

# HUMAN NATURE :

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## SCEPTICISM, BELIEF, AND CREDULITY.\*

WE do not write for the purpose of censuring those who are under the condition of mind called scepticism, which has its root and origin in ignorance ; and this, again, results from a variety of circumstances, over which the individual has no control. Belief, or its more positive form, knowledge, proceeds from experience,—that depends upon opportunities, which are again controlled by details of organisation and psychical culture. The sceptic has no consciousness of that concerning which he is sceptical. Belief is consciousness perpetuated by memory. There are, therefore, many forms of scepticism, and conversely of belief—even as there is great diversity of facts to be affirmed or denied. Mere nerve action endows the possessor with a consciousness of surrounding matter, but of that matter the creature may be unable to form any definite ideas as to its form, colour, size, or other properties. The developments of the cerebrum in the extreme anterior, aided by the sense of sight, gives animated beings a consciousness of objective existence, and wonderfully enlarges the belief of the individual. The development of the social feelings endows man with a belief in love, and the normal action of the brain in the anterior coronal region gives man and some animals a consciousness of the necessities of others, and ability to sympathise with them, and desire to improve their circumstances. We have met men who were sceptical as to the existence of love and philanthropy. Their organic deficiencies denied them the privilege of being aware of these attributes of mind. The brain, located in the central upper portion of the brow, aids in discrimination, analysis, and inference. The action of the perceptive, aided by this part of

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\* Scepticism and Spiritualism ; the Experiences of a Sceptic. By the Authoress of "Aurelia." Handsome cloth boards, 2s 6d ; wrapper, 1s 6d. J. Burns, Progressive Library, London.



the brain, involves the process of analogy, and determines the *probability* of events or conditions that transcend our present experience. Many are believers on this plane, and write long treatises in support of their views, with no better means for their elucidation. More positive ground is assumed when the sides of the upper brow harmonise with the middle portion. The unexplored is assumed *a priori*, and the *possibility* of so and so is demonstrated. This is a consciousness of principles, and the highest form of intellectual belief. But the intellect is not itself rational. It takes a whole mind, in harmonious cultivation and development, to be worthy of the throne of reason. In judging of the sum total of human affairs, many able minds stop at the summit of this intellectual mountain, and go no further. They are our men of science, philosophy, education, and classical polish. They are tall, noble, and commanding, with manly, thoughtful features and magnificent foreheads. Their whole life has been spent in industrious intellection, and their belief extends to that alone. They regard with sceptical suspicion all which transcends the various forms of experience we have enumerated. Hereditary educational influences may have instilled into their minds a vague belief—of that particular shade the furthest removed from knowledge—of a future life and spiritual existence; but, if pressed on the point, they allow themselves to be dominated by their intellectual powers, and revert into the sceptic's corner. But, as we have indicated, there are mental experiences far transcending the high offices of the intellect; indeed, they supply the most noble impulses to intellectual action, and elevate it above the mire and exuvia of inferior states. How divine are the human intuitions! The intuitional spirit-born child looks at the stranger, and forms a better estimate of him than his parent, experienced though he be in all the ways of the world. The philosopher discovers the nature of electricity, the artizan constructs apparatus, and messages engirdle the globe in an instant; but the soul-developed human being holds intercourse, not only with kindred spirits at a distance, but with other worlds, without any such appliances. Theologians and divines write mighty mountains of "standard works" speculating on the future and man's relations to it. But the spiritual lucide opens his or her interior eyes, and though she may not know the title of a work in their libraries, yet she makes fools of them all. Intellect will ever be a rude, blustering, awkward boy till he becomes enamoured of and united with the angelic intuitions, which confer on man the prerogative of divine by exalting him to a consciousness of his relations thereto.

No form of belief or experience can be shared alike by all.



neither can some of the higher forms be demonstrated to the many. These must be satisfied with the testimony of others, upon which their reasoning powers may take action, and thus in part satisfy the necessities of their nature. A gentleman we know is in this position respecting the phenomenon of colour—he is “colour blind;” he can recognise a dark colour and a light colour, but it is from the unanimous testimony of society that he infers there may be a diversity of colours, seeing that he agrees with others in common on many similar subjects.

We conclude with a word as to credulity, which term the sceptic has ever on his lips. Credulity and scepticism are twin brothers, the offspring of ignorance by the same birth. Mankind have always over-estimated the value of the scrap of knowledge they possessed. Like a man who would try to cover the whole universe with a small coin they endeavour to account for all phenomena by the few creaking and disjointed facts and principles called “Science” or “Spiritualism.” Such men are extremely credulous; they predicate everything on the little they know, be it of whatever kind it may, as determined by their organic, hereditary, and educational circumstances; they are at the same time quite sceptical respecting all modes, facts, or theories that transcend their experience. It is only omniscience or a finite psychical being akin to it, that can be truly unbiassed by these frailties common to imperfect humanity; we must therefore be content to bear the ills attendant on our unalterable position.

The mental faculties are capable of cultivation, in whole or in part, so none need despair; all kinds of ignorance will submit sooner or later to appropriate instruction, and all forms of unbelief must succumb to the positive influences of knowledge. We can aid each other much in this glorious work. It is not any one individual, but the aggregate of individuals that constitute MAN. Those possessed of the higher gifts of existence are lamps of divine light to their less fortunate brethren. The facts and conditions of spiritual existence are testified to by many of these in various degrees of perfection; some of the best have been recorded by the printing press, and have thus become the companion teachers of thousands. The work before us is a very varied and full argumentative exposition of the experiences of a gifted mind from scepticism through various grades of knowledge to a state, the blessings of which the author gratefully acknowledges. She takes her reader comfortably along with her, almost without effort on his part, whilst the vivacious dashing brilliancy of her style beguiles the tedium of the journey, and unites high class literary entertainment with, to many, very necessary intellectual instruction.



## THE SCIENTIFIC AND MORAL ASPECTS OF SPIRITUALISM.\*

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

(Continued.)

I HAVE occupied your attention at such length with the scientific aspect of Spiritualism that it is scarcely fair to intrude any further on your forbearance by my intended remarks on the moral aspect of the question. Nevertheless, I have something to say to you here also, for which I would crave an unbiased hearing; for, in addition to the relation which Spiritualism holds to science, there is the influence it is calculated to exercise over our beliefs and conduct. Despised by the savans, it is disliked by the clergy. With an unerring instinct they detect an element hostile to their pretensions in its claims to *present* inspiration. People who teach that revelation ceased with the last vision at Patmos, and that miracles terminated with the age of the Apostles, are not likely to accept a re-opening of the canon, and a possible enlargement of their creed, with any very lively satisfaction. Priests and prophets have seldom been on friendly terms; nor is this matter for astonishment, seeing that the sympathies of the former are with the past, and those of the latter with the future. Thus they look in opposite directions, and so represent the Janus-face of our common humanity. Each has a legitimate mission, like the morning and evening, the spring and autumn, the youth and age, we find in nature. Now you, like Saul, are among the prophets, and as such must expect your modicum of persecution. I know that some of you try to evade the stupendous responsibility which all this implies, and declare that you have no intention to meddle with the religious convictions of your neighbours. But this is mere weakness. The state of the soul after death, the kind and degree of its happiness or misery, and the connection as an effect which this state has with the past conduct of its possessor in life, are necessarily among the most important elements of religious tuition. They have been so in all ages. Now your ghostly seances intermeddle with this very seriously. The spiritual interlocutors with whom you are there supposed to hold converse, teach a very different kind of reward and punishment from what is usually taught in the orthodox pulpits of Christendom. *Their* heaven and hell are nowhere in *your* scheme of ascensive spheral progress and development. Moreover, "imputed righteousness," and "vicarious suffering," which play so important a part in their system, are absolute nullities in yours. In truth, whether you acknowledge it or not, your circles teach what is virtually a new religion—an inevitable result of the restoration of the prophetic office to its normal function after the lapse of so many centuries. It occurred in

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\* A Lecture delivered to the Glasgow Association of Spiritualists.



the case of Judaism, Buddhism, Christianity, and Mahomedanism, and it will occur under your ministrations should you succeed in making good your position. History will not belie itself, either on your behalf or that of your opponents. If you hold, or are believed to hold, direct intercourse with the spirits of deceased persons, their testimony will ultimately outweigh the authority of all written records, whatever their antiquity, and how great soever their supposed sanctity. Dead formularies have never been able to hold their own against living inspirations. Stereotyped creeds are mere stubble before the fiery breath of a God-commissioned prophet. You may not know what you are doing, but you have thrown down the gage of battle to every established faith from Britain to Japan. Either your claims must be disproved, or they must succumb to your teaching, as other and older faiths succumbed to the influence of their teaching. This, I am aware, is very plain speaking, but the subject is far too important for the vague platitudes or polite euphuisms, wherein popular orators so commonly indulge, when they wish to dilute unpleasant truths till they cease to be offensive even to the weakest digestion.

While on this department of the subject, perhaps you will pardon my alluding to the disparaging terms in which some of you speak of all other evidence of man's immortality, save that afforded by the occurrence of spiritual phenomena. It would almost seem that were they shown to be a result of the magnetic action of the circle, you would sink down into absolute Sadduceeism. Now let me warn you that this is a most dangerous position, one which you can only occupy at imminent risk of shipwreck to your hopes and eclipse to your faith—both being dependent on the maintenance of an hypothesis ever liable to disproof by the progress of scientific discovery. Let us probe this matter somewhat deeper, and in doing so we may perhaps throw additional light on that which we are now especially endeavouring to illustrate, namely, the moral aspect of Spiritualism, and its real status among the things that are.

You are doubtless aware that we live in an age prone to morbid excitement, afflicted with a diseased craving for emotion, with a depraved desire for stimulation. The sensational novel, the spasmodic poem, and the spectacular drama, administer to the taste of a perverted intellect; while alcohol, opium, and tobacco, supply the artificial needs of a debilitated body. But is this an exhaustive enumeration of nineteenth century symptoms? We fear not. Ritualism on the one hand, and revivalism on the other, must be added to the list of ills that cotemporary flesh is heir to. The truth, as all deep observers clearly see, is, that signs of age and decrepitude, of exhaustion and effeteness, are rapidly accumulating upon us. We are approaching the end



with ever-accelerating velocity, and so vote ourselves—*fast!* Now, where is Spiritualism in the midst of all these symptoms of disease? Are its lights the auroral radiance of approaching morn, or the phosphorescent gleam of decay? I have already answered this query, in the historical parallel between the occult practices prevalent at imperial Rome, and their revival, under another name, in the modern circle. But we are not dependent on so slender a foundation as historical parallels for a reply. We can institute others equally corroborative of the same unfavourable verdict. You are, I presume, aware that the moral and physical, or shall we say spiritual and material, plane of being are related to each other respectively, as cause and effect. This, in the opinion of many profound thinkers, extends even to diseases, together with the habits and constitution whence they seem to originate. Thus contemplated, then, the craving for stimulants and narcotics, by which so many unfortunate persons are now afflicted, is simply a moral perversion in its ultimates, that is, a spiritual disease manifested corporeally, in virtue of which these unhappy victims of depraved desire cannot live on wholesome food alone—they want something more, they demand an intoxicant, literally, a poison. Now let me ask you seriously, is not Spiritualism this very thing in the moral sphere, and are not you the miserable inebriates who cannot live without the stimulation of its intoxicating draughts of never-ending mystery and miracle? Do you really think that people who want daily intercourse with the supposed spirits of the departed to sustain their flagging faith in immortality, are in a condition of spiritual health? As well might I ask if those who require the indulgence of opium-eating and dram-drinking are in a state of corporeal health. The very desire to live thus constantly in sight and hearing of the supernatural is itself a symptom of disease, while as a habit, I fear it cannot fail to weaken, and ultimately to debase, those who persistently indulge in it. In truth, so far as you depend on these “spiritual manifestations” you do not live by “faith,” but, as we have said, by sight and hearing; in other words, by a direct appeal to the senses—probably the most grovelling spiritual condition to which immortal men have ever fallen, and from which, let us hope, you and all so circumstanced will, in due time, be happily delivered.

You will have noticed that throughout this address I have used the terms “miraculous,” “supernatural,” &c., as applicable to the phenomena of Spiritualism when contemplated through *your* hypothesis. I have done so purposely, that I might not pander to a growing weakness on this subject. I find that many of your writers, while roundly affirming that the phenomena of the circle are directly and immediately due to spiritual agency, nevertheless object to their being termed, or regarded as, supernatural!



They tell us that the spirits of deceased persons lift a table, carry a bell, and play on the accordion, that they speak, sing, shake hands, and in various other ways make themselves freely presentable to the living, the only difference between them and ordinary ghosts being that the former are *spontaneous*, while the latter are *induced*, manifestations; and then, by a foolish quibble that the thing is obedient to law, endeavour to avoid the obloquy supposed to be implied by a belief in the supernatural! Now, this is neither more nor less than demanding that the ordinary use of language shall be modified to suit their special convenience. But ere you can reasonably expect society to accept and adhere to such a modification, you must first establish the FACT of direct communion with the spirits of deceased persons, and then you will have to demonstrate that this communion, with all its accompaniments, is in perfect accordance with the laws of nature. Till you have accomplished this, it will be better to abide by the employment of terms in the signification attached to them by the general usage of mankind in all previous ages.

It is time, however, that I should bring this rather lengthened address to a conclusion, and you will perhaps bear with me while, as an experienced Mesmerist, I give you a few words of advice and caution as to the constitution and working of the "circle." As already remarked, this is a mesmeric battery of stupendous power, and so involving an amount and degree of interaction, moral and physical, between its constituent members, of which few persons can yet form an adequate conception. Let us enter somewhat more minutely into this matter. Every organism has its own lifosphere through which it acts and is reacted on by any, perhaps more or less remotely, by all other organisms. This law apparently applies to stellar, solar, and planetary bodies, as well as to those animal and vegetable structures, of which I have elsewhere spoken as telluric organs. There is, then, much of this which we cannot escape, and over which we can exercise but an imperfect control. Anthropology demonstrates, in common with zoology and botany, how important is the influence of area upon the types of vegetable and animal life. And it is so we have reason to believe principally through imponderable forces, whereof the least perceptible are probably those which are the most subtle and the most potent. The diversity in the races of men are among the effects thus produced, by telluric and other influences, of which, if something be known, much more remains unknown. But if there be this plastic power in what is relatively to us the inorganic, we have reason to believe there are other, though perhaps cognate influences, of a more active and penetrating nature, attaching to the organic sphere, and more especially to that, the highest form of life yet developed on this planet, whereof we are the com-



ponent individualities—I mean the human. And here again there is much which we cannot escape. The family, the neighbourhood, and the nation, are “circles,” whose vital potency inspheres us at every moment for good or for evil. Medical men occasionally direct our attention to this in speaking of epidemic diseases, but this is only an occasional, and in a sense exceptional, manifestation of the power to which I allude. As an index by which to admeasure the amount of power so exerted the revelations thus afforded are sufficiently startling, but it is a most mistaken idea that the statistics occasionally furnished by boards of health and other bodies in connection with sanitary measures express the whole truth. They simply chronicle the devastation wrought by the volcano and the earthquake, the tempest and the flood. But nature’s greatest results are not produced during the spasm when she destroys, or in the convulsion when she overwhelms. Her grandest processes are the slowest, her mightiest achievements are the most regular in their operation. So it is here. The moral and physical atmosphere of a city or country is not only potent during a pestilence. It is an ever-active, circumambient aura, that not only smites us occasionally with disease, but also fashions us in health, and enters as a constituent element into the innermost fibres of the body, and as a subtle influence pervades the profoundest depths of the consciousness, making us, ere we know it, men and women of a certain pattern, framed of its materials and stamped with its impress, so that ever afterwards we are known and read as its products, if not of all yet at least by those of deeper insight.

