle, the law and order of the circle, the social fraternity, the literary union and the lyceum. A number of resolutions were adopted, some of which were devoted to a wholesale condemnation of a secret order which some have recommended to be started amongst spiritualists. Others were as follows:—"Physical weakness and imperfect health have become hereditary, bringing premature age, physical disease, death and disorder to the human race." "Resolved, that we study the practical application and wisdom of physiology in families and schools as the corrective of fashions in eating, drinking, and dress, and the better regulation of rest and sleep." "That cleanliness is near to godliness and a necessary part of physiological religion; that temperance, in all things from love to labour, is the golden rule; that we recognise in spiritualism an universal system of science, philosophy, and religion, related alike to the high and the low, the good and bad, the wise and unwise, and is at the service of all by progression." Other resolutions referred to the emanci-

pation of woman as a minor. The peace measures as recently adopted in regard to Indian affairs, and that agents of the association should pay special attention to the establishment of children's progressive lyceums.

The First Convention of the Ohio State Spiritualists has also been held, and a long list of resolutions has been offered as suggestions for the operations of spiritualists. There is in formation a society to be called the "United Order of Spiritual Progress." The furtherance of educational measures and children's lyceums were recommended; also, that the elective franchise be given to all citizens irrespective of sex or colour. Also resolved, that inasmuch as modern criticism discovers both truth and error in all ancient systems and religions, that we, as spiritualists, accept none of them as absolute criterions of truth, nor discard them as inventions of priests; but regard them as interpretations which the human mind has given to the universe during the transitional phases of its development, subject to revision by succeeding generations. That while we attach great importance to the physical manifestations as evidence of a future life we do not limit our aims to the phenomenal phase of modern spiritualism; but with the knowledge of continual existence we also aim at the ripest culture and evident knowledge which the age admits, to secure which, we will as a body, avail ourselves of all lawful instrumentalities for the establishment of schools for history, philosophy, and science, and destroy all superstition and facilitate the conquest of mind over matter. That being deeply impressed with the importance of conforming our lives to the constitutional laws of nature, we welcome all efforts to solve the problem of all human efforts and give all possible encouragement to those who make a speciality of such studies, and regard as worthy of attention all discoveries of the human temperaments as fundamental of the laws which contract marriage and parentage. That while we reject compulsory creeds and regard a wise tolerance as a test of civilisation, we can see no harm nor danger in expressing sentiments or opinions, always providing that any attempt to press those views in any degree by force or violence be considered a crime.

Dr J. P. Cowles said his study was that of the human temperaments. There are fourteen types, each has its peculiar mental qualities. The most important bearing of these principles is upon marriage and parentage. Too many die before maturity, one half of the children born before they reach six years; taking up that fact the temperaments explain it. Marriageable parties may know what bodies their offspring will possess and what mental qualities. Hence, young men and women are not willing to contract marriage with a prospect of unhealthy offspring. We are endeavouring to educate the masses; we labour under a disadvantage because people are started wrong—let us go to the beginning to the laws of reproduction.

SOUTH AFRICAN SPIRITUALISM.

A Scotch settler in Natal, in the course of a long communication to the *Glasgow Weekly Herald*, gives his experience with certain Kaffir

"Doctors" he met with in these colonies. Much of the article is occupied with apologies for telling such an incredible story, sneers at the credulity of the natives, and protestations against endorsing the facts stated as more than striking coincidences. This is all necessary to insure the insertion of his paper in the *Herald*, which could not possibly be guilty of appearing to lend its mighty influence to inculcating a belief in the "supernatural" in any other than in a historical and orthodox connection. These Doctors, he tells us, are consulted on all questions of difficulties by the Zulus, over whose minds they exercise an "eminently pernicious and dangerous power." They claim and receive credit for being able to bring to light, by supernatural means, thefts, murders, and other crimes; also to be able to prophesy of things to come, commune with the spirits of the departed, and propitiate the restless spirits of those who, in the other world, are unhappy on account of their living relations. By these means they induce the natives to sacrifice oxen, and pay fees.

"The Kaffir Doctors also profess to be able to tell what any person at a distance is doing at the moment of inquiry, and also the precise spot where he may be at the time; and really some of their performances in that way are positively marvellous, and would put to the blush the Davenports and Homes, who have been astonishing the enlightened white man for so long. I shall subsequently endeavour to show this wonderful power of theirs in two cases, selected from many equally astonishing, which I might have quoted. But by far the most pernicious attribute claimed by the Doctors, and universally believed in and admitted by the natives, is that of detecting witches and witchcraft. In savage and independent tribes, such as the Zulu, no person is ever believed to have died a natural death, unless in battle or in a row, and not always even then, but must have been 'done to death' by witchcraft, which these Doctors are employed to ferret out, so it will easily be perceived what an immense power for evil they exercise. I have seen all this and deeply regretted it, as every one must do when they become acquainted with the results. But, nevertheless, I have seen so many instances of the occult powers or sagacity of these extraordinary men, that I have sometimes half-fancied that they had a familiar spirit—a Puck or a Robin Goodfellow—which kept them *au courant* of matters hidden from mortal ken, and brought to them intelligence of everything which had happened or was going to happen within a radius of hundreds of miles. And, as an apology for a vindication of this weakness of mine, I proceed to give some more serious experiences than the first I have submitted to your readers."

The writer of the paper had occasion once to travel, and rested all night at a Kaffir village, where a celebrated Doctress was on a visit to cure the king. He was introduced to her, whom he thus describes:—

"I have never in my life seen such a horrible-looking being as this woman was. In height she was about the middle size, and very fat. From her ankles to the calf of the leg was wrapped round with the entrails of a cow, or some animal of the kind, filled with fat and blood. Then came the usual petticoat, made of hide, scoured and embroidered with lions' and tigers' teeth, snakes' bones, beads, round bulb-looking

things, little buck horns, and such like savage *bijouterie*; round the loins was one mass of entrails, snake skeletons, medicine bags, roots, human and other teeth, brass buttons, and wire. The body was tattooed all over, and smeared with red and black earth; round the neck was a repetition of the above 'ornaments.' The hair was long and smeared with all sorts of abominations, with a stuffed snake round the forehead by way of decoration; a tiger skin hung down her back, with the grinning physog. showing over her head, and the head of the snake peering, with a startling lifelikeness, out of its mouth."

Keeping at a respectable distance on account of the ornaments which she wore, and the odour she emitted, he began to "chaff" her as to the powers she claimed. At last she promised that he would have an instance of her power ere long, and that he should go out of the country without a companion, or a hoof of cattle. He laughed at this prediction, yet, "by a coincidence as strange as it was unpleasant, her words came true." In the morning, he left the village with his 100 head of cattle, and Kaffir assistants. In a few hours, one was gored to death by a buffalo; two days afterwards, another was snapped up by an alligator; his cattle became footsore, and the remaining Kaffirs, brooding over the prophecy of the Doctress, left him and proceeded home. Of course he could not control the cattle himself, and had to make his way home alone, regretting "that nothing would now shake the belief of the natives that had been with me, who would, to a certainty, inoculate a large circle of their friends with the virus."

