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HUMAN NATURE:

A MONTHLY JOURNAL

OF

Æsthetic Science, Intelligence, & Popular Anthropology,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY, SPIRITUALISM, PHILOSOPHY,

THE LAWS OF HEALTH, AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

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Professor Hare's Work on Spiritualism.

A Spiritual Sportsman.

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THE CONVENTION REPORTS.

(To the Editor.)

Will you kindly allow me to announce that I have received the following contributions towards the debt due to me on the first two Convention Reports, as stated by me last month:—

W. Tebb, Esq., ...	£1	0	0	Miss Stone, ...	£1	0	0
Rev. ———, ...	1	0	0	Signor Damiani, ...	0	10	6
J. Burns, ...	1	0	0	Thos. Grant, Esq., ...	1	0	0

£21 more are required.—I am, yours &c.,

J. BURNS.

We regret that we have not been able to give our sketch of A. J. Davis in this number. The weather has been so bad that the portraits are not ready. We hope to have all fair and square for next month.

SUBSCRIPTIONS TO HUMAN NATURE FOR 1870 ARE NOW DUE.

One copy monthly, post free, for 7s. per annum; 25 copies monthly, carriage unpaid, £5 per annum. The circulation of *Human Nature* has increased very much during the past year. About 1000 copies have been distributed gratuitously, and donations sufficient to pay part of the postage have been received. A few hundreds were sent to the press, and many notices and extracts appeared in consequence.

A GRATUITOUS DISTRIBUTION FUND

is required to sustain the cost of such arrangements. The cause of progress could not be better aided than by an expenditure of £10 monthly in this work. All contributions will be acknowledged, and the manner in which they have been used will be faithfully stated on this page from month to month.

Thos. Grant, Esq., Maidstone, 21s to the Distribution Fund, for which a copy of "Human Nature" will be sent to three important Public Institutions monthly, during 1870.

Mrs. Emma Hardinge is attracting larger audiences than ever in America. She was never in better voice or fuller inspiration. The *Banner of Light* and the *Religio Philosophical Journal* contain large drafts of her discourses. Before our next issue the first cargo of her new work will have arrived at our office. It will be a large parcel, but the orders team in so quickly that it will be at once exhausted. Her biography is to be the subject of a subsequent work. All who desire to have a prospectus and list of contents of the forth-coming work, the "History of Modern Spiritualism" may obtain one at our office on application.

ARISTIDES VERGI.—Your kind favour and stamps have been received, for which the copies of *Daybreak* have been sent. We shall gladly fall in with your kind proposition, and hope to hear from you soon.

We have to apologise for the insertion in this place of the following paragraph, which, by an oversight on our part, was not sent in time to our printer:—

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—The members of this Society held a Social Tea Meeting at their hall, in Corporation Row, Clerkenwell, on Thursday, 9th December, when over seventy ladies and gentlemen sat down to an excellent tea. After the cloth had been removed a short time was spent in friendly conversation, after which the assembly formed itself into an "Experience Meeting," with Mr. W. Cresswell in the chair. Mr. J. S. Steele gave an interesting account of some remarkable tests he had received; Mr. Davis described some strong physical manifestations that had occurred through his mediumship, and Messrs. Avery, Overton, Towns, Woolnough, and other friends addressed the meeting. Mr. Thomas Shorter was also present and delivered an able speech. Towards the latter part of the evening Mr. Morse was controlled by his spirit guide, the Chinese philosopher, from whom the meeting had the pleasure of listening to a suitable and interesting address. A very agreeable evening was closed with a vote of thanks to the Chairman and speakers, proposed by Mr. R. Pearce, the Secretary of the Association.

MONSIEUR ADOLPHE DIDIER, Professor of Medical Mesmerism and Galvanism (twenty-four years in practice), has the honour to announce that he attends Patients daily, from 2 till 5, at his residence—19 Fitzroy Street, Fitzroy Square. Somnambule consultations for diseases: their causes and remedies.

Distribution of Books and Works of Art.

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A volume of Poems, by J. W. Jackson, entitled

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CALENDAR FOR JANUARY, 1870.

THE hours for Meetings and Circles is 8 o'clock evening. The doors will be closed as the clock strikes, and no person may expect admittance a moment after. The Fee to the Circle and Classes, 1s each. Social Meetings free to Subscribers.

Tuesday 4.—Phrenological Class by J. Burns, at 8 o'clock.

Thursday 6.—Social Meeting, at 8 o'clock, of Subscribers and Spiritualists. Mr. & Mrs. Sutherland, from America, will be introduced, and explain their views in regard to the establishment of a Developing Circle.

Friday 7.—Spiritual Seance at 8 o'clock. Mr. Morse, Trance Medium. Admission, 1s.

Monday 10.—Mr. & Mrs. Sutherland's Developing Circle, at 8 o'clock. Eligible persons admitted at 1s each.

Tuesday 11.—Phrenological Class by J. Burns.

Thursday 13.—Social Meeting of Subscribers, &c. Madame Gilliland Card, Mesmerist, Clairvoyant, and Electro-Biologist, will be present and hold a seance.

Friday 14.—Spiritual Seance, at 8 o'clock. Mr. Morse, Trance Medium.

Monday 17.—Mr. & Mrs. Sutherland's Developing Circle.

Tuesday 18.—Phrenological Class by J. Burns.

Thursday 20.—Social Meeting of Subscribers. Mrs. Wilkinson (sister to Mrs. Hardinge) will attend, and explain and illustrate her system of Musical Gymnastics.

Friday 21.—Spiritual Seance, at 8 o'clock. Mr. Morse, Trance Medium.

Monday 24.—Mr. & Mrs. Sutherland's Developing Circle.

Tuesday 25.—Phrenological Class, by J. Burns.

Thursday 27.—Social Meeting of Subscribers and Spiritualists—special. A very important paper will be read.

Friday 28.—Spiritual Seance. Mr. Morse, Trance Medium.

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EXAMPLES FROM TABLE C.

Policies payable on attaining the age of 60, or at death, if it occur before that age.

Age next Birthday.	Amount of Annual Premiums.	Proportion of each Premium invested in Government Securities.	Government Stock Withdrawable after payment of 1, 10, 20, 30, or 40 Premiums.				
			1	10	20	30	40
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	2 11 8	2 0 9	1 5 0	14 8 0	33 15 0	60 7 0	100 0 0
30	3 10 2	2 17 5	1 19 0	22 12 0	53 13 0	100 0 0	
40	5 7 9	4 11 2	3 8 0	40 2 0	100 0 0		
50	10 19 0	9 11 4	8 2 0	100 0 0			

TABLE E.—Whole Life Insurance by the payment of Ten Annual Premiums only.

ANNUAL PREMIUM TO INSURE £100.

Age next Birthday.	Premium.	Proportion in Government Security.	Surrender Value or Banking Account.	
			1st year.	5th year.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
25	5 1 7	4 11 6	3 16 0	20 11 0
30	5 10 4	4 19 4	4 3 0	22 6 0
40	6 11 11	5 18 8	4 17 0	26 4 0

NOTE.—By an Insurance under Table E, the *whole* of the Premiums is paid in 10 years. The sum insured is payable at death, whether that occur during the ten years of payment or subsequently.

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20th December, 1869.

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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JANUARY, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. III.

HAVING convinced ourselves of the reality of the Divine Existence and Action, and having seen that—while we are necessarily incapable of understanding the nature of either in their absolute essence, and as the cause of which we and all created things are the Effects—we may obtain, from experience and reason, in the sphere of Effect to which our observation is limited, a constantly-expanding knowledge of the attributes of the Creator, we have now to examine the evidences of the grandeur and beneficence of the Creative Design afforded by the evolutions of the Universe as explained by the theory of Development which it is the aim of these papers to bring to the consideration of English minds.

But, before entering upon the special subject of the present paper, it is necessary—even at the risk of re-stating facts already known to those who are conversant with the results of modern discovery—to ask attention to certain preliminary considerations.

Just as we have seen that, in endeavouring to form to ourselves an approximate idea of the Divine Being, the first thing we have to do is to clear our mind of the anthropomorphism which leads us to imagine the Creator to be a Being like ourselves, upon a larger scale, so, in the endeavour to arrive at a rational conception of the Creative Purpose, our first step must be to ascertain, as far as it may be possible for us to do so, the nature of the Universe in which we are living. For our conception of that Purpose must necessarily be based upon the idea which, for the time being, we may be able to form of the scheme of things in the midst of which we find ourselves. As the Apostle Paul, in one of his lucid moments, so forcibly puts it, “invisible things are understood by the things that are seen;” a mediumistic utterance

whose scope and purport appear to have been, as is so often the case with media, very imperfectly understood by him, but which, translated into the language of to-day, is found to mean that physics, *i.e.*, the science of the visible, the tangible, the ponderable, being the sole and necessary basis of *meta*-physics, *i.e.*, the science of that which lies *beyond* the physical, the invisible, the intangible, the imponderable, it is only through the correction of our notions in regard to the life around us that we can arrive at approximatively correct ideas in regard to that which is *beyond* it.

