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TABLE C.—To insure £100 with Profits payable on attaining the Age of 60, or at Death, if it occur before that Age.

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			1st Year.	10th Year.
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# HUMAN NATURE:

A Monthly Journal of Esoteric Science.

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OCTOBER, 1870.

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## THE PHILOSOPHY OF RE-INCARNATION.

No. XII.

WE now begin to see why it is that conjunction with Matter in its compact state is declared to be the indispensable condition both of the pre-personal elaboration of psychic-substance, and of the reformation (*i.e.*, the re-form-ation) of the individualised spirits who, by voluntarily following the selfish instincts instead of the dictates of reason and conscience, have determined the modification of their perispirit which has brought upon them the correspondential retribution of conjunction with fleshly bodies. The etherealised Matter of the fluidic realms of existence offers no resistance to the action of the perispirit, but, yielding absolutely to all its impulsions, produces, instantaneously and necessarily, a corresponding external manifestation of every thought and affection of the soul. In those realms there are no fixed, enduring objects, as in the material spheres of planets; the psychic state of the spirits who inhabit them producing, necessarily, spontaneously, the outward, material conditions and concomitants which correspond to that state, and which only exist as objective realities for those whose perispiritic action has determined their production, and whose mental and affectional sympathy causes them to *perceive*, as well as to *produce* from the fluidic elements about them, the same apparent externalisation. The fluidic formations which stand, in regard to the life of those realms, in a relation analogous to that of the scenery and objects of Nature to the life of earth, are stated to be immeasurably more varied, beautiful, splendid, interesting, and *real* to the perceptions of the spirits of whose states they are the fluidic expression, than are the objects of the material sphere to us. But they are not localised as are the objects of the planetary



worlds; nor do the fluidic realms themselves appear to be localised in any sense comprehensible by us; but, being constituted by the spiritual and perispritic states of those who inhabit them, may be said to exist wherever those spirits are. Thus it is an absolute impossibility for spirits of a lower order to trouble the harmony of a higher sphere, or even to enter such a sphere; for, while a spirit remains at any given stage of advancement, any higher realm of life is practically non-existent for it. A spirit of a higher realm can, when it pleases, and often does, present to a spirit of a lower degree, or to the "mediums" with whom he communicates, a fluidic picture of the people, scenery, and objects of that realm, just as he can, at pleasure, render himself visible to such "mediums," or to a spirit of lower degree, whose aspirations he may wish to quicken, or whose action he may have to direct; but no spirit can, of himself, act upon, or even perceive, any spirit, or any fluidic sphere, of a higher order than that which corresponds to the degree of scientific and moral advancement to which he has attained. Thus every new degree of elevation arrived at by a spirit opens to him a new level of fluidic life, co-extensive with the universe, in, so to say, a lateral direction, and therefore generally supposed, by spirits of inferior degree, to constitute the entire realm of fluidic existence; but he can only gain admission to the level next above his present attainment through the achieving of a new step in knowledge, in purity, and in love. For, not only are the spirits of a higher degree invisible to those who are below them (excepting when they choose to render themselves visible to the latter), but spirits of even the same average elevation do not see one another, if belonging to different spheres of sympathy;\* though they would immediately become visibly present to one another if their farther progress brought them into mutual sympathy.

A knowledge of this peculiarity of fluidic life is of the utmost importance to the understanding of spiritual phenomena, because it supplies the only rational and sufficient explanation of the notorious fact that half-a-dozen "mediums," equally lucid, honest, and trustworthy, may, and do, obtain glimpses of fluidic life, and receive communications from "over the border," that are not only discrepant, but absolutely contradictory, and mutually exclusive of one another. For it shows us that every spirit is habitually in communication only with spirits of his own sphere of sympathy, and only "sees," in the way of fluidic formation, or

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\* Judge Edmunds has stated that, on one occasion, two spirits appeared to him, simultaneously, in his study. After conversing with them both for some time, he discovered, to his great surprise, that, although he saw them both, and both saw him, neither of them was aware of the presence of the other, or could see the other, even when informed by him of the fact of the other's presence. Being in sympathy with him, they saw him; but not being in sympathy with one another neither of them saw the other.



of theoretic statement, just what his spiritual and mental "eye" has already acquired "the means of seeing;" and thus—while explaining alike the cases in which "mediums" see the same objects, and receive the same statements, and the cases in which they see different objects, and receive statements of an opposite character—conclusively establishes the necessity of interpreting *all* the contradictory medianimic experience both of the Past and of the Present—whether visual, oral, impressional, theoretic, or of whatever nature—by the light of general principles, of reason, and of Positive Science.

But this absolute, spontaneous correspondence of fluidic Matter to psychic states, which, as just remarked, explains the contradictory perceptions and statements of "mediums" and of spirits,—though eminently conducive to the advancement and happiness of the individualised spirits who are steadily progressing, in fluidic realms, towards the Sidereal Degree, and whose perispirt only operates externalisations in harmony with the innocence of their moral state—renders it altogether incapable of opposing to the psychic element the solid resistance and energetic reactions which we have seen to be indispensable to its pre-personal condensation and development, and which we shall see to be equally indispensable, as a barrier, compulsor, and reagent, to the reformation (*re-forming*) of the spirits who, having chosen the wrong road, have to be turned back into the right one. Hence the necessity for the other class of worlds, viz., the planets of solar systems, composed of Matter in the compact state. For the absolute amenability of the material elements of the fluidic worlds to perispirtic action could only lead to the endless declension and ever-deepening misery of the disorderly spirit, if it were possible for such a spirit to remain for ever in the fluidic life; while, on the other hand, the constraining effect of the reactive energies of the compact Matter of planets—which only yields gradually, and as the result of ages of effort, to the modifying power of the spirits incarnated in it—gradually compels those spirits to the exercise of the various physical, mental, and moral activities that will eventually educate them back to the perispirtic innocence "from which they through transgression fell," and their regaining of which alone can enable them to re-enter, with safety to themselves and the Universe, on the absolute freedom of the correspondential existence of the fluidic realms.

The Divine Prescience always foreseeing, from all Eternity, the proportion of spirits that will work their way up to the Sidereal Degree without lapsing from the fluidic sphere, and the proportion that will only arrive at that Degree after having incurred the penalty of incorporation in bodies of compact Matter, there has always been, throughout the Universe, the necessary



proportion of Fluidic and Material worlds serving for the habitations of the two classes of spirits thus constituted by the direction which each spirit voluntarily gives to the action of its free-will. The material conditions of all worlds always corresponding to the spiritual states of those who live in them, we are assured that, as there are spirits who, after their individualisation, never incur the penalty of conjunction with compact Matter, —though originally evolved, like all other spirits, from the general mass of the Psychic element, and elaborated through the accretions and re-actions of the “natural reigns”—so there are worlds whose component elements, though evolved from the all-containing Universal Fluid, have never undergone the special processes of condensation which produce the nebular incandescence that gives birth to the suns and planets of the material world. It is to those purely fluidic worlds that each mass of Psychic Substance, when it has been duly elaborated on the surface of planets, is transported for the accomplishment of its individualisation into distinct personalities, by the accretion, around each incipient psychic individuality, of its permanent dynamic-envelope; and it is in those worlds that the spirits thus individualised—and who, unless they take the wrong road, will have neither the need nor the possibility of any farther contact with planetary Matter—should pursue the course of their personal education to the Sidereal Degree.

Of the nature of those purely fluidic worlds, as of the life of the happy spirits who are being educated in them, nothing within the compass of our knowledge or imagination can give us any definite idea; and we are therefore only told that they, like the planetary worlds, form a progressive series, and lead up, by gradual advances, to the celestial splendours and happiness of the true Soul-life upon which spirits, whether “unfallen,” or “fallen” and brought up again, only enter on their attainment of the absolute unselfishness and vast intelligence of the Sidereal Degree. The spirits who are being educated in the purely fluidic worlds are not confined to those worlds, but are able, as previously stated, through temporary modifications of their fluidic body, to visit, enter, and study, the planetary worlds; making themselves acquainted with every detail of the three “natural reigns” of whose development those worlds are the theatre, and taking an active part in the direction of those “reigns” (in other words, of the pre-personal elaboration of the Psychic element of which those “reigns” are the material expression or embodiment), and in that of their humanities.

The other class of educational worlds, viz., the planets of solar systems, corresponds, as previously stated, to every degree of the psychic (and, consequently, corporeal) impurity, and gradual purification, of the spirits who have lapsed from the innocence



of "their first estate" as individualised personalities; from the period of their correspondential accretion of material bodies, up to their regaining of the power of operating fluidic incorporations which they have lost by their wrong-doing, and after their recovery of which power they, also, will pursue, in fluidic worlds, their ascension to the Sidereal Degree. Every portion of the Universe being made to subserve some special use in the Divine economy of things, the share of cosmic work allotted to humanised spirits is that of aiding, by their cultivation of the surface of the planet they occupy, and their development of its material resources, in the pre-personal elaboration of the Psychic element of later Creations, incorporated in the mineral, vegetable, and animal "reigns" of their planet. This preparatory elaboration, therefore, only takes place in material globes such as ours; for it is only such globes that offer, as we have seen, the requisite material conditions for that branch of cosmic work; and, as that elaboration is intentionally destined to develop in the Psychic element the germs of all vices as well as of all virtues,\* the admirable ordering of Providential Wisdom "makes even the wrath of man" to pay unwitting tribute to Its designs, by causing the early vices, as well as the later-acquired virtues, of each humanity, to furnish their quota of action towards the accomplishment of the common end.

The earliest phases of that elaboration take place in globes at an earlier (and therefore lower) period of their career than that which our globe has now reached; its latest phases take place in globes that are older, and therefore more advanced, than ours. Thus there are, in the purely fluidic worlds, neither minerals, vegetables, nor animals,† because the pre-personal elaboration of the Psychic element, which alone can produce those orders of material bodies,‡ does not, and can not, take place in worlds of that nature; and the objective concomitants of existence which, in planets, are furnished by the varied forms of the three lower "reigns," are supplied, in the fluidic worlds, by other orders of objective externalisation (*i.e.*, "natural reigns" of other characters), in harmony with the widely-different nature, conditions,

\* Vide *Human Nature*, for March, 1870, p. 210.

† The scenery, flowers, animals, birds, &c., so often seen by "mediums," are merely fluidic appearances produced in the various realms of the fluidic zone of this planet, by spirit-action; either as aids to identification, as proofs of the spirit's knowledge of past events in the earth-life of those with whom he communicates, and to which those appearances refer, or as correspondentially typifying the states and surroundings of the spirit himself. They are not *real* in the sense in which the things they represent are *real* in the material sphere of planets; *i.e.*, as embodiments of the psychic element;\* but are merely images of the thoughts of the communicating spirit, produced through the action of those thoughts upon "the stuff that dreams are made of."

‡ Vide *Human Nature* for April, 1870, p. 157, *et sequitur*.

\* Vide *Human Nature* for March, 1870. Footnote on p. 109.



and uses of those higher realms of existence ; and proportionally more beautiful and interesting than the scenery and objects of "the natural reigns" of planetary life.

As all spirits are destined to free themselves from contact with solid Matter, so all material globes eventually become fluidic; their grosser particles being gradually eliminated and replaced by more and more ethereal particles, as the purification of their humanities goes on. In course of time, therefore, our earth will cease to be the theatre of the pre-personal elaboration of Psychic Substance; and the various orders of material bodies (due to that elaboration) which now occupy its surface, will consequently disappear, and will be succeeded by other orders of externalisation, appertaining to the higher phases of development through which it will pass in the process of its elevation to the rank of a "celestial world."

But, even during its phase of materiality, every planet has its fluidic-zone of spirit-life, surrounding it at a certain distance from its surface,\* and in intimate connection with it. These fluidic-spheres of planetary life are not to be confounded with the immeasurably more etherealised, non-planetary, realms of fluidic existence spoken of above, whose various orders of "worlds" are only approachable by "unfallen" spirits, and by spirits who, "fallen" and purified, have at length reached the Sidereal Degree, and into whose ranks the planetary worlds only enter when completely purged of their material elements. The fluidic zone of a planet is always in harmony with the material state of that planet, and is more or less dense, or more and more etherealised, in correspondence with the changes that take place in its humanity.

It is from the various realms of the fluidic zone of each planet that the spirits, who constitute the humanity of that planet, operate their accretion of the material bodies by whose aid they enter into the life of its material sphere ; and it is into that zone that they return on the death of these bodies. We see, therefore, why it is that, in all ages, mankind has instinctively regarded the Divine Being, and the "Heaven" It was supposed to inhabit, as being above us, over our heads ; for, though the portion of the sky, which was above us in the morning, is under our feet in the evening, the fluidic sphere of the planet is always outside of it, and, consequently, always above us, no matter how the globe may spin and roll through space. And as the fluidic zone of each planet is a portal of the fluidic universe, the supposition which has always represented the "heavenward-going" soul as going upwards after the death of its body, has grown out of a vague reminiscence of the truth.

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\* Vide *Human Nature* for March, 1870, p. 108.



The "unfallen" spirits, as already stated, learn and progress in connexion with the fluidic state of Matter; but the "fallen" ones can only (for reasons to be more fully set forth in the proper place) acquire new ideas in connexion with Matter in its compact state, *i.e.*, during each of their successive incarnations. The intervals between these (denominated, by the Spiritist School, the state of "erraticity," or wandering) are passed in the fluidic zone of the planet, and are of the utmost importance to the advancement of the spirit, as it then studies, and carries on still farther, the lessons of its last earth-life, which—although its state, at any given phase of its progress, is always the result of *all* its past experiences—is the only one it remembers, until it has attained to the stage in which it becomes aware of the law of re-incarnation. It thus prepares for its next phase of existence, which is supposed, by spirits who are not yet aware of the real nature of that next phase, to be a passing up into some higher level of spirit-life; a supposition which is true in point of fact, for every life in flesh, however faulty it may be, is *always* an advance upon the one which preceded it, and will be followed by a period of erraticity of a proportionally higher character, on the spirit's return to the fluidic zone of the planet in which that incarnation took place. Thus, while the "unfallen" spirits are not subjected to anything corresponding to the vicissitudes of Light and Darkness, it is always "the evening and the morning" (*i.e.*, the earth-life and the succeeding period of erraticity so strictly connected with it) that constitute each successive re-creative "day" (*i.e.*, each new stage of work and progress) for the spirits who have "fallen" from the perpetual daylight of the non-planetary fluidic realms.

