

HUMAN NATURE :

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THE SCIENCE OF MAN.

BY CHARLES BRAY,

Author of "The Philosophy of Necessity," "Force and its Mental Correlates,"
"Education of the Feelings," &c., &c.

"All our hopes now lie in a true understanding and philosophy of man's nature. . . The little that is known of man's nature is not acted upon, or is used against him. We boast of our breeds of cattle and our dogs—of our tulips, and our fine geraniums—of the gas-lightings, and the steam engine, and pass ourselves by ; and the passions which govern all the rest are themselves ungoverned, and the understanding without law."—H. G. ATKINSON, F.G.S., F.A.S.L., &c.

ANTHROPOLOGY "proposes to study man in all his leading aspects, physical, mental, and historical ;" and if it really is "the science of man," it must occupy itself principally with the present laws and conditions of his being. His past history—with which anthropological societies have hitherto too exclusively occupied themselves—as to whether he was created or born, or as to his age upon this earth, has really as little to do with this science, as the question of whether "his nose was placed on the front of his face, pointing towards the infinite, to give him a foreshell of the illimitable." The history of the past can be of use only so far as it bears upon the present. Except Mrs Shelley's *Frankenstein*, we know of no man that has yet come into the world without being born ; and as to his age, whether 6000 or 600,000 years, for practical purposes we cannot go beyond the comparatively modern date of written record. In deference, however, to those who think such matters of importance, we will consent to go half-way with them, and take woman's advent into this world upon authority. A modern sceptical philosopher, Dr Whately, defines woman as "a creature incapable of the exercise of reason, and that pokes the fire from the top ;" but this is since the fall, for we have it on the recognised authority of Matthew Henry's Commentary, that "man was dust refined, but that woman was dust double-refined, one remove further from the earth ; and

that Adam slept while his wife was making, that no room might be left to imagine that he had hitherto 'directed the spirit of the Lord, or been his counsellor.'" And also we are told by the same learned Commentator, having reference, doubtless, to the obedience that a woman is known to owe to man, "that the woman was made of a rib out of the side of Adam; not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." Now we are willing to take all this about woman on such excellent authority, so that anything we have to say less orthodox about man may be condoned. A "science of man" ought to teach us how to make a man according to the most approved pattern, and with all the modern improvements. Anthropology, it must be confessed, has advanced little in this direction at present, and has occupied itself too exclusively with scratching among the dry bones of past ages; but it is with living function and not dead form that we have to do.

By the study of the laws and conditions of plants, flowers, and fruits, we can produce almost any variety, and by attention to breeding almost any form in animals; but man, notwithstanding our anthropological societies, has been left to chance. Providence is supposed to preside especially over this department. It is presumptuous to suppose that natural law is to reign here. A man has only to procure a license, and he may without any kind of censure, bring any number of decrepid, imbecile, insane, scrofulous or otherwise diseased children into the world; and all discussion of this subject is considered to be against the rules of good society. And yet this ignorance and neglect is the parent of half the ills flesh is heir to. Theologians tell us it is man's soul with which we are concerned, and not his perishable body; it is this that is supposed to control all his conscious functions, and everything relating to the production of a human soul is supposed to be a divine mystery, and referable solely to divine agency. Man, at best, can only provide receptacles; and Hepworth Dixon tells us that "the New American Church puts marriage into the very first of man's duties on earth," and that its principal duty and most solemn rite is considered to be that "of providing tabernacles of the flesh for immortal spirits waiting to be born."*

But that we may not be stopped, as others have been, by some "first proposition" said to contain some "gigantic assumption" "which must for ever estrange" all our facts "from every really scientific mind" it may be as well, perhaps, to clear the ground from theology and metaphysics by a few short definitions of terms.

Professor Tyndall gives us an excellent book on heat considered as "a mode of motion;" the question is, can we consider anything else in any other light? Is not all we know of every thing merely its mode of action or motion,—what we call its phenomena? But motion is nothing in itself—it is merely the transference of something from one point of space to another, and cannot therefore be separated, even in thought, from the thing moved or moving—and of this we know nothing, except of its existence. Of that which underlies all phenomena, we have no faculties that tell us anything. We know and speak only of how we are affected by modes of action, as J. S. Mill says, "*all we know of objects is the sensation which they give us, and the order of the occurrence of these sensations.*" The real objects of our knowledge are only those affections, which we call thoughts and feelings. These feelings and ideas are themselves only modes of action; but we must recollect that in no case can this motion exist separately from the thing moving. The ideas and feelings pass away, while that which underlies them only is indestructible. With each turn of the kaleidoscope we have a new form, which form passes away, but that which produced it and underlies it, is still there and always the same.

The world is a great kaleidoscope, —moved, not by mechanical action, but by continuity of force or evolution. Of these forms, then—of these modes of action or of motion—of phenomena only, can we know anything?—Of the nature *per se* or essence of that which underlies them, we can know nothing. We have called it Matter, Force, Spirit, and have fought over their supposed differences, having first, however, been obliged to admit that we can know nothing about them; for if we do not know what matter is, except in its mode of action, how can we know that it differs in essence from spirit, or *vice versa*?

Force, however, appears to me to be a common term including them all. When we speak of matter, we speak only of properties or powers; to assume therefore that there is anything else, is certainly a "gigantic assumption." The same may be said of spirit. Force or power, again disappears under the more general term of God, as power can no more be separated from its source than motion from the thing that moves. What *we* mean then by soul, is that which *underlies all* phenomena. As Cowper says:—

"There lives and works

A soul in all things, and that soul is God."

A distinction also is made between cause and effect, but all are *causes*, or all *effects*, according to the side from which they are viewed in the infinite chain of sequence. The same may be said of active and passive: such terms also are only relative; all things are active; if passive with respect to ourselves, they are actively supporting each its part in the whole, so that "even an

infusory animalcule could not be annihilated without altering the equilibrium of the universe." If, therefore, as Faraday says, the size of a thing is as far as its influence extends, then are we as large as the world.

Mind is the aggregate of all our sensations from whatever source derived. It is not an entity but a phenomenon—a mode of action; not however of the brain, but of the force, derived from the food, that passes through the brain. The brain only conditions it; it is the means of its correlation or transformation from vital force to mental. If, therefore, mind is a mode of action of force, it is quite as correct to say that "the brain is the organ of the mind," as that mind is the function of brain; the function or power of the brain not being inherent, but derived from without;—the peculiar "form" only is owing to the brain. Neither is it strictly correct, to say that "mind is one of the phenomena of life," as the life of the vegetable world, as far as we know, is not attended with mind or consciousness. The tailor has a mind but not the cabbage,—although it is true we cannot *prove* that both have not. Mind as a phenomenon of life must be confined to the animal kingdom, or extended to the whole universe; for the whole world is alive, and every atom acting intelligently, that is, with a definite purpose.

If, then, the Soul is Force, and the Mind is its mode of action, all with which we have to do are the conditions under which this action takes place, and we may thus far agree with those who say that our material—our physical and physiological laws are merely the conditions under which the soul manifests itself here. The soul is entirely subject to law, or to these conditions; it is with these only, therefore, that we have to do, and we shall proceed at once to their consideration. We shall make no statement which we do not think there are sufficient facts to verify; the true "aim and method" of anthropology being to test such facts and to carry them further. Our object in the present paper is to point to more fertile fields of investigation than have been yet pursued. We shall begin, then, not with the first man, but with the last, as we may fairly be presumed to know more of him than of his predecessor.

Life proceeds only from life, that is, so far as we know; putting the experiments of Cross and others aside as inconclusive. Life a few years ago was regarded in the same light as the soul is now; it was supposed to be a peculiar principle capable of controlling and modifying the ordinary forces of nature; but whatever the "vital spark," which is derived from the parent, may be, it is incapable of acting without the aid of the ordinary forces of nature, its controlling and modifying power over these forces depending upon the peculiar organisation of the germ or bud, which in itself is passive until joined to the active power

around. The forces of nature are thus so far directed, controlled, and modified, that their combined action cannot make the acorn grow into anything but an oak. These powers, judiciously directed, may perhaps make such differences as exist between the English, Spanish, or American oak, between the *pedunculata* and the *sessile flora*, but even this is doubtful. "Natural tendency" is thought to be a metaphysical expression; but if the term is made use of here, it is to the forming powers of the germ or organism to which it is applied.

The human germ, like the acorn, has similar "natural tendencies" awaiting development. Under the microscope, we are told that he (or she) is very like a tadpole, alive and kicking, and particularly active with his tail, possessing not only the physical peculiarities of the father, but those of the mind also—the soul's idiosyncrasies as well as the body's; the carrot hair with the mental aptitudes of the educated or uneducated father.* Here then, in this microscopic animalcule, lie folded up all the wondrous powers of man, awaiting the development in which the female only aids, and if the mental characteristics are dependent upon the soul, it must already have joined the body. As the father has impressed the germ with certain indelible attributes, so also in the process of its development through the mother, it is impressed with her bodily and mental characteristics. A true science of man must begin here, in determining these relative forces. There is not a doubt but that there is more modifying power over the future man before birth than after, and that a greater improvement in the race may be made then than in all our schools and colleges. Of course, this opens up the whole question of the relation between the sexes. While, as anthropologists, we are compassing the whole world in search of the physical characteristics of man, we are satisfied to remain com-

* In foreign asylums where illegitimate children are received without question, the children of educated parents are known by the much greater ease with which they receive instruction.

Mr Herbert Spencer says, "The capacity possessed by an unorganised (?) germ of unfolding into a complex adult, which repeats ancestral traits in the minutest details, and that even when it has been placed in conditions unlike those of its ancestors, is a capacity we cannot at present understand. That a microscopic portion of seemingly structureless matter should embody an influence of such kind, that the resulting man will in fifty years after become gouty or insane, is a truth that would be incredible were it not daily illustrated." (First Principles, p. 374.) Peculiar physical traits, both aptitudes and attitudes, are often developed at that period of life in which they first showed themselves in the parent.

Professor Macdonald tells us that, "the human ovule, when it commences its first journey of life within its mother, may be described as a minute automatic organism existing by means of its own circulating system during one-fourth of its own embryonic existence, enclosed within its bed, entirely unconnected with its parent." (Journal of the Anthropological Society, July, 1868, p. 118.)

pletely in the dark as regards those more important laws that lie directly under our eyes. Touching the laws of hereditary descent we are almost entirely in the dark, and our ignorance is at the bottom of the state of public opinion on this matter, and of the utter want of any feeling of responsibility in bringing children into the world. We do not even yet know what determines sex; everything is left to chance. The French anthropologists have resolved to inquire into the question of menstruation and acclimatization; this is a very small nibble at the circumstances before birth and after, but it is a step in the right direction. A man's physical and mental condition before marriage, and a woman's health and whole mental state during the period of gestation, affect the coming child, and if the full light of the science of man were thrown on this subject, parents would not dare to act as they do now; or at least, would cease to lay many of their trials at the door of Providence, or even of the other power. It is true that at present science has little light to throw. Mr Alexander Walker has written on "Inter-marriage, or the natural laws by which beauty, health, and intellect result from certain unions, and deformity, disease, and insanity from others; with delineations of the structure and forms, and descriptions of the functions and capacities which each parent, in every pair, bestow on children, and an account of corresponding effects in the breeding of animals." Mr Walker's intentions and promises are very much in advance of his performance, but is not the knowledge promised here what we want? Much valuable information on this subject will be found among the countless facts of Mr Darwin's last book, but they want a human application. Mr Walker gives as a motto an admirable passage from a letter to him from Sir A. Carlisle:—"Our aristocracy, by exclusive intermarriage among ancient families, proceed blindly to breed in contempt of deformities, of feeble intellect, or of hereditary madness, under the instigation of pride or the love of wealth, until their race becomes extinct; while another portentous curse, that of unwholesome factories, threatens to deteriorate the once brave manhood of England. I believe that, among mankind, as well as domesticated animals, there are physical and moral influences which may be regulated so as to improve or predispose both the corporeal and moral aptitudes; and certainly the most obvious course is that of selecting the fit progenitors of both sexes." An anthropological society ought to experiment and report on the subject—it would have a much higher bearing on the science of man and the true interests of humanity, than a mission sent to report on the mere physical characteristics of the King of the Caribbee Islands. We want to know at what age it is best to marry; what physical and mental temperaments and characteristics should be brought together;

what difference there is, intellectually, morally, and physically, between illegitimate and legitimate children; whether the Spartan or modern relations between man and wife are the best; and what mode of treatment and feeding is best adapted to the varying circumstances during the period of gestation. Much most valuable information on the subject might be collected from the different habits and customs prevalent in the world, if a committee from our anthropological society were appointed to investigate the subject. Jonas Webb, of Babraham, Cambridgeshire, has received the world's thanks for showing us how to grow "more mutton and better wool to the acre," and for improving the breed of short-horns; but will no one show us how to grow more brains "to the acre," of the kind and quality desirable? Surely a science of man ought to give us Newtons and Shakespeares at pleasure, although judging from the proceedings of our anthropological societies, we may be yet far from this step in the world's progress. These societies are assiduous in collecting skulls, but they do not yet appear to have the most remote suspicion that brains are of any use whatever.

(*To be continued.*)

A LETTER FROM ANDREW JACKSON DAVIS.

Orange, N.J., July 8, 1868.

Mr J. BURNS, *Editor of Human Nature*,

Esteemed Friend,—Your kind favour of 23rd June was duly received and read with sincere pleasure. You first, very fraternally, call my attention to a communication printed in your magazine from the pen of "J. F.," containing a grave charge of "plagiarism," illustrated by displaying italicised passages and parallel columns, and asking an explanation from you or some of your readers. The explanation is quite simple, and I am grateful for this early opportunity to do justice to the volume by "J. F.," as well as to myself.

The absence of suitable acknowledgment in "Arabula," originated in my perplexity and consequent *mistake* in reading, what the stereotypers term "author's proofs" at their establishment in New York, whither I went every other day during the time the volume was in process.

In the concluding paragraphs of the chapter entitled "Glimmerings of Light in Mystery," I had written many quotations from, to me before unknown, authors, and there were also several references to various books, the contents of which I had not read. (The purpose of these quotations and references

is manifest in the teachings of the chapter itself.) I seldom make alterations of either thought or expression in my manuscript. Usually I do not change anything until I read it in proof, and rarely even then. When I read the proofs of the chapter in question—which, be it remembered, had been “set up,” and read in the office, and corrected in accordance with “copy” strictly and literally—there existed a perplexing *jumble* of quotation marks in my references to the correlative testimony of such authors as Madame Guyon, La Combe, Countess Vespignani, Fenelon, Johanna Southcott, Falconi, Madame Maisonfort, etc.

Here parenthetically, I ought to remark and remind you that, while stereotyping the chapters and reading the proof-sheets of “Arabula,” my time and inspiration were largely and *intensely* occupied with the composition of a very different work, entitled, “A Stellar Key to the Summer Land.” This division of thought and labour was considerably unfavourable to *exactness* in all the details of proof-reading.

After spending the best part of two hours in trying to untangle the quotation points and references, I concluded to mark them all “out,” excepting the closing paragraph, which I supposed was only an *abstract*, and not an extract, of the chief thought of some religiously inspired writer. Accordingly I made a few verbal alterations, so as to render the leading “idea” more obvious to the general reader, omitting all the confused quotation marks, and thus resolving the entire passage into what I regarded as a synopsis of some writer’s recognition of the Holy Spirit and influence of the impersonal “Arabula.”

In this place, however, you will be kind enough to remark that the extract received the full benefit of my doubt, being introduced with this general acknowledgment—“*As the light was before written.*”

I am quite certain that up to that time I had not read a page of “Primeval Man,” although Miss J. Fawcett, through whose mediumship it was written, had the kindness to present me with a copy some years since. But now, therefore, being so distinctly informed that her goodly volume contains the original passage—save my alterations of the text to give less obscurity to the meaning that was in my mind—it will be my pleasure, as it is my first duty, to give full credit to the book and page whence the extract was by me unconsciously derived. This acknowledgment I will make in the very next edition (the fourth thousand) when the time comes to put it in the press. I trust that this will be personally satisfactory to “J. F.,” and it is to be hoped that no lasting *injury* will result to the progression of *Truth* from your wide publicity of my perplexity and mistake in proof-reading.

* * * * *

The foregoing occurrence moved me to spend the last hour in reviewing the contents of "Primeval Man." In the interesting preface, "J. F." frankly acknowledges that she is the author of neither the thoughts nor the language of the volume. She says, "In placing her hand upon the paper with the pen prepared to write, she has never, in any instance, known what the first word would be; and after it was written did not know to what it would lead. Thus word by word has been given without any premeditation whatever." Further on she says, "Should any other writer, normal or otherwise, recognise the shadow of his own thoughts herein vested with substantiality, such a fact need not occasion surprise, or give rise to censure."

Thus she at the very beginning confesses, what most intelligent persons fully concede, how impossible it is to be "original." In one place "J. F." says that she "gives forth that which has been given to her, but does not wish to be identified with it, nor to be held responsible for it. It has all come of an involuntary action on her part." On page 4 she writes: "The only conditions, however, on which a communication could ever be received were, *entire dependence upon God*, not desiring to receive information on one subject more than on another."

Two hundred years ago, the pious Madame Guyon, referring to her commentations on the Scriptures, says, "I wrote, for the most part, in the night, in time that was taken from sleep. The Lord was so present with me in this work, and *kept me so under control*, that I both began and left off writing just as He was pleased to order it; writing when He gave me inward light and strength, and stopping when he withheld them. I wrote with great rapidity, light being diffused in me in such a manner that I found that I had in myself latent treasures of perception and knowledge, of which I had but little previous conception."—(*Prof. Upham's Life of Madame Guyon*, p. 374.)

Thus, so far as their mediumship is concerned, the testimony of "J. F." and Guyon is the same; and as the ideas conveyed in "Primeval Man," the student of spiritual revealings, ancient and modern, will find them clothed in various words in the writings of inspired persons, showing that it is next to impossible to be "original" either in thought or expression; and more especially is this true of all those who write or speak under the immediate control and dictation of some Lord or Spirit individualised, and it is also considerably true of those subjective clairvoyants who write or speak under the *afflatus* of universal principles styled "impression."

FREE LOVE IN AMERICA.

In another part of your letter you ask me to say something explanatory concerning the charge of "free love" prevailing in

faith and practice among the Spiritualists of America. You seem to want from me a distinct avowal of conviction on this subject. I had supposed that my position was plainly recorded against "free-passionism" in all its forms; and the sectarian slander that the Spiritualists of America are believers in, or practitioners of, "free love" has seemed to me too vulgar and self-evidently false to be worthy of the least contradiction.