We have therefore to get rid at once of the childish conceit which, in the infancy of scientific knowledge, has led us to consider ourselves, and the minute planet we inhabit, as the centre of the Universe; the Earth—supposed to constitute the entire “World” of conscious existence in the material sphere—being immoveably fixed in the centre of Space; our human race the only humanity in existence, and constituting, with Angels and Devils, the only intelligent beings of the Universe; the lower orders of animated nature, as well as the sun and moon, and the countless host of the stars, existing simply for the use of Man, unique image of the Divinity; the Gates of “Heaven” and of “Hell” the sole issues of life; and the short passage of each human being from birth to death forming the one only act in the drama of individual existence, and deciding, for good or for evil, the eternal destiny of each soul on its separation from the body. Instead of regarding the Universe as consisting of “Heaven and Earth,” as though our tiny globule constituted one half of Creation, and the sky with its multitude of shining points, the other half,* we have to take into our mental consciousness the fact that the planetary atom we live in is but one of innumerable myriads of similar atoms launched in boundless Space, so small that its very existence is probably unknown to the principal planets of the solar system to which we belong; that our sun, which seems to us so enormous (being 1,400,000 times bigger than the Earth, which might be swallowed up in one of the solar spots, like a pebble falling into a well), and so splendid (with its efflux of

* “Heaven” and “Earth” are not two separate entities, as we are accustomed to represent them to ourselves; they are but one, and the Earth is in the Sky. Heaven, the Sky, is the immensity of Space, unlimited extent, the boundless void; it is circumscribed by no frontier, has neither beginning nor end, neither high nor low, neither right nor left; it is the endless sequence of infinities succeeding one another eternally in every direction. The Earth is a little globe of matter, poised in interminable Space, without support of any kind, like a bullet gifted with the power of sustaining itself in the air, or like the toy balloons that hover overhead when we have cut the string that held them captive. The Earth is one of the countless host of the heavenly bodies; a member of the population of the sky, which it peoples in company with an infinity of other bodies of similar nature; it is isolated in the Sky, and all the other starry bodies—suns, planets, and comets,—roll, like it, isolatedly, on their paths in Space. “Heaven” is the totality of Space, surrounding us on all sides; the “Earth” is a minute globe suspended in Space.—FLAMMARION. *Les Merveilles Célestes*, p. 13.

light in contrast with whose brilliance a jet of electricity shows like a black spot, and of heat which is calculated to equal the amount of caloric that would be given off by a stratum of red-hot coal, seven leagues thick, covering its entire surface), is so small and dim in comparison with the greater number of the twenty-two millions of magnificent solar orbs already counted in the nebula to which we belong, that its pale, petty disc must be invisible to all but the very nearest of its stellar neighbours; that the diameter of our solar system, two thousand two hundred and fifty-four millions of leagues (the orbit of Neptune), is a mere speck in comparison with the diameter of the Milky Way, the vast nebula of agglomerated suns on whose outskirts we lie, and in traversing which a ray of light, travelling continuously at the rate of seventy thousand leagues per second, only reaches the earth in fifteen thousand of our years, so that, when the telescope shows us a star on the opposite side of our nebula, we see it, not as it is now, but as it was when that ray left its surface, fifteen thousand years ago; that our nebula itself—with its innumerable comets,* its millions of single, double, triple, and quadruple suns, of every colour of the rainbow, its billions of planets and satellites, its extent that defies imagination—is but one of the countless nebulae that fleck immensity, separated from each other by incalculable distances of desert space, empty of stars; and that although, of the nebulae already brought within the field of the telescope, some are so distant that the rays of light by which we see them have been travelling (at the rate of speed already stated) for five millions of years before reaching our eye, the enormous region thus revealed to our view is infinitely less, in its relation to Universal Space, than is a grain of sand to the bed of the Ocean.† We have to bear in mind that the variety of the complicated movements of whose harmonious adjustment the stability of the stellar Universe is the result is no less wonderful than are its vastness and its splendour; that everything is moving; that the Earth, like its sister planets, not only turns incessantly on its axis, and rushes round the Sun at the rate of six hundred thousand leagues per day, or twenty-five thousand five hundred

* Computed by Arago at 17,500,000 for the region of our solar system.

† A multitude of suns, surrounded, like our own, by a family of planets of which they are the focus and the luminary, are poised, in like manner, in every part of Space; separated by distances so enormous that our highest numerals can only express the sum of those nearest to us, and in such prodigious profusion that millions added to millions fail to express their number. Could we mount on a ray of light, travelling at a speed of 70,000 leagues per second, and continue our voyage, at this rate across the ocean of Space, we should pass from region to region, from heaven to heaven, from sky to sky, and still system would succeed to system, desert would succeed to desert, and nebula to nebula; and yet, after our flight had been prolonged for ages, the infinity of Space and of Time would be still around us, and we should find ourselves still in the vestibule of Creation, and no nearer to the end of the Universe than we were when we started on our journey.—FLAMMARION. *Les Merveilles Célestes*, p. 15.

leagues per second, but shares in the vast movement of our entire solar system, which is sweeping onwards through the sky, in the train of the sun, at the comparatively gentle pace of two leagues per second, in the path of a mighty orbit whose elements will only begin to become apparent to terrestrial astronomers some millions of years hence, so that it may be safely asserted that the Earth has never, since it first took its place in the *cortège* of the Sun, traversed twice the same point of Space; that the other suns of our nebula are also in motion; and that our nebula itself is probably describing an orbit the attempt to represent which to our imagination would make the strongest head dizzy. We have, moreover, to remember that, throughout the Immensity of Space there is neither night, nor day, nor succession of seasons, except as mere local alternations in the hemispheric conditions of each planet; that the terms "up" and "down" have no meaning other than as expressing the relation of the surface of each globe to its centre; that our notions of Time and Space, of size, fitness, &c., are only relative to the conditions of the sphere we inhabit, and would necessarily change with any change in those conditions;* that the infinite variety which marks all the works of Nature, in our own planet, is visible wherever our observation can penetrate; that the diversity of the worlds about us is as great as their number; and that, limited

* In physics nothing is absolute. The dimension of the Universe is Space; but what is Space? The undefined; or, to make the statement more exact, we may say that Space is an Infinity. Now, in the sense of the Absolute, there is no less space from here to Rome than from here to Sirius, for the distance from here to Sirius, considered in its relation to Infinity, is no greater a part of Infinity than is the distance from here to Rome; for, if we travelled, with the speed of light, during ten thousand years, towards some point of Space, we should not, when we reached that point, have advanced a single step in Infinity. Let us consider the absolute extent of the Divine Working under another aspect, that of Time; that extent is *eternal duration*. But, as a portion of eternal duration, a thousand millions of ages and a single second are equivalent terms. There is no Absolute in the domain of physical evolution. *Everything is relative*. Let us suppose the entire Earth, with its population, to shrink, gradually or suddenly, to the size of a tennis-ball;—if all the attributes which characterize bodies, weight, density, organic force, movement, intensity of light and colours, of caloric, &c., were diminished in the same proportions, if the system of the Universe underwent a modification proportioned to this diminution of the terrestrial globe; in a word, if all the objects perceived by our senses were diminished equally, so that they still preserved their relative proportions, it would be impossible for us to perceive this transformation. The world would have become Lilliputian; the Alps and the Himalayas would have shrunk to the size of grains of dust; our woods, parks, towns, houses, and rooms would have diminished in the same proportion, and we should be reduced to the dimension of what we now call microscopic animalcule. A man of our present size could hold the globe in his hand; but though everything would have changed, we should be unconscious of the change. Our height would still measure the same number of feet, for our meter would still be the ten-millionth part of the quarter of the terrestrial meridian. Our towns and plains, our harbours and shipping, would have preserved their relative proportions; and as every object about us would subtend the same visual angle as before, we should be utterly unconscious of the metamorphosis.—FLAMMARION. *Pluralité des Mondes Habités*, p. 245.

as is our knowledge of the conditions of life in other planets, we already know enough, in regard to those of our own system to be sure that, although they contain so many of the chemical elements of our globe as to warrant the inference that they are the theatre of vital phenomena analogous to those which occur upon the earth,* yet, owing to their differences of polar inclination, of density, atmosphere, periods of rotation, proximity to the Sun, &c., the modes of existence on their surface, corresponding to those different conditions—in some of them inferior to those of the earth, in others immensely superior to them—must be, in many respects, very different from those of the globe in which we live, and that vain indeed would be the attempt to conceive of any limit to the variety of the modes, forms, and splendours of existence in the boundless realms of Space.

