HUMAN NATURE:

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THE SCIENCE OF RELIGION.*

THERE is a fundamental idea in religions, which should be ever present to the mind in considering the facts demonstrated by archæology and the science of language, for it is this idea which gives the interpretation of the facts. And this idea is no longer a mystery. It may be read in the Veda, expressed a hundred times in simple terms devoid of any symbolism. When it has once been apprehended, it may be recognised everywhere in the religions of after times. It is the life of religious ceremonial, veils itself in symbolical representations, and gives to dogmatic expressions their meaning, scope, and unity. This idea is, moreover, developed in moral doctrines, practices, and consequences without end, the diversity of which is sufficiently explained by differences of race and circumstance.

Three phenomena have arrested the attention of Aryas—or the progenitors of Indo-European nations—from the time when they inhabited only the valleys of the Oxus—namely, movement, life, and thought. These three things taken in their full extent include every natural phenomenon without exception; so that, if a principle were discovered which gave an explanation of them, it would afford an explanation of all things. It should be observed that this principle should be a *real* force, and not an abstraction, because the facts to be explained belong all to reality.

Looking around them, the men of that time perceived that all the movements of inanimate objects which take place on the surface of the earth proceed from *heat*, which manifests its presence sometimes by actual fire, sometimes by lightning, and sometimes by the wind; for lightning is fire concealed in a cloud, and wind is caused by the air being set in motion by heat, either

* Abstract of an article in the *Revue des Deux Mondes*, for April, 1868, by Emile Burnouf, one of the most celebrated Oriental scholars in Europe.

by its rarifying action or its producing condensation on its departure. Again, the air is warmed by the rays of the sun; and these same rays draw up water from the earth as invisible vapours, which afterwards form clouds. The clouds pour down rain, make rivers, and supply the seas which are troubled by the agitated winds. Thus all that motion which gives life to nature around us is the work of heat, and heat proceeds from the sun, who is himself both a celestial traveller and also the source of universal motion. It should be remarked, however, that the Aryas did not at first employ the word *heat*, which is an abstract term, but fire (agni), that real principle to which they referred all the movements of inanimate bodies.

Life also appeared to them to be closely connected with fire. The great periodical changes which the seasons produce in vegetation indicate the intimate relation between fire and life. When heat arrives with the spring, all the young plants begin to grow, put forth leaves and flowers, bear fruit, and at the end of the year have increased in size and strength. In proportion as the heat diminishes, vegetation languishes, until it seems as if the forests and plains were stricken with death. The great fact of the accumulation of the sun's heat in plants—a phenomenon on which science has of late thrown considerable light—was observed at a very early period by the ancients, and is several times distinctly referred to in the Veda. When they kindled wood upon the hearth, they knew that they only compelled it to give up the fire which it had received from the sun. In observing animals, the close relationship between heat and life appeared in all its force. They met with no living beings in which life existed apart from heat; they saw, on the other hand, that vital energy was manifested in the same degree as heat, and also diminished with it. Cold produces at first a benumbing of life, and at last death; all that remains is the materials which vital heat had collected together and moulded into shape, which, from that moment, return to their original elements, and re-enter the vast body of inanimate matter. Fire, then, which is the cause of movement in organic bodies, is the prime agent also in that particular form of movement denominated life.

The idea becomes more complex as the order of facts observed rises in dignity. Fire enters animals and maintains their life in several ways. In passing from the sun it affects them directly; indirectly it enters their bodies with the food they eat, and which already contained it; and, lastly, in the air they breathe. When deprived of either food or air, animals grow cold and die. The same is the case with vegetables. Life cannot exist on the earth, except on three conditions:—that fire should penetrate bodies under its three forms; in the rays of the sun, in fire-containing food, and in the fire-sustaining element, air, imbibed in

respiration. The sun (surya), the celestial fire, is then the universal source of motion and the father of life; his first begotten is the terrestrial fire (agni), born of his rays; and his second eternal co-operator is the air set in motion, called also wind (vaya), *le vent* or *l'esprit*.

The matters of which we have spoken are extremely simple and level with the understanding of children; and that which is to follow, requires no profound knowledge to be comprehended. Once upon a time, men were satisfied with a general view of nature.

Nowhere does thought appear without life. Moreover, it is never seen except in beings where life attains a high degree of energy, or among animals. Now, when an animal dies, its limbs relax, it falls to the earth, is motionless, loses respiration and heat, and with its life, its thought disappears. If man be the victim, all his senses being annihilated, it is no longer possible to elicit any word from his pale, rigid lips, or any sound expressive of joy or suffering from his sunken chest; his hand can press no more the hand held out to him by father, friend, or child; every sign of feeling and intelligence has ceased. Very soon decomposition begins. The body falls to pieces, and there remains upon the ground only black dust and whitened bones. But the thought—where is it? If experience shows it to be indissolubly attached to life in such a way, that where thought ceases, life becomes extinct; we can believe that thought has the same destiny as life, or, rather, that the thinking principle is identical with the living principle, and is never distinct from it. But life is heat, and heat is derived from the sun. Fire, then, is at once the source of motion, cause of life, and origin of the thinking principle. Its action is twofold, for it is at the same time heat and light. If the heavenly Father, *Pere celeste*, should withdraw his light, and the world were immersed in darkness—supposing that life could still endure—intelligence would, at least, be reduced to almost nothing; for thinking beings derive from sight almost all their ideas, especially the grandest of all, the idea of universal order. In this way were men of old time led to think that the first principle of things is one and universal, and that it may be called—fire.

One of the most primitive forms of worship consisted in kindling a fire upon a mound of earth, thus presenting to the bystanders an image of the universal agent of life and thought. Everything in the ceremony—described and explained so fully in the Vedic hymns—had a symbolical character, that is to say, a meaning hidden from the profane, but clear to the initiated. The fire was obtained by rubbing together two pieces of wood which contained it; this was its "nativity." The feeble but living spark is often called in the Veda, "the infant child," and

was placed on a handful of dry grass which it immediately ignited, and the fire spread to the branches piled upon the altar. On arriving at the higher branches, it ran the risk of being extinguished, and the priest then poured upon it clarified butter, this was followed by the libation; and from that moment the fire was said to be anointed (ankta agni); it exhibited sovereign power, and shed its light over the world. All living creatures were invoked to witness this spectacle of life, concentrated, as it were, in the smallest space, and developing all its energies within a few square feet.

It should not escape notice that the sacrificial butter represented on this occasion, the whole of animated nature; for among the Aryas of Central Asia, the cow was regarded as the type and representative of animals; her milk was the type of food, cream was looked upon as the best of the milk, butter was the *crême de la crême*, which, when clarified, became the very essence of butter. Poured upon the flaming altar it was entirely consumed, and left no residue behind it. It is then the most *combustible* of animal matter, that which can best serve as food to fire, and manifest its energy. It is the fire itself assuming a body and feeding upon its own substance. The libation—in the west consisting of wine, and in the north of beer—played the same part in representing the vegetable world. It was a fluid containing alcohol, which, after three days' fermentation, changed into a spirituous liquid, that, poured upon the fire, made it throw out a bright flame. When drunk by men, it imparted to them that internal heat, which increases energy and enlivens courage. The libation was then easily adopted as the vegetable type of liquid *food* and combustible *matter;* in other words, as the perfect receptacle of *fire*, and a most significant symbol of life.

From a very remote period fire has been lighted upon altars, and there presented a visible image of life and thought; but in the very earliest age, and even in many of the Vedic hymns, fire had not always a symbolical signification. It was only as religion became more spiritual that it acquired this inner meaning. Amongst ourselves, the fire that burns upon the altars, and which is renewed each year at Easter, the wax-tapers, and the wine and oil of certain ceremonies, are symbols, the profound metaphysical import of which is for the most part entirely ignored. Only here and there some earnest student of antiquity, essays with more or less of success, to interpret the invariable formula in which the old rituals prescribe their preparation.

After the lapse of so many ages, we have learned to characterise fire by three different epithets, answering to its three functions. In its first aspect we call it physical, in its second psychological or vital, in its third metaphysical or divine. Having arrived at this last conception the Aryas of India and

Persia, but especially the former, accomplished an orderly analysis of mental phenomena far surpassing in depth anything achieved by European philosophy. We shall not speak of it here, because the larger portion of it, though made by the priests, did not enter into the domain of religion, but occupied an independent province. We need only observe, that the efficient cause of thought, having been identified with that of life and movement, it was found necessary to distinguish elements of diverse nature and grade in thought itself. There are a very large number of ideas on which men are not agreed, because they arise from the different points of view occupied by individuals and their peculiar circumstances. On the other hand, there are some ideas upon which all men are agreed, because they concern matters of a universal nature, and can only be regarded in one way. These last conceptions form what the moderns call the domain of reason. They give distinctiveness to our thoughts during the whole of life, and suffer neither increase nor decline. All the rest of thought is subject to birth and death. Among these *eternal ideas*, there is one which is the centre of all the others, and of which these are only different forms; it is the idea of the absolute, the unconditioned. This idea is the first principle of knowledge (*vêda, la science*) for all those who apprehend it aright. The *word* which expresses it is the most sublime and most comprehensive of all words. It is THE WORD *par excellence*, and the utterance which proclaims it becomes a sacred song. This song, this voice, this word, this knowledge, this reason (*Logos*), this idea, is then the eternal element of all existence. And this element is, at the same time, the efficient cause of life and source of motion. All these attributes united, belong to one and the same being, who possesses no abstract quality, neither anything of *individual* nature as existent in man. Every department of knowledge, every form of worship, every language, has its own name for this Being, but his *real* name is Dieu (Deva the shining one), the all-father and author of life, Ahura, Brahma.

From the brief explanation which we have given of the fundamental doctrine common to the great religions of the world, it is clear that fire, regarded first of all as a physical agent, is invested with life when an explanation is required of vital phenomena, and becomes a metaphysical being, when considered as supreme and absolute thought.

Religions have not all attributed the same importance to each of the three parts played by the igneous principle. The less elevated have given prominence to the first, or at any rate, to he second; such as the Greek, Latin, and German religions, tommonly spoken of as pagan. The Mazdeism of the Persians, cnd Brahminism, resigned a considerable sphere of action to the a

first two functions of fire in their interpretation of nature; but, depending still more on the third, they have taken rank among the most spiritual of religions. Christianity, without entirely ignoring the first two functions of the divine principle, yet gave an almost exclusive importance to the third. Thus the metaphysical nature of the Deity has almost absorbed the entire idea, and by dint of contemplating him in his definite attributes, philosophers and the majority of Christian doctors have separated him from the world, and invested him with an excess of personality. Amongst Mussulmans, all physical or psychological action of the divine principle was set aside; and the deity was reduced to a metaphysical conception, an abstraction from which fatalism was a logical deduction.

In conclusion, we will only call attention to the fact, that in the threefold idea of the divine functions, each of these could be taken as the symbol of that immediately above it. And this in fact happened. Physical fire became the symbol of life, vital fire became the symbol or figure of the metaphysical being, or of God. This symbolism was the most obvious part of the doctrine, and constituted that portion of religion called the worship.

S. E. B.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. Jackson, F.A.S.L.,
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MERCURY.

COMMERCE—INVENTION—THE POST—THE TELEGRAPH.

It is doubtful if the higher functions of commerce are even yet fully appreciated. The public enjoy its products, and the merchant appropriates its profits, without either of them duly pondering the nature of the wondrous instrumentality to which the former owe their comforts, and to which the latter is indebted for his fortune. Cogs in the wheel, they help to work the machinery of supply and demand, like bees in a hive, rather by a divinely implanted instinct, than by true rational insight into processes and results. Gradually, however, the truth is dawning on this matter, and men are beginning to see that the true missionary and real pioneer of civilisation is not the priest with his Bible, but the merchant with his ledger; that the real ambassador is not the polite diplomatist with his statecraft, but the practical trader with his knowledge of business.

A strange history is this of commerce. Eventful enough, too, aye, even romantic and heroic, when contemplated at adequate distance and in due perspective. How grandly old Tyre, whose

merchants were as princes, looms out in the sublimely poetic pages of Isaiah! Only think of those daring old Phœnician mariners threading their way in those remote ages to the far off and stormy Cassiterides, on the one hand, and to intertropical and spicy Taprobane on the other, the ivory of India being thus, even at that early age, exchanged for the tin of Britain and the amber of the Baltic. What strange news these primitive navigators must have sometimes brought our comparatively rude and isolated forefathers. Thunderpeals of war slowly reverberating round the shores of the Mediterranean, from the great Egyptian and Assyrian Monarchies—strangely interesting to our princes and military chieftains. Echoes, perchance from India, of mysterious theocratic revolutions, wherein subtle Brahmins played gallant Rajahs like pawns upon a chessboard—not without weird interest to whitestoled and listening Druids. Only think of the greyhaired Syrian captain and his swarthy crew, familiar with all the wealth and splendour of the East, accustomed from childhood to the vine and the fig tree, the myrtle and the palm, landing on these cold and desolate shores, as we now go to Archangel—all, let us remember, in pursuit of commerce.

And in a somewhat later day, behold queenly Carthage, sitting in sovereign state on her Mauritanian throne, supreme at once upon the desert and the sea, and while, no doubt, competent enough upon the wharf and in the counting-house, yet able, upon due occasion also, to produce her Amilcar, her Asdrubal, and, above all, her Hannibal, through whom she stoutly contested the empire of the world with her ultimately successful rival on the Tiber. We who only know modern Barbary with her corsairs, can scarcely conceive of the civilised and populous condition of Northern Africa under Punic sway. Truly, it were well that we should somewhat moderate our pæans of triumph on "the progress of the species" and other allied topics, seeing that to build us up, Asia has been reduced to desolation, and Africa has become little other than a desert; albeit we have reason to believe that the morn of their resurrection has already dawned. But it is in mediæval Italy that we are first made fully conscious of what commerce and manufactures can accomplish, not merely for the development of political power, but also for the patronage of literature and art. It not only gave the world Venice and Genoa, but also Florence and her Medici, to say nothing of her immortal Podesta, Dante. Merchants were then, in very truth, princely, not simply for their wealth, but still more for their spirit. The vulgar Philistinism of the North was happily unknown in their more favoured clime. The palatial grandeur and the artistic treasures of their beautiful, but unhappy country, were largely due, the former to their taste and the latter to their patronage. In truth, they were frequently scholars and always

gentlemen, with a quite marvellous aptitude for emerging into nobles and developing into statesmen.

And has modern commerce lost these higher attributes? We trust not. It is still adventurous and enterprising as in the days of Tyre and Sidon. Its navies are at home in every clime and bridge the ocean in every zone. Its colonial extensions transcend everything of which history bears record. The British conquest of India is unparalleled in the annals of the world. And while thus efficient in the sphere of action, the influence of commerce is not idle in that of thought. To its necessities we owe some of the grandest discoveries of modern times, and notably, the steamboat, the railway, the post, and the telegraph. Yes, Mercury is still true to his celestial vocation as the messenger of Jove—truer indeed than of old. Then his lightning speed was a myth, now it is a FACT. In very truth Mercury is becoming, in the highest sense, a *divine* messenger, that is, he has no respect of persons. He bears the letter of the peasant as speedily as that of the prince, and flashes the prices current with the same miraculous rapidity as the rise and fall of empires. Strange fulfilment in these latter centuries of the poetic dreams of earlier ages. Strange, and yet true, according to the highest law, that the intuitions of genius, however incredible to its cotemporaries, do but prefigure the impending fact. Yes, it is still true, now as of old, that the poet is the prophet, the revealer, because the seer, gifted with the power of beholding the mysterious lineaments of the yet unborn future reflected in the stilly depths of his own soul, where, at privileged moments, released from his earthly bonds, he communes with the Infinite, and is at home with the Eternal.