Your countryman, Wm. Hepworth Dixon, editor of the *Athenæum*, instead of writing a candid treatise on a somewhat exceptional subject, adding to the sum of knowledge concerning the science of human nature, as might have been expected from so high a source, his "*Spiritual Wives*" is from first to last a book of sensuous representation, under the gloss of scholarly verbiage, of certain disgusting immoralities which should be forever buried in oblivion. It is a vulgar, sensational work, but one remove from that class of books which you and all true Spiritualists would be glad to have suppressed in order to save from taint the morals of the rising generation. So rapacious is the appetite of the *Athenæum* Dixon for details of "passional attraction" unlicensed by law, that, in lieu of actual examples among Spiritualists, he gives free rein to his impure fancies, and makes no scruple of *misrepresenting* not only individuals, but also entire communities of honourable people. For example --

He strives, by the employment of false coloring, to fasten ignominy on the venerated names of Robert Owen, and his son, the Hon. R. D. Owen—men who have freely spent their lives and fortunes in such noble efforts for the moral elevation of humanity as the author of the calumnies in "*Spiritual Wives*" could, I fear, but faintly comprehend.

Again, the Harmonial Philosophy, and its correlate Spiritualism, Mr Dixon grossly misrepresents as to its origin, its scope, and its tendency; and his reckless falsehoods with regard to these grand universal movements, and his slanders of the persons concerned in their promulgation in America, are inexcusable in view of existing and easily ascertained proofs to the contrary. American women, too, of rare genius and worth, are made targets for the random thrusts of this redoubtable knight of the pen, as may be seen by the utterly false position flippantly assigned by him to such excellent persons as Lizzie Doten, Eliza W. Farnham, and many others; and this gay and jaunty editor finally reaches the climax of base effrontery by coolly asserting that the whole vast body of American women are no better than community of courtezans.

I hereby pronounce the whole subject of "free love" a fabrication of the sectarians on both sides of the Atlantic. Let no sincere person feel the least apprehension, for the cause of

Spiritualism is eventually certain to triumph over all its enemies.
With fraternal love I remain, as ever, your friend,

ANDREW JACKSON DAVIS.

[The above letter will be read with much interest. Mr Davis repeats the method by which he makes quotations, which is known to be true by all who are acquainted with his very remarkable mental powers and habits. "J. F.," in writing the communication which appeared in our July number, and ourselves in publishing it, had no idea of throwing censure on our gifted and highly beloved brother. The coincident, however, was one which might be noticed at any time, and we thought it expedient in the interests of truth that it should be at once ventilated and explained. The process has proved highly instructive, and tends to show that the "exceptional" act of mediumistic writing is of a more general nature than society is inclined to admit.]

We thank Mr Davis very specially for his remarks on "Spiritual Wives," to which verdict we hope the friends of truth will give extensive publicity. It will supersede the necessity of our reviewing that work, or making any further reference to it.]

ON LIGHT AND ITS CORRELATES.

BY HONESTAS.

THE undulation theory which Huyghens first treated in his "Traité de la Lumiere," 1678, and Hooke,* who says "that light consists of a quick jerk or motion, and is generated in such a way that every jerk will create a sphere which will increase like the waves on the surface of water," gradually displaced the emission hypothesis. So many of the facts remain wholly inexplicable by the former theory, that thoughtful minds paused and asked for some aid in their endeavour to understand these phenomena.

Euler† rightly contended that the emission theory involved a waste, a consumption of the material of the sun or luminous body, which no hypothesis could explain away, and farther that the rays of light on the emission theory would necessarily disturb one another, and that transparency on this theory was inconceivable. Indeed, the emission theory, like the hypothesis of dispersion of a ray of light, wholly fails to account for the phenomena it seeks to explain. I repeat, the rock on which Newton and his school foundered, is, that they gave to matter a permanency which is wholly inconsistent with its nature. Not that I agree with the undulatory theory; it is, as far as it necessitates a common ether, a

* Micrographia Hooke, 1664, p. 57. † Fischer IV., 449.

common neutral passive substance acted upon, and performing the functions of a carrier of the action of other forces, to my mind incomplete; to me it is inconceivable: but I must not forestall. On closing my treatise I will render my theory and the proofs by which it is supported.

In 1799 Young first published a paper on "Sound and Light." More than a century had elapsed since Huyghens, Hooke, and men of that school had propounded and discussed the merits of the vibratory hypothesis. To him we are indebted for a great advance, for no doubt existed that *periodical colours, double refraction, polarization, depolarization* had compelled another line of thought to be adopted. Decried, spoken of as a mere work "of fancy," the reviewer of that day concludes by saying, "We are much disappointed that so acute and ingenious an experimentalist should have adopted the wild optical theory of undulation." The undulatory theory silenced its opponents nevertheless, and Sir David Brewster,* Fraunhofer, Bunsen, following in the footsteps of Young and Fresnel, have enriched the stores of human knowledge by a mass of experiments based upon this now all but universally admitted form of thought, for I cannot designate it otherwise. I repeat, I do not reject the vibration hypothesis. Central and peripheral contraction and expansion speak in all the life-breathings of busy nature; but the undulation is only a form of power manifesting its presence in the phenomenon of light.

The objection to the undulatory theory, as Grove justly observes, is its adaptability to any phase of facts. Short wave and long wave, half waves and curved waves, so easily suggested and so hard to prove, come too readily, not to merit the rebuke of Euler, and the more cautious hesitancy on the part of Grove.

Both these men have agreed that some other agency is at work, and dissatisfied with the universal applicability of the undulatory theory have adopted the view of an alternate change in the ultimate molecules of matter on the line of direction.† Light says Grove (1842,) "is a vibration or motion of the molecules of matter itself, rather than from a specific ether pervading it." Not, therefore, a passive, all-pervading ether operated on and ever the same, but a living world filled with living matter. Let us hear what Dr Jencken has to say on this subject (1828 and 1837). "Light," says this author,‡ "is the axial line of incited moments or points in swiftest mutation. This we recognise as a ray of light, but which is nought else but the bursting forth of a succession of luminous points on a given line of direction."

* Phil. Trans., Memoir, read Nov. 4, 1801.

† Grove, Correlation of Physical Forces, 163.

‡ Licht und Farbe, "My Hobby," p. 37.

But light has other properties than its visual transitory character. It has properties in common with heat, with sound, magnetism, and electricity. It has chemical properties.* "It writes its history by a change more or less permanent in the ponderable matter," says Grove. Light, sunlight, is a great agent. Photographic substances, as they are technically designated, have multiplied in such numbers, that hardly a substance exists which does not submit to the subtle penetrative action of light. It would be superfluous for me to name the action on surfaces of iodides or chlorides of silver, which led to the wonderful discovery of photography. Sunlight is an all potent power, sustaining, nourishing, and even changing the ponderable and visible. Sun-power flows through our physical world in never-ceasing influx and efflux, modulating into form from out the finer intro-ether, intro-existing world, the endless forms of life. Air and rock, fauna and flora, all alike derive their supply from this great inexhaustible fountain of power.

"There is," says Dr Jencken, "a supplying element emanating from the sun, which is not light, but which becomes light by an act of transition it undergoes through the body that attracts it." This nourishing ether-element, according to his theory, is derived from the cosmic worlds that again sustain and nourish the sun, the *pancosmos* of our *vialactea*—our belts of suns. "Light," continues Jencken, "is an attribute common to every substance," for light is only the condition of a power, and that power, that primary phase of its transition all bodies possess. *The cosmic element is transformed* into the planetary element, and this act of transition from one elementary state to another, is light; but with this difference that each body determines the mode and character of the transition, hence the change, the alteration in the ether-element, and the impress of form which follows the ray of light, alters its very nature, and our sight, which is only a highly potensated sense of touch, possesses the faculty of feeling the change—in other words, of seeing. There are dark rays as well as luminous rays—that is, the all-nourishing ether-element supplies, enters, and returns from the bodies it nourishes, but changed, altered, carrying with it the impress of the transition, and this change the eye under certain conditions sees (sensitives see in the dark). The grades of transition from one point to the next are indexed by colours;" and, continuing, he says—"Colour indexes the change, and holds its place between the negative and positive poles. When the coloured rays converge into a focal point, accumulation follows, and the effect of concentric action upon one given point. The transition into

* Scheele, Selle, Lavoisier, Toizt, Hazen, and a host more of eminent men first gave their attention to the physical properties of light.

colour does not cease, but becomes less visible, becomes over-toned."*

I have given these extracts from the treatise, as explicative of the reasoning of the author, whose hypothesis of a transition from one ether-state to another I have adopted, and I shall continue my translations, extracting such parts as throw light upon the question I wish to bring before my readers.

"Light is not," says Dr Jencken, "a sudden transmission of a power in a given direction, but, on the contrary, light is but the transition from one state of power into another state, and this *transition* I term light. A change has taken place, and change from one state to another is motion, and in the primary creation of light we have concentration, and from this as a necessary resultant, vibration, undulation, for matter is perpetually reforming. A suspense of transmutations in the material is inconceivable. Concentration means the union of two into one, and light possesses this quality of centrality. Light is essentially condensed, central, hence its energy and motivity. Transparency is conductivity, and is similar to the conductive property of metals for electrical fluids, that is, they pass through the condensing medium. (Schelling says, identity between the substance traversed and the ray of light is transparency.) Light is negative as well as positive, and can be transmuted into other forms of matter. In other words, light passes into a state of oxydation, which indexes progress, change. Hard and polished surfaces repel light from the fact of these being too central—repel the light, that is, reflect it. The change in the very nature of light invariably follows wherever the light impinges only when the ray of light enters and becomes re-emitted, colour is created, marking this change or transition. Absorption of light is but its transition into some other state, and as already pointed out, colour indexes the transmutation."

I cannot venture to translate and abstract more than I have done of this truly philosophical treatise, the more so as, at some future day, I intend to publish a translation of it, accompanied by a treatise of my own.

Dr Jencken concludes his essay with some highly interesting remarks on the subjective property of the usual organization itself.

"The eye," says the author (p. 58,) "receives the light, but not like an optical instrument, merely mechanically, but on the contrary, with the power of organic vitality, and assimilates the ray of light. Hence the eye often forms its own distinctive colours, a fact well known to oculists. The light is mediated and refracted by the aid of the organic crystal apparatus—is refracted on entering the organ of the eye, fended off, and recon-

centrated, darkening and colorization is converted into purer light by reconcentration. But the eye contracts and expands at will, and hence the organ itself unites the influx of rays of light. The image appears inverted on the retina, in a state of opposition, a resistance always noticeable whenever nature seeks to combine and assimilate. Of this law of polarity, the position of the foetus, with its head downwards in the uterus, the upward movement of peristaltic action of stomach and duodenum during fastings unmistakeably furnish proof."

The polaric law in all onward progress holds good, and follow it where we may, repulsion, resistance, usher in the farther and higher combinations; the systole and diastole; the heave and throw of nature speak in unmistakeable language of the ever present power of this great law of opposites.

"We know," says Jencken, in concluding his treatise, "in seeing that light exists, its cause and direction of the power that resides in it, and the influence matter has exercised over it, from which it flows and streams forth. We awaken to the knowledge of the presence of light, of distance, and the objects it has been in contact with; all awaken in us as the consciousness of the creative power imaged in the finite."

The theories of Dr Jencken, I again repeat, I have adopted unhesitatingly as the foundation upon which I shall build my own argument. But as the points of departure need indicating I will give first a summary of Dr Jencken's theory, and then proceed with the reasoning which I partly commenced in my first letter on this subject.

The transition from the primary ether "urelement," into the elementary material of the visible and ponderable is marked by light. This primary element is composed of the supplying stream, taken from the solar, cosmic, telluric influx of forces. This primary ether fills all space, but it again is only a form of power—a manifestation of force, and hence this primary ether is replete with vitality and ever ready change. Efflux first followed by a next wave, and so onward in endless continuation, marks the ether stream. The emanation from the sun is not light; at its point of departure it is something else, a finer, more penetrative, form of primary ether transformed into light by the change that ensues through contact with the planetary body. In other words, light itself is not a material something, but is only a state of the ether element in its change and transmutation into another state or condition. Having thus defined light to be only a form of transition of the primary ether, Dr Jencken then gives it the quality of centrality, and adaptability to accept change from each object it comes into contact with. This centrality results from contact with the planetary body, which by resistance necessitates concentration, vibration

(undulation) following as an unavoidable consequence. The transmission from point to point of light is accounted for by a motion, originating in a change at the initial point, for a change in one point impels a change in the next nearest, and this radially into space on all sides, though with diminished energy. As the centre is distanced, this change is wrought upon the primary all-pervading ether (urelement). Light and shade are polarically related to one another, and, adopting Goethe's views, Jencken says, "We only see light in colours, for colours mark the transition. Thus much for a summary of his theories.

I will now endeavour to render my ideas. Transition from one state to another, from the primary ether to an onward condition is, I accept, light. But I take the reasoning a step farther, and repeat, first, that the primary ether, "urelement," is not a common element encompassing the world, but on the contrary an intro-coexisting world, and of which our inner being, I have used the term periphery, forms part. Secondly, that the movement, transmission of light is a peripheral expansion. Now it is necessary for me to define this act more clearly, and to do this I must step back to primary principles, trench upon metaphysical ground. Leibnitz accepted the monad as the primary form of the creative power, the mirror in which the universe is reflected, utterly denying the presence of space or void. He allows a coexistence of infinite numbers of monads. Each monad contains the universe, and the distinctive difference that separates the monad from the deity is, that the former is imperfect in its perception, the latter perfect. Dr Jencken, in his "urelement," approaches nearer to Spinoza's idea of a primary substance, though he gives to this life and vitality an ever changing renovation. In some of his later treatises he extends this view, and accepts the position I have taken of innerintro-grades of development, and which I designate to be intro-coexistences. Each primary point or monad has passed through endless intro states, onward and in unfoldment of higher life, upwards to a more perfect state of existence. The onward is marked by a dual action, a union of two into one, or of many into one, but not as an absolute union. Absolute union only takes place in the God-head; but a combining and a resultant reciprocal change in the two elements that for a time, for a period, or state, unite. The onward progress is marked by two facts: the central passes by the change effected from one state of elementary condition into another, and onward state or plane; but the peripheral, slower in its action, follows only in a given time; that is, there is an absolute transition of the peripheral into the next and onward state, and this transition is marked by the, to us, known physical dynamic phenomenon, light. Dr Jencken has rightly said,

that the ether-element emanating from the sun is dark, that is, not light, being something antecedent to light. I can, however, only deal with what is observable, measurable; and light is the very first element proceeding from the finer ether, the nature of which element I can handle and determine. Gravitation stands opposed to light as being essentially concentrative in its action, whilst light is absolutely eccentric—expansive in its nature, travels in straight lines, as expressive of its radial character, for the radius is the shortest distance from the centre to the circumference. Transition from one intro state to another (primary elementary) is light, and the expansion on all sides, spherically, is the transition of the periphery of the former or prior state following that of the central, which has passed by union with a polarically placed element, into a further and onward condition; there is a chronometrical proportion of expansion, this is the time or speed at which light travels, and which Romers gives at 192,000 miles per second.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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

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

SATURN.—MOLOCH.

THE TIME SPIRIT.

ALL phenomenal being is but a portion of that maya or divine delusion, by which the eternal is educated amidst the seemings and semblances of time. The weak and foolish see but half the universe, that which lies without in the domain of the senses, or, as philosophers term it, the objective sphere. Of the inner, which is the higher and the nobler life, they know, because they feel, nothing. The subjective is to them an unknown realm. As a matter of tradition they, of course, profess to believe in God and immortality, but it is very obvious, after a little investigation, that they live wholly in the present, and are entirely absorbed by the *now* and the *here*. The fundamental distinction between minds, the grand element of their differentiation, is the proportion which these realms occupy in the consciousness. This, more than aught else, determines their place in the scale of being; for, in very truth, the inner is the life of the soul, while the outer is but the life of the body. Men alone can live the former, brutes being wholly on the sensuous plane. Hence perhaps we do not go too far when we say that the inner is the especially human life, that in which the spiritual prerogatives of man are most vigorously asserted, and in which alone he is even approximately superior to time and its phenomena.

The spiritual and corporeal, the eternal and the temporal, present two phases, or, shall we say, modes of being, not only diverse, but contradistinguished and bipolar. Their correlationship is one of apparent antagonism. Their true relation is that of cause and effect, of substance and shadow. The one is the seal and the other is the wax. The first is positive, the last is negative. They coexist by the law of necessity. The one implies the other. They are in their highest expression, the Creator and his creation.

The time-plane is of necessity the sphere of mortality—that which has a beginning must also, by the very law of its being, have an ending. The eternal is the only immortal. All emergence implies submergence. Birth and death are but the complements of each other. Where there is growth there must be decay. All change implies the eventual annihilation of existing forms, with the ultimate disappearance of their corresponding conditions. The time-spirit is the great destroyer, and death is but his executioner, or rather himself in his ultimates.

It is true now as of old that Saturn always devours his own children—a truth applicable alike to the physical and the moral sphere of being, to solar systems and their dependant worlds, and to political and ecclesiastical organisations, with their component individualities. Principles alone are eternal. All seeming stability in the fact-sphere is merely apparent and comparative. The rocks are in a state of flux, and the mountains are undergoing a process of slow decay. The solid land has been the bed of the sea, and where the restless waves are now vexed by the tempest, was once the site of former continents. Even the types of organic life are but for a season, so that the Flora and Fauna of the earth are changed, like the vestments of beauty at the bidding of fashion. The material plane ignores perpetuity. What is history but the epitaph of empires? And what are the oldest and most enduring religions but sectarian divisions of the great church of humanity, that bud and blossom, and wither and disappear, like the flowers in due season.

It is the short duration of our own ephemeral life that gives us the impression of stability as attaching to our environment. Animalcules upon a summer leaf, we do not seem to know that it was but a little bud in the spring, and will be but a withered ruin in the autumn. Much less do we dare to think that the iron oak on which it grows, was yesterday an acorn and to-morrow will be undistinguishable mould. And shall we lament because this is so? Rather let us rejoice that the inferior realm is so mutable and mortal; as rightly contemplated, this only affords additional evidence that the higher sphere is enduring and eternal. Yes, this is the truth hidden under the

myth of the European Saturn and the Asiatic Moloch, that the whole domain of the time-spirit is one vast realm of appearance,—the evanescent and changing shadow of a grand and enduring reality. That this world and its affairs are but for a season, while the other, with its never-ending interests and stupendous results, is for ever.

MAGNA CHARTA.

A MYTH.—NO. I.