We have also to remember that if, fatigued with the flight of fancy among the overwhelming wonders of a universe of which we still know so little, we turn for repose to the limited sphere of the world we live in, we find that the revelations of the microscope are as eloquent as those of the telescope;† intro-

* Spectral analysis has already proved that, while the sun contains iron, soda, potassium, nickel, lime, and sulphur, but neither gold, silver, copper, nor zinc, most of the other globes of our system contain iron, nickel, cobalt, manganese, copper, graphites, &c., and the vapour of water; the latter being mingled, in Jupiter and Saturn, with elements not known to us. The aerolith that fell, at Orgueil, in the south of France, May 14, 1864, contained water and peat, showing that it came from a globe containing substances analogous to terrestrial vegetation. The vegetable matter found, in 1830, on the leaves of the Botanic Garden of Vienna, analysed by the *savants* of the region, was declared to be of meteoric origin. Aucelot remarks (*Bulletin de la Société Géologique de France*, vol. xi. p. 143) that “we find in aeroliths oxygen, hydrogen, and carbon, also water combined under the form of hydrated oxyde of iron, almost the only form under which it could possibly reach us;” and adds, “we have thus proof of the existence, in other globes, of the chemical elements of a vegetable kingdom analogous to our own.” Reichenbach, whose persevering researches into the nature of these messengers from our sister planets have done so much to elucidate the question of their chemical composition, thus expresses himself in the *Presse Scientifique des Deux Mondes*, Oct. 1, 1862, “These fragments contain not merely the ordinary metals and metalloids of our earth, but also coal, that is to say, a simple body whose origin we may always attribute to organized bodies which, if we could venture to apply to those unexplored regions the laws which regulate development in our own planet, we should affirm to have been animalized.” Delaunay, President of the *Académie des Sciences*, thus sums up, in the *Annuaire du Bureau des Longitudes*, 1864, the prevailing opinion of the scientific world on this important and most interesting subject:—“The examination of the conditions of the other planets of our system shows that they may just as well be inhabited as our own. * * * And it is perfectly natural to admit that the planets which gravitate around all the other suns of the Universe may as well be inhabited as those of our own solar system.”

† “With the advance of Science,” says the eminent author of the theory of Spontaneous Generation, “the horizon of life has widened, and the existence of a microscopic world, full of animation, has revealed itself to us wherever we have been able to carry our investigations. The polar ice, the elevated regions of the atmosphere, and the obscure depths of the ocean, are alike peopled with living organisms, whose prodigious numbers amaze us as much as does the infinite variety of their forms. If, after studying the imposing phenomena that occur on

ducing us to orders of organized beings whose numbers and varieties are as amazing as is the care with which the various conditions of their brief existence are provided, and the adaptation that makes each subservient to the general plan;* and everywhere confounding the observer with the spectacle of structural beauty and perfection as far above the emulation of human skill as are the regions and cycles of Immensity beyond the reach of human imagination; that the seeming stability of the order of things about us is only apparent, and that movement, and the change that comes of that movement, is the law here as elsewhere; that the physical conditions of the globe are being incessantly modified by innumerable agents; that continents are subsiding, and the beds of oceans rising, though too slowly for our senses to take note of the fact; that recent experiments prove that we change every particle of our bodies in the course of every month, the lower races of animals changing theirs in the same ratio, scientific discovery rendering it every day increasingly evident that, as the production of the component parts of all bodies is due to the same vital action, so all the lower races of beings that people the earth are living with a life cognate to our own;† and that the history of mental and social

the surface of the earth, we examine the minutest of these organisms, we find displayed therein, with ever new magnificence, the inexhaustible perfections of Providential wisdom; and we are no less astounded at the spectacle of the immensity contained in the infinitely little, than at the incommensurable grandeur of the vast scenes of cosmic existence. Nature, like the Pantheism of Antiquity, seems to have placed a particle of the Deity in each molecule of matter; and armed with the microscope, the eye, startled by these displays of the inexhaustible opulence of Life, seems to discern the traces of a Divine Presence in the interstices of every body." Dr. F. A. POUCHET. *L'Univers*, pp 7, 18.

* The importance of the part that has been played, in the earlier surface-transformations of the globe, by the combined action of the innumerable myriads of the inconceivably minute creatures classed as "microscopic," is well known to have been far greater and more important than that of the largest animals; for the labours of these tiny workpeople have formed islands, modified continents, and built up rocks and mountain ranges. Berlin is built of, and upon, the remains of creatures so small that 1,111,000,000 of them weigh only a single grain; the Pyramids are built of shells equally minute. Chalk, tripoly, and other minerals are mere agglomerations of the skeletons or the coats of mail (of exquisite structure, and of the two hardest substances known to us, viz., iron and silic) of animated atoms of which there are from 40,000,000, to 1,800,000,000,000 in every cubic inch of formations of varying depths, extending for many square leagues. Loewenhoeck has found that a drop of common water contains 1,000,000,000,000 of infusoria, and the Prince of Micrographs, Ehrenberg, has ascertained that the bodies of these "infinitesimals" are often infested with parasites, which parasites are themselves inhabited by parasites still more minute.

† The spectacle afforded by the wonderful energies prisoned within the compass of the microscopic hair of a plant, which we commonly regard as a mere passive organisation, is not easily forgotten by one who has watched its display, hour after hour, without pause or sign of weakening. The possible complexity of many other organic forms, seemingly as simple as the protoplasm of the nettle, dawns upon one; and the comparison of such a protoplasm to a body with an internal circulation, which has been put forward by an eminent physiologist, loses much of its startling character. Currents similar to those of the hairs of the nettle have

existence is but the record of ascensional movement accomplished through a long process of development, whose operations transcend in complexity, as in interest and importance, even the inexhaustible marvels of material organisation. For, just as the materiality of the planet constitutes a hierarchy, at once progressive and compact, each of whose degrees is characterised by certain peculiarities of form and attribute, so the gradations of mental and social phenomena, occurring in the various orders of terrestrial existences, constitutes a hierarchy as progressive and as compact as the ascending scale of material forms through which it is manifested; a hierarchical unity which includes not merely the numerous varieties of the human race—the first that admits of the indefinite development of its members without the change of form which marks the successive gradations of the lower orders of animated nature, but in which the ascending degrees of the ethnologic scale are, nevertheless, clearly marked by varieties of the skull, hair, eyes, teeth, lips, nose, skin, nails, and every part of the body—but embraces equally all the lower orders of beings, whose differences of form are always accompanied by corresponding differences of development of the mental and social principles, as manifested in their resulting diversities of intelligence, habits, and ways of living.

And this fact of hierarchical development, implying community of nature, and consequently of destiny, is equally deducible from the classification of living creatures according to the

been observed in a great multitude of very different plants, and weighty authorities have suggested that they probably occur, in more or less perfection, in all young vegetable cells. If such be the case, the wonderful noonday silence of a tropical forest is, after all, due only to the dulness of our hearing; and could our ears catch the murmur of those tiny Maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city. . . . If a drop of blood be drawn by pricking one's finger, and viewed with proper precautions, and under a sufficiently high microscopic power, there will be seen among the innumerable multitude of little, circular, discoidal bodies, or corpuscles, which float in it and give it its colour, a comparatively small number of colourless corpuscles, of somewhat larger size, and very irregular shape. If the drop of blood be kept at the temperature of the body, these colourless corpuscles will be seen to exhibit a wonderful activity, changing their forms with great rapidity, drawing in and thrusting out prolongations of their substance, and creeping about as if they were independent organisms. . . . In the earliest condition of the human organism, in that state in which it has but just become distinguishable from the egg in which it arises, it is nothing but an aggregation of such corpuscles, and every organ of the body was, once, no more than an aggregation of such corpuscles. . . . Traced back to its earliest state, the nettle arises as the man does,* in a particle of nucleated protoplasm. Thus it becomes clear that all living powers are cognate, and that all living forms are fundamentally of one character. . . . Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm ultimately dies, and is resolved into its mineral constituents.—Prof. Huxley on the Physical Basis of Life.—*Fortnightly Review*, No. xxvi. p. 132.

* *Vide*, on the action of entozoaires in the earliest phenomena of generation, the *Precis d'Histologie Humaine*, by G. Pouchet, Anatomical Preparator at the Musée du Jardin des Plantes of Paris.

progressive development of every one of the attributes or functions of the beings that constitute each successive degree of the ascending scale; as, for instance, in the progressive development of the faculty of vocal expression, from its first rudimentary manifestations in the lower races of the animal world, and the rude cries of certain savage tribes (so limited in compass of tone and meaning as to suggest to ethnologists the probability that the earliest races of men possessed no language,* and that the "gift of speech" has been, like every other apurage of humanity, the slow result of progressive development) up to the rich and polished tongues that are perhaps destined to be fused, at some distant day, in a still richer and more perfect unitary language, to be spoken by all the people of the earth.

Thus the unity of Creative Purpose which is visible in the movements of the heavenly bodies, in all that we yet know of the action of the forces of the Universe, and in the mutual adaptation and subserviency of each department of existence to the general harmony, is seen to pervade all the arrangements and relations of terrestrial development. The special mode of energization of each order of existence is seen to be active in the more complex mode of the order above it; as the power of accretion of the mineral co-exists with that of assimilation in the vegetable, both of these co-existing with that of locomotion in the animal, and all three with that of direction in the human; while, on the other hand, the faint rudiments of these progressively higher faculties are found co-existing in the lower. To eyes sufficiently developed to perceive their subtle emanations, the various substances of the mineral world emit a characteristic luminosity; the same phenomenon† has already been observed in the case of various flowers, suggesting the probability that the same property of luminous emission will eventually be found to be possessed by all; and the observations of Reichenbach and of numerous clairvoyants have established the same fact of luminous emission in the case of animals and of human beings. The tenour of modern discovery may therefore be considered as warranting the assertion that the more we learn of the constitution and activities of the other orders of living creatures that share with us the resources of the planet, the more evident become the indications of a mysterious kinship underlying the successive degrees of animated existence, and linking them, from the lowest to the highest, into one unbroken chain of progressive

* G. Pouchet. *Pluralité des races humaines*, p. 211.