But here, as in gravitation, the power exerted seems to be not only in proportion to mass, but inversely as the square of the distance; moral and physical proximity are of immense importance. Some diseases are contagious—so are some vices. But mesmerists know that there is the contagion of health as well as the contagion of disease; so apostolic men know there is the contagion of virtue as well as of vice, of truth as well as of error. Association implies much more than mere companionship; it involves also intercommunion and interspheration, both moral and physical. The wise know this, and in all ages have been choice in the selection of their associates; but the foolish do not, and so but too often perish in their folly. Now I need not tell you that of all modes of interspheration the mesmeric is one of the most potent. It is so because it conduces the most effectually to an interchange of vital force between operator and subject. Indeed, I clearly foresee that medical antagonism will some day shift its ground, and as it once opposed Mesmerism by declaring there was nothing in it, it will end by warning patients of their danger in submitting without due care to manipulations that cannot fail to suffuse them with the subtle life-power of another.



Now, as already remarked, your spiritual circle is a mesmeric battery whose current of vital force permeates the frame of every one composing it. Have you thought what all this implies? It means that in the first place you radiate your own life-power as a contribution to the common stock, and in the next, that you receive into the innermost recesses of your being, the vital emanation of others, laden, remember, not merely with their physical qualities, whether as to health or disease, but also with an effluence from their passions, affections, sentiments, and faculties. In other words, you impart of your nature to them and receive of their nature in return, tending by a sympathy more profound than anything of which medical science has yet dreamed, to a oneness of being, expansive and elevating beyond measure when the elements are pure and rightly related, but to a depravation and pollution fully proportionate, when they are impure and inharmonious. Nor on this practical view of the subject is it of much importance whether the spiritual hypothesis be true or false, for in either case you absorb and *assimilate* the emanation of your coadjutors, and so tend to become, as far as your organic condition will permit, of like nature with them. The only difference, if the spiritual hypothesis be true, is, that in addition to the emanation of gross and sensual persons you may be subjected to the yet more subtle influence of perverted spirits.

And if these remarks have any weight in reference to individuals composing the circle, they are yet more applicable, in the way of caution, to those persons likely to become media, and who in such a case will be especially recipient of the general influence of the circle, and yet more markedly of its stronger and ruling minds. Now I know you like to enlist our mesmeric lucides, because you always find that they are media, and then you recklessly subject them to the chaotic influences of the circle, I fear but too often to the damage of their health and the diminution of their insight in clairvoyant diagnosis. Perhaps when I tell you that to preserve a clairvoyante in the highest state of lucidity as well as of health, she should, as a rule, be mesmerised only by one operator, you will be able to form some idea of the rudeness of the procedure involved in the process of subjecting such a sensitive to the combination of disorderly influences emanating not only from one but from a succession of circles, the members of which are constantly changing, and to which even casual callers and acquaintances are often admitted, with but little regard to their structure, temperament, or antecedents.

Perhaps you begin now to have a deeper insight into the selective processes adopted by most of the sacred brotherhoods of antiquity, and their reason for refusing even the trial of initiation to some candidates, and for passing the most favoured



through an ordeal purposely framed to test the strength, courage, and endurance of the neophyte. But there was something more than this, of which ordinary scholars know nothing. It is obvious that the Pythagoreans demanded a certain physical type in their disciples, wanting which, candidates, whatever their rank or wealth, were respectfully rejected. This, stated in definitive terms, means that they demanded a phrenological, physiognomical, and temperamental standard, indicative of intellectual ability to receive the knowledge they were prepared to communicate, and moral worth to wield aright the power and influence it was calculated to confer; while from the few hints which have descended to us respecting the Eleusinian, Cabiric, and other mysteries, we have reason to believe that the induction of ecstatic lucidity in some, if not in all the candidates, constituted an important part of the process of initiation. Of this, the Christian rite of ordination is also still profoundly symbolical. Now I do not blame you for having neglected most of these precautions. Spiritualism is not sufficiently mature for the growth of "ordinances." It is still of necessity inchoate; a creation waiting for the brooding of the Logos, in the form of an organising mastermind. Moreover, in thus dispensing with all rules, you only obey the disorganising spirit of our profoundly revolutionary age, which as a time of transition pushes liberty to the verge of licence. Nevertheless, I would advise you, as a precaution dictated by both moral and physical considerations, to exercise a wise discretion in the selection of those with whom you intend to co-operate in the production of spiritual phenomena, and with whom, during the process, you cannot fail to be placed on terms of relationship, not the less intimate and profound because they are at present mysterious and unknown.

I am aware you may reply that you are generally guided by the "spirits" in the rejection of unsuitable persons as members of the circle. But by what spirits? Admittedly, I presume, the ruling spirits—shall we say "influences" of the circle. Now, what are these influences? The occult power of its predominant minds on my hypothesis, the inspiration of spirits *en rapport* with them on yours. Practically, for the matter in hand, a distinction without a difference. In either case the ruling powers already in possession will tend to exclude all antagonistic influences, so that a bad circle will exclude the good, and a good circle will exclude the bad—a rather doubtful procedure therefore in the former case. Still even this is better than the haphazard process of casual and occasional admittance so often adopted. But what I would advise is, that if possible, you should rise above the sphere of accident in this matter, and be guided in the selection of your (spiritual) associates by those organic laws through which character is read and proclivity discovered



with considerable accuracy, anterior to any profound or prolonged intimacy. Let me, as a phrenologist, throw out a few hints for your guidance, though I doubt not these fall immeasurably short of the empirical knowledge practically acquired by the secret societies of the ancients, and carefully handed down by them in their traditional rules for initiation.

If you want powerful *physical* manifestations, seek for men with a vigorous *basilar* development. But remember that if you sit often with such, you will do so to your cost. Persons so constituted have usually a passional nature and an impulsive disposition, and where they rule the circle it soon becomes a furnace, whose fiery aura acts like a subtle poison on the young and susceptible. Beware of foreheads "villanously low," and, I may add, jaws ponderously massive. It need scarcely be said that while uttering these warnings to *men*, I emphasise them to *WOMEN*. If, again, you want communications of a reflective, poetic, or moral character, let your circle be largely composed of persons with a good anterior and coronal development, and, if possible, obtain a medium equally well constituted and of considerable culture. It is time, however, that we should now advance to another and yet more serious, because more practical, phase of Spiritualism, I mean its healing power, and your comparative neglect of this, the most beneficent aspect of occult science.

From your familiarity with the lives of the Jewish prophets, and more especially with that of the founder of Christianity, so beautifully narrated in the Gospels, you cannot fail to know that the gift of healing was generally possessed and assiduously exercised by the Hebrew seers. And in this, although no doubt pre-eminent, they were not alone, their brethren of other Gentile faiths exercising the same kindly prerogative, to which, indeed, claims, apparently not altogether unfounded, are still made by the Tartarean Lamas, and the Indian Brahmans, to say nothing of the Shakers, Mormons, and other religious enthusiasts of the New World. It is very doubtful indeed whether any other church than the Protestant ever existed, wholly and avowedly devoid of this gift. Still, as this was your mother church, I cannot blame you for following in her path, but I clearly foresee that sooner or later you will have to awaken from your lethargy and demonstrate the vitality of your inspiration by the beneficence of your deeds, after the Godlike example of Him whose name you bear and into whose fold you were baptised.

I have already treated of your preference of the miraculous to the scientific aspect of Spiritualism, and I am now about to speak of your proclivity to the wonderful rather than the useful. These, it must be confessed, are rather ungracious utterances, but we did not meet here for the interchange of unmeaning compli-



ments, but for illustrating the truth or fallacy of a widely-accepted and influential hypothesis. Now, under these circumstances, I could scarcely conclude such a discourse as the present, without a practical application of that phase of truth to whose advocacy it has been more especially devoted. I have endeavoured to show you that the spiritual circle is a mesmeric battery of great power, and what I desire is that you should use this for the benefit of your fellow-creatures. I wish this for YOUR sake as well as for theirs. Perhaps as a mesmerist I feel too strongly on this subject, and yet when I contemplate the lives of the mighty spiritualists of other days, I can scarcely admit that my zeal borders on indiscretion. They went about, not working barren wonders, after the fashion of hireling jugglers, but uttering words of heavenly wisdom and performing deeds of Godlike beneficence. Without irreverence, let me ask you to compare the character and career of Elijah and Elisha, but above all of Christ himself, that highest, best, and purest of all examples, with the proceedings of your merely thaumaturgic media. Will they bear a comparison? Perhaps not. And why is this? And I reply, because the spirit which animates you is very different from the spirit which animated them. You do not get cures, I fear, because you do not want them—do not ask for them as they did, and as the very Mormonites and Shakers still do, prayerfully and believingly. We are advancing to rather exalted heights of thought and action now—from whence merely thaumaturgic wonders, however extraordinary, look rather small. Let us probe this matter somewhat deeper.

Whether on the spiritual or scientific hypothesis, the character of the circle largely determines that of its products. Out of a childish love of the wonderful comes the thaumaturgic. Out of a Godlike love of the beneficent, comes the therapeutic. As are the causes so are the effects. “By their fruits shall ye know them.” This is a logic from which there is no escape; and the more advanced minds among you will doubtless admit, while they lament, the truth of my conclusions. I know their reply, that this want of healing power among you is due simply, to the infantile stage of your development; and I, in return, as frankly admit the validity of the excuse. But then I want you to lay this great defect to heart. I wish you to see and acknowledge your shortcomings in this matter. Nay, not to be guilty of the grave injustice of casting indiscriminate blame on all modern spiritualists, let me cite the example of some of your more advanced American brethren, who, if report speak true, are animated not only by an apostolic spirit, but gifted with truly apostolic powers, in respect to laying hands on the sick and they recover.

Perhaps I cannot conclude these remarks on the beneficent aspect of Spiritualism better than by directing your attention for



a few moments to the life of Him who, in the order of Providence, became at least the prophet of Europe, and so has impressed you and me with his teachings and by his example, to a depth, that no after-impressions will ever wholly efface, so that to the end, by whatever name we may please to specify our creed, we shall of necessity remain in all the grand outlines of our moral being virtually Christians, worthy or unworthy as the case may be, but still cast irrevocably in the mould of the good Nazarene. Now, whatever may be the diversity of opinion we entertain as to the place of Christ in the scale of being, and this may, and probably does, range from perfect God to mere man, we shall doubtless all agree in admitting, that as a prophet he was of the highest order, and as a man, of the purest and most beneficent type of character. I shall not probably be accused of exaggeration in saying that he was the greatest religious founder, and the grandest example of the seer, thus far revealed in any history, sacred or profane. Now what, let me ask you, was the manner of his life? How did this great "medium" comport himself amidst the things of time? Did he spend his days in seeking after the dead, or his nights in consorting with the workers of enchantment? I trow not. He left such matters to men of the Simon Magus stamp—of whom, sooth to say, there was just then a rather superabundant supply. Nay, although a seer, it does not appear that he was to any marked extent, a subject even of visional ecstasy. His inspiration was too high and too pure, and therefore too profound and too direct, to require the frequent intervention of visional forms. He communed in the stilly depths, where the divine whisper lulls every other sound into absolute silence, and the infinite light swallows up all shadows in its own ineffable brightness. But although thus exalted and thus favoured, there was one duty which he did not neglect, and that was the healing of the sick. He who could calmly utter, in all the sublime consciousness of its subjective truth, "I and my Father are one," nevertheless stooped to the lowly offices of a therapeutic Nazarene—which, therefore, I would not have you neglect.

Ere we quit this Great Teacher, it may perhaps be as well to direct your attention to one of his grandest utterances respecting the effect of necromantic consultation as a source of belief in the immortality of the soul, I allude to his celebrated saying that, "If they receive not Moses and the prophets, neither would they believe though one rose from the dead." Now, perhaps, like some other "wise saws," you do not greatly value this dictum of the inspired Galilean; but nevertheless there is a fundamental truth in it of which religious formalists little dream. It means that superstition cannot supply the place of religion, that necromantic sorcery never founded a faith, and that God's accredited messengers, the accepted of destiny, have ever been living men



and not shadowy ghosts. What could the Egyptian and Oriental thaumaturgists do to stay the ever-advancing scepticism of heathen Rome? What could even such men as Plotinus and Jamblichus accomplish in arresting that flood of doubt, which ultimately submerged the last remnants of ancient heathen faith? And history answers—Nothing. And, depend upon it, there will be the same sad result in your own case. These things obey certain laws, whether in their evolution, triumph, or collapse. This is not the first outburst of necromantic fanaticism, and we may be quite sure it will not be the last. It is what always occurs when an ancient and superannuated creed is in a state of dissolution. The moribund faith becomes spasmodic, and ultimately expires in convulsions, which, however, the unwise mistake for symptoms of returning health and vitality. Spiritualism is one of these, and will doubtless suffer the fate of all such mere features of transition—leaving you and yours, I fear, in tenfold darkness and despair.

Such, then, being my opinion of Spiritualism, you will not wonder that I warn you against the danger of blindly obeying the dictates, or submitting uninquiringly to the tuitions of the circle. Not that as a rule these are very formidable. The great majority of “communications” are no doubt feebly innocuous. Vague platitudes, alternated with dreamy commonplace, and both repeated *ad nauseam*, must prove safely ineffectual even to the weakest minds. These things simply bear the stamp of that hopeless mediocrity, whereof they are the apt reflection and befitting echo. Whether the substitution of such harmless inanity for the inspired revelations of the great master-minds of theosophy be really desirable is however rather questionable, as there is a danger lest, when mediumistic consultation has become habitual, the tone of thought and feeling in reference to our spiritual futurity should be gradually lowered to the vulgar standard of the table, with its large moiety of lying, funny, tricky spirits, the mere diluted continuation of this world’s folly and imbecility. As an exchange for and an escape from the unutterable terrors of popular theology, with its avenging God and eternal hell, such a spiritualistic Saturnalia may perhaps be permissible, but I must tell you that most calm observers will regard the extravagance of your licence, as simply an evidence of the depth and degradation of the slavery from which you have been so recently and so curiously emancipated.

Standing alone, the foregoing remarks might seem needlessly severe and therefore unjust, and they were only penned for the purpose of warning you against the danger of taking your ideas of our future existence from the revelations of ordinary media and common circles. Whether Spiritualism be what you or I think it, in either case such persons are very unsuitable vehicles



for high-class communications. They have neither the structure nor the culture requisite for the mission which they assume as interpreters between the living and the dead, and in their case I would more especially advise you to "try the spirits." In this province, however, as in every other, you may expect to be ultimately favoured with the presence and aid of true master-minds. Perhaps some of you may think that such have already appeared, and, without either assenting to or denying this, I may say that it is a cheering feature in the discourses and writings of your principal speakers and authors, that they re-affirm the great truth, so long since promulgated, that "as ye sow so shall ye reap," a veracity which, however self-evident to clear and consecutive thinkers, was completely overlaid by the refined subtleties of scholastic theology, with its complex system of legal fictions, involving the blank absurdity of substitutionary merit and vicarious punishment. But again I must warn you that the *forms* in which this truth has been embodied, the *visions* by which it has been *symbolised*, are probably due to the idiosyncrasy of the seer, and to the influence of his more immediate environment; and you will consequently be safer in accepting the conclusion abstractedly, than in minutely appropriating the imagery through which it has been conveyed to you.

It is almost needless that I should warn you against certain errors of conduct into which some of our American cousins have fallen in consequence of their too ready obedience to the behests of the spirits: I allude to those lapses which have given such a sinister reputation to the freelove circles of the New World. I am proud and happy, however, to know that British spiritualists are free from even the remotest suspicion of such a taint. We may be quite sure, whatever the lucidity of the seer, that revelations which prompt to a lax morality derive their inspiration from the baser elements of being; nor does it matter practically whether their more immediate source be the passions of sensual men, or the desires of perverted spirits. The abominations of Anabaptists of Munster, and the sanctified profligacy of Mormon polygamy, should, however, warn us of the danger of permitting gross and material types to assume the office of communicating media. Now, I fear that from the haphazard, and therefore often disorderly, arrangement and constitution of your circles, to which I have already alluded, you are constantly exposed to this danger, as well as to many others, arising necessarily from that terrible inversion of things which consists in placing inferior minds in superior situations. A few words, then, on this subject, and I shall conclude my remarks on the moral aspect of Spiritualism.