It is not at present intended to discuss the validity or otherwise of historical dates, but merely to question whether, as now understood, the grand palladium of British Liberty, Magna Charta, is or is not a very vulgar error and a ridiculous myth. True enough there is in the British Museum a suspicious-looking document actually said to be the very Charter itself; it consists of sundry bits of dirty paper pasted together, and religiously preserved under a glass frame. It is asserted that King John's signature may be seen, and attached thereto is a shapeless lump of lead said to be either the Grand Seal of State, or the Privy Seal of His Majesty. From whence came these dirty scraps of paper is very doubtful, but from appearances they may have been obtained from that very celebrated river, the Fleet-ditch. To question the authenticity of this document will, however, by many be considered as a literary misdemeanor; but, nevertheless, these are times when men are endeavouring to get rid of chaff which, heretofore, has been so plentifully supplied to human nature. To arrive at a fair decision respecting this Charter history must be studied, and the oldest and best English authors consulted. Probably "Rastell's Pastime of People," bearing date 1529, may be reckoned as the first and most reliable *English historical work*; and he informs us that King John was a very naughty fellow, for that "he disinherited many men without assent of his lordes or any other counsel, and also would have disinherited the Earl of Chester because he rebuked him of his wickedness, for that he *hylde his owne brother's wyfe, and lay by many other great lordes daughters, and spared no woman that hym lyked.*" This John and "his lordes met besyde Stanys, at a place called Rumney Mede: and there agreement was made, and a charter made thereupon called Magna Carta: which charter anone after the kynge brake" (p. 178). Rastell says Magna Carta was confirmed about the 8th year of Henry the Third's reign (p. 183). Then comes

Grafton's chronicle of 1558, but he gives no satisfaction about Magna Charter. He has, however, a graphical version of John's death:—"A monk went secretly into a garden upon the back side, and finding there a most

venomous toad, he so pricked him with his penknife that he made him vomit all the poison that was within him. This done, he conveyed it into a cup of wine, and with a smiling and flattering countenance, he said thus to the King. 'If it shall like your princely Majesty, here is such a cup of wine as ye never drank before in all your lifetime. I trust this wassal shall make all England glad,' and with that he drank a great draught, the King pledging him." The monk dies, his intestines gushing out, and then the King dies (p. 116).

FABIAN'S Chronicle of 1559 has it, "The King and Lords met with great strength on either side at Berham-downe, where a charter or writing was devised and made, and there sealed by the King, so that the barony was with it, contented and departed in peaceable wise every man into his country" (2nd vol., p. 35).

HOLENSHED'S Chronicles of 1577 tells us that John's charter was given under his "own hand in the meadow called Kuningsmede, or Rimemed, betwixt Stanes and Windsore" (p. 186); and then he gives an account of John's death somewhat differing from Grafton. The King had an ague, augmented "with his immoderate feeding on raw peaches, and drinking new cider." "He departed this life the night before the 19th day of October, 1216" (p. 194, vol. 3).

SPEED'S History of Great Britain of 1611 mentions that John was constrained to comply with Magna Charta and Charta Forestæ at Runingmead (p. 503).

STOW Annales, dated 1614, quotes Matthew Paris. "The barons called themselves the army of God, whereby such a fear came on the King that he durst not peep out of Windsor Castle. At length he appointed to meet with the barons in a meadow betwixt Stanes and Windsor, which appointment he observed, and there granted the liberties without any difficulty, the Charter whereof is dated: Given by our hand in Runningmede, betwixt Stanes and Windsor, the 16th June, the 17th of our reign, unto which all the whole realm was sworn" (p. 172). In the same page, Stow says this year "Fishes of unwonted shape were taken in England, for they were armed with helmets and shields. In outward shape they resembled, and were like unto, armed knights, saving that they were far greater in proportion."

BAKER'S Chronicle of the Kings of England, a more modern work, 1730 A.D., informs us that King John promised to grant the Lords their demand; "and so, in a meadow between Windsor and Stanes, called Runningmead, he freely consented to confirm their former liberties, and was content some grave personages should be chosen to see it performed. But the next day, when it should be done, he gets him gone to Southampton" (p. 71). John then appealed to the Pope, who issued a decree that the grant to the Lords should be void (it was not signed). The Lords did not care a rush for the Pope, who, being so informed, excommunicated them. John thrashes the barons, and within half a year had gotten all their castles as far as the borders of Scotland.

To decide from the foregoing authorities that John signed Magna Charta is rather taxing too much the belief of the credulous; therefore an appeal must be made to the Charter itself. The oldest copy of the Statutes of England preserved in the British Museum is a duodecimo work printed in London by Penson, Anno 1508. It commences with

MAGNA CHARTA, "Edwardus dei gracia," and ends, "facta anno nono Henricii tertii." Then follows the Charter of Forests—not a word about John.

STATUTES OF ENGLAND, entitled, "Magna Carta in F." (presumed to mean French) "whereunto is added more statutes than ever was printed

in any one book before this time, Anno Domini 1539. Magna carta edita anno nono Henrici, 3 et confirmata, ann. 28. Ed. 1." Printed by Robert Redman.

STATUTES OF ENGLAND. "The great charta, called in Latin Magna Carta, with divers old statutes." "The great charta made in the 9th year of King Henry the Third, and confirmed by King Edward the First, in the 28th year of his reign. Translated out of the Latin and French into English. This is an octavo, bearing date 1542, and was printed by Elizabeth, widow of Robert Redman.

A quarto volume is "a collection of all the statutes from the beginning of Magna Charta unto the present year of our Lord God 1579, newly translated into English." Magna Charta is indexed as being made by Henry the Third, and it thus begins—"We have granted to God" (granted what to God?) "and by this our present charta have confirmed for us and our heirs for evermore that the Church of England shall be free, and shall have all her whole rights and liberties inviolable." Mag. ch., cap. 1.

There are four duodecimo, about 25 octavos, then come quartos, followed by folios innumerable, of the statutes of England; but John has nothing to do with them.

Are the dirty bits of paper worth hoarding, otherwise than to show the folly of human nature? Ought not the dirty scraps and privy seal all be sent where such like things generally find free passage? When the document is fairly disposed of, it will soon be found that there are numerous other believed-to-be genuine records equally as worthless as the Fleet-ditch charter.

There is a hidden mystery respecting this Magna Charta, which formerly was a profound masonic secret. If the free-masons of this generation knew the use of their own mathematical instruments, there would be no difficulty in proving that their patron John died of the toad's poison pricked out of him by a monk with a penknife—that John died from eating raw peaches and drinking new cyder. If the masons knew the use of their own tools, they could not only produce Magna Charta in their lodges, but even show the pen used by John in signing the deed. But modern masons know nothing of masonry. There may have been a terrestrial charter in John's time; there certainly was then a spiritual or celestial charter. The earthly document was a dirty affair, the heavenly an almost everlasting record. In John's reign, A.D. 1186, the planets were in conjunction; there assembled the army of God, and remained stationary during the summer solstice; there was the whole heavenly realm. At the equinox, the barony departed in peaceable wise every one to his country, or his orbit, or sphere. Then, as Baker describes the sun king "gets him gone to Southampton," or to his southern home. In every good celestial atlas or globe, on the compositor's printing frame, is Magna Charta signed with the sun king's equinoxial signature, the cross of Saint Andrew!

HENRY S. MELVILLE.

RESPECTING THE RELIABILITY OF SPIRITUAL COMMUNICATIONS.

"Dearly beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into this world."—1st John iv. 1.

Nothing serves more to advance the truths of nature than a free platform for discussion, and as such I feel that in utilising its pages for that purpose *Human Nature* has supplied the required desideratum; and as the phenomena of what is termed modern Spiritualism are becoming known, it is of the utmost importance to the cause that an impartial hearing should be allowed to those who, having given the subject their attention, wish to say anything thereon either for or against.

The papers signed "A. Gardner" in the December and January Nos. contain that which deserves careful attention; although views having a somewhat similar tendency have been advanced before—as to whether communications made by presumed disembodied spirits, who give high sounding names, really proceed from the spirits of those they represent themselves to be, &c.

Now, as in the ultimate, every one must see by his own light, so it will be in this as in other cases that that which convinces one will not convince another; and the only sure guide to eliminate the truth will be by a careful classification of ascertained facts. For instance, are the table movements and raps conceded as genuine? If so, well and good; but if not, nothing presumably received through them can be accepted. Again, what is the guarantee for the truthful disclosures made through clairvoyance, medium writing, &c., &c.? Clearly none but the experiences or reason of the parties to whom such may be made. For spiritualists well know that much untruth is mixed up with the communications given at circles when no imposture by the sitters is admissible. And now, as to the power that does all this. The great question seems to be—Is it entirely through the sitters themselves, or is there another and an independent invisible intelligence requisite also, in order to produce the given results?

I will first say that I have made abstracts of all the seances at which I have been present (not far from four hundred), consequently I speak from my own observation, and I incline to think that the "muscular theory" of Faraday is, as far as it goes, a fact; and is the substratum, so to say, for the other and more vital forces to operate with and upon. And I deeply regret that a man of his pure and philosophic mind should have stopped at that which is but the rudimentary stage of the subject. To stretch his theory to its utmost, it may possibly

account for the erratic table movements, or even raps where no intelligent response can be obtained. And in all probability if the wills or wishes to investigate further did not prompt the sitters to persevere, the like fate would attend all such experiments. In illustration of this I may say that in a letter on the subject from the Professor to me, and written some few years since, he says, "Unless the spirits are utterly contemptible, *they* will find means to draw my attention." From this it appears to me that the all-important and unfortunate mistake made by him consisted in his not concentrating his will to draw their attention to him, but leaving it for them to draw his. We have all been losers by his hesitation or apathy, and himself perhaps as much as any.

Reichenbach in his dynamics of magnetism, says, man physically is composed of one element in three grades of perfection, which serve as a link between the spiritual and material worlds. It is a refined kind of electricity. The lowest grade he calls "the Vegetable Motive Element," and it gives involuntary growth or action; it is to the vegetable creation what the soul is to the human creation. The next is "the Animal Motive Element," or magnetism, giving voluntary motion. The last is the "the Soul Motive Element," the grand microcosm of all below the Deity. He also speaks of the *od* force as existing with magnetism and electricity, issuing from the body as a pale flame with sparks and smoke, but visible only to persons of certain mediumistic power.

That there is an identity between Faraday's muscular theory and Reichenbach's vegetable motive element is probable; and whenever there is a plus of such power at sittings, nothing of much use can be expected. But when the other two elements are brought into action by the exertion of the will, a very different result will be observed, for then the power is in accord with the conditions necessary to connect it with the spiritual world; and consequently communications of more or less import are obtained. In the "Night Side of Nature" it is mentioned that the spirit, when liberated from the body, is adapted for communion with all spirits embodied or otherwise; but all embodied spirits are not prepared for communion with it. This would at least serve to show that a preparation is requisite in order to succeed at sittings, and that the wills of the sitters should be in unison for that purpose.

Thus much in respect to the feasibility of communion between spirits in the embodied and disembodied states. The next consideration, and a most important and perplexing one it is, is, whether the spirits communicating are really those they represent themselves to be? John says, "try the spirits," a sufficient proof of the same difficulty existing in his time; and

until some undoubted test can be applied, the only way is to subject the communications to reason. If I received one as purporting to come from a deceased relative or friend desiring me to give to or receive from any one a sum of money, or other valuable consideration, I should most undoubtedly hesitate to do so, although I had known the said spirit while in the body. Such an idea could only be entertained in the event of the request according with the well-known sentiments of the spirit when here; and even then the greatest caution would be requisite. To suppose otherwise would seem a gross misuse of the glorious boon.

A very satisfactory test in addition is by clairvoyance, where the appearance of the spirit and the communication coincide with its previous mundane status. From what I have been able to ascertain, I feel tolerably sure that when the members of a family sit together in harmony, their spirit relatives or friends are more likely to be present than when comparative strangers are introduced to the circle; and at mixed or quasi public seances there would be less reliability in the names or advice given. It is desirable, however, that we should be cautious and observant in a greater ratio than dogmatic, for the rapidly increasing range of the phenomena precludes any one from assigning limits to the subject. The surest way is to carefully chronicle facts made patent to the senses, subject always to the deductions due to experience and reason, and a progress both secure and useful will result to all.

THOS. SHERRATT.

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.

CHAPTER XXXVIII.

NEXT morning Mr Harding brought in and formally introduced his brother, thereby putting himself upon the footing of an acquaintance. The brother was scarcely less a character than himself, and both had an astonishing facility of assuming, without offending against anything but taste, upon the civility which their unmistakable honesty commanded. It would have been as easy to rebuke angrily a blind man for coming too near you, as them.

The married brother was all ear. Every sound that bore the remotest resemblance to a heavy gun—the slamming of boards in the unfinished building near—the quick closing of a heavy door below—startled him. “Wasn’t that the steamer? I thought I heard a gun. Didn’t you hear a gun, John?” It was really affecting to see how entirely he devoted himself to that coming ship—how he deferred everything to that. “After Caroline comes,” was his answer to every proposition from his brother; and, in the fulness of his heart, he explained to me that he had married a very young girl, to whom he was much attached, only the day before sailing, nearly eighteen months ago; and that it would be the happiest day of his life—much happier than his wedding-day—when she should come to him here. One could not but feel interested in this meeting, and Eleanore and I planned to give them the best and pleasantest room in the house, if they took one there, and to take the young creature into friendly relations while she should stay: provided, always, she should prove as candid and straightforward a person as her husband.

Three days went by, and there was yet no steamer. Our friend expectant began to pass into the anxious stage of his waiting, and his brother John, improving his time with Phil—as well from a desire to approach the mother’s heart as to satisfy his own with the rare indulgence of a child’s humour and caresses—had quite installed himself in the position of companion to that young person, who became thereby the possessor of various gold and silver coins, varying in value from one to five dollars.

“He will not take it, mamma,” said Phil, one afternoon, when he returned with a five-dollar piece in his hand, which she had promptly ordered him to carry back to Mr Harding. “He will not take it. He says he’s got a great many, and he don’t want it.”

“Then, Phil, you can give it to Antonio to-morrow, for taking you out every day.”

“Oh, yes,” said the child, delighted at the idea: “so I will. It’s very pretty, mamma, and I believe Antonio will like it. Do you?”

“Yes, my darling; it will buy him a pair of shoes, or a hat, or a vest. It will do him good, and you do not want it, you know.”

“No, I don’t want it, mamma; and I’ll give it to him next day.”

Mr John Harding stood in the office, with me, when this was passing audibly in the next room. He looked a little grave, and chagrined also, but said nothing; and I thought—you will perhaps put off your proposal forty-eight hours in consequence of it. Mr William, the expectant, was roaming the streets most of the time, his impatience forbidding much sitting still—watching the telegraphs, gathering conjectures, and chasing down winged rumours, being more endurable.

The growing city was filled with noise and alive with hurrying crowds—still men, men, men; a woman almost as rarely seen as when we came. Merchandise in thousands of tons was disgorged every week upon the wharves, and shipped away up the country, or stored in dismantled vessels lying out in the harbour—storehouses being yet wholly inadequate; the gambling-houses and drinking-shops were yet thronged, both with residents and comers and goers; and amid all the excitement of these various doings, Mr William endeavoured to kill the time that could not be spent in-doors, or in making inquiries, which no one had any better means of answering than himself. He strolled in from time to time, and then, if he found one of us at leisure, he would relate what he had seen or heard, or give us some incident which the peculiar life he mixed with had furnished him. I remember his telling one evening, with great relish, an anecdote of a woman taking a young child to one of the theatres. It began to cry, and the orchestra played with increased energy, to drown the unusual sound.

"Stop them d——d fiddles, and let the baby cry!" shouted a rough-looking miner, from the pit. "I hain't heerd such music in two year."

"I reckon that man had about the right sort of heart in him, if his clothes wan't the finest," concluded the narrator.

Sunday and Monday were gone. Tuesday came. "To-day," he said, as I met him in the hall, "she will certainly be here. I dreamed last night that she came, so plain and natural to me, that I am determined to believe in it, Miss Warren."

Ten o'clock came, and no gun. But at a little before eleven, that was one, surely. Yes, that was one, for there goes to the peak of the telegraph station the signal, bearing the magic letters, U. S. M. Now they rush to the wharf to await her—thousands of men surging back and forth on the narrow tongue that shoots out over the water. In a short time there follows the second gun, which announces her entrance within the Golden Gate; and then there is another rush, and more hurried talking; and, shortly after, the great, dingy-looking ship heaves up, and stretches herself, with a fearful roar from her iron throat, "alongside." Heaven help the poor people who have to land—women, with children, to make way through that endless crowd! It reaches away back into the city—nay, it will press them to the very doors of their hotels. There go, in a surprisingly short space of time, the great mail-wagons, one after another, piled up with bags innumerable. Three, four of them, besides a cart, and they will return again and again, and perhaps some of them the fourth time, before the mail matter is all transferred to the office. Such is the growth of this yearling child of the Republic.

I went up stairs to the room prepared for Mr and Mrs Harding, to assure myself that all was right in it, and carried along a tumbler of flowers, which Phil and Antonio had bought in the market, by Eleanore's request, for that purpose. She was writing a letter, and begged me to see that she had time to finish it; "For you know, dear," she said, "that we shall scarcely stop to speak for the next three days."

Every steamer so overwhelmed us with the rush of strangers—people who would take a blanket and pillow anywhere, if a bed could not be had—for two nights or one night—just till they could get ready to start to their place of destination.

Presently our party came—the two brothers and the wife—a tidy, compact little creature, with a bright face; well and quietly dressed, but wonderfully *distract*, I thought, in expression and manner. As I looked at them, she seemed to be ice to his fire. Is it the strangeness of everything—I questioned—that makes her receive his demonstrations as if she were but half awake? There is no heartiness to answer him. And I thought John observed the same thing. She was a stranger to him, as to me. They all went up stairs, and we saw no more of them that day, nor the next, and but little indeed for four days, till our household was reduced to near its ordinary numbers again, and we found ourselves with the possibility of a minute's leisure, now and then. The brothers we occasionally met in the passages, and both of us agreed that there was cloud where there ought to have been sunshine. What could it mean?

On the fourth day a man had come, while both the brothers were out, and inquired for her of me. I directed him to her room, thinking nothing of it, or that he was some old acquaintance come to pay a visit of welcome to her; but I chanced to be engaged in the upper passage when he took leave, and unconsciously glancing up as the door opened, I saw a pale, tearful face lifted towards his, with an appeal so touching and painful in its glance, that it went to my heart at once.

"I will come to-morrow," he said, kindly.

"Oh, do!" was the reply; "I shall die here, alone."