"Some time afterwards, I was obliged to proceed again to the Zulu country to meet my Kaffir elephant hunters, the time for their return having arrived. They were hunting in a very unhealthy country, and I had agreed to wait for them on the N.E. border, the nearest point I could go to with safety. I reached the appointed rendezvous, but could not gain the slightest intelligence about my people at the Kraal.

"After waiting some time, and becoming very uneasy about them, one of my servants recommended me to go to the Doctor; and at last, out of curiosity, I did go. I stated what I wanted—information about my hunters—and I was met by a stern refusal. 'I cannot tell anything about white men,' said he, 'and I know nothing of their ways.' However, after some persuasion and promise of liberal payment, impressing upon him the fact that it was not white men but Kaffirs I wanted to know about, he at last consented, saying 'he would open the gate of distance, and would travel through it, even although his body should lie before me.'

"His first proceeding was to ask me the number and names of my hunters. To this I demurred, telling him that if he obtained that information from me, he might easily substitute some news which he may have heard from others, instead of 'the spiritual telegraphic news' which I expected him to get from his 'familiar.' To this he answered, 'I told you I did not understand white men's ways; but if I am to do anything for you it must be done in my way—not in yours.' On receiving this fillip I felt inclined to give it up, as I thought I might receive some rambling statement with a considerable dash of truth—it being easy for anyone who knew anything of hunting to give a tolerably

correct idea of their motions. However, I conceded this point also, and otherwise satisfied him.

"The Doctor then made eight little fires—that being the number of my hunters; on each he cast some roots, which emitted a curious sickly odour and thick smoke; into each he cast a small stone, shouting, as he did so, the name to which the fire was dedicated; then he ate some 'medicine,' and fell over in what appeared to be a trance for about ten minutes, during all which time his limbs kept moving. Then he seemed to wake, went to one of the fires, raked the ashes about, looked at the stone attentively, described the man faithfully, and said, 'This man has died of the fever, and your gun is lost.' To the next fire, as before, 'This man (correctly described) has killed four elephants,' and then he described the tusks. The next, 'This man (again describing him) has been killed by an elephant, but your gun is coming home;' and so on through the whole, the men being minutely and correctly described; their success or non-success equally so. I was told where they were and what they were doing, and that in three months they would come out, but as they would not expect to find me waiting on them there so long after the time appointed, they would not pass that way. I took a particular note of all this information at the time, and to my utter amazement it turned out correct in every particular!

"It was scarcely within the bounds of possibility that this man could have had ordinary intelligence of the hunters. They were scattered about in a country two hundred miles away; and, further than that, he could not have had the slightest idea of my intended visit to him, and prepared himself for it, as I called upon him within an hour of its being suggested.

"I could give many more instances of this 'power,' 'diablerie,' or whatever it may be called, but this last related was the most remarkable; and I must acknowledge that I have no theory to urge or explanation to offer regarding it, for I have in vain puzzled my own brains, and those of some of the shrewdest men in the colony, for some sort of elucidation of the mystery.

"I am afraid I may tire your readers with these crude anecdotes; but if you and they think otherwise, I shall be happy to send you some other papers on Kaffir matters, which will show to those 'who stay at home at ease' something antipodical to English civilisation, but which will still, I hope, tend to prove that Kaffirs, like a gentleman who shall be nameless, are 'not so black as they are sometimes painted.'"

So, with all his protestations against credulous weakness, he had to admit the facts at last. The cases above recorded are remarkably interesting, as exemplifying a great law of the human soul, which, in nearly all tribes, countries, and climates, takes effect in pretty much the same form. The most absurd "prank" of modern enlightenment is to deny the existence of this power, with which history and experience teems, and attribute its manifestations to superstition, coincidences, "diablerie," &c. No doubt this faculty is prostituted to their own selfish ends in numberless ways by these "Doctors;" but that only exhibits the abuse of a natural power, which, if cultivated and directed,

would supersede the greatest achievements of scientific invention, which are only substitutes for the higher faculties of the mind yet undeveloped.

SIR DAVID BREWSTER AND SPIRITUAL PHENOMENA.

"SCIENTIFIC education in our schools," is the title of an article by the late Sir David Brewster in the *Scientific Review* for March 2, 1868. The article opens thus:—

"If it is the primary object of our scientific institutions to advance the interests of science, to promote its diffusion, and to extend its influence, it is not the least of its secondary functions to grapple with intellectual error, and to expose those various forms of superstition and spiritual agency which are now exercising such a perilous influence over half-educated minds. . . . In an enlightened age, when real knowledge has made such extraordinary advances, and when the open fields of literature and science invite into their broad domains every variety of genius, and offer a rich harvest of truths to the patient reaper, it is difficult to discover how men of character and high attainments should have surrendered themselves to opinions not less visionary than the legends and prodigies of the ancient mythology. . . . It is doubtless among the middle and upper classes of society that this credulity and love of the marvellous is most conspicuous. It is luxuriant among the gay and the idle, who have been reared on the rank pastures of our fictitious literature, and who have no faith in those material forces and those cosmical laws which are in daily operation around them. But whatever be its cause, its only cure is a system of secular and scientific education."

That not only the interests of science but the interests of humanity will be promoted by a knowledge of man's true spiritual relations there can be no doubt. The attitude of Sir David towards Spiritualism was anything but scientific or even manly, and in speaking of superstition and credulity he quite gratuitously classes all attempts to investigate the spiritual with intellectual darkness and superficiality. Telegrams from the spiritual side indicate that this mighty grappler with intellectual error has now discovered that he was too hasty and sweeping in his statements as to nature's riches and man's motives, and that the greatest achievements of his existence have yet to be accomplished in gaining a knowledge of the important facts which in this life he set his face against, and make reparation for unwarrantable attacks made by him on men quite as earnest, clear-headed, and educated as himself.

BLUE ANCHOR COLONY, NEW JERSEY.

Through the kindness of a friend, we are enabled to print the following extract:—

"I saw Mr Spear a few weeks ago; he told me he had some intimations that they would go to England soon, but no definite plan seemed as yet fixed.

"I have purchased 30 acres at Blue Anchor, and hope some time to

make my home there. Dr Haskel has already paid upon his purchase money sufficient to secure the entire tract beyond risk of forfeiture, so that you can say to any of our English friends who may be looking in that direction, that that point is secure. He is now selling the land in small portions, at a very low rate. I paid him 25 dollars (currency) per acre. About thirty families have already purchased land, and a number of them have commenced building. I do not think it would be well for persons to come from England with a view of settling there, unless they have means sufficient to purchase land and put up such buildings as they desire, together with money enough for their daily wants for at least three years; if they can do that, they can place themselves in an independent position in that time. The cost of building depends, of course, very much upon the taste of each one. I can myself, and shall do so, put up a building for a dwelling at a cost not exceeding 1500 dollars (currency), so that my home, with 30 acres of land, will cost me about 2500 dollars (currency).