In some papers on scientific subjects, I have advocated the view that nature is essentially *hierarchical* in her arrangements; a *central* sun, with dependent planets and subsidiary satellites,



such as we see in the solar system, being the type on which not only the cosmic but the telluric sphere is organised. But the material universe is only an effect—the faint reflection of a spiritual cause, which also repeats itself in the moral sphere. Hence humanity has always been ruled by solar minds, whether in the sphere of thought or action, the mighty architecton of the one finding his appropriate counterpart in the resistless hero of the other. No absurdity can be greater than the attempt of every man to discover a religion for himself. It contradicts the tenor of all history. Religions, while obviously the product of successive eras, developed in due sequence, and so hanging like golden fruit, each at its appropriate season, on the fadeless boughs of the everlasting Ygdrasil, have yet to be proclaimed in the thundertones of a living prophet. These spiritual temples, whereto the nations go up to worship, must each have its God-appointed architect—now a Moses and then a Gautama, sometimes a Jesus and anon a Mahomed. “The man and the hour have come” again and again in the long period of historic time; but, judging by the course of events, it would seem that as the man without the hour would be impotent, so the hour without the man would be barren. Just at present the world is not in a mood to understand this. It is in the midst of a disintegrative era, and as it is always the “many” who pull down, the foolish imagine they may also prove competent to build up the house of prayer, where the coming generations may find rest for their souls, after the flood of destruction has passed, and the mountain-tops of faith begin to emerge from amidst the widespread chaos of the troubled waters. But, as I have already remarked, history will not belie itself; like all other “old almanacs,” it records the advent of celestial phenomena whose recurrence is inevitable. The eclipse of to-day, like that of all the yesterdays, will end in the returning brightness and undiminished splendour of “the sun of righteousness.” Faith will revive, and an age of re-edification supervene upon the ruin and desolation of this epoch of transition. But the restoration of the temple, while it may demand the zealous and selfdenying labour of the devout multitude, requires, beyond all things, the plan of a great master-builder—the mind of ONE to direct the hands of the many. Need I apply the figure. Not out of your circles will come the faith of the future. You may help to destroy, but you cannot restore “the creed of Christendom.” You can only disintegrate—the work of synthesis is beyond you. That is the mission of futurity’s master-mind, the spiritual heir and successor of the regal hierophants of the past—the prophet, priest, and king of coming time.

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Sir,—I had not intended to have commented upon Mr J. W.



Jackson's lecture on "The Scientific and Moral Aspect of Spiritualism," and of which the continuation is to appear in your May number, until I had the whole of his reasonings to judge from; nor do I intend more at present than a cursory notice of his theory. Our lecturer informs us that the magic of old has its "resurrection morn in Modern Spiritualism." I will not quarrel with him on this ground, but I ask, Has he not resuscitated the theories of Democritus and Epicurus, peopling the universe with *Εἰδωλα*, or imagery the objective world has mirrored forth into space? Epicurus tells us that our brain imagery is constantly flitting about, distinguishable from the reflected forms of an objective reality, by its greater subtileness and evanescent character. He says, "The imagery of the senses, and of our phantasy, are realities (*Ἐναργηεῖς ἄλογος*), and cannot be denied."

I repeat, I am not going to argue it out at present, but must take exception to the definition that Spiritualism "is an especially mystic and occult phase of Mesmerism." I deny both the occult and the mystic. I maintain that there is nothing unnatural in this great world, and that if, instead of grasping at an "*Εἰδωλον*," "the *Βροτων εἰδωλα, καμνοντων*" of Homer, we could but make up our minds that, once admitted as a fact, the spiritual phenomena, however little understood, are but the exponents of a law, of a power that harmonises with the to us known and visible world, we would not need magic to aid our explanation. If you can give me space in your June number I will then fully state my answer to Mr Jackson's theory of "occult mystic science." I am not saying this in an hostile spirit. I admire Mr Jackson's power; to meet with a mind capable of thought on this arena of fitful, fanciful hypothesis, is indeed a relief, and I hail his co-operation with satisfaction, however I may differ.

DYNAMIS.

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## MR HOME'S MANIFESTATIONS.

THE spiritual manifestations at which I have been present since I last addressed you, though not so marked in character as those recorded in former letters, have been very interesting, and for two reasons. Firstly, we applied tests, which, simple as they were, and improvised at the moment, yet gave us the so much asked for certainty of the presence of an unseen agency, guided by an intelligence; and, secondly, identity tests were given so marked as to render it all but impossible to question their applicability.

I will commence with our experiments. It is necessary to



state that we had, as usual, seated ourselves round a table in the drawing-room, and after the lapse of a considerable time, the trembling of the floor, movement of the table, and vibration of the semi-grand commenced. Mr —, whose scientific training had given him the aptitude for experiment, suggested the placing of a large flat music book on rollers on the table, and then for us to rest our fingers on the edge of the book; the object being to check any involuntary movements. Much to my satisfaction, the table moved more violently than before, and Mr —, who had lain down on the floor to observe the movement of the table more closely, quite satisfied himself of the independent motion. We next suggested trying the alternating weight and lightness of the table, a manifestation occasionally produced. Mr — re-examined the table to satisfy himself that no disturbing cause could interfere; this done, we made the request to have the table "heavy." On attempting to raise it, we could not possibly manage to lift it. Then we requested that the table should be made "light," and the table only just before heavy and immovable, could now be raised upon the slightest effort. Mr —, satisfied with this test, suggested repeating the experiment with the music book, which had been placed on rollers on the table. I at first quite doubted the result, but on trying to raise the edge of the book it felt as if cleaved to the table, and then on changing to, "Let it be light," the book became as light as a feather. Again and again we repeated the experiment, and finally satisfied ourselves of the reality of the important fact of an independent agency, guided by intelligence, and of the presence of an invisible being, possessing the power of reading our thoughts, and of producing at will the phenomenon of alternately making the book heavy or light. You will think me tedious for dwelling at such length upon so comparatively insignificant a phenomenon, but the very simplicity of the manifestation gives interest. The phenomenon was, so to speak, quite within grasp; and I like, above all things, to have a manageable fact before me. The law is the same; the raising of a single pound weight, or of a ton, does not affect the principle; and here I had all I could desire: a strong clear light; our own home for our theatre of operation; our own friends with us; a scientific man at my elbow, ready to catch at a shadow of a doubt, and whom we allowed to arrange at will, and place himself in any position he chose; and Mr Home, the medium—good tempered in the extreme—actuated only by a sincere desire to aid the investigation: all gave additional interest to our evening. I am now in a position safely to assert that I have proved, beyond a doubt, by this simple experiment, the operation of an unseen power, guided by intelligence.

Later in the evening, the accordion, which had been placed on the table, spontaneously moved six to eight inches from one side



of the table towards the other—not a hand, not a finger touching it. The semi-grand was raised off the ground, and moved a foot from the wall into the room, no one touching the piano at the time. An adjoining oval walnut-wood table trembled, raised itself first on one leg, then on the other, and glided up to our table. Mr —, at my request, placed himself on the floor, to watch the movement, and after a rigorous examination satisfied himself that the motions were produced by an unseen, independent agency.

We had now reseated ourselves, when we noticed the curtains being pushed into the room; first the curtains behind Mr Home, then those of the farther window. They were then drawn aside, and I noticed a hand—for a moment only—between the curtain and the table. As if to give us a final proof of independent action, the water decanter and wine decanter on the tray with refreshments, which we had placed on the adjoining table, moved, tilted, the water bottle placing itself on the edge of the tray. Of course my friend was on the alert, re-examined curtain, table, and tray, and pronounced the coast clear of magnets or other appliances.

Another test: I am certain you will bear with me. It is so satisfactory to have done our utmost to convince ourselves, we quite long to communicate the result of our inquiry to others. Raps having been heard under the leaf of the table we were seated at, it was suggested to pin a sheet of paper underneath the table, which would effectually intercept the action of any instrument—such as the point of a stick or finger point—that might be used to produce the sound. The sheet of paper, after some slight difficulty, was pinned on, and then we waited for the result. After a pause, raps came, again and again; some appeared to vibrate against the table, and inside of the paper, others sounded sonorous and clear. The fact was established, that the placing of the paper did not interfere with the raps. But enough of physical tests; now as to identity.

Mr Home had laid hold of the accordion in one hand, and after waiting a few minutes, some chords were played by an invisible hand, followed by an air, which was repeated three or four times. I cannot say I quite followed the tune; it appeared to me broken, and changed from its original melody. "What does it mean?" was asked. The name "John" was spelt out, and the tune repeated. Again we asked, "To whom does this apply?" No answer; and so the matter was passed over. A few days afterwards, I received a letter from a gentleman who had been present, explaining that the air that had been played was meant for him; that at the time, anxious not to disturb the mind of the medium, and to shut the door even upon thought-reading, he had kept his counsel; that the tune played was one he had him-



self altered, to suit his voice ; that only two persons alive knew the notes he had changed, the third who knew it was beyond the grave. He writes—"It is an air which my wife particularly liked, and always asked me, if alone with her, to play. The words are by Mrs Hemans, and the two last lines are—

‘Yet would I buy with life again  
That one dear dream of thee.’”

My friend continues to say—"These are simple facts; I give them as such." The accordion, as it played the air or melody, moved horizontally towards Mr —, who narrowly kept observing it all the time, and to his praise be it said, remained calm and watchful throughout, anxious only for the truth. Next to actual speech, to the actual visible presence of a spirit form, this test of identity appears to me most satisfactory and conclusive.

The other instance of identity is of a totally different character. Mr Home had spontaneously, whilst seated at the fireside in my drawing-room, passed into a trance state. We were alone, only Mrs — being present. I noticed the clairvoyant expression of face which characterises the trance medium. After a pause, Mr Home addressed us, and gave an account of the passing away of one we all had known in life. He said the spirits embalmed the body of Miss A—, and the perfume that filled the room after her passing away was created by them. Then suddenly changing his discourse, he said, "Who is Louisa? she loves your son, cared for him like a mother;" and then accurately described the person and peculiarities of character of a kind friend who had passed away from earth many years ago. What added to the interest was, that none present had even in thought named the person alluded to, so that thought-reading was not possible. I carefully watched Home's movements: he evidently appeared to be seeing an object, and the remarks he made were spoken as if prompted by an external agency.

I admit the great difficulty presented by visions, their subjective character rendering proof, if not impossible, at all events very difficult; and the only mode of ascertaining the truth is to compare the accounts of visions of trance mediums with one another, group the experiences together, and then to generalize.

At a subsequent seance, Mr Home fell into the trance state almost as soon as the circle had been arranged; then blindfolding himself, he drew an alphabet, and having finished this, commenced spelling out sentences. The first spelt out was—

"I am not convinced even now, but can see that I have much to learn.  
DAVID BREWSTER."

Sentences followed explanatory of his passing away; then—

"The earthly and spiritual are two distinct existences. It is not to be inferred because we say we were present, that we took cognizance of his



earthly surroundings. We are in no way connected. We have our share of curiosity, and we desire to know many things which are forbidden. We know, for instance, that 'Speke' is not in spirit life; Doctor S., his brother, knows it; the traveller knows it."

Then followed the words, "At lunch—Gibson."

I had not intended to publish these communications, but for the extreme interest the public have taken in Rev. Mr Speke's strange freak of hiding himself. The seance took place nine days before the news of his discovery was made known, and this fact may add interest to my account of the spirit communications I have recorded. I render this strictly as it occurred, without even hazarding a comment.

Thus much for facts: I will now resume my reasonings. In my last letter, I explained that "gradatory development" resulted from the law of centrality, that is, the necessity of a concentric state from out of which all phenomenal life evolves itself, and by the mediating presence of which, forms of life are created. The necessary limitation of the action of a primary centre of life is prescribed by the objective world, and this limitation gives character and form. The boundary line is marked, firstly, by the limit of outgrowth of power from within, and secondly, by the degree of resistance the without gives. Every cell, each crystal, all primary types in nature, demonstrate this law of the central and peripheral, and the lines of boundary between the two repeat themselves in every phase of phenomenal life, as action and reaction, expansion and contraction. The functions of the mind are analogous in their operation to those of our body; and consciousness and (in its higher development) self-consciousness result from the "dual action" of the central and peripheral. The first adds to our physical development at each moment of time a "plus quantity." This plus quantity is impressed upon our mind as recollection, as experience, and forms part of our very being, and as such cannot perish. Body, soul, and mind are carried onward and onward, through pain, suffering, or pleasure, in sorrow or in joy, but onward in never-ending progress and development; a progress enforced by adding the plus quantity of a life lived to the past. As a fundamental function of life, the central and peripheral states alternate in never-ceasing systole and diastole, in never-ending action and reaction. Life is but the exponent of this dual state. In sleep, in disease, in somnambulism, during clairvoyance, and in the trance state of mediums, the peripheral dominates, and consciousness, though still existing, does not flow from the healthy natural central; hence recollection may be impaired or even suspended, intercepted; but this interruption is but for a limited time. Whilst these abnormal



states continue, the peripheral predominates at the expense of the central. In sleep, from the necessary reaction of the day, decentralization also occurs, but in this instance normally. In both states, nutrition and reparation is more effectually carried on. But apart from this, in the hours of relaxed physical conditions the ether influx of dynamic forces flows more freely into our system. These ether influxes perform an important part in the nutrition and reparation of our body, and their presence will account for many an unsolved mystery of replacement of the enormous waste caused by our corporeal functions.\*

During somnambulism, in clairvoyance, the great solar plexus, representing the reproductive side of our nervous system (as the spinal represents the irritable), the more peripheral, becomes dominant; and the interest of the phenomena of these states is increased if we but consider that a double action sets in, namely, the normal action of the brain, and simultaneously the functioning as a central of the inferior, more peripheral. The peripheral state is, however, indebted for its consciousness to the presence of the central. It is to this law I wish to draw special attention, for here I hold the key to the problem of ever continuous self-consciousness. I maintain, that if it were possible to continue the abnormal peripheral, by creating permanently another central, this other centre could only be continued at the expense of the primary-normal central; that it could only become continuous by possessing an organism complete, self-acting, independent. Now, to suppose this would compel me to admit an absurdity, because the normal centre is the offspring of the past, and the past is unalterable, everlasting. The individuality of my soul has been created by unalterable causes, of which it is the effect. In sleep and its accompaniment dreams, in somnambulism, in clairvoyance, in every state during which the functions of the mind, however imperfectly, are nevertheless performed, the brain still operates as the source from whence the action proceeds; and hence in psychological inquiries, in the investigation of trance states, we are continually met by an intermingling of the recollections from the waking state and the imagery seen and recognised in the clairvoyant state. There is a permanency, an everlasting continuance in this my soul, which is nought else than its imperishable centrality.

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\* *Functions of the blood.*—According to Donders, the daily work of the heart is estimated at 86,000 kilogrammes, giving 100,000 kilogrammes as the daily work of a healthy body, requiring 200,000 kilogrammes of force. But according to Heidenhein, the utmost possible amount of oxygen which could pass through the tissues will not account for one-sixth of the work done, possibly not one-sixtieth. If the exudate contain as much oxygen as arterial corpuscles,  $\frac{1}{4}$  ton, or, in all probability,  $3\frac{1}{2}$  tons, on the more probable supposition that it will not dissolve more than water, would be the more correct estimate.