† First observed by the daughter of the great Swedish naturalist, Linnæus, as occurring in the blossoms of the nasturtium, and subsequently verified by him, by Vileke, and many other naturalists, in the case of various plants, particularly in those of the marigold, sunflower, and others bearing yellow flowers.—PULTENEY: *Coup d'œil sur la vie et ouvrages de Linné*. HAGGREN: *Notes regarding flowers that give out flashes of lightning*. Swedish Journal of Physics, vol. xxxiii. p. 3.

unfolding; and that the facts of chemistry—dissipating the absurd notion that there can be any “dead matter” in a living Universe—suggest a still lower depth of affinity as the starting-point of a vast series of graduated development from the granite to Man. And while the phenomena of physical magnetism and electricity are furnishing us with a key to the nature, constitution, and movements of the Universe, and leading us to the threshold of the mystery of Life, those of animal magnetism, of somnambulism and clairvoyance, and of the spirit-action of which these are the material basis and necessary precursors,* are showing that this universal relationship, whose roots are in the dim beginnings of Derived Existence, does not terminate with the humanity of our little planet, but reaches outwards and upwards, through Matter, Space, and Time, to all the other worlds of the Universe, and to planes of existence in which the mode of movement, to which we give the name of materiality, is merged in the mode of etheriality, and from which the limitations of Space and Time, as imposed on us by the grossness of our present material organisation, are practically eliminated. Thus the analogies of movement in all the various spheres of existence within our ken point to the conclusion that all the phenomena of existence have a common origin and tend to a common goal; that the same harmonious laws which govern the evolutions of the inconceivably great govern those of the inconceivably little; that the inscrutable Intelligence which holds the myriads of stellar bodies in their orbits, presides over the development of the infinite variety of creatures by which they are peopled, and shapes alike the destiny of suns, planets, satellites, and comets, of crystals, vegetations, animals, and souls.

Such, according to the little we yet know of it, is a faint outline of the Universe of which we constitute an infinitesimal atom, lost in the totality of forces and movements which, in their minute perfection of operation, as in their tremendous immensity and power, are utterly out of the present reach of our comprehension. But, on calling back our thoughts to the sphere of life immediately around us, we remember that there is another side to this wonderful Whole; a Reign of physical and moral Evil that seems to constitute a derogation from the beneficent order

* A correspondence, recently published, between Deleuze and Puységur, shows that both those apostles of mesmerism had not only arrived, unknown to each other, at a conviction of the existence of disincarnate spirits, and their intervention in the production of the phenomena of clairvoyance, but had also, in the course of their mesmeric experimentation, seen spirit-forms, heard spirit-voices, and witnessed various spirit-manifestations identical with those now becoming so familiar to the world. In these letters, each begins by trying to get at the experience and opinion of the other, in regard to these manifestations, without committing himself; and both gradually confide to each other the fact of their having been led to the conviction that disincarnate spirits exist, and that they can, and do, communicate with spirits in the flesh.

of the Universe; a general prevalence of crimes, imperfections, sufferings, and sorrows that make our individual lives appear like blots in contrast with the marvels of material organisation, and the magnificent harmonies of the sky. The physical conditions of our globe, considered in reference to the constitution and needs of the races on its surface, seem to have been expressly contrived for our torment. The inclination of the axis of the earth to the ecliptic suffices to spoil our climates, and to ensure for us a constant succession of tempests, shipwrecks, maladies, and all the disasters and miseries that can be wreaked on us by ungenial weather. Our soils are as unkindly as our seasons; unremitting Labour is compelled to call in the aid of Science to obtain a bare supply for our necessary wants; and Nature, instead of generously nourishing us from her ample stores, seems to grudge us the meagre result of our incessant toil. Even in this comparatively enlightened and humanised century it would be as difficult to sound the depths of human stupidity as of human depravity; hunger, ignorance, brutality, and disease are still the rule, their opposites the exception; and even among the more favoured minority, the various forms of selfishness, pride, vanity, greed, frivolity, produce an amount and variety of suffering as crushing in its way as are the ruder forms of misery among the masses. Social injustice seems to have its prototype in the inequalities of personal and social conditions into which we are born; and the most unworthy are often laden with Fortune's favours, while the best and noblest seem to have been singled out by a malignant Fate for special persecution. A conflict of passions and interests is seen to rage in every sphere of society; from the highest, in which it takes the form of privilege and war, to the lowest, in which it takes the form of cheating, robbery, and murder; and the world of lower organisations offers a rudimentary epitome of all the passions, errors, and sufferings of humanity. Each race seems to have been fashioned expressly for preying on its neighbours; and Man at the apex of the pyramid of violence and rapine, asserts his supremacy over the lower orders of existence, as over the weaker members of the human family, by preying upon them all. A region of physical sufferings, ill-requited toil, unsatisfied desires, insoluble problems, and crucified affections, closed in by the dark barrier of Death, it would seem impossible for the most fiendish ingenuity to have devised a more frightful hell than the unseen fatalities, and our own ignorance and perversity, have made of our planet!

And yet, as mankind, in all ages, has preserved the vague tradition of a state of innocence and happiness in the past, so has it also clung to the hope of a happier state of existence in the future. From the earliest period of human thought, men have instinctively felt that the miseries of earthly life were not

destined to last for ever ; that somewhere in the universe—so vast, so rich, so splendid—were happier worlds, cradled in kindlier skies, where they would some day find a more hospitable home. At all periods, there have been minds, in advance of their age, who have proclaimed religious ideas that have stirred the hearts of nations with visions of relations extending into the Beyond, given examples of excellence that have raised the moral standard of the world, or brought to it new discoveries in science, industry, and art ; missionaries from higher planets, gifted with medianimic intuitions, that have towered above their contemporaries like mountain-summits, touched by a Dawn not yet risen for the level of average humanity. The creeds of the past, necessarily in harmony with the receptivity of the eras from which they sprang, and thus reflecting the ignorance, absurdities, and shortcomings of their time, have, nevertheless, fostered the instinctive belief of mankind in the existence and perpetuity of a spiritual principle ; promulgating, though under confused and defective forms, the fundamental idea of Right and Wrong as the source of happiness or misery, and endeavouring, through the symbols of “Heaven” and “Hell,” to restrain from wrong-doing by the fear of future retribution, and to console under suffering and sorrow by the perspective of a land of delights beyond the grave.

It was inevitable that the religious history of the Past should furnish evidence of the same gradual, correspondential development from the lower to the higher which we see to be the law of life in our planet. While the conditions of life presented themselves to the human mind only as the result of the caprices of invisible Power, it was inevitable that men should attribute the good and evil of their lot to friendly or adverse genii, animated by human passions, and to be propitiated by the offerings that were found to be so potent in their effect on human venality. The mixture of good and evil everywhere discernible, in the natural and in the social spheres, necessarily suggesting the idea of a struggle between the Spirit of Good and the Spirit of Evil, the theory of a partial, arbitrary and capricious God, and of a cunning and malignant Devil, offered an acceptable explanation of the miseries of an existence in which the masses remained crushed beneath the hopeless weight of elemental, political, and sacerdotal tyrannies, against which they were powerless to defend themselves ; and it was just as natural that the world, in the sanguinary, venal, violent, unjust, illogical, and unscientific ages of the Past, should believe in a human-like God, in “miraculous” interferences with the order of nature, in the efficacy of sacrifices and ceremonies, in election and damnation, as that theologians, while the earth was supposed to be a hollow body, filled with incandescent matter in a state of fusion, and the sky to consist of a succession of concentric, incorruptible, crystalline

spheres, one within the other, should place their material "Hell" in the middle of the central fire, and their material "Heaven" beyond the outermost of those spheres. And it is just as natural that those dogmas should disappear with the advance of human thought, as that the figment of a material Heaven and a material Hell should vanish in the light of astronomic and geologic discovery. The progress of mechanical and economic science showing us that we are not placed in this world to endure, passively, the action of the forces amidst which we find ourselves, but that we can react against the difficulties of our lot by turning those forces into instruments for the accomplishment of material ends, we gradually arrive at the conviction—as we learn more and more of the capabilities of the planet, and of the possibilities of human effort—that it rests with ourselves to ameliorate indefinitely the conditions of material life. And as we begin to perceive that we gain, by every exercise of our faculties, an increase of vision and of power even more valuable than the accomplishment of the special ends at which we have aimed, we also begin to recognise the existence of obstacles, and the necessity imposed on us of vanquishing them, as elements of a unitary and beneficent Plan of whose existence, in the system of things around us, we gradually become aware. And thus we also begin to understand that, small, ignorant weak, as we feel ourselves to be in comparison with the overwhelming grandeur of the vast Whole of which we form a part, we are yet integral units of that Whole, and count for something in its totality. Seeing that "Knowledge is Power," we infer, from the progressive enlargement of the sphere of human action up to the present time, that the Providential Wisdom which has combined and co-ordinated the operation of the various factors of the general movement, has assigned to us, in the multifarious departments of the work of universal development, a *rôle* whose scope is destined to widen with the widening of our knowledge of the powers It has placed at our disposal. We see that so large a proportion of the evils from which we suffer is the result of the ignorance which causes us to violate the laws of our being, and of the sphere to which we belong, that we feel justified in anticipating a gradual diminution of suffering as we succeed in bringing our lives into closer accordance with the requirements of those laws. And the communication which, in the order of planetary development, becomes established between the humanity of each globe and the portion of its inhabitants that has put off the outer garment of flesh, gives a new and still more powerful impetus to progress, not only by affording us the glorious certainty that Death is only the door to higher Life, and that, consequently, all our mental, moral, and affectional acquisitions are gains for the future, but by showing

us that the conditions—happy or unhappy—of our next stage of existence, depend absolutely on the degree of moral, intellectual, and affectional progress which, with the aid of the great company of related intelligences with whom we are in incessant communication, we have been able to accomplish, and to aid others to accomplish, in our present life.