The exact correspondence which has been shown to exist between the mental and moral advancement of each spirit and the conditions of fluidic externalisation which that state causes it to operate and to perceive, explains, as previously remarked, the otherwise inexplicable discrepancies which we find to exist in the appearance and statements of spirits, and in the perceptions of "mediums." The fluidic body whose elements, on quitting the material body, each spirit unconsciously and instantaneously attracts to itself, and which—except when, by an act of its will, it effects some temporary modification of that body\*—it keeps during the succeeding period of erraticity, always resembles the material body it has worn in its last incarnation,

\* In the fluidic world a spirit, even of your low rank, is able, with the aid of his perispirit which constitutes his individuality, to clothe himself instantaneously with any visible or even tangible form that he may wish to assume, *provided* he is able to borrow the animalised fluids necessary to the production of that form; a borrowing which a spirit of higher order has no need to effect, his elevation enabling him to assimilate, for himself, the animalised fluids disseminated in the atmosphere.—ROUSTAING. *Les Quatre Evangiles*, vol. i. p. 141.



and more or less closely according to its degree of elevation, and the consequently stronger or weaker hold which the influence of the flesh retains upon its spirit-memory; and the same unconscious perispritic action, as previously stated, surrounds each spirit with objective fluidic externalisations corresponding to those which have taken the deepest hold on its thought and affections during the life it has just quitted. Thus the miser, in the fluidic world, *sees* gold; the glutton *sees* tempting viands; the murderer *sees* his victims; and these fluidic appearances are as *real* to their perceptions as are the objects of the material sphere to us. Through the same unconscious perispritic action, those who leave the earth with the belief that souls are of different sexes, and are produced by the same physical process that gives birth to the fleshly body, see themselves as "male," or "female," according to the sex they had assumed in that last earth-life; while, if their last span of incarnate existence were that of an infant, or a little child, they will *see* themselves as children still: the notions acquired by them, in previous adult lives on earth, in regard to the "childhood" of spirits, and the necessity of "growing," in the other life, to the stature they failed to attain in their last incarnation, determining, in their fluidic bodies, progressive changes of appearance analogous to those of growth in the material world, although (as there is nothing useless in Nature) there can be nothing like what we call *sex* in a sphere in which there is nothing like the formation of earthly bodies, while there can be no "children" among spirits that have all been gradually educated upwards through innumerable cycles of ages, first, through the vaporous states of pre-personal elaboration, and, next, through a long line of progressive existences in the material and fluidic zones of planetary life. On the other hand, and as a result of the same law, the spirits who, in a preceding incarnation, have learned, or suspected, the fact of our successive lives in flesh, and who—being able to look back over a length of their past experiences proportioned to their degree of advancement, are consequently aware of the merely correspondential nature of the fluidic reflexes of earthly ideas so frequent in the state of erraticity—are compelled, by the necessity of avoiding any sudden interference with ideas and prejudices which are only to be gradually modified, by each incarnated spirit for himself, in the course of his successive lives in the material sphere, to refrain from all allusion to their past existences to "mediums" who are not prepared to receive such communications, which they therefore only make to "mediums" who are already aware of the law of re-incarnation, or are ready to accept, on general grounds, the announcement of its existence. Moreover, as the mind is a substance, and the will a substantial (though immaterial) emanation, the mental currents in the mind of the "medium" frequently exercise a very strong



deflecting influence on the communications transmitted through it; while the experience of most "mediums" will bear out the assertion that a good many communications must be set down as spirit-"chaffing," and a good many others as wilful and malicious misleading.

Thus we see that, in attempting to ascertain the relative value of the contradictory communications proceeding from medianimic sources, the advancement of the communicating spirit, as well as the influence (both attractive and deflective) which each medium, through his mental and affectional state, involuntarily and unconsciously exerts upon the current of communication, must be considered as constituting highly important elements of the enquiry. The various realms of the fluidic zone of each planet correspond to all the various degrees of moral and intellectual backwardness or advancement among the humanity of its material sphere, and every member of that humanity, however high, however low, belongs, during his incarnation, to some particular group, or society, in that zone, with which he is in mental and moral sympathy; and each "medium" among the humanity of a planet will therefore, as a general rule, and under ordinary circumstances, perceive only the ideas and fluidic externalisations of the degree to which he and the other spirits of that group, or society, have already attained. If their kind or degree of medianimity do not admit of their being specially acted upon by spirits more advanced than themselves, the atheistic medium will receive communications denying the Divine Existence, and the theorists of every school, the sectaries of every creed, will receive communications confirmatory of their respective beliefs; so that, while the Universalist is assured that there is no "Satan," no "Hell," no "damnation," a Saint Theresa *sees* the "damned" being jerked from the pitchforks of devils into the "unquenchable fire" of the "bottomless pit," *hears* the roaring of the flames and the shrieks of the victims, and *smells* the stench of the infernal frizzle!

The hard necessities of humanised existence restricting our acquisition of new ideas to the periods of our sojourn in the Material sphere of the planet, and the fact of re-incarnation having hitherto been purposely kept from the knowledge of that sphere, the majority of the spirits of our planet are only being made aware of it as they come back into the life of flesh. Thus, in England and in America, where the general mind is so deeply permeated by the apparent surface-meaning of the Bible—the "letter" which, though useful in the childish and barbarous age for which it was given, "*killeth*" now that its day of usefulness has passed—the majority of the spirit-communications show no knowledge of the law in question. Continental spiritualists, on the contrary, have very little acquaintance with the Bible, and are therefore not influenced, in their attraction or reception of



spirit-communications, by pre-conceived notions based upon Biblical texts of which they know nothing; while the works of Lavater, Jean Reynaud, Charles Fourier, and a host of other writers—little known in English-speaking communities, but widely read throughout the Continent—had already, before the advent of Modern Spiritualism, commenced the propagation, among Continental nations, under various forms, of the fundamental idea of our successive lives upon this earth, as the only hypothesis that can explain the phenomena of human life, absolve the Divine Government from seeming injustice, and furnish a rational basis for our instinctive belief in the perfectibility of the human race and of the planet we inhabit. Consequently, the immense majority of the communications received by Continental spiritualists allude, spontaneously, to the law of re-incarnation, as being known to those by whom they are given, as the key to all the problems of life in the fluidic and in the material spheres, and as the necessary condition of the comprehension and practical application of the "Christianity of Christ" that are destined to root out Polytheism by showing us the origin, nature, and office of the Presiding Spirit of our planet,—to destroy the "Antichrist" of Ecclesiasticism by revealing the inner meaning of his teachings, and the true nature of the process of human purification,—to overthrow Bibliolatry by demonstrating the correspondential, temporary, and progressive character of Inspiration,—to melt away the prejudices of sex, birth, station, and nationality, by showing us that our successive lives on earth are accomplished indifferently in either sex, and in all races, stations, and countries, according to the needs of each incarnation,—to purge us of sensuality, by showing us that our progress can only be accomplished through our gradual enfranchisement from the trammels of flesh,—to cure us of selfishness by proving to us that individual happiness can only be attained through self-forgetfulness and devotion to Universal interests,—and, by enlightening us in regard to the true meaning, values, and uses of human existence, to bring in the reign of love to God and to the neighbour that will raise our humanity from its present degradation to the confines of Angelhood, change the earth itself from a "hell" to a "heaven," and thus fulfil the sublime, prophetic prayer of the Great Spirit who presides over the destiny of our planet and of our race.

The fact that medianimic communications are thus contradictory in their tenor, and therefore *cannot* all be literally and absolutely true, should lead us to admit that there is no "Royal road" to the knowledge of our Universal relations any more than to that of our Material relations;—that the mere circumstance of its medianimic origin is no proof of the truth of any appearance, statement, or theory, and that, consequently, mediumistic



perceptions and impressions being only individual, it is only by an unprejudiced and careful comparison of the scope and tendency of these various communications with one another, with the dictates of Reason, and with the indications of Positive Science, that we can ascertain what is true, and what is erroneous, in the mass of these communications;—and that, until a sound criterium of judgment and general basis of acceptance have thus been arrived at among Spiritualists, the increasing development of the mediumistic faculty—while of the utmost importance as tending to popularise the certainty of our immortality and of the solidarity of incarnate and disincarnate life—must be expected to increase, rather than to diminish, the general confusion of ideas in regard to the nature of our existence, both here and “beyond the Veil.”

PARIS, Sept. 7, 1870.

ANNA BLACKWELL.

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ERRATA IN No. XI.

Page 396, 3rd paragraph, 17th line, for “of the *status*,” read “*status* of the;” and 24th line, for “Astronomy,” read “Astrology.”

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CREATION.

THE SYMBOLISM OF NATURE.—(*Continued.*)

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

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

It is time, however, that we should advance to other and higher provinces of sentient structure—we allude to the various vertebrate classes and orders. But let us first ask, what is the significance of that threefold division into head, thorax, and abdomen, which yet more strongly emphasised in the articulata, is still retained in the vertebrata, with a marked tendency however to the increase of the first and second, and the diminution of the third term in the series. We have already seen that their chief functions, respectively, are cerebation, respiration, and alimentation, circulation and reproduction being secondary and, in a sense, subordinate functions of the two latter. We thus see that the principal relation of the first, is to the imponderable forces; of the second, to the aerial; and of the third, to the more solid forms of ponderable matter. This is equivalent to saying that their functions respectively are—thought, action, and assimilation, meaning by the latter, absorption of material for repair of the organic instrumentalities used by the two former.

Let us now, then, endeavour to define what a vertebrate really is. The radiata, contemplated analogically, are essentially sentient vegetables. The mollusks are eggs, well covered



and encrusted in their shells. This speciality is still retained by the articulata, although they have become symmetrical in form and transversely bipolar in vital action, and in the longitudinal disposition of their duplex and corresponding ganglia, show an approach to, and a preparation for, the vertebrate type. With this latter development, the bones have become internal, showing that there is something more precious than limbs and muscles to be protected, namely, the brain and spinal cord—the root and trunk of the nervous system—that wondrous solar plant of which we have already spoken, and whose inversion indicates that it is the beginning of a new series of vital organisms, whose principal relation is not to the negative and ponderable, but the positive and imponderable province of universal being. We may thus perceive that the inferior grades of sentient life are merely germinal and ovoid preparations for, the vertebrate type, as the lower classes of the latter are foetal preparations for the higher.

If the conclusions hinted, if not arrived at, in the foregoing paragraph be correct, we may see that man, standing erect, with his four limbs perfectly free, is the only true type of a perfect vertebrate, the fish, the reptile, the bird and the quadruped, being successive steps towards the attainment of this result. Perhaps the zoologist and botanist may now begin to see that the animal and vegetable kingdoms are not the complements of each other merely because the former expire and the latter assimilate carbon, while the latter exhale and the former inhale oxygen, these functional diversities being simply the effect and expression of deeper and more nearly radical contrasts.

We have already spoken of the animal and vegetable kingdoms as being the positive and negative phases respectively of organic existence. This expressed in other language means, that the former is predominantly solar, and the latter telluric in relation and function, or in the phraseology of some of our earlier papers, that the types of the former are fathers', and those of the latter mothers' children. We suppose it need scarcely be said, for this is implied in the entire tenor of the foregoing observations, that the animate scale is still so imperfect as to be quite incapable of manifesting its true character. This can be developed in all its force only through those matured forms of the vertebrate class, of which man is the initial type.

Let us now, then, by way of terminating this very superficial and imperfect sketch of the Symbolism of Nature, glance at the different classes of the vertebrata, and see if we can spell out their true significance in the great scheme of being. What is a Fish? And we reply, it is the bird of the aqueous ocean. Imperfectly related to the atmosphere, its feeble respiration is effected through gills in place of lungs. Existing in a



medium that rapidly absorbs the light, its sight is weak, and adapted only for the perception of objects in close proximity to the eye. The conditions which enfeeble its respiration also affect its hearing. Thus circumstanced and constituted, with dull perceptions, and a very limited range of action, circumscribed in itself and its environment, it has very properly a small flat brain, the merely rudimentary basis of that of the mammal. Its members are wholly devoid of specialisation, being entirely devoted to locomotion, this characteristic extending even to the tail, which is in many species, the most potent of all their instrumentalities for this purpose. As might be expected, the structure is predominantly abdominal—the face all mouth, the body all belly; and in strict accordance with this, the principal functions are alimentation and reproduction. At the incipient stage of the vertebrate type, the bones of the Ganoids of the early seas were cartilaginous, as in the case of the existing sturgeon. In the Placoids of our present seas, however, the osseous structure is more matured, though still deficient in the density we find in the higher mammalian types, this speciality harmonising with the form, function, and environment of these thoroughly aqueous creatures. We suppose it is almost needless to say that we regard the Cetaceæ as the fish of the future, but we must postpone the specification and defence of this anti-Cuvierian heresy to our intended paper on “The probable Aspect of Future Organic Life on the Earth.”

What then, we repeat, is a fish? And we reply, an organic Antæus at his fall. Of far higher type essentially, than the articulata, the fish is nevertheless immeasurably inferior in perception, locomotion and specialisation, to a dragon-fly or a bee. Compared with these high types of the ganglionic order of sentient being, the form of this low vertebrate is inchoate, its senses dull, and its functions feeble. It is Nature stooping to conquer,—condescending to things of low estate, to the dwellers in the water, that she may ultimately rise, through the bird, but yet more through the rational and moral humanity of the future, fire-winged to the empyrean.

And now, advancing to another stage, what is a Reptile? And we reply, a fish in transition, from the aqueous to the aerial ocean. As in the case of its predecessor, Nature here again stoops to conquer, and in the serpent reproduces the eel upon land. In the crocodile and alligator we have the outlines of the quadruped, the promise, of which the lion and tiger are the fulfilment. Oviparous and cold-blooded, yet with respiration through the agency of lungs in place of gills, they present us with Nature's first rude attempt at a landward movement on the vertebrate plane. The poison of the serpent is the compressed subtlety and concentrated hate of a low and grovelling nature,



incapable of fair and open fight, and so seeking the destruction of its adversary by treachery and circumvention. The snake is the deceiver, the adder is the poisoner, expressed in the profound symbolism of Nature's mysterious volume of animate signs. We have already said that, as a class, they are the larvæ of birds, the maggot and grub of which the latter are the beetle and the papilio. In a sense they are thus the root of all the higher animate types, in whose species or individualities they are often partially reproduced.