The very essence of my being is independence of action, struggling against a whole world in arms, nevertheless existing and maintaining its own,—the soul supplied with infinite powers of resistance and impulse of progress, an impulse taken from the source of all life, the Godhead itself, the Infinite. Our being is immortal; and hence consciousness, self-consciousness, once awakened, must be for ever continuous, as the exponents of the central state, expressed in terms of the influx of the peripheral into my self.

A second centrality can only exist as an evolution from the primary central, and intimately connected with it. It is this "over soul," this second centre, this something within me which is higher and more advanced than myself, and indexes my progress even unknown to myself, by an organism built up by "pre-development," and fit to function whenever the time of transition arrives, and to which we are indebted for the transmutation from one state to another, from earthly life to a life beyond this mundane existence.

The doctrine of "Pre-development," it will be said, contradicts this theory, gainsays that a second centre can co-exist with a primary central state. I reply, that this second, more advanced centre, is normal; it is the culminating point of a farther progress, organically expressed in the actual evolution of our soul into its next and future organism. The higher second centre rests upon the foundation of past development, is in fact the true central state, and is not fitted for this plane of development, nor adapted to the uses of our mundane life. The higher and farther developed central contains the prior one for its basis, as its past. It may be asked, what do I mean by allowing a twofold life, a possible severance, a double soul. I will explain. In the trance medium's clairvoyant state, the finer ether organism of our soul, and which, as I have already explained, is the parent of the coarser envelope we call our bodies, becomes detached for a limited time from the fetters that bound it to our earth body, and functions independently of it. The consequence is, that the finer supplying dynamical powers, that hitherto vitalised the body, are now solely employed for the uses of the ether body, which now vicariates the functions. Hence hearing and seeing, in the spiritual sense of the word, become possible.

I have thus far endeavoured to explain the laws that regulate our ether body, but I must not be tempted to transgress the limits of your space by repeating my reasonings. My only object at present is to give in outline as complete a theory as I can from the data I have before me, leaving farther proof for discussion to the leisure of a future day.

It is now time I should explain the transition, the passing



away from one state to another, the great mystery of disappearance from the theatre of life by the act of death, and which so sadly puzzles the mind.

I have stated in former letters, that gradatory development divides this phenomenal, physical world into planes or grades, each plane instituting a centrality within itself. The same principle upon which the cell and crystal and the endless forms of life are dependent, namely, that of a limitation, or in other words, the action of the central being narrowed into bounds by its proper reflex operation, and the limitation from without: similarly, each grade, or plane, or sphere of development possesses a totality, which it zealously guards from external assault. All creation is divided into planes or grades, in never-ending breadth and ascent to the highest unfoldment of the most perfect. Hitherto the mind has only dwelt upon the infinite in expanse, the infinite in minuteness. The micro and the macrocosms are boundless. But I must carry you a step beyond, and add that, co-existing in space, ether states are present, though in a finer, more subtle element; that the laws of such finer elements, to which even the term dynamic would not be misapplied, harmonize with our material world. Of the possibility of such co-existence, the undulations of light and heat, and even sound and motion, furnish evidence. They prove the action of forces on matter, without interference. The finer ether elements belong to a distinctive state of things, and consequently they do not act disturbingly upon our material, physical world. The law of "Intro Co-existences" demonstrates, that in the same space, two or more dynamical forces may operate simultaneously, as the laws of molecular attraction and that of gravitation, and other dynamical forces, which essentially belong to this world, co-operate, act together, each distinctive, and yet without disturbing either the elementary chemical action or mechanical arrangements of the matter acted upon. Thus, I repeat, there exist worlds unseen, filling the self-same space as the pancosmic realms, co-existing in this vast expanse, peopled by countless vialactææ, and co-existing in harmony with the cosmic realms; not disturbing the suns and ponderable worlds that spangle our heavens, but supporting, sustaining them. "Intro," within, is the law. Co-existing within me is my ether body, my soul, my spirit, which, unseen and untouched, are yet felt as the origin of life, permeating my very essence. So, too, in the great physical space filling pancosmic worlds around, there exists a more penetrative, subtle, supplying element, the source of all phenomenal life. This creative finer element is the world within world. Co-existing in space, it is the ether world our soul arises from and passes to after death. And in this finer ether element all forms of life are generated,



prepared; and the transition links we in vain seek for in building up theories of ascending series of development, as presented by the forms of life here, are to be found there.

My space will not allow me farther to explain this law of Intro Co-existence of ether worlds, and the patience of your readers, no doubt, is sorely taxed. I will conclude by repeating, that within this pancosmic world, and co-existing in space, finer ether worlds must exist, so distinctive in their physical laws, so subtle, that they can co-exist in space, without even affecting the physical condition of this to us material, ponderable world; but, on the contrary, the source, as already said, of all life springs from these finer, inner worlds, of whose power and presence science is only just now admitting the reality.\* The symbolical language of the Seeress of Prevorst speaks of "Sonnen and Lebenskreise," of the blinding, dazzling light of that inner soul which she cannot describe, that source of light, of love, of essence, of herself. Our being arises from these depths of our inner self, the inner periphery co-existing with the finer ether worlds which intro co-exist within this world. Has not the great poet said—

"When feeling out of sight  
For the ends of being and ideal grace."

Travel but inward in full earnestness of love, of prayer, and there will be found a depth, and might, and power so vast, that the intuitions of inspiration cannot grasp.

I had intended more fully to explain my theory of Intro Co-existence, of a world within this world, but the great topic of the day, the suit of "Lyon v. Home," is forward for discussion; and as I have promised to give it in outline, neither time nor space will be allowed me to continue my philosophical reasonings; but I will resume them at a future period, and complete the outline of my theory of the law of ether bodies, pre-development, gradatory development, transition from one grade to a farther onward grade, and the ether worlds within these worlds, "intro co-existence," the source of all life, of those higher supernal spheres fit for the reception of beings progressed and developed in the sight of Him from whom all emanates. HONESTAS.

\* *The enormous power required to dissolve matter.*—According to Faraday, 800,000 discharges of his large Leyden battery would be required to decompose a single grain of water. See also Weber and Kohlrausch, *Electrolytische Maassbestimmungen*, 1866.

Grove says, in his "Correlation and Continuity," p. 161—"Myriads of organised beings may exist imperceptible to our vision, even if we were amongst them; and we might be equally imperceptible to them."

The Spiritual Association and Progressive Lyceum of Nottingham are making visits into neighbouring villages. They are waiting anxiously for the new hymn books that are in preparation.



## THE IDEAL ATTAINED:

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

BY ELIZA W. FARNHAM,

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

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## CHAPTER XXXII.

THERE was great scarcity of water, and what we had was of abominable hardness and flavour; but, as I said of our supper, there was delicious *tea* for breakfast; and though Eleanore ordinarily was very abstinent, she now braced herself with a large cup of it. Antonio still remained, for he was not to commence his service till next day, and would stay with Phil as long as he wished him to. So we sallied forth, leaving them in occupation of our room, with the freedom of the passages and parlour. The first quest was a boarding place, and I, with a sort of *amour de corps*, proposed going to see the school-teachers. "They must have been here some time," I said; "they must be respectable and safe persons, and have a large acquaintance."

"Really, Anna, for practical matters—not to disparage you in others—you fall little short of perfect at times," said Eleanore. "That, now, is a lucky and sound idea, which, I suppose, would never have occurred to me."

We proceeded to prove its value at once. The school-doors were open, and the hum of voices greeted us at the corner, several yards off. It was a welcome sound to me, for I love a school.

"In the future world, I think, your employment will be teaching," said Eleanore, as we went up the steps.

"I hope so."

The little English girl had told us there was a "'ouse-full"—and so it was, running over, indeed.

Mr Marsden came forward and received us, as if accustomed to see visitors there. He was engaged with a class in the front part of the room, while his wife heard one from the desk below the pulpit. We stopped a moment at his place, and then availed ourselves of his polite invitation to walk back and take seats.

As we passed along the aisle, between the ranks of little faces, Eleanore said: "It was nothing less than an inspiration that sent us here. Look at the sweet candour and purity of that woman's countenance!"

We sat down, and talked in her moments of leisure, which were few and short, till a class was called to read. "Anna," said my friend, as



they were taking their seats, suppose you indulge yourself in the luxury of hearing those children, and let me speak to Mrs Marsden." Then, turning to her: "My friend, Miss Warren," she said, "is an experienced teacher, and she proposes to rest you for a little space by hearing that class."

"Thank you," was the willing reply, and she gave me the book.

Before the exercise was done, I saw, by glancing at them from time to time, that they had settled all inquiries, at least to Eleanore's satisfaction. Her face was bright, and Mrs Marsden seemed equally pleased, as they announced to me that they had arranged, and we were to go at once to her own house, she fortunately having a vacant room.

"And no boarders," said Eleanore.

"I had, perhaps, better speak to my husband," said the good lady, colouring at our enthusiasm. "Can you give me any reference?"

"Mr Haydon—Richard Haydon."

"Oh, he was a friend of Henry's," she said; and with the word, she summoned him by a look, and told him of our arrangements, and that we were acquaintances of Mr Haydon's.

"He was my uncle," said Eleanore.

Hereupon Mr and Mrs Marsden both offered cordial hands, as to an old friend. "We ought to know you," said Mr M., "for we have heard often enough of you from your uncle, who was a good friend of ours. We shall take pleasure in making you both feel yourselves at home, as far as is in our power."

After a little further friendly talk, we took leave, to go on our shopping; and at noon Mr Marsden was to come to the hotel and accompany us to his house. Mrs M—— had given us directions where to go, and shown the utmost kindness in everything; and we went away from her very much cheered and encouraged.

"How fast the world loses its hard, unfriendly aspect," said I, "when we see it through the medium of kind hearts, and feel there is a spot near us that we can call home!"

"Yes," said Eleanore; "the wind"—which was already sending forth short but sharp blasts of warning—"will not be so dreary by many degrees to-day as it was yesterday. Even these men look better to me, and I feel less put down by the sight of that group of unfortunates flaunting through the square than I did before I saw that dear, good creature."

In short, we were very much lifted out of our anxieties and depression by this fortunate meeting. We stopped and saw Phil and Antonio a few minutes, and called for our bill, that we might know how much we had to pay out before making further expenditure. "For we must



not let our finances become deranged or complicated," said Eleanore, laughing in her renewed spirits.

The clerk came and delivered it, with a gentlemanly bow, and had his pen in hand, ready to receipt it. As I had bargained for the room, I took it into my own hand. It was "lumped" all together—two and a half days' board, thirty dollars.

"That is not according to the charge I agreed on," said I, "when I took the room."

"It is No. 9, I think, you have—a double room, is it not?"

"Yes."

"Eight dollars a day for each of you; six for the child. Luncheon and supper in your room, with milk and eggs, extra—thirty dollars! That's right, ma'am."

"Do you mean to tell me," I asked, determined not to be imposed on without resistance, "that our having supper in our room, with an egg which could not be eaten, and a glass of milk extra, makes an addition of eight dollars to your bill?"

"That's the bill, ma'am," he replied.

Eleanore had taken out her purse and counted the money, which she gave him, saying, "Such things seem a little strange to us, because we are fresh from the country where shillings stand for dollars here. I think your charge is unjust, but that is more your concern than mine."

"Pray, madam," he said, deferentially, touched, I suppose, by a certain loftiness in her tone—which challenged his pride instead of his avarice—"as I had—"

"Not a word more," she said; "we will call at noon for our things, and, meanwhile, I will leave my little son and the boy here."

"Certainly," he said, "anything that would accommodate us."

And I have no doubt he was more anxious at that moment to get rid of three or four of those eight dollars than he had before been to get them.

We had been directed to Clay, below Kearney Street, for our shopping; and there we found half a dozen or more stores, filled mostly with goods of very costly kinds—elegant silks, satins, velvets, laces, and embroideries, worthy the notice of duchesses, rather than of two poor women like ourselves.

"The difficulty we find, sir," said Eleanore, to a pertinacious and almost impudent shopman, "is not that your goods are not elegant—they are too much so for either our taste or means. I do not want those costly pattern silks, but a plain, handsome black silk, which is good."

"Here it is then—a German boiled silk, ma'am—yard wide—splendid shade and quality—eight dollars a yard."



"It is too good and too expensive."

"Then, I think, ma'am, we couldn't suit you"—with a palpable sneer.

"There is a piece of Gros de Naples," said another and more respectful young man, laying a piece before us.

"Would you have the goodness to remain and serve us?" she asked him.

"Certainly, ma'am;" and the other fell back with a mortified scowl.

There was an opposite counter, where some of the hooded sisters, with enormous purses, filled with large gold coins, were buying the most expensive embroidered robes, at a hundred and a hundred and fifty dollars a piece, with as much *nonchalance* as we would have selected cotton cloths. It was plain why the young man with the sneer could not patiently serve ladies who were unavowedly unable to buy even a forty or fifty dollar dress.

We at last succeeded, with the help of the civil clerk, in finding that which pleased us well, and which we could afford to purchase—each of us a black silk, and then, in colours, two patterns each of what best suited us.

One of our unfortunate neighbours came across—by way of amusing herself, I suppose—and stood next to Eleanore, almost crowding against her. She did not draw back haughtily, as I expected to see her, but yielded gently the room required; and, after standing so a moment, turned her face full upon the girl—who still pressed toward her—and looking seriously into her eyes, asked, in a quiet and not unkind tone:

"Would you like to look at these goods?"

"No, thank you," was the pert reply.

"Then, perhaps, you will be kind enough to give me and my friend room for a few minutes more."

And her unpleasant neighbour walked away in silence to her companions.

We had still the milliner and shoe-stores to visit—both formidable undertakings, as well to our patience as our fast-diminishing purses. Eleanore, indeed, had insisted, or, rather, in her usual way, without insisting, had paid all my purchases at the first shop; and, when all was settled, she had something over a hundred dollars left, and I about fifty.

"Not a large capital, dear Anna, to begin to live with, even at the prudent rate of sixteen dollars a week. We shall have to find something to do very soon."

"Yes; but first we must get ourselves into better garments. We will not think of work outside our own room for the next ten days; for now you must prove the artistic skill you once boasted to me as a



mantua-maker. It would leave us penniless to hire these dresses made up."

"I did not think of doing it," she said; "for Mrs Marsden, whose word has already become a canon with me, said, in answer to my question about those things, that the heaviest expense of clothing here was the making. So we will even sit down to it ourselves."

"And when it is over, dear Eleanore, I have hope of your getting pupils in music. Poor Mrs Farley, you know, said her sister had two daughters here, and I have no doubt they are people of condition. When we call to see them, why, something may come of it—who knows?"

"Ah! who knows? But here we are. Now, I hope Mr Marsden has come, and that there will be no delay in getting to our new quarters."

He was there already, and we found also a vast politeness awaiting us from the clerk, who had evidently taken some data from our new friend.

"Mr Haydon was as much respected here," said this gentleman, "as any rich man who had the misfortune to be thoroughly honest could be. The hour of his death made him poor, I suppose; but you will always find his name secures respect among those who knew him."

"That is a valuable legacy to have left those who cared for him," said Eleanore, seriously.

"The young man here tells me," said Mr Marsden, "that Mr —, your uncle's former banker called this morning during your absence. Shall I leave your address here?"

"Thank you, no. I know nobody, and the few persons that I may wish to see, I will send to."

"Mr Hendrickson," I suggested.

"If I wish to see him," she said, "which is very improbable, I can send for him. I do not care that he should feel himself generally invited."

### CHAPTER XXXIII.

THUS leaving the ways closed after us, as we thought, we departed to the new home. Antonio led and carried Phil indefatigably, with baskets, parcels, and shawls, which he insisted upon taking from us; and Mr Marsden, who was really exceedingly kind, bore sundry other parcels, and gave us an arm each; and at last we had mounted the sand-hill high up California Street, and stood at his door.

What a magnificent view from it! The labour was well repaid, though it was severe.