"I have written thus in detail, thinking, perhaps, it might be interesting to yourself, and also to any of your friends who may think of emigrating to this beautiful and fertile spot, Blue Anchor."

LYING SPIRITS.

A GENTLEMAN in the country, a scripture reader, has had some very contradictory experiences in Spiritualism. Sometime ago he formed a circle in his own family, and soon obtained manifestations. The spirit purported to be that of his own daughter, who, about six years ago, was accidentally scalded to death when about three years old. She told her father she was with a youthful band of happy spirits, and was glad a means of communication had been opened up with her. Many reliable communications were received—one that the brother of the spirit was lying dead in a ship at the Cape of Good Hope, the truth of which has since been verified. The practices of a pilferer were also discovered. The numbers of missing notes had also been given, and many instances of recognition of persons at the circle had been witnessed. The character of the messages began to change, and of late nothing but the most glaring falsehoods have been obtained. Our correspondent demands a solution of this change of manner on the part of the spirits. If any of our readers can throw any light on such a subject it will be of general interest, as we hear of many similar cases.

SOUL AND SPIRIT.

Mr GARDNER favours us with a definition of these terms:—"The word soul with me means the life essence of the physical body taken as a whole. Mind means the brain organs of the soul. The spirit is altogether a new creation, which has grown out of the first or physical man. All men and animals have souls, but few are so perfect as to have spirits independent of their physical organisations in this life. There are many reasons why the spirits of men are not perfected in this life, premature death and gross lives being the chief. The soul dies

with the body in cases of natural death when the spirit has been predeveloped. In all other cases it continues to shield the embryonic spirit in Hades till it is perfect for the second sphere. I suppose many will not see any difference after all between soul and spirit, yet it is plain enough if they will think about it. There are few spirits, I say, while all living beings have souls on the earth. The soul is our physical life. The spirit is ourselves in the ethereal state." We have received a great number of allusions to the articles by "Honestas." Many cannot understand him, while not a few perceive in his reasonings the development of a new science of spirit life.

In reply to the strictures of "T. B." (*Human Nature*, vol. ii., page 34), Mr Gardner asserts "there is plenty of proof of who the spirits are if you press them on to a rational theory. Nothing like facts for establishing the truth, and you have a good one from Glasgow this month—one which clearly shows what a spirit is. The man's spirit was at a distance, while his soul was where it always is—in the physical body. I think we know much more about Spiritualism than the ancient mediums. Our ignorance of the spiritual sciences is the cause of all the deception that occurs in the practice of Spiritualism. 'T. B.' and many others, no doubt, have no faith in man in this life doing such things. This is exactly the position of the ancients he magnifies so much. They could not see that men on the earth could do such things as they saw done, and they invented gods, and devils, and supernatural beings of all sizes and shapes, bowed down to them and worshipped them, and thus mental slavery and priestcraft were dominant, and the people degraded." We are happy to say that "T. B." has some important facts yet to offer on this subject.

OUR CONTEMPORARIES.

THE "SPIRITUAL MAGAZINE."

We never had any ill-feeling towards the *Spiritual Magazine* or the gentlemen who are said to be connected with it. As we love Spiritualism, we love all agencies that tend to promote its influence over the human mind. We never had any ill-will towards the reputed author of the tract entitled *What is Religion?* We always considered we were on the best of terms with each of these two powers. We have tried in every way to promote the interests of each, and in doing so have exercised our fraternal feelings without descending into partiality or partisanship; but we have duties in other directions. The *Spiritual Magazine* and *What is Religion?* (it is with published books we have to do, not men) are not the only two relationships to which we are amenable. They are, like ourselves, parts of a whole in harmony with which all must act or suffer the consequences. When we projected the publication of our journal, it was with such a distinct purpose in view to do our duty in every respect and under all circumstances, cost what it might or come what would. Our spirit friends pointed out to us the

cost and consequences of such a course, which, with their co-operation, we agreed to prosecute, and the results have been entirely in accordance with their predictions. We therefore foresaw and were forewarned of the unpleasantness which has sprung up between us and our contemporary. The notice in our first number was by no means "an attack" on the magazine. It was an earnest and well-considered estimate of the magazine's position, and it has been proved over and over again by a multitude of instances; and if we questioned the conductors of the magazine personally, they could not deny the literal meaning of any one statement made in that notice. It is now said by the editor of that periodical that we required "a gentle correction" for our "attack," which correction was of such a "gentle" nature that, according to his testimony, it was mistaken by us for a "castigation," and in this interpretation of his act the editor seems to exult. Our friend meant well no doubt in thus taking into his hand the "hangman's whip," but according to his own confession the consequences have been quite the reverse of salutary. In fact it is entirely on account of such a general course of action as that of "castigation" and other "evil for evil" proceedings that we have to admonish our elder sister. We are more and more convinced that she requires our assistance in the work of spiritualising society. For we think that with all her biographical and incidental ghost stories she entirely mistakes the work of spiritual development when she advocates the "eye for an eye and tooth for a tooth" principles of "correction," *alias* "castigation." She has thus to be thankful to us for teaching her such a spiritual lesson, for, according to her own confession, no sooner had she made our young and tender nerves smart with the spiritual birch than we took up some dirt from the gutter and threw it at her. But this simple fiasco has taught her manners, for she declares she will not throw it back again, yet we are at a loss to know what dirt is if the greater part of the article devoted to our depraved case is not the vilest rubbish. Good girl! we love her increasingly, and feel that our common parent will bless us both for attaining to that wisdom which comes of "much tribulation." Let us return to the facts for a moment and we have done. Our review of *What is Religion?* was a simple statement of the circumstances under which it was conceived and written, and we defy a refutation of our position. Had such a series of papers appeared in the *Record* or *Tablet* we should have thought them beneath our notice, or if the pamphlet had been issued anywhere else than from such a centre of light as the "Progressive Library" might be supposed to be, we might have ignored its existence; but coming from a source yecept "spiritual," and through a medium deemed "progressive," and moreover mischievously misrepresenting a movement in which the reviewer was personally engaged, and further still, caricaturing the great work of genuine Spiritualism, we could do nothing else but tell the truth about the whole thing, whether it put the *magazine* in an unfortunate position or not. If we err at any time we shall only be too thankful to receive corrective instruction from the *Spiritual Magazine* or any one else; but in this useful way our contemporary has never deigned to exercise herself on our behalf. Her pupils must either swallow her opinions on the

sible, God, and Spiritualism, or be subjected to punishment. Our bodies are safe, but our reputation and means of usefulness may be blasted by the most heartless and systematic detraction. "Call a dog thief and hang him," is a popular adage, the spirit of which is too often exercised towards mankind by their fellows, even in the interests of human redemption! The lunatic asylum for our eccentric brother Harris, and the whipping-post for *Human Nature*, is a very summary and effectual mode of disposing of literary antagonists, and settling theological and philosophical speculations. We close by offering a hearty apology for those writers in the *Spiritual Magazine*. They were born and bred in an age when the positive and negative influences of sectarianism hunted them from pillar to post through the many straits, sloughs, shoals, and gulphs of belief, denial, Secularism, Christianity, Quakerism, Unitarianism, Unitarianism, Universalism, Swedenborgianism, Harrisism, Churchism, Dissentism, Anythingism, Spiritualism, and, it would appear, Judaism, and all this turmoil and banging about has developed in these gentlemen a feeling of self-defence—a kind of Arab spirit, whose motto "is against every man," &c. We heartily hope we are the last hard lump they may have to dash their foot against. What a blessing it will be to humanity when a pure spiritual philosophy teaches men their duties in love and harmony, and saves them from the unfraternal distinctions raised by dogma and sect. For such a state we work and therefore pray.