What words were those for a wife—a bride, indeed—to a stranger? I stood aghast, chilled; for I had allowed myself to become interested in this little soul, and in her husband's happiness in her, before she came. But what to do? Should I speak to Eleanore? And what should I say? One must have seen the face and heard the tones, as I did, to feel the full force of what I felt. And who was this man? Might he not be a brother or relative, who had a lawful right to console her, if she were lonely and unhappy? But if all were right, how could she need this consolation, with so devoted a husband and so kind a brother?

The men were getting ready to go up the country to their mining. They had determined to go together, and were now making their preparations to start on Monday afternoon. Mrs Harding's meals were served, as ours were, in her own room; and the next day she had company to dinner—the same man. I noted him carefully this time—a fact which he testified his thankfulness for in the rude stare with which he hurried past me, entering her room unbidden, with only a slight preliminary tap on the door.

There were broken exclamations—not of grief—words which came to me in the momentary intervals of the noise of my sweeping and dusting—and I felt certain from that time, that, whoever this was, he was more welcome than husband or brother. I was burdened with this secret now; for it became distinctly such from that hour. I knew by the furtive manner of the man—by the time chosen for his visits, and the welcome he received—that he would not have met the husband for his right hand. Then I thought—this poor young child! something ought to be done to save her from destroying her own and her husband's happiness. I pondered what I had seen and heard, and finally determined not to take Eleanore into my confidence, for a while, at least. She was ardent, decisive, and, if not in the right mood, would perhaps be rash in acting on the facts. She had not been interested in Mrs Harding, as she had hoped to be before her coming; and as they were going away soon—it was now Saturday—I thought it best to watch my own opportunity to do anything I could for the benefit of either party, and let events take their course. Perhaps there was nothing else that I could have done: but what happened soon after made me repent that I had not divided the responsibility of my knowledge with some one.

The visitor staid long. I got through, and went down stairs; but I made a point of seeing when he went out. I almost hoped that Mr John would come in and meet him there. But he did not.

We had seen little of this gentleman since the arrival, and Eleanore said, laughingly, that she believed we should be disappointed, after all; for, of late, there was nothing that looked like a proposal.

The Hardings came in after supper, and as they were going out, about eight o'clock, William stopped at the office-door, and said: "My wife is not well this evening, Mrs Bromfield, and I should be very glad if you'd go up and see her, by-and-by. She don't seem as happy, anyhow, as I was in hopes she would; but I guess that will wear off after we've got home and settled."

"One of us will go up to her, presently," replied Eleanore. "We should have seen more of her during her stay, had we not been so

hurried; but I suppose your company has been the most welcome she could have had."

"Oh, yes," he replied; "but women, I s'pose, understand each other better than men can understand them, and she's a little shy like, after being so long separated, you know. She don't tell me her feelings, as she would if we had lived together more."

John stood by in silence while these few words were being said; and his face wore a troubled, puzzled expression, as if the case were quite beyond him.

After they were gone, I urged Eleanore's going up directly, and said: "Perhaps she has some trouble of mind or heart that you can help her in. The woman is evidently unhappy, and I do wish you would appeal to her, as you know how to so well, and win her confidence. It may be the saving of them both in this dreadful country."

"One might suppose she was on the verge of ruin, by your earnestness, Anna," said my friend. "I will speak kindly and encouragingly to her; but I don't know that I can do more; and I'll take the little king along. If she is fond of children, it will help her to have a sight of his precious face and eyes—bless them! And if she isn't, we can't hope much for her—can we, darling?" pushing back his curls, and covering him from hair to chin with kisses.

"No," he replied, with the solemnity of a witness under examination, which provoked another round of kisses, and then they started, hand in hand, gleeful and gay, for Mrs Harding's room.

PSYCHOLOGICAL INQUIRIES.

ON THE DEVELOPMENT OF THE SPIRITUAL BODY; OR, THE HUMAN DOUBLE.*

THE universal commonness of the faculty of perceiving objects remote from our own personality is considerably influenced by development in that direction; and the superior minds of all ages have been invariably moved and directed from very great distances by the advanced spirits who were in *rapport* with them at the time. Whatever may be the kind of influence or the mode of manifestation through mediums in the physical plane of existence, the one principle of overpowering radiation of force from remote personalities, is the true solution of the phenomena. Doubtless what is now stated will meet with much adverse criticism, but it will, in the course of a little time,

* A paper read by Mr Harper, of Birmingham, at the Fourth Convention of the British Association of Spiritualists, held in London, June 1, 2, and 3, 1868.

become the universally accepted mode of accounting for the exhibitions of non-physical power under certain uncommon and intelligently-arranged conditions. Security of impulse from undeveloped and injurious spirits—who only find enjoyment in rendering themselves obnoxious to investigators in a difficult and often perplexing subject—will become much easier of attainment when this truth is generally known; universal wonder will be experienced by all in the physical form who come to know that they themselves are, in reality, and absolutely, as much spirits, and are capable of whatever forms of perception and other means of acquiring knowledge as are enjoyed by the disembodied spirits of those who have passed out of the chrysalis of mortal flesh. The superstition of a human spirit being able to leave and afterwards return to the physical form, will not long survive the revelation of some of the facts of the interior economy of mankind. The first fact which it may be useful to name in this connection is, that all our interior anatomy corresponds exactly to that of the exterior. No power of any of the parts of our exterior organisation can be withdrawn, even for a short time, without our feeling very serious effects result from it, and exactly similar is it with the interior man; the wisdom and unfailing regularity of its responses to the varied impressions which it receives from the exterior spirit world, necessitate that it should never quit the outer shell in which it is encased, or become subjected to any withdrawal of part of its homogeneous whole.

During the period of development which precedes the birth into physical life of every human being, the uterus becomes expanded to the necessary proportions of the growing individuality, and sometimes one or more sudden operations are perceived to take place—such as what is called quickening—which is nothing more than the superior phase of development called nervous circulation, which is then completed and entered upon, or the later completion of a distinct blood circulation, which often causes fainting of the mother by the draught which is required from her nervous power to support the operation at its commencement. Now, all this has its exact counterpart in the development of the spiritual body within the natural one. The periods are, of course, prodigiously extended, and the mode of progress much more complex, but the analogy is in every other respect complete. Suitably to the conditions of the individual, the interior body is more or less slowly developed—that is, it is ultimated or sublimated from the universally-diffused nerve aura of the physical body—and the speed or rapidity of such development is exactly proportioned to the individual's existing conditions in regard to sensuous or spiritual predispositions and surroundings.

The analogies above-named consist in the periods at which the individual becomes capable of feeling the spiritual nervous circulation, or the waves of spiritual sensation which flow through his spiritual organisation; and when this has been fairly accomplished, there follows the capacity to receive into this spiritual circulation any and every kind of impression or nutrition which may be in affinity with the spirit organism so formed.

Drawing, then, the further analogy of the impossibility of separation

from the physical body—from the fact that the spirit is as dependant upon the body for its sustenance and growth as the infant unborn is upon the mother who bears it—then we perceive that we must seek some other and better solution of the wonderful facts of spiritual manifestation now so common among us.

The more our minds cling to the analogies of the physical structure, the more likely we shall be to arrive at legitimate and rational conclusions. First in the list of analogies which pronounce upon this matter is the one in connection with will, or the power to desire any particular thing or condition of things. We find that this power is ever present in a healthy and vigorous physical constitution, and that whatever impedes the exercise of this central power of the human individual, also impedes or interferes with the free exercise of the rest of the faculties of the subject. Now, may not this suggest to such of us as are so-called mediums, that whatever interferes with the free play of the spiritual faculties, or any of them, will be likely to interfere with the healthy growth and perfecting of such spiritual faculties? For instance, if I, as a spirit medium, am removed from my spirit's native home, and from the source of all my spiritual growth and development, to another part of the universe where such support cannot possibly reach me, then it must follow that I shall suffer very materially by the separation, inasmuch as all my strength being so dependant upon the forces assimilated from the nerve aura, I should in a little time perish of atrophy.

The would-be philosophers who attempt to show that the spirit actually leaves the body, would do well to consider the analogy of the self-consciousness or the power to know that an individual exists as such. It is unquestionable that the consciousness cannot be tampered with, or in any way impaired, without either obliterating all the mental processes, or, at least, greatly reducing their intensity. If, therefore, my interior consciousness be weakened or obliterated by removal to some distant locality, there will be danger of some general disarrangement of its economy by such a possibility, especially if frequently repeated.

To one who might approach this subject free from the necessary bias derived from the knowledge of phenomena which, until better understood, seem to imply the necessity of absence from the spirit's physical home, there would appear something so strange and so unnatural in the supposition that it would scarcely claim a moment's consideration. Such a person would see at once that the seat of all our exterior manifold sensations and universal successive changes of consciousness is in the interior spirit or spiritual body.

The proof of this statement is not very difficult. Useless and unsatisfactory would be the statement that since we cannot investigate this part of our anatomy, we must, therefore, leave the whole subject untouched. We *can* investigate it by a process which, when applied elsewhere for other purposes, has ever been admitted to be of singular utility.

Dr John Hunter once said—"We may measure the size of the smallest animalcule if we can only see it." The same may be said of the spiritual body. Do we wish to be assured of the divine growth

within us, then let us at once see the evidences of its presence. Do we wish to settle the matter once for all, whether we are immortal or not, then let us go to the inner temple of our wondrous cosmos, and there we shall see such evidences of the deathless germ we hold within us that we shall be amazed and delighted with the beauty and sacred complexity of our common superstruction.

The superb and beautiful mechanism which sustains the complex processes of our existence is at once the most gorgeously beautiful and the most intensely scientific that the human mind can conceive of. Its unmeasured wisdom, its most original and sublime complexity, its super-imposing grandeur, and its countless threads of divine harmony, make it, of all the vast universe of which man has any knowledge, the masterpiece of the Great Originator of all.

Dr Oldfield understood on what a simple and ruinous mistake the spiritual belief of his time rested. He observed that the scientific mind of that period was warped from its natural reasoning by the presence of a set of beliefs of a spiritual nature, which beliefs were of the most irrational and contradictory character. The effect of this was to produce a most incongruous philosophy in the department of science over which he exerted a more than ordinary influence. Dr Oldfield was one of those who, revering the handiwork of the Great Originator of the universe, was ever inclined to accept those explanations of such handiwork as were most in accordance with the dictates of reason and common sense. The conditions under which the human spirit is developed, and the nature of its relations with the physical anatomy, present a barrier so utterly incapable of being passed by the outgrowing spirit, that it were the most palpable absurdity to suppose it capable of any separation from its native home without the collapse and total disintegration of the physical body.

The second part of the subject is naturally the finding a truer explanation of the wonderful phenomena of the so-called human double. The many instances of the sight of persons whose corporeal constitution was at the time in some locality far removed from the possibilities of normal physical sight may first claim our attention. During the period of the gestation of the human foetus there occurs, besides the two, special phenomena already pointed out, another which, though analogous, is somewhat different in nature, and some account of which may be of service in illuminating the subject in hand.

During the second month of pregnancy the placenta or after-birth is formed. This is a contrivance of a very elaborate nature, and forms a sort of reservoir into which the fluids are received from the mother, and from which they are conveyed by separate vessels to and from the child; thus commencing the most important of the processes of its future separate existence, viz., the assimilation of its own food through an independent circulation. The analogy which it is desired to point out is that of the similar process by which the outgrowing spirit is enabled to perform the operation of vision without the aid of the physical organism, and in preparation for its advent into the world of separate spirits.

The general laws of spiritual existence need, of course, to be appealed

to for the solution of the *modus operandi* of spiritual sight. It may be enough for our present purpose to state that the same law which obtains in the world of spirits, is at the period referred to introduced into the economy of the juvenile spirit as yet unborn.

The most important of all the analogies, however, is one which may be termed the uterus enlargement. This unquestionably most wonderful of all the wonderful phenomena of child-bearing is the one which supplies us with the most interesting and beautiful analogy between the first and the second birth. The most sensitive nature or the most fastidious taste can scarcely be offended by the introduction into this important subject, of matters not only pure in themselves, but necessary to a clear comprehension of a rather difficult subject. The uterus is a bag or vesicle about the size of a small pear when in the condition of virginity, but when further consecrated by the presence of the germ of a new creation it expands to an enormous degree, and speedily becomes eighteen to twenty-seven times its original size. The immediate cause of this amazing enlargement is the growth and development of the germ within, which must have room for the marvellous processes by which it is in due time brought to perfection. The embryo spirit, in precisely the same manner, causes the physical womb in which *it* grows to expand and to become many thousand times the size of the minute portion of matter in which it was projected from the male parent.

Wisdom and simplicity are conspicuous in the works of the Great Artificer. His regal power and stupendous intellect seem especially to revel in the most useful and most progressive works of the universe. Another of the analogies which unites marvellous wisdom with supreme simplicity is the one which relates to the mother's pregnancy, which requires about nine months for its completion, and which exactly foreshadows the real, essential, unspeakably grand set of operations implied in the gestation of the human spirit. This set of operations which are very intricate and most wonderful in nature, are comprehended in about the period of seventy to eighty years. During the earlier part of this period the germ which has already formed the child in the womb of the mother, continues to cause the body to expand; the child grows sometimes very slowly, at others rapidly, just in proportion as the conditions favour the growth of the spirit within. Seven years is about the time required to produce the rounding out of the body and the permanent teeth, while thrice seven years are required to complete the full growth of the individual. Every seven years a very distinct change is brought about in the human economy, and is accompanied by a corresponding change in the spirit form within. The several changes in spiritual embryology may be summed up nearly as follows:—1st, the seeing; 2nd, the hearing; 3rd, the united development of taste and smell; 4th, the separate gift of feeling; 5th, the sweet and very precious gift of willing; and 6th, the highest gift of all, that of self-consciousness. All these are very distinct in their nature, and require much elaboration on account of the serene and unexcited nature of spiritual progression. Dependant on conditions within and without the organism for the rapidity of development or otherwise, these changes seldom occupy less than the first thirty years of the physical life; and they are sometimes

not completed even at eighty, inasmuch as some natures are very much more allied to the physical than others. Singular as it may seem to some, the completion of these interior senses causes the hair of the individual to become grey or white, while considerable diminution of physical power is felt when the whole has been accomplished. Seeing then that all the phenomena of spirit vision, hearing, and feeling, are known to take place in the experience of those who cannot have passed through the stages of development necessary to give a capacity for such wonderful powers, it becomes necessary to seek another solution of the phenomena.

The solution we propose to set forth as the true one is very simple and easily understood. It consists of nothing more nor less than the employment of really disembodied spirits, who convey impressions to the interior spirit of sensitive persons, with all the force and apparent reality of direct, unagented phenomena.

The probability of this solution may be supported in many ways; first and chiefly by reference to the simple fact of our human exploits in what is called electro-biology. We have persons denuded of their own memories, so that they no longer retain the consciousness of their identity; their very names pass away from recollection, and they are perfect strangers to themselves; while others are made to see, hear, and believe that which only exists in the intellect of the active agent or biologist. Also this view is supported by the secret consciousness of the unoccupied faculties of some mediums, while other faculties have been at the same time exercised by a foreign agent. It is not the least uncommon for what are termed highly developed mediums to be perfectly conscious of the identity of the agent then using their faculties, but there is no case on record of such agent being *consciously* known as an inhabitant of mortal flesh. Dr John Hunter also said, "wherever a simple explanation of any phenomenon will suit the case, it is safest to accept it, rather than what may be equally good as an explanation but is more complex and difficult as an operation." We have only to add that the Supreme Governor and contriver of all phenomena has universally selected the simplest modes of working out his august designs, and the case before us is no exception to the well known rule.

REMARKABLE MANIFESTATIONS BY MR HOME.

MILITARY TRUMPET CALLS—THE SPIRIT VOICE—SOUND OF GUNS, INFANTRY AND CAVALRY VIBRATIONS, ETC., ETC.

As promised, I now proceed to give you an account of some further seances I have attended, and at which Mr Home was present. These are of a different character from those recently described; our highly interesting crystal experiment could not be continued owing to the return of the Japanese crystal ball to its owner, which was unfortunately required at perhaps the most inopportune time. I intend, however, during the winter, should circumstances favour, to resume the crystal experiments, so singularly interesting and intimately connected with an inquiry into the laws of odic light,—laws into which it is quite time further research should be made.

We had not been seated many minutes at the table which, at Mr Home's request, was covered with a cloth, when a noise similar to that of an engine in motion was heard, accompanied by the thump and vibration as of a marine locomotive, then a sound resembling artillery waggons passing. These were heard at the back of Mr Home's chair; to me they appeared to be between the wall and the semi-grand, some nine feet further off. Then followed sounds in imitation of the tramp of military. Those who may have attended a review will recollect the vibratory, dull, steady tramp of a body of infantry marching past. Then the stamp and clatter of horses, of cavalry, the "*pede pedemque putrem sonitu quadrat ungula campum*," so wonderfully described by the poet. These sounds, given in regular cadence by unseen agency, were truly marvellous. The accordion was by this time taken up by Mr Home, holding it horizontally at arm's length from his body, the bugle call was very perfectly imitated, at first loud and shrill, and then dying off into distance, again loud and clear, and then subdued.

A voice was now heard behind and above Mr Home. I could not make out what was said, the articulation was far too imperfect; though Mr Home said he could understand the meaning—it sounded more like the word of command. Then came the drum beat, the steady roll of the drum, in regular time fall; then the tattoo, loud and clear at first, and then dying off into a half whisper. At the request of some present the tattoo was repeated, and a mental question answered. Then again the sound of the tramp of infantry and the clatter of cavalry. A pause ensued, followed by the roll of musketry, volley and platoon firing, and the rapid fire of the breach loader, not unlike the running down of a clock. The heavy boom of cannon, vibrating the very room we were in, now followed; again and again the boom—vibrations shaking the very ceiling. The explosions, for so I must term them, appeared to come from the wall side where the semi-grand stood, and at times from the opposite and further wall. The vibration was so great that the servants in the adjoining house felt the motion, and the sound was distinctly heard. I counted upwards of twenty boomings in imitation of cannon. These now ceased, Mr Home having passed into a trance, which state had been ushered in by a spasmodic action of his limbs; after a pause of five minutes he raised himself and delivered a very interesting address.

He said that "superior and scientific spirits were present, and there was some difference of opinion whether they should act or not. Finally it appeared that the ordinary phenomena only were to be produced, such as raps and levitations. Not all intellects can bear the strain of this new truth; the light is too intense for their vision. A great law governs all things; the great laws are not even known to us (the spirits). There are certain laws which compass not only the earth, one of the stellar bodies, but which encompass all space. This great law binds all together. Certain great cycles exist, and all obey the laws that regulate these.