"It is better doing it now," he said, "with this wind, than in a



warm morning. You complain of the wind, but it is very useful to Mrs Marsden and me."

We entered. There was the dear, good lady, with her dinner ready, and a nice, tidy-looking Yankee girl, who had cooked it, darting in and out, laying it on the the table—as much like home as we could imagine it to be in so far-off and peculiar a country. We had a nice room up stairs, with a little temporary bed for Phil; and there we sat down and worked without ceasing for nearly two weeks; seeing nothing of persons, except the quiet family of which we were a part; and little of anything, but the city which lay beneath our eye, and grew visibly from day to day. Forests of shipping crowded the magnificent harbour, wharves were shooting out at the foot of all the principal streets, and the clang of building, pile-driving, excavating, and filling, resounded from early morning till dark. Every day dawned right over against us with the same majestic tranquillity we had felt on the first, and closed with a wind that only varied a little from one to another in fierceness, and sometimes brought back the fog, which Phil called the gray air.

We felt that we were part and parcel of a wonderful life, concentrated on this hitherto unknown spot, and of a development equally wonderful. For notwithstanding all that was disheartening, and even shocking and disgusting, in much that we heard—chiefly through Mr and Mrs Marsden—one could not but feel, in the energy that was here putting itself forth, a root of soundness which would anchor the life, despite the raging sea of selfishness, sensuality, and greed, that swept over and threatened to obliterate it.

But what grand affirmation sprung from Eleanore's strong hope in those dark days! "I have no fear," she would say, "but ultimately there will be found here the grandest outgrowth and illustration of the Republican Idea. For where should all the men of a State come up to that standard so naturally and uniformly, as in such a land and clime, which neither pampers nor impoverishes—neither enervates nor stints? Depend upon it, dear, though we may not live to see it, there will one day throng these plains and hills and valleys, the noblest people on the globe. Art will flourish, because the love of the Beautiful will grow into all souls, and wealth will nourish it with culture and refinement. There will be a sound and perfect physical life—free from the lassitude of the warmer climates and from the destroying diseases engendered in our Atlantic colds and heats. They will have all the advantages of a commercial people, which our rich Western States are deprived of; and, living where the generosity of Nature forbids the idea of stint or limit, they will be provoked to emulate her. Civilization, marching westward with the ages, has now encompassed the globe. Some of its best reli-



gious life, its highest courage and largest aspiration for freedom, came to the rugged eastern shore of our continent two centuries ago, and thence the movement has been steady into better and better natural conditions: richer soils, lands more easily reclaimed, larger expanses—more generous causes, with results of corresponding character; which, if they produce in the first generations a rudeness and careless obliteration of the sharply graven lines of the perfect character, do also forbid the exigencies that have stamped the Atlantic man the world over. The Yankee sharpness and assiduity were a valuable root on which to engraft the heedless largeness of the Western soul; the two may be several generations in blending into a harmonious and beautiful one, but they will ultimately—while here we have, it seems to me, all the elements of an early development. Physically, the healthiest people of every nation come here; no invalids mix with and perpetuate their imperfect life among this people. The mingling of nations which will inevitably take place, would have a powerful tendency to raise up a fine people, and the sensuous influences of the country will, as it settles into a fixed character, take off the intense strain upon the American brain and nerve. The man and woman will become handsomer, the features less angular, inharmonious, and tense; and I believe whoever lives to see the Californians of the third or fourth generation, will see a race of men and women unequalled in personal endowments and rounded completeness of character."

"It requires *faith*," said I, "to feel that; faith which must be truly the evidence of things not seen. Nothing in the actual life of the country forecasts it now to me."

Nothing in its visible life of to-day argues for my highest claims, I admit," she replied, "because the people are wasting themselves in a mad riot. But to-day is not forever, and conditions are not perpetuated far beyond their producing causes. The people will, in time, recover, and many of the men who hailed that spectacle of shame we witnessed on the day of our arrival, will hereafter shudder in their better hours at the humiliating recollection."

Thus she encouraged herself and me, keeping a brave heart and a hopeful one for the worst that might come. Phil's daily walk was an inestimable blessing to us all, and never was it omitted. At ten o'clock every morning Antonio rapped upon our door, and within five minutes of eleven they were there again—often with some trifling purchase or waif, picked up in the streets or on the hills, that enlarged his museum and helped to entertain him in the in-door hours.

There was waste enough, at that time, of cast-off clothing, superfluous utensils, and the refuse of the fires, lying about the streets and



the little unoccupied valleys, to have furnished a considerable hamlet of peasantry. Ah, had the rag-pickers been there then! There were scores—hundreds—nay, stacks of shirts, lying scattered over the streets and in the bye-places, which had been worn once and thrown away; it being cheaper to buy a new one, at a low price, than get the soiled one washed, at a risk of its not holding together through that trying process. There were coats—fine coats, often nearly new—in which a rent had been accidentally made; no neat hand there to repair it, and away it went out of the window.

I was led into this by speaking of Phil's waifs. At one time they found a fancy box, of sandal-wood, with a landscape, very beautifully done in India ink, on its lid; at another, a silver tea-spoon; at others, knives, books, bullet-moulds; then a small pistol, of the ancient sort; and Antonio declared that he could pick up scores of candle-sticks and flat-irons, with other such hardwares—which had resisted the fires, or been brought carefully all the way from home, to be finally rejected there.

Thus it went on with us till our second Sabbath—when we attended service in Grace Church—a neat little edifice for so new a city, in Powell Street. The pastor, Rev. Dr L——, was a man to whom it was impossible to look on without feeling in him the life of a true apostle. He spoke with a strong foreign accent, which it was difficult at first to understand; but there was such fervour and exalted earnestness in his thoughts and utterance, that one could not resist their influence. His congregation were small, but evidently composed of persons of culture, taste, and intellect; and Eleanore found the performances of the choir admirable: a fact which surprised us, but which was accounted for, Mr Marsden said, by the great number of artists in the country.

"There, you see," she said, "is another seed already sown in this soil, which I did not reckon."

Subsequently we often attended the services of this church, and I believe never without feeling ourselves nobly appealed to and warmed in soul by the excellent minister, though neither of us accepted his theology. In truth, he always seemed to me a better Christian than theologian himself. I learned to entertain a very high respect for him, and to recognise his face and figure with pleasure, as afterwards I frequently did among the sick and suffering, where the consolations of his pure faith and tender heart were never asked in vain.

It began now to be very necessary that we should find employment. In regard to teaching, Mr Marsden was very discouraging. "Schools were not yet organised," he said; "scarcely could be for two or three months. Do not smile: when I speak of months as a period affecting



the population or the organisation and growth of such institutions, I name a period of time equal to as many years in any of our thriftiest Eastern communities. And you would have seen how that was, had you sat in our room on any day when the boom of a steamer's gun came up the harbour, and seen the wharf which her black length was laid alongside of, an hour after, swarming with the exodus of men, women, and children; the women being about one to thirty or forty, and the children perhaps double that. Such a young population pouring in semi-monthly, a portion of which remained in the city, would justify the remark that schools which could not be filled this week, would not be sufficient eight or ten weeks hence."

Mr and Mrs Marsden's was a free public school, then under the patronage of the city; hence its crowded condition.

#### CHAPTER XXXIV.

EARLY in the week after our second Sabbath, we went to call on Mrs Holman, the sister of Mrs Farley. They lived in a smart house, pretentiously and showily furnished, in Powell Street—a little out of the best part of the town, Mrs Holman acknowledged, but she preferred it on account of the wind, or the noise, or the dust, or the water, or something else, which might mean anything or nothing, and was of no consequence, whatever it meant. This was after the detailed narrative—given partly by myself and partly by Eleanore—of our voyage and her sister's death.

"What a pity!" she said; "and she and Matilda had been looking so long for her; and all the merchants had wondered so much what had become of the ship—so her husband told her when he was down, four or five weeks ago."

"There was a report of our voyage in the papers the day after we landed," said Eleanore.

"Was there! I don't read the papers myself. Matilda sometimes reads them; but we didn't see that."

The little woman shed a few tears, sighed, and groaned decorously; folded her hands upon her lap, and said that she and Matilda would "have to go into mourning now immediately. And such a pity," she added, "that all her clothes should be lost! though, to be sure, they wouldn't have been of any use to us now; for, I suppose, they were pretty much all colours. Did you ever see them? Were they all colours?"

I confessed my ignorance; and as I heard her talk, and looked into Eleanore's grand face, which seemed turning into a splendid piece of statuary, filled with a silent soul, I almost forgot that I was not again



talking with Mrs Farley herself: got up on a new scale—a larger and more elaborate one than our life at sea had ever admitted of. There were the same details of features, proportions, colours; the same movements, the same voice, but a perfect ear—and a life enlarged beyond the other by the smallest and most external fact of motherhood. She referred to her eldest daughter, Matilda, who was included in the mourning scheme, frequently; but their lives seemed, each, purely objective to the other. Matilda was a being whom she conferred with—whom she shone upon or received light from, at times, according to their respective positions; but Matilda was fact-reached no deeper than her senses and perceptions. If Matilda had died, she would have been in a measure comforted next day in repairing to the milliner's and the mourning store. She begged us to wait to see Matilda, because she would wish so much to hear it from us, which I did not wonder at, considering the sort of narrative she was likely to get from her mother.

Eleanore had been silent some time, but at length, in a pause, which the little lady came to, she said: "I see you have a piano, Mrs Holman—a fine instrument, I should judge from the maker's name. Would it distress you if I played something?"

"Oh, no," she replied, "I am very fond of hearing it; though, to be sure, all Tilda's pieces are lively, and she won't be able to play 'em now."

Eleanore drew off her gloves, and laid her bonnet on a chair.

"I never can play with anything on my head," said she to me. "I lack room here"—laying her hand whimsically above her forehead.

"Well, that's curious, now," said Mrs Holman; "for Tilda often sits down and plays with her hat on, when she comes in; and I never heard her, nor any one else, speak of that before, that I know of."

Eleanore went to the instrument. I had never heard her touch one, but I knew she had an artist's soul, and I expected something not less noble and grand than she was herself at times. I saw by the gloomy radiance of her eye that she was in the mood for it. All our talk had brought back Harry, and the lonely island, and the life and the deaths there, and the vast solitude of those tombs. It was a time to soothe her silent heart with glorious music.

Just as she touched the keys, calling forth the first soft, quavering chord, little decorum hopped up to her, like a staid, foolish canary about to interrupt the overflowing song of its mate, and said: "Don't play anything lively, if you please; I couldn't bear it now;" and then, with her eyes in her cambric, hopped back to her perch.

Again she struck the keys, with a little more force, but in the same chord; it was repeated the third time, each a little more decisively and



less prolonged; and then, sweeping over the whole board, as if with fairy fingers, so soft and blended were the notes, she seemed to take it, with that action, fully into her power. There was a short prelude of sweet concords, gentle and soothing, which imperceptibly passed into a quicker movement, with a continuous under-toning in the bass notes as mournful as the perpetual winds or seas. I could not hear it without being strangely affected; but it was maintained with increasing effect till it seemed too painful to endure, when there came a great shock of heavy sounds, short and fearful to my excited nerves, followed by total silence, for an instant, and then by a wail—a wild, wandering wail—gathered up from the moaning keys, as she went drearily over them, and suggesting such utter desolation of heart, that, with my own tears flowing, I wondered at seeing her sit there unmoved.

At last she ended, in a funeral strain that would have moistened eyes the most unused to weep. Never had I heard an instrument express so much music!

There had been an addition of two to her audience during the performance, a fact of which she remained insensible, till she arose and was about putting on her bonnet, when we were formally introduced to Mrs Walker, the mistress of the house.

Mrs Walker was an over-dressed, low-bred, insolent looking person, whose very quietest aspect repulsed me; what her worst was, I should not like to have had proved. She took occasion immediately to inform her that the piano was hers; that Mr Walker had procured it for their daughter to learn on, and that the interesting young lady before us was the individual so favoured. She added, that she "didn't like the style of music the lady had played, so well as good old-fashioned pieces and songs."

At this stage of her self-development, Eleanore had resumed her bonnet and gloves, and walking nervously towards the door, she bade the ladies "good morning," and saying, "Come, Anna," was gone.

I followed in a moment, and when I joined her, I asked: "What have you been playing Eleanore?"

"Life," she replied; a little passage of it.

"Do you mean it was an improvisation? It *was* our voyage then!"

"I suppose so, Anna. It never was written. It came to me. Perhaps it was not an improvisation; but I could not play it again, whatever it was. That is a noble instrument. It has a soul—the only one in the house, I think. It understood and answered me."

"There is no teaching for you there," I said.

"Teaching! My dear Anna, I would rather clean any tidy house-keeper's floors and scour her knives!"



## WHISPERINGS FROM FAR AND NEAR.

## HEROISM RE-REVIEWED!

*(To the Editor of Human Nature.)*

DEAR SIR,—Your reviewer was singularly unfortunate in the application of the epithet “Flunkeyism” to Mr Field’s “Heroism.” A more unconventional book does not exist; one which with less fuss sets at naught the Philistine of English orthodoxy. If any quality in Mr Field is conspicuous by absence, it is just that which is called flunkeyism.

It is plain the reviewer has not mastered the sense in which Mr Field uses the words Angel and Devil. He thinks Mr Field uses them as the Bishop of Oxford, or Dr Cumming, or Mr Spurgeon. So thinking, there is some warrant for his indignation or contempt; but it is wasted on Mr Field.

Mr Field very carefully explains the meaning he attaches to Angel and Devil. An Angel is one in whom Love of Others rules, and to which the Love of Self is subordinate. A Devil is one in whom the Love of Self rules, with the Love of Others either subordinate, or quiescent, or absent. The activity of the Angel is called Heaven; the activity of the Devil is called Hell. The Heaven of the Angel would be a place of torment to the Devil, and *vice versa*.

Now, I appeal to you as a phrenologist, Is not this a true account of human nature? Is not mankind divisible into two classes,—one in which the benevolent faculties prevail, and another in which the selfish propensities prevail? Mr Field styles the first class angelic and the second diabolic: you may not like his adjectives, but what have you to say to the fact?

I apprehend you will concede so much to Mr Field, but you will part company with him when he goes on to assert the indelibility of the diabolic character either here or hereafter. You as a spiritualist will assert, that in the future life the selfish will become the unselfish—that the Devil will be transmuted into the Angel. Mr Field might reply, that is simply your *ipse dixit*. The evidence of experience proves that character tends to fixity with the lapse of time, and not to development. There are better grounds for supposing that death seals the character, than that it opens the way for its revision.

“Does Mr Field, then, believe in a hopeless Hell?” He believes in an eternal Hell, but not in a hopeless one. He believes the Devil will remain a Devil, but goes on to argue that his devilhood is neither inconsistent with his usefulness nor his happiness. The mischief has hitherto been, that we have not known how to use the Devil. We have quarrelled with him and persecuted him, and he has turned and torn us. As Mr Henry James puts the case—

“The Devil has hitherto had the most niggardly appreciation at our hands, because in our ignorance of God’s stupendous designs of mercy on Earth, or of His creative achievements in Human Nature, we have supposed the Devil to be an utter outcast of His Providence, a purely irrational quantity; nor ever dreamed, that it lay within the purpose and resources of the Divine Love to bind him to its own perfect allegiance. Yet so it is, nevertheless. He has been from the beginning our only Heaven-appointed Churchman and Statesman, the very man of men for



doing all that showy work of the world ; namely, persuading, preaching, cajoling, governing, which is requisite to be done, and which is fitly paid by the honours and emoluments of the world. In our ignorant contempt of the Devil, we have insisted upon making the Angel do this incongruous work ; never suspecting that we were thus doing our best to promote his and our joint and equal discontent.