LE SALUTE (Salvation) is the title of a bi-monthly paper published by an association of spiritualists in New Orleans, U.S.A. It is an eight-paged paper neatly printed, one half in French and the other in English so as to form two papers. It is thoroughly progressive in its principles, and seems to be conducted with much earnestness.

For sometime we have heard rumours of the establishment of a new periodical devoted to Spiritualism. These rumours are now confirmed by a communication recently received. It is to be entitled "Daybreak," and will be under the editorship of Rev. John Page Hopps, editor of *The Truthseeker*. We are informed the principal object of the new periodical will be to relate facts that take place at circles and seances, and allow the public to theorise as they please. This is a very liberal programme, and a great improvement in spiritual journalism, which has been charged with repressing attempts at freedom of thought and theory. We wish for our contemporary a long and useful career, with honour and profit for its promoters. We can hand over matter enough of the kind indicated above to keep it full.

THE REVOLUTION: The Organ of the National Party of New America, based on individual rights and responsibilities.—We have received from New York copies of this new periodical. The prospectus informs the public that *The Revolution* is devoted to Principle not Policy, Justice not Favours. Men—Their rights and nothing more. Women—Their rights and nothing less. That it will discuss 1. In Politics—Educated suffrage irrespective of sex or colour; equal pay to woman for equal work; eight hours' labour; abolition of standing armies and party spotisms; down with politicians—up with the people. 2. In

Religion—Deeper thought, broader ideas; science, not superstition; personal purity; love to man as well as God. 3. In Social Life—Practical education, not theoretical; fact not fiction; virtue, not vice; Cold Water, not Alcoholic Drinks or Medicines. Devoted to morality and reform, *The Revolution* will not insert gross personalities and quack advertisements, which even religious newspapers introduce to every family. Elizabeth Cady Stanton and Parker Pillsbury are its editors; and Susan B. Anthony, proprietor—from which it would appear that the feminine element has the precedence in this case. J. Burns, Progressive Library, London, has been appointed agent for Great Britain. Annual subscription, 10s; single number, post free, for six stamps.

HEALTH TOPICS.

DESPERATE CASE OF CROUP CURED.

THE following interesting and instructive case is communicated by a medical friend:—"I was called in to see a lad 15 years of age, who had been suffering from croup for 15 hours. He had been attended by a medical man of long standing, great experience, and highly respected for professional attainments. On my arrival, I was informed by the mother of the boy, in presence of the doctor, it was all over—that nothing could save her boy. However, upstairs I went, found the lad almost in a state of asphyxia, with a stridulous croupy respiration, struggling for breath. The doctor informed me he had used counter irritation, and gave tartar emetic solution during the day; that the patient at one time felt better, but towards evening the symptoms became worse, and that now all hopes were at an end. I then ordered the iron wedges I had with me to be heated to red heat as quickly as possible, which, being done, I placed them in a flat-bottomed pot under a cane-bottomed chair, covered the seat of it with a thick cloth, placed the patient on it, and covered him all round with blankets, up to his chin. In about ten minutes, the perspiration flowed off copiously, and, as the carbon was eliminated from the blood, the respiration became easy. I then had him placed in a sponge bath, and well washed by pouring warm water over his body, and next tepid water. I then rolled him in a dry sheet, while two servants were wringing a blanket out of boiling water. I spread the blanket on his bed, and packed him into it, kept him so for two hours, then changed him into a dry bed-sheet. He called for a drink for the first time, and expressed himself as greatly relieved. At two o'clock, he began to sleep, and did so for three hours, having lost all croupy respiration. When I took him out of the hot-packing blanket, his skin was as red as scarlet, and the smell from the surface was ammoniacal. The doctor who had attended this case before I was called in confesses that the Turkish Bath is a great adjunct to medical science, and that he will recommend some of his patients to go to St Ann's, near Cork, and try the hydropathic treatment under the directions of Dr Barter. The patient whose case is detailed above is now quite well.—SAML. BENNETT, M.D."

The information conveyed in the above narrative is of immense value

to all who have the care of the young, though the treatment would be equally efficacious to the old. All acute and febrile diseases may be cured in this way, and hot bricks may be substituted for iron wedges. If colds were treated in this way, they would become less fashionable.

"Why we should not be Poisoned because we are Sick, or the fatal absurdity of drug medication exposed and confuted, by the confessions of its most eminent practitioners, edited by one of its victims," is one of the most powerful publications on the subject of health and drugging that we have ever seen. It is dedicated to Dr Trall, and commences by introducing his famous letter to the *Medical Mirror* on the *modus operandi* of Medicine, which we reprinted in our October number.* This letter is very suitably commented on. There follows 38 denunciations against the use of drugs, by the most eminent professors of the healing art in modern times. After this appears a similar series of testimonies in favour of hygienic influences. The theoretical part of the subject being thus disposed of, Dr Bennett's lecture on the 'Turkish Bath'† is introduced for the purpose of illustrating the practical action of hygienic medication. This one case is itself worth the price of the whole book. Dr Griffith's letter to the *Medical Mirror* attacking Dr Inman for his alcoholic prescriptions, renders this pamphlet a most powerful temperance argument, as well as showing the connection between the effects of alcohol and other poisons. The editor of the *Mirror* replies in a note asking Dr Griffiths if he would renounce all substances because they were poisonous in large doses, even table salt. Dr Griffiths, in a masterly letter, showed, from the experience of himself and many others eminent in the healing art, that all diseases can be better treated without these poisonous substances than with them, and tells the allopaths that they are quite unable to decide on the question, seeing that they have only tried one method of treatment, that of drugging—whilst he and his colleagues have tried both sides, and are, therefore, in a position to speak with judgment. A postscript is added, containing extracts from a speech recently made by Sir Thos. Watson, Bart., M.D., "the Nestor of English physicians," in which he deplores the uncertain and empirical way in which drugs are administered, and inclines to the view that rest, warmth, pure air, and appropriate food are all that many diseases demand. This is coming round to the hygienic system at last. There is no better way of hastening medical reform than by enlightening the people; and we know of no better way of accomplishing that desirable result than by the wide circulation of such tracts as the one we now notice. As long as poisoning and gulling the people will fill the pocket, there will be found men dastardly enough to do it. Perhaps they know no better. Then they are to be pitied, "as well as their victims."