Theology, in the proper sense of the word, viz., the Science of the Divine Essence and Essential Existence, being seen to be a chimera, an impossibility, a contradiction in terms—for “who, by searching, can find out GOD?”—and the progress of enquiry leading us to regard Religion—as indeed the etymology of that much misapplied word implies*—less as a distinct department of knowledge or of life than as the Science of Universal Relations, the recognition, growing out of increasing knowledge in the material sphere, of the relations of all forms of Derived Existence to one another and to the Self-existent Creator from whom they all proceed, in whom they have their being, and to whom they tend, it is evident that the idea of progress through gradual development implies the alternate adoption and abandonment, by the human mind, of a succession of religious formulas expressive of the views which, at consecutive stages of its advancement, it entertains for the time being in regard to those relations; views which are destined to be progressively transformed as the growth of science transforms our notion of the nature of the Universe, and consequently of the Divine Being as the Cause of the Universe, and of all the forms of Derived Existence as the Ultimatum of the Creative Purpose. The religious systems of the Past, outgrowths of ratiocination springing from sentiment and aspiration, and not only lacking the living root of scientific basis, but founding their claim to a Divine origin and sanction on the fatal assumption of supposed derogations from the immutability of the laws of the Divine Operation in the material sphere, it is evident that they cannot be accepted by minds engaged in the pursuit of positive science. But it is equally evident that, if there really be a higher mode of existence, anterior to that of Matter, and from which the phenomena of the material world are a derivation, an increasing knowledge of the laws which regulate the evolution of those phenomena must lead to the recognition of the Divine Working of which those laws, as perceived in their results by the human mind, are the formula, and will thus furnish a scientific basis upon which the direct revelations from the Spirit-world will arrange themselves in their proper order, shedding a new and truer light on the obscure problems of material existence; the two branches of discovery, by their interaction, explaining, correcting, and completing each other, and thus, by sub-

* From a Latin verb signifying to re-unite, or re-bind what has become divided.

stituting the certainty of general principles for the contradictory impressions of individual media, giving a clearer direction to our aspirations after higher states of being, while enlarging immeasurably the scope of human action in the material sphere.

ANNA BLACKWELL.

Paris, December 7, 1869.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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

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

ADONIS.

RECURRENT YOUTH—PERENNIAL BEAUTY—THE RESTITUTION OF ALL THINGS.

AGE, decay, and death, are accidents of the timesphere. They attach only to the material and phenomenal phase of existence; the eternal and the spiritual know them not. They are simply the characteristics of transition, the symptoms of an impending change—like the autumnal hues and wintry snows that succeed the vernal bloom and summer splendour of one year and precede those of another. They are not inherent and essential attributes of being, but only passing conditions, the accompaniment of some of its crises of mutation and development. Strictly speaking, indeed, they are the indications of interior, that is spiritual growth and expansion, in virtue of which, the old restraining corporeal envelope has to be cast at certain seasons, like the skin of the serpent or the shell of the crab, for the convenience of the living organism, that dispenses with one covering in the process of assuming another.

We hear much in certain scientific circles of the difference between the organic and the inorganic, but, in truth, these are merely relative terms—the one having reference to the telluric, and the other to the cosmic sphere. This, of necessity, involves the question, What is an organism? and we reply, A structural instrumentality for the discharge of vital functions. Thus contemplated, then, the entire material universe may be regarded as one vast organism for discharging the functions of divine life in its relation to the processes and purposes of creation—that primal Adonis, with its emergence from and re-absorption into Deity, at every successive eon of objective being.

Hence, then, it is from the primal relationship of the creation to the creator, involving that of the material to the spiritual sphere, that the law of recurrence, the principle of restitution, is universal. In very truth, it is not the spirit or principle of anything, whether a system or an individual, that dies, but only its

vesture—more strictly speaking, its time-vesture. This may, nay must, wax old as a garment—to be replaced by another and a better. It is, in short, only the old Proteus in his successive disguises, ever the same yet always different—the one spirit in many forms, the same reality under manifold modes of manifestation. Thus, then, as we have said, Adonis beloved of Venus, that is the indestructible element of youth and beauty in nature, is everywhere present. It is seen in the returning verdure and the budding blossoms of every spring, when the earth renews her bloom, and the wintry snows of age give place to the blushing chaplets that crown the glorious adolescence of the year. It is seen in the succession of generations, whereby, although individuals grow old and die, humanity remains in perennial youth, the sire undergoing resurrection in his son, so that the race is as fresh and vigorous, as graceful and beautiful to-day, as in the remotest of its primæval yesterdays. Nay, it is seen even in the successive phases of the same individual. Thus the infant disappears in the process of becoming the boy, and the boy gradually vanishes in the youth, and the youth is ultimately lost in the man; while the man grows old and finally departs, in the process of becoming an angel. He dies to the one stage or sphere in the very act of entering another. The entire process is simply a continuous transmigration from lower to higher planes of being, the subject of this vital progression always emerging in comparative strength and vigour, youth and beauty, from the effeteness of an exhausted past into the force and freshness of a yet untried but more promising and expansive future, the advance being from matter to spirit, and so, in reality, an ascent from the negative sphere of death to the positive sphere of life.

Such considerations should give us hope even of systems and institutions to all appearance irretrievably moribund. Thus chivalry is not gone; it is simply decadent—or, if you will, dead and buried. But this latter fact is of significance only on the principle, that the more surely it is in its grave, the more certainly does the day of its resurrection draw near. So the drama is not really defunct. It is only under an eclipse, and awaiting its return to more than pristine power and splendour. Art will not always remain, as at present, a merely superior branch of upholstery, but will be again restored to the more honourable service of the temple and the altar, the worshipping millions as in the days of old, reverently regarding its inspired productions as little other than direct manifestations of divine power. Neither will religion remain for ever devoid of living prophets. Its testaments and evangels cannot always consist of the same unalterable records of an outworn and superannuated past. It is impossible that humanity should exist for ever on expiring

echoes. It craves and will obtain the renewed message of a loving God to living man. The material sun rises every morning with as much power and splendour, as if the ruddy bars of early dawn had never before given glorious promise of the golden presence, so surely advancing from behind the dark sierra of the eastern hills. And will not the moral sun equally return, "with healing on his wings," to bless the nations now involved in ten-fold night? Yes, here too, in the sphere of faith, we doubt not, Adonis will return in stainless youth and peerless beauty as of yore; the loved and long-expected, the devoutly waited for, the grand fulfilment of a world's great hope, in fairer guise and with sublimer aspect than in the noblest ages of the past.

THE SPHINX.

THE ARCHMYSTERY OF BEING—THE OPEN SECRET.

LIFE is full of riddles. Everything is an insoluble mystery, whether as to its origin or its end. It is only the thoughtless and superficial, who are the slaves of use and wont, that don't see this. The simplest effect is infinite power manifesting itself in ultimates. The meanest man is the mask of an immortal spirit. The most insignificant event is a golden link in the unbroken chain of causation, that extends from the remotest past to the farthest future. There is always the eternal behind the temporal, the spiritual beneath the material, the divine veiled by the human aspect of things. Heavenly splendours are clothed in earthly vestures, and so hidden from the most who are satisfied with semblances, and find appearances sufficient for them. The divinity of existence is revealed only to the god-like. You but prevail to see what is on your own level—the rest is above or beneath you.

And thus, then, it is that we men so often walk through God's universe, blind to its beauty, and deaf to its music, regarding it for the most part only as a workshop, though in some sense also perhaps as a pleasure-garden or a kitchen—but rarely, if ever, as a divine temple "not made with hands," but breathed into life and beauty by the Orphic Creator of its ever-unfolding harmonies of being. The fault is not in the inadequacy of the revelation, but in the incapacity of the prophet for its due perception and appreciation. We graze like oxen and burrow like moles, and then wonder that we do not find the supernal in our path and the celestial at our feet. Like all self-seekers we are degraded by our grovelling desires, and perverted by our base purposes, and so end by being hopelessly imprisoned in a noisome and dismal dungeon of our own contriving. Men are the victims of themselves. They are caught in their own pit, and snared in their own net. They gaze on the earth till they can no longer

look up at the stars. They seek for darkness and they find it. Pre-occupied with the wants of the body they neglect the privileges of the soul. Seeking first the things of time, those of eternity are seldom vouchsafed to them. They narrow their horizon till it can be felt. Preferring the terrestrial, the celestial holds aloof from their cognition. Earthly in their aims, how can they be heavenly in their aspirations? Living by sight, they forego insight, and never dream that their little gain is counter-balanced by an incalculable loss.