CHAPTERS ON EDUCATION.

CHAPTER III.

ON THE EDUCATION OF THE MASSES.

By H. D. JENCKEN, Esq., Barrister-at-Law, M.R.I., &c.

I LIKE the word masses, it sounds so comfortable—sounds like being top sawyer, with all the dust shutting up the eyes and choking the breath of the bottom sawyer—our fellow-labourers, not ourselves! What a nice thing to feel that the metal weight of the saw carries it down to the last tooth for the man below, not us, to thrust it up again with iron arms and horny hands! Yes; I like the word, it tells of strength—strength gained at the plough, the loom, in the smithy; would do us good to take a spell now and then, and taste the sweets of hard work; but somehow this seldom occurs, unless it be, peradventure, that a stray director takes to "hard labour"—"un peu contre cœur." The great

masses, who are they? The 19 millions out of 20 of this land. Surely they must be some inferior race, held in bondage, bound down by systematically nursed ignorance, so that they may yield the hard earned fruits of their day's labour without even a grudge, without hesitation. But strange to say, they, these bondsmen of poverty, are our own race and blood; and any rise or fall in cotton, or a railway or company (unlimited or limited) swindle, may at any time send our children to the bottom sawyer's pit, to thrust and tug at the see-saw of every day's labour for a long weary life. Yes, these much-despised masses are our own flesh and blood, kept in ignorance by neglect; land displaced by laws that only protect the rich; overworked; imprisoned for debt amounting to shillings; men and women, nay even children, incarcerated under the county court judge's order, commitment warrants, for a few shillings of debt. Yes, they are our own race—the ignorant, despised, overworked masses, the 19 millions of this land. To bewail all their suffering, to raise a cloud of dust over the heads of the top sawyers, and soundly abuse them, can do no good. Mere lament will not raise the masses a hair's-breadth above the level of their present state of degradation. What will then elevate them? may be justly asked. I reply, "*Education.*" It will not do all—it will not bring sunshine or rain showers, but it will fit us to utilise the means nature has given us; and these means, I contend, are superabundant in the land to sustain the whole population without nursing a million paupers and without attacking capital—without emptying the coffers of the rich or degrading the poor. *Education!* What does it mean? how to be brought about? Of paupers and criminals I have said enough; they cost us a tidy sum—£9,989,000 and £2,500,000, plus untold millions wasted. What a clause this would make in a prospectus of a joint-stock company to redeem the National Debt—a redemption by way of speculation — cost of criminals and paupers against cost of education for the people! Get rid of paupers and criminals!—it is a consummation devoutly to be wished; and then all the profits, the great surplus divisible in dividends, as may be agreed in general meeting of shareholders. Colossal as this may appear, it is no overdrawn picture, but is actually quite within reach of the possible. How is this to be accomplished? how are these gains to be secured? A remedy means that we know the symptoms of the disease, have thoroughly mastered them, got all into our eye's apple, ready for inspection. And thus premising, let us to the facts—those great helps of a theory at fault.

In England and Wales, as I mentioned in my first chapter, we have 4,420,000 children, aged between three and twelve years, of whom 3,500,000 belong to the working-classes, the Government contributing a total sum of about £705,000 for their

education, and local support adding another half million—equal to six shillings a-head per child, or about one-tenth we pay in hard cash for paupers and criminals. Of these 3,500,000 children, 1,200,000 on the books (See Par. Report of Second Reading of Bill granting Supplies, 10th July, 1867. J. P., the Right Hon. H. A. Bruce), 900,000 however only attend school, leaving a balance of non-attendants of 1,600,000. In London, the school attendance, according to the population, ought to be 361,000, whilst it is only 182,000, just half the number. In Liverpool, out of 98,000 children only 47,000 at school, and at the three great towns of Liverpool, Birmingham, and Manchester, 75,000 in the streets.

Now, compare this with the attendance in the United States. In 1850, with a population of 19,500,000, there were 3,335,011 scholars, and 91,966 teachers. I have taken the figures at that date, for the numbers of the population agree with that of England and Wales at the time. With a slave population at the time the census was taken, sending its negroes north in goodish numbers, and a large influx of immigrants, which the 1848 convulsions of the Continent threw upon the American shores, the ratio becomes, in fact, greatly increased. Since then the United States have extended education down to the very lowest level of their social system, the number of children at school being about 1 in $5\frac{1}{2}$ upon the total population, against 1 in 21 in England and Wales (I exclude the upper and middle classes from this calculation). It is hardly to be believed, and yet so true, that the United States, burdened with an enormous debt, harassed by the inroads of an army of uneducated immigrants from our shores, can show proportions as those I have indicated.

These much-to-be-abused Yankees better educated than we are! surely impossible? and this, too, without the corporal of a Prussian regiment making his cane felt on their rebellious shoulders. The fact is, the educational standard in America bears no comparison to that of England—the vulgar, awkward American, as we like to stigmatise him, is better informed than we are. The wheels of states would soon clog, had the thick dull brains of our neglected ignorant masses to pull and tug at the ropes of a republican machinery of Government.

But I will bring my case home to our immediate neighbours. Just take a glance at the continental schools of Prussia and Switzerland. Their study will be of use in guiding us to form a correct estimate of our condition compared with that of our more civilised, educated neighbours. I will take Switzerland, as illustrating the actual state of educational training on the Continent. Let us see how the figures stand there. At Zurich,*

* M. Arnold, Schools and Universities of the Continent, p. 236.

with a population of 260,000, the expenditure for education equals one-third of the revenues of the State. School attendance is by law obligatory between the ages of 6 and 16—the communal day-school taking the child at 6, the child leaving the primary school at 12, and then (still by law compulsory) he has three more years before he arrives at the time for his confirmation. The machinery of national education is wonderfully complete in that land of rocks and barren hills; the 365 communal schools in 1864 contained 25,797 scholars, the proportion being 1 in 5 on the total number of the population. One excellent rule is being rigidly enforced. The instant the number of scholars exceed 100, an additional tutor is provided by the State. The Government tariff charge is limited to 3 francs a year—2s 6d for day-scholars, and 1s 3d a year for all not being day-scholars, the programme of work being fixed by the Council of Education of the Canton, and embraces—religious instruction, the mother tongue, arithmetic and geometry, the elements of natural philosophy, history and geography, singing, writing, drawing, gymnastics, and for girls, needle work. I have copied the programme textually from M. Arnold's excellent work, for it is necessary we should know what these denizens of a barren mountain range have done and can do. Their exertions may teach us a lesson, a lesson the Scotch have taught us—that a very meagre pittance suffices to enable a people to educate their children. Compare their practical answer to the great problem of the day which Mr Melly and Mr Dixon so ably and earnestly brought before the House on the 12th March last, the "Education of the children of the poor," with what we have done, or rather have left undone; and a terribly sad picture the statistical statement made to the House presents —75,000 children in the streets of Liverpool, Birmingham, and Manchester, growing up into a wild, dangerous criminal population, to supply the 140,000 permanent criminals of England and Wales. That the increase of crime is true, the large number of commitments prove; these have augmented from 31,000 in 1861, to 52,000 in 1868. I am taking these self-same towns of Liverpool, Birmingham, and Manchester as my ground. They are the wealthiest of the land, and may be taken as a specimen. The condition of London is even worse, and upwards of 150,000 forlorn, destitute children wander about homeless on the stony pathways of this huge Babel, nursed in the arms of poverty, and hugged to the breast of vice by ignorance and neglect. The question has been put, "What will they do with us—not we with them?" Eh! there is the rub! May I prophesy? Why, they will kindle such a bonfire some fine day, that it will require the heart's blood of the best of the land to quench the flames, perhaps causing besides the loss of a few heads. The

Times, that great organ of the man of property, how does it view the case? Why, it does not know what to say! Poor's-rates swelling up to 1s 3d in the pound, and an army of constabulary ever increasing: what is to be done? "Let," says the *Times*, "the parents be but better off; let them have money to spare; let them have food enough to supply a little overflow of energy, and there will be no need of beadles to drive the children to school." Oh! it is sickening to listen to this shallow reasoning. Why, there is plenty, over-abundance in the land. Seventy millions sterling spent in drink and tobacco by the labouring-classes, out of three hundred millions earned; the earnings of the masses are in excess of those of Scotland by nearly £7 a-head. We are not in want of means, but we dissipate them, waste them; and are suffering the penalty of our improvidence by being burdened by an enormous charge for the maintenance of our paupers and the cost of protection against our ever-increasing army of criminals. Destitute children, if Mary Carpenter is to be believed, may be numbered by millions. Is this to be continued?—a disgrace to this boasted land of civilisation. Oh! it is a hollow, bitter shame to use the word "civilisation" in the face of nine-tenths of our people being left either wholly or miserably educated. The Factory Act, which was to have worked great wonders, what has it done? Why, placed 30,000 children at school! Very satisfactory all this; a very large proportion, indeed, out of 4,420,000 children, of whom 3,500,000 belong to the working-classes.

But it is time I should stay my pen. The evil, the crime is so self-apparent, it needs no colouring to make it visible even to the dullest understanding. There it stands recorded in the annals of crime, of disgrace, of suffering of this land. As an undisputed fact, we are the least educated people of Europe, save Spain of yesterday's emancipation, and perhaps Turkey, of Moslem rule. Such being the case—and I maintain with superabundant means, despite the authority of the *Times* to the contrary—we ought at once to take this question into consideration, and pass laws as they have done in republican free Switzerland, compelling parents to educate their children. That this will require a considerable fund, great self-denial on the part of the people until the fruits have been reaped, I admit; but it must be done; there is no escape from this liability, and the sooner we face the necessities of the case by honest effort on our part, the less will be the ultimate burden. And this brings me to the question, the practical question—How to do it? First, then, there is the difficulty of teachers—the machinery is wanting. We have no trained schoolmasters or schoolmistresses; our buildings are deficient; school books, libraries have to be found. Mere voluntary aid cannot do this;

it must be accomplished by the united effort of all, by the State. A Minister of Public Instruction, aided by a Council of Education, ought to be at once created by law; then this body to collect the material, report and suggest whatever may be necessary, and frame the programme for teachers and scholars; Government training colleges to be established for certificated schoolmasters, with ample machinery to test the qualification of three classes of teachers, namely, teachers for primary, secondary, and upper schools.

As a preliminary step, an act should be passed prohibiting the employment of all children under 14, at any labour whatsoever, unless school attendance be certified to of at least three days a week, and of three mid-day hours per diem. This act to be in force for three years: at the end of three years, which time would suffice to prepare a sufficient number of teachers to undertake the work of national teaching at the primary schools, an act to come into operation making education compulsory between the ages of 7 and 16; that is, no child in the land to have a less measure of knowledge meted out to him, whether he be the rich man's child or the pauper's son, than the scale of teaching established for primary schools by the Council of Education attains. Destitute children to be educated by the parish—the expense to be borne by local rates; the consolidated fund to provide the three or four millions needed for the national education of the people. The burdening of the parish rates with the providing for destitute children would effect this, it would make vestry men keener in ascertaining the state of the poor, and neglectful parents who could pay must be made to pay, or in default be fined or imprisoned as the case may warrant.

No doubt the wealthier classes will hold up their hands in horror at this wholesale reform. The good old times of squiredom will vanish farther and farther into the far past in their mind's vista; those good old days—with 1 in 7 paupers in our counties, our prisons filled to suffocation with criminals, vagrants, and tramps, with every now and then a plague pestilence to be cleared off by a wholesome fire—despite all these charms, even the man of money must admit the sky was not so cloudless in those days as the serenity of his undisturbed comfort might yearn for. But it is better the wealthy, listless classes should hold up their hands in horror at the contemplated reform, at the proposed plan of elevating the children of ignorance, whose labour feeds and clothes them, than that they should have to hold up their hands in supplication to Him who rules all men, to spare this land the horrors of a great social convulsion, which must come, unless we take time by the forelock, take the forlorn, uneducated millions of England by the hand, train, educate, elevate them, raise them, as we would a fever-stricken child

from out its sick bed, by the powerful grasp of our arms—raise them from sickness, and sorrow, and degradation, to a higher level of human existence.

In my next chapter I propose to deal with education of the middle classes; for I am one of the million whom Mr Baxter speaks of, living on a moderate income, and whose children cannot be educated because we have no schools to send them to.

I have refrained from furnishing abstracts from the Parliamentary reports and statistical tables. These are open to all, and the figures I have given can be verified by mere inspection of the authorised tables.

The consumption of alcohol is 29 million gallons, and beer 895 million barrels annually.

THE IDEAL ATTAINED:

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

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

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CHAPTER XLVIII.—CONTINUED.

"——— Our Captain is a harsh, unpolished person, whom we scarcely see except in passing him. He sits at the lower end of the table, which is not a long one, certainly: but that position cuts him off from us socially. Mr Rowe occupies the seat of honour, and as it would not do to place the rich Mrs Brent third on either side, Phil and I are seated next to Mrs Rowe, and opposite the bowie-knife. Next to me is the Senor Pedrillo, who speaks tolerable English, and has facts and anecdotes, but no thoughts. Our property in these, such as it is, falls chiefly between Mrs Rowe and myself—the husband occasionally, in our chats, tugging at the cable by which he keeps her safely anchored.

"We were talking of 'Jane Eyre,' after she had finished reading it. She liked the book, but was a little timid about Jane's declaring herself, as she did, to Mr Rochester, in the garden.

"'What would you have had her do?' I asked. 'She thoroughly respected her own sentiment toward him. It was delicate, sacred, and womanly. Why should she not, under the circumstances, express it?'

"'It was so unusual.'

"'Yes,' I admitted, 'but not therefore necessarily wrong. We ought to distinguish between what offends the sense of custom and the sense of nature.'

"'Certainly; but she believed it was in the nature of woman to be sought, rather than to seek. Did not I?'

"'Undoubtedly; that law was written too plainly everywhere to be

mistaken. But in the position pourtrayed in "Jane Eyre," I did not conceive it to be infringed. True, Mr Rochester had not declared in words that he desired Jane's love, but he had expressed it plainly otherwise; and had piqued her possible sentiment for him, quite enough, I thought, to entitle her to speak. If he had been a coxcomb or flirt, and yet had succeeded so far, as, being a true man, he had, in winning her affection, it would have been her grief and misfortune to have disclosed herself to him. But such things often happen to men, and heartless women deck themselves with conquests as foolishly and meanly as he could have worn hers, had he been unworthy her confidence and courage. I like just that in the book,' I said, warmly. 'It is a true and honest word from a woman for her sex. I thank her for it.'

"'If she confessed her love before she was properly asked to,' said Mr Rowe, taking a fresh turn on the cable, 'I think it was indelicate and—unworthy—of—her—sex.'

"Now, you know, dear Anna, that I do sometimes warm unduly, especially in strife with pretentious fools. I felt a hot flush go over me—stupid, was it not?—and I looked at him, but did not speak on the instant.

"'I meant no offence, Mrs Bromfield,' he said, in a ponderous tone of apology.