MRS HARDINGE'S LECTURES.

THE audiences attending Mrs Hardinge's lectures at the Polygraphic Hall, King William Street, Strand, on Sunday evenings, have been increasing in numbers and influence, and the discourses they listen to from week to week

* See *Human Nature*, vol. i., page 386.

† Ibid, vol. i., page 450.

deepen in interest and power. During March, the subjects discussed have been "Miracles," "The Earth and her Destiny," "The Two Worlds," and "Evil Spirits." Mrs Hardinge's treatment of these topics supply a volume of information, which, it is to be regretted, has not been retained in writing, and put into a permanent form. To give an outline of these remarkable discourses would be much beyond our space, but we have preserved a few notes of the questions from the audience answered extempore by Mrs Hardinge at the close of each lecture.

It was asked if answer to prayer, of which there are many instances on record, did not indicate a special providence, something out of the usual course of nature.

The substance of the answer given was that prayer was a psychological act which brought about certain results in our relations with the spirit world, which enabled spiritual beings to put themselves in rapport with us, and, under certain circumstances, in accordance with fixed laws, act in compliance with our desires or prayers.

It was also asked if the use of animal food, and the means taken to procure it, were not contrary to the highest dictates of spiritual development.

The answer indicated that such was the case; that fruit was the most favourable diet for spiritual elevation and susceptibility; that the slaughter of animals had not only a prejudicial effect upon those engaged in such an occupation, but the air became impregnated with an atmosphere of slaughter, which operated depreciatively upon all minds, especially those who were organised to receive such influences.

Do you consider Spiritualism to be the coming of the Lord?

Every fact that occurs in science, every new development of thought as a fact stands alone, whether recorded in the Bible or not. Spiritualism is a fact; it asks no favours, it receives none; as a scientific fact, it can afford to stand alone. No one truth ever contradicts another. If the sublime truths taught by Jesus were contradicted by Spiritualism, it would be different; but far from it, the great central doctrine of Spiritualism is, that the kingdom of heaven is within us. Jesus spoke in words appropriate to the time and the people; but when he attempted to define the kingdom of heaven, he defined it as the kingdom of the human soul. Spiritualism proves what Jesus taught when he said, "The kingdom of heaven is within you." On the other hand, over 1800 sects have been trying to find it *without* them, searching everywhere but within their own hearts. It is because they have not looked within themselves that Christianity requires these sects. Spiritualism shows the kingdom of heaven must be within you if you would enjoy it at all.

You have asserted that ponderable bodies can be moved by a spirit: we wish to know how matter can be moved without the aid of material matter?

When we see an object, we say that it stands by the action of the law of gravity—that is, an unseen force, tending all things to the centre of the earth. If, then, things can be raised in opposition to gravitation, it is but reasonable that there must be some power opposed to gravitation, and that is stronger than gravity. It is not mechanical, but vital power, however, or the force of life, which moves the muscle when we attempt to move an object. If, then, we can show that this vital force survives the decay of the body, that death does not disseminate it, that it is the same as when in the living body, and can perform the same functions under the same conditions, or, failing these, under conditions essential to its manifestation, then we can understand how these ponderable bodies can be moved by spirits. But the fact stands alone: it should be for the men of science to explain it; and since they will not, we propose to take up the matter and give it such explanation as comes within our power. Spirits are but living men and women, and, having preserved all the powers and functions of life, are

enabled to act upon matter under certain conditions, when proper magnetic relations are maintained; and as you perform experiments with matter under conditions congenial to those experiments, so spirits can perform all that their magnetic surroundings enable them to do.

Cannot we see providence in the evil as well as in the good?

Were we to analyse the nature of evil, we should find it very difficult to define; it is indeed relative. That which is evil to the civilised man is good to the savage, and what is to you murder, is to him the highest and noblest deed he can perform. Evil, and the penalty it carries with it, proves that there is a providence in it. The pain which we experience and the penalties they bring with them, teach us what evils to avoid. When a ship is wrecked, we call it an evil; but every wreck that sends our poor mariners to their graves in the ocean, makes the spirits of the drowned sailors raise their voices, which awakens sluggish science, and compels her to take better means of mastering the waves—even as the leaping fire is a glorious finger pointing to heaven, teaching us how to bring Prometheus down and minister to our wants, and so, in every direction, even in the darkness, we are compelled to echo that the great God is love.

What thinkest thou of Jesus?

What would ye have us think of a history that combines all the purest and sweetest elements that ever was given to man? We have spoken enough of the necessity of love and kindness, mercy and forgiveness; and when we perceive a character that combines all the elements that represents these things, the example he carries is enough: it matters not who it is that brings such teachings, we call him a Divine man. We say to you as he taught, Whence I came? whither I go? what is that to thee, follow thou me.

When spirits appear in form, are their bodies composed of flesh?—are they capable of eating and drinking as we are told Christ did with his disciples after the resurrection?—and why do they not show us more than mere arms and hands?

We shall speak chiefly of that question which we can prove. We start with the question, whether or how can spirits materialise themselves? and why they cannot do so to a greater extent than mere hands and arms? We ask the chemist to remember that the elements of all that is to be found are held in solution in the atmosphere; it is but a process of chemistry! All the elements that compose the human body are to be found in the atmosphere, and even the globe itself may be resolved back to the gases, and positive and negative electricity. Chemistry brings before our eyes the transformations and compositions of the earth. Assuming that you know something of chemistry, why cannot the same be performed by spirits whom it may readily be presumed are able to see a little further into the arcana of nature from their position? I repeat, it is but a question of chemistry. Each human being gives off a magnetical aura, each one different from another, and a certain class of human beings give off this aura of such a nature, and with such a strength, that it can be used by spirits to combine and solidify such elements as would make the semblance of a human hand, if they possess sufficient knowledge of chemistry to do so. That they cannot produce more than an arm or hand, is due to the fact that the aura from the medium is not sufficiently strong or copious; whilst some spirits can produce greater effects from a given aura than others, merely because they are the better chemists. There are multitudes of persons in whose presence such phenomena can be produced, and we should bring science to bear upon the magnetic life of such persons. If we did so, we should find that it was a simple act of chemistry, with spirits as experimenters.

Are there any external or arbitrary laws governing and controlling the spirit whilst in the body as phrenology would seem to insist upon?

We claim that the spirit has powers far beyond physical laws; that

though the spirit is boundless and illimitable in its powers while associated with the material body, it is hindered by it. As water when taken from the ocean takes the shape of the vessel in which we place it, so the spirit is limited and bound by the body. Phrenology indicates that the body is the prison-house in which the spirit is confined so long as the dungeon bars are closed.

What is your rationale of the elongation of the body?