Few things are more clearly indicative of the profound relationship which must ever exist between the condition of the earth as a cosmic organism, and the development of its vegetable and animal forms, than the dominancy of the great Saurians during the Oolite period. The superabundant carbon which had contributed to the luxuriance of vegetation at an earlier period, having been largely fixed in the enormous coal-beds then deposited, the development of lung-breathing creatures became gradually possible. With a sluggish circulation, and their blood very imperfectly oxygenated, they obviously belong to an age of the world when its imponderable forces were less intensely active than at present, and when the constituents of its atmosphere were less favourable to vigorous and unimpeded respiration. Their descent from fishes is clearly seen in the *Icthyosaurus*, and their relation to the predacious mammal is shown in the crocodile, whose brain and anterior members are supplied with oxygenated blood, giving it a degree of energy, intelligence, and courage almost super-reptilian.

The oviparous type culminates in the Bird, that winged denizen of the aerial ocean, the most vigorous respirer the earth has yet developed. This last feature is the key-note of his being. He breathes more freely and thoroughly, and therefore more expansively and sustainingly than any mammal. In this respect he surpasses even man himself, as he does also in the keenness of his distant sight. He is also a singer of the grove—a God-appointed chorister in the great cathedral of the universe, adown whose star-gemmed isles, and comingling harmoniously with those stupendous organ-tones we call the music of the spheres, his Heaven-taught anthem rises in the morning, and his vesper hymn floats sweetly forth at eve, and thus he takes his part in that sacred service of prayer and praise ever ascending from the creation to the Creator.

It is doubtful if there be any spontaneous effusion of humanity comparable to the song of the lark. Certainly, there is no race, all whose individualities are similarly gifted with musical power for the facile and pleasurable expression of their rich exuberance of superabounding joy. We have poets and we have singers—the two crafts were once ordinarily united: but these are excep-



tional persons, of rare grace and perfection of mind, and, in truth, we commonly speak of the former as inspired, to distinguish them from the uninspired and godless multitude. But Nature's song-birds are of many species, and manifest great diversity of endowment, and in the species so endowed, the gift of song is universal, at least in one sex. In all this we doubtless see the prophecy of something yet higher and nobler, of a musical gift almost equally spontaneous in its manifestation, yet grander and sublimer in character, whereto the coming centuries will yet give birth among the choral singers on the rational plane of being.

The distinctive feature of birds, however, as a class, is their power of flight. We have already spoken of them as the papilio form of the reptile; hence, like their insect prototype, they are winged and aerial, their specialisation having a distinct reference to locomotion through the atmosphere. In the insect the wing is a direct expansion of the lung; in the bird, it is that anterior member, which, thoracic in position, is nearest to the lungs, and so most susceptible to their invigorating influence. The wing is not like the arm and hand of man, an operative and intellectual instrumentality, but simply a member for locomotion. As a mental appliance, it is inferior to the antennæ of the insect, or even the proboscis of the elephant. Hence we may regard it as the outcome and expression, not of a comparatively active cerebration, but of an intense and powerful respiration. Of the full importance of this distinction, however, the reader will not be able to judge till he has read our intended paper on "Grade of Function."

We may thus see that the bird is not merely the culmination of the oviparous type of reproduction, but also the most efficient example of the function of respiration, and its results, as manifested in the corresponding structure of the frame. An eagle is a mysterious presence amid the things of time; nor were the Greeks altogether wrong in placing him at the right hand of Jove, in the neighbourhood of the thunderbolt. Organically speaking, he is the prince, and power of the air, the highest form of life specially adapted to atmospheric existence—simply that and nothing more. As such, however, he may perhaps enable us to in some measure conceive of the vigour and intensity of function that will attach to the future orders of the rational type, when they too shall have attained to something like proportionate expansion of thoracic development and thoroughness of respiratory function.

There is yet one other characteristic of the bird, we allude to the beauty of its form and plumage. Like the winged orders of the articulata, it reproduces the stars, gems, and flowers of Nature's other and inanimate realms. This beauty in the aerial type of the worm and the reptile is eminently suggestive. If



not the idea, it is at least the promise of spiritual transformation. If such be the dwellers of the aerial, what must be those of the imponderable ocean, whither, as an especially nervous type, we are inevitably bound. What vistas of indescribable splendour here open before us, not only of beings "clothed with light as a garment," but with light in all the varied tints of its prismatic rays, mingling and interchanging like a true soul-vesture under the influence of those refined and subtle life-forms, already partially revealed to us, whether in their complex workings or dazzling effects, through the dynamics of vital magnetism. Yes, the golden and the silver pheasant, the bird of paradise, and the thousand other things of beauty that adorn the woods and wilds of Nature, more especially in warmer latitudes, are doubtless prophetic of far richer and more varied beauty, yet to be revealed in that higher intellectual realm where, as the song of the lark is already transformed into the poem of the bard and the anthem of the musician, so the varied plumage of the more gracefully formed and gorgeously adorned denizens of the forest will be rivalled and surpassed by that robe of glory, which will hereafter be woven into a befitting drapery for the spirit, in obedience to those higher principles of correspondency, through which mind must in due season be appropriately mantled in the magnificent symbolism of its own sublime thoughts, and fitly adorned with the unutterable radiance and splendour of its own transcendent conceptions of loveliness and beauty.

Let us remember that here, too, there is cycle and epicycle, as in all the other realms of Nature, and throughout every province of created being—the gem, the flower, the bird! What an ascending series of advancing transformations! And is this progressive unfoldment of being into higher purposes and grander aspects, to be arrested here? The inorganic, the organic, the sentient, do not these imply—nay, have they not already eventuated in the *rational* plane? And do not the laws of symbolism necessitate the ultimate evolution of an outward and corporeal structure for this plane, whose grace of form and beauty of tint, shall correspond with the interior glory and spiritual splendour, wherewith in its more gifted individualities, it is already so richly endowed? Yes, we repeat it—the gem, the *flower*, and the BIRD imply the MAN, not only the present initial *bipes implumis*, but his fully matured successor, the radiant lord and glory-crowned monarch of terrestrial creation, whose bodily presence will be the apt and appropriate emblem of his mental constitution.

(To be continued.)



## DR. JAMES ROGERS NEWTON.

THE British public have had ample evidence of the healing power possessed by Dr. Newton; also, of his ability to describe the ailments of his patients, often at a great distance. These tendencies, and the great attraction which he has for his peculiar sphere in life, presuppose the existence of organic conditions possessed by him of a degree very different from those of other men. In figure he is rather short and stout, but well formed, and prepossessing in appearance. Of the general expression of his countenance, our readers will be able to judge from the photographs which are offered with this number of *Human Nature*. The head measures 23 inches in circumference, and the chest 42 inches. We solicit the patience of our readers to the following phrenological delineation which has been placed in our hands. We believe it to be a truthful analysis of Dr. Newton's character, and it affords many useful suggestions to the student of the art of reading character:—

## PHRENOLOGICAL AND PHYSIOLOGICAL CHARACTERISTICS OF DR. NEWTON.

Your physiology is very compact, though there is a redundancy of some portions, yet there is great harmony existing between all departments of the organisation. The nutritive apparatus is capacious—healthy, harmonious, and well developed. The powers of digestion, respiration, circulation, secretion, and excretion balance each other; hence you can maintain good health, endure much, generate a great amount of vitality, and exist amongst almost any circumstances. The muscular and osseous structures are quite insignificant when compared with the vital apparatus, and the great amount of activity of the circulatory and excretory organs preserves your blood pure, and correspondingly elevates your desires and feelings.

The brain is much above the average size, and is particularly developed in the superior portions, which gives tone to the whole organisation, and elevates the animal functions into a plane much above what is to be found in the great majority of men with a similar type of physiology. There is a fine quality of body; the hair is remarkably fine, and so is the skin and nervous system generally; hence you are conscious in an exquisite degree, and appreciate those influences which accompany a high state of development.

The brain is very capacious; the base is comprehensive in type, but the individual organs are not large; hence there is much harmony between brain and organic function; and you can also manifest great energy and executive power without those harsh exhibitions of the base of the brain which would result if the individual organs were largely developed. The social and domestic group are full, but are in a very moderate state of action. You have much consecutiveness of mind, which enables you to hold your attention closely to one subject or line of life till your purpose is fulfilled, and yet you readily pass from one subject to another as circumstances may demand. You are exceedingly open, straightforward, and candid in your character. You have no secrets or policy, and no reserve when you feel yourself at home in your company. The



powers of evasion and equivocation are absolutely *nil*; and your faults are more in the direction of outspoken openness than the contrary. You are far more suspicious of your own conduct than suspicious or prying into the conduct of others. You have but little fear or anxiety, but much forethought is manifested in your character, and you are continually looking ahead, and desirous of doing the best thing in your line of life. The Ipsial group is very full, with the exception of Self-esteem, which is full only in the region of independence, and you are at all times suspicious of any influences that may encroach upon your individual freedom. You desire to have some strong positive friends to sympathise with you, as self-love is rather weak. You are not of a dictatorial, domineering nature; nor are you a proud ostentatious man, but quite approachable and humble, and would be much better with more power to keep others at a distance. You are remarkably sensitive as to your good name and character for moral standing. You are naturally adapted for public life, and possess those qualities of mind that enable you to spread your individuality over a great space. Your personal influence is remarkably great, and you are capable of making yourself very widely known and appreciated.

The spiritual and moral organs are very active. Benevolence comes first in the scale. You have an intense desire for progress, and you never feel satisfied with the amount of good that is being done in the world. You are extremely liberal, and have great sympathies and power to identify yourself with the necessities, wants, and feelings of others. This portion of your brain, with the intellectual and intuitive organs immediately associated, are the strongest parts of your character. Next comes Veneration, which give a consciousness of Divine existence. You are as naturally alive to, and as sympathetic with, Divine action, as a child is to the teachings of a loving parent. Firmness is quite full, and gives you stability of character, perseverance in a line of duty, yet without any great excess of self-wilfulness, of which you would be better with a little more. Conscientiousness is in abeyance, and you incline to mercy rather than to justice; you would rather reclaim than punish—rather preach the gospel than the law—do good rather than condemn; your love for humanity blots out all transgressions.

The organs of Hope and Spirituality are quite full, and give you much enthusiasm and consciousness of the infinite and the perfect. You never feel lost or disheartened; even if your prospects were all broken up, you would fall back upon your appreciation of the eternal stability of things, and would say, "It is all right, good will follow, and Providence superintends the whole."

Your intellect originally manifested a predominance of the perceptive faculties. These are naturally large, and are in a high state of development, but not of action, at the present time. You have ceased to use these faculties extensively, and have directed your mind into other channels, but when occasion offers, you manifest excellent practical judgment. You have a good notion of the



value of property, and of the respective merits of trade and commerce ; but you cannot retain money or value it for its own sake. You would make a fine business man in real estate, in goods, in articles of use and of ornament. In fact, your intellect would adapt you to any useful occupation of life, and you would readily embark in a new calling. You are also a natural traveller ; you seem to find your way all over the world as if you had been there before.

Your memory has been extensive, but now you can remember best by association of ideas. The most active portion of the intellect is in the reflective region. Comparison and Intuition are truly large and excessively active ; and it is here in connection with your moral and spiritual organs that your character manifests itself. You have great power of diagnosis. The prophetic tendency is very strongly marked, and you can easily see how things will turn out. You can describe impressionally persons at a distance, and also by coming in contact with them. You do not gain your knowledge through the perceptive faculties, but through the great development of the spiritual faculties and the semi-clairvoyant and intuitional powers of the upper portion of the brain.

You are remarkably critical, and would be very difficult to please ; you see clearly and deeply, are eminently practical, have but few theories, and see the why and the wherefore of things without much ratiocination ; you perceive just how things are, and hence with few words give utterance to simple truths that the ignorant can understand, and the wisest cannot improve upon. You are fairly gifted with language, but the practical and intuitive nature of your intellect enables you to say much in few words, hence this faculty is not so apparent. You love the beautiful in nature and art, and above all, the beautiful in human life and moral conduct. You are not fastidious in your tastes, but prefer the useful to that which is merely ornamental. You can sympathise with man's immortal and spiritual career and its relations to the Great Good. Hence, you do not follow the senses merely, but derive your pleasures from the spiritual side of life. You are full of youthfulness and animal spirits, appropriate in conversation, and never severe, harsh, or personal in your remarks, but rather amuse and appreciate others than detract from them.

Your Constructiveness is great ; you can use tools well, and if you had given your mind to engineering, you could have become an inventor. You have encountered many difficulties in life ; your powers of resistance are very great—it seems impossible for you to be overcome or conquered. It would pain you to see blood shed even of an animal, and you cannot possibly take revenge. The peculiar form of your head, which is oval, with the apex towards the brow, and the great development of the intuitive faculties, give you peculiar power over the whole forces of your nature, and enable you to direct the vital fluids according to your will. Your mediumship, coupled with these powers, account for many of the remarkable phenomena for which you are so justly celebrated.

You are eminently adapted to examine the sick and minister to



their necessities. You are a natural reservoir of health, and have the valuable power of dispensing it to others; and the manner in which you devote yourself to that task affords evidence, if proof were required of that universal harmony which provides appropriate means to produce necessary results in all the departments of Nature.

“JAMES BURNS,

“Practical Phrenologist,

“15 Southampton Row, London, W.C.,

August 12th, 1870.”

One remarkable circumstance connected with Dr. Newton's operations is, his power of transmitting his healing influence through the medium of his magnetised *carte de visite*. These he carefully prepares by taking a few in his hand, and in a quiet and retired place, directing his will-power towards them, and giving them a “shock” as he does his patients. In many instances this power has been felt by those who touched these magnetic *cartes*, even without their knowing what they touched. Some curious experiments have been tried on sensitives and clairvoyants with these *cartes*. Dr. Newton's spiritual presence seems to follow the *carte*, and to be discernible to the sight of the clairvoyant. Several such cases have been recorded in the *Medium* and we regret that further research has not been made by those who are capable of undertaking the duty. By the investigation of this subject the vexed question of Spirit-presence, or ubiquity might be illustrated, and the objective existence of spiritual influences demonstrated. For what has been already done in this direction, we cordially refer our readers to recent issues of the *Medium*, which contain an array of facts seldom to be met with in the literature of psychology.