Now it is not by such that the solution of the Sphinx-riddle is ever really achieved. Not to the complexity of talent, but the simplicity of genius, with its child-like openness to all truth, is that spiritual intuition vouchsafed, where, too, the open secret is revealed as by direct perception. Nature is God's great volume, star-gemmed in the sky, flower-gemmed on the earth, a divine poem, everywhere "illuminated" by the hand of a celestial artist; a poem, however, whose rhythmic cadences fall in all their entrancing sweetness only on the gifted ear, and whose radiant pages are seen in all their transcendent beauty only by the visioned eye. Yes, Nature in all her moods of storm and calm, of wintry gloom and summer sunshine; and in all her aspects, whether of bosky wood or verdant mead, of beetling cliff or running stream, of snowclad peak or azure sea, is still a message of infinite wisdom and unfailing love from our Father in heaven to his children on earth. A mystic scroll of such depth and variety of purport, that although we have been spelling out the significance of its emblems from the beginning of time to the present hour, yet no sooner does another seer or poet, as we sometimes call him, appear among the sons of men, than he forthwith discovers some beauty in their expression, or some subtlety in their meaning, hidden from all eyes and veiled from all understandings previous to his advent.

ATHEISM OR THEISM*

It was said by a great clerical wit that "orthodoxy is *my* doxy and heterodoxy is *your* doxy." The bed of Procrustes is a universal institution, every man keeping one of his own, if not for public exhibition, then at least for private use. He who believes more than ourselves is superstitious, and he who accepts less is an infidel. We Protestants are always boasting of the right of private judgment, which means very much the right of thinking for ourselves and condemning our neighbours. These, however,

* Debate between "Iconoclast" and William Gillespie, the author of "The Necessary Existence of God." Parts 1 to 12. London: Houlston & Wright.

are the unavoidable characteristics of a transitional age like our own, that is, a period of epochal change, when the olden landmarks are being removed and the churches are rocking to their foundations, and when, consequently, individual men are fortunately or unfortunately thrown very largely on their own resources for religious guidance.

We suppose it is almost needless to say that this is quite an exceptional condition of things. It was never intended for every man to be his own prophet, any more than his own artist or poet. Nay, this is scarcely an adequate illustration; for as prophets, in the sense of religious founders, are rarer than poets, it presumably needs gifts of a higher order to be the promulgator of a faith than the author of an epic. But this is obviously not the opinion of the leaders of thought just at present, who accordingly advocate the propriety of every man going down to the fundamentals of religious belief for himself—a proposal about as reasonable as that every man should make his own discoveries in chemistry and astronomy, or, as an illustration perhaps somewhat more germane to the matter in hand, that every man should be the architect of his own temple, and so not be beholden to anybody, for the design even of the material house in which he chooses to worship. The truth is, that so far from every man being either able or willing to think for himself on matters of religion, few are willing, and still fewer are able to do so. If, indeed, we are to take the evidence of history, one man in every twenty centuries is about the productive power of humanity in this direction, the architects of faith demanding something like that area of time, for the full development of their respective schemes of religious edification.

It must not be supposed, however, from what we have just said, that we are at all opposed to even the zealous apostleship of Secularism. For whatever such advocacy is worth, let it go forth, and do its best or its worst in the great arena of the world of intellect. We would stay no man's arm and blunt no man's weapon in such a melee. Let Pyrrhonic scepticism or even dogmatic atheism have a man to stand up for it say we, if a volunteer can be found, even though he be but a "a free lance," unrecognised by sect or party, and fighting simply on his own hand. All that we demand in such a case is that our volunteer shall be true to his convictions, and utter, not the surface thoughts, but the profoundest conclusions of his mind. To such a "knight errant" we give the right hand of fellowship, even though we may purpose, ere the tourney be over, to throw him down our own gage of battle.

In the work under review, the reader, interested in such matters, and it must not be forgotten that they involve the very deepest questions, some of which vitally affect our gravest inte-

rests, may enjoy the spectacle of two most redoubtable, and decidedly "representative" champions, doing battle, the one for and the other against the existence of a God. As the controversy was actually carried on in the pages of the *National Reformer*, these two principal combatants were helped or hindered, as the case might be, by several minor warriors, some nameless, like two brothers, R. H. B. and T. S. B., and others, like Mr. G. H. Atkinson, of considerable renown in this species of conflict. We understand that during its progress the controversy excited considerable interest, not only among the Secular party and the usual readers of the *National Reformer*, but also in circles not generally familiar with its pages. And it would seem that this interest has not yet subsided, for here we have a reprint of the letters of Mr. Charles Bradlaugh, better known perhaps as "Iconoclast," the editor of the *National Reformer* and a distinguished Secular advocate, and Mr. W. H. Gillespie, the author of "The Argument *a priori* for the existence of a God," and who perhaps, before any living man, has justly earned for himself the right to be regarded as the representative theist of our age.

In this reprint, as far as it has extended, the editor has faithfully reproduced all the letters of the two principal champions, together with a fair selection from those of their accessories and allies, merely connecting the several papers by a few explanatory remarks, in the shape of narrative and comment, thus enabling the reader to follow the course of the debate, without the intervention of that extraneous matter, necessarily interposed in the pages of the *Reformer*. Not that the debate made much real progress, despite the lengthened period, considerably more than twelve months, to which it was prolonged, for Mr. Bradlaugh would not admit the truth of Mr. Gillespie's first and fundamental proposition that "infinity of extension is necessarily existing." And Mr. Gillespie refused to proceed to the consideration of any after proposition, until the truth of this, the first, should be admitted or its fallacy demonstrated. Notwithstanding this limitation of the war, to the assault and defence of one point, which is, however, the key to Mr. Gillespie's whole position, the interest of the contest is intense, to a logically trained reader, who is capable of following in detail the advance and recoil of the Secularist forces, breaking into spray like waves on the granite rock of Mr. Gillespie's coolly defensive logic.

But whatever interest or lack of interest the ordinary reader may experience in reference to the details of this notable controversy, the fact of its existence is in many ways profoundly significant. For more than twenty years after the publication of "The Argument *a priori*," a knowledge of it was still confined, for the most part, to professed metaphysicians, zealous students of moral philosophy, and a few profoundly thoughtful divines;

and had you asked any one of these if the volume was ever likely to excite direct interest among working men, or even the middle as contradistinguished from the professional classes, he would have replied unhesitatingly, with a decided negative. You might indeed almost as well have asked about the probable popularity of Newton's "Principia." It seemed a work, especially set apart, not only for thoroughly read scholars but for specially trained logicians. The language is so terse, the reasoning so coercive, and the form so severely scholastic, that its mastery would seem to imply no ordinary amount of dialectic ability, even on the part of the reader. And yet, for more than two years, this book and its author have been the principal objects of attack in the *National Reformer*, the weekly organ of the Secularists, whose readers are presumably, for the most part, of the very classes supposed to be disqualified for its appreciation. Thus contemplated, the controversy itself, and the groundswell of letters and pamphlets still following on its track, are among the most remarkable and, we might say, hopeful signs of the time, as regards the progress of education among the people. Of course the conductors of the *National Reformer* understand their own business, that is, they know the wants and can measure the capacity of their readers, and when we find them dwelling at such length on so abstract a subject as the *a priori* Argument, and returning so frequently to attacks on its author, we may be quite sure that the matter is interesting to their subscribers. While the occasional publication of tracts and even little volumes, like that of T. S. B., Mr. Gillespie's ablest opponent thus far, among all the knights of the Secularist roundtable, is still further confirmatory of the extraordinary fact, that the profoundest metaphysical ideas propounded in the severest logical form have, nevertheless, an interest for a considerable section of the general public, hitherto regarded as lying altogether outside the controversies of the schools. We may add that this debate affords the best evidence that the Russel edition of the Argument, intended specially for working men, was not, as some thought at the time, an almost useless expenditure of money, so far as the especial objects of the benefaction were concerned, for in the columns of the *National Reformer* there is proof that it has stirred the Secularist camp like a trumpet call to action.

To the student of philosophy the debate also presents another source of interest—we allude to the manifestation of nescience in its influence on minds fearless of consequences, and accustomed to the statement of their conclusions without regard to established opinion. It is only under such conditions that first principles are carried out to their true logical terminus, which often lies beyond the horizon of their earlier advocates. The sensuous philosophy of John Locke was thus ultimated by David

Hume. And here we have the nescience of Sir William Hamilton ultimated by Mr. Bradlaugh. Not that this is special to the latter, for nescience is the elemental basis of most of the atheism of the nineteenth century. "We know nothing of God, we can know nothing of him, and therefore it is useless to think about him," is the summation of the whole matter, not of course as propounded by respectable professors, but by some of their apt pupils, whose intellectual status and social position present, perhaps, fewer obstacles to freedom of utterance, whether through the press or on the platform. Strictly speaking, however, we believe Mr. Bradlaugh goes beyond this, holding it possible to demonstrate the non-existence of God, but this phase of his advocacy is not emphasised in the Debate, save in "The Plea for Atheism" which called it forth, and which, as constituting no part of the Debate proper, is not here reprinted.