Those who are familiar with the structure of the body will be perfectly aware that the joints of the bones are fastened together by elastic ligatures and tissues, and that these ligatures are susceptible of extension; when, therefore, an amount of force is applied sufficient to stretch these ligatures in each joint of the body, we should look for a considerable elongation of the whole. We must point to the fact that this shows a very strong magnetical effect. We have no more power to extend these tendons than we have to suspend ourselves by a hair of our head; but an externally applied magnetic force may draw us out to an extent that may appear almost miraculous. By what means this magnetic force is applied to the body you will perceive by remembering the tendency of our lectures.

Did our spirits exist before we entered into the world?

Yes, we believe in pre-existence, though we do not teach it, because of our inability to present evidence to your minds. If a line is infinite in the future, so it must be in the past; if we are to have no ending, we must have had no beginning. The human soul must have come through all inferior conditions of existence in its previous states. The faculty of memory might not have been in existence, but, when we enter the spirit world, and get a wider range of knowledge and observation, we shall then see more clearly our relations to the past.

Are there more spirits now in existence than there were six thousand years ago?

Though the amount of spirit in the aggregate has not been increased, yet a greater number of individualised spirits have been produced from the spiritual whole.

Are evil spirits the cause of our evil deeds?

We contain within us the germ of every act which it is possible for us to perform. Each propensity is a magnetic point, and, if it is strong in development, or in excess of the other faculties, it will attract to it, by its energetic action, similar influences. We cannot be tempted unless we have these organic predilections, and it is impossible for spirits to tempt us unless we have within us the elements upon which they can successfully act.

How far are we responsible to God and man?

God is known by his works; thereby we know his will. When our acts confer upon us good and happiness, then we suppose that God is pleased therewith; but when we bring suffering upon ourselves, we infer that God is displeased. Our acts confer either good or evil upon our neighbour, and thus we are responsible to God through man. We cannot separate these two duties to God and to man!

Is it true that spirits who are evil-disposed can exercise a prejudicial influence on mankind, and cause disease of body, and various forms of insanity? and can men and women in the body likewise exercise a similar influence, as in the case of the "evil eye," and various forms of witchcraft?

Every human being can influence every other for evil or for good. The magnetic surroundings of the individual transmit their distinctive properties to every substance or being they come in contact with, and not individuals only, but the whole of society are thus operated upon for evil or for good. Spirits sustain the same relationship as man in the flesh, and hence they can impart their peculiar tendencies to mankind. Diseases are almost all of spiritual origin. The vital force becomes unbalanced, and hence the organism suffers. We cannot be too careful of our thoughts and motives.

and should sedulously suppress every emotion of anger or hatred towards another, as there is no limit to its malignant operation.

Was the earth and its satellite once but one mass?

We suppose that masses of matter, in being organised, cast off a portion of their bulk; thus, in the case of the planets, they form rings or belts, which, in course of time, break and assume the globular form, and are developed as satellites. Observe the formation of the dew-drop; all matter is moulded by centripetal and centrifugal forces, and we find it universally expressed in the globular form.

Why does a communication from a spirit bear evidence of the mind of the medium?

The idea is the spirit's—the expression is the medium's.

These are a few of the questions put to Mrs Hardinge and answered by her; but she must be heard to be fully appreciated.

On Wednesday evening, March 18, Mrs Hardinge lectured on Modern Spiritualism at the Cambridge Hall. This spacious building was almost filled in every part with a highly respectable and attentive audience. The result showed that Mrs Hardinge is in her most appropriate element when surrounded by a popular audience. The lecture was one of the most spirited and comprehensive we have had the pleasure of hearing from her. At the close, she replied to several questions, and, although some of them were propounded by persons with opposite convictions to the sentiments she expressed, and though her answers were unreserved and sweeping, yet she gave them so clearly and with such tact that they silenced all opposition. We hope the committee will be sustained in continuing these popular lectures, and we would suggest to all our country friends the propriety of endeavouring to secure similar services in their respective cities and towns.

THE BROTHERHOOD OF MAN.*

It will readily be admitted that there is a distinctive difference between the Family Circle, or Circles of Families, and The Brotherhood of said Families. Viewed in The Spiritual and The Temporal aspect, the former is the First Condition of Man: so long as there was only The Family Circle of Adam and Eve, The Family Circle Order alone existed, and they had The Family Altar by which they held Spiritual Communion with Heaven, and Temporally, as a Possession, all the Earth was before them. But when Cain and Abel became of age, or arrived at Manhood, so that it was in their duty to make Offerings to God, and to erect Altars, each in their Family Circle, The Second Condition—The Order of The Brotherhood of Man—was then in order to be introduced, both in its Spiritual and in its Temporal Reality, Power, and Beauty,—the same is The Spiritual Church and the Temporal Brotherhood, or The State.

When The Race became multiplied, to whom or to which Circle did the Temporal Possession of The Earth belong? To Adam, to Cain, or to Abel; This was the great question at issue between Cain and Abel. Inspired by The Enemy, Cain's side of the question was Kingdom and Rule by The Eldest Brother, and Legislation by Eldest Brothers. But Abel's side of the question, Inspired by the Saviour, who was afterwards sent as Christ, was The Spiritual and Temporal Brotherhood of Man, with God for King, the Altar and the *Prophet or Medium* for communication, with Spiritually ap-

* Extracts from "The Circular," Feb. 1, 1868. Darlington: D. Richmond, 18 Chapel Street.

pointed Elders for The Church, and Judges or Advisers to assist in the CONDUCT NG of Temporal affairs *on the Ground of Equal Right to The Inheritance of the Earth, and on the Ground of Societary CO-OPERATION in The Production and Distribution of Wealth, and the transaction of all Public Business outside The Family Circle.* The Time has now come for the Establishing of the Second Degree or Order of The Work of God, which is The Resurrection of The Order of Abel—THE SPIRITUAL AND TEMPORAL BROTHERHOOD OF MAN.

The Spiritual Order has already been ministered to the Earth, and Millions have felt its influence; and a few of those met in Convention in the Mechanics' Hall, Darlington, in 1865, and assumed the name "Progressive Spiritualists." Other National Conventions have been held at Newcastle-Upon-Tyne, and in London, in 1866 and '67. Many and Varied have been the Manifestations in The Private or Family Circles. But The Spiritual People of Darlington have for some time felt a desire to Congregate and to admit of Free Inquirers to their Meetings. Finally, they resolved to step forward to offer upon the Altar of Spiritual Brotherhood in Public.

I cannot in this place give a lengthy Report of the Meeting, [which took place on January 19th, Mr. Richmond, speaker,] my space will not allow. Mr. Hodge, President of The National Society of Progressive Spiritualists, opened the Meeting by a few appropriate remarks, explaining the object of the step which had been taken, and concluded by introducing "the Speaker for the evening."

On rising I observed, It has been customary from the commencement of such Spiritual Meetings to open with Singing—That on *approaching the Door of Communion with Heaven*—it ought to be under solemn feelings. And, inviting all to join, I sung the following lines, written for the occasion:—

THE OFFERING.

Our Father, now we come to Thee,
No Earthly things we bring
To make an Offering unto Thee,—
Ourselves the Offering!
In Spirit and in Truth we come,
We long for food Divine;
We look to our Eternal Home,
We feel that we are Thine.