"It would be impossible to render all the details of our condition; you would not understand them if told. For instance, we miss certain spirits who were once on earth; not gone for ever, but gone we know

not wither. There is a vast deal more than going to sleep and re-awakening after death. We would willingly communicate all, but we cannot do so. This must not be. Slowly, however, you will learn to understand. When a man says, *I have* done so and so, or invented this or that machine, he is wrong; he has done nought. All he knows comes from above. He cannot create himself; his very nature bars this. He has but one way of acquiring knowledge, by quiet, prayerful, and candid investigation of the truths before him. Prayer does not change the unalterable laws of God, but it brings us nearer to God; it is the only channel that links us to our Creator."

After a pause, Mr Home, still in a deep cataleptic trance, continued, "We cannot measure time. Time in your meaning is not for us. Time hangs heavily on your hands, but with us the echo goes ringing on for ever. We do not count time by moments but by states, conditions. Time with us is eternity. States, condition, love, represent time.

"We have often told you we can see things, but dare not disclose them. It must not be; certain laws prevent us—laws created from the very beginning. These great laws are like the turn of the wheel. Oh if you could but see how the material is crushed under the wheel of the great cycle of things, and how glorious and purified it steps forth into its re-born state on the other side—so pure, so glorious—you would worship as we do. The Juggernaut wheel turns and grasps us too for future resurrection and progress. The soul enters this cycle to be purified. God does not punish; we punish ourselves. He demands our progress, and to further this our trials take place.

"You will ask what delayed us so long. We had to collect sufficient electricity to imitate the booming of cannon. It gives us so much pleasure to aid you, we are never weary; we were not when on earth, why should we be so now? We wish so much to teach you that life is the stepping-stone to the eternal life hereafter. We seek for sunshine—we seek where the door of the temple opens for light, and be sure that those whom we loved are with us. We do not judge the earth to be dark. No, our beloved ones are the stars that illumine the pathways, shining upwards and nearer to God."

Mr Home now addressed several present, and then with a shudder awoke, greatly exhausted and wholly unconscious of what had passed.

Exceptionally, only, I render in "extenso" the orations, for such they are, which Mr Home delivers in his trance state; the notes taken at the time are necessarily very imperfect, and much that adds to the grace of the diction is lost. Only the more salient features are indeed renderable, but every now and then addresses have been delivered in my presence truly remarkable and worthy of being recorded.

In my next letter I hope to be able to give you further account of interesting seances.

HONESTAS.

Friendship hath the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.—*Clarendon*.

WHISPERINGS FROM FAR AND NEAR.

DIRECT SPIRIT DRAWINGS AND OTHER MANIFESTATIONS.

A RECENT experience may interest some of the readers of *Human Nature*. I will make some comments on this and other experience I have had in opposition to theories put forth by Mr Gardner, commencing in No. 9 of *Human Nature*, down to the present July number. Judge of all by the internal evidence, the only guide we have in many of our facts and phenomena which we consider spiritual. Wherever they lead do not be afraid to follow; we shall ultimately arrive at truth. We have abundant food for reflection, and have but to be true to ourselves.

In conducting all experiments it is necessary to have a medium upon whom you can place the same reliance as in yourself. I have a friend—one whom I have known and watched from the hour of birth, one whose most intimate history I am acquainted with. A few weeks back, for the first time, he heard some raps while by chance at my house. He has never yet been at a circle, knew nothing about them. Mrs Everitt was present, but we were not sitting for the purpose. Deeply interested he tried when alone whether he could not get something to be convinced. He put his hands on a table, and, after a time he heard, or fancied he heard something, but on looking around and finding darkness—"a ghost" was too terrible to think of—he immediately desisted, and determined the next time he sat should be with me alone—that is, he could not make up his mind to sit by himself. He came to tell me of this, and although late at night I advised him to have a trial, as I was an old hand and had lost all fear. I soon distinguished raps, and on asking if there was a message—Yes! (by three raps which we understand as "yes"). I called over the alphabet and had the name of a child spelled out, one to whom I was devotedly attached; he has been in the spirit world six years—George William. I asked if he had anything to tell me—yes, by raps. Then was spelled out "Quite happy;" "I am ever with you;" "Pa, dear;" "Wait in hope;" "I am always with you." Any more? three raps. "Postman game you used to play with me." I said I could not quite understand, would he explain? three raps. "Back room;" still I could not understand. "Double knock." "Folding doors." I could not recollect distinctly. "Postman game you used to play with me—back room—double knock—folding doors." This was a test. I told my wife; she recollected all about it. He was fond of getting a letter and imitating the postman's knock on the folding doors of the back room. I used to tell him to come in. He to be the postman, and deliver the letter.

I had regular sittings with my medium friend; each time we had a fresh test, in the form of some little incident of his earth life—unasked on our part, minutely given—and these were unknown to my friend. There were some quite forgotten by me, but when brought up I recollected all. He left us when about six years of age, and his characteris-

tics were extreme gentleness, and a most devoted and loving nature. This has been shown in the messages that have come, and to my mind prove identity. After we had had about half a dozen sittings we were told to sit in the dark and *he* would write; we did as we were told, paper was put on the table as requested, of a particular kind I had by me—ruled, thin straw paper. My boy's mother and a friend were present. We soon heard the paper taken hold of and fluttered about the room, we could also hear the pencil slowly writing, sometimes on the floor, sometimes on the back of the shutters, which were closed, sometimes on the table; we could then hear the paper being screwed up, and it was thrown at us. I asked if he would write something for his mother—he tapped with the pencil on the table three times. When we picked up the paper we found all was written backwards. By his mother's feet was a paper, upon which was written—"Bless you, dear ma; I do not forget you." The words are identical, and immediately brought to mind the last I heard him utter when with us, while suffering from scarlet fever, which took him from us. I was up with him, for I took my share of working, and night and day he had medicine every hour. He was so pleased that I slept with him, and after giving him his medicine he squeezed my hand, saying—"Bless you, you dear." I mention his language to show its identity.

We continued our sittings, and had plenty of these direct writings. My friend, after going to witness the Davenports, came home with Mr Wallace, to whom I introduced him, and while we were at supper we heard raps. I asked if he wished us to sit in the dark, and had he anything to say. Yes! We did so, and in his usual writing backwards we had the following:—"Dear ma and pa, you will have a keepsake from me to-morrow. Bless you, dears. Good night.—G. W. C." We put the usual paper, numbered, and we were told to put three pencils. We heard them scribbling at a very rapid rate, and after a time some writing also was heard going on; a paper tube was also on the table. Tube and pencil were thrown on the ground to indicate all was done; and we found, on getting a light, "Look in this" on the tube; on lifting it up something fell out. It was a drawing of a gentle face, with flowing hair on to the shoulders; a black background, which we had heard being done, and the breast softened off as if a finger had rubbed it, a common method of working; underneath was written his name in full, but backwards. The paper is indeed like this,* and the lines show through the face. On a piece of paper was found—"It is meant for me, dears; we have done the best we can.—G. W. C." Since then we have had other drawings in colours; some failures, which have been attributed to the want of passiveness on the medium's part. The last drawing we had is different from the first, said to be a portrait of my boy soon after waking in the spirit world. We have generally had one every week, and many more are promised, dependant on the medium's condition. I must notice this marked peculiarity about them. There is what an artist would call the evidence of distinct touch, not all by the same hand; the firmness and the indecision that may be seen in the handwriting of two persons. At the last sitting I was told

* Faint-ruled manuscript paper.

to get a piece of card, and afterwards not to be disappointed if we did not get a drawing. We might hear the voice. Our medium was much more passive, and we heard as we were promised. I have taken precautions to prove beyond all doubt the fact of the drawing being done during the sitting, by marking the paper in such a way as not to be imitated, and there were witnesses besides myself present. The experience is to me very interesting, as the phenomena have followed so rapidly from the first commencing of the raps. I do not anticipate that it will be found an isolated instance, and I think it well to make it known. I shall have no objection to show the drawings to any who are honest inquirers; but to all applications for this purpose, or inquiries of any kind, I shall not answer without a postage stamp is enclosed. It is necessary to do this, as a friend of mine has much time unnecessarily occupied, and is put to much expense which can easily be avoided.

July 13, 1868.

G. C.

[It is with much pleasure that we give our personal testimony to the nature of these remarkable productions described by Mr Childs. The paper used is thin MS., ruled with faint blue lines, and Mr Childs stamps those used with his die to identify them. The writing is done backwards, and is an awkward beginner's hand. The drawings are exquisite. Some of them are done in several colours in about two minutes. The lines are few but firm, artistic, and to the purpose. The pencil drawing is a most exquisite work of art, done in about seven minutes or less. The hair, the curls, the features, the stippled and beautifully shaded bust, softening down into a dark background, is highly artistic and effective. It may be stated that Mr Childs is an artist, so was his father, whose spirit is supposed to be the operator in these strange phenomena. They are done in the dark. Mr Childs' colours are near, but on examining them afterwards no marks *can be seen on them as having been used*. On one occasion an "evil" spirit destroyed the drawing. We have further particulars on these matters awaiting publication. Mr Childs' address is—21 Offord Road, Caledonian Road, Islington, N.]

MR GARDNER AND SPIRITUALISM.

Is the note appended to Mr Gardner's last communication you "ask those who have opposite views on these matters if Mr Gardner is to have it all his own way." You also state, "he gives all a splendid opportunity of knowing what his opinions are," &c.

I must beg to differ from you, as I have studied his articles with much care, and have not yet been able to understand his theories or the position he occupies. Perhaps in this instance I may be a little obtuse; however, since you consider his opinions are worth discussing in your pages, and you are willing to open them for the further elucidation of the subject, this note may be of some use in leading him to explain them, as I have no doubt many of your readers, like myself, have been waiting for more information—for some more lucid explanation of them and of the foundation upon which they are based, before entering upon their discussion.

In his first paper he informs us that our spirits are quickened or pre-developed by magnetism, so that we can leave the body and look out for a job of some sort; and if circumstances are favourable for the exhibition of physical mediumship, we go into that line of business. Hence the modern theory of spirits coming from the spheres to make raps and do wonders of all sorts, and the ancient one of devils, gods, and angels. Of course the modern and ancient theories are false and his is the true one; at least in his second paper he says so most emphatically. His words are, "We require to go to school again, and if we won't go the Americans will beat us, for they have nearly used up the old theory and will be sure to adopt a new one in its place. Everybody will say I am a disbeliever in spirit communion, and they will be right, for I really don't believe in anything but the truth." "We don't know what we are so long as we are bound by false theories." Yes, false theories. "There is nothing more unreasonable than to think the inhabitants of the first sphere should come down to earth and talk to people at seances." "For spirits to come from the first sphere is a sheer impossibility in many cases," &c., &c. All this is mere dogmatic assertion, and can be taken for what it is worth. It is not my province at present to criticise it, or to show how absurd or fallacious it is, as he has not given us the facts upon which it is based. When he does so, then it will be my duty, if able, to show that his deductions are illogical. My position at present is, Mr Gardner has come forward to prove that certain theories are false, and to propound the true one, that our own spirits are the cause of the phenomena. Well, this is either a theory founded upon facts observed, or a revelation from some infallible power or being. If it is a theory founded upon facts he must give us them, so that we may be able to determine the legitimacy of the conclusions he draws. Will he, then, please inform us how he has acquired this information? Can he give us any proof that what he asserts is true, or are we to accept it upon his mere affirmation? He says, "I am a believer in the development theory which leaves the spirits to do as they have a mind." As this is the first time I have heard of such a theory in connection with Spiritualism, perhaps he will be kind enough to enlighten my ignorance by giving me some information regarding it. The only development theory that I am acquainted with is the paleontological one propounded by La Marc, Darwin, and others, which tries to account for the variation of organic life by natural development, in consequence of altered circumstances. Of any other I am totally ignorant.

Glasgow.

G. B. CLARK.

EVIL SPIRITS.

WE have received a number of communications from a friend who has been tormented in a very unusual way, and publish the following in the hope that some of our readers may be able to give some explanation or remedy:—"I must tell you something more about these horrid 'evil influences.' Last night we retired about quarter-past eleven. We had not been in bed long before my wife was seized with a most excruciating faceache, and almost at the same moment I was controlled by some evil spirit; and there

we were, one in the most acute pain, and the other writhing, kicking, and tearing, and uttering all manner of imprecations and curses. Shortly after my wife was controlled by other influences, who through her endeavoured to dismiss the evil ones who had possession of me. The manipulations and passes were very quick and vigorous, and for the time she seemed endowed with a power vastly superior to that in her normal condition, otherwise she could not have held me down. During this time I was making desperate efforts to get free and make all the mischief possible, and my countenance was in hideous contortions. At last it was overcome; we got up and washed hands and face, and retired again, but only to go through the same process in even greater force than before; so much so, that I was afraid something serious was going to happen to my wife, she was so utterly exhausted with the efforts to get the evil spirits away, and thus we were kept going, with a few minutes' intermission, till three o'clock in the morning, and most of the time my wife was suffering a martyrdom in her teeth and face. Now, laying aside all jest and fun (though we cannot help laughing at it sometimes) it is a very serious and unpleasant piece of business, but what to do to mend it I do not know. Can you suggest anything or get any information from some of our prominent spiritualists respecting such peculiar phenomena? We feel it is becoming intolerable, and as you say, I don't see that we ought to be subjected to a spiritual persecution of this kind while greater sinners go free."

REVIEWS.

BIBLE TEETOTALISM AND THE VOICE OF FACTS. By JOHN BENNETT ANDERSON. London: Heywood. Price 1d.

We are glad to perceive that the tenth thousand of this excellent tract is now in circulation. It is perhaps the fullest epitome of temperance facts and arguments we ever met with in the same space, and the cheapest, for it comprises 32 large and closely printed pages. Friends of social progress and book agents should not overlook this comprehensive and persuasive little work.

PAPERS ON SOCIAL SUBJECTS. By ROBERT HARPER. Including Social Reforms; Criminal Jurisprudence; The Formation of Character; Ecclesiasticism; Co-operation; Whatever is, is Right. Price Sixpence. London: J. Burns, 1 Wellington Road, Camberwell; Glasgow: W. Burns, 333 Sauchiehall Street; and the Author, 4 Gloster Place, Soho Hill, Birmingham.

This is an exceedingly suggestive little work. The thoughts are forcibly recorded, and grasp a wide area of social phenomena. There is text matter in it for several heavy volumes, and we heartily recommend it to the lovers of social, intellectual, and moral progress.

MRS HARDINGE'S LECTURES.

"CHRIST AND THE PEOPLE"

Was the subject of discourse on May 3rd. Mrs Hardinge said—How to deal with evil had been the great question in all ages, and the object of legislative government had been to restrain, prevent, and overcome

evil. Retribution had long been tried. It ruled by fear, and was exercised on the part of the rulers. A new dispensation now took action—it was for the people. It exercised mercy instead of retaliation. It had been abrogated by judges and governments, and allowed to lie dormant as a beautiful myth and mere element of religious belief. Whatever theory might be accepted respecting the origin of man, the lecturer argued that the race was once in a state of infancy and innocence, because ignorant; but further development rendered man aware of the real nature of life's struggles, and having thus had his eyes opened, his early paradise left him, not he it. Man had always prayed for the time when the thing called evil would cease to exist, and the answer had come in those great and mighty souls who had led the race onward by their pure lives and illuminated teaching; and, because of their acts, they were looked upon as the Word made flesh, as God incarnated in the human form. The Hindoo had this idea wrapped up in eight avatars or incarnations—Buddha and Vishnu being the last two. All these preceded the Jewish incarnation, and the same idea was written in all parts of the world as the provisional plan by which mind was to be raised to a higher state of being. The lecturer beautifully sketched the conditions which ushered in the Avatar of Jerusalem. The thoughts of the people culminated in the deliverance which they fancied they stood mostly in need of. But when Jesus came, the rulers rejected him—he did not appear in the form consonant with their vocation; but “the people received him gladly.” He was a Saviour of the people; he laboured for them, healed them, and served them—he did not rule them. She very beautifully traced the career of Jesus of Nazareth—how through a series of probationary years he gained experience of man, and by communion with his interior nature triumphed over the temptations of the world, and in due time came forth as a teacher of the people. His first act was opposed to the rulers: he set aside their fasts, times, and customs, and declared that the spirit of the commandments was fulfilled in the word “Love.” He raised the Magdalen, dined with the publicans, pled for his murderers, denuded the priests and synagogues of their sanctity by consecrating the whole earth a temple and all men brethren. He supplanted the idea of a dreaded Jehovah by that of a loving Father, and a kingdom or church of moral religionists, of which loving, trusting, guileless, inquiring, clinging little children were the type. No wonder, then, that he was obnoxious to the rulers; but the poor people heard him gladly; nor was it the people who killed him, but the Pharisees—the people followed him weeping. From a review of his recorded acts, she showed that Jesus was essentially human, and had no further claim to the title of divine than any other individual. While the superior condition or divine afflatus was upon him, he spoke with a wisdom and power not his own; and in respect to these things, he expressed himself that far greater manifestations of such powers would be given in the future. The term, “Jesus,” as we gathered from the lecturer's remarks, signified “the powerful man,” having the ability to do good; while “Christ” signified “the good man,” having the desire to do good, or in other words “the good physician, the teacher.” The last supper was declared to be an act of simple, social, brotherly

affection; but it had been perverted from its simple and beautiful significance into a meaningless myth by the subtleties of priestcraft. She scathingly censured the present aspect of Christian society, in which the luxuriant and rich feasted and paraded upon the taxes and labour of the ground-down people, who lived in hovels and died of filth and starvation. She showed that the popular Christianity of to-day was wholly devoid of the divine principles taught by Jesus, but was on a par with the evils which that dispensation came to supplant. The lecturer's test of the spirits was, that they counselled the feeding of Christ's sheep. Many would use the name, but it should be observed whether they at the same time followed in Christ's footsteps.

After the lecture it was asked, What will be the nature of Christ's second coming? The reply indicated that only by men being a law unto themselves could they be guarded from evil; and that by the use of the love principle the seeds of salvation could be imparted to all, as the spirit of love was the true Messiah, and the signs of it would at all times indicate its real nature. In answer to a question, the lecturer said music was always suggestive. It was the speech of angels, all feelings could be more powerfully expressed in music than in any other form. It always accommodated itself to the existing circumstances, and was majestic, gay, or solemn, as the nature of the occasion indicated.

In answer to a question respecting the use of drugs, a reply was given objecting to the introduction of poison, in any form, into the system; but we should be careful first to ascertain that the system does not contain poison already. The highest standpoint to take in this matter was to live in accordance with the law and requirements of the body, and thus secure that harmony which mother nature vouchsafed to all who did so.