We have a word to say on the method pursued by Dr. Newton in exercising the healing power. He concentrates his mind intently on the same organs of his own body which he desires to affect in his subject, and by using his own organs, and commanding his patient to use his, the healing influence is imparted. For instance, if a patient has bad eyes, the Doctor manipulates upon them, and in telling the patient to look about him, the Doctor uses his own eyes in the way he indicates to his patient, at the same time impressing him with words that his eyes are benefited. Those who are susceptible are at once benefited, whereas more positive natures may derive no perceptible advantage. We saw the Doctor treat a lady who was unable to inflate her lungs, the pain and weakness in her chest was so great; but when she breathed simultaneously with Dr. Newton, she could expand the chest to the fullest with great ease, and the power to continue doing so remained with her. This explains the secret whereby the limbs and stiff joints of paralytics and rheumatic patients can be handled and bent by the Doctor without causing pain. The will-power, and the vital fluid which accompanies it, act at the same time as a motive nerve-power and an anodyne. Then we have to consider that, in exercising this healing power, Dr. Newton is himself quite concentrated in his mind towards the patient, yet passive towards all other influences.



He is therefore in a fit state to be aided by the spiritual influences that attend him, or the sympathy of bystanders. When we view Dr. Newton's practice in this light, it appears supported by a most beautiful philosophy, and becomes the great healing art upon strictly scientific principles. It is an art, and requires a peculiar form of genius to prosecute it, and without an intelligent appreciation of the vital powers it could not be exercised. We hope our readers will find Dr. Newton and his mode of curing the sick an absorbing and profitable study. He is an object of great interest to the phrenologist, psychologist, and physician, and we may add, to the religious reformer and philanthropist. Little do men think of the deep and wide interest that centres in this good man. As an intellectual study, he claims deep attention; but when we get so near to him as to know of his pure disinterestedness and deep love for truth and humanity, then we perceive a good brother who is altogether lovely, and who is more worthy of the respect of men than the array of saints and little gods before which mankind prostrate themselves. We are no advocates for hero worship, nor do we approve of saint or god-making; but we would direct men's minds to see their Redeemer in the ripeness of humanity around them, and the Good God incarnated in the Sons of Man, who reflect the light of Heaven upon earth at the present day.

We understand that Dr. Newton left Liverpool for America on the 22nd September. We need not add that, in common with thousands, we will rejoice in his return to Britain again, where he has already done a work which no other man living could have achieved.

## HISTORY OF A SPIRITUALIST.

BY LEON FAVRE.

TRANSLATED BY J. H. GLEDSTANES.

I ARRIVED in the beginning of 1858 in Havana, where I stayed with the Countess de Gaalon. Three days before I left her, she asked me if I had ever seen a table turn, and, upon my replying in the negative, she sent for a three-legged washing-stand, upon which we placed our hands, and after a few minutes I felt that the leg was being raised, and thinking that perhaps this was caused by the weight of my companion's hands, I applied all my force to counteract it. The movement, however, continued in spite of my efforts to prevent it, and I was astounded on seeing the table spell out, at first the Christian, and then the surname of my father. Conversation commenced, and my astonishment increased on seeing the table put questions and answers of a nature corresponding exactly to what I should have expected from my father were he alive.

The next day Miss de Gaalon, a child of eight or nine years of age, sat with me at the table. Theresa was a more powerful medium than her mother, and I can testify to the great influence she manifested, and the futility of my endeavours to counteract it.



A spirit announced himself. "Who are you?—a man?" "No." "A woman?" "No." "What, then?" "A child." And the name spelled out reminded me of the existence of a sister, who died at three or four years of age, at which time I was seven or eight years old, being more than fifty years ago. It is quite certain I was not thinking of this child, whom I had scarcely known, and of whom I had but a very imperfect recollection. I continued my questions, but she was unable to answer them, alleging her extreme youth as the reason of her incapacity. I asked her if she could bring the spirit of my mother. This she immediately undertook to do; and, indeed, a few minutes after, the table gave a sudden bound, and my mother's christian name was spelled; whereupon began a curious conversation, as my mother only spoke of family matters, and the questions and answers were not alone remarkable for their great precision, but they bore the unmistakable stamp of her individuality.

These two seances astounded me beyond measure. The great emotion I experienced will, perhaps, appear puerile to those who are acquainted with these kind of phenomena, and will probably appear ridiculous to such as deny their possibility, but all I can say is, that what I had seen put all my ideas into a state of confusion. My hostess had no interest in making a proselyte of me, and her daughter still less—they were only actuated by an amiable desire to satisfy my curiosity. Neither one nor the other knew my family, and had understood nothing of the conversation, so clear to me, of my father and mother. I had resisted the raising of the table with much greater force than Theresa could have used had she been amusing herself. I had then the consciousness of a power extrinsic to Theresa and myself, and this power must be intelligent, since it answered and proposed questions. How explain such a phenomenon? I am an inquirer and an alchemist; the unknown has a powerful attraction for me, and the solution of the first why or wherefore does not satisfy me. I must examine to the utmost extent of my ability. Besides, I have been a magnetiser for the last thirty-five years, and I have thereby acquired such a tenacity of will and power of concentration, that I allow nothing to discourage me. I was determined to solve this irritating problem which confused my ordinary ideas, and partly opened the gate of eternity. For this purpose it was necessary that I should trust alone my own experience, and the evidence of my own senses; thence deducing facts which I accept only (and this is a rule which I have laid down for myself) until such time as more knowledge throws more light on the subject.

With this determination, having arrived at Tampico, I began to magnetise a small table. Each day during three months, I and only one other person held our hands upon it. Assuredly our will was strong and our desire immense, notwithstanding which we were unsuccessful; nevertheless we continued our sittings, and three months after our first trial the leg of the table was gently raised, and my mother's name was spelled.



We now entered upon a conscientious examination of the power which manifested itself, and as we were desirous, above all things, not to deceive ourselves, we tried the plan of weighing together on different parts of the table, as well as placing our fingers quite lightly to assure ourselves that we were not the cause of the movement. Soon now violent, frantic, and irresistible boundings, proved to us that what was taking place was not only independent of will, but in opposition to it. We could no longer doubt the existence of an active force, nor of its independent character. But what was the nature of this force? Was it magnetism, electricity, an escape of fluid under conditions not hitherto understood? We did not stop at the puerile conclusion that these phenomena were the result of a heated imagination or unconscious movements. Such like infantine objections are annihilated by the slightest serious observation. We sent for books already published on these subjects—the *Spiritual Review of New Orleans*, edited by an excellent man, Mr. Barthet, now no more; *La Revue Spiritualiste of Paris*, in connection with which is a profound scholar and conscientious man, Pierart, whose scientific magazine is worthy of the notice of all searchers after truth; all the works of Allan Kardec, who has become the acknowledged chief of a considerable number of disciples, and the originator of the name of *Spiritism*.

We read with avidity, astonishment, and doubt, encountering as we did such diverse teachings; for in America they call themselves *Spiritualists*, and deny a succession of existences; while in France they call themselves *Spiritists*, and maintain the indisputable dogma of re-incarnation.

Here, then, we beheld a division of opinion on the same fundamental belief of the intervention of spirits; that is to say, that the souls of those who have lived upon earth in a visible form still inhabit it, and under peculiar conditions are still able to act upon matter. "Speak to them and they will answer you," says Kardec; and assuredly these words went straight to loving hearts, and could not but recall all the sorrow that death had caused upon the earth. Is all this Utopian?—an illusion of enthusiastic minds? Has there been a revelation of the future, or are we in pursuit of a chimera?

I now gave myself up with ardour to the investigation of this subject; from the very commencement I was struck by the contradictions, the hypotheses suggested, and the impossibilities of all kinds presented as realities, by which the wise ones had endeavoured to account for the spiritual phenomena. Let us not, however, anticipate the progress and development of my convictions. I had begun by acquiring the irrefragable proof of a movement agitating the table without, and indeed contrary to, my wish. The table sometimes became so unmanageable, that all the strength I was master of was insufficient to tranquillise it; and as my companion was so sceptical, that even the constant repetition of these scenes failed to convince her, also joining her strength to mine in vain, it became quite clear that there was some latent force that



was able to manifest itself by our placing our hands upon the table; but just as the shocks became the most violent, it was only necessary to raise our hands to stop all movement. Was this only an effect of magnetism? The phenomenon of magnetic attraction is well known. May there not exist a centrifugal law the exact opposite of the law of gravity that Newton discovered, and which is only manifest under certain conditions not yet understood, but which would account for the levitation of tables and living bodies? We could not resist these doubts which presented themselves to our minds at the commencement of our experiences, and we welcomed them as a safeguard against the possibility of our deceiving ourselves, and being the dupes of a delusion. Certainly the name of my mother spelled out by the table was in my mind; might we not unconsciously have pressed upon the table and stopped it exactly at the required letters?

It was only on a closer examination that we were able to convince ourselves; and never admitting a third party, we continued with impatience our search after truth. New phenomena presented themselves, names perfectly unknown to us were tilted out by the table, while those belonging to beloved beings affected our hearts with the remembrance of them. What was remarkable was, that the movement of the table indicated faithfully the nature of the person who was supposed to be using it as an instrument, and by oscillation the table, without using words, indicated whether the spirit required our prayers, whether he was happy or otherwise, and whether he was a stranger or a friend. After six months of these experiences, we acquired a knowledge of these details without losing sight of the serious object of investigation. A singular circumstance happened which tended to establish the faith which was gradually growing upon us. The table related to us a very complicated story concerning some intimate friends of ours who lived five thousand miles away. The names, the places, the details and analysis of character, were all scrupulously exact; the events, full of increasing interest, might possibly have influenced our future prospects. Each day the table was occupied with the same subject, the spirits stoutly maintaining that all they said was true. We waited with anxiety the arrival of the letter that was to confirm or disprove what had been said. It came at last, and there was not a word of truth in all this mystification that had been going on for three months. We had been listening to a simple romance, and for the purpose of more thoroughly deceiving us, the names of friends and acquaintances had been freely used.

Now, the question is, Who or what was the deceiver? When the names of my father and mother were announced, and when they had replied to our questions in a manner that indicated a knowledge of what we were referring to, I suggested to myself the possibility of a transmission of thought. It was difficult to admit that the table was changed into a somnambulist; but might it not be that it was a conductor, and that one of us might have influenced it from having receiving an unconscious shock from some unknown



law of magnetism? But how account for the romance? What about these friends and relations who were living their ordinary life 5000 miles away from us, little dreaming the part they were supposed to be performing, in which their habits and dispositions were consistently preserved all through. Our interest was thoroughly aroused by the description of the important events that were being enacted, in which all the details were described with so minute an exactness in matters with which we were conversant, that we found it difficult to withhold our belief with regard to matters about which we were ignorant. Could we reasonably attribute to our own imagination an invention by which we were duped? What force of ours could have been employed in this manifestation? We were obliged to acknowledge that this romance had been conceived and published outside of ourselves, and that we were nothing but the audience, trembling with curiosity in the expectation of events that an invisible author was unrolling before us. There was then an author and a force, and as the table was only an instrument like the pen which is at this moment transcribing my thoughts, there must have been an intelligent being acting invisibly and extrinsic to us. What is more, the story was not altogether an invention. The names, the characters, the habits, and dwelling-places of the *dramatis personæ* were depicted with a precision that denoted an intimate knowledge of the circumstances. Who could have revealed this to the invisible being? Either he read and extracted the elements of his fiction from the reservoir of our memories, or he transported himself to the neighbourhood of those whom he placed upon the stage, and thus observed what he described. Either of these faculties denoted a power of the soul which a clairvoyant has been known to possess; but whence and what is this power? We were then constrained to acknowledge, in the first place, that a force, independent of our will, was acting upon the table, and that this force was intelligent, exhibiting all the attributes of a human being present, but invisible. We continued our experiences, and they corroborated this double hypothesis, that our reason compelled us, at least provisionally, to admit as true. The table answered in all languages, revealed names concealed in our minds, and presented the phenomenon of spirits coming without being called, offering advice or words of affection, predicting the future, enjoying an absolute independence, and acting exactly as if they were alive.

One day a Mexican came to consult; his mother's name was spelled, and she gave him advice full of wisdom, and so appropriate that he burst into tears. He related to us that when he was in the country with his mother, he thought he saw her standing upright at the foot of his bed; as soon as he jumped up alarmed the apparition disappeared. The door was locked inside, he nevertheless went to his mother's room, whom he found quietly asleep. He came back to his room, but hardly had he got into bed when the same form reappeared this time at the head of the bed, and bending over him he heard distinctly these words—"Manuel, I am dying." Terribly frightened he again rose, again finding his door locked, and went



to his mother's room, who scolded him for thus disturbing her, and sent him back to his room. The next day, as he was going out fishing, his mother stopped him and asked him to remain with her; he consented to do so, although not with a good grace, for he considered the request unreasonable. A few minutes after she jumped up, made a few steps, and falling into her son's arms, exclaimed, "Manuel, I am dying,"—and died.

You may imagine the emotion of this young man whom we saw for the first time, and to whom the table, under the name of his mother, gave him advice, and spoke to him about things which he alone was acquainted with. We were passive agents, ideas were exchanged between D. Manuel and the table at which we were seated, the young man putting his questions mentally. This conversation had no meaning to us. It is impossible to allow that *our* imagination was playing a part any more than that of Manuel in this dialogue, for he was neither touching us nor the table. Where were we to look for the person with whom we were holding conversation? he must have been somewhere although invisible. I will be moderate in the number of instances I quote, and I will only mention some of those which have induced me to come to the opinion I have on this subject.

A hundred times we have had proof that we have been holding communion with an invisible being, who has made use of the table as a means of manifestation. I will relate a single case among the many I possess, and which are quite at the service of my readers should they wish to hear of others. My drawing-room, as is always the case in the tropics, was very large. Every evening about twenty persons were assembled in that free and easy manner which is so agreeable in Creole society, some reading, others playing at cards or the piano, according to their tastes. One evening two young Germans were sitting in a corner of the room consulting the table; an animated dialogue in German had commenced, and as it was no unusual thing to be thus occupied, no one else was paying any attention to what they were doing, as it was only interesting to those immediately concerned. All at once, it occurred to a lady, who was talking in the middle of the room, to put a mental question to the table, so, without discontinuing her conversation to those who were around her, she addressed herself to the invisible operator, whereupon the table immediately interrupted its half-began phrase in German and began to speak in French. This was incomprehensible to the Germans although clear to the lady, inasmuch as it was an appropriate answer to her question; for several minutes the conversation continued mentally on her part, while the table's remarks were quietly taken down by the two young men, who, being quite unaware of what was taking place, were unable to comprehend the drift of what they wrote down.