ADDRESS.

Friends,—As might be expected, The Subject I have chosen for this Special Occasion is Spiritualism. In calling your attention to the *nature* of Spiritualism, I will say that, in contradistinction to Spiritualism, we have Materialism or unbelief in the Immortality of Man. In the absence of the Light of The Spirit, we of necessity have Darkness and Ignorance on the subject of Immortality. By the Advent of Spiritualism, then, Materialism and ignorance upon the subject of Immortality must be put to flight, or rather, I would say, *extinguished*. This result follows consecutively to the extent that Spiritualism prevails or is extended to Mankind. If it did not bring this Blessing to its Recipients, Then I would confess that Spiritualism is not a Reality, but a most subtle Delusion, and a Dangerous plaything, that must and ought to speedily pass away. But, My Friends, Millions of Witnesses now Attest the Reality of Spiritualism, who never before realised the Immortality of man.

The great increase of Spiritualism in various parts of the World since I first brought the subject before The Notice of The Inhabitants of Darlington in 1853, is attributable to the Gift of the Invisible World—The Tangible Means made use of by the same, And to the Preparedness of The People in the different localities to receive Communications. The means that Spirits

make use of are Tangible. They are Spiritual, which you can Feel; Material, which you can See, etc.; Mental, upon which you can Reason, and Scientific, by which you can Demonstrate. Hence Spiritualism is not to be pushed aside by *The Rational Person*. Of such Spiritualism claims *A Fair and full investigation*, and the Conviction will most assuredly follow that Spiritualism is A PRECIOUS REALITY, and A PRICELESS BOON FROM THE CREATOR to Mankind in an hour of need!

I am aware that there have been Dreams, Visions, Monitions, or some sort of Spiritual Manifestations in all Ages of the World; but there has never been a Sure, Certain, and Scientific Means of *Communicating from the Spirit World to this, out of Israel*, from the Commencement of the Race until 1848 or '49. Now what is meant by out of Israel? I mean not only outside the Order of The Jews, but outside of all orders of Christianity.

Had Cain shared the Land with Abel, by recognising his Equal Right to it, in the Principle of Co-operation and Joint Ownership, Abel would have looked to Cain with Affection as his Eldest Brother, and by Virtue of his Age and Superiority of Wisdom and Experience, he would have Ruled Over Abel in Brotherly Kindness. In doing well, Cain would have been accepted and Inspired by Wisdom from God to Rule for the Benefit and Blessing of Abel; and Abel would have been blessed by the Gift of Spiritual Manifestations upon the Altar of The Spirit in the Family Circle, and the order of THE BROTHERHOOD OF MAN would have been established, and the same would have descended in every Generation of Man. The Voice of the Blood of Abel has Cried to God from the Ground—from Oppressed and Scattered members of the Family Circle—Robbed of their Birthright to Inheritance in the Joint Ownership of The Homestead or Land, and of their Blessed Communion with Heaven!—Where I ask has there a Church arisen, and an Altar been reared, in any Age, in any Clime, which Taught and Recognised *only* THE PRINCIPLE OF JOINT RIGHT AND OWNERSHIP OF THE LAND from whence the support of the Temporal Body is derived?—And which Taught and Recognised *only* THE RIGHTEOUS PRINCIPLE OF CO-OPERATION in Production of Wealth, and its Distribution in Righteousness to each individual FOR INDUSTRY PERFORMED? In contra-distinction to all other Tenures of Land, To Hirelingism, and all manner of Usury, This is the Order of Abel,—THE RIGHTEOUSNESS ORDER OF THE HUMAN RACE!—And which Obtains, not only the Recognition of God, but all the Sweet and True Communion of all The Good Spirits of the Human Family from Adam, and from Righteous Abel to the present time.

Yes, Dear Friends, The Spirit has come at the Appointed Time, which recognises as of One Common Parentage, and One Spiritual Brotherhood, All the Members of The Human Race; and therefore, and in The Righteousness of God, wherever two or three only, will meet together in the Spirit of Righteous Abel, In The Spirit of Truth and Righteousness, Thus to Offer themselves to God, and to have Communion with Good Spirits,—there in due time The Manifestations will appear; and *by proper attention*, they will Progress unto A Holy Communion in the Righteous Principle of Joint Ownership of The Land in The Principle of Co-operation.

Brethren and Sisters, Spiritualists, Know ye not that ye are of Truth? and inasmuch as your Order has been opened up by God, and by The Holy Spirit, ye are of The Spiritual "Seed of The Woman;" And your Calling is to reject all Evil. And in being True to your Calling, you work in Harmony with The True Church, To Redeem The Human Race to Societary Righteousness, To Spiritual Communion with Heaven, To Original Spiritual Life, and to ONENESS IN The Love of God.

After Singing, The Meeting was invited to be free to put questions, or to briefly make observations. Questions were put which manifested a strong desire to know The Reality of Spiritualism—This occupied some considerable time—after which The Meeting Separated in Peace.

NOTICE.

I shall be glad to have the views of any parties on the subjects of this, or of any future number of *The Circular*. Please Circulate, and let the Spirit of Free Enquiry prevail. I shall be glad to send *The Circular* to Friends at the rate of 6d. per Dozen Post Free.

I have simply to add, that in order to form a Committee, I will gather up the Names and Addresses of Friends who will Volunteer in The Movement of Societary Reform, The Consummation of which I regard as THE FRUIT, OR THE FULNESS OF THE CHURCH, AND OF SPIRITUALISM, And Of SCIENTIFIC SOCIETARY REFORM.

It should be understood that any one writing to me requiring any answer should enclose a Postage Stamp.

REPORTS OF PROGRESS.

A correspondent suggests the formation of a hygienic society for Great Britain and Ireland. We may publish his suggestive letter next month.

In the eighth No. of *Human Nature* we noticed a volume of poems by Mr J. H. Millar of Paisley. The author has received a very kind letter from the poet Longfellow in acknowledgment of a copy of the poems.

LEITH.—The Rev. H. Duff, F.S.A., F.R.S.A., one of the ministers of this place, is at present giving a course of six lectures on Phrenology, in Saint Andrew's Hall. Tickets for the course, 2s 6d. We rejoice at such a step.

We understand Mr Home's case is set down for hearing on April 20, in Vice-Chancellor Giffard's Court. We will give a complete history of the case, with a searching analysis of the evidence on both sides, as soon as the decision of the Court is known.

The New Temperance Hospital agitation is making steady progress. As the scheme gets published abroad congenial minds are attracted to it. Mr J. Burns, of the Progressive Library, has given several lectures on the hygienic mode of treating diseased persons, and his expositions have made a favourable impression on all thoughtful minds who heard him.

BIRMINGHAM.—Miss Beauclerc's gymnastic class promises well. It meets at the Provident Institution, 49 Ann Street, every Monday evening. The pupils vary in age from 6 years to 45, and all enjoy the exercises in a high degree. We have one complaint to make. Miss Beauclerc charges too little for her instruction. We hope the friends of progress will make up for this by a large attendance.