"'Oh, I have taken none, I assure you,' was my reply. 'You have not read the book, I think, by your own remark, and therefore cannot know whether you really differ from me or not.'

"Of course Mrs Rowe had nothing more to say on that subject, and so we went to common-places. But I really like her. If only she wouldn't fold the pinions of her mind so meekly under the breast of this overshadowing—

"———— Perhaps it was fortunate, Anna, that I was called away by an outcry from Phil at the very last word. You will never know now which of the terms in natural history, that would have been in some measure adequate to my feelings, I should have applied to our respectable and praiseworthy Mr Rowe. If ever you undertake a eulogy of me, either before or after my death, never write me as respectable or praiseworthy. I despise them both, dear. If there is nothing to be said of me but that I am respectable, or of my work but that it is praiseworthy, I pray that both I and it may escape comment, and so be blest, if not any otherwise.

"I was going to tell you, however, that to-day I asked Mrs Rowe if she knew the lady to whom I am taking a letter of introduction, and on whom my hopes chiefly depend, in Valparaiso. She is a Spanish lady, living just out of the city, and very likely, my acquaintance in San Francisco thought, to employ me herself, on her introduction. To my great gratification, I found that Mrs R. knows and esteems her highly. Her husband holds an important office under the government, and in social position they rank among the first families in the country. So far, therefore, I am favoured above my expectations. I wish I may find the promise of my advent there realisable, because in that case I

should probably sooner turn away from my good fortune to my best. But I studiously avoid indulging thoughts of that.

"——— Dear Anna—foolish, care-taking sister—how could you do it? I told you I did not want the money, and here, to-day, I have found it, where it was smuggled into my trunk. You ought to be scolded soundly, and I ought to do it with a relish; but, somehow, when I think of your pains-taking and persistency in this thing, I find my eyes dim, and I say, 'The dear, tender soul, I will not accuse her of her too great goodness.' But, in truth, you ought not to have done it. I shall feel worried till I hear from you, lest by some calamity you may have been made to regret your generosity. I shall be rich enough some day, I hope, to enjoy the luxury of repaying it as I wish. Then you shall see. But, ah, that future! what a prodigal it is! what a debt is always accumulating in it to the present and past!

"Poor, darling Phil is chiefly dependent on me in this voyage, and he sometimes complains of the leanness of his fortunes in that respect, in very touching style. Last evening, for instance, he was resting on my knee, as I sat up on deck (we are in five or six degrees south latitude to-day, and it is, of course, very warm,) when he said, suddenly, but very confidentially: 'Mamma, I don't love this Captain—do you?'

"'No, darling; but he is a good Captain.'

"'Well, then, why don't he talk to us, like Captain ———?' (you remember the inimitable sound which represents to him that good Dahlgren); 'why don't he, mamma?' he urged.

"'Because, Phil, he is not so kind a man.' I did not know what else to answer the child.

"'And he don't have so good mens on his ship, neither,' said he. 'There isn't any Turnel here, nor Mr Darf, nor Antonio—nobody but you, mamma dear, that I love.'

"'Why, my darling,' I said, 'Mrs Rowe is very kind to you, I am sure.'

"'But I don't love her, though.'

"'Isn't that a little naughty?' I asked.

"'No,' he answered, with the utmost *non chalance*. 'She don't make me.'

"That will do, I thought, as I took him closer to my heart. He has the true stamp on his child-soul—only it must be carefully wrought out by generous training, to make it nobleness instead of selfishness in the man.

"Dear little Harry had already, I think, shown signs of right growth in his affections, and I have little care for Phil, except that he, perhaps, is more decidedly like myself, and that I know how near I can, and sometimes, I fear, do come, to being wilful and selfish in their indulgence or denial.

"I have been sad all day, and am almost irresistibly inclined to weep this evening. The burden of the past descends heavily on my soul at times in these tropical airs and sunsets, which are so like those we breathed and saw in our days of suffering. The thought of that unapproachable grave is very sad to me, dear Anna, notwithstanding

my strong hold on the future: for the affections of earth cling to earth, and are only uplifted in the hours of our highest victories.

"——— It is a long time since my last writing, dear friend, and we are now, it is thought, within a week or ten days of our destination. It begins to seem a momentous thing to land in a foreign city, alone, and look for a home among strangers. I do believe, Anna, that it was not intended women should be alone. If there were one here now, whose strong arm would fence off the bustling world, and surround me with peace and trust for this strife and anxiety, how different would life look!

"Mrs Brent asked me this morning, when we were speaking of our arrival, if I had friends in Valparaiso; and when I answered no, she asked further: 'Are you going to settle there?'

"'Possibly,' I replied.

"And I suppose I ought to prize the testimony she immediately bore to something in me—it was not my fortune certainly—in giving me her card, and a pressing invitation to visit her: or was it possibly that she might display her house, which she said was *very elegantly furnished?* Her husband had bought two of the beautifullest *statters* when he was in France the last time, and she had one in the hall and one in the back parlour.

"——— Three days more, they say, Anna; and I confess to some trepidation. Oh, that you were already there to welcome me! It is such a weary thing to be alone. Phil is in good spirits and health since we have left the very warm latitudes, and in joyful anticipation of going ashore; Mrs Rowe tells me that I can get into a good American boarding-house, at a very moderate expense; trifling indeed, it seems, compared with our California scale of costs; and it had need be, if I remain long unemployed. Your loan is a blessed comfort in my greatest anxieties—though still I scarcely forgive you the clandestine manner of it."

The next date was from the Hotel du Nord, on the day of her landing.

"I have been here only two hours, dear Anna, but the mail for Panama closes at one; it is now past twelve, and I cannot let you wait a whole fortnight longer for these sheets.

"Of course I have nothing to say but that the first impression of the city, as I have seen it between the Mole and this house, is very different from San Francisco; and by all the difference pleasanter to my feelings. I contrasted this landing with ours there. Nobody stares; nobody rushes against you; there is the due proportion of women; the houses do not look like the work of yesterday; the irregularities are suggestive of other things than extreme youth and newness; and, in short, I have made up my mind to like it. I shall drive out this afternoon to pay a visit to the Signorita Senano, and, as I have so many first things to do, I shall say adieu, dear Anna, till a fortnight hence. ELEANORE."

"Phil is at the window, quite captivated by the gayly-dressed women and the 'queer men.'"

CHAPTER XLIX.

Now there must at least a fortnight pass before I could hear of her again. Col. Anderson's first note to me after the news of her sailing, was an unbroken rejoicing: "I would so much rather meet her," he said, "in an older country than this; she belongs to a mature society; and, poor and unimportant as Chili is, its cities have the social features which age alone can give. I have, happily, some friends of influence there, and you may judge I shall feel a pride in showing them such a woman as Eleanore, were it only as an accquaintance. The work which I am asked to put a hand to there, may occupy me, if I undertake it, two years or more; and I think I see the finger of Providence, as a revered clerical friend of mine would say, in her preceding me. I fear she never would have followed—the unmanageable one! I shall be only a short two months behind her."

I was glad of all this, yet I felt I should be much more alone when he was gone. In their happiness, should not I be forgotten? I asked myself, with a momentary return of the bitterness which Eleanore had treated so wisely and lovingly in my last visit.

My school increased rapidly, till I was obliged to seek a larger house and employ an assistant. I was prospering, but I was lonely and sad, and yearning for the companionship that had uplifted and enlarged my nature, more than I fully knew till I was deprived of it.

I wrote to Col. Anderson that Eleanore had asked me to come to her if she found it advisable, and that I should be ready, I believed, any day after six months were passed.

I had resolutely determined to abide by my present interests for that period, with close economy, and then to secure what I should have accumulated at loan, where it would increase rapidly and safely, and follow my heart. So much punishment I would endure; after that, it should be something else.

Col. Anderson wrote me the day he sailed from San Francisco in high hope:—

"I have undertaken many voyages," he said, "in the course of my life, but never such a hope beckoned me as now. Oh, Miss Warren, if by any chance it could be again destroyed, never ask for me. Farewell. You will next hear of me either as the happiest or most hopeless of men. J. L. A."

Eleanore's next letter was her Journal continued. She had visited Signorita Senano, and received some encouragement that, in a month

or so, they might wish themselves to employ a governess. They had one now on trial, but doubted if they should like her:

"And I thought the doubt very irrational," said Eleanore, "when she passed through the room. A dowdier or more lifeless looking creature I never saw so far from home. I am ashamed to say she was a New Yorker, too—lymphatic, careless in her person, and possessed of but one single charm that I could discover: an exquisite complexion.

"My conversation was carried on through an interpreter, the nephew of Senora, who had been at school in Baltimore, and returned about two months before. When I asked if they would employ a governess who could speak no Spanish, I was assured that they desired one who could not or would not speak a word in their house but pure English. 'We wish our children to become perfect in your language,' said the Senora, 'and we think that the best means of securing our object.'

"Then—thought I—the governess will have no trifling taak, if the children are to be turned upon her hands, and all her casual talk with them is to be instruction for a special object; and her time will hang heavily, if she is to speak no English but to them.

"I inquired of the youth if any one in the house spoke it beside himself, and was told his uncle did, but not very freely. When I left I was to call again, at my convenience—in two or three weeks, if I did not engage elsewhere.

"The incumbent of the position I aspire to has held it but four days, and they wish to give her a fair trial, which Senora justly thought could scarce be done in less than a month.

"Phil, who had stood by my knee during the interview, and, between the strangeness of the house, the confusion of tongues, and the grave, impressive manner of the speakers, had been unable to understand the purport of anything, trotted gladly out by my side when I had taken leave; and, after we were seated in the carriage—which is a large, clumsy chaise, with a driver's seat in front, called here a *veloche*—he delivered his opinion uncalled for, in the sententious words: 'I believe those folks are naughty folks—don't you, mamma?

"'Why, Phil?'

"Because they look so dark—and they don't laugh any."

Three days later:

"I have left the hotel, dear Anna, and am now very nicely established in the boarding-house I mentioned. We have a beautiful, large room, overlooking the harbour and city—not so percipitously as ours at the Marsden house, but very charmingly; and if I had only you coming and going, and work enough to pay the way, I should rest well for awhile. I hope some note or letter is on the way to me, dear, with yours. Has *he* written to me at San Francisco, possibly? And will you order the letter here, if he has? How I should be gladdened at the sight of it!

"——— The first delight of this country to my eye, Anna, as it would be to yours, is the lavish profusion of its beautiful flowers. They

riot everywhere in the fertile spots—upon the low hill-sides and in the little valleys, where the treasure of the rainy season, which is yet scarcely over, remains longest. Wherever a foot of earth has seed dropped upon it, or a root set, there is a plant sure to grow, and such flowering as it does you never saw. Do you remember the dear little song for children, 'Wildwood Flowers,' which I sing sometimes for Phil? It is bubbling from my lips all the time I am walking here, when we get beyond the pavements.

"As yet I have only seen the surrounding country from the city, which lies along the seashore and rambles back among the irregular, barren red hills that shut it in, in the queerest ways imaginable. I have seen some of these little suburbs, populous with children and donkeys, and washerwomen who never employ fire in their cleansing processes, and who set themselves quietly down by some stream, and seem to me to be depending chiefly upon time to accomplish their tasks, so very unhurried are all their movements.

"The whole people are cursed with contentment. The chief amusement of all who can afford amusement off their own feet, is riding—think how my skill will avail me—and they claim that they have the finest saddle-horses out of Arabia. Some of them, certainly, are beautiful animals, but their beauty is less prized than their ease, fleetness, and endurance. They are truly wonderful in the last-mentioned quality.

"Phil and I are very apt to walk out in the clear, breezy mornings, over the grotesque, lawless hills, or to the open beach of the great blue, indolent sea. They say it can be very fierce when the wild north wind comes down upon it, but it has worn a perpetual smile to us. It lies along the shore, just palpitating to the dalliance of the wooing air, and registering its tides upon the pure white sands—the impersonation of grand repose. Phil says it is such a nice sea, and he hopes it will bring Turnel and Miss Warren, some day.

"We get indifferent oranges, but delicious strawberries, in the fruit-market, which we visit almost every day; and here is also the *chirimoya*, a fruit of exceeding richness and indescribable taste. More delicate than a cream custard, it has the flavour of the strawberry, pineapple, and peach, blended into one, and enlivened with the subtlest of the Indian spices. It is an apple which Eve might have been forgiven for tasting the second time. This fruit comes from Peru, and is not abundant: a fact for which one cares less, than if other fruits and vegetables, which might be almost called such, were less plenty than they are. Phil's favourite is the sweet potato. Led captive by that esculent, he has given in his allegiance to this republic, and would look calmly forward to spending his days here, if we had you and the 'Turnel,' or perhaps either of you.

"I met Mrs Rowe yesterday, who showed a genuine pleasure at seeing us, and inquired where she could call on me. She told me she had visited Senora Senano, the other day, and found her looking anxiously for my second call, not knowing where to find me, but earnestly hoping I had not engaged to any one.

"So the lymphatic girl would not do, and I can have the place.

Shall I go, I wonder? I think I shall, not having seen any more satisfactory person among four who have answered my advertisement for a situation.

"You will see most strikingly the difference between this and any of our North American cities, in two facts. There are but two book-stores here, and three newspapers, all of which, put into one sheet, would not equal one of our large ones. Two are printed in Spanish, the other in English, and they furnish a population of almost a hundred thousand.

PSYCHOLOGICAL INQUIRIES.

INAUGURAL LECTURE TO THE PSYCHOLOGICAL ASSOCIATION OF GLASGOW.*

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

Psychology may be defined as the science of the inner life of mind in contradistinction to the outer life of the body, with its subdivisions of anatomy or structure, physiology or function, pathology or disease, and we may perhaps add hygiene or health. Psychology also has its subdivisions. There is the mind in its normal and its abnormal condition; in vigilance, in somnolence, in exaltation, and in derangement, with the experiences peculiar to each. And lastly, there is comparative psychology, embracing the mental constitution of the various races of men, and the different species of animals—a rather extensive programme, as will be seen when we come to fill up this bare outline with its appropriate details. Let us glance at some of these.

There is mind in its normal condition, and as all our experiences of this have been in connection with a corporeal structure, one of the first subjects for our investigation is the nature and extent of this connection. Is mind necessarily, and so always, united with a physical organisation as an unavoidable condition, if not of its existence, then at least of its manifestation? And if so, then to what extent and in what manner is it dependent upon this organisation? Are our mental operations merely a function of our corporeal structure, or is the latter simply an instrument provided for and in a sense developed by the former? And in either case, to what extent is corporeal structure indicative of mental endowment? Here we are brought face to face with phrenology, physiognomy, the psychognomy of the hand, and those other real or pseudo branches of science that profess to afford a diagnosis of character from corporeal indications. Is there any truth in these things, and if so, to what extent is it mingled with error in the present state of these interesting though scarcely recognised departments of inquiry?

Then we have mind in its normal condition of vigilance, with its powers of perception, memory, reflection, and imagination; its moral sentiments, its domestic affections, and its animal propensities. Now,

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* Delivered Feb. 23, 1869.

what is perception? Is there in truth an objective sphere on which it can be exercised, and if not, then are we to regard it as a purely subjective experience? And granting that there is an objective sphere, what is our relation to its phenomena; to what extent are they modified by our subjectivity in the process of their apprehension; in other words, how far are actual things in congruity with our ideas?