Allow me to ask serious searchers after truth, who have not beforehand determined to deny everything that does not square with their preconceived ideas, how they explain this obedience on the part of the table in answering mental questions? If there were



nothing to consider but a simple movement without any intelligent communication being made, one might say the law of attraction, or some other law, was in force; but here was an exchange of ideas and a dialogue maintained,—but between whom? not between the two young men who were alone touching the table, and who, to their great surprise, received an answer quite incomprehensible to them. The conversation, then, could not have been addressed to them, as they were quietly sitting at the table perfectly ignorant of the meaning of the communication. Neither can there have been a transmission of thought, for if the table had only been a conductor for a communication of that kind, they must have known what they were asking and have been able to reply, as in the case of a clairvoyant, who can read the thoughts of the person whose hair or glove he holds without requiring him to express them aloud. This phenomenon of which we are talking is of so different a nature to that of the somnambulist, that the moment the lady ceased to direct her thoughts to the table it renewed its conversation in German, when the young men were able to continue their interrupted dialogue. Now, if the conversation had not been held with them, it must have been with the table itself, which alone seemed to be aware of what was passing, and which replied to questions in a connected and logical manner. As the table (being nothing but inert matter) could only have been a means of communication, one is obliged to suppose the existence of another person, for without that this dialogue would have been impossible: this person, then, catches the thought and makes use of the table as a recognised mode of replying. If the dialogue had consisted only of question and answer, one might suspect that the coincidence was only accidental, but having recourse to accident, as an explanation is inadmissible when, as often happens in the course of conversation, the positions are reversed—that is to say, when the table becomes the questioner, and in an unexpected manner changes the subject of conversation. I only cite one experience of this kind, it was, however, repeated as often as the lady tried the experiment without any variation in the result. The people round the table were quite in the dark as to the meaning of what was said, as the table always answered exactly in accordance with the thought of the lady, however eccentric the question may have been purposely put by way of entrapping the table into making a mistake.

Another means of communication has been employed, viz., the planchette, by which I have had similar experiences to those of the table. With Abbe R., a writing medium, I witnessed a most extraordinary phenomenon. With his left hand upon a planchette and a pencil in his right, he wrote with his two hands, in two languages, on two different subjects, himself talking energetically all the while. In this case his complete passiveness was indisputable, for he was talking unconcernedly without knowing in the least what he was writing. It is said that Cæsar was in the habit of dictating in seven different languages to seven secretaries at the same time. This was a mere effort of memory, while in the case of the Abbe there were



written at the same time two different subjects in two different languages. Can this be attributed to an action of the brain, seeing that he was entirely ignorant of what his hands were writing, as he was talking with animation all the while upon a third subject which occupied his attention? Must we not acknowledge the presence of an invisible intelligence?

*(To be continued.)*

### "GATES AJAR."

"GATES AJAR" is the name of a little book very well written by a woman who has come in possession of certain ideas of heaven, which have been a solace to herself, and which she believes would be comforting and beneficial to others, and is therefore desirous that they be partakers of the like good blessing.

Her ideas are clearly expressed, and the plan and purpose of her writing well sustained throughout the work. She manifests a special care to avoid exciting the tender or stubborn prejudices of her readers, by introducing her ideas carefully, guardedly, and gradually.

Her central idea seems to be that heaven and its inhabitants have a sympathetic relationship with this earth and its inhabitants; that between the joys of heaven and sorrows of earth there can be, and is, a communion consistent with the conditions of each. The idea is not new, and though many have felt the desirability of such a state, it has never been popular among orthodox Protestants, if such a paradoxical being as an orthodox Protestant can exist. Heaven with her does not mean the total extinction of everything earthly, but the preservation of everything earthly that is worth preserving in a higher and nobler form.

I remember a clergyman in the west of Scotland who obtained the *soubriquet* of "Daft W—— A——," simply because he preached the doctrine that our friends in heaven were interested in what their earthly friends were doing in the body.

The very truthful picture she draws of the conception children form of heaven from the teachings they receive is admirable, and the heaven which in the mind of a child is the most desirable, is also well depicted. She thinks it better that children dream of heaven as an immense playground than as a monstrous church and an everlasting Sabbath; and greater force is added to this when we remember that "of such is the kingdom of heaven." I well remember moodily meditating over these things when a child; heaven did seem such a straitened up place, where all the good children were sitting very orderly, Sunday-school fashion, surrounded with an overwhelming amount of Sunday goodness; and the idea to me was repulsive, because unnatural. In the

\* By Elizabeth Stuart Phelps. A work of great notoriety in America, where it has passed through many editions. An imperfect edition was published in London; but more recently a complete edition has been published by J. McGeachy, Glasgow. London: J. Burns, 15 Southampton Row. About 30,000 have been sold. Price 6d.; cloth, 1s.



natural requisition of supply and demand they had no place in my spiritual or mental nature, and were therefore unwelcome. But missing heaven, hell with its fiery torments and insatiable tormentors was the only alternative, which I naturally avoided as the greater evil by trying to be good according to Presbyterianism. The stories current of children wondering whether they could not on a Saturday afternoon, after being very, very good all week, go to hell and have a little devil to play with, are only the outcroppings of a popular revolt against the very crude, impossible orthodox heaven.

She presents the ideas she intends to be impressed on the minds of her readers in a very skilful manner, and so earnestly does she press her convictions upon them that few Bible believers will be able to resist altogether the conviction of their truth; by many they will be received with all the force of a new revelation, as something their human sympathies have been longing for. It is placing spiritual things on a material basis within the reach of humanity, and so presenting them that they are comprehensible as well as acceptable. The minds of the nineteenth century cannot be treated as were those of the eighteenth and previous centuries; receivable ideas must assume the guise of naturalness; this being not the age of miracles, even Faith in her most receptive mood must be able to bring her ally Reason with her when receiving heavenly visitors, no matter what shape they assume, or in whose name they present themselves. Heaven can no more be viewed as "beyond the bounds of time and space;" spiritual beings must embody themselves, for immateriality now-a-days means nonentity.

Swedenborgianism, Irvingism, Mormonism, and Spiritualism, have each in their turn essayed to supply this material want in spiritual things; each has been more or less successful, and all combined have been preparing the public mind for the reception of more enlarged and more rational ideas concerning spiritual existence, and also of that which more immediately concerns us, the life which now is.

Her arguments are principally drawn from the Bible, but liberal withal, and so unbiassed that few will even venture a guess regarding which Church she belongs to, or whether she is attached to any particular denomination; hence, to Bible believers her work is invaluable. The "Gates" are yet closed to many who are longing for evidences of a higher and better life than this, who are turning over everything, and searching everywhere for an evidence of an intercommunion with those who were very near and dear to them.

In this age Spiritualism is the only "ism" which proposes to do this, to place the "Gates Ajar" for those who cannot accept a scriptural lens to see spiritual things. But she dismisses Spiritualism with an incidental notice in a single sentence. A comet at its perihelion moves more rapidly, hastening from the source and centre of its life as if ashamed of its dependence; so she being imbued with spiritualistic ideas, probably derived directly from Spiritualism, feels ashamed of the source of her inspiration, and no sooner mentions the word "Spiritualism" than she flies from it in an eccentric circle, half ashamed that she mentioned it at all. Spiritualism has, since its advent, been introducing



new life and vigour into all sects and phases of religious and philosophical belief; this seems its special mission rather than building a system of its own. Even Materialism, the only sturdy, worthy opponent of Spiritualism, has, while opposing it, taken a few of the flowers of the spiritual philosophy, and of them formed a border around the garden plots of material philosophy; like as men lose their angularity, and seek refinement in manners when in the presence of ladies, so has Materialism in the presence of Spiritualism. But she perceives an absurdity in the *modus operandi* of spiritual manifestations, forgetting that the orthodox perceive an absurdity in the dead having any interest in earthly matters at all, the doctrine she so earnestly and logically contends for throughout the book, and just for the same reason, that it is contrary to their preconceived ideas of spiritual conditions. Having gone so far towards Spiritualism as to contend for the presence and sympathy of the dead with their earthly friends, I do not see why she does not go farther, and grant them a method of manifesting themselves, actual communion.

But in spiritual things, why attach so much importance to the Bible? Is not the nineteenth century as prolific in revelations as the first? Have mankind less of soul to-day than they had two thousand years ago? With the living interrogator and answerer within, with all Nature vocal with responses without, why should we inquire of the dead, past through the medium of a dead letter, when we are in possession of an eternal law and a living testimony to every truth which concerns us? In our search for truth, it is well to accept assistance from the Bibles and creeds of the past, but when they fetter us with dogmatical authority it is better to cast them aside. They who burden Spiritualism, the child of this century, with the cramped, ill-fitting clothing of its antiquated progenitors, inflict a grievous injury upon the stripling philosophy, and deprive themselves of the regenerating benefits arising from a rational, free, and living faith.

I have faith in Spiritualism, not as a fully developed truth, but as a growth in that direction; I have great faith in its future ultimate, whatever that may be. Spiritual forms of faith have their analogy in the physical development of life in the geological history of our earth; each form being a prophecy of another more perfect form yet to come. The present is always the fulfilment of the prophecies of the past. Spiritualism in its present crude and incongruous state prophesies a better yet to come—"The Christ that is to be."

I do not know *what* the spirit-world is, nor *that* the spirit-world is; I do not know what the conditions and characteristics which may belong to it are. As yet all spiritual revelations are very vague and shadowy; they mystify more than they enlighten. When the Bible confines itself to precepts regulating the duties and sympathetic relationships of life, it is clear, concise, and comprehensible, and touches the heart of every reader whether they believe in its divine origin or not. When it treats of man instead of angels and gods; when it gives the golden rule instead of the golden streets of the New Jerusalem; when it appeals to the head and heart of man instead of exciting his wonder and fancy, it is easily understood. But sects and parties, feuds and



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discords, arise from the dogmas of spiritual revelations, as history sadly proves. And discord prevents spiritual perception, for

“When the heart is full of din,  
And doubt beside the portals waits,  
They can but listen at the gates,  
And hear the household jar within.”

San Francisco.

J. W. MACKIE.

## THE PHILOSOPHY OF LEIBNITZ.

I SEE in *Human Nature* in my friend Dr. Dixon's September article a slight notice I wrote from memory and *impromptu*, in reply to a spirit message received by Dr. Dixon from my deceased husband, telling him “Caroline can give you a sketch of Leibnitz.” I have not for many years studied this gifted philosopher's works, and at least fifteen since I looked into his *Theodicea*, in which his system of the *pre-established Harmony* is maintained. The Protestant scheme, both of religion and science, had imposed barriers on the spiritual world, so that it had no freedom left to interpose any amelioration of man's material destiny, and the human will was bound as fast in *fate* as physical nature. To escape from this Leibnitz resorted to the numbers and permanent intelligible noumena of Pythagoras, and by the construction of an independent and individualised *Monad-system*, gave room and verge enough for the play of liberty. He sought, by these means, in his grand work the *Theodicea*, as the name implies, “to justify the ways of God to man” against the doubts with which both theology and philosophy had left it, and we cannot but always reverently peruse this wonderfully eloquent work. *Evil exists*, and philosophical genius has ever endeavoured to account for its origin so as to reconcile it with the Divine Equity. This Leibnitz looked on as the *first* ethic problem of a Divine or Christian philosophy. *Pope's Essay on Man* really reflects more of Leibnitz's theory than that of Bolingbroke's. As to what Bayle wrote of this book, its sceptical character puts it out of reference as leading to the destructive system of the Voltairean school of ridicule. Bayle's object, how different to the grand Leibnitz! For whilst he demonstrated that *reason* is *ever* on the side of *true* religion, and that no opposition can ever subsist between *true* reason and *true* religion; Bayle only lived for the sole end to show that there was an impassable gulf between them. Faith and reason are, in fact, identical, so far as they both are practical, for the criteria of reason are the very things in which, not seeing, we believe. Hence we find the statements of the Bayles and Voltaires full of all kinds of inconsistencies. What they call the triumph of faith is, in most instances, only the triumph of demonstrative reason against phenomenal suggestions, and which is aptly put by R. Waldo Emerson in one of his lectures, that “it affirms facts not affected by the illusions of sense.” Leibnitz was deeply imbued with the doctrines of Plato, Timæus the Pythagorean, Plutarch Aulus, Gellius, Euripides, and others, that *evil* is often a cause of good, which, without it, could not be obtained, and is necessary to increase it. Thus dissonance increases the effects of harmony, and sickness gives a higher



relish to health, and directs us to seek the cause of evil in our own imperfect being. God wills nothing but good, but he says, merely for wise and beneficent causes, *permits* evil. From Plotinus he first took up his notions of a pre-established harmony. In fact all great ideas and doctrines have a tendency to reproduction at various epochs. The learned Waltherius assimilated Leibnitz's doctrine of Monads with the theory of Parmenides, but Brucker claims it for Plato as he did for his *ideas, things really existing*, when he asserts in his *Timæus* that "the different species of all sorts of compounds may be traced to something which in itself is uncompounded; as the boundaries of a body to a point which has no boundary; numbers to a unit which consists not of numbers; and elements to that which has nothing in it mixed or elementary." The monad of Leibnitz was, therefore, an idea developed in his *own* rational being, in the light of which he sought to account for the existence of the universe. Leibnitz was a powerful adversary of Bossuet's; in fact after Spinoza, he was the chief object of his theological controversies. There was no phase of science, literature or philosophy, the grand mind of Leibnitz did not grasp and make his own. Even on the subject of "Prophetic Visions" he was requested in October, 1691, to solve this question philosophically. It was on the case of the prophetic pretensions of a girl called Rosamunde Von Asseburg. His reply is interesting. "There are people (meaning Molanus)," he says, "who judge cavalierly upon it and believe that this young prophetess should be sent to Pymont. As to *me*, I believe thoroughly every thing proceeds *naturally*, and there must be an adornment of the matter in the affair of the sealed letter to Dr. Scott, in which she, without opening it, is said to have answered according to the reply dictated by the Lord. In the meantime, I only can wonder at the nature of the human mind, all the powers and properties of which we know not. When we meet such persons," he goes on to say, "we should, far from *blaming* and wishing to change them, much rather wish to keep them in this beautiful condition of mind." He unfolds the distinguishing marks, according to which alone one can distinguish imaginations, such as dreams and visions, from true perceptions, and adds the remark, that a person of very strong power of imagination can have such lively and clear apparitions that they appear *as* truths, especially if they have a connection with things of the world. This often happens in those brought up in cloisters. Also visions have commonly a reference to the *naturelle* of persons. Leibnitz said God accommodated himself to the various kinds of mind. He believed that Ezekiel had learned architecture, or was a court engineer, hence his visions of fine buildings, &c.; whilst the rural prophets, as Hosea or Amos only saw rural scenes and landscapes, and Daniel, who was a statesman, thus rules the monarchies of the world. Leibnitz was opposed to all sectaries, both in religion and philosophy. His own genius was universal. He only wished to embrace truth in its full integrity, yet how tolerant was he of all. The only subject to be regretted was the unhappy controversy between him and our great Newton on the "*Differential Calculus*." Leibnitz laid claim to this in 1676, as far as I can remember, in a letter to Oldenburg requesting



him to tell Newton at Cambridge. In fact it seems by their historians, Biot, &c., that these two great minds were, by *different* methods, on the track of the same great geometric discovery, and *nearly* at the same time through the calculus of fluxions. Goethe aptly said on this controversy,—“The contests for the priority of a discovery are contests for *existence* itself.” Galileo was wiser than these two philosophers when he deposited *his* discoveries in *Anagrams* with his friends, with dates attached to them, and so secured to his name alone the honour and right of possession.