Let no man think, when he has promulgated a principle, it will or can be barren. It is a living seed planted in the productive soil of humanity, and sooner or later must germinate, though centuries or even millenniums may intervene from seed-time to harvest. "As ye sow, so shall ye reap," is true, not only of individual but also of collective man. We have heard much of late as to the logic of events, adequately coercive, no doubt, whether for prince or peasant; but is there not also an equally coercive logic of ideas, against which the reticence of respectable professors and the prudence of renowned philosophers is alike impotent? The conclusions from which they shrink in the very silence and secrecy of their studies, will some day be proclaimed from the housetop, by men more daring and more honest—or, perhaps, as some might say, less scrupulous than themselves.

It is only when thus contemplated that the importance of Mr. Gillespie's labours can be fully appreciated. When the Argument was published *a priori* reasoning was everywhere held in disesteem, even by theologians, who, in accordance with the inductive spirit of these latter centuries, preferred the *a posteriori* method, of which the celebrated Bridgewater Treatises are such a notable example. Now, the insufficiency of such a process for satisfactorily demonstrating the existence or even the attributes of Deity, is generally admitted, while the value and efficiency of the *a priori* method of argument is almost everywhere acknowledged. In this way a great and lasting service has been rendered not only to theology but also to philosophy, which cannot fail to become profounder in thought and loftier in purpose, through a recognition of the value and a return to the time-honoured processes of *a priori* reasoning. And of this great and much-needed reform, it is not too much to say that Mr. Gillespie was the most distinguished, if not the earliest, pioneer, nor do we exaggerate in saying that of this revived method, his Argument is still the most illustrious example.

J. W. J.

CHAPTERS ON EDUCATION.

CHAPTER V.

MIDDLE CLASSES' EDUCATION.

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

THIS year is drawing to a close, and it needs some explanation why I have not been able to complete the Chapters on Education as promised. I have been seriously wounded, and quite unable to write.* I will now say what I had intended to have published. It may be recollected that the last chapter appeared in your July number. I had, in former chapters, taken my readers, step by step, on to the debatable ground of our supposed superiority over our continental neighbours; and had written, ready for final revision, a chapter on Technical Education, one branch of training in which our utter inefficiency has become painfully monitory to us, in our inability to continue to hold the monopoly in open markets of the cotton and ironware goods, which we formerly possessed, being displaced, year by year, by our more intelligent, better trained neighbours. I had taken Mr John Scott Russell's treatise on Technical Education as the groundwork of my Chapter, and, following his reasoning, had shown how perilous our position was,—that save, perhaps, in the production of heavy goods, in iron, or coarser textures in cotton, we stood completely overmastered by the educational advantages which prudent and thoughtful governments had bestowed upon the people they ruled; and that from the early days in this century, when Humboldt first gave the impulse to that master-piece of organisation, the Technical Schools of Prussia (*Real schulen Preussens*) year by year an advance had been gained, until, despite the very many advantages we possess—cheap coal, cheap transport, abundance of capital—the Prussian people, possessing none of these, by mere thorough training, outstripped us in the race—followed in their example, by North of Germany, Saxony, Belgium, France, and Switzerland. These once poor, all but, in comparison, powerless people had breasted up against the stream by their superior skill, now greeted us with a grim smile, in answer to our amazement how all this had been brought about. Strong, skilled arms were pulling for the winning post, and, despite capital, a climate singularly suited to sustain continuous labour, ports open to the West, East, North, and South, we had, by our *supervening self-conceit*, all but stranded our commercial mastery, and with it prosperity, upon the shallows and reefs of total neglect of *National Education*. The great people of England had dreamt a day-dream of never-to-be-conquered superiority, until they have been awakened by the fact of the actual superiority of their once-despised neighbours. Our superiority, as I have again and again stated, is, I consciously believe, for ever gone. It will need a generation to bring us up to

* A lengthened narrative of the outrage committed by the Spanish peasantry on our esteemed contributor appeared in our Magazine for July.

the level of the Prussians, the Belgians, the French. This short span of years—this one generation, during which we, as a people, shall have to learn and train, means simply, that we have voluntarily surrendered our once-cherished superiority—our great monopoly of the markets of the world, and have now to pay the penalty of defeat. But, I repeat, I withhold this Chapter on Education, and for the reason that since July last the question has come so fully before the public. *Technical Education* is in every man's mouth. It rests heavily on the eyelids of the English people, but only just awakening to the danger of the hour; and, like returning consciousness after a long, long sleep under the effects of a narcotic, we dread the dawn of light and would fain sleep, sleep on. We have drank in our own conceit in such deep-drawn draughts, it made our brain turn giddy—when good kind nature, by positive suffering, re-awakened intellectual life to warn us of our danger. I had likewise sketched out a Chapter on the Education of our Universities. The utter inefficiency of these is patent to the scientific public of the Continent, as regards both quality and quantity. In fact, we have no Universities proper, only *Hauts Lycées*, and from this followed that, save in some very exceptional instances, men were turned out into the arena of science of letters quite unfitted to compete with our Continental neighbours, from whom, in our truly deplorable deficiency, we have had to borrow, as a matter of every-day practice, the very text-book in common use at our great schools of learning. Both these Chapters I shall now withdraw; others are in the field. Every man's hand is raised to tear down the barriers of this monstrous wrong of *privileged inferiority* of our great schools. A change is to come about, and the flood-tide is setting in upon the landmarks of privileged-class distinction, so far as it affects learning. I reserve to myself, however, subject to your assent, two Chapters on Superior Education, one on Medical Education, and the other on Legal Education. The latter, Legal Education, interests me the more, as I am of that profession—a profession which ought to be so high placed that the upwards of forty Colonies that send appeals home to our Privy Council, ought not to be in a perpetual dread of the inefficiency of our lawyers, to grasp the problem of the comprehension of laws other than those of Great Britain. At present we have literally, beyond the very feeble effort necessitated by attending lectures, unaccompanied by compulsory examinations, absolutely no legal schools for the legion of men who pay their fees, eat their dinners, and go forth to the world as “learned juniors;” the result is, that we have excellent advocates, but very few juriconsults; and the Text-Books on Law, that flood the shelves and tables of the professional man are, as a rule, truly deficient. The great English public are now busy with this task, and I doubt not the result; but I ask—after we have finished our day's work, given schools to the people, made our universities seats of learning, made them something beyond the mere resorts for the sons of the upper and wealthier classes—is nought else to be done? I quite

dread sounding this key-note of my theme, and yet it has to be struck. *Class distinction*—that severance of the better-to-do from the less better-to-do, of the more educated from the great masses who have to labour for their bread by physical exertion,—this severance has had more to do with the neglected, uneducated state of the people of England than even the lamentable absence of a National School System.

Constituted as we human beings are, having to mould the crude material of mother earth to our use, it so happens, do what we may, only a small proportion, say one in fifty, or one in twenty, as the case may be, can be exempted from manual labour; the surplus earnings of the labouring man does not suffice to provide for more than a small minority exempt from labour, and whom we classify in our Income Table Register, as artisans, labourers. It is the small minority only who can afford to sustain their offspring until they have completed their educational training; beyond this effort of supporting a very limited number of educated men and women, the strength of a people, be its wealth what it may, hardly reaches. Now I put the case: Suppose the upper and educated classes kept aloof, strenuously avoided all intercourse with the grades below them; and with that nicety of discrimination, which the caste system of Japan furnishes an illustration, kept back all possibility of intercommunication, would we not be justified in saying a wrong had been done? These men take from the people to whom they belong the means for educating their children, and give nothing in return. The great bulk of the nation remains barbarous, uncouth, and uneducated; and the educated do nothing towards bettering their condition.

Now, what is the actual state of our social framework? The aristocratic and the upper classes completely dis sever themselves from the people of Great Britain; and their parks, galleries, and palace-homes, are guarded with a jealous eye against the slightest intrusion. Neither in private nor in public do they venture to submit themselves to the remotest possibility of contact with the people. The educating and softening influence of the upper and educated class is wholly lost in England; and, as an immediate consequence, in no country in the world are the lower classes so barbarous and uncouth, so cruelly neglected.