Then what is memory? By what process do we recall the past? This again involves the stupendous question, what is our relation to the time-sphere? By what law of our being does this immediate present that we term "now" become that remote past which we term "then"? Can we illustrate this speciality of duration by the corresponding speciality of extension, in virtue of which we are enabled to speak of "here" and "there"? Are time and space in very truth mere forms of thought, that is of *our* thought; and if so, by what speciality in our mental constitution are we thus compelled to contemplate events in sequence, and to perceive things in place? Does phrenology throw any light on this subject by its revelation of the fact that we have an organ of time and locality in immediate proximity to the perceptive faculties, and so placed between them and the reflective powers as to impress the ideas of duration and extension on all the varied subject-matter of thought?

And what are we to say to our powers of thought? By what sublime chemistry does the mind transmute the perishing facts of experience into the everlasting principles of things; by what process does it ascend from phenomena to the laws on which they depend? Have we any definite and satisfactory conception of the process by which we advance from an effect to the cause which has produced it? Nay, are we quite sure that this is the process which we really do perform? Are phenomena aught other than the play of our waking subjectivity, like the phenomena of dreamland, admittedly the play of our sleeping subjectivity? Is there, nay, *can* there, be aught *real* save that which is absolute and unconditioned, and if so, what is perception but thought apparently ultimated into fact in certain states of the spiritual percipient?

And what is imagination? By what process do we frame ideas of things that are not? Have we not indeed some grounds for regarding imagination as a species of spiritual perception, a prelude to that which we shall presumably exercise on the higher plane of a future life? Has it not all the characteristics we might expect from perception in an environment more obedient to the plastic power of the spirit than that in which we are now placed, its apparent want of reality being due to the fact that it does not pertain to our present but to a prospective sphere of existence?

And what are our moral sentiments? Through what elements in our nature are we so related to truth and rectitude that their violation gives us pain—the indication that an injury is being done to our higher being? And how are we so related to that which is above us that we revere it? Is the sentiment of veneration our consciousness of the process by which we are growing into the likeness of that which is superior to our present condition? What is our sense of responsi-

bility? In what present endowments does it originate, and what future possibilities does it indicate?

And what shall we say of the passions, of those more violent impulses and more grovelling propensities which we share in common with the brutes? Of what elements and relationships are these the indication? By what speciality of organic structure or mental constitution, does man, who mounts skywards to the empyrean in thought and aspiration, nevertheless sink earthwards into the mire and clay of sensuality, through these inferior attributes? Have we yet admeasured the stupendous *breadth* of nature implied in this dread ability to touch simultaneously, two such wide extremes? Are not these passions the elements of action, still imperfectly disciplined, a remnant of chaos not yet fashioned into the order and beauty of creation; not the fragrant blossoms and beautiful flowers of the spirit, but the dark and unsightly *roots* of our being, and so perhaps necessarily somewhat of the earth, earthy?

And what are our domestic affections, whereby we escape from the narrowness of self into the more expansive realm of the family and the neighbourhood? Whence do these kindly susceptibilities originate, and of what higher spiritual attributes are they the symbols, and in a sense perhaps the germs? Are they the beginning and the promise of that universal love which only attains to completeness on the plane of the infinite, where the divine mind comprehends creation, encircling its manifold provinces in that all-embracing affection, from which no form of being is excluded as an alien to the great family of God?

And now, still keeping to mind in its normal condition, what is sleep, and how are we to define and account for dreams? Is unconscious slumber really dreamless? Do the experiences of our mesmeric subjects, when in the magnetic sleep, warrant any such conclusion? Are they not equally unconscious of the thought and action whereof we have been the witnesses, and in which they were the agents, but of which they awake utterly oblivious? And what are the scenery and *dramatis personæ* of dreamland? Why do we believe, night after night, in their reality, though we wake morning after morning to a vivid perception of their fictitious character? But are they fictitious—on the dream-plane? Has not somnolence its world as well as vigilance, their relation to the consciousness being diverse, while their reality as psychological phenomena and their importance as educational instrumentalities may, for aught that appears to the contrary, be equal? At the lowest estimate, are not our nocturnal experiences "a dream within a dream;" life with all its stupendous interests being but "such stuff as dreams are made of;" that is, subjective conditions, projected by the play of the consciousness into an apparent objectivity, whose reality is relative, not absolute?

Can we experimentalise on the subject by the aid of phreno-mesmerism? Are not the experiences and manifestations of our magnetised subjects, of the nature of dreams, artificially induced and scientifically regulated? And are not the indications thus obtained very strongly indicative of the fact that subjective conditions are the determining element of (apparent) objective projection? Thus, for

example, by the excitation of philoprogenitiveness we induce activity in that phase of affection which consists in the love of children or animals, and a baby or a quadrupedal pet becomes at once present to the consciousness of the subject, who for the time believes in the objective reality of this subjective experience, with all the undoubting faith of a true dreamer. It is the same with benevolence, whose activity is almost invariably accompanied by a visional presentment of the hungry or ill-clad recipient of its bounty. While veneration, when duly evoked, will in a similar manner conduce to the attitudes and accessories of devotion. Now, with such an instrumentality at our command for the investigation of mental phenomena by experiment, we shall be exceedingly blameworthy if something be not done in this direction to throw additional light on the conditions and processes of ordinary dreaming and even of visional ecstasy; while in accomplishing this, we shall perhaps also help to illustrate the laws of thought and imagination, as manifested in the condition of normal vigilance.

Perhaps the last sentence demands some expansion. As you are doubtless aware, the wondrous and altogether unexampled progress of physics during the last two centuries and a half is wholly due to the inductive method of investigation, under which fact superseded hypothesis, and every theory, however plausible, was subjected to the test of experiment. Now the grand desideratum in mental science is this supercession of hypothesis by experiment, in other words, the substitution of the *a posteriori* for the *a priori* method of investigation. Nor can any one who has watched the direction of the profounder intellectual currents of modern Europe, doubt that this great revolution in metaphysics is steadily and surely approaching. Nor can we be mistaken in affirming that when it has arrived speculation will be subordinated to observation. But for the effective illustration of the laws of mind, as of matter, we require something more than an accurate observation of spontaneous phenomena. We must also be able occasionally to institute an experiment, to put nature to the question, and evoke an answer at our pleasure. Now for this purpose phreno-mesmerism is invaluable. By this stupendous instrumentality we can first reduce our subject to the profoundly dormant and unconscious condition, attainable only in the magnetic sleep; and then at our pleasure we can evoke any one of the passions, affections, sentiments, or faculties into isolated manifestation; or we can combine two or more, and watch the manner in which they modify each other, or are acted on in turn by the introduction of a third or a fourth, as the experimentalist may determine. That such an instrumentality should have been so long neglected, while *a priori* hypotheses of perception and thought, of memory and imagination, together with the association of ideas, and all the time-honoured notions of the old metaphysics are still taught with professorial authority at all our universities, can only be paralleled by the corresponding fact, that the Ptolemaic Astronomy still had its endowed chairs, long after the calculations of Copernicus and the discoveries of Galileo had demonstrated its absurdity.

But to return to the dream-life; there is yet one other subject in this connection which it behoves us to investigate, I allude to the symbolism

said to underlie the weird forms of our natural experience. As you are doubtless aware, the Bible, as a venerable Oriental record, contains several magnificent instances of this asserted spiritual correspondency, in the dreams of Joseph, and of the baker and butler of Pharaoh, together with those of that monarch himself, and also, we may add, of Nebuchadnezzar, as narrated in the book of Daniel. Now the question is, what amount of truth underlies this widespread belief of the older generations, whose almost universal prevalence indicates an element of veracity as its basis? Is the apparently chaotic imagery of our dream-life the symbolic vehicle of spiritual truth, perhaps no otherwise communicable; and if so, of what relationship to other, and perhaps higher planes of being, is this the mysterious indication?

Now from these very imperfect and fragmentary suggestions you will at once perceive that some most stupendous problems are still awaiting solution at the hands of psychologists, without transgressing the limits of that normal experience which is common to all men. But we shall greatly underestimate the range and importance of this branch of science, if we regard it as applicable only to the doubts and difficulties already enumerated. There is another province equally demanding the labours of a competent explorer. I allude to the mystic domain of those abnormal and exceptional conditions of mind which are not common to all, but only to the favoured few, who enjoy the exaltation, or the pitiable many, who suffer from the confusion and derangement attendant on a departure from the ordinary standard of mental health and vigour.

And first of exaltation, What is genius? How are we to define it? In what does it consist? Has it any relation to corporeal structure? To what extent is it dependent upon circumstances for manifestation or for the form which its productions are to assume? Are all original thinkers endowed with this attribute? In what does genius differ from talent, and how far do those who possess it constitute a special order in the great hierarchy of intellect? Again, what are its distinctions and gradations? For example, by what elements is the painter distinguished from the poet? and how is the composer differenced from either? and by what speciality in the inspiration of the prophet is he elevated above the bard? What is inspiration? From what fountain does it flow? and on what speciality in the human recipient does it depend for the character and quality of the manifestations in which it is to eventuate? Was Raphael of necessity an artist? Had Shakespeare lived in any other than the Elizabethan age, and during a dramatic era, could he have produced Hamlet and King Lear? What is "the spirit of the age"? and how far are individual men, even of the most commanding order, its blind instruments and obedient spokesmen? This opens up the great question, What is the relation of the individual to the mass? Does humanity constitute a vast spiritual unity, of which the masterminds of thought and action are but the special organs? and if so, what is the place of this unity in the scale of universal being?

We have spoken of the prophet. Now what is he, more especially in his highest aspect, as a religious founder? Can we, by the lowly

road of induction, even remotely approach, to scan with profane eye, the sublime altitude on which he so serenely reposes as the regal hierophant of *the ages?* Let us try the lower steps of this angel's ladder, which, like that of Jacob, reaches from earth to heaven. What are presentiments? How do "coming events cast their shadows before," so that we become dimly conscious of the impending good or evil awaiting us on our predestined pathway through the wilderness of time? And what is the essential character of the yet clearer revelation afforded by actual prevision? What does this occasional liberation of the human mind from the limitations of the timesphere indicate? Can we experimentalise in these things? What, for example, is the clairvoyance of a mesmeric subject? and how does it differ from the lucidity of a spontaneous ecstatic? What is supersensuous perception? and on what organic or other conditions in the seer or his surroundings does it depend? Is a prophet, even of the highest order, only an ecstatic lucide? and if so, do our clairvoyant patients approximate in any manner or measure to his condition? In short, are the great architects of faith simply arch-ecstatics, the most sensitive recipients, and so the representative spokesmen of the finer influences, or as we say, religious spirit of their respective ages?

Perhaps at some future period we may have a paper specially devoted to this subject, in the meantime I would observe that the authoritative creeds of men, and the forms of their worship, are all worthy of the most serious attention of the psychologist. Whether past or present, fossilised or vital, the various religions of mankind demand our profoundest study. Originating in the most exalted seerdom, often accompanied by great thaumaturgic power on the part of their founders, and requiring the most ardent faith on that of their early converts, they present us with psychological phenomena on the grandest scale and of the sublimest order, which, if wise, we shall not neglect or again consign to the practical oblivion of ecclesiastical history. It is the same with the lives of saints and martyrs, whose visions, ecstasies, and inspirations are an invaluable storehouse of psychological experience; which a blind superstition may have preserved and a shallow scepticism refused to accept, but which a true psychology, profounder than either, will employ for illustrating the laws of mental exaltation.

Perhaps some of you shiver in the glacial cold, and palpitate in the thin air of these Alpine heights of thought; so let us descend to a somewhat lower level—I mean the once dread but now despised province of the occult. What was the ancient magic, and how were its wonders effected? To what extent were they dependent upon the mental condition of the operator? What was the old thaumaturgia, and what is modern spiritualism? No true psychologist will neglect either the one or the other. Were and are the results produced through their instrumentality of an objective or subjective character? What was a magician, and what is a medium? We must be prepared to investigate these subjects without the superstition of the past or the superficiality of the present. Our duty is neither to accept nor reject a mystery as such, but as far as possible to lift the veil beneath which its processes are effected and its results accomplished; and I accordingly

rejoice to know that a certain section of our association intend to devote their attention to a carefully conducted series of experiments, with a view to the elucidation of those extraordinary phenomena whereto modern spiriritualists have so honourably borne their fearless testimony. This is what we need if psychology is to become a science—namely, experimental investigation, conducted by competent persons, provided with the requisite instrumentalities, and who will approach the subject devoid of those preconceived ideas, which have hitherto fatally vitiated all enquiries in this direction. Nor in saying this would I be understood as referring only to the opponents of spiritualism; for the unenquiring acquiescence of a facile believer is often as damaging to the efficiency of inductive investigation as the blind opposition of the most bigoted antagonist; for if the latter sees less, the former as often perceives more than the facts warrant. Let us then endeavour to avoid either extreme, and we cannot do so more surely than by strict obedience to the rules of the great master of Induction, so clearly laid down for our guidance in his remarks on Idola in the aphorisms of his Novum Organum.

And here let me recommend that in such investigations you do not neglect the domain of popular superstitions. The psychology that despises ghosts, wraiths, dopplegangers, and second sight, is on a level with that which has so long regarded phrenology and mesmerism with distrust, and esteemed dreams and presentiments as beneath its serious notice. Such a psychology may be very respectable and inoffensive. Like other tame mediocrities it may have few bitter enemies and excite little serious opposition, but I must warn you that it will accomplish no great results. Popular superstition is a vast storehouse of records relating to the spontaneous occurrence of psychological phenomena, and our duty is not to reject the whole of this testimony without enquiry, because the fortunately situated observers of these rare phenomena were mostly incompetent, but to sift and compare their narratives, and, where possible, to illustrate and parallel the spontaneous by the induced. Neither will a true psychology despise the phenomena of insanity, or even of idiocy. With the former there is often a combination of some of the specialities of exaltation, so much so indeed that many of the ancient prophets would doubtless have been consigned to a lunatic asylum had they flourished in modern Britain in place of ancient Palestine. While amidst the deficiencies of the latter we may often detect the animal instincts in a state of activity and predominance, normal only on a lower plane of being, but here so far united with a certain measure of human intelligence, that we may obtain additional knowledge of their essential character by the insight occasionally afforded through this exceptional combination. Hitherto these phases of mental obscuration have been regarded almost solely from the standpoint of modern medical empiricism, careful only of the cure, and regardless of the psychology of the case as compared with its pathology —to the disadvantage, perhaps, even of the latter, for shallowness and superficiality are seldom the most assured roads to success, even in matters practical.

But extensive as our survey may have seemed, and manifold as are

the various provinces of inquiry we have enumerated, they by no means embrace the entire domain of psychology, which, like anatomy, boasts of the comparative among its other departments. What are the psychological specialities of the various races of men? How are they differenced by their respective passional, affectional, moral, and intellectual endowments? To what extent do they vary in their aptitude for art, in their ability for science, in their talent for literature, and in their capacity for government? Are these diversities inherent and unalterable, or merely the passing effect of casual circumstances? To what extent are they connected with and dependent upon organic specialities, and how far are they the expression and reflection of telluric and climatic influences, acting with the steadily accumulative force acquired by hereditary transmission through many successive generations?