"The Devil is the born prince of this world, and a capital one he is, if we would let the Divine Wisdom have its way with him, which is not to ignore him, as our foolish sentimentalists prescribe, but to utilize him to the utmost ; which He does by giving him the best places in the world, all the delights, all the honours and rewards of sense, that so he may put forth his marvellous fecundity of invention and production to deserve and secure them. This is what the Divine Providence has always sought to compass from the beginning ; namely, to manumit the Devil, or bind him by his own lusts exclusively, which are the Love of Self and the Love of the World, to the joyous and eternal allegiance of Man. We, sage philosophers that we are, have done our futile best to hinder the Divine ways by always thrusting the most incongruous and incompetent people into public affairs ; and have consequently got the whole theory of administration so sophisticated as greatly to embarrass the right incumbent when he does arrive, and set him half the time talking the most irrelevant piety, instead of doing the sharp and satisfactory work which he is all the while itching to do. What sort of a Pope would Fenelon have made ? And how would political interests thrive with the Apostle John at the head of affairs ? I confess for my part I would bestow my vote upon General Jackson or Louis Napoleon any day, simply because they are, as I presume, very inferior men spiritually, and therefore incomparably better qualified for ruling other men, which is spiritually the lowest or least human of vocations.

"Let not my reader misconceive me. I have not the slightest idea of Hell as a transitory implication of human destiny, as an exhausted element of human progress. On the contrary, I conceive that the vital needs of human freedom exact its eternal perpetuity. I admit, nay I insist, that the Devil is fast becoming and will one day be a perfect gentleman ; that he will wholly unlearn his nasty tricks of vice and crime, and become a model of sound morality, infusing an unwonted energy into the police department, and inflating public worship with an unprecedented pomp and magnificence. Otherwise, of course, I could not imagine why our Lord and Saviour, with a full knowledge of the character and tendencies of Judas Iscariot, yet chose him into the number of the sacred twelve, and intrusted him with the provision of His and their material welfare. Nevertheless the gentleman is infinitely short of the MAN ; and however gentlemanly the Devil may infallibly grow, there he will stop, and leave the sacred rights of manhood unattempted."—*Substance and Shadow*, pp. 251 to 254.

The whole tendency of civilisation is to effect the subordination of the Love of Self to the Love of Others ; or, in Swedenborgian phrase, to subjugate the Hells to the Heavens. We are discovering that self-interest is coincident with social-interest, that he who would enrich himself can do so most effectually by enriching others, and that liberality is the broad way to prosperity. In the middle ages, the strong, capable man had a castle, and levied black-mail on his neighbours ; now the same character owns a factory, and employs a thousand hands. In saying so, I merely give a hint, which a thoughtful mind will multiply ; and we are only at the beginning of the marvellous transformation.

The Angel, as he includes Self-Love, includes the Devil, and as he subordinates the Devil in himself to social service, why may not the same process be repeated on a universal scale, and Hell be reduced to the service of Heaven ? Hell so subjugated (every Devil therein gratifying his selfish nature in useful work) need stand for no name of horror. "What is dirt ?" asked Palmerston, and answered, "Dirt is matter out of place." What is Hell ? I ask, and answer, Hell is Self-Love out of heavenly service.



There are other points in your review, which I might find fault with; but I must be content to indicate what I consider the chief error. "Heroism" has evoked boundless indignation and boundless enthusiasm, and I am therefore satisfied there's true grit in the little book.

Yours very truly,

WILLIAM WHITE.

30 Thurlow Road, Hampstead, N.W.,  
19th February, 1868.

In reference to our notice of "Heroism" in *Human Nature*, Volume II., page 40, Mr White has been kind enough to write the above letter, for which we thank him. We agree heartily with the drift of his remarks, and in fact with the greater part of "Heroism;" but the barbarous demonology that veins through it mixes up badly with enlightened ideas, and to have done justice to the subject would have been to write a work of similar size; but as that was impossible under the circumstances, we were driven to the alternative of exhuming a few of the most hideous "principalities and powers" of the nether region of the book, and leave the remainder to a better fate. Writers, be they authors or reviewers, cannot speak too plainly of any subject, especially if it is a complex one.

There is no use in writing metaphysics in metaphor to John Bull; the subject is difficult enough for him if arrayed in the plainest phrase. The case, as a matter of fact, does not appear to be improved by Mr White's explanations. That the activity of different parts of the organism results in the various types of character seen amongst us, there can be no doubt, but it must be clear to all that the so-called devil and angel elements exist in every individual. The devil is merely the motive—impelling principles, upon which the angel properly mounted alone can perform his task. But we are all essentially angels, and only incidentally devils—even as the child is essentially a man, though not attained to "man's estate." Mr Field does not only mistake the fact, but he errs in his subsequent inferences as propounded by Mr White. Indeed, his theory of "fixity" is merely *his ipse dixit*, as he has no proof to show in support of the position, while we have abundance of evidence derived alike from human life here and other analogies in nature that the contrary is the truth. We have seen a child under chafing influences defy the command of his parent this minute, and under the operation of the "milk of human kindness" use all his efforts to accomplish the desired act before six minutes elapsed. Besides, the phrenological conditions that constitute some of us devils are not permanent, any more than drunkenness, indigestion, a wooden leg, overwork, and other circumstances which unbalance and irritate us on all hands—in fact, we boldly declare that the devil, both in man and out of him, is neither more nor less than UNFAVOURABLE CIRCUMSTANCES, and countless experiments testify to the truth of this statement. Whilst *individuality* becomes everlastingly more fixed, the circumstances of individuality are capable of the most radical revolution, both in this life and the hereafter. What is life but a change of these circumstances—the inbreathing and expulsion of atoms, the passing of events, objects, and states, all of which are the mileposts of existence; and



what is the object of life but the eternal improvement of these circumstances? This devil-theory strikes at the root of all such wisdom in the plan of creation. In fact, the latter part of Mr White's letter entirely controverts the theory with which he sets out.

They are short-sighted seers who suppose that because a human being becomes worse and worse for a certain length of time that he is therefore incapable of redemption. "It is a long lane that has no turning." A conversion from "evil ways" is impossible while the mis-directed forces remain unspent. Our readers have heard of chemical re-agents, whereby elements that have changed their form can be transmuted into their original state. Disinfectants and antiseptics are an approximate illustration, but a certain degree of putridity had better be allowed to take place before the restorative chemical is applied, or the mass may again ferment. Celestial love is the spiritual re-agent. In due time our perverted faculties one by one must come under this benign influence, as the abnormal elements they hold in suspension become eliminated. If our cellular tissues are suffused with deleterious acids and adipose matter, is it not the work of the scientific therapist to expel these by sudorifics before normal action can be expected? There is, after all, a wholesome idea in the old familiar conception of hell, if not of devils. If Dr Barter can restore a lunatic of nine years' standing, the "fixity" of whose case was becoming more and more apparent, by a few hot-air baths, we must not despair that Almighty God—the creative and sustaining power, be it what it may—can cure the worst devil in an orthodox or other pandemonium, who is only a lunatic in a different degree from that operated on by Dr Barter. The flunkeyism referred to consists in bending common sense to such absurd myths as this devil theory. Let human nature be studied as a science, and not be hugged as a superstition; and if we cannot comprehend the spiritual part of it, let us try our hand at the physical, which we will find an admirable key to the other.

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#### DIRECT SPIRIT WRITING.

A few months ago, we made certain statements respecting the peculiar manifestations produced at the circle conducted by Mr Chambernowne, Kingston-on-Thames. That gentleman has been kind enough to correct and supplement our remarks by communicating the following facts:—"The drawings are not direct, and are produced through the mediumship of Mrs C——. The writings, of which I have a goodly number, are direct and instantaneous. They are produced through the mediumship of the boy Turketine. The crayons are placed in a box on the mantelpiece, and the paper on a sideboard on the opposite side of the room to where he sits. The writing is done instantaneously. We hear them get the paper, and tap, tap, tap, 'Put up a light, there's some writing for you.' On putting up a light there is, sure enough, on both sides of the paper. Sometimes several colours are used on one specimen, therefore they are, as you may say, 'illuminated.' All of them are of a high and scriptural character, a great many of which I have found in the book of Psalms and the Proverbs. One evening, when two young gentlemen from London were present, we had five



specimens—one being Proverbs i. v. 15 on one side, and v. 30 on the other, signed A. C., the former signed A. W. C. (my mother and son.) Another, Psalm 148 v. 13, on one side signed Mrs T. (the medium's mother), on the reverse side, v. 14, signed A. C. (my mother.) These were a perfect *fac simile* of my mother's initials. These are some of the specimens we have had; but the drawings we have received in that way are very trifling indeed."

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The cause of lying spirits is stated by an experienced correspondent to be inharmony in the elements of the circle; especially false theories and notions in the minds of those who compose it. Besides theological notions, he thinks many other ideas, especially those respecting the nature of the manifestations, must be abandoned, and the mind left open for more light.

An error occurs in the printing of the poem which concludes the paper on the "Education of Everyday Life," by Mr A. Leighton, of Liverpool, which appeared in last number of *Human Nature*. The line printed "Yet Newton traced the law, the rules, the spheres," should have been, "Yet Newton traced the law that rules the spheres." The essay should also have had the name of the author affixed to it.

A prospective father asks, "Is whisky good to rub on a young child's head? it is a common practice with nurses in this part of the country." Pure, soft cold water is the only admissible substance wherewith to rub a child's head, let it be young or old. A little mild soap may be used once a day. The second ablution on retiring may be done without soap. The baby should wear no headdress neither by night nor day, except when taken out of doors, and not then unless the temperature be extreme.

Several correspondents and friends have notified to us that a Mr Melville is at present in London who, with mathematical precision, can trace Biblical dates to their true significance, which is supposed to be the long lost secret of the ancient Masons, and to refer to astronomical and spiritual symbols, and not to historical dates, as is popularly supposed. It is claimed that this wonderful knowledge must revolutionise public opinion respecting the origin and merits of the Bible. Mr Melville is anxious to form classes and teach his system.

"A Plain Man" is much annoyed at us for allowing "Honestas" to occupy so much space from month to month. He does not doubt but the philosophy may be very sound if our readers could comprehend it, and suggests the introduction of explanatory notes. We have to furnish reading matter for complex men as well as plain men, and, unfortunately, we cannot supply powers of comprehension along with it. Did our friend comprehend the philosophy of the alphabet and multiplication table the first time these were placed before him? Let him have patience, and persevere.

Mr N. Morgan, of Sunderland, writing in reference to Mr Jackson's article on the "Moral and Scientific aspects of Spiritualism," says, "I still think that a classification of the phenomena would be advantageous to spiritualism. Many cannot be accounted for on any known law,



but a large number can, in fact, a large majority, and sceptics lay hold on the latter, as a sufficient groundwork for denial of the whole. I think Mr Jackson should be asked for a few facts of Eastern jugglery parallel to the higher phenomena of Spiritualism." We shall be glad to receive from Mr Morgan any experience or suggestion he may have to offer on these points. A very full account of "Eastern Spiritualism" may be found in "Brown's Dervishes," to be had at the Progressive Library. Mr Morgan's friends will be glad to know that his health has so far recovered that he can now resume his lectures.

PHRENOLOGICAL MUSEUM, EDINBURGH.—A correspondent who lives in the West of Scotland writes that he was in Edinburgh for a short time a few weeks ago, and as he is an ardent lover of Phrenology he called at the Museum with the intention of examining its contents. The conscience of the worthy curator would not, however, allow him to break the rule laid down that strangers be admitted only on Saturdays. Our correspondent thinks he has a grievance to complain of in this case, and asks why such a superb collection should be locked up for six days out of the seven, and that one for the like of whom such collections exist, should travel across "braid Scotland" and be disappointed in accomplishing one of the objects of his visit because he happened not to be there on a Saturday. Perhaps the committee will kindly enact a law removing this restriction on knowledge.

An acquaintance who emigrated from Yorkshire to America a few months ago has just settled in Vineland, New Jersey. He says the house rents and the prices of wearing apparel are very high. It is a nice town, and was commenced six years ago, before which time it was a complete forest. It now contains ten thousand inhabitants—the greater number of them English and Irish, a few Scotch, and the rest Americans. The whole tract is 48 square miles, divided into forty, twenty, ten, and five acre lots, at twenty-five dollars per acre. There are many good houses built of wood, and four churches of very beautiful structure, exhibiting much taste; two others are in contemplation this year. The spiritualists are numerous, and a few of the ladies wear the reform costume, which presents a striking contrast to existing fashions. The spiritualists hold their meetings in a large hall. Wages are small, and employers are so cramped for cash that a weekly payment is not always certain. Trade is in a very depressed condition, and everybody expresses the opinion that there will be no trade for eighteen months or two years on account of the Presidential election.—Newspaper paragraphs seem to indicate that Canada is the most eligible country for emigrants at present.

## OUR CONTEMPORARIES.

*The American Phrenological Journal and Life Illustrated*\*—A set of this periodical from the beginning would constitute a complete library in itself, and one of no mean excellence, either as regards the extent

\* New York: S. R. Wells. London: J. Burns, Progressive Library. 12s per annum, or 1s monthly, post free.



and variety of the matter it contains, profuseness and quality of illustration, or literary finish. The 47th volume has just been entered upon. Some of its early volumes are now before us in the octavo form, containing details of the explorations and discoveries of the brothers Fowler during the earlier days of their acquaintance with phrenology. Since then it has passed through many changes, but when all other periodicals devoted to the subject have passed away from existence, it steadily maintains its individuality, and for sometime was the only phrenological serial in the world; it is now the oldest and most widely circulated of any periodical of its class. The last few volumes have been much improved; it is now more than double the size of what it was a few years ago. The scope of its articles have in like manner been enlarged, till it has become an organ for the dissemination of all interests connected with human nature. We also notice a great improvement in the artistic department. The whole of mankind, savage and civilised, have been laid under obligations to produce remarkable specimens of the *genus homo* wherewith to illustrate its pages; the portraits of these are remarkably truthfully drawn and well engraved, accompanied by memoirs and phrenological characteristics. We notice some of our most prominent countrymen and women appearing in its pages from month to month, among whom may be mentioned John Bright, Tom Hughes, M.P., B. Disraeli, Eliza Cook, the Editor of *Punch*, Rev. Newman Hall, Mr Spurgeon, and others. English phrenologists are divided in their opinion as to the merits of the *Journal*. Some of the old students of the science consider it too elementary and diffuse, and not sufficiently technical and scientific. These opinions may be quite correct when viewed from their standpoint, but thousands are being ushered into the world yearly who require education in the elementary departments; besides, it is a great aid to the popular diffusion of the science to have a literary helper like the *Journal* discussing so many literary and scientific questions from the phrenological standpoint. The *Journal* has been for some time under the exclusive direction of Mr S. R. Wells, and the improvements it displays, and the popularity it has attained, are ample testimony as to the talent and energy shown in its management.

*The Annual of Phrenology and Physiology for 1868\** has just reached us; it is profusely illustrated, and from the variety of its contents will be a pleasing visiter to those who relish the science it seeks to explain. We would call attention to the articles on "Jealousy: its Cause and Cure," and that on "The Marriage of Cousins."

*The Herald of Health and Journal of Physical Culture*: devoted to Hygienic Medication, Bodily Development, and the Laws of Life.†—This is truly a comprehensive and valuable periodical. Everything connected with health is treated, not only in an easy and popular style, but also reliably scientific. It can boast of a list of contributions, containing nearly a score of the most renowned writers in America, including Henry Ward Beecher, Theodore Tilton, Horace Greeley, Dr

\* New York: S. R. Wells. London: J. Burns. 1s.

† New York: Miller, Wood & Co. London: J. Burns. 10s per annum, 10d monthly, post free.