In answer to a question, in which it was stated that a message had been sent from a person on board ship while the Atlantic cable was being laid, to a circle in England, the questioner desired Mrs Hardinge to explain how such an occurrence could be brought about. Her reply was that the action of mind was often involuntary, and those who understood the law of mind in connection with such action, would understand that the impression might thus be sent from the ship to the circle. But it might be explained thus:—A guardian spirit, who sympathised with the effort made to convey the message, might transmit the same to the circle, and thus accomplish that which was so anxiously demanded.

In reply to a query respecting the use of the crystal as inducing clairvoyance, it was stated that Joseph Smith, in composing the book of Mormon, had used during part of the labour a crystal, but on other occasions he simply placed his hat before his face, and thus produced that abstraction which enabled him to dictate the book. The lecturer stated that though this prophetic state of mind might be induced, it did not imply that it would take action in an elevated or wise manner. The result proceeded from organic conditions which might be attached to an inferior organism as well as an elevated one.

The concluding lecture of the series was on the "Spiritual Church."

The lecturer traced the origin of all forms of religion to inspiration derived from the spirit world, and it ceased to be a spiritual church as soon as those spiritual functions departed from its members. She referred to the history of religion in India, and alluded to the time when observing the phenomena of nature did not satisfy the mind of man, as these gave no response to the deeper questionings of his opening being. The prophetic faculty was afterwards induced, and conversation with invisible intelligences ensued, with all the peculiar attendant phenomena. From this source the early scriptures of the East were produced, and thus the first priesthood was constructed. They were looked upon by their fellow-men as highly favoured beings, set apart to make intercession with the spirit world for them. The law of compensation thus took effect in the mind, and sacrifices and vicarious atonement was instituted; and the principle of paying in kind for all sorts of shortcomings became a prevailing doctrine. Wealth poured in upon the priesthood, and they became in time too busy with selfish interests to give them opportunities for abstracting themselves so as to realise the holy functions of seership. So in the course of time other seers arose, and religious revelation after revelation was the consequence.

She gave a very lucid and succinct review of religious history up to the present time, and instanced the stupendous fact that the church of the present day had no spiritual gifts whatever; and, as a consequence, the spiritual necessities of mankind demanded and brought about a new dispensation of religious teaching. This she declared to be the mission of Spiritualism, and illustrated the function of a spiritual church by stating it to be the social and individual conditions which enabled the people to exercise their spiritual faculties, and receive a due supply of spiritual food. At the close of the lecture Mrs Hardinge repeated the poem "Evermore," and the proceedings terminated by the audience presenting her with an address as given on page 284 of this volume.

A GREAT PHILANTHROPIC MOVEMENT.

It is with no small degree of honest pride that we give publicity to the matter which follows this introduction. In doing so we place ourselves in the van of that long procession of serials, large and small, scientific or literary, simple or profound, which periodically educate the British mind; and that on a question ahead of all the efforts, or thoughts even, of the most eminent medical authorities* or social reformers of the day.

* Since the above was written we have made the following extracts from a valuable paper by F. Oppert, M.D., on "The Progress of Sanitary Improvements in Existing Hospitals," which appears in the *Medical Press and Circular* for July 8, 1868. It would seem that at last some members of the profession are suggesting that which has been already accomplished by non-professional healers.

"The hot air or Roman or Russian baths are rarely met with in British hospitals. I may mention they are to be found in Cambridge, Colney Hatch, and Herbert hospitals; they will, of course, not be missing in the New St Thomas' hospital. French physicians are much struck with the deficiency in this respect;

It is our pleasing duty to record the success of an experiment, the adoption of which throughout the land would act as a mighty lever to elevate the masses, and a grand educational agency to enlighten their minds as to the nature and necessities of their bodies. Filthy habits and ignorance, the grand and inseparable correlates of disease and immorality, have at last found an antagonist fit to grapple with their giant power. Legislation and philanthropy have hitherto trained and cultivated the effect, while no scheme of sufficient thoroughness has been propounded to deal with the cause. We believe this desideratum is supplied by the experience of our indomitable friends in Cork. If it is desired to improve the individual, operate upon his circumstances, especially his physical organism—that nearest relation to the soul immortal, the intellectual faculties and moral feeling—cleanse his body without and within, and the purposes of life will at once wear a new aspect to him. We urge upon the “Hygienic Society of Great Britain and Ireland” the importance of establishing in every town such institutions as we here describe the workings of. But we would supplement these by the co-operation of hygienic missionaries, who would labour in defined districts, and bring to the bath all cases of ill health found amongst the poor and friendless; and also give instruction in cleanliness and cooking, and cottage lectures to the poor people. No person has a right to live in filth, engender disease and endanger the health of the neighbourhood. Nor has society any right to allow it. They are the worst enemies of the public weal who would obstruct or stand aloof from such a work as this. But what shall we say of its promoters—those who have laboured for the fruition of this great idea? Their names will yet be repeated with that respect and enthusiasm which is due to all true benefactors of mankind. We hope Cork will do justice to itself

great value is attached to them in France. In Germany the larger establishments (Charité, Rodolphstiftung, and others,) usually contain these baths, and so they do in St Petersburg. Occasionally a voice has been lifted in their favour in England, but as yet with little success.

“The hydro-therapeutic apparatus are brought to great perfection, and used in Paris, but there is some caution necessary regarding their use, especially as respects the Douche. A plan of treating habitual constipation by shower baths is not much known in England.

“Portable hot air and vapour baths may, of course, be easily acquired for an hospital, and I have reason to recommend them.

“As it seems very difficult, and in some cases not possible, to provide London hospitals with the desirable Russian baths, appliances for fumigation, sulphur baths, &c., I suggest that a central establishment for medicated and other baths be founded; hospitals, infirmaries, and dispensaries to support the institution by becoming subscribers for tickets, the tickets to be distributed on an order from a medical man connected with the hospital. I know cases where patients with skin diseases have not been permitted into the public baths. An institution of the kind, supported by the profession and well managed, would be an undertaking which might be taken in hand by a public company with the greatest success, and be an inestimable boon to the poorer classes of the Metropolis.”

in supporting the "People's Bath." It has scarcely acquitted itself with credit hitherto. Other places will, no doubt, speedily follow its example, and we hope to see a glorious rivalry in the work of redeeming our countrymen from the heaviest curses that weigh them down. Here is a "sphere for woman." If she has not a seat in Parliament and a vote at elections, she has a power greater than these in banishing dirt, disease, misery, and vice from our beautiful islands. A real woman, in every town or city, imbued with the hygienic idea, will do more for the country than centuries of coercive legislation.

THE PEOPLE'S TURKISH BATH AT CORK.

A sketch of the erection of this great charity, which it is a matter of pride to remember was essentially a ladies' movement, may prove both instructive and stimulative to many wishing to confer the same benefit but fearing to risk the humiliation of failure.

Nothing could be more unpromising than the aspect of things when the movement was first started. It was considered utopian and extravagant, and the idea likened to those movements sometimes undertaken by religious enthusiasts, who are blinded by faith or fanaticism to all difficulties. There is no doubt that trust in God's help and man's benevolence were sorely tried during the struggle. For a long time the result was uncertain, and the first subscriptions were asked only on the proviso that they should be returned at the end of a year if, in that time, no satisfactory progress was made. An early word of encouragement given by a medical man holding an official situation was never forgotten, and is now repeated to give strength to others,—“If you succeed,” he said, “you will do more good than if you were to found an hospital.” Many and many a time these words came back to a worker's mind when refusal followed refusal, and when one shilling was the fruit of a long day's labour. However, at the end of two years £217 were collected by private subscription*—Mr Maguire, M.P., then Mayor, generously gave £50, and the corporation of Cork £100 more. Then it was that Dr Barter's services, even more than his munificent donation, became of vital importance. There was no one to find a suitable site, or superintend the building of the Bath. For all this and more, the population of Cork are indebted to this true friend to humanity. He worked like one of themselves to make the Bath a reality, and to the astonishment of many who still thought it was only a fanatical idea, it was opened to the people on February 23rd, 1863.

It would be rather difficult to calculate its cost exactly as the walls of the structure were already built and £150 were paid for fining down the rent; but Dr Barter's estimate for a bath containing two hot rooms, 14 ft. by 18 ft. in size, and 13 ft. high, is £300.

The expense of keeping up such a Bath may be estimated at the present time at from £164 to £170 a-year at the following calculation:

* Proceeds of a testimonial fund presented to Dr Barter, and devoted by him to the erection of the People's Bath in Cork.

Wages, including male and female attendants—a boy as helper at 5s, and watchman at 1s per week,	£74	2	0
Coals,*	48	11	0
Gas, £4; Soap, £8,	12	0	0
Rent, £16; Rates and Taxes, 16s 8d,	16	16	8
Insurance, 13s; Renewal of Bathing Dresses, Repairs, &c.,	13	0	4
	<hr/>		
	164	10	0
Receipts,	112	13	2
	<hr/>		

Deficiency to be met by Donations, £51 7 10

* This item would be much less in a district nearer to the coal fields.

Washing is included in wages, and water is free, as to all other charities in the city. The number of baths taken since the Bath opened amounts to 78,403. The most unfavourable return is for last year, (14,728) which is entirely attributable to the insurrectionary movement, and the consequent stagnation in trade. It is a matter of regret that more free baths are not asked for, as they are never refused—30 a-week is the average—and that children are not sent from the different poor schools in the city. But though the Bath receives no support from educational bodies, children may be averaged at about 600 in the year. More men than women attend by an average of three to one. The humbler labouring classes, for whom the Bath was chiefly built, attend irregularly and in small numbers. The best attendance is from mechanics, clerks, shop girls, &c. The Bath is open on alternate days for men and women.

CHARGES FOR ADMISSION.—Threepence for those who can afford it. Twopence for those who cannot afford to pay threepence. One penny for boys and girls from 7 to 14 years of age. Free admission for children under 7 years, and for the sick poor. Bath dresses and towels are supplied without extra charge.

The following incident out of the page of life may make some little impression on those to whom the true condition of the poor is little more than a vague imagining. Years ago, when national schools were few and far between, and when faith and hope were strong in the writer's mind, she tried to teach a few children some of the first moral and social duties. One day a pretty little girl brought up her *washed* dress for inspection and repair. The writer opened it on her lap for examination, and *in an instant* she swarmed with vermin from head to foot. The child had put the frock under her bed to dry and press it, and this was the result; and though nothing so fearful ever occurred again, the writer found it necessary to isolate herself in a wooden box from contact with the children. What would she not have given at the time for a Bath, which would make washing a luxury, and of which *hundreds may partake at almost the same expense*. But looking back with her present light through the vista of years, she now sees how little the teacher was in advance of her pupils in understanding how to promote that cleanliness it was her constant effort to inculcate.

To turn to another topic. Every country gentleman's family in Ireland knows the aversion of the peasantry to "doctors' medicine," which they think is made of dead men's bones, and their undoubting faith in everything they get from "the great house." Perhaps this fact alone

may have been sufficient to awaken the writer's medical instincts, at all events she prescribed calomel and rhubarb, senna and salts, with blind confidence in their efficacy; and perhaps sympathy and interest supplied her want of knowledge, for she became a great authority. Indeed, conscious as she now is of having done wrong, she is equally convinced she did perhaps less harm than that more orthodox practice which prescribes for "40 in ten minutes," as a medical gentleman asserted the other day it was in his power to do. Many of my applicants are working men, who have been ill for a long time, and are therefore destitute of everything. I cannot undertake the treatment of such (the most pitiful and needful cases), because of the fact that they have *no food or other means of sustenance*. If I could get some out-door relief to meet these heart-rending emergencies, a great amount of good would be done to a class not altogether undeserving, and my burden would be much lightened.

The following cases copied out of a note book when truer ideas of therapeutics had been learned, may be accepted as facts:—

"Denis Begley, a respectable tradesman, many years a sufferer from distressing cough, &c., which obliged his return from America; now restored to what may be comparatively called perfect health, and an active propagandist.

"John M'Auliffe, a child of eight, who was pining away under a protracted attack of ague, and afterwards suffered from a very bad sore leg. A perfect cure.

"Kitty Murphy, a servant girl, repeatedly obliged to give up service from swelling and spasms of the stomach. Left the Mercy Hospital uncured; perfectly recovered.

"Ellen Sullivan, a scrofulous girl, the glands of whose throat were so enlarged as to form a frame to her face, is now so altered in appearance as to be hardly recognisable. Her throat has diminished to its natural size, and she is fast progressing to cure.

"John Collins, 9 years old, had his throat so contracted by scrofulous tumours that he could not swallow solid food. For the last two months he has been able to eat every thing, and most of the tumours have disappeared, though it was the opinion of medical men that 'his neck would be riddled with holes,' which would eventually cause death.

"Mrs Mayberry, obliged to leave her place in consequence of a rheumatic attack, which deprived her of the use of her right arm; able to go back to service.

"Bessie Treenan, a little girl of 12, came to me dull, dirty, and stupid from deafness in one ear, which the doctors had failed to cure. She now hears perfectly, and is altogether a remarkable transformation—clean, bright, and intelligent looking. I hope this little girl will be an angel in her humble home, giving habits of cleanliness to her younger brothers and sisters, and perhaps influencing by example the elder members of her family.

"Miss Crean, an object of great interest and charity, a cripple from rheumatism, has been greatly strengthened since she came to the bath, and I trust will be partially restored.

"This is a six months' experience. I do not give minor cases. In every instance named wet bandages, &c., were used as well as the bath.

"I have made this little record to interest others in every undertaking, but chiefly to show the suitability of the bath to the simple diseases of the poor. If my unassisted efforts have had so fortunate a result, must it not

suggest itself to every impartial mind how largely society would be benefited by the introduction of this simple, safe, and salutary restorative into the public institutions of our country?

“C. G. DONOVAN.

“Clanloghlin, Jan. 1, 1860.”

“SIX MONTHS’ FURTHER EXPERIENCE.

“Joseph Laghton.—At the time I first saw this man, a few months ago, when he wanted to turn his head he was obliged to move his whole body. He had crawled up to see me, for rheumatism was even in the soles of his feet. He could not stoop his back or raise his arms, and his hands were so crippled he had to give up his trade as a shoemaker. Suffering was stamped on his face. He now walks quite proudly before me; his whole appearance is altered, his health restored, and he is able to resume his trade. This man fainted in his first bath, but he trusted me and persevered.

“Mary M’Auliffe, a poor servant girl who suffered greatly from her chest, describes herself now as quite well and strong.

“Mrs ——— got ill from grief and anxiety of mind. She came to me complaining of inward cold, loss of strength and appetite, and looking so ill that I thought her dying. She is wonderfully altered, though still a delicate woman. I do not pretend that all the cases I treat are perfect cures, but I feel thankful to know that in many instances I prolong life where drugs would only shorten it, and thank God that in my little experience I have been always fortunate in lessening suffering. It is not with the least desire to boast that I narrate these few facts, but merely to show others how easy it has become to serve the sick poor since this new bath has been placed within their reach by Dr Barter’s great benevolence.

“Hannah Murphy had inflamed eyes from childhood, which prevented her from getting employment. Her face was a dark purple, and she had a white scurf over all her skin. Her eyes and whole appearance are now quite changed. She is going into a place, and the poor girl said to me to-day, with an overflowing heart, ‘Ma’am, only for you I should never have this chance.’ It is a pleasure in which those who assist in my little enterprise will, I hope, participate—that this girl, instead of leading an idle, thriftless, aimless life (wanting, as I know she often did, her daily bread), will now be a self-supporting, useful member of society, deriving, among other advantages, this benefit from her treatment, that, notwithstanding scanty and insufficient clothing, the most fastidious need not object to the closest contact with her person.

“—————’s case is a remarkable one. He is a strictly temperate, well-conducted young lad, but for some time past he had got the haggard, worn look of a person very much out of health. On inquiry, we found he suffered from constant headache and want of rest. When going off to sleep, he used to feel his face ‘light up.’ If he stooped, walked fast, or ran, he felt ‘foolish like,’ to use his own expression, and something rattling in his head. He took the Bath, a great discharge from one ear commenced, and continued at intervals for over two months. His sleep and appetite are quite restored, all uneasy sensation has left his head, and his countenance has resumed its natural expression—youthful, healthy, and fresh.

“Mary Long came to me dreadfully ill—swelling of the stomach, constant gnawing pain, and nausea. For the previous six weeks she had not retained solid food, and, altogether, I was almost afraid to treat her. Her improvement seemed almost miraculous—though she, too, fainted in her first bath—and she returned to the country a very different person from the dirty, frowsy creature I first saw.

“My limited means only allow me to give the baths to the sick. I ear-

nestly wish the public were awakened to a sense of its value to the healthy; for, if no higher feeling actuated society, the lowest form of selfishness should make it gladly catch at anything which may prove a stronger attraction to the tradesmen and the labourer than the public-house. Give the poor a *free Bath*, do not prejudice them against it, and see what will be the result.

"C. G. DONOVAN.

"Clanloghlin, July 1, 1860."

In addition to the cases already given, I wish to record a remarkable cure on a young woman attacked by rheumatic fever. In the frost and snow of February, '67, she was taken out of bed and brought in a car to the People's Bath at Cork, by her husband. She shrieked with pain whenever she was touched, and it was with difficulty we placed her on a chair to take her into the Bath. She was rather relieved on leaving the Bath, and continued to be brought down every other day, using, in the meantime, the local remedies I prescribed—wet bandages and local steaming. She was strictly forbidden drugs, alcohol, and every form of animal nourishment. To my great astonishment she was able to walk to the Bath after having used it four or five times. She often said to me, "It would be well for the Princess of Wales, ma'am, if she were under your care;" and my reply was, "I feel happier in curing *you* than I should in serving those who have a choice of means at their disposal. Besides, the Bath would be only sneered at by the Princess's advisers." My patient was perfectly cured by our treatment in less than a fortnight, and was certainly saved a six weeks' agony.

I give another case, not from personal experience, but on the authority of the child's mother. A little girl at a convent school got a violent rheumatic attack. The pain pitched in her leg, which was swathed in wadding by the advice of the attending physician, who said a wet bandage or a Turkish Bath would send the rheumatism to the girl's heart. When informed of her child's illness, Mrs ——— went at once for advice to Dr Barter, who told her that if the application of wadding was continued, the child would be in a fever before three days. He ordered its removal, the application of a wet bandage in its place, and the Turkish Bath. His directions were followed, an immediate improvement was the result, and, after her first Bath, the child walked and felt perfectly well.