CAROLINA HONORIA MORRIS.

POE'S RAVEN:

CONTINUED FROM THE INNER LIFE.

(Through T. L. Harris.)

Fires within my brain were burning:  
 Scorning life—despairing—yearning—  
 Hopeless—blinded in my anguish; through my body's open door,  
 Came a Raven, foul and sable,  
 Like those evil birds of fable,  
 Downward swooping where the drooping spectres haunt the Stygian shore—  
 Not a bird, but something more.

Ghosts of agonies departed,  
 Festering wounds that long had smarted,  
 Broken vows, returnless mornings, griefs and miseries of yore.  
 By some art revived.—Undaunted  
 I gazed steadfast.—The enchanted,  
 Black, infernal Raven uttered a wild dirge-note evermore.  
 Not a bird, but something more.

Gazing steady, gazing madly  
 On the bird, I spake—and sadly,  
 Broken down too deep for scorning, sought for mercy to implore.  
 Turning to the bird I bless'd it;  
 In my bosom I caressed it;  
 Still it pierced my heart and revelled in the palpitating gore:—  
 'Twas a bird, and something more.

I grew mad. The crowding fancies—  
 Black weeds they, not blooming pansies—  
 Made me think the bird a Spirit.—“Bird,” I cried, “be bird no more.  
 Take a shape;—be man—be devil—  
 Be a snake;—rise from thy revel—  
 From thy banquet rise—be human; I have seen thee oft before;  
 Thou art bird,—and something more.

“Tapping, tapping, striking deeper,  
 Rousing Pain, my body's keeper,  
 Thou hast oft erewhile sought entrance at the heart's great palace door.  
 Take thy shape, O gloomy demon,  
 Fiend, or Spirit most inhuman,  
 Strike me through: but first, unveiling, let me scan thee o'er and o'er;—  
 Thou art bird, but something more.”



Still, with sable pinions flapping,  
 The great Raven, tapping, tapping,  
 Struck into my breast his talons, vast his wings outspread, and o'er  
 All my nature cast a pallor;  
 But I strove with dying valour,  
 With the poniard of repulsion striking through the form it wore:—  
 Not a bird, but something more.

"O thou huge infernal Raven,  
 Image that Hell's King hath graven,  
 Image growing more gigantic, nursed beyond the Stygian shore,  
 Leave me, leave me, I beseech thee,  
 I would not of wrong impeach thee,"  
 I cried madly.—Then earth opened with a brazen, earthquake roar.  
 'Twas a bird,—a Demon more.

Downward, downward, circling, speeding,  
 Cries of anguish still unheeding,  
 Striking through me with his talons,—still that Raven shape he bore—  
 Unto Erebus we drifted;  
 His huge wings, by thunders lifted,  
 Beat 'gainst drifts of white flame-lightning, sprinkled red with human gore.—  
 'Twas a bird,—a Demon more.

"I'm no bird—an Angel, Brother,  
 A Bright Spirit and none other:  
 I have waited—blissful—tended thee for thirty years and more;  
 In thy wild, illusive madness,  
 In thy blight, disease and sadness,  
 I have sounded, tapping, tapping at thy spirit's Eden door;—  
 Not a bird—an Angel more.

"Shining down with light Elysian,  
 Through the pearly gates of vision,  
 On thy tranced, soul-lighted fancy, when, across thy chamber floor  
 Fell the Spirit-moonlight, laden  
 With soft dews from trees in Aidenn  
 Shaken downward—still nepenthe, drunk by dreaming bards of yore;—  
 Not a bird—an Angel more.

"In my Palmyrenian splendour,  
 In Zenobian regnance tender,  
 More than Roman, though Aurelian were the kingly name I bore,  
 I have left my Angel-palace,  
 Dropping in thy sorrow's chalice  
 Consolation.—O! 'twas blessed—sweet—thy pillow to bend o'er;  
 Not a bird—an Angel more.

"Ended is life's mocking fever;  
 Where, through citron groves, for ever  
 Blows the spice-wind, and the love-birds tell their rapture o'er;—  
 From Earth's hell by afrits haunted,  
 From its evil, disenchanted,  
 I have borne thee;—gaze upon me; did'st thou see me e'er before?—  
 Not a fiend—an Angel more."

And I wakened—if to waken  
 Be to dwell, by grief forsaken—  
 With the God who dwelt with angels in the shining age of yore:



And I stood sublime—victorious—  
While below lay Earth, with glorious  
Realms of Angels, shining crown-like—on its temples evermore—  
Not a corpse—a Woman more.

“Earth,” I cried, “thy clouds are shadows,  
From the Asphodelian meadows  
Of the sky-world floating downward—pearly rains that from them pour—  
Love’s own Heaven—thy mother—bore thee;  
And the Father—God bends o’er thee;  
’Tis His hand that crowns thy forehead; thou shalt live for evermore—  
Not an Earth—an Eden more.”

As a gem has many gleamings,  
And a day has many beamings,  
And a garden many roses, filled with sweetness to the core:  
So the soul hath many ages,  
And the Life-Book many pages,  
And the Heart’s great Gospel opens where the Seraphim adore:  
Not a Heart—Love’s Angel more.

I will write a book hereafter,  
Cheerful as a baby’s laughter,  
When a mother’s breast o’erleans it on the sainted spirit-shore;  
Like Apollo, the far darter,  
I, the Poet and the martyr,  
Will chant pæans of soul-music that shall live for evermore.  
Not a fiend—A BROTHER MORE!

My design, in this production, has been to embody, in Poetic drapery, the secret of my life. Being from my cradle a haunted man, conscious of more than human presence, and unable, from physiological and mental perversions, to analyse its essence, I grew morbid and melancholy.

This influence was that of my good guardian. Supernal visions, elevating and inspiring, descended from him to me. These became distorted in their descent. I wrote under Spiritual inspiration. My mediatorial condition was imperfect. I misapprehended and misinterpreted the Spiritual truth; hence the gloomy misanthropic character of my productions.

I left the body to recover sanity; and then, in that mysterious, ethereal, ideal world, discovered the pain-producing, vision-creating influence, operative in me in my earth-life, to have been, not demoniacal, but celestial.

Pity the man of genius. Madness itself, when accompanied with any degree of physical comfort, is Eden in comparison to the growth-pains of a mind, living in the unconscious violation of the Spirit’s Law; forced to the rack of mental exertion to purchase bread; unable to compete with men of the world; crushed by unfeeling avarice; inly, vainly striving through all despair to give birth to deathless inspirations.—I have but partially expressed myself.

E. A. P.

RELIEF FOR THE WOUNDED SOLDIERS ON THE CONTINENT.—The Spiritualists have commenced a fund for the wounded, originating in a letter from Mrs. Morris in a recent number of the *Medium*. This lady gave £2. G. D., Clifton, also has given £1, 1s., which, with a few shillings from others, constitutes all that has been yet received. If the readers of *Human Nature* feel disposed to aid in this good work, we shall be glad to be the recipients of their donations, which we shall duly hand over.



*PSYCHOLOGICAL PHENOMENA.*SPIRIT VOICES, DIRECT WRITING, SPIRIT LIGHTS,  
PERFUMES, &c.*To the Editor of Human Nature.*

SIR,—You are no doubt aware of the recent visit of Mr. and Mrs. Everitt to Glasgow on their way north to Inverness, and again on their return south. Our worthy and amiable friends, you may be sure, endeavoured while here to meet the wishes of their friends, and a number of very satisfactory sittings were held. Two of these took place in my own house; one in the house of a lady in the West End; one at Mr. A. Keith's, Gourrock; one in the house of Mr. Marshall, our late president; and the last in Mr. Duguid's.

I need not present in detail the phenomena produced at each of the sittings, as your readers (thanks to the kindness of Mr. Everitt) have already become well acquainted with much of it; but will simply give a general view of the prominent manifestations.

The proceedings at all the seances were, as usual at Mr. Everitt's circles, opened by the reading of passages of Scripture, selected by the presiding spirit, and followed by prayer, and the singing of hymns.

*The Spirit Voices.*—This very wonderful manifestation of spirit power took place at five of the seances, and, as may be supposed, created intense interest in the minds of those who had not previously listened to the strange sounds. It was noticed that at the first meeting the voice of "John Watt" was clearer and more sonorous than at any of the subsequent sittings. "John" took a part in the conversation with great readiness, replying to various questions and remarks made by the company, and in three or four instances answering mental questions put by myself. He appeared to take particular interest, at one of the seances, in a conversation with the Rev. J. Page Hopps and J. W. Jackson, Esq.; and I am pleased to learn from the last-named gentleman that he has been very deeply impressed with all that took place. Our spirit friends don't like silent meetings, and on several occasions, when the conversation was getting down, "John" would draw our attention to something said or done in our short trips with Mr. and Mrs. E. outside the city, and, with a considerable amount of humour, giving us to understand that he knew more of what was going on outside the seances than we imagined. On one of the evenings the voice joined with us in singing "Auld Lang Syne"—a song of which he appeared to be remarkably fond. Besides that of "John Watt," we had the voices of "Znippy," the Indian boy, and "Joseph Smith," a spirit who assists in the production of harmonious conditions at the circles. "Znippy," who appears to be somewhat improved in voice and manner since his first visit to us, expressed himself delighted with our second visit to Campsie Glen. At one of the sittings the faint whistling of a bird was heard by all in the circle. It seemed to come from different parts of the room, as if fluttering from place to place.

*Spirit Lights, &c.*—At two of the sittings (in Mr. Marshall's and Mr.



Duguid's) we were all deeply impressed by the appearance of a spirit-light. It continued to be visible for nearly an hour, shifting from one place to another round about the circle, but hovering chiefly over the head of Mr. Marshall (who has been long an invalid). In form it appeared to be about the size of the human eye; sometimes it assumed a golden hue, surrounded by a halo of light, at other times sparkling as a diamond, and the light streaming from it like the tail of a comet. At times it would disappear, as it were, behind a cloud to some in the circle, while quite visible to others. On two or three occasions, when a complaint was uttered by some that it had disappeared, it at once became visible to them. The writer was deprived of the sight for fully three minutes—uttering no complaint, he mentally desired its re-appearance, and in a moment the light in all its brilliancy stood right in front of him. The room, during the continuance of the spirit-light, became filled with bright cloudy forms, and two or three of the circle observed dark shadows as of human forms passing across the room towards the invalid. Notwithstanding the brilliancy of the spirit-light, it had no effect in revealing to us material things around. At another sitting, the writer saw distinctly a floral arch above the circle, composed of flowers resembling heather, but sparkling like diamonds. This continued for about a minute, and then vanished.

*Direct Writing.*—Perhaps the most marvellous of all the manifestations was that of written communications without mortal hands. Previous to our first sitting, I took eight sheets of note-paper, and, at the request of Mr. Everitt, initialed them on the corners. These were put into an envelope, and carried by Mrs. Everitt about her person, so as to be permeated by her magnetism. The envelope and the initialed sheets were laid on the table at all the sittings, along with a pencil. At a signal given (the rustling of the paper) our attention was directed to a ticking sound, as if a sheet of paper was held up between finger and thumb, and beaten with the pencil. This sound lasted for a few seconds, when we heard the paper and pencil fall on the table. The gas being at once re-lighted, the initialed sheet was found with faint yet well-executed pencilled writing. This manifestation of spirit-power took place at three of the sittings, and I give the communications *verbatim et literatim*.

The following was executed in four seconds at the first seance in my own house on the 19th August:—

"We would like to do much, but the power is not evenly balanced to-night. There are such positive minds present, which prevent us from uniting our magnetism with yours. We are a band who wish to give instruction to those dwelling in your world. We could tell you much that would instruct you, but cease for the present."

The next communication was given in five seconds at Mr. Keith's, on the 21st August, and evidently forms a comment on the passages of Scripture read at the opening of the seance:—

"Many persons seem to think that it is wrong to hold converse with those who have left the natural body; but it is only what has been granted to your forefathers. Was it not an angel that appeared to Moses in the burning bush, and sent him on his work to deliver the Israelites from



Egypt? It was angels that gave Moses the law on the Mount Sinai. In Joshua's war at Jericho, an angel appeareth and professteth himself the Captain of the Lord's hosts (Josh. v. 14, 15). It was by an angel that God brought the Israelites out of Egypt (Numb. xx. 16). It was an angel that chose a wife for Isaac (Gen. xxiv. 7, 49). An angel delivered the three men (Dan. iii.) from the fire, and Daniel from the lions' den (Dan. vi.). Angels preached Christ to the shepherds; an angel preached to Cornelius; an angel delivered Peter (Acts xii.). Revelations i. tells that God first revealed his will to Christ, Christ to the angels, angels to John, and John to the churches, and the churches to posterity. Even angels ministered to Christ himself when he was hungry, and appeared in his agony strengthening him (Luke xxii. 42). Legions of angels or spirits are at his service; then, can you wonder that the invisible world is so close and near you, that they really make part of yourselves? and yet how little notice do you take of their help!—R. B."

The third direct communication was written in four seconds, and forms a fitting rejoinder to the remarks made at the appearance of the spirit-light, in the sitting at Mr. Marshall's, on the evening of the 28th August:—

"How very simple all this would appear to you if we could really make you understand how nearly related we are to you as regards the spiritual world. You cannot do away with your idea of space, and we cannot find words to express it to you so as to make it plain. If the simplicity that used to be with the inhabitants of your world in the first or ancient time was practised now, you would be as familiar (and more so than they used to be) with us as you are with your own intimate friends. Only remove the veil of flesh and materiality, and we are present with you."