It need scarcely be said that to answer these queries satisfactorily, we shall need to define what man is, contemplated psychologically. And to accomplish this, comparative psychology must embrace the entire animate scale, with all its diversified classes, orders, genera, and species of sentient being. What is a brute? How does he differ from a man? By what process of subtraction shall we define his lower place in the great scheme of conscious existence? Are his specialities reflected in his organisation? From the worm to the lion, is brute mind emblemed in brute structure; and if so, shall we ever prevail to read it off with precision? Are the teeth and talons of the tiger simply its ferocity and cruelty, ultimated in predatory instrumentalities? Is the dove a fair embodiment of love and gentleness? and are opposite qualities equally reflected in the structure of the eagle and the falcon? This again brings us back to the connection between mental aptitudes and organic conditions, a problem whose solution must, as we have said, embrace the various races of men as well as the different species of animals.

Now it must not be supposed from what has been just said that I would have you enter upon the investigation of all these subjects at once. They embrace problems whose solution will probably demand the labour of many generations. But it is well that while devoting ourselves to special departments of inquiry, we should not wholly lose sight of the vastitude of the area which extends before us, and whose effective illustration will doubtless tax not only our energies and resources, but also those of our successors. But it is a noble field, and will amply repay whatever labour we may bestow upon it; and although, whether as individuals or as an association, we can only hope to contribute an insignificant fraction—"the widow's mite"—towards the great fund of knowledge which is being slowly accumulated on this subject, still it is our duty to make this offering; nor can we doubt that in the effort to accomplish it, we shall have our reward in those habits of more accurate observation and of profounder thought, to which our labours, as experimental psychologists, can scarcely fail to prove the precursors.

Mr R. Davenport, Manchester, thinks that some common sense may come out of Spiritualism latterly, but fears a mania in the first place.

SCIENCE AND SPIRITUALISM.

(To the Editor.)

Dr. Chance demands my reason for asserting that the hand does not actually touch the object which it moves. I can refer him to the best of authorities, to Dr Arnott, in his famous work on the elements of physics, and in which he quotes the experiment of Newton, "who found that a ball of glass, or a watch-glass, laid upon a flat surface of glass, does not really touch it, and cannot be made to touch it by a force of even 1000 pounds to the inch." The case of cohesion mentioned by Dr Chance is quite another matter, and on which, again, I refer him to Dr Arnott. Now as to force emanating from a person into space, I can refer Dr Chance to one of his own notes, p. 149. "This figure is also used by Kardec, for (ibid, p. 61) he, or rather one of his spirits, says—'The soul is not shut up in the body as a bird in the cage, it radiates and manifests itself outwardly, as light does through a globe of glass.'" And may I ask how our photographs are produced, or how we see ourselves in the looking-glass, if there be not emanation or force from our persons continually flowing forth into space, and in the dark, too, as Moser's experiments have shown? And how otherwise could occur those cases of the "double" that have been reported in the *Spiritual Magazine?* What can that double be but an embodied emanation, so to speak, clothes and all? Call it spiritual if you will—I care not about terms—there is a supposed emanation of intelligent power to a distance any how, which is the point in question. Or take the case of Angelique Cottin and of Mary Carrick; surely there is no reason for supposing any power other than that which belongs to the persons in question?*—be the force physical, or what is supposed under the expression spiritual—but I am glad to find that it is the opinion of one of the most intelligent of the spiritualists, Mr Jencken, that there is no essential difference between matter and spirit.† Of course there is interaction throughout nature between the various states and bodies of which it is composed; and force is a term signifying such action and change, and should not be confounded with the substance itself—a misapprehension now leading to great confusion; and the term spirit ought to be retained as simply meaning, as with Bacon and Hobbes, "a rare condition of matter." Now, all action whatsoever takes place through the agency of a spiritual or ethereal medium. At this moment Professor Tyndall is explaining the laws of light on the theory of a system of waves in an ethereal medium, and by means of such interpenetrating medium, so that Dr Chance may be right in surmising in one sense that matter may really touch. But the question was not as to the ethereal matter touching, but of objects being themselves in actual contact; for even of atoms, Dr Arnott, after giving proof of their non-

* I am very sorry that room cannot be given to a very short recapitulation of the facts of this remarkable case of abnormal condition, accompanied by unconscious action on surrounding objects, without the intervention of the muscles, &c. I particularly commend the case to Dr Chance's serious attention.

† See Davis's Stellar Key, p. 152, and on the action of spirits from a distance.

contact, makes this startling assertion—"It has been argued that the whole world, if the atoms could be brought into absolute contact, might be received into a nut shell. We have as yet no means of determining exactly what relation this idea has to truth." And after this I think folks need not make themselves angry in asserting an essential distinction between matter and spirit; and I trust to hear no more about gross matter and vulgar materialism, for the only grossness and vulgarity is in the minds that retain such ignorant, shallow, and erroneous notions of the obscure subtle character and magical power of all wondrous material nature. But no one fact seems more wonderful than another when equally well known; and under extraordinary or abnormal conditions no doubt strange things do occur, and which are always at first attributed to the agency of spirits if not to a supernatural power; just as in the moral world we are superstitiously inclined to believe in "retributive justice." (See Bacon.) No Aphorism, 46.

Then, again, it is pleasant to have a solution of some kind to rest upon, and Dr Chance seems to lean toward the spirit theory, because it is more "intelligible and easy" (p. 555). To me that is a reason why it should be doubted, especially when we consider the illusions to which the human mind is subject and the complex nature of our constitution; and it must be remembered that power does not so much depend in many instances on quantity as upon character, conditions, and relations. For instance, a single spark would blow the whole world into space were it entirely composed of gunpowder. And the spiritual manifestations I think must for the most part be classed under what Bacon terms magical instances. Dr Chance demands a visible agency in the table moving. But are the spirits visible except on very rare occasions? Besides, is any power visible—magnetism, gravitation, &c.? And he refers to electricity passing along a wire; but is there no other form of electricity but that,—in a thunder storm, for instance, when Jove's thunderbolt does not even respect the Christian church steeple? But why not rather have referred to magnetism, and to its effect at a distance, and to animal magnetism conveying and receiving power and intelligence to and from a distance? As, for instance, when Mr Thomson and I together, in a large assembly, would pick out an individual at a distance, and cause them to do almost what we chose to will? (See Zoist.) Or take as an instance a lady whom I had mesmerised, and was a perfect clairvoyant, and staying with my mother and sisters 20 miles from town. One Sunday morning after church I was walking round the garden of a friend in St. John's Wood, and found a dead baby. The next morning I received a letter from my sister relating how on return from church her friend could not be withheld from searching all about the garden, being sure, she said, that she should find a baby. (See the account in Professor Gregory's letter on Animal Magnetism.) I could repeat a hundred such like instances; and, be it remembered, that it is not thought or mere sensation that passes through the intervening medium from one person to another, but that character of induced action which results in thought, and causes those impulses in another person *en rapport* at a distance, just as with light. Light does not pass through space from the sun, but those non-luminous

"waves" in the ethereal medium—a power which, touching on the sense, produces the sense of light and perception in the brain.

Mr Burns or some one bids me go to school again and learn from "higher experiences;" but I suspect that I am acquainted with the experiences to which he alludes, and perhaps with very many others that have not come under his notice. And Mr Howitt, in not very polite terms, guesses that I must be an evil influence towards the manifestation of the phenomena in question; but it is quite the reverse, and sceptics might say that I was too wishful to attain conclusive results to be quite reliable. As for being a "halt," the halt is I think with the spiritualist—to halt in the belief in spirits, and in which "easy" belief deferring the scientific investigation that must later occur, when I believe all the phenomena will become as intelligible as Professor Tyndall's sounding and sensitive flowers. But in regard to novel facts, men will draw hasty conclusions unless they reject or neglect the facts altogether; and in the complex nature of physiology and psychology it is now, I believe, as it has been with all other sciences in their infancy. And even in regard to astronomy, Sir John Herschel says that "almost all its conclusions stand in open and striking contradiction with those of superficial and vulgar observation, and with what appears to every one till he has understood and weighed the proofs to the contrary, the most positive evidence of his senses." But what I have suggested, as Dr Chance has well said (p. 555), can be nothing more, and I am sure is intended to be nothing more than suggestion, or "a basis upon which at some future time an explanation might be founded." Dr Chance must see that he has mistaken about the *double*. I referred to the cases that have been recorded in the *Spiritual Magazine* and *Human Nature* during last year; for if that can occur without the agency of spirits, why not all the rest of the phenomena? Dr Chance is also in error in regard to the floricultural experiences, which I find are believed in by some spiritualists and not by others. I have witnessed the facts, but give no opinion. I have never, as asserted, presumed to teach the spiritualists. I am but a learner and a student, and hope to remain so to the end, when, if there be a spirit world, I suppose I shall know it, and see whether it offers us any better things than "comfortably furnished houses, good dinners, and soft beds;" and I trust to meet with spiritualists there who don't lose temper and forget their manners.

As to the Davenports, my suggesting thread in place of the ropes was at their own request, to see if more convincing tests could be devised. Nay, it was they who hurt me, not I them, as maliciously hinted; for when I took hold of the hand, holding it tight, expecting to find it melt away in my grasp, it drew my own hand into the hole, and I thought my wrist would have been broken against the edge of the aperture. I felt it for days after.

And now to conclude. It seems to me that Professor De Morgan "halts" in the acceptance of the spirit theory very much as I do, and that spiritualists in general, and that eminent naturalist and spiritualist, Mr Wallace, in particular, agree with me entirely—"that we can know nothing of the Almighty, the Eternal, the Infinite, the *Absolute* Being, who must necessarily be not only unknown and unknowable, but even

unthinkable by finite intelligences." These are Mr Wallace's own words, p. 55 of his "Scientific Aspect of the Supernatural;" so that Jerrold's playful jest, that has been paraded in *Human Nature* and again in the *Spiritual Magazine*, equally applies to the spiritualists, if it had any real application at all. What *we* protest against in respect of "the great first cause least understood," and Bacon and almost all eminent thinkers protest against, is anthropomorphism, or the presumptuous (I had almost said the profane) attempt to define the nature of that universal power and first principle which must be incomprehensible and far other than anything we can divine or imagine, even in our highest experience, let Mr Davis dream about "a summer land zone within the milky way" as he may.

HENRY G. ATKINSON.

PSYCHOLOGICAL PHENOMENA.

A SPIRITUAL SOIREE MUSICALE.

ON the evening of the 24th March, my wife and I were kindly invited to join a circle by Mr and Mrs Childs at their house. When all were assembled, the party consisted of our host and hostess, Mr Edward Childs, who is a brother of our host, and Mr Austin, the mediums; Mrs Anderson, Mrs Fitzgerald, Mrs Fossett, Mr Taylor, Mr Gibbs, Mr T. Jones, Mrs Dixon, and myself.

The circle being arranged, musical instruments and a few card-board tubes were placed on the table: the instruments were a violin, flute, piccolo, and organ-concertina. On the gaslight being turned off, a whispering voice was heard to ask for paper. The gas was relighted, a few sheets of paper obtained, and after being marked by some of the circle with their initials, they were laid with pencils on the table. The light being turned off again, a pencil was heard at work, and after a few minutes the voice said "Light." On this being again produced, we found written on one of the sheets of paper, in pencil, in small well-formed characters, but of old fashioned style of penmanship, and enclosed in a pretty accurately struck parallelogram, a programme of airs, marches, &c., stating, line after line, the instrument, the air to be played, and the player, the name of Sancto being put to some, and of Escott to others. The programme was headed, "Ye account of ye musicke for ye evening," and signed "M. Sancto." Mrs Anderson was anxious to possess this programme, because "for Mrs A." was written against one air; but Mr Childs said he thought he ought to keep it among his records. On the light being again extinguished, Mrs A. was told she should have something for herself. A light was obtained for a moment to enable her to put her initials to another sheet of paper. After another minute's darkness, the light was again called for, and on the paper so marked was a vignette portrait in pencil, apparently done by some kind of stippling.

The circle then composed itself for the promised music, all joining hands, when the voice said that before Sancto began with his pro-

gramme he would, if agreeable, give a musical illustration of a passage in the life of an artist. We all willingly assented, when the flute gave forth an eccentric melody, lasting half a minute or so. "That is the prelude," said the voice; "now for the illustration. But understand that the music is composed on the spot. Conceive now that our artist resolves to paint a picture. He prepares his palette and canvas."

Descriptive Music.

"The artist thinks of a subject; he looks up as for inspiration."

Music.

"He conceives an idea and rushes to his easel."

Music.

"The artist drops on one knee and contemplates his work; he thinks he has achieved success."

Music.

"He hears a knocking at his door; he opens; it is his landlady; she demands her rent."

Music.

"The artist pleads for further time; he points to his picture."

Music.

"The landlady will wait no longer; she puts in a distraint; the picture is taken off."

Music.

A pause following, one of the circle said—"Oh, you can't leave him so; something ought to be done for him." "He gets better off afterwards," said the voice; "but we will tell the rest another time." "Oh, I hope so," said Mrs A.; "but thanks for your music, many thanks. I was quite carried away by it." "And so was the picture," said the voice.

Each strain of the music lasted about half a minute, each being distinctive, characteristic, and illustrative of the words of the verbal tableau preceding it. I say "the voice," but I ought to say "one of the voices." The spirit whose voice we had hitherto heard, and who had been addressed as "Amos," calls himself "Amos Ferguson." The voice we next heard was that of the spirit who had written the programme, and who calls himself "Antonius Sancto." His voice is different in pitch, intonation, accent, and articulation, and is thus distinguishable from the other, although both are whispering.

Sancto asked Mr Childs to tune and lay the violin on the table. This was done. The spirit slightly corrected the tuning and then ran over the instrument, bringing out that tone proper to it when the mute is on. Some were so sure that the mute must be on that Mr Childs struck a light and searched for it in the violin case; but there it was in its place. The light being put out again, the violin was played again as if with the mute, then as if without it, and so several times alternately, the invisible player evidently amusing us and being amused himself with our mystification. Then he imitated the sound of a repeater,

striking the hour and minutes. This I was told he had done at a previous seance, imitating on the violin the sounds of the repeater of one of the circle, who wanted to know how the time was going; then he imitated the church bell—"Big Ben," he said; then the sounds of the various animals of a farm-yard.

Along with these latter sounds we heard another voice joining the two others in remarks and repartee, very diverting to those who understood them and to whom they were addressed. The laughter was frequently checked by the voice of Amos calling for quiet and passivity, and saying that noise and excitement disturbed the influence. The third voice was sonorous and shrill: it belongs to a spirit who speaks in rustic dialect a droll sentence or two at a time, but the purpose of his coming did not appear. This and the other spirits have given little bits of their history while in the body. As the last mentioned spirit made himself heard, we heard also occasionally the note of a bird, perhaps produced by this or some other spirit; there must have been several. Sancto tells Mr Childs that a spirit whom he calls his friend Escott, takes part with him in these musical manifestations.

Sancto's voice now asked for quiet and passivity, and he began with the piece first in order on "Ye account," being accompanied now and then by some spirit tapping on the table with a card-board tube. The air, "Sing, Birdie, sing," was beautifully played on the flute, the accompaniment being really as of a singing bird. But how can I speak of the March from Faust and the March from Le Prophete, on the organ concertina, in the hands of this spirit? The performance of each of these could not have been surpassed by a perfectly conducted band in force, accuracy, finish, and feeling. The audience were unanimous in requesting the invisible friends to repeat them, and the request was immediately complied with, with perhaps a higher appreciation of the music on our part, and more complete forgetfulness of the imperfect instrument by which it was rendered.