I could multiply instances of recovery from both chronic and acute rheumatism *ad infinitum*—indeed, they appear the speciality of all our poor. "Rheumatism pains" is almost the universal complaint, and my reply to all such lamentations is, "Ah! you would not come to us when you were well. You would wait to be ill first."

A young man got a dreadful inflammation on his chest. He was one night brought home to his mother suffocating, and she thought dying. I saw him next day; I gave him the pack and pail douche twice, using also the stupe and wet bandage on the chest; but though I pursued this course for two days, I failed in reducing the pulse from 112, until I put the patient direct from one pack into another, when the symptoms soon gave way. Cold water and whey were the only nourishment I permitted, yet the patient was able to walk out a little the first day or

two after getting up, and, though it was in the middle of a severe winter, he never after showed the least chest delicacy.

I have been so fortunate as to restore to health a young man a long time suffering from inflammation of the kidneys. He came to me *out of hospital* unable to stoop to tie his shoe. Before being sent home, he asked the doctors if the Turkish Bath would do him any good. "We don't care where people wash themselves after leaving this," was the reply. I taught his wife to pack him, made him wear the wet bandage round the waist, take hot sitz baths, and cold when he was equal to it, and, of course, the Turkish Bath as often as possible.

A poor man, with some affection of the arm, was sent to me by a gentleman after being turned out of hospital as incurable. His patience was sublime. Through long months of suffering I never heard a complaint from him. Abscess after abscess formed on his shoulder, portions of the bone came away, and I was often in despair. This man is now doing a "navvy's" work on a railway—perfectly cured, only that he cannot raise the bad arm quite as high as the other.

The benefit of the local steam bath in this and in many other cases is truly surprising. I have seen not only women, but strong men too, suffering from whitlows, darts, &c., who came to me for advice raining tears while steaming the affected part. I generally show the process the first time, and I never saw a patient leave after the steaming was over, and a linseed meal poultice applied, without expressions of the most intense relief.

I may here give the case of a man who left hospital with a bad leg uncured. He was told he should submit to amputation, which he refused, and came to me. Once when our funds were very low I was obliged to send him again, not for cure, but for support, to the Workhouse Hospital, where he informed others of his treatment, who went home and *cured themselves*. This man's description of the washing of the rags in the workhouse was very revolting. A woman merely stirred them about in water with a stick, and then redistributed them indiscriminately, giving to each patient the chance of absorbing his neighbour's malady as well as his own. One of my strongest cautions to patients is that of boiling a bandage to whatever use it may be applied.

I wish we could make poor-law guardians see the horrible results which must follow from washing paupers in what the "Casual" in the *Pall Mall* truly describes as "pea soup," and induce them to contrast it with the beautiful and perfect cleansing effected by the Turkish Bath.

A fine young man, a smith, came to me some time since to complain that he had no appetite or spirits, and that the doctors did nothing for him. I asked him if he had ever taken the Bath, and he said "Yes, but that it made him very tired." "Do you drink porter?" "Yes, when I cannot breakfast I take some, and when I cannot dine I also take more." "Well, said I, you are in a fair way of becoming a drunkard." "But what am I to do," he replied, "when I can't eat?" "Wait for an appetite" was my hardhearted reply. I ordered the morning ablution, cold water drinking, a stomach bandage, and the Bath. The young man soon became as gay as a lark, is a total abstainer, and has often thanked me since.

These incidents of humble life are to me indescribably interesting, but, as they may tire my readers, I shall conclude with the following. A poor man, the most pitiable object I ever saw, came to ask for free baths about three months ago. Not to refuse, I gave permission without the least hope of doing good to this poor object, who was starving, paralysed, and without a morsel of night covering. I dared not let him take the Bath without, at least, some pretence at the latter, and, therefore, had to give him a blanket. The first day I saw him, his look and expressions of starvation were so strong that I brought him some food, which he could not raise to his lips without my help. He walked like one drunk, used to have fits of dizziness which made him fall, and though he suffered a good deal of pain, yet he had no more feeling in his skin than if it were made of iron. His sleep was totally gone. He walked about his wretched room all night, and dozed what he could in the day. After a few baths, I should have liked to have packed this man, if he had had any one single appliance for the purpose in his wretched room. I could only give a tub for sitz baths, a stomach bandage, the Turkish Bath, and INDIAN MEAL* for food. To my great amazement my patient is getting well. One of his most satisfactory changes was the recovery of natural rest. There was no satisfying him with sleep; to use his own expression, "though he slept like a stone, the night was nothing—he should sleep half the day too." His walk is now that of a strong man, and when we can give a little more power to his arms, and firmness to his health, which must be the work of time, he will be perfectly well.

I often cry out against the hardness of society, which sees these results unmoved. Designedly I have sometimes sent my cured patients to those in authority to show what the Bath had done; but no recognition of it has ever been vouchsafed, and I have never succeeded in getting a week's relief for a patient from any charitable society in the city.

One case more:—Daniel Cody got desperate rheumatic fever last summer, and went to hospital, where wadding steeped in turpentine was applied to his person. This produced such agony that, though not able before to move a limb, he jumped out of bed and danced about the room, dispersing the nurses in all directions, and flinging the wadding into the fire. His treatment was not as successful as it was severe, for he came out a helpless cripple, and would have remained so but for Dr Barter's free Bath at St Anne's, Blarney, to which he, like many others, owes his perfect restoration, and which, I hope, will long remain a monument of the thoughtful benevolence of its founder.

I could give several interesting cases in another rank of life too, for I have many friends who have been Dr Barter's grateful patients, and perhaps may as well mention a few instances. My husband suffered a long time from repeated attacks of iritis. Tired of failure at home, he went to London for advice, went through the usual processes of leeching, cupping, salivation, &c., and returned to Ireland worse than he left, with the consolatory news for me that, if "I did not take care worse would happen." On a subsequent attack, and at my earnest

* Have the hospital doctors any such success with their eggs, beef-tea, cordials, stimulants, drugs, &c.?—Ed. H. N.

entreaty, he was induced to put himself under Dr Barter, with whose system I had become deeply impressed. The treatment was entirely constitutional, packs, vapour, sitz and foot-baths, exposure to air in all weather, &c., and the result showed the correctness of the treatment, for the cure was perfect. No fresh attack ever since occurred. My husband's constitution was entirely altered, and, though some years since, he passed through a terrible ordeal of illness for a brief period, I have daily reason to thank God for being mercifully led to the practice of hydropathy, and for undying gratitude to Dr Barter.

A friend who caught cold from sea-bathing, came to us suffering intense pain in her arm. The Turkish Bath or wet bandage gave no relief, and, she being incredulous and impatient, went back to the old process of rubbing in camphoretted oil. This increased her agony so much that she gave it up. The great debility of her pulse, notwithstanding the severity of the inflammation, causing us some alarm, we sent for Dr Barter. He readily found the true remedy, because he traced the disease to its source, ordered a pack to the upper part of the body, then wet bandages along the spine, and in a couple of days my friend was cured. I mention this case because just at the same time a lady of high rank was attacked in the same way, and was dangerously ill for months, though she had the most eminent men in the metropolis in attendance on her. But, without long personal knowledge, it would be impossible to estimate fully the striking difference which exists between the old and new treatment of disease.

For the sake of anxious mothers, I note down the case of a little boy brought to Dr Barter to consult him on the propriety of removing enlarged tonsils. The Doctor strongly advised that nothing of the kind should be attempted. He said—Though a sign of delicacy, the alteration was nature's provision against cold; that instead of proving injurious, if scarlatina occurred, it would serve as a surface to eliminate the disease. Since that time the practice of applying a wet bandage to the throat when sore was adopted, and I never heard a word more of the enlarged tonsils. But the same child, badly managed from the first, some years after got unmistakeable symptoms of water on the brain. He seemed on the brink of the grave, and it was painful to see his suffering. He was brought to St Anne's, suffered greatly at first from the use of the Turkish Bath, but, after some time, an abscess formed in his ear, and he got rapidly well. Dr Barter saved his life.

I have seen paralysis wonderfully and completely cured at St Anne's, also erysipelas, many forms of skin disease, stomach derangement, obstinate indigestion and diarrhoea, alarming chest delicacy, &c., &c.; indeed, I could fill many pages with the result of mere personal observation, but I have yet to say that the speciality of the water treatment is the wonderful way in which it cuts short acute disease.

It is always disagreeable to talk of self, though it sometimes becomes a duty. Over twenty years ago I went to Dr Barter, not in the hope of cure, but trusting that through his treatment I might die more easily. Long the victim of allopathic practice, which had increased and complicated disease, I had forgotten the feeling of health. Dr Barter gave me little hope, but, being of an energetic, persevering nature, I steadily

followed his advice. The privation of stimulants, on which I had lived for a long time, was a great trial. I literally felt *starved*. After an interval of about a fortnight, every symptom became alarmingly aggravated, and I had not only to endure severe suffering, but the entreaties of friends imploring me to give up the treatment. I said, "No, it is immaterial to me under what system I die, and though I suffer now, I feel alleviation too, which I never experienced from drugs." Well, I recovered, and I believe in a long life Dr Barter never made a greater cure. About two years ago, I got desperately ill from overwork, lost all appetite, and went from bad to worse, until I refused everything but cold water, and even this my stomach could not retain. Not a spoonful of anything else passed my lips for a fortnight, and I often think of this fact when people talk nonsense about the necessity for nourishment. Had this theory been acted on in my case, brain fever would have been the result; for Dr Barter truly said that the disease was in the brain though the action was in the stomach, and through his ability my life was again saved. It has often occurred to me, when I rose, as it were, from the dead in this manner, that God has spared my life that I should devote it as far as I am competent to the great work of spreading the beneficent system to which I owe so much, more particularly among the poor. I try to fulfil this duty as earnestly as I can, though conscious that without help my life is wasted. What I most ardently pray for is reform in hospitals and workhouses, and that national education which will make sanitary instruction a primary law in every school.

C. G. DONOVAN.

Clanloghlin, Cork, August 1, 1868.

PROFESSOR TYNDALL AND THE SPIRITUALISTS.

AN interesting discussion has been going on for some time in the *Dunfermline Saturday Press*. An excellent letter from William Howitt appeared, which has been republished in the August number of the *Spiritual Magazine*. This was followed by the editors copying from the *Pall Mall Gazette* Professor Tyndall's account of an after-dinner seance which he attended, in reply to which the following letter was written:—

SIR,—Professor Tyndall is one of the most extraordinary men of the age. he has achieved some of the most remarkable results in his peculiar department of science which can be attributed to any living philosopher. No man can better estimate the true position of scientific experiment. He will be ready to admit that no matter of science should be taken at second hand, and would at once declare that all his wonderful experiments can be produced by any person anywhere, if the proper conditions are observed and supplied. He has unfortunately not followed the scientific method in his spiritualistic researches, and tells the public that he attended a dinner party which finished up with spiritualistic experiments, of a very unsatisfactory nature. In fact, the whole affair appears to have been forced, and against the grain from first to last. He seems to have attended that party, having no great desire to fall in with the efforts made to produce the phenomena. He seems to have had little respect for, or confidence in the

individuals who composed the circle, and his sympathies with them were so defective that he declared the evening to be very dull and tiresome, which resulted in his coming to the conclusion that the so-called Spiritual manifestations were not to be credited—that rapping, moving of objects, &c., could not be produced by occult means, and that the experiments of Baron Reichenbach with sensitives, thought-reading, and many other rather unusual psychological phenomena are not to be relied upon. I would humbly submit that Professor Tyndall has erred in not accepting his usual scientific method in dealing with Spiritualism. To predicate upon the whole question of such wonderful and strongly attested natural phenomena by the results of a badly harmonized dinner party is very unscientific and unsatisfactory both to spiritualists and anti-spiritualists. He would not submit his experiments to the decision of any ignorant outsider, who, with no well disposed feelings towards the success of the operations, would demand superlative effects under any other conditions than those deemed satisfactory and necessary by the Professor himself. Every scientific man has the privilege of selecting his own conditions, which are indeed absolutely necessary in order to secure success, as no choice of method is left by the inflexible dictates of nature. Every scientific man, in investigating natural phenomena, skilfully prepares or selects his materials, even constructs his apparatus, and has within his control all conditions that are necessary to the completion of his task. The chemist carefully tests his chemicals, becomes familiar with his apparatus, and repeatedly experiments till certain of a definite result. No doubt Professor Tyndall has repeated some of his more wonderful experiments hundreds of times under diverse conditions, until he was able to speak satisfactorily of the law which regulated the production of the phenomena he has the credit of having discovered. Now, Spiritualism offers the same advantage to those who would investigate it. The experimenter is invited to choose his own time, place, coadjutors, their states of mind, health, and other conditions; in fact, to form his own circle, develop his own mediums, and surround himself with those in whom he can have the utmost confidence, and work with the greatest harmony; this is, indeed, the great requisite in all scientific experiments—the evolution of spiritual phenomena especially; because it is obvious that—be the source of the phenomena what it may—yet the elements of success are *in the circle*, and if that is inharmonious, no satisfaction may be expected. No scientific matter can be settled by argumentation, so that little more may be said; it requires demonstration to decide such questions, and that can be effected at will by observing the proper conditions. It is, however, true that some minds can psychometrize, or gauge the thoughts and mental capacities of others. It is true that some with peculiar temperaments can see lights arising from objects in the dark. It is true that, under certain conditions, these sensitives will be much affected by magnets and crystals; indeed, there are some who are affected by every object in nature, and they are able to describe the nature of substances without seeing them when they have been brought in contact with their person. It is also true that personal atmospheres cannot be perceived by everybody. Nor can every person be persuaded that they can “see the interior of their own eyes.” Most wonderful music has been heard from an accordion floating in the air with none touching it. Yet we do not hear of this taking place often; neither do we every day hear of “gas-jets making music which might be heard by thousands of people.” It is only under very definite conditions that these unusual things can take place. It is true that knocks take place not only on the table at which the people sit, but all over the house or room; often at a great distance from the sitters. It is true that vibrations often take place, as if the house were shaken by an earthquake from top to bottom; and it is quite reasonable to suppose that this shaking may be induced in some cases by the jerking of the limbs of some person present, although Professor

Tyndall's experiment in that direction must be tried in a very shaky house to succeed. It is also true that strangers have gone into the presence of a medium, and have had not only their names spelled out, but the names of deceased relatives, which they were not aware of themselves till they afterwards made inquiry. Many other things have also been told in this way which were not known to any one present. It is true that knockings have been heard on tables, not only when a person stooped underneath to look, but while the table was being lifted over the heads of the circle by some invisible agency. This is a common experiment with those who enter the investigation of these matters. Now no person is asked by the spiritualists to believe such tales, any more than Professor Tyndall asks us to believe on his testimony alone in his experiments. All we have to do is to observe the proper conditions, experiment carefully and honestly, and the results will be commensurate with the painstaking of the investigator. I would also observe that Professor Tyndall has been caught making some very loose and foolhardy statements, and if we heard the other side of the story, a more reliable mean might be drawn from each, than either of them separately can supply. The rules for the production of the spiritual phenomena, written by the great medium, Emma Hardinge, may be obtained gratis, on sending one stamp for postage, to yours truly.

J. BURNS.

1 Wellington Road, Camberwell, London, S.E., July 16, 1868.

This was followed on the succeeding week by a well written and instructive letter from Mr J. Brown, of Glasgow, giving a full account of his introduction to Spiritualism, the various kinds of phenomena he has witnessed, the flimsy imitations of the phenomena by professed conjurers, and his firm conviction that the manifestations in many cases have a spiritual origin. We hope our friends in various parts of the country will lose no opportunity of making the newspapers a means of conveying instruction to the people on Spiritualism, Phrenology, Health, or any little known or unpopular movement. When these subjects are referred to in any way our friends will oblige if they will send us a copy of the paper, if unable to take the matter up themselves. We would also be glad to get the names of those who would engage to write to the press when opportunities offered for so doing.

DECEASE OF DR ELLIOTSON.

WE have to record the decease, a day or two since, of one of the most remarkable scientific men of the century, who attained to the highest rank of the medical profession, and who was held in the greatest esteem for the daring and successful character of his innovations, and yet who, after living down and conquering aspersions cast on him, has lived long enough to be almost forgotten in the busy round of life. Dr Elliotson was born somewhere about the year 1785, and studied at St Thomas's and Guy's Hospitals. He was one of the first physicians to adopt the stethoscope in the diagnosis of lung and heart diseases. In the course of his practice at University College Hospital certain phenomena developed themselves in the cases of two young girls named Okey, and Elliotson was thus led to investigate mesmerism, and with his characteristic boldness and love of truth he published the results fearlessly. He was at this time enjoying as large a practice at the West-end as had ever been the lot of any physician. The result of his bold utterance

of the truth was that his learned brethren persecuted him, and his practice fell off to the extent of £5000 per annum, and in 1838 he was obliged to resign his professorship. His practice, however, rose in time till it was larger than before, and he became noted for his mesmeric knowledge, which he cultivated assiduously. He continued through good and evil report to publish the results of his experiments, and established the "Zoist," which he maintained for 12 years, the volumes of which form a history of this branch of science. He was founder and president of the Phrenological Society, and was president of the Royal Medical and Chirurgical Society of London. In 1849 he founded the Mesmeric Hospital, which has been a great blessing to many. During the greater part of his life he was an unbeliever, and while investigating mesmerism sneered at the accounts which he heard of spiritualist phenomena, and denounced all mediums as impostors. He also wrote an elaborate treatise denying the existence of an immortal soul, and arguing that the Hebrew word "nephesh," translated soul, had no other meaning than "life." In the year 1863 he was at Dieppe, and was introduced to Mr D. D. Home, who told him he had acted wrongly in calling him an impostor when he really knew nothing of him. He then spent some time in investigating the phenomena of spiritualism aided by the sons of his friend Dr Symes. The result was that he expressed his conviction of the truth of the phenomena, and became a sincere Christian, whose handbook henceforth was his Bible. Some time after this he said he had been living all his life in darkness, and had thought there was nothing in existence but the material; but he now had a firm hope which he trusted he would hold while on earth. —*Morning Post*, Aug. 3.

REPORTS OF PROGRESS.

BIRMINGHAM.—The pupils of Miss Beauclerc's gymnastic class held a public tea meeting at the New Temperance Hall, Temple Street, on Monday, June 29th. Mr R. Harper occupied the chair. After tea Miss Beauclerc conducted her class through various gymnastic performances, which were followed by singing, recitations, musical performances, etc., interspersed with phrenological examinations of persons selected from the audience. The company separated about ten o'clock, evidently very much pleased with the entertainment.