*Perfumes, Knockings, &c.*—At all the sittings, the most delightful perfumes from time to time were wafted over us, producing a most agreeable sensation of fragrant coolness. Several parties in the circle were touched on various parts of their bodies, and one lady felt as if the soft wings of a bird had brushed her cheek. Knockings on the table and in other parts of the room were the means of communication, when information was not conveyed by the voices and writing.

There were other manifestations of a minor character which might have been noticed, but I forbear. Trusting that the above brief summary may suffice for your pages, and prove interesting and instructive to your readers, I am, &c.,

H. NISBET.

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#### "HEAVEN OPENED."

The following interesting narrative is extracted from a little book, with the above title, just published at the Progressive Library (price 6d.):—

A dear relative of mine has written down the following interesting experience, related to her by a friend in 1857. She says:—"When I was at H—— in 1857, I called on our old neighbour, Mrs. J. G. She was a truly religious woman, who had been a widow for many years, and, like Tabitha, devoted herself to deeds of charity. I inquired after her husband's brothers and sisters, who, like himself, had most of them died young. She said, 'They are all gone now but William, and he is left alone; first his wife died, then his daughters. The mother and daughters were seriously inclined, and were very tenderly attached to each other. I never saw peo-



ple who lived so entirely for each other, and apart from the world. After the mother's death the two sisters were never separated for a single day. At length the eldest followed her mother, and the youngest soon showed symptoms of decline. I was much with her, and had opportunity of knowing how fully she was prepared for the change. One thing alone perplexed and troubled her—the questions, “Should she in Heaven see her mother and sister? should she *know* them and be *with* them? Is it wrong,” she would say, “that I should feel that Heaven would not be Heaven without them?” The clergyman could not satisfy her. He said, “You will see your Saviour, and that is happiness enough.” Truly, but still her yearning heart was not satisfied, and she often prayed that God would clear up her doubts, and give her some indication of His will in that respect. I had been with her, continued Mrs. G., ‘the whole of one day; the next was Sunday. I sent early to know how she was. The man returned, saying that she was gone, and that Mr. G. her father, had sent to bid them toll the passing-bell. Taking a hasty breakfast, I set off immediately with a sad heart; for I had hoped to have been with her in her last moments, and knew that this had been also her earnest desire. When I entered the room, she lay as one dead, her eyes closed as though she had passed away in sleep. I felt her hands; they were not cold. I laid my ear to her chest. I could perceive a sense of warmth, and felt sure that she was not yet dead. So, ordering the maid out of the room, sat by the bed and waited. Time passed on, the church bells began to chime for service. Gradually her eyes opened as from a long sleep. Seeing me, she said, with a smile, “Oh, dear aunt, I am so glad you are here; I have been taken into Paradise; my Saviour came for me and led me there, where I saw my mother and sister. Oh, they were so beautiful! He told me I should be with them shortly. Farewell, dear aunt!” Then laying her hands together, and closing her eyes, she passed away without a sigh.”

PREDICTION.—The Rev. Dr. Margal, a few days ago, narrated to me an incident in his past life:—Travelling a few years ago by railway from London to Birmingham, on his way to Dublin, with two gentlemen strangers in the carriage, he dropt to sleep, and dreamt. He awoke, looked around, and said—“I am so thankful.” “Why?” asked his companions. “Because I dreamt that the boiler of the locomotive burst, and that we were drawn into Birmingham by eight horses.” Said one of the gentlemen, “I am glad it is only a dream, because I have to be in Manchester by — o’clock.” While they were talking—and within five minutes of his awaking—the locomotive engine burst, a delay arose, and eight horses, and only *eight*, were attached to the train, and so were they brought into Birmingham.—JOHN JONES, Enmore Park.

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## REVIEW.

JESUS: MYTH, MAN, OR GOD; OR, THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED. BY J. M. PEEBLES. London: J. Burns, Progressive Library, 15 Southampton Row, W.C., 1s. 6d.; with June *Human Nature*, 1s.

THE most important section of the divinity published within the last fifty years in England, France, and Germany, has been some form or other of Christology; in other words, attempts to describe the true relation of the life of Jesus to the history of the Christian Church and



of humanity. Scores of able works have been written during that time having this object in view. They may, however, be roughly divided into two large classes: those which start with the assumption that the so-called miraculous element of the Gospel must in some manner be explained away, and those which endeavour to isolate the life and character of Jesus from every other existence ever passed upon the earth, and to involve it in a magnifying atmosphere of theosophic mystery. Both modes of exposition have failed to do justice to their subject, because they each ignored the most important side of man's religious nature—that on which he is susceptible to the influence of unseen spiritual powers. It is only a spiritualist who can treat the gospel-history fairly. He alone can accept the record as *in the main* trustworthy, and, at the same time, yield the homage due to physical and historical science, by acknowledging nothing credible which is not embraced within the range of universal law.

The spiritual faith of Mr. Peebles gives him a great advantage in dealing with the problem suggested by the title of this book "Jesus: Myth, Man, or God." And he has availed himself with praiseworthy industry of the researches of hosts of labourers in the same field who have preceded him. We have here no eclectic dream of the author, but a clear, forcible statement comprised within a hundred pages of data from which a judgment may be formed, and principles by which the mind may be guided in doing so. A Straus or Renan finds perpetually ascribed to Jesus the power of reading thought, of curing disease by touch or word, and other more uncommon gifts of man's superior nature. These things are imbedded in the narrative of his life in such a way that no Socinian gloss can tear them from their context. And straightway a mythical theory is invented to account for them, which does the greatest violence to common sense and documentary evidence. This is the first point dealt with in the volume before us in chapters on The Evidences of the Existence of Jesus, his Origin, and Mission. There follows an interesting section in which the moral and religious spirit of the Old and New Testaments are compared with that of the religious books of Judea, Persia, China, and the moral philosophy of Pagan Greece and Rome. The impression left on the mind is that Christianity in its earliest shape contained nothing original, and in some respect fell short of other systems of theosophy.

The reader is afterwards reminded, or informed, of all the countless enormities which have been perpetrated under the banner of the Cross, by a discussion of the influence of Christianity and Churchianity. Holy wars, horrors of the Inquisition, Indian massacres, witch-burning, and slave-holding, come in for their proper share of notice and reprobation. A concluding chapter acquaints us with Mr. Peebles' own ideas of the spirit of true Christianity, or, as he would phrase it, "positive religion."

Such is a brief summary of the contents of a work which cannot fail to inform the majority of its readers of many great facts of which they were previously ignorant, and to suggest their true relation to the history of human nature. The author shall speak for himself upon the central subject of discussion:—

"Considered with reference to religious cycles, Jesus stood upon the



pinnacle of Hebrew Spiritualism, the great Judean spiritualist of that era. As God is Spirit—that is the infinite Spirit-Presence acting by the law of mediation—the apostle, with a singular clearness of perception, pronounced the Nazarene a ‘Mediator’—that is, a ‘medium’ between God and men. The persecuted and martyred Media of one age became gods in succeeding ages. Such manifests the world’s lack of bold justice and wisdom.

“But if Jesus was only divine man, ‘Elder brother’ medium, wherein, then, you will perhaps inquire, consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristic, his pre-eminent greatness consisted in his fine harmonial organisation, in a constant overshadowing of angelic influences; in the depth of his spirituality and love: in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling in the spiritual gifts of Essenian circles; in his soul-pervading spirit of obedience to the mandates of *right* manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualisation were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, *good works*. These, crystallising into action as a reform-force for human education and redemption, I denominate the *positive religion* and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate.”

For several years past the writer of this paper has been trying to arrive at a true conception of the relation of Spiritualism to Religion. Many thoughtful minds are doubtless engaged in pondering and discussing the same question. And it is only doing Mr. Peebles justice to say, that we think that these last paragraphs put us at least on the right track.

We should be disposed to criticise the conception given of the character of Jesus as representing an *ideal* man rather than that actual Nazarene who walked the streets of Jerusalem, who compared the poor Syro-Phenicians to “dogs,” who promised his disciples twelve thrones, on which they should sit as judges, who taught the *sectarian doctrines* of the Essenes, whether or no he acquired his spiritual gifts among them, who preached an immediate end of the world, the supremacy of his own followers and the judgment and fiery punishment of the nations at large. But we accept the character given above as *ideally true*; as a fair representation of the conception of Christ entertained by the enlightened portion of Christendom, Christ regarded as the human embodiment of spiritual and moral perfection. By the principles of such an ideal character, we feel bound to test our own attainments Godward or towards perfection; and, so far as we can carry them out in practice, we consider we become “religious” in the best sense of the word.

Yet it may be said the substance of all this has been taught here and there for half a century before Modern Spiritualism was heard of. What, then, has this novelty added to religion? The answer lies in one single word—*Positivism*. “Spiritualism is the Positive Religion,” religion based upon and carrying out the dictates of the universal laws of human nature and of spiritual life.

Religions traced to their origin—from Fetichism upwards—are resolvable on analysis into *theories of causation*. These theories are,



first of all, purely physical then personal—backed up by priestcraft and sacerdotalism; and, lastly, metaphysical, like the popular religious notions of the present day, lifeless yet cruel schemes of logic—"Philosophies of the Plan of Salvation," doctrines of atonement, theories of development, sacramental systems, and other worn-out fetters of the mind and heart. Such things are consecrated temples to the sentimental imagination, but rude, grotesque, repulsive spiritual hovels to the free enlightened soul. Spiritualism, it seems to us, is destined to do two things. First, to shatter all these flimsy refuges of lies to their foundation, and scatter their fragments to the four winds; secondly, to help poor puzzle-headed humanity to some better religion or theory of causation than any known at present. To judge by the wretched weltering chaos which modern Spiritualism appears to the thoughtful mind, this religion of the future is far enough off at present. But, to borrow the words of Mr. Peebles, "because the millennium has not dawned during this first phenomenal cycle of the twenty-one years of modern Spiritualism—because the temple with its inner glories is as yet only seen in vision—because our fondest hopes are not realised, nor our lofty ideas attained,—shall we go back to the beggarly elements of the world and seek spiritual nourishment from rechewing old Church-husks?" A thousand times, No.

S. E. B.

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## HEALTH.

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### BRAIN TORTURE AND DEATH OF CHILDREN.

Some few years ago a lady and gentleman went to a parish church, in Kent, on a hot Sunday afternoon. The clergyman was a mumbling reader, and his preaching was of so indistinct a character that the gentleman was unable to pick up a single idea. Towards the close of the sermon the lady seemed to be listening very attentively, and at the conclusion of the service she, seeing a considerable number of little Sunday-school children pent up in a corner of the church, shook her head, and said in a whisper to her husband—"This is cruelty to animals!" I had not a word to say in opposition to the remark thus addressed to me. But the cruelty just alluded to was mental torture inflicted upon some children in the Rural Deanery of Buxton, if I may judge from two examination papers, dated April 27, 1870, which have just come to me through a gentleman who received them this morning in Buxton. Both papers are headed "Rural Deanery of Buxton," and they contain, amongst others of a similar character, the following questions:—

"Name the father, mother, father-in-law, wife, and sons of Moses.

"Write a history of Moses from his fortieth to his eightieth year."

"What do we read concerning Mirah, Elim, and Rephidim?"

"What is said in these chapters (Matthew xxii.-xxvii.) about David, Abel, Noah, Daniel, and Moses?"

"Who were Pilate, Zebedee, Cæsar, Joseph, Caiaphas?"

I am informed that two of the children who won prizes for their answers have since died. Who would venture to say that their



health was not undermined, and their death not caused, by the cramming which they received, that they might pass these senseless examinations? I beg to say—and anyone who is capable of sound judgment may see the truth of the saying—that this sort of drill is not education; it does not develop the faculties of children; it is brain-torture, which too often leads to death. Parents, who ought to see that all the powers which God has given to their children are wisely exercised, and so fitted for usefulness in the world, should preserve their little ones from all such uneducated and injudicious meddlers with juvenile talents as these too evidently are in the Rural Deanery of Buxton. W. HUME-ROTHERY.

[We have been astonished at the delinquency of those who ought to know better on this matter. Of late we have noticed that the editor of the organ of the Devon and Cornwall Temperance League has been stimulating the children connected therewith to find answers to the most frivolous scriptural enigmas. Would it not be better to have the children exercised in the broad truths upon which temperance is based? The temperance man who thus directs the minds of his auditory to foreign and worthless studies, is nothing more nor less than a traitor to the cause; and we are sorry to know that the case we quote is not the only one in the history of that movement. We suppose it is the dense ignorance of these teachers which so curbs and limits their educational resources.—ED. H. N.]

#### ANTI-VACCINATION MOVEMENT.

*To the Editor.*

DEAR SIR,—On the 24th inst. a public meeting was held in this town in the interests of the Anti-Vaccination League, and was attended by a deputation composed of R. B. Gibbs, Esq., Hon. Secretary of the Anti-Compulsory Vaccination League; Dr. C. Pearce, and J. Morrison, Esq., of London. The meeting was well attended, and the addresses listened to with intelligence and interest. On the platform in addition to the aforementioned gentlemen, were Mr. C. Coggan, Rev. T. A. Brinkworth, Unitarian Minister, and the chairman, Rev. T. Drew, Independent Minister.

The addresses delivered on this occasion were characterised by much earnestness, and evinced on the part of the deputation a thorough acquaintance with the subject, which enabled them to communicate information which instructed and startled the audience.

Two cases mentioned by local speakers may serve to show how little ground there is for confidence in the protective efficacy of vaccination. The one had been vaccinated twice, yet took the small-pox, was covered with pustules, and was blind for three days. The other had never been vaccinated, slept with a child who had the small-pox very badly, yet escaped the infection.

The meeting separated with a decided opinion that a strong case had been made out for an immediate and thorough investigation of the



whole subject of vaccination, and that pending the investigation, there should be the suspension of the act making vaccination compulsory.

Among the resolutions passed at the meeting was one to the Home Secretary, embodying the opinion just stated, and another passing the adoption of a petition of similar import to the House of Commons.

JABEZ A. BRINKWORTH.

Brosley Villa, Shepton Mallet, *Aug. 31st*, 1870.