Lewis, and names of similar standing. L. N. Fowler, now lecturing in England, and J. Burns, of the Progressive Library, London, are also regular contributors. Mr Tyler, who introduced the light gymnastics into this country, but who sometime ago returned to America, is editor of the gymnastic department, which contains a series of articles sparkling, racy, and suggestive. To speak of the merits of this magazine in detail would occupy too much space. It contains everything that the reader of a health journal would expect, and much first-class literary matter acceptable to everybody. The current topics affecting health reform are taken up and discussed from month to month, answers to correspondents wherever situated are freely given, and there is a department devoted to domestic ailments worth the price of the whole book. If periodicals such as this were read and acted upon by the people disease would be a matter of history, and drugs and physicians would be unknown.

The *Revue Spiritualiste*, the philosophical and thoughtful periodical conducted so ably by M. Pierart of Paris, in a recent issue has a long dissertation on the physical revolutions which the earth has undergone. These revelations are remarkably curious; and, if our space permitted, we would have much pleasure in laying them before our readers, as also other articles in previous numbers. The medium through whom these wonderful writings were obtained, is not addicted to scientific pursuits; and still the researches of the learned and the tendencies of modern discovery point to the probability, to say the least, of the things recorded in this article.

*Daybreak*, the new periodical devoted to Spiritualism, &c., is expected in June. It will be cheap, and suitable for distribution. The projectors depend upon the co-operation of all who are interested in the questions which it is intended to discuss. All friends are invited to correspond with the editor, Rev. John Page Hopps, Dukinfield, Cheshire, who will be glad to forward prospectuses and information as to terms of agency. From the well-known character of the editor, we have the highest expectations centered in our young brother.

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## THE SPIRITUAL CHURCH.

### MRS HARDINGE'S LECTURES.

SINCE our last report Mrs Hardinge has continued her lectures on Sunday evenings at the Polygraphic Hall, King William Street, Strand, London.

On the evening of March 29th her subject was "Life in the Spheres." She briefly cited the references made in the Old and New Testaments to immortal existence, and then proceeded, as far as time permitted, to present the evidences which modern Spiritualism furnished of the life beyond the grave. The lecturer then explained the various states or spheres of existence in the spirit world. She described earth as the rudimental sphere. At death the majority of spirits passed into what might be called the first spiritual sphere, but what was rather a con-



tinuation of earth life: this was Hades, or place of the dead, where undeveloped spirits, whose sympathies were engrossed by earthly and passional attractions, exhausted those impulses, and having incurred their consequences, attained rationality and freedom from the eccentricities incurred by their earth life. They then proceeded to the second sphere, which was one of great happiness compared with the preceding. Here the spirit, though undeveloped and ignorant in many respects, enjoyed a condition of harmony and self-possession which was favourable to that growth and unfoldment necessary to an advent into higher states. She referred to the fact that many spiritual communications emanated from the first sphere, hence their contradictory nature and a cause of their bearing so many traces of earthly prejudice and passion. Under favourable conditions messages were received from the second sphere; these were characterised by their harmony and consistency, though much knowledge might not be gathered from them, yet they exerted a soothing elevating influence. The third sphere was stated to be the abode and nursery of those whose spiritual natures had not been developed in earth life—such as idiots, children, &c. These were guarded, instructed, and ministered to by spirits from the higher spheres, whose sympathies were directed to this department of duty. The first sphere being passed, spirits are released from selfishness, and honour instead of resulting in personal emolument is characterised by devotion to the good of others; hence those who are highest in these spheres of being are permitted to do the greatest services for their fellows. The fourth sphere is for the exercise of the intellect and the acquirement of knowledge. It is called the sphere of wisdom; here all spirits congregate who have intellectual attractions, and become deeply experienced in the secrets of the universe. They investigate the laws of their own being, and their relations to all points of universal existence. It is from hence that great inventions and discoveries are projected into receptive minds on earth, and our greatest achievements in mechanics and arts are but a faint reflex of the exalted state of knowledge which exists in this sphere. The fifth sphere is the abode of love. Those whose social feelings have not received congenial association and development pass through this condition of existence for the purpose of gratifying and harmonising this portion of their nature. Many spiritual communications breathing terms of affection, devotion, and purest love emanate from this realm. Countless missionaries proceed from it and pour out their holy influences on receptive souls throughout the universe. The highest spheres under such conditions can penetrate and intermingle with the lower spheres, whereas the lower cannot ascend into the higher, or even obtain a consciousness of their surroundings. The sixth is the sphere of love and wisdom conjoined. In this condition humanity is indeed itself. All the elements of being are here in harmony and full development, having come through those varied experiences that call out and perfect their powers. Immense power is wielded by individual spirits, and by the aggregate of spirits, who so harmoniously, wisely, and lovingly, with unity of purpose, inhabit this abode of bliss. The seventh sphere the lecturer declared to be beyond earthly conception, or the power of words to express. It



was a fruition of the preceding states, and the closing of a grand epoch in the soul's pilgrimage, preparatory to its commencement on a higher stage of being, there to proceed through endless grades of experience to never-ending and higher states of enjoyment.

In this faulty sketch, for which the lecturer is not in the least responsible, we merely endeavour to present our readers with a resumé of the chief features of this powerful discourse, which excited the enthusiasm and gratified the audience in a higher degree than we have witnessed on any other occasion.

On Sunday evening, 5th April, Mrs Hardinge lectured on "Luther," detailing the chief features of his eventful career, and beautifully illustrating the central idea of his life. On April the 12th she resumed the subject under the title of "A Soul's Pilgrimage in Eternity."

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### MRS HARDINGE ON SPIRIT MEDIUMS.

THE Cambridge Hall in Newman Street, Oxford Street, was crowded to excess on the evening of the 1st of April, to hear Mrs Hardinge on the above subject. The audience was a very heterogeneous one, yet excellent order was maintained throughout; the power of the lecturer being sufficient to command due respect from the most flippant and shallow objector.

In all ages, said Mrs Hardinge, an unexplained something had existed called the supernatural, the manifestation of which had always been connected with exceptional persons. Reference was made in the Bible to these phenomena as visitations of angels, apparitions, and the enunciations of seers and prophets, which were terms of the same import. All religions had been founded on the revelations made through these exceptional persons. The Jewish priesthood originated in such experiences. There had been observed in all ages very different modifications of these so-called supernatural influences which were classified by St Paul in Corinthians as being varieties of spiritual gifts. She proposed to investigate the causes of this variety, and show proofs that the modern medium was of the same type as the prophets of Israel, magicians of Egypt, oracles of the Greeks and Romans, dervishes of Persia, priests of India, medicine men of North America, and doctors of South Africa. The lecturer, having thus alluded to the universality of these peculiar influences in ancient times, referred to the gigantic proportions which Spiritualism had assumed throughout the civilised world in the short space of twenty years. But the modern movement was distinguished from the ancient manifestations; it was the working of the spiritual telegraph upon scientific principles, which were capable of demonstration; it was therefore not a mere belief but a knowledge. If her audience would investigate the subject by forming circles in their own families, every seventh person could afford evidence of the nature of spiritual manifestations. Her observations during twelve years had supplied her with certain physiological facts, by the aid of which she would endeavour to illustrate the nature of mediumship. The human subject was not only matter and spirit; there was a third element called



the life principle. It was neither matter nor spirit, but existed in the substance of organism, and held it together, for the organic structure soon fell to pieces if the life principle was parted from it. This life principle inhered in every particle of matter. The physiologist had been unable to explain it. Various names, such as nerve aura, od force, electricity, magnetism, galvanic action, etc., had been applied to it. It is in connection with this life principle that mediumship has chiefly to do. Experiments with the battery showed that if electricity was not this life principle it was something akin to it. The growth of plants could be accelerated by electric currents, the muscles of the dead could be brought into action by it as in life. It had also been shown that the amount of electric action in the organs of the brain indicated their activity and power. It was the medium through which genius and power of all kinds, physical and mental, was manifested. Some persons had much positive electricity, and thus were capable of being magnetisers, because they could give off the surplus. They made good doctors, nurses, teachers, etc. Some again had much negative electricity; they drew from others instead of giving off, and there was an unequal distribution of these forces in their organism. They were very sensitive, unbalanced, and angular in mind, temper, and sensation; these constituted the mediums, and it was from an excess of negative electricity that they were so. They were exceedingly susceptible to atmospheric and personal influences, were strongly excited by that which others allowed to pass by unnoticed, and were generally misunderstood and misrepresented by those of an opposite tendency. The lecturer then referred to the formation of the electric battery, which was constituted of copper and zinc plates, with an acid fluid to bring them into connection, by which galvanism or electricity was liberated. She referred to the Leyden jar, and that in use by the telegraph companies, as examples of the battery referred to. Two metals thus being brought into connection, and having the proper relation to each other, were capable of producing a force which was a source of sound, light, motion, etc. Other substances in nature contained this electricity, and under proper conditions could give it off; but in the formation of the spirit circle, which was the highest form of battery, they took the best substances within reach—namely, human beings embodied and disembodied. She claimed that the spiritual body within the flesh, and the spiritual body out of the flesh, formed a battery like copper and zinc, and indeed formed the strongest and most subtle battery with which we are acquainted, producing all the phenomena of the telegraphic battery. But she had to prove that this electric body did survive the physical body at death, which she did by a series of arguments which we have not space to repeat. As the copper plate in the battery required the presence of another plate, so certain spirits in the flesh representing the copper plate required certain spirits in the spiritual state representing the zinc plate, in order to have a satisfactory action of the spiritual battery. The magnetic emanations from the circle, surroundings, etc., constituted the solution which connected those two plates and put the battery in working order. The lecturer then referred to many points connected with this branch of the subject, which may also



be found in her rules for conducting a spirit circle. The success of the circle depended mainly upon the honesty and truthful disposition of those who constituted it, and the harmony of magnetism which prevailed amongst them. If adverse minds participated the results would be similar to the effects caused by abnormal fluids being put with the acid in a common battery, and the same was true of inharmonious magnetisms mingling with the general influences of the spirit circle, which constituted the solution connecting the spiritual plates of the spiritual telegraph, and the composition of this solution by the combination of proper persons and motives was of the first importance. The lecturer then stated that there were three groups of mediums—first, physical; second, healing; third, intellectual; including trance, speaking in tongues, writing, drawing, and other means by which intelligence was communicated. Physical mediumship had reference to all movements of material bodies, formation of fruits, flowers, hands, etc., all of which were accomplished on the same principle by which the battery moved the magnetic needle. Of healing mediums there were a great variety; some produced salutary effects by hand magnetism from their own bodies, others had a spiritual magnetism projected through them, and the third variety became entranced and could examine disease, while a spirit attended and prescribed the proper remedy. In the intellectual mediums the organs of the intellect were operated upon in the same manner as a magnetiser psychologises his subject. There are many phases of this section of the phenomena as there are of mesmeric. The lecturer then proceeded to show that it was not the body of the magnetiser that controlled his subject but his spirit, which could better exercise its peculiar influence under proper conditions when out of the body than when in it. The lecturer claimed that Spiritualism was a science, and it depended upon certain demonstrable laws. What though it were not known before? Why was not the steam engine and the telegraph known before, though steam, electricity, fire and water had always existed? yet it was only a few years since their use had been determined as at present. Photography was also a new art, and yet the sun had shone since the first day of creation. Nature would yield up all her secrets to man's patient search after knowledge. God was not all revealed in one book, but the vast scriptures of creation were open to the whole human family if they but chose to read therein. The mystery and magic of olden times became the popular science of our own age. Great minds that had formerly existed departed this life, but carried with them their experiences, natural faculties, and love of knowledge. Their investigations were carried on in spirit life. Swedenborg now saw deeper into the mysteries of spiritual existence than he did in life. Mesmer, dogged to death by bigots, took his hard-won experiences with him and was ready to resume them under higher conditions. Franklin, who first caught the lightning by the aid of a child's kite, carried also his love of knowledge of electrical science into the spiritual world with him, and by associating with other gifted minds engaged in the same investigations, a series of experiments had been instituted which resulted in modern Spiritualism. The lecturer maintained that it required accurate knowledge on



the part of spirits as well as on the part of mortals, and an observance of certain principles, by which to produce the manifestations successfully. The lecturer concluded by answering a number of questions, much to the satisfaction of the audience.

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### THE DAVENPORT BROTHERS.

THE brothers Davenport and Mr Fay gave a seance in the Hanover Square Rooms, on Saturday afternoon, April 11. There was a large attendance. Mr Cooper introduced the manifestations with a very well-prepared speech, recapitulating the chief features in the lives and mediumistic doings of the brothers and Mr Fay. Two gentlemen were then chosen from the audience by ballot, as a committee to examine the cabinet, and tie the brothers during the seance. Various gentlemen from the audience ascended the platform at different times and examined for themselves. The cabinet, which was closely scrutinised, was found to be a plain wooden structure, something like a large bookcase, with wooden doors, and without shelves, and wide enough to allow two persons to sit comfortably in it. There was a fixed seat at each end, pierced with holes, through which to secure the ropes. The cabinet itself stood upon trestles, and there was an open space all around it which was strictly watched by the committee and others during the manifestations. The instruments, an excessively strong and heavy brass horn, a small bell, tambourine, guitars, and violin were next examined, as also the ropes used in tying, and they were found to be of the usual kind. The brothers then went into the cabinet, sitting facing each other, with their backs at the extreme ends. Their wrists were firmly tied together behind their backs, and the ropes were passed through the holes in the seats, then tied around their legs, and, finally, attached to a cross-spar in the cabinet, and the instruments placed between them; but the door was scarcely shut when the heavy brass horn was tumbled violently through the aperture. The gas was repeatedly turned down during these manifestations, and quickly turned up when the doors were opened; but there was enough light all the time to see distinctly what was going on. The bell was violently shaken; the horn or some hard instrument was rubbed violently against the boards; the tambourine was banged about in a most unmusical manner; the guitar was thrummed, and the violin discordantly scraped upon; the horn was thrown out frequently, and, though the doors were opened on the instant, yet the brothers were found in their places, and the tyings were as at the first. A quick air was then played by all the instruments in pretty good harmony. Hands were repeatedly shown at the opening in the door—sometimes three and four at a time, and once a naked arm up to the elbow. The hands appeared to be the same on all occasions, but the way in which they were presented once or twice made them look very small, especially when ringing the bell through the aperture. Several gentlemen came forward and grasped these hands, and declared them to be real human hands. The direction from



which the hands seemed to come was that in which the brothers were seated, so that, though the audience knew the brothers were securely tied, yet it appeared as if they had risen from their seats and pushed their hands through this opening. During one of the times that the doors were shut, the slapping and pulling of ropes was heard, and, shortly, when the doors were opened, the brothers were found unfastened. They again went into the cabinet, the door was shut, and in a little time they were found tied more securely than they had been done before by the committee. A number of gentlemen came upon the platform and examined this tying produced by the spirits. A gentleman from the audience was invited to go into the cabinet with the brothers while the manifestations proceeded. Mr Coleman proposed that Dr E. Johnston, of Cavendish Square, should be allowed to do this duty, as he was a great sceptic; he, therefore, entered the cabinet, and sat between the brothers, with his left hand on the knee of one, and the right on the shoulder of the other, to which he was securely tied, so as not to be able to move his hands. The instruments were placed on his knees, and the door shut, when the usual noises ensued, and, when the door was opened, the tambourine was found on the doctor's head. He was asked if the brothers had produced the sounds and moved the instruments, he said, "No, they never moved, as I can testify. (A Voice: "Did you do it, doctor?") "No!"—he said he felt hands touching him all over, especially about the head. After this, flour was placed in the hands of the brothers, the tying remaining the same as before; but the manifestations proceeded just the same, hands were exhibited at the opening, and felt by those outside, but not so many hands at a time. The last time the doors were opened, the brothers were found to be released from the tyings; they then came out on the platform, and opened their hands, with the flour firmly grasped in them. They were dressed in black, and, though their clothing and the cabinet were strictly examined, no traces of flour could be observed. This finished the first part of the entertainment, which was succeeded by a dark seance.