SUNDAY TRAFFIC IN INTOXICANTS.—The committee of the Central Association for stopping the sale of intoxicating liquors on Sundays are issuing a circular to the electors of England, Ireland, and Wales against the coming election, urging them to vote for such candidates as are in favour of this measure; and they show that though the decision of the committee of the House of Commons was against any further restriction, yet the evidence taken by them has proved that every restriction previously adopted has been beneficial, and that the people demand that the sale of intoxicating drinks should be entirely stopped on Sunday. The circular states that there were 4483 petitions, signed by 487,697 persons, presented in favour of the movement; and that the canvass of

householders in 180 localities showed an overwhelming majority in favour of closing. The association is sanguine of ultimate success, seeing that though the resolution of the committee was averse to further restriction, yet that decision was only declared by a majority of one, and that majority an accident.

A largely attended meeting was held on Tuesday evening, July 14, in the principal room at the Town Hall, Manchester, for the purpose of welcoming to this city Mr Isaac Pitman, of Bath, the inventor of phonography. The audience included a large number of ladies. Mr Henry Pitman read extracts from letters which had been received from gentlemen excusing their non-attendance, and expressive of their appreciation of the phonetic system of shorthand. Dr Pankhurst was called upon to move the following proposition: "That this meeting desires to give a cordial Manchester greeting to Mr Isaac Pitman, the inventor of phonography, and congratulates him that the brief and philosophic system of shorthand writing which he has been the medium of communicating to the world, is generally approved and employed, not only by the representatives of the press and professional reporters, but by correspondents, students, authors, ministers, and men of business." Believing phonography to be a valuable help to the acquisition of knowledge, and the study of the art a ready means of developing and disciplining the intellectual faculties, and especially of strengthening the memory and imparting freedom to the hand in penmanship, this meeting requests parents and teachers to place this time-saving art within reach of every boy and girl under their authority. This meeting would also express its conviction that the phonetic principle of representation, if applied to printing, by an extension of the Roman alphabet, would allow words to be printed as spoken, and thus remove the perplexities of spelling, which keep a large number of our poor in ignorance of letters, is a life-long plague even to educated persons, and an almost impassable barrier to the acquirements of the English language by foreigners. The Rev. P. A. Lyons seconded the resolution, which was carried *nem. con.* Mr Isaac Pitman, who was received with prolonged applause, gave an interesting sketch of the history of phonography. Mr E. M. Jones (master of the Hibernian School, Liverpool) afterwards spoke upon the importance of applying the phonetic principle of representation to printing, by an extension of the Roman alphabet, allowing words to be printed as spoken. Other gentlemen addressed the meeting in advocacy of phonography and phonetic spelling and printing.—*Alliance News*, July 18.

ALCOHOLIC MEDICATION.—The *Clerkenwell News* lately contained a letter from Mr C. Read, who had been a juror at two inquests held on persons who had died of inflammation of the lungs in the House of Correction, on the prevalence of that disease in the prison. He attributes the great number of cases to bad ventilation, and the fearful mortality to alcoholic and drug treatment, for which expensive nonsense the ratepayers in turn suffer. He says:—"I have a little boy who has had inflammation of the lungs thirteen times on account of the smallness of his lungs, which causes the blood to get into the same state as defective ventilation does, for in neither case is the blood thoroughly

oxygenated, and each time he was as ill as he possibly could be. But he did not die, because I treated him in a manner diametrically opposite to the way the prisoners are treated. I did not give him beef tea, which is as bad a thing in the way of food as any one can take when suffering under any kind of inflammation, but more especially is it injurious when it is inflammation of the lungs. Nor did I give him any kind of food till his breathing became more natural; and, above all, I did not give him wine, brandy, &c., which is almost certain death when regularly taken in such quantities as is generally ordered in that disease. But I have now to tell you what did happen to two of my children who were treated in the regular way. They died in a very short time after they became ill, although they were much stronger and healthier than this one, for neither of them had any illness till they were 14 months old, whereas this one began to be ill with inflammation of the lungs when only six weeks old, and I have to add that he is now alive while they are dead. I have lost all my brothers and sisters under the usual treatment, and I only have escaped to tell you." Mr Read's experience is a powerful argument in favour of vegetarian and hydropathic treatment, which in his hands has proved eminently successful, where the old system destroyed a number of lives, though administered by professional physicians. Be wise in time, and get acquainted with the hygienic system of treatment.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—We held our first public seance last night, which was attended by 56 persons. The proceedings went on very nicely, and the results were very pleasant, though nothing startling. We had with us some very influential and interesting parties, who promise to join our association. An old gentleman was present who has been fifty years studying galvanism and electricity, and can account for it all upon "scientific principles." We gave him an opportunity and he got on pretty well with "force," but the intelligence he will consider; and we have offered him facilities to do so.—W. CRESSWELL, Secretary, 11 Emma Street, Hackney Road, N. E., August 14, 1868.

GLASGOW, AUG. 15.—The spiritualists here have had a fresh impetus given them from the visit of Mr and Mrs Everitt, of London, who have been making the tour of the Highlands. During the past week we have been present at several sittings given by them, and we were struck with the open and ready manner they manifested to satisfy our desires for investigation. The most remarkable phenomena occur in the presence of Mrs Everitt; but as your readers are already somewhat acquainted, through your pages, with their particular characteristics, and as, according to the statement of our friends, the manifestations that have been observed since their arrival here have not been equal, in point of importance and peculiarity, to those already recorded, we deem it unnecessary to describe them at present. We have but one testimony to offer, however, in regard to their genuineness and extraordinary nature, and we trust it may be the privilege of many who are anxiously desiring light to illumine the pathways of uncertainty and doubt regarding the soul's immortality, to witness, through them, the convincing proofs they are so anxiously willing to offer. During the summer months the Association here has not been in session, but we hope soon to open again with renewed energy. Much has yet to be done to put the subject on a substantial footing amongst us, but progress is being made, and we are hopeful of good results being yet achieved. One great desideratum is that of a good test medium. This week we learned with some surprise of the presence, in our city, of the brothers Davenport and Mr Fay, and of their pur-

posed early departure for New York. Through the kindness of Mr Everitt we obtained an introduction to them, and were very cordially received. We tried to persuade them to give a seance prior to leaving; but as they had all their preparations made they could not be induced to stay. Yesterday, therefore, we accompanied them down the Clyde, and assisted them to embark on board the steamship "Iowa." With their wives and children they formed a company in all of nine persons. They seemed much pleased with the scenery from the river, and Ira was particularly anxious to know the whereabouts of the old Roman wall. The castle rock of Dumbarton seemed also to be a subject of profound interest to them; and as we steamed past it they expressed their regret that they could not pay it a visit and see the great two-handed sword said, by tradition, to have been wielded by the heroic Wallace in the struggle for Scotland's independence. Their loyalty for republican institutions and government seemed unbounded, and they could scarce restrain their indignation when they spoke of the brutal treatment received at the hands of the English mobs in Leeds, Liverpool, and elsewhere. Their faces seemed radiant with joy and satisfaction when, on leaving the steamer, they stepped on board the "Iowa," which was to bear them to their loved native land. We shall not soon forget their cordial parting salutations; long after we steamed off from the vessel we could discern their broad-brimmed beavers waving overhead in token of their final farewell. They have now gone out on the trackless ocean, and we trust the same benign Providence which has hitherto preserved them from the dangers of the deep and the murderous attacks of unlicensed mobocracy, may bear them in safety to the arms of the thousand friends who await to receive them in the land of the setting sun.—JAMES BROWN.

We are pleased to observe that the practice of medical clairvoyance and mesmerism are coming much into use. Mrs Welton is announced as having a medical man as her colleague; Mr Bath has a clairvoyant to whom he can refer his cases; Mr Marshall, of Pimlico, has also commenced this department of usefulness aided by a clairvoyant. Miss Beauclerc of Birmingham, and quite a number of correspondents and friends have acquainted us of their success in relieving pain and promoting health by laying on of hands and making passes. We hope this laudable agency will receive more attention.

James Burns, of the Progressive Library, delivered a lecture on Spiritualism, on August 19, at Hackney, to a highly respectable audience, who listened to his varied selection of facts, arguments, and illustrations with intense interest. The friends of Spiritualism are fully convinced that a useful worker has thus proved his competence to labour in a field of action at present almost unoccupied.

An eminent clergyman of the Church of England, in a letter to a friend, thus gives his opinion of certain works on Spiritualism:—"The third work which I read, viz., 'Scepticism and Spiritualism: the Experiences of a Sceptic, by the authoress of Aurelia,' is the one which convinced me more than any work I have yet read of the truth of the spiritual system. It is not merely that the subject is treated in a most masterly and intellectual manner (I always think that, *when* ladies write, as a rule they invariably write better than men on an average), but it is the facts which she records, as well as the calm, impartial manner in which she records them, which convinced me more than any work I have read of the truth of Spiritualism. Then I took up Barkas's work, and was chiefly convinced by the admirable letter which is given at the conclusion of that work, from Mr William Howitt to the Rev. G. H. Forbes.

BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

AT the Fourth Annual Convention of the above Society held in Cambridge Hall, Newman Street, London, on the 1st, 2nd, and 3rd June, 1868, the following principal proceedings took place, viz. :—

JUNE 1.—The Vice-President, Mr Robert Cooper, took the chair (Mr John Hodge, the President, being unavoidably absent) and opened the proceedings with an excellent address. The Hon. Secretary Mr Green then read the Report of the past year, which, though not startling in results, was sufficiently encouraging, and was unanimously adopted. It referred to the efforts which had been made to carry out the recommendations offered at last Convention in respect to lectures, mediums, and correspondents, and the promotion of Children's Lyceums. Mr John Scott, Belfast; Mr Hodge, Mr Harper, Rev. John Page Hopps, Mr John F. Morgan, Manchester; Mr Houghton, Huddersfield, had reported their labours on the platform to the Secretary. Others had also occupied the same field, but had not reported their doings. It then glanced at the progress of some of the Societies in the larger towns; some had thirty to forty members, and from three to thirty mediums connected with them. The Secretary had received upwards of 1900 letters (correspondents should please enclose a stamp) from all classes of society, and distributed a considerable amount of literature. Himself and Mrs Green had made several missionary tours, and unmistakeable evidences of spirit power had been shown.

Local reports were also given by Signor Damiani, of Bristol; Mrs Gribble, of Braintree, Essex; Mrs Jones, of Bradford on Avon; Mr Harper, of Birmingham; Mr Watson, of Darlington; and Mr Simkiss, of Wolverhampton. Many of these local reports were extremely interesting.

JUNE 2.—Mr Green read a paper by Mr Etchells "On the Occult Forces," which gave the impression of profound thoughtfulness on the subject. Valuable papers from the same pen will be found in the Reports of the second and third Conventions. Mrs Spear read a beautiful little paper on "Spiritual Culture."

Then followed a long discussion upon Organisation as contradistinguished from individual efforts, in which Mr Harper, Mr Simkiss, Mr Green, Mr Burns, Mr Spear, Mr Livermore, and Mr Coleman took part. This discussion lasted fully half the day and elicited many valuable ideas; the balance of opinion seemed to be in favour of organisation. Mr Harper then read the financial statement, which showed on the year past a balance due to the Treasurer of £3 7s 3d.

The following Officers were elected for the ensuing year, viz.:—President, Mr Robt. Cooper, Eastbourne, Sussex; Vice-President, Mr Wm. Tebb, 20 Rochester Road, Camden Road, London; Treasurer, Mr R. Harper, 4 Glo'ster Place, Soho Hill, Birmingham; Hon. Secs., Mr and Mrs E. H. Green, Marsh House, Brotherton, Yorkshire; Foreign Correspondent, Signor Damiani, 2 Pembroke Villas, Clifton Park, Bristol. The following central committee was appointed to conduct the society's general business for the ensuing year:—The officers of the Association, Mr and Mrs Spear, Mrs Wm. Tebb, Dr Wilmshurst and Mr Everett, all of London; Mr John Hodge, Darlington; Mr Etchells, Pool; Mr John Scott, Belfast.

The following is a list of honorary lecturers who, under circumstances convenient to themselves, are willing to lecture on Spiritualism, and whom this Association recommends. This Convention further offers its cordial thanks to the majority of the list for their services in lecturing during the past year:—Mr John Hodge and Mr Thos. Watson, Darlington; Mr John F. Morgan and Mr Witham, Manchester; Mr Andrew Cross, Mr Jas. Brown, Mr Nicholson, and Mr G. B. Clark, of Glasgow; Mr A. Baldwin, Mr A. Franklin, and Mr R. Harper, of Birmingham; Mr Andrew Leighton, Liverpool; Mr J. Macdonnell, Dublin; Mr John Scott, Belfast; Mr Houghton, Huddersfield; Signor Damiani, Bristol; Mr Simkiss and Mr Cugin, Wolverhampton; Mr Robt. Cooper, Eastbourne; Mrs Hitchcock, Nottingham; Mr J. M. Spear, Mr J. Burns, Mr Wm. Tebb, Mr Wm. Wallace, and Mr Livermore, of London.

Mr Harper read a short but excellent paper from Mr Hope-well, of Nottingham, on the Children's Lyceum there. Mr Burns further illustrated the subject from personal observation, and the following committee was appointed to obtain all the necessary information or instructions for conducting such lyceums, and to distribute the same to societies and circles throughout the kingdom:—The President, Mr Spear, Mrs Spear, and Mr James Burns.

After a discussion upon the subject of holding the next Convention in Manchester, Mr Spear offered the following resolution, which was passed unanimously:—

“Resolved that the next Convention of this Association be held at such

time and place as the Central Committee shall determine, and that reasonable notice of the same be given through the Spiritual publications of the kingdom.”

A further discussion upon organisation took place, in which Mr Coleman, Mr Green, Mr Harper, Mr Tebb, and Mr Cooper took part. It was elicited from Mr Coleman and Mr Tebb that both gentlemen had been moving in the way of obtaining a central book-store and institute in London. Mr Tebb explained the scheme of his committee to be as follows:—

“To obtain suitable premises, as near to the heart of the publishing trade as possible, with rooms for committees, seances, conversazioni, and where friends from the country might call and obtain all current information, have their letters addressed there, &c. It was also designed to found a library for reference and circulation, a reading room, and a publishing and bookselling department—in short, to establish, if possible, an institution that will be the centre of a society for the advancement of Spiritualism, a truth which, we believe, is destined to exercise a marked influence upon the literature, thought, and conduct of the age.”

JUNE 3.—Signor Damiani gave a Report of Progress in Italy and in France. Mr Burns also spoke of progress in Italy, Switzerland, and Sicily. The following resolution, introduced by Mr Harper, was passed unanimously:—

“Whereas this Association learns that the Fourth National Convention of Spiritualists, held in Cleveland, Ohio, September, 1867, passed the following resolution, viz.—‘Resolved, that this Convention hail with satisfaction the progress of Spiritualism throughout the world, and recommend the appointment of a committee at this time, whose duty it shall be to correspond with the leading friends of progress and of Spiritualism in Europe, with a view to co-operation in the work of promoting an international circulation of the literature of Spiritualism, and to encourage missionary labours, and to correspond with eminent spiritualists abroad in reference to a world’s convention, to be held in London in 1868: J. M. Spear, H. T. Childs, M.D., and Col. D. M. Fox, were appointed by the chair’—Therefore resolved, that this Association heartily responds to the excellent sentiments and noble purposes expressed in the above resolution; and our worthy President and Mr J. M. Spear are now requested to co-operate with the above-named American Committee in calling a World’s Conference, and in such other labours as shall, in their judgment, aid in the extension of our beloved faith.”

Mr Harper offered the following resolution, with some appropriate remarks, and it was unanimously

“Resolved, that while this Association looks with favour upon all movements that tend to elevate and improve mankind, it takes special interest in the efforts now being made in this kingdom and in other countries in behalf of women.”

Mr Harper then read his paper, upon “The embryology of the human spirit,” which proved interesting, and elicited a spirited discussion, in which Mr Gardner, Mr Burns, Mr Harper,

* Spiritual Magazine, monthly, 6d; Human Nature, monthly, 6d; Daybreak, monthly, 1d. Supplied by all booksellers.

and others took part. As many of the friends from the country had by this time returned home, it was deemed impracticable to organise a general picnic, and a vote of thanks to the chairman closed the proceedings.

EXTRACTS FROM MR GREEN'S REPORT.

"The clergy, full of holy zeal and pious indignation, have favoured me with denunciatory epistles teeming with mild promises of everlasting torment, as a fitting reward for the performance of my duty as a truth-seeker; and this reward was promised me in the name of the ever-loving Father of all humanity.

"On the other hand, my spirit has been cheered and gladdened by the receipt of many letters from the *true* followers of the meek and loving Jesus—seeking through spirit intercourse a confirmation of the doctrines taught by the Great Medium of old, who set us the glorious example of holding commune with the spirits of those who had gone before; inasmuch as he invited his disciples to be present at the grand spiritual seance held upon the Mount, conferring upon them the gift of spirit sight, by which they were enabled to see Moses and Elias.

"I rejoice to be able to add that I have also received the written testimony of many ministers, generously and candidly acknowledging that through spirit teaching they were able more clearly to distinguish the true and legitimate meaning of the inspirational records of the past, and had now got a firmer, higher, holier, and truer trust in the love and wisdom of the Great 'I Am,' who said, 'Let there be light and there was light.'

"Mr Etchells says—'Our library has been a great lever in the spread of our great spiritual life truths, and has silently by the quiet fireside turned the thoughts of many hardened minds upward; and we cannot do better than recommend every circle of friends to read over the thoughts of those labourers who have passed on before on the road leading upward.'

"In a hall capable of containing about 150, they (Nottingham Society) held on an average three weekly meetings, to which the public are admitted, the attendance being so great as to necessitate the sending away, for want of room, many inquirers. In addition to the public meetings, six or eight private circles are held, where very superior spirits are gradually developing the minds of their disciples by enabling them to comprehend the grand secret of nature's laws, and gently guiding them in the paths of our harmonic philosophy.

"For brevity's sake I omit to read the names of the different places in which circles are held."

The Report of the First Convention held at Darlington, 60 pp., price 6d.
 The Report of the Second Convention, held at Newcastle, 71 pp., price 6d.
 The Report of the Third Convention, held in London, 60 pp., price 1s.
 The Report of the Fourth Convention.

These four Reports may be had for 1s, 1s 2d post free, on application to

J. BURNS, PROGRESSIVE LIBRARY, CAMBERWELL, LONDON.

where all works on Spiritualism may be obtained. These Reports contain much excellent matter. They are the cheapest spiritualistic literature published, and as there is a large quantity on hand and a heavy debt on them, friends would effect several good purposes by distributing them freely.