#### THE PEOPLE'S TURKISH BATH, CORK.

We make the following extracts from the report recently issued by the Committee:—

"During the year 20,074 baths were taken, which is an increase of nearly 50 per cent. on any former year since the establishment was opened. This improvement is attributable in a large measure to an increasing appreciation of the principle of the bath, as a sanitary and sanative means.

"As many are ignorant of the working of this institution, the committee wish briefly to state that the charge for adults is 2d., and 1d. for children, from 7 to 14: there is no charge for younger children; and a large number of baths are given free to the sick and unemployed. This will explain why the bath is not yet self-supporting, notwithstanding the large attendance.

"The Committee feel assured that the citizens of Cork will not consider them unreasonable if, at the end of seven years' working of the great Institution under their superintendence, they now ask the public to recognise and support it as one of the charities of the city.

"If doubts were at first entertained of the safety and suitability of the Turkish Bath to the wants of the working classes, experience has put an end to them for ever; and the present idea in the minds of enlightened men is, how to make the Bath a health agent in every town and hamlet in the kingdom.

"Everyone knows the cost of illness; what, then, can be more valuable, what should be accepted as a greater boon than a preventive agent? The ratepayers little recognise their obligations to the People's Bath, of which it would be easy to give many illustrations. But it is only those who frequent the bath who can best bear testimony to its value, and it is a pleasure to know that many are beginning, however slowly, to understand that the truest wisdom is its constant use, thereby preventing those various maladies which are only the external symptoms of some derangement of the system."

The amount received for baths was £147 6s. 11d.; subscriptions, £51 17s. 10d. The working expenses amount to about £250 per annum. We wish there was a similar institution in every town in the empire.

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#### REPORTS OF PROGRESS.

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THERE are indications that Mr. J. Burns, of the Progressive Library, will deliver a Course of Lectures on Spiritualism in Edinburgh about the middle of this month. If his time will permit, other places in the north will be visited.

DR. ROBERT FOWLER, of 145 Bishopsgate Street (Without) is at present engaged in writing a History of Sarah Jacobs, or the "Welsh Fasting Girl." Our readers will find some strictures on Dr. Fowler's view of the case at page 536 of our last volume.



THERE is a rumour that our widely-esteemed and talented contributor, Mr. J. W. Jackson of Glasgow, will visit London in a short time. We shall be too glad to see him, and hope his numerous friends in London will give him a suitable reception. His visit will be a treat to all who are favoured with his company.

THE celebrated French healing medium, known as the Zouave Jacob, has recently arrived in London from Paris, and was entertained at a meeting of welcome at the Progressive Library on Thursday evening, the 15th ult. He has taken up his residence at 20 Sussex Place, Cornwall Gardens, South Kensington, where he receives patients from two till six o'clock daily.

OUR readers will remember the case of the haunted house at Muchelney, near Yeovil, which we had so much to say about upwards of a year ago. We have made inquiries as to the result of the disturbances, and learn that the maid-servant soon left the house, when the disturbances entirely ceased. She seems to have been a medium, and that her powers were developed in association with other influences centered in that place. Such an explanation will account for similar phenomena not occurring to the girl at other places where the proper requisites do not exist.

VIOLENT MANIFESTATIONS IN NEW YORK.—The editor of the *American Journal of Spiritual Sciences* has informed us of the result of the case which he narrated in our August number. He also has sent us a piece of the broken china. The Catholic spirits have now abandoned the girl, and she is a good medium for physical manifestations. Spiritualism does good service in such cases by explaining, in a way obvious to all, the cause of phenomena which a few years ago would have been pertinaciously denied by all except those immediately connected with them, or set down to some inconceivable supernatural influence, unknown force of nature, or "the devil."

CHUNDER SEN'S PREACHING.—The merit of Keshub's preaching does not lie in the direction which has been followed by the chief religious guides of our own country of late years. The comparisons between him and them, which some of his hearers have instituted, have, therefore, been altogether unjust. On his first addressing a London congregation it would appear that many persons flocked to hear him, expecting him to deal with the special doubts and difficulties of English speculative theology, with greater knowledge and deeper insight than the profoundest thinkers who have made such subjects the study of their lives, amid all the advantage of the most rarefied philosophical atmosphere in Europe. Such an anticipation was quite on a par with that of Voltaire and his comrades, who expected to find in the Zend-Avesta a philosophy and theology which should put Plato to shame and make the Gospel seem poor! For a man, yet young, to have made the stupendous ascension out of rank idolatry and polytheism into the light of a pure and holy theism; steering clear of all the superstitions in his path, and yet grasping at every spiritual lesson of the prophets of all lands—this is assuredly an achievement enough for the honour of one soul. To expect Keshub Chunder to have had leisure or power also to master



the difficulties of modern metaphysical theology, or Biblical criticism, or European ecclesiastical history, is simply absurd. His greatness lies in quite a different direction from that of our teachers and thinkers, whose powers would probably prove comparatively useless to do the Indian reformer's proper work in his own land. It is not in the region of the intellect (albeit his intellectual abilities are every way respectable), but in the realm of the religious sentiment itself that Keshub is so highly gifted; it is as one who speaks out of the fulness of clear faith in things unseen, that he utters words of power which sway the hearts of his countrymen, and touch even our own, when we consent to forget for a moment our controversies and philosophies.—*Cassell's Magazine for September*.

Mr. G. BURGIS, of Bristol, circulates the following advertisement as a practical phrenologist;—"Learn Yourself by the Light of Phrenology, Physiology, and Physiognomy;—

Phrenology, the science of the mind,  
Unfolds the character of all mankind.  
The veil from off man's native powers it lifts,  
And points out all "diversities of gifts."  
It lifts the humble to their proper seat,  
And levels boastful pride and vain conceit.  
It tells the parent how to train the child,  
When weak, or strong, or knowing, meek, or wild.  
It tells what bright-eyed boys and girls at school  
Can learn, when taught by scientific rule;  
It tells our sons what they in life can do—  
Inspires them on towards all that's good and true;  
It tells our daughters where they best can shine—  
Helps each to be more lovely and benign;  
Shows how to choose a husband or a wife,  
Thus making loving hearts rejoice for life;  
It tells the married how their life to leaven  
With love, that makes their earthly home a heaven.

Your head is the crowning portion of your organisation, and from the developments of your phrenological organs, the phrenologist will indicate all that is useful and interesting to you concerning health happiness, talents, education, self-improvement, temper, suitable callings, love, marriage—everything."

THE BRITISH IMPERIAL INSURANCE CORPORATION has only been established three years, yet during the last year it has issued more life policies (440) than any of the twenty-three life offices—the amount of business done by which is published in the *Review* for August 1, 1870. The special features of this new life office are unique, and peculiar to itself. They may be gathered from the advertisement in this number of *Human Nature*. All should insure, and intending insurers should investigate the merits of the British Imperial, the chief features of which are as follow:—"1st, A system which secures the investment of the whole of its policy-holders' net premiums in British Government securities, the stock certificates of which are deposited in the Bank of England, and held intact in trustees' names for the sole purpose of providing for the claims under policies. 2nd, Endorsing a clearly-



defined surrender value on each policy issued, dating from the payment of the first premium, and equivalent to at least fifty per cent. of the net premiums paid. 3rd, Enabling each policy-holder to obtain a loan equal to the full amount of the surrender value of his policy on demand, without in any degree prejudicing the sum insured under his policy. These policies are as easily negotiated as a bill of exchange, and may be converted into cash at any time up to the full amount of their surrender value, either on presentation to the bankers or the head or branch offices of the corporation."

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### MISCELLANEA.

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**LONGEVITY.**—There is living in Upper North Street, North Peckham, a man who has attained to the extraordinary age of one hundred and three years! He is in full possession of all his faculties, and can walk without the aid of either crutch or stick. At nine o'clock every morning he turns out and enjoys a whiff at a long clay pipe in front of his own house. His youngest "child"—a daughter—is in her 76th year, and he calls her his "baby." We believe the old man, who was formerly a farmer, is in comfortable circumstances.—*South London Press.*

**BILIOUS PEOPLE.**—The experiment of endeavoring to please everybody has been pretty extensively tried, but the grand idea has never been realized. The habit of grumbling and fault-finding is to some individuals a chronic disease; their bilious fancies impart a jaundiced hue to everything which comes within the line of their distorted visions. No matter how much you may aid such people, they will, nevertheless, the moment your back is turned, be sure to misconstrue your motives and attribute your good deeds to selfishness. Beware of such people as you would wasps. They are sure to sting whenever they approach you. You can always tell when they are round by their peculiar buzz. They prefer hell to heaven, and gleefully gloat over the downfall of their fellow-mortals. Yet we still pity them, because they are God's children, and therefore are sure to receive the fullest compensation for every deed done in the body. Nature asserts her rights always. *That ye mete out to your brother shall be meted out to you in return.* Love begets love; hate begets hate. As ye sow, so shall ye reap. Study the law, and derive wisdom therefrom.

**AN ARITHMETICAL PRODIGY.**—The *Macon Journal* is informed by H. Glaze that he recently found at Fayette a young man by the name of Fields, 17 years old, and entirely ignorant of letters or figures, who could, inside of three minutes, solve any problem given. The number of flax seed necessary to reach to the sun, allowing six grains of flax seed to one of wheat, and 13 grains of wheat to the inch. Answer, 469,497,600,000,000, given in two minutes. What would 3000 dollars amount to in ten years, compounding interest at ten per cent.? This example he worked in three minutes, absolutely correct although he had to carry a score of decimal fractions. What would a horse bring, there being 32 nails in his shoes, allowing 3 cents for the first, 6 for the second, 9, 27, 81, and so on? This required 32 distinct multiplications, and run up into trillions, yet he did it in three minutes. These examples will suffice to show his wonderful power. He is very ignorant on all other matters, never learned his letters, and does not know one figure from another. He is very uncouth in appearance, and has no faith in his fellows. He can do anything in mental arithmetic, even in complex fractions.



**THE SPIRITUAL STATE.**—The infinity of space being an admitted proposition, and as nature knows no vacuum, it follows that matter more or less refined pervades and occupies the entire of that infinity, and its indestructibility constitutes the great eternal, and includes all that hath substance, life, vitality, or existence whatsoever, and the inevitable is all that does and must occur in its ever-changing combinations. Therefore, believing in the great eternal, and accepting the inevitable, is it not probable that matter and vitality, or life, is eternal, has ever been, and never under any circumstances dies but merely changes its combinations on which we speculate and contemplate our own position, nature, and attributes,—and in the matter of departing this life by dissolution, restoring to nature all the germs and elements requisite to the reconstruction of the human form, anticipate re-existence on earth, or attain to purely spiritual, wherein all may have become, by the purifying magnetic process of what we call death, equally pure, forgiving, and forgetful of all earthly foibles, animosities, prejudices, and antagonisms, and our future spiritual or mental existence be one of universal, ever-enduring happiness and bliss?—EDWIN CLAYTON, *Bridlesmithgate, Nottingham.*

**SPIRITUALISM AND THE DEVIL.**—There is so much said nowadays about the devil and an “angry God,” in connection with Spiritualism, that I cannot refrain from writing a word or two about it, with your permission. It must be manifest to a person of ordinary sagacity and a fair understanding of our cause, that the manner in which our enemies try to explain the phenomena of Spiritualism requires *double* the stretch of the imagination that it does the manner in which Spiritualists themselves account for them. With our enemies there must be some, or almost any other cause, for these wonderful modern phenomena, than that attributed to them by ourselves, namely, the action of immortal spirits. And they cannot more conveniently find a cause for these things, and one in which they are so much in sympathy, as the action of the devil. Now we sincerely ask our brotherly opposers to reflect a little, and see if they have not been too long slandering the devil. Do not lay any more to the “devil’s door” than he deserves. That “the devil” may sometimes be a little treacherous we will not deny. But for goodness’ sake do not abuse the poor, despised wretch by loading his shoulders with all the supposed evil there is in the world. We are one of those that are willing to give this imaginary fellow a fair hearing, and his rights, if it is proved he has any. If Spiritualism is of the devil, or eternal wickedness and sin, it must be acknowledged he is pretty smart in some respects, if not in others. He has more sensible men and women as converts than all the rest of the universe together. And the older the world becomes, and the more wisdom and knowledge it possesses, the greater becomes the number of those converts. It was the “devil” that induced Columbus to discover America. It was the “devil” that influenced Fulton to make a steamboat; to cause Franklin to discover the power and uses of electricity, and to cause our forefathers to conceive, to plan, to suffer and die for human freedom. It is this same “devil” that is now instigating the great movements of popular education throughout the entire world. The “devil” greatly assisted Martin Luther to stir up Catholic bigotry, and to issue a new order of things. The “devil” was a boon companion of George Fox and William Penn. The devil has ever been closely associated with all the great reformatory and philanthropic movements of all ages of the world. If he has been seemingly deceitful and treacherous, it is because he has not been understood. So, when Spiritualism came up, this dishonoured and despised “devil” had to take a double dose of slander, hatred, and malignity. All the valuable mechanic arts which have been under his supervision in the past, and some of the attainments of mental science, must now be dropped by a necessity, and Spiritualism be obliged to run the gauntlet of this imaginary religious “devil.”—*F. Powers, in Banner of Light.*



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**TO THE READERS OF HUMAN NATURE.**—At a meeting of a few friends and admirers of Mr J. W. Jackson, it was resolved to take steps to raise a fund for a testimonial to be presented to that gentleman in recognition of his able and valued services as a writer and lecturer on Mesmerism, Phrenology, and kindred subjects. A committee was formed to promote the object for which the meeting was called; and among other arrangements they think that an appeal to the readers of *Human Nature* might well be included, as they feel satisfied that there are many of the readers of this magazine who might desire to testify their respect to Mr Jackson in the manner proposed, as an able and gratuitous contributor to these pages. They have reason to believe that the readers of this magazine include many who entertain sentiments of high admiration for Mr Jackson, as one whose literary ability and professional skill, displayed in a cause which has encountered much opposition, is entitled to some public mark of recognition of a substantial character. Without entering into details, it may be stated generally, that Mr Jackson has devoted the greater part of a long life to the advocacy of, and instruction in, Curative Mesmerism and Phrenology, a work which the readers of a magazine such as this, to whose pages he has, as already stated, been an able contributor, are presumed to be interested in; and the committee think that no apology is necessary in asking their assistance in promoting the object in view.

Subscriptions sent to Mr Hay Nisbet, printer, or to Mr James Burns, publisher of *Human Nature*, will be duly acknowledged.—In name of the Committee,  
Glasgow, April, 17, 1869.

C. GRACIE, Secy.