A table was placed towards the front of the platform, at one side of which sat Mr Fay, and at the other Ira Davenport. They were firmly tied to their chairs, and the instruments placed on the table between them. As soon as darkness was produced, the manifestations, as in the cabinet, commenced. Light being called for, pieces of white paper were put under the feet of the mediums, and a pencil mark drawn round the sole of the boot; coins were also placed on their feet, so as to be certain that their feet were not moved during the proceedings. These tests were highly satisfactory. Mr Fay requested that some one would ask that his coat be taken off. A gentleman did so, and instantly, on the light being struck, the coat was seen flying towards the middle of the audience, and Mr Fay sat in his shirt sleeves, the tyings of the wrists behind his back being the same as when first done. The coat of a gentleman present was then placed on the table, and the light being put out, it was speedily transferred to his back, his hands being still tied when light was again produced. The guitars were then phosphorised, and, in the darkness, were seen to move about violently over



the heads of the people, within a few feet of the centre table. During these proceedings, many persons in the audience were struck or touched, as was evident by the exclamations which were continually being made by those who were thus visited. The whole proceedings were of the most satisfactory kind, and, although many sceptics were present, no exception could be taken to anything that was done. After the manifestations had terminated, Mr Fay said they were not nearly so powerful as usual, as he had been unwell for some time, and that was the first public seance that had been given for three months.

Another seance was given on Tuesday night, April 14, at Cambridge Hall, Newman Street, Oxford Street, and we understand that after a short series in London, the Brothers and Mr Fay will return to America.

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### HEALTH TOPICS.

A LETTER from Dr Trall, of New York, has been received, from which we present a few extracts. He says—I am pleased to acknowledge the reception of the circular in relation to the Temperance Hospitals. I hope it will prove the auspicious beginning of a permanent Hygienic Medical College in London. People, everywhere, are appallingly ignorant of the laws of life and the conditions of health, and still more deplorably in error in relation to diseases and remedies. Why? simply because a mis-educated medical profession has misled them, and as the fault is inherent in the system which the medical profession teaches and practices, the only remedy is to do away with the system. I cannot help regarding the popular medical system as the greatest curse of the civilised world. In the language of one of England's eminent medical professors, "It has neither philosophy nor common sense to commend it to confidence." It starts from a false premise and travels away from truth continually. But how to make physicians who are prepossessed with the accumulated prejudices of 3000 years, and filled with the dogmas of the dark ages, and the people whose mis-education has become ingrained, investigate and understand new, radical, and revolutionary doctrines is the practical problem to be solved.

The drug system is like the institution of slavery, so long as it is to be sustained, it must not be discussed. True, we may discuss the forms and features, the good and the evil of drug medication, or of slavery. But we must not discuss its theory, we must not call in question its philosophy. Some medical journals (the *Mirror*, for example,) are very willing that the relative merits of different medical systems shall be presented, and facts and experiences given in favour of each, so long as fundamental principles are kept out of sight. But these are the only things worth discussing; facts or experiences may prove or disprove anything according to the standard by which they are interpreted. What we need is the correct standard of interpretation. You will notice in January "Gospel" my reply to Dr Chambers. I am very ready to discuss the relative and absolute merits of our respective systems with him; but he



wants me to criticise a collateral and non-essential issue. We might discuss the secondary problems of medical science till doomsday with no profit to ourselves nor advantage to our readers. This is just what medical men are doing continually in all of their books and journals—advancing and refuting assumptions and hypotheses with no regard to primary premises. When I can have a discussion on the first principles of fundamental problems of medical science, and the healing art in any medical journal of character, or in any leading newspaper, I am ready. I charge that the system advocated and practised by Dr Chambers is *false*. Is this not enough for a discussion? Why, then, waste words on a minor topic? The greater includes the less, and if I prove his *whole* system wrong, why need I expend ink in disparaging it in detail?

As Dr Chambers is a writer of ability and a physician of reputation and influence, I would very much like a discussion with him involving the fundamental premises, that is to say, the truth or falsity of his system and of mine. He is aware of the positions which I assume; they have been stated in the *Mirror* in as plain language as I can find in the dictionary. If he is really anxious (and this I do not permit myself to doubt) to have the truth established, why not discuss the only question worth discussing—viz., the whole philosophy of medical science and the healing art?

After we have established the true theory of medical science in the laws of nature as manifested in and through the vital organism, we will have no difficulty in determining what is the proper practice of the healing art in any given malady.

Very sincerely yours,

New York, Feb. 10, 1868.

R. T. TRALL, M.D.

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#### “HYDROPATHY *versus* ALLOPATHY.”

In the controversies between these two rival agencies in the cure of maladies, I think it a duty of paramount weight which I owe to suffering humanity to submit to public notice an exact statement of plain facts, which, I venture to hope, may commend itself to the attention of all unprejudiced readers in favour of hydropathy as against the “drug system.” The plain facts of the case are these:—In the year 1857, and for some time previously, I was suffering from severe chronic “exzema,” which thoroughly incapacitated me from the performance of my parochial duties in this county of Dorset where I live. I obtained an introduction to the late Sir Benjamin Brodie from his brother, who was a friend of mine. I merely mention this latter circumstance to intimate that my case received at the hands of this eminent practitioner perhaps somewhat more than ordinary attention. During *two years and a half* I continued under his treatment, without making any progress towards recovery, though the reader may be quite sure Sir Benjamin left no remedy untried which his consummate skill and vast experience could suggest. Notwithstanding, at the end of this long interval, he thought it right to tell me, with the candour and honesty characteristic of the man, “My good friend! I can not cure you.” My general health had by this time alarmingly deteriorated, as



may be easily imagined from the quantity of daily medicine I had taken, and the sedentary life I was condemned to. In this emergency, I was advised to try the treatment at St Ann's Hill, in the county Cork. I fortunately adopted the advice, and went there in 1860, having, first of all, made up my mind in case of failure to have my leg amputated. I stated my case to the good and able Dr Barter, told him what Sir B. Brodie had said of it, the length of time I was under his treatment, and begged him to tell me candidly what his opinion was. Dr Barter unhesitatingly assured me that "he would cure me in due time," and that my health "would be restored to its wonted vigour." I own I had my doubts on these points after the failure of so eminent a man as Sir B. Brodie. However, I remained on at St Ann's five months and a week, taking the Turkish Bath and other usual treatment every day, and sometimes twice a day. At the end of this interval, I had the great happiness to find the encouraging words of Dr Barter completely verified, and myself able to return to England and resume my clerical duties in perfect health. I can also truthfully add, that during seven years after this I continued to enjoy the same blessing uninterruptedly, though I only took the Turkish Bath at long intervals the while. I most gratefully attribute this signal success to hydropathic treatment alone under Divine Providence.

If I may here venture to offer a word of friendly advice to those who, without *reason or experience*, assail the Turkish Bath and its meritorious and philanthropic restorer in Western Europe, Dr Barter, my advice would be, that they would in future bear in mind the homely adage—"That people who live in glass houses should not fling stones." In conclusion, I may remark that my restoration to health at St Ann's was affected by the use of air and water in treatment at once efficacious and agreeable, leaving on my mind a favourable contrast with the nauseous, debilitating, and injurious processes and effects of allopathy.

March 12, 1868.

A DORSETSHIRE CLERGYMAN.

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#### A NEW SOCIETY.

A correspondent writes proposing the formation of a new association, to be called "The Hygienic Society of Great Britain and Ireland." As physical integrity in all respects is the only basis upon which human progress in any shape can be thoroughly effected, this writer argues that true sympathisers with improvement will at once identify themselves with this society. It is not proposed to require any particular line of conduct from the members, further than consistency in obeying the laws of health as far as they know them or circumstances will permit. The operations of the society would assume a scientific aspect, in the first place, by those members who had the capacity or opportunities for so doing, investigating the nature of disease, and the best means of preventing its occurrence and mitigating its dangers; in the second place, the society would be an educational and philanthropic one,—for, by a simple system of machinery, the facts and methods discovered in the first section would be demonstrated amongst the members, and through them amongst the people as widely as possible. This society would



enlist the active aid and sympathies of temperance reformers, especially as regards the medicinal use of alcohol; dietetic reformers in relation to the proper food of man, and the best kinds of food for different temperaments; health reformers, by investigating the nature of disease and the relations of foods and drugs to the normal and abnormal living system; teachers of gymnastics would supply many facts respecting the influence of the movements on morbid conditions and the general health of those who underwent them; mesmerists would be invited to join hands with others by throwing in their important element of experience respecting the influence of magnetic impressions on the recovery of the diseased; hydropathists, bathers with hot air or water, would be earnestly solicited to co-operate in diffusing the information derived from their practice; sanitary reformers of all grades, either respecting bodily conditions or immediate surroundings, would be able to give much useful information in connection with their department. It is proposed that all who sympathise with human health, and feel interested in this or any other means for promoting it, should become members of the society, and pay a nominal annual subscription of one shilling—more if they can afford it and feel disposed, and less if their circumstances will not allow it—for the purpose of promoting the objects of the society. These would be carried out by publishing a list of the members residing in all parts of the country, with corresponding and honorary members in foreign countries; communicating with the members by the publication of annual or periodical reports, and the distribution of publications and instructive works to the members at cost price, who would, as they felt disposed and had opportunity, promote their circulation amongst the people; the holding of lectures and meetings in various parts as opportunities offered; the establishment of a central college in London for the purpose of instructing teachers and healers, both male and female, in the laws of health; the establishment of hygienic institutions as homes for the sick, and free hospitals for the poor, wherever it was found practicable to do so; and the publication of statistics of cases and modes of treatment at stated times, or in the medical journals, that the hygienic system of treating disease might be compared with the drugging system and the results shown. Our correspondent says there are many who sympathise with this movement and would become members, and invites correspondence from all who feel interested in this proposal, which may be addressed “Hygeia” at our office. We shall be glad to receive, for publication, any further communications and suggestions.

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A newspaper extract has been sent to us containing a letter said to have been addressed to Earl Derby by Mr Train. He recommends his lordship to make a sojourn to St Ann’s near Cork, and undergo the Turkish Bath and Hydropathic Treatment under Dr Barter.

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Mr James Thomasson, late of Bury Lane, near Leigh, Lancashire, desires his friends and correspondents to know that he has lately removed to 14 Joynson Street, Strangeways, Manchester.



## REPORTS OF PROGRESS.

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PAISLEY.—Mr Andrew Cross, the indefatigable secretary of the Glasgow Association of Spiritualists, gave a lecture here to a good audience in the Abercorn Rooms lately. The subject, "Modern Spiritualism," was treated in a broad and comprehensive manner, and illustrated with interesting specimens of spirit paintings, &c. The lecture was exceedingly well received.

GATESHEAD-ON-TYNE.—Mesmerism has been commanding some attention here of late through the exertions of Mr John Rutherford. A few weeks ago, this gentleman delivered a lecture on the above science in the Lady Vernon Schoolroom, Bensham—the Rev. G. R. Hutt presiding. The large audience which had collected to hear of this strange power manifested great interest as Mr R. proceeded to explain the cause of the phenomena, and to point out the legitimate office of Mesmerism—namely, that of a remedial agent. Mr Rutherford is a zealous and indefatigable labourer in the cause of Mesmerism, and, though quite a young man, has practised Curative Mesmerism for years, and has developed two good clairvoyants. He is at present engaged with some cases, but the exertions of the bigoted and the malicious stand sore against him.

MANCHESTER.—The first annual meeting of the Manchester Association of Progressive Spiritualists was held on Saturday, March 28, when the members and friends of the association assembled to the number of 60, for the purpose of receiving the report of the retiring committee, election of new officers, and for a social conference. The Rev. John Page Hopps, president of the association, took the chair at six o'clock, and opened the meeting with an eloquent and telling address. After all business matters had been attended to, the meeting was thrown open for conference. Excellent addresses were given by Mr Houghton of Almondbury, Mr Hayser of Birmingham, Mr Butcher of Southport, and Mr John F. Morgan of Manchester. It will be seen from the following outline of the first annual report of the above Association, that the cause of Spiritualism in Manchester is going quietly but steadily onward—"The second quarter shows an increase of seven members on the first, with a proportionate increase in the subscriptions. During the year not less than 60 circle meetings have been held in connection with the Association; these have been attended by an average of 8 persons. Besides these weekly seances, two quarterly gatherings have been held—the first of which was attended by about 40 and the second by upwards of 50 members and friends of the Association. In addition to the regular circle meetings, incidental seances have been held in various parts of the city, some of which have been attended with very satisfactory results. Your committee have encouraged a friendly relationship with most of the Spiritualists' Associations throughout the kingdom, and have also endeavoured to keep up a correspondence with some of the oldest and most advanced spiritualists of this country; they have thus added to their own experience the experience of others, and tried to make each step firm and sure as they have gone on. Although the receipts of the Association have been all that could be possibly expected, they regret that they are compelled to close the first year's account with a small balance due to the treasurer; but this is chiefly owing to the fact that, to comply with a desire of many of the members and friends, they have had a very neat and beautiful card of membership lithographed, of which they have now a large stock on hand. In concluding their brief report, your committee would earnestly call upon the members of the Association to be true to their principles of spirit communion, universal salvation, and eternal progression; to watch with a zealous eye the rights and natural privileges of the spirit as well as those of the body."



Mr John F. Morgan, 43 Market Street, Manchester, has been giving some Sunday lectures on "Modern Spiritualism." He also lectures on Temperance, Vegetarianism, &c., and offers his services to those who will get up meetings within a reasonable distance of Manchester.

A committee or class connected with the Darlington Mechanics' Institute had a paper read to them on Spiritualism by Mr Richmond. They afterwards enacted the farce of "investigating" the phenomena in three badly conducted "circles," and reported the proceedings in an uproarious public meeting. If the spiritualists are hasty in their conclusions, what shall we say of their opponents?

Mr Marshall, Barnsley, made his Turkish Bath out of an old brew-house. For one month the Bath was free, and was crowded every night. This gave it great publicity. Good returns are now being made, even at the small sum charged. Little collier boys go in black as negroes, and come out fair and clean as cherubs. Mr Marshall showed the true philanthropic spirit by patronising the poor at the beginning. A large cistern makes an excellent plunge bath, which is much relished. At Rotherham, Mr Gates has opened a Bath which is doing considerable business. There is ample scope for these institutions all over the land.

A Birmingham correspondent thinks the Shelley spiritualists, in giving up the reading of periodicals because they get good spiritual communications, are like the man who sold his saucepan to get some potatoes to put into it, and thereupon proceeds to make considerable mirth at our expense for endorsing Mr Sykes' conduct in the matter. Our correspondent thinks that if such beautiful truths are received by Mr Sykes, he should have them printed and circulated for the good of others. He is also of opinion that this disregard of material means is an approach to fanaticism, and recommends that all means within reach should be used. We concur with him on the whole, and yet differ in adhering to our former position. Reading may be the best form of obtaining knowledge under certain circumstances; but we unhesitatingly declare it to be a most barbarous, unphysiological, and unnatural, nay false, mode of receiving instruction. The education of the young should be conducted without books, as it is in many schools now on earth, and entirely so in the "Summer Land." People who are too lazy to get knowledge get a magazine (twopence off the shilling if they can), and think they are the wiser for it. We would ask them where the man got the knowledge from to write the first book? If Mr Sykes gets knowledge at the circle, which we sincerely believe, others can get it also if they adopt the proper means. If chairmen, presidents, or high officers at conventions are wanted, then there are plenty of candidates, but few care for spiritual wisdom. It is their approbation, or other selfish sentiment, that impels them, and not love of man or truth. We know that a different spirit rules the Shelley circle, and wish it could be more widely imitated. If Mr Jackson's theory could be put into operation, the atmosphere needs only to be saturated with the essence of knowledge for all to drink it in to repletion. We hope the plan will come into use soon, and save us our unhealthy occupation.