After an hour and a half's playing, the programme was concluded, and then the invisible performers, seeming to like the enthusiasm of their audience, invited the members of the circle to name in succession an air and they would try to play it. This was done. One asked for this favourite air, another for that, each being perfectly given upon one or other of the instruments. While the flute played we could hear the thrumming of occasional chords from the violin. One asked for a repetition of "Sing, Birdie, sing," and it was given as before with the bird accompaniment. While it was being debated whether the accompaniment was produced by some delicate blowing and fingering of the piccolo, Sancto's voice said—"I think you will like the air on the piccolo. Shall I play it on that?" "O thanks, yes." The air was played on the piccolo most perfectly, the music being heard free, as it were, from the vibrations of the instrument, and accompanied again by the singing of the bird more clearly and effectively than before, now sounding far, then near, then far again.

One lady asked for a tune of which she said she was the composer—"I remember, I remember, when my childhood fleeted by." "Favour us with the first bar," said the voice. The lady sang the first verse,

and at the end of the first bar the flute accompanied her voice note for note as delicately as if singer and invisible performer were playing from the same music with the same perception and feeling. As if pleased with pleasing, the performer, or performers, accompanied the lady through the whole song, and then played the air successively upon each instrument, just as the lady, did she know the instruments (so she said), would have played it herself.

As the time for breaking up approached, Mr Childs asked Sancto to favour us with the usual concert *finale*. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish. This brought to a close a seance more interesting than any that I have been present at for the last fifteen years, as affording proof of the capability of spirits manifesting themselves by action. But the circle was held under conditions favourable to the manifestation of such action; for, first, all present had learned to know that we are in a spiritual sphere of existence; secondly, the mediums were good; thirdly, the seance was held under conditions suggested by the spirits themselves; and fourthly, all present were in kindly harmony with each other. Thus it was that we had been favoured at once with an extraordinary spiritual manifestation and an equally extraordinary musical entertainment.

J. DIXON.

8 Gt. Ormond Street, London, W.C.

MORE MANIFESTATIONS THROUGH MR HOME.

(*To the Editor.*)

SIR,—Since writing you, I have had to pause, as I have not had the opportunity of farther investigating the phenomena of Spiritualism—at all events, such as would warrant my addressing you; but good fortune has again favoured me, and I at once address you, hoping you may have space to insert this letter.

You are aware that Mr Home agreed to meet a select committee of the Dialectical Society. This meeting took place last Wednesday (the 31st March). What occurred on that evening the secretary will report: I must not forestall. Suffice, if I assure every precaution was taken, down to Mr Home changing his clothing, and appearing metamorphosed in the suit of Dr Edmunds. At about 11 P.M., Mr Home and myself returned to Ashley House, where A——— and Mr M'Kenzie were awaiting our return. No one present wished or even suggested holding a sèance, but loud raps, and the trembling of the large round drawing-room table, soon changed our minds; and Mr M'Kenzie assured me that the whole evening, though alone in the apartment, loud knockings had been heard, so loud as to frighten the housekeeper, and that a heavy footstep had been heard passing down the corridor. Warned thus that a considerable amount of power was present, we soon formed *our circle round the square table in the adjoining room.* We had not been seated many minutes when raps were heard, the table vibrated,

and slightly raised itself off the floor. The levitation of the table repeated itself, the height reached being about one foot off the floor. Again raps, and an elevation of fully two feet; then swerving gracefully in the air, not unlike the motion of a ship rolling, it was raised about five or six feet, the casters level with my face; then gently rising slightly beyond reach of my hand, as I stood on tiptoe, trying to hold my hand on the edge, the table gently descended, accompanied by a sound in imitation of a railway engine.

Flowers were now brought us. One or two had been previously laid on the table by the invisibles. Each had a gift made; and, I need not add, I kept the fern leaf I had placed in my hand. Loud raps were then heard; and, at the suggestion of Mr Rudall, the folding doors were closed, leaving us in a room semi-obscured—light enough to allow of objects being seen, but not so light as to enable me to take notes. Mr Home had by this time passed into a trance state. Warning us to keep quiet, he proceeded to the window, and drew the curtains round his shoulders: his head and neck clearly defined against the window (the gas lamp in the street illumining the window). After a pause, a form appeared, like a veil, resting on a stick or hand; gradually the outline became quite distinct, and a demi-transparent veiled form appeared to stand out between where we were seated and Mr Home, visible for two or three minutes.

The wall opposite to me, and slightly on my right, now became illumined, the light points developing from, what appeared to me, luminous patches of bluish light in the centre of the wall. The surface illumined would be fully five feet by seven feet. In front of, and standing forth in clear stereoscopic outline between A——— and the wall, and within the recess of the room, a luminous shadowy form appeared. As it passed across the illumined wall surface, it cast a shadow, and I noticed the outline on the wall, the outline of the appearance, draped in a long, dark, transparent glow, about the ordinary height of a lady. I could not distinguish the features, but saw the arm move underneath the drapery, which I must compare to transparent lace.

This phenomenon repeated itself four or five times. What interested me greatly was the request of Mr Home not to be too positive, too intent, as disturbing the conditions under which these manifestations occur. After a short pause, the wall surface to my left became illumined, then the sofa, and a form was said to have been seen between Mr Home and the sofa. This I could not see; I only noticed a luminous cloud. Then behind me, the wall became illumined, and large jets or points of luminous phosphorescent light, two or three inches in length, appeared behind A———. A spirit hand then placed a coral stud on A———'s head, and touched his forehead; then Mr Rudall's hand and knee; then Mr M'Kenzie; then myself. Flowers were again brought to us, and the clock made to strike, in reply to a question I had put. A heavy step was now heard in the passage, and the folding doors opened and closed with a violent jerk.

To me this seance was very satisfactory. Spirit forms have been seen at Mr S. C. Hall's, at Ashley House, and at other places, wit-

nessed by eight or ten people present at one time, so that I was really becoming quite jealous of my being exempt—I who, of all, am perhaps the only writer who publishes what he has had the good fortune of witnessing. I allude to many highly educated and able ladies and gentlemen who attend these sèances, and have full leisure to put on record what they have seen. Our sèance terminated in the usual way, by Mr Home awakening from his trance.

I have not mentioned that the sofa moved up from the wall to where we were seated, that a chair was lifted across the room, and that voices were heard, though very indistinctly and half articulated, as I have often noticed is the case with the spirit voice.

Ashley House appears to me filled with mediumistic power. The housekeeper, Mrs Hewett, informs me that she has seen spirit forms, and that a little girl, present at the time, and greatly alarmed, heard the voice as it addressed Mrs Hewett, so also Mrs Thomson. These statements I do not, however, vouchsafe; I give them as rendered, though I have no reason to doubt them; and if thorough examination of witnesses can add to the creditableness of their story, I certainly submitted Mrs Hewett to this test.

I have urged upon friends to publish the account of the sèance at Mr S. C. Hall's, the more so as the spirit form seen was sketched by two of the witnesses present, and one of the ladies was submitted to the fire-test, by a bell, heated to redness in the grate, being placed on the palm of her hand. If I can secure notes of this seance, I will certainly publish them, unless my good kind friend, Mr Hall, forestalls me, and which I earnestly hope he may. I have a great distaste to report what others have seen. Hearsay evidence is so difficult to give in a satisfactory form; the image of the past is wanting, and the pen fails to do its duty.

But I must conclude. I can only add, is it not a disgrace to the so-called leaders of science of this land, that they have not the manliness to investigate in the face phenomena crowding in upon us with overwhelming power, of the actuality of their physical objective presence? By the time I next address you, I hope the Seven Sleepers and Rip Van Winkle, as Mr Howitt suggests, may be at length awakening from their slumbers, and consent to admit the daylight that is broad upon them.

H. D. JENCKEN.

Norwood, April, 1869.

WHISPERINGS FROM FAR AND NEAR.

THE BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

(To the Editor.)

A CORRESPONDENT asks me, "What about the British Association of Progressive Spiritualists?" Perhaps you will kindly allow me to give publicity to that of which I am most personally conscious connected

with that institution. It has now held four annual conventions, and in case it should hold another, it may be well to lay before the public some of the consequences of those already held. The series of meetings at which the association was inaugurated took place in Darlington. I reported the proceedings, prepared them for publication, and got them printed, with the approbation and concurrence of those spiritual brethren with whom I fondly fancied I was associated. I acted as publisher, on commission, for the association, it agreeing to take all the risks of the concern. The second convention was held at Newcastle in the following year, and I was again deputed by my kind brethren to fulfil the functions of secretary, being assisted by Mr Heslop, who is a verbatim reporter. I again prepared the work for the press; and on the advice of the executive officer of the association printed 5000 copies, with the understanding that he would take steps to circulate them widely amongst the spiritualists of these kingdoms. This person, however, took no trouble to do anything of the kind, though some other members exerted themselves quite laudably. At the third convention he had the impudence to declare that he had not been in correspondence with fifty people during the year, though at the previous convention he boasted of his great exertions. I, however, took every means to give this publication an extensive circulation, and distributed many hundreds of them through all parts of the globe, as I had opportunity, and accounted for them as sales in the usual way. Notwithstanding these efforts, a balance of over £26 (the half of which was debt on first report) remained due to me, with a considerable stock on hand of the reports. An officer of the association at the third convention promised me a cheque on account of this debt, but in a letter afterwards received he took opportunity to deny that he had made any such rash promise. At the fourth convention I was asked to a conclave of the dignitaries of the association, who by this time had repudiated me as an offensive morsel (creditors are never welcome companions). What transpired at that meeting I would rather not divulge, as it would put me under the painful necessity of recording attempts at business strategy on their part, creditable neither to spiritualists nor to men of business. Efforts were to be made to collect money, but up to this date nothing has been accomplished in that direction.

These are not all the proceedings of the "British Association of Progressive Spiritualists." After the third convention it was discussed whether the report should be published or not. I told them that the most honest course for them to pursue would be to pay for the publication which they had already incurred, and then see what means they had to proceed further. This advice was disregarded. Six or seven pounds were paid to the shorthand writer, who attempted to do* what I had done on previous occasions for nothing. A committee was appointed to edit the proceedings, and a worthy brother to print it. When it appeared it was a most wretched production in every respect—

* The person who employed the reporter curtailed his operations so much that his notes were fragmentary and worthless as materials from which to construct a report.

both in its literary and mechanical aspects. Very few copies were circulated, and the money-getting functionaries of the association were kept in considerable activity, begging for funds which were squandered on this useless production, while the standing demands of the association were left unacknowledged. Good-natured, benevolent ladies and gentlemen liberally gave their donations. in the hope that they were promoting the cause of Spiritualism, whereas they were contributing £30 or £40 to be thrown away in a worthless pamphlet. Now, I ask the world, What has the British Association done? I answer, it has professed to publish the first and second reports, without which no one beyond a few yards of the place of meeting would ever have known that such conventions were held or that such an association existed. Careless and prodigal as the career of this institution has been, yet through the efforts made to disseminate the first and second reports, its name and position have been heralded almost everywhere that Spiritualism has found a footing; and the report of the third convention, which was so copiously given in your pages, also had a wide circulation, and was translated and copied into an Italian periodical. But it was not the association that did these acts of publication, and until the balance is paid it cannot take credit for them. Whatever may have become of my associated brethren, I have remained faithful in my allegiance and service to the truth, as I find it in Spiritualism and elsewhere. Both in public and private my career during these years has been one of much hardship and harassing responsibilities, a great share of the activities of the spiritual movement in Great Britain and connected countries passing over my wearied shoulders. At the same time, I have been trammelled by this debt of £26, which still cripples my efforts. It seems not only ungrateful, but unfair, that one who has thus done the only act in connection with this association which has been of public use has been allowed thus to bear the responsibilities, he being at the same time absorbed in the movement which this association professes to represent and forward. I am not afraid of its being said that I am speaking in my own behalf, for though my position is that of a loser I am not the defalcator. I never did anything in connection with my public life that I have any reason to be ashamed of. I know that my narrative is truthful, and that my cause is just; and seeing that there are many generous, as well as rich, people in connection with this movement who would be ashamed to feel that an overburdened and humble individual was harassed by circumstances which they could easily lighten, I take the leave to state that I shall be glad if the friends of Spiritualism will help me to bear this burden. I shall be £1 towards it myself, and if a few more will do according to their means, the amount will speedily be brought together, which will be a direct contribution to the cause, as it will enable me to prosecute the important work I have on hand.

It is a great pity that the association did not take steps to circulate the large number of the second report which were printed. If the executive officer had been faithful to his functions, or had the shadow of a committee behind him to direct his operations, these books might have got into the hands of every spiritualist in the empire, and resulted

in the pecuniary prosperity and the wide-spread popularity of the association. They are full of excellent reading, and might be circulated to great advantage now. I conclude with the hope that if the British Association has the effrontery to hold up its head again, it will adopt, as a "central truth," some passable form of commercial morality.

J. BURNS,
17th April, 1869. Progressive Library, London.

J. W. JACKSON, ESQ., F.A.S.L., &c., &c.

DURING a six-weeks' lecturing tour in South Wales which I recently completed, I had the pleasure and good fortune to meet with not a few friends of phrenology, health reform, mesmerism, and spiritualism. I made inquiries as to the means whereby such knowledge had implanted itself so deeply in these remote towns, when I was told that two gentlemen, Messrs Jackson and Davy, had visited the principality about 18 years ago, gave lectures and experiments, made examinations, healed the sick, and held conversations. My meetings brought many in mind of these good old times, and they would exclaim—"We have had nothing like this since Mr Jackson visited us. Do you know him? Is he alive? We have always wondered what became of him." The surprise and delight of such inquirers may be better imagined than described, when I took up *Human Nature*, and pointed out the current articles fresh from the pen of their revered and gratefully-remembered instructor. And when I informed them that he was still at work in the same vineyard, it increased their estimation of the man who had thus been faithful to his mission as a teacher of the people. I discovered that Messrs Jackson and Davy had held long courses of meetings in the various towns, and thoroughly stirred-up the thinking portion of the inhabitants to truths which have ever since shed a ray of light and intelligence round their paths. Since these days, some towns have dwindled down very much, and the inhabitants—young men entering on life—have been scattered up and down the world, yet carrying with them the seeds of instruction gathered at Mr Jackson's lectures.

These incidents have led me to reflect on the devoted services of the philanthropic lecturer—the missionary teacher who abandons domestic comforts, social attractions, worldly position, even health, wealth, and individual aggrandisement, for a spare crust of bread, that those living in outer darkness may see the light of truth and knowledge. While the science-smitten worldling luxuriates in the enjoyment of his social and intellectual surroundings, while the man of business amasses to himself a fortune, while the professional man attains fame and emolument, the pioneer lecturer wears out an iron constitution. In the ups and downs of his chequered career, he barely lives; old age creeps upon him with its stern necessities unprovided for; thousands have been benefited immeasurably by his labours; and he, the benefactor of multitudes, has to scramble with his latest powers for a precarious existence. With tongue and pen, precept and example, no man in this age has been more industrious, liberal, or self-sacrificing, than Mr

Jackson. He has used his splendid talents freely in the cause of human progress, and always in such a manner as to give his hearers or readers an exalted idea of his theme. It is impossible to know the man and not respect him, to listen to his pleadings without sympathising with his cause. Down in Wales the enthusiasm which he kindled half a generation ago is alive and useful yet, and has been bearing abundant fruit the whole time, not only in the district where it was planted, but all over the world where circumstances have scattered his disciples.