The Liverpool Psychological Association were favoured with a visit from Mr and Mrs Green, of Brotherton, Yorkshire, on which occasion a meeting was held—Mr Clements in the chair. Mr Green gave his experience of Spiritualism, and afterwards passed into the trance, and delivered an address, which was listened to with much attention. The meeting tendered their visitors a cordial vote of thanks for their very welcome visit.

LONDON.—We have much pleasure in recording that Mrs Wilkinson, having duly qualified herself to teach the new musical gymnastics, intends opening public and private classes in London immediately. We advise our London readers to invite her to their respective localities, and get up good classes for her. Where larger effort cannot be made let family classes be instituted. Her address is—Mrs Wilkinson, 6 Vassall Terrace, Campden Hill, Kensington, W.

We have received a cordial whisper from Alfred Cridge, of Washington, U. S., A. Mr Cridge was born in Devonshire in 1824, has resided on the American continent since 1845, has been a spiritualist since 1849, and is married to Anne Denton, the celebrated psychometre, who was born in Darlington, England, and is sister to William Denton, the well-known geologist and lecturer on Spiritualism, renowned for his work entitled "The Soul of Things." Mr Cridge unfolds a plan for the promotion of a "society of co-workers," which we may present to our readers in a future number.

GLASGOW.—The cause at present is progressing very favourably. A considerable change has taken place in public opinion. The rude, unreasonable sceptical opposition (as far as the reality of the phenomena is concerned) is now nearly gone, and people are beginning to think "that there is something in it." This change is more especially evident in literary societies, where "Spiritualism" is being discussed. Instead of individuals (who have not investigated the subject) rising up and saying, that "it is a delusion," that "Professor Anderson has exposed all the tricks of the spiritualists," that "the Davenport Brothers have been detected, and confessed they were conjurors," and they "wonder any sane man can believe such nonsense," &c., &c., they now generally confess their ignorance of the subject, and desire to see the phenomena. A notable case occurred lately. The Orkney and Shetland Literary Society had a debate on "Is the so-called 'spiritual phenomena' natural or supernatural?" Their Secretary, Mr S. Eunson, opened with a fine paper, detailing the facts he had observed, and maintaining that the phenomena was supernatural. His opponent mainly endeavoured to establish that it was the work of the devil, instead of trying to prove that it was natural. Mr J. W. Jackson recently lectured to the Association of Spiritualists on "The Scientific and Moral Aspects of Spiritualism," which you have published. His position is a strange one, and has excited much interest.—G. C.

LIVERPOOL.—The star of Phrenology is in the ascendant in this stirring and enlightened mart. Mr Bridges has given his tenth free lecture on Phrenology. The *Mercury* gives long and intelligent reports of these truly instructive and valuable lectures. The eighth lecture was on the superior or moral sentiments. The nature of moral obligation was then discussed. Hope was shown to relate to "the comforts arising from a blessed immortality;" but an organ called "marvellousness" (whose head did he find it in?) "was the foundation of curiosity, credulity, admiration, and astonishment." It gave rise to traditions of fabulous origin, belief in "dreams, sorcery, magic, astrology, and the mystic influence of spirits and angels; some were disposed to see ghosts, demons, and phantoms." "The spirit-rapping delusion of our own time was one of these sympathetic infatuations," &c., &c. "This organ was active in children," &c. Now, with all respect to Mr Bridges, we humbly suggest that he knows nothing either of the region of brain under examination, or what he is talking about. That humanity should have an organ such as he describes would be nothing more nor less than a stupid blunder on the part of the Creator. It is large in children, he says, and is the cause of the fabulous respecting that which men have not exact knowledge. Here he confutes himself. Curiosity and credulity are acts of the inexperienced intellect, and not of "marvellousness." Mr Bridges attributes to an organ phenomena resulting from a general state of mind; admiration comes from various combinations of organic conditions. One combination will admire one class of phenomena, while another combination will admire another. Astrology, dreams, and magic are simply facts just as much as are geography or mechanics, and they refer to the intellect, not to the superior brain. Mr Bridges gives Hope the function of recognising a future in which may be realised the blessings

of immortality; but has it never struck him as necessary that there should be some organ to give us a consciousness of the conditions of such immortality? That this future state does exist, the lecturer admits, and though we have not attained it; yet the conditions for experiencing it exist both in our spiritual constitution and in that spirit world to which we are inseparably allied. Here, then, we perceive the necessity for an organ not of marvellousness, but of spirituality, which, indeed, contributes to religious faith, as Mr Bridges admits. But what does Mr Bridges mean by "spirit-rapping"? We have been for a long time conversant with the facts and generalisations headed under the well-known title of Spiritualism; but we never saw anything therein to call forth the exercise of credulity. It is all facts and experiments from beginning to end; it is a science, and appeals to the intellect both perceptively and reflectively, and not to spirituality at all. Does Mr Bridges not see the stupidity of his position by suggesting that there can be an organ for "delusions"? Such a mental result comes from the misuse of organs which are, indeed, the channels of true experiences, but which circumstances have not developed or normalised. Again, spiritualists have not this portion of brain largely developed as a rule. Many persons now spiritualists have been sceptics, and we know several mediums, indeed the most celebrated, in whom this organ is quite small. We know others, both spiritualists and non-spiritualists, who have an active consciousness of the "occult," or spiritual, and in such subjects is spirituality well developed, or, rather, the portion towards ideality. We might write quite a lengthy treatise on this important subject, as we may yet do in the course of our papers on the "Philosophy of the Human Organism." Meanwhile, we would refer our readers to Mr Leighton's able paper on "Wonder in Relation to Spiritualism," which may be found in No. 3 of *Human Nature*, and has also been published in a separate form. The public cannot be too much on the alert as to the gross vagaries that are taught as Phrenology. Really it would take a much larger measure of credulity to believe the bottomless spectral logic of some crotchety people than the natural inference that since man is immortal, he must have a spiritual existence, and, having such, there must be something in common between the spirit in the flesh and out of it, and this being so, there is an organic adaptation for bringing about such an essential relation. But there is no need for inferences in this matter, facts are plentiful; and if any man, or set of men, do not know of such facts, be it to their shame that by displaying their ignorance they try to bring ridicule on men who are a few generations ahead of themselves.

The lady medium, through whose hand "An Angel's Message," "Ecce Homo," "Primæval Man," &c., were given to the world, is said to be busily engaged writing by impression.

In and around London there are five or six different mediums through whom the spirit voice is heard. In Mr Home's presence it occurs in the full gaslight, and without trumpets or other appliance whatever.

A new work by Andrew Jackson Davis is in the press. It is to be entitled "Memoranda of Persons, Places, and Events: Embracing authentic facts, visions, impressions, discoveries in Magnetism, Clairvoyance, Spiritualism; also quotations from the Opposition." It will be published by Messrs White & Co. of the *Banner of Light*.