Mr Jackson has also been a voluminous writer. He has from time to time published a series of popular and cheap works, too cheap and high toned to yield him aught but a fortune of hard yet congenial work. For years the periodical press has never been without his support. The readers of *Human Nature* know how he has sustained a department with a series of papers of the most brilliant and captivating character. On some points he may not please all, but he gives them at least the benefit of his opinion, and an opportunity of pointing out where he is wrong. And all this he does freely, without either fee or reward, seeming, indeed, grateful to have an opportunity to help on the cause of human enlightenment. Nor does he scatter his favours in one direction only. His "Sands of Thought" and other free contributions to the Glasgow *Christian News*, extending over a long series of years, have been so much appreciated that a movement has been set on foot to present Mr Jackson with a handsome testimonial. Never was an effort of the kind better deserved. I am anxious that it should not be a local affair, merely confined to Glasgow, but that it should assume a national aspect, and that time be given and local secretaries appointed, that something handsome and suitable may be accomplished. Mr Jackson's sympathies and labours have been universal, and they ought to meet with a universal response. I mean to contribute to this testimonial, and if I am permitted to do so I would call on your readers generally to do the same, and take some little trouble to present the claims of the movement to their friends. If the promoters will sanction it, many liberal souls may have the opportunity of doing themselves the pleasure of testifying to the merits and labours of one who deserves well at their hands.

J. Burns.

COMPULSORY VACCINATION.

(*To the Editor.*)

Sir,—I have been hoping to obtain a little time to give you some particulars of grievous prosecutions under the Compulsory Vaccination Acts, but the accounts come in so thick and fast that I find it difficult to keep up the correspondence, or to improve the occasions as they arise, by public meetings, &c. We want to raise funds to help the poor in their struggle for liberty, and there is now a loud call for those who have ability to be up and doing. I cannot refrain from mentioning a few recent cases.

Mr Thornley, of Ashton-under-Lyne, has been fined a second time.—Rev. H. J. Allen, of St. Neots, has been fined £5 for five children, in default 14 days' imprisonment, and is threatened with further prosecu-

tion. Mr Wm. Johnson, of Leicester, has served 14 days in the House of Correction, and, in common with many others, is threatened with further proceedings.

These inhuman proceedings are not taking place in a remote part of the world; if they were, there would be a general outcry against their enormity.—Yours truly, RICHARD B. GIBBS.

[Other prosecutions have taken place. Mr Henry Pitman, of Manchester, paid the fine under protest. It was not convenient for him to suffer imprisonment on account of his public duties. He made no complaint against the guardians for bringing up this case. On the contrary, he rather urged them to proceed with it, as he believed that the way to get the act repealed was to enforce it strictly. He had a conscientious objection to compulsory vaccination, founded on examinations of the subject. He considered it was positively injurious to society at large, both directly and indirectly. Mr Pitman then paid the fine of 20s with costs.—Another gentleman, named Samuel Brooks, was convicted of a similar contravention, and the same penalty was inflicted.—At Leeds, Mr Toulson, a chemist, was prosecuted, and the fine was paid by the local branch of the League. Branches should be formed in towns, and a universal movement instituted to get the act repealed. Dr Collins' admirable essay is about to be published in a cheap form, it is said.]

REPORTS OF PROGRESS.

SPIRITUALISM IN LONDON.

THE LONDON SPIRITUAL INSTITUTE.

ON the evening of April 14, a meeting of the committee and friends of this institution assembled at the secretary's rooms, 14 Ampthill Square, N.W., for the purpose of hearing the first six months' report.

W. Tebb, Esq., was unanimously called to the chair, and he opened the proceedings by reading the original prospectus which has already appeared in *Human Nature*, and obtained a large circulation separately. He explained that all the purposes set forth in the prospectus had not been carried out for want of the necessary funds, and many subscriptions, amounting to upwards of £30, had been withheld because of the non-fulfilment of these proposals, for which he did not censure the parties. He then called upon the secretary, Mrs C. H. Spear, to read her report.

By invitation of Mr and Mrs William Tebb, a number of the friends of Spiritualism met at their house, 20 Rochester Road, on the afternoon of May 17, 1868.

Mr Tebb stated that, a want had been long felt for a place where spiritualists and friends of reform generally might meet together for the promotion of works, which as spiritualists, we were called on to perform; and proposed that Mr Andrew Leighton, of Liverpool, take the chair, and Mrs J. M. Spear, of London, act as secretary, that some organisation to this end might be effected. On accepting his position, Mr Leighton made a few pertinent

remarks, after which, there was free expression on the need of a publishing house, a place for the sale of books, with rooms for conferences, schools, and lectures, and for the presentation of the various phases of mediumship; followed by the unanimous election of Messrs Tebb and Shorter as a committee, to draw up some scheme or plan of action; and of Messrs Tebb, Crawford, and Burns to endeavour to find a suitable place for the carrying out of the above-mentioned objects. The meeting adjourned to await a call from the chairman of the committees to hear their reports.

In June and July other meetings were held for consideration of ways and means, and further organisation was effected to the extent of appointing a chairman, a treasurer, and secretary of an institution, to be called the "London Spiritual Institute."

On September 16, a meeting of the committee was called at 136 Euston Road, where were present Mrs Cooper, Messrs Swinton, Burns, Crawford, Slater, Leighton, and Mr and Mrs Spear. Mr Leighton consented to preside in the absence of the chairman, and called on Mr Burns to state what progress had been made. Mr Burns said, the committee chosen for the purpose had busily looked for premises, but up to that time had found none suitable. The committee for forming a plan of institute action had performed their work, and it had been accepted, and was as follows:—(See Circular read by Mr Tebb). In response to an appeal for means, about £70 had been contributed and promised. He thought that a shop, or bookselling, was no necessary feature of the institution contemplated, and as he saw no probability of being able to incur the additional expense which moving would involve at present, he considered it wise to commence with the means in hand and carry on such branches of the work as were more immediately needed.

Mr Leighton was very decided in opinion that there should be a beginning in a *small* way, that large means could not now be wisely expended, because persons needed training and testing to well perform the duties required, and that the means in hand were quite sufficient to commence with. Mr Swinton thought every exertion should be made to get larger means, and to obtain a building suitable for all the purposes named in the Circular.

Mrs Cooper felt that safety and success lay in beginning small, and that no time should be lost in making a commencement in order, as had been proposed, that Mr and Mrs Spear's services might be secured, and the institution fairly commenced before they left England. All present concurred in the above, and the meeting adjourned.

Notes of invitation were sent to the committee to meet at the secretary's rooms, 26 Bryanston Street, on the evening of October 14, when there were present, Mrs Gregory, Mrs Hallett, Miss Houghton, Messrs Tebb, Shorter, Crawford, and Mr and Mrs Spear. The feeling in respect to the wisdom of commencing with the means then in hand was unanimous; and after considering the accommodation of the rooms wherein they were assembled, the committee decided to use them to the extent of their accommodation if they could be obtained. Consultation was had with the landlady, and she seemed so favourable, that it was thought to be settled; but the following morning she refused to the extent of allowing a library and reading-room to be opened there, so that had to be omitted from the list of things which the committee desired to do.

Notices were subsequently given in the *Spiritual Magazine*, *Human Nature*, and *Daybreak* of the work commenced, and the hours when the secretary might be seen with reference to it. During the six months just expired, upwards of 700 calls have been made on the secretary; 372 letters have been received, and 378 have been sent out, all relating to the general subject of Spiritualism. Books, papers, and tracts have been circulated to a considerable extent; and the Wednesday evening gatherings gradually

increased to such numbers that they could not be comfortably accommodated in the private rooms afforded, and friends have been requested to forego their regular attendance that strangers and non-believers in spirit intercourse might have the evening for inquiry and conversation.

As illustration of the needs and uses of an institution of the character contemplated, it may be observed, that a gentleman from Demerara (who has sent important contributions to the South Kensington Museum), arriving in London, and desiring to obtain information on the subject of Spiritualism, took rooms near the secretary for that express purpose, and spent much time in investigation and reading. He is now on his way to his native country a believer in spirit intercourse.

A young Prussian arrived from California, called on Mr Burns, whose name had reached that distant state, and he sent him to the institute. He spent several weeks in the metropolis, was almost daily at the rooms, purchased books and papers, and left for Prussia some few weeks since, expecting to return, and after another short season in London, to permanently settle in New Zealand, where he may become a useful missionary.

An intelligent English lady, who had passed several years in Germany, first heard of modern Spiritualism on her return to England last autumn. She called at the institute and gave a very interesting account of a German lady, of noble birth and fortune, who healed the sick by means of prayer. An investigation into the modern manifestations has now led her to class the above with similar occurrences so common among mediums in England and other countries; and she is diligent in gathering every information to make clear to her own mind, and that of her friends abroad, the connection which subsists between the spirit-world and the mundane.

Five marked cases of restoration to bodily health, among quite a large number of others less marked, might be named as performed through the mediumship of Mr Spear.

A clergyman who dispenses spiritual comfort to others remarked, in a conversation, that he could intellectually prove the immortality of the soul; but he looked to spiritualists to make him *feel* the fact or conviction, and that the spiritualists should not keep their light beneath a bushel, and such institution would merit the gratitude of Christians as of infidels.

A gentleman from the west of England, who knew no spiritualist in his town, was a believer in spirit intercourse from reading "Clark's Plain Guide to Spiritualism," called to make inquiries, purchased some books, was furnished with others, and has several times written of the *new world* which has opened before him.

An ambassador from an eastern country sought to learn the status of Spiritualism in England. Some 15 years ago he had been a recipient of spirit communications in the United States. He was supplied with the various magazines published here, and accounts were given him at several interviews. He is commissioned to visit eleven of the more civilised governments of the world, and it may reasonably be expected that he will spread the facts which in their nature will gladden hearts, elevate minds, and lead to the advancement of both physical and spiritual science.

A gentleman writes from the north of England that he has never seen a medium, nor sat in a circle, but is a believer in spirit intercourse through reading the writings of Swedenborg and other spiritualists, and requests that the secretary recommend six authors upon the subject. This was done, a catalogue of Mr Burns' books was sent him, the magazines recommended, and he made some purchases.

The institute was applied to, to learn conditions on which Mrs Hardinge would give a course of lectures in Manchester. Correspondence was opened with her, and the result was a highly interesting series of meetings.

The secretary has interested herself to obtain well-written and authentic

testimony to lay before the investigating committee of the Dialectical Society, and has succeeded to some extent.

Almost simultaneous with the active work of the institute, a series of weekly conference meetings commenced at Gower Street, under the auspices of a gentleman, who himself generously defrayed the expenses of the first six (showing that his *heart* as well as head was enlisted), and has since been carried on by voluntary contributions. The hall will accommodate about 300 persons, and it has always been well filled. The utmost freedom has been accorded to all who desired to promote or to question the phenomena and philosophy of Spiritualism. These meetings still continue under the management of a competent committee, and have been especially aided by the eloquence and good sense of Mrs Hardinge, to whom, in justice it should be said, they owe their origin and perpetuation. The friends of the institute have earnestly united in sustaining these important meetings. About the same time, also, regular weekly seances were opened in Great Coram Street by an earnest lady, where opportunities were afforded to witness various kinds of manifestation. Such place is considered very useful, and the institute committee have encouraged it to every practicable extent.

In the east part of London an association has been organised, of which Mr Burns is president, which holds weekly meetings, and affords the people in that section opportunity to become acquainted with the claims of Spiritualism.

Thus some of the purposes contemplated in the Circular issued by the institute have been carried forward happily and successfully by private individuals; yet, it must be admitted, that a compact working body or organisation might effect more economically, efficiently, and extensively, the same and larger ends. With this view, the committee will continue their efforts in harmony with the proposals in their Circular, and they earnestly solicit the co-operation of all who approve of the work. It may be added that the institute committee approve of the proposition made by the United States Convention, to hold an International Conference in London, and that the Circular which has appeared in the various magazines of this city detailing the plan, has been sent to eminent persons in the various nations where Spiritualism is known to claim attention.

Mr James Burns expressed his full concurrence with everything the report contained. He was astonished to hear of so much work having been effected with so little means and public display. The various purposes for which the institute was established, were being carried out in a more complete manner, than the stranger might suppose. It was not impossible for the committee to cover all the ground which the original circular indicated; and the surest way of attaining this position, was to make the best use of the means they had at command from time to time. He felt this had been most fully adhered to in the first instance, and he had great pleasure in moving the adoption of the report. This was seconded by Mr Spear, who gave numerous instances of practical usefulness effected by the institute. Gentlemen who were now taking a most prominent part in the movement had, years ago, made their first inquiries of him, and had been put in the way of investigating the subject so as to be led to enlightenment and conviction. The chairman expressed his great satisfaction at the facts which the report presented. He felt assured that there would be no difficulty in securing funds enough to carry on and extend the institution, the operations of which commended themselves to all who had the movement at heart. The resolution was unanimously adopted.

J. G. Crawford, Esq., moved that a vote of thanks be given to the secretary, Mrs C. H. Spear, for her unfailing attention to the duties of her office since the inauguration of the institution. He said, the manner in which she had fulfilled her official duties, added much to the success of the committee's efforts. This motion was seconded, supported, and carried unanimously.

A general conversation ensued relative to the future workings of the "Spiritual Institute," and the best means of promoting Spiritualism, not only in London, but in the provinces and foreign lands. In this conversation, A. C. Swinton, Esq.; Robert Cooper, Esq.; Dr Wilmshurst; R. B. Hannay, Esq.; Mrs Tebb; Mrs Cooper; Miss Houghton; Miss Ingram; Miss Hill; and other ladies and gentlemen took part. The chairman dwelt at some length on the importance of circulating spiritualist periodicals to the numerous institutions, reading-rooms, &c., both in England and on the Continent. It transpired that upwards of a hundred copies monthly of *Human Nature* were thus disposed of at the expense of private individuals and the publisher; but Mr Tebb thought such a work, more legitimately belonged to the "Spiritual Institute," than to private enterprise.

Mr Burns called attention to the great usefulness of Mr Spear's psychometric powers in the work of calling attention to the facts of Spiritualism. The speaker said, that in his travels about the country, he met with many who had been induced to have a delineation of character from Mr Spear, and it had opened their eyes to the existence of psychological powers, and brought the question home to them as a personal matter. He thought it was of great importance that the institute should have the gratuitous services and co-operation of a gentleman possessed of Mr Spear's abilities. Mr Swinton thought that immediate steps should be taken to realise funds and extend the usefulness of the institute. After further conversation, this very harmonious meeting broke up, every one expressing much satisfaction at the entire proceedings.

Persons desiring to aid the Institute may address Mr William Tebb, Treasurer, 20 Rochester Road, Camden Town, London, N.W.; or Mrs C. H. Spear, Secretary, 14 Ampthill Square, Hampstead Road, N.W.

SPIRITUALISTIC LECTURES AT SOUTH NORWOOD PUBLIC HALL, NEAR THE CRYSTAL PALACE.

We have to report that on the 24th of February, 1869, D. D. Home, Esq., delivered a lecture on Spiritualistic Phenomena. The subject was treated as a principle recognised in the Old and New Testaments, and he freely quoted from these books. After the lecture Mr Jencken, who resides at Norwood, mentioned the fact, that his mother, a lady 84 years of age, was in 1868 paralysed, and the medical authorities declared the case incurable. That one evening he, the chairman (Mr Jones), and Mr Home were present, and all saw the action of the hand of the spirit making mesmeric passes down the body. That though previous to sitting down she was helpless, at the close of the sitting she arose, and walked; and continues to this day hale and active.* The lecturer answered the several questions put by the audience.

* The full account of this wonderful manifestation may be found in *Human Nature*, vol. i., page 344, September, 1867.

Mr Jno. Jones of Enmore Park, was chairman. The meeting was crowded to excess though the tickets were one shilling and others sixpence. Some of the leading gentlemen of Norwood were present, but very few spiritualists.

The second lecture was given by Mrs Emma Hardinge, on Spiritualism: its Uses. The hall was again crowded, and the questions put by the audience answered. Mr Jones again presided.

The third lecture was delivered by the chairman, and as it was his first lecture for several years past, we state a little more fully the line of thought taken by him. The subject was—Spiritualism: its Phenomena and its Witnesses.

That the phenomena proves the existence of intelligent beings acting near us and on us, who can see our thoughts and our actions. That in many instances proofs were given that they were disembodied human persons, having substance and shape, though ethereal.

That man was a threefold power—spirit, soul, body—each having the same form, but differing in degrees of solidity, as for example, earth, air, and electricity; yet were they substances, and which forces could by cohesion take any given shape—even as they now did in ourselves. The external illustration we have in the solar system: earth body; soul cometary substance; spirit and electricity. That as comet substance. and electricity could combine and act without contact with earth, so the soul (the ghost body) and spirit could. These facts, he stated, were for the consideration of materialists.

The second train of argument was for Bible Christians, and from the Scriptures he gave illustrations as to angel appearances; and that the Bible point blank stated they were men, though angels. He then quoted instances from national and ecclesiastical history of apparitions, and of miracles down to 1851 at the Irish revivals.

The third line of proof was the modern phenomena of moving *solid* substances without contact—acts that could not be produced by men in the flesh; and as they were done by simply asking that they should, the inference was, and the replies given by signs of various kinds proved, that there were spiritual beings who did things men could not do, and therefore they were justly called *super-natural*; though to them, doubtless, the results were the action of their minds and soul power on natural substances.

The fourth proof was the cloud of *living* witnesses who attested by voice and pen the truth of the phenomena.

As the lecture occupied one hour, and the four speakers following, a quarter of an hour each; it was arranged that a fourth meeting be held on the following Wednesday, to allow full freedom of speech for and against. The meeting took place, and speakers for and against actively occupied the attention of the meeting for two hours, when the discussion was closed, leaving evidently many anxious to address the meeting.

The meetings have been a marked success, and as no tickets were given away, and the prices for admittance were sixpence and a shilling, the crowded hall was unmistakable evidence of the interest excited.

We perceive that from one to two columns of correspondence on spiritualism continue weekly to appear in the "Norwood News;" and that the heat has communicated to Croydon a quickening, that displays itself in the "Croydon Advertiser," which will possibly produce a public meeting in the Literary Institution Hall.

Mr Jones has stated his willingness to co-operate next autumn and winter, if spared, in holding a series of public meetings in the suburb towns round London, and to culminate in a monster tea-party at the Crystal Palace of the Spiritualists in and around London.

REVIEWS.

VITAL LAW.*—This most beautifully printed little book contains more matter than many ponderous octavos. There is scarcely a page of it which might not be expanded into a volume, and it treats of questions which lie at the root of human life and destiny—God and immortality; the law of life and the law of death; the deterioration of our race, and the means for its renovation; the cause of disease and mortality; that which becomes sin in the soul and scrofula in the body. It has some very deep and very startling revelations of the interior, of the unsuspected causes of "the sin and sorrow, the crime and shame, the disease and premature death of the blighted populations"—of lands civilized and christianized. "Infant mortality is the culmination of crime—of sin against God in the transgression of the law of life." "Vital Law" asserts what many have come to see and feel—that mere knowledge, showing us evil, has no power to save. The world was never so enlightened as at this moment, and never did the evils of humanity press more heavily. Mr Froude at St Andrews well said that while there was a great activity of religious and educational work, there was at the same time an almost universal development of dishonesty; with a vast increase of science and wealth, poverty, vice, and crime seem to increase in a more than corresponding ratio. But, it is affirmed in the work before us—"There is an infallible law of life, of holiness, of health. No less infallible is the law of sin and death in disobedience. . . . . The law of growth, of production, and of reproduction, is the life of every living thing. The tree has its infallible law, the blade of grass, the smallest and greatest living creature has its law of life." But no extracts do justice to a work so compact and so comprehensive —which holds so much mattter in so little space, and which hangs together like a chain, of which a link is not a specimen. It needs not only to be read, but pondered paragraph by paragraph; and if any quarrel with the form, they have only to look deeper and find the matter. Most thoughtful readers, acquainted with interior or inspired writings, will recognize "Vital Law" as appertaining to this category. It is entirely different in its style from the other works of the same writer, who does not claim the *authorship* of this, or those to follow in the same series, but only to be the humble instrument of a higher wisdom. No such claim, however, is intimated in the work itself; its stands, as of course it must, upon its own merits, to be examined, judged, accepted, or rejected by the mind and heart of every reader. The truth which comes to us as truth, alone has authority. We do not quarrel with the multiplication table. Vital Law, once demonstrated, commands intellectual assent; well would it be for mankind if it could also secure a ready and unfailing obedience. The printer, Mr Nisbet of Glasgow, has done much for the external appearance of *Vital Law*—and we have done ours in commending it to the judgment of our readers.

* London: LONGMAN, 6d. Offered to the readers of "Human Nature" for this month at 4d; post free, 5d; or 4s 6d per dozen, post free.

MISCELLANEA.

DEATH OF ALLAN KARDEC.

We have recently received an announcement of the death of Allan Kardec and the Catalogue of the "Library of Spiritualism and Psychological Science," which has just been instituted in Paris. It is formed by a society of spiritualists who renounce, by the terms of their association, all personal interests in its success, and desire only the promulgation of truth.

The business is transacted by an agent, and any profits shown to be realized by the annual balance-sheet will be handed over by him to the general Spiritual fund. This fund is administered for the time being by the agent of the Library, under the supervision of the society which has established it.

The office for subscriptions to and publication of the *Revue Spirite* has been transferred to the Spiritual Library, 7, Rue de Lille, Paris. The *Libraire Spirite* seems precisely of the same nature as the *Progressive Library*, except that it is managed by a society and agent instead of by a single enterprising individual. It seems to give too little space to physiology and other allied sciences of the great anthropological group.

Obituary Notice.—"Paris, April 1, 1869,—The Vice-President of the Spiritual Society of Paris to subscribers to the *Revue Spirite*.

"GENTLEMEN,—It is my painful duty to inform you in the name of the Spiritual Society of Paris that our President, and honoured master, M. Allan Kardec, died suddenly on Wednesday last, (March 31,) at the Office of the *Revue*, from the rupture of a blood vessel. M. Allan Kardec had just finished the scheme for a new organization, complete to the smallest details, and adapted for the future no less than for the present.

"The central committee has taken all measures necessary under the circumstances, and prescribed by the organization of the master, and after April 9 they will meet in the new rooms, 7, Rue de Lille, attached to the Spiritual Library, founded by four members of the Society.

"All our brothers will feel that the most real testimony to their affection for our regretted President, and that most acceptable to him must consist in redoubled efforts for the extension of spiritual knowledge, and the intimate association of believers in Spiritualism."

"LE VICE-PRESIDENT LEVENT."

The meetings of the Dialectical Society for the investigation of Spiritualism, it is said, are increasing in interest and significance.

Mr R. Harper, of Birmingham, addressed the usual meeting of the Glasgow Psychological Society on March 23. Subject—Second Sight.

The World's Spiritual Convention will be held in London in May or June, depending on the arrival of influential foreigners.

The *Banner of Light* has reproduced our drawing of Mr Home's hand elongated. Mr Jencken's letter appears with it.

It is probable that Mr J. M. Peebles, the talented lecturer on the Spiritual Philosophy and Western editor of the *Banner of Light* may visit England this summer.

Thelwall was troubled with a peculiar disease of the heart. It could be heard to beat from one end of a large room to the other, or across the street.

There is a power in man for every condition that is outside of him, and he knows of his surroundings no further than his interior self is developed.

MANCHESTER.—The recent tea meeting of spiritualists was not numerously attended, but it was an intelligent, pleasant, and happy gathering.

Professor William Denton, the eminent geologist, and author of the "Soul of Things," "Our Planet: Its Past, Present, and Future," &c., may visit England during the year.

The Reformation Society of Neufchâtel in Switzerland has issued the following programme:—"A church without priests, religion without a catechism, worship without mysteries, morals without theology, and God without creeds."

A seance is held every Wednesday evening by Mr and Mrs Wallace, at 54 Islip Street, Kentish Town Road, near the Midland Railway Station. The hour is eight o'clock. Wonderful tests of individuality and proofs of spirit-power are given.—C. TIFFIN.

The photographs of spirit drawings described in our March number are furnished with beautiful India Mounts, about 14 by 10 inches. They are altogether superior objects, and are remarkably cheap at the price charged for them, viz., 2s each.

We have just been favoured with a friendly visit from C. O. Poole, Esq., of America. It will be remembered that it was in this gentleman's hospitable home where A. J. Davis wrote the fifth volume of his "Great Harmonia."

Mr J. H. Millar, Paisley, reminds us of the fact that the feat of sending telegrams without a wire has been accomplished. We noticed an account, in an American paper, of some trial experiments some months ago. Though a conducting wire is not required, yet other apparatus is needed to supply that deficiency.

Our little contemporary *Daybreak* has come out in a new dress, as a penny monthly broadsheet, and styled—"A Popular Exponent of Natural Theology, Religious Progress, and Spiritual Development." Those interested in Spiritualism would do well to get 100 monthly and distribute them amongst their friends.

The Conferences at Gower Street are still maintained with unabated vigour. Mrs Hardinge has contributed much to their success. Mr Home has occasionally lent his aid. Mr A. R. Wallace, the eminent scientist, gave a valuable lecture on April 12, which was listened to with much interest.

The Rev. J. B. Young, of Swindon, has issued, for private circulation, a tract entitled, Modern Instances of "Healing by the Laying on of Hands." It details some wonderful cures, and puts to shame a local doctor who gave "the lie direct" to Mr Young respecting one of the cases cured by him. Mr Young's healing power seems to be great, though not uniformly successful.

A new method of cultivating potatoes, by which an increase of from 25 to 100 per cent. in the produce may be obtained, has been discovered by a German. The leading features of this new mode of culture are—1. Turning up the soil to a considerable depth. 2. Choosing as seed large, sound, and many-eyed potatoes. 3. Leaving each seed potato a space of 12 square feet. 4. Laying the seed potato with the budding side down.

Dr J. B. Ferguson has been lecturing on "Paris and France" in Nashville. A report thus characterises his efforts:—"None of the old fire has departed from him. The same eloquence which held his hearers spell-bound when he occupied the pulpit of one of our churches is with him yet. And the same people who listened attentively then to his logical and powerful sermons accord to him that fluency of language, and oratorical ability, and poetry of thought, and elegant diction and perfectly rounded sentences, which made him so popular as a public speaker. We hope he may often be heard from during future lecture seasons." We also hope to hear him soon in London.

Employment of Soldiers on Public Works.—Rather more than 2000 British Infantry will be employed on public works in the Hills in Northern India during the ensuing hot season. Raneekhet, Chukratta, Chumba, and the Murree and Abbottabad roads are the places where their work lies. It is impossible, remarks the Allahabad journal, to exaggerate the good which springs from this employment of our English soldiers. In health, efficiency, physique, and purse they are alike gainers; while, on the other hand, the value of their service to the Public Works Department is very considerable.

The Fasting Girl in Wales.—A committee of four gentlemen have watched for two weeks, night and day, the little girl whose case was so fully stated in our last issue, and during that time she took no food. Two of the watchers were medical students. We should be glad if this little girl could be visited and operated upon by the Rev. F. R. Young, of Swindon, whose healing powers have been so signally useful. We understand he would make the journey and try the effect of his healing power if his travelling expenses were paid. We hope our readers will lose no time in seeing that such is done. We have received various accounts of trance cases and fasting, but they must stand over till another month.

A Wonderful Sleeper.—Says Stow in his annals:—"April 27th, 1546, being Tuesday in Easter week, William Foxley, pot-maker for the Mint in the Tower of London, fell asleep, and so continued sleeping, and could not be wakened with pinching, cramping, or otherwise burning whatsoever, till the first day of term, which was fourteen days and fifteen nights. The cause of his thus sleeping could not be known, although the same were diligently searched after by the King's physicians and other learned men; yea, and the King himself examined the said William Foxley, who was in all points found at his waking to be as if he had slept but one night; and he lived more than forty years after in the Tower."

Spirit Voices in America.—Mr Cooper has received a letter from Mr Powell, who has been appointed "Spiritual Minister" of Terre Haute, Indiana, from which we are permitted to make the following extract:—"We have a physical medium, Dr William Church. I had a sitting with him on Saturday last. Talk of spirit voices. The Davenport spirits sink into insignificance compared with those I heard from Dr Church,—besides, they all speak without a trumpet. One spirit, called 'The Little Digger,' opened a door and ran into the circle, just, for all the world, like a common mortal, and commenced dancing to music. Every step was distinctly heard. Then a magnetic breeze was produced which was a regular 'sou'wester.' The little Swiss played on several instruments. The spirits promise to illuminate our hall in the presence of the public. If that is done, there will be a consternation."

The relations of the Princess Isabeau Beauvan-Craon are endeavouring to obtain control over her property on the ground that she is insane, because she has been pleased to investigate Spiritualism, and receive visits from Baron Guldenstubbe and his sister. The newspaper correspondents contradict each other in many particulars, yet we rejoice to observe that, with all their ignorance and spite, they are unable to throw any aspersion on the fair fame of the Baron and his sister, nor on the Princess either, who is reported as being exceedingly intelligent, witty, and able-minded. A year ago, her brother had a loaded pistol in his pocket wherewith to intimidate Baron Guldenstubbe, but it accidentally exploded, and shot the prince dead at the entrance to the Jockey Club. He has evidently been a greater fool than his sister, notwithstanding her spiritualism.

SONG FOR THE SPIRIT CIRCLE.

DEDICATED TO MRS EMMA HARDINGE.

Air—"*The Minstrel Boy.*"

We come in quest of our lov'd ones gone;
To-night they've pledged to meet us,
From yonder land they are pressing on
In eager love to greet us.
They come! they come! from yon brighter sphere,
Our woes to heal, our hearts to cheer;
We soon shall feel their presence near,
Their loving arms around us.

To tell us of our heavenly home,
That land of cloudless glory,
Where rivers flow and bright flowers bloom;
It seems a wondrous story,
That there should be a world so fair
Where kindred souls at death repair,
Nor sin nor suffering enter there
To mar the rest of the weary!

The heart-wrung tears from our eyes that flow
Will make that rest the sweeter;
The toils and cares of our life below
Will make our bliss the greater.
Then come, O come! with your crowns of light,
Your shining forms, and garments white;
For day or night it is our delight
To meet our guardian angels.

Glasgow. James Nicholson.