How powerful a lever social intercourse is, the intermingling of the upper educated classes with the *people*—I have been able to judge during my visit in Spain. We speak of freedom of democracy, but if any of you wish to see democracy in its vigour, come to Spain, go amongst the people, and if the Mozo at the Fonda asks you where you have been, as you light your candle at the gas jet on your way to bed, or the Amo at the country *posada* shakes hands with you on paying the bill, do not think that this means intrusion; no, the loftiest grandee in Spain will answer the Mozo, and shake hands with the Amo; for the simplest of reasons, it would be considered ill-bred not to do so. I recollect of sitting one fine autumn eve in an arm chair at the Prado, in Madrid. A group of elegantly dressed

little girls were, as is customary, playing a round game; the circle they had formed was, however, destined to be disturbed; a little boy in a blouse, barefooted, a labourer's child, armed with a huge paper horn, assaulted the group. An elegantly dressed lady came to the rescue, and taking the little labourer's child by the hand coaxed him away. I asked a lady friend who was sitting near me, a Madrilená, who the lady was. "Oh!" was the answer, "she is the Duquesa ——." "What," I replied, "the hand of a Duchess, whose pure blood would put that of our best born to the blush, defiled by contact with the hand of a labourer's child!" "Yes, yes," she replied, "the people of Spain mix freely with the upper classes, and resent hauteur. Do you know," continued my friend, "in the dread days of the last revolution, 60,000 muskets were in the hands of the mob, not a guarda-civil or a police-officer to be seen—and do you know," continued my lady friend, "we had no dread, not a child was hurt, not a lady insulted, no one robbed; and why should they, we treat them, and they expect to be treated, as equals." I could fill pages with incidents of this character, illustrating the beneficial influence, the constant, daily, hourly intercourse of all grades of society in Spain, has had in softening their manners and civilising the lower orders. I have no time to explain how this has come about; how the feudal system never had sway in Spain; how the common enemy, the dreaded Moor, levelled all distinction; how, as in the Basque provinces, whole counties were made nobles. Space will not permit me to say more, suffice that I have given a case in illustration of my theory, and that I have before me this great fact that the Spaniards with but few schools (not one fifth can read or write), tutored by priests, fanatical, quickblooded, and oftentimes revengeful, are as a people, owing to the educational influence of the *constant intercourse* with the upper classes, infinitely more refined than we are; and that a mob—such as we designate a mob to be—a degraded, ferocious throng of human beings, does not exist in Spain.

Schools may do much, but society does far more. Throughout the United Kingdom, with the exception of Scotland, schools are indeed but few and far between. The half of our population can neither read nor write; this crying defect has to be met by legislative measures. I trust that the measures brought before the Houses of Commons may effect their object and give educational instruction to the English people. Beyond this, national education can do but little. The refining, softening, and ennobling influences of the upper classes must be called forth to give the lower classes better tastes, more suavity of manner. How the change is to be brought about; how the sterile, haughty, and, by their withdrawal from the people, useless aristocracy of England, and the upper and better-to-do classes who follow their example, can be made to understand their duty: how that wide gulf of social difference is to be spanned I am at loss to conceive. May the bridge that spans this gulf never be cemented with blood! but it is just possible that a terrible social convulsion may be our fate before we can manage to bury the bones of the once all-dominant feudal system that once ruled our land.

PROFESSOR HARE'S WORK ON SPIRITUALISM.

A LETTER FROM THE COUNTESS OF MEDINA POMAR.

To the Editor.

DEAR SIR,—I feel bound to write and thank you for the pleasure I have experienced in the perusal of the celebrated American work, Professor Hare's book on Spiritualism, in which I have found the most interesting information and the most certain and incontestable proofs of the beautiful doctrine which has dawned, a new and brilliant light upon this earth in God's universe, and which is no doubt destined in time to improve and advance its moral condition, and do away with the clouds of darkness which have hitherto hung over and obscured all creeds.

It seems to me a great pity that such a very useful and important work should be so scarce that I find, upon inquiry both here and in the United States, it will be almost impossible to procure a copy, which I most earnestly desire to add to my collection of works on Spiritualism.

This certainly is a proof of the great acceptance it has had, and that another edition would be most welcome and is much required. Knowing the earnest interest you take in the cause and in the promulgation of the doctrine, and the indefatigable energy with which you undertake to place so much valuable information before the reading public in your excellent journal, I have ventured to hope you might perhaps be induced to undertake the publication of another edition of the work in question in its full integrity, for I would regret to curtail a word; but as it is a large and rather expensive volume, it might perhaps be published in monthly parts, or by subscription. This is only an idea that has occurred to me, and that I venture to propose to your consideration, feeling sure that should you adopt it and bring out an English edition of this valuable work, you will confer a great favour and benefit upon all Spiritualists, and greatly promote the spread of the beautiful doctrines we are all desirous to advocate.

Thanking you again for the loan of the work in question, I remain,
 dear sir, truly yours,

M. DE MEDINA POMAR.

A SPIRITUAL SPORTSMAN.

MR. HOLYOAKE has a rare genius for saying deliciously stupid things about Spiritualism. If spiritualists want an appropriate brow to wear the dunce's cap, they have only to direct their attention to the gentleman in question. The *Echo* reports that after Mr. Massey had given evidence before the Dialectical Society of some disturbances which spirits had made in his family, occasioning the discovery of the bones of a murdered child, Mr. Holyoake remarked "that the story was really too painful to be dwelt upon," an ebullition of sentiment, the virtue of giving expression to which we fail to discern. "For his own part, he would sooner forego all knowledge of Shakespeare's sonnets than have such thumpings at his kitchen door and in his garden." The speaker's intellect must certainly have been overwhelmed by his deep emotion. True, the spirits gave important information on the sonnets, but that circumstance was not the cause of the "thumpings." Mr. Holyoake's aversion to the facts of Spiritualism, however indisputable, so blinds

his logical eye, that he fails to observe that these disturbances were not the result of a something which he calls Spiritualism, but of a natural power of spirit, to the manifestation of which the name of Spiritualism has been given. Mr. Holyoake evidently thinks more of his creature comfort than the discovery of a new fact unfavourable to the blind dogmas of his narrow school of Sectarianism. He, moreover, "sincerely regretted that Mr. Massey did not make good use of his gun by shooting those who broke his night's rest." If the "knowledge of Shakespeare's sonnets" made the noises, with what kind of shot would our spiritual sportsman have annihilated it? If he objects to this rendering of his meaning, may we ask him who the "those" were that he refers to with such deadly intent? or are his remarks an idiotic bluster to stave off the admission of facts, to prevent the occurrence of which he so complacently advises murder? We have another question,—How long will the facts of Spiritualism have to "thump" at such skulls as Mr. Holyoake's before they can receive a manly recognition?

A RECONSTRUCTED CHILDREN'S LYCEUM MANUAL.

BY A. J. DAVIS.

MR. J. M. PEEBLES, in his "Ocean Journal" published in the *Universe* of Sept. 11th, says:—"The genius of the age commands the complete reconstruction of government, marriage, jurisprudence, penalties, theologies, and books—from King James' Bible up to a Children's Lyceum Manual, untainted with military terms, soldiered drills, and negro melodies."

The only Manual for Children's Lyceums at which the above description should be supposed to aim, is the one bearing my name; and it seems now appropriate, therefore, that I be permitted to "make a few remarks upon the question before the House."

It seems to me that King James' Bible ought not to be reconstructed. It cannot be bettered by any new translations. It has already suffered every outrage at the hands of intermeddlers. Commentators have tinkered it almost to death. It is pre-eminently good enough and self-evidently bad enough just as it is, and let us pray to all wood-choppers to pause, and "spare that tree." No truly enlightened mind can be misled by its errors, or fail to be benefited by its ample truths. It is a genuine history of the external and internal experiences of the persons and the peoples who wrote the various and conflicting books of which it is composed. The world can move forward without reconstructing its Bibles. New Bibles, however, are always in order, and their appearance in the world's onward march is inevitable. These new Bibles, like the old Bibles, come in answer to the world's fundamental needs.

Concerning the Children's Lyceum Manual my position is the same. I have a right to object, and I do object to any radical reconstruction of its pivotal idea and purposes. It was conceived and brought forth by a pure, unselfish, heavenly inspiration. It has, however, no infallible "authority" on account of its parentage. It is planted upon its

merits, and by these it must be judged and weighed and measured, and accepted or rejected accordingly. It presents to the world no other claim, and it is nothing less than injustice to imply that it makes any other demand upon the world.

And yet, like King James' Bible, it is entitled to be considered as a work of inherent value, and its *central idea* ought not to be ruthlessly obliterated by any headlong re-constructionists. But I welcome with all my soul, every new effort to educate, and to spiritually and physically unfold the world's children, and every plan for the growth and absolute improvement of the world's men and women of every station and country. Hence, most cordially I welcome every *new* book for children, which liberal minds have presented or are preparing to present; while, at the same time, I do not esteem highly any very extensive alterations in the fundamental parts of the Lyceum Manual bearing my name; because, like every other book, brought forth by an inspiration, it should be permitted to remain as one of the developments of the age.

Nevertheless, if the reformatory Spiritualists, who adopt the Lyceum Manual, find, on trial, that its songs and hymns are too free, that the pathos and unchurchified melodies of minstrelsy repress reverential feelings, or that the flag of our progressive country is a provoker of war in the camp, or that the badges are troublesome and the wing-movements undignified on the first day of the week (Sunday), then permit me to recommend the use of *other* Manuals with a simple Sunday School programme, and that in all such instances, the title, "Children's Progressive Lyceum" be abandoned entirely, and that, instead, the society, so "reconstructed," be named with a title appropriate to its new, or rather *different*, style of making progress.

In this connection, therefore, I ask consideration in favour of several excellent non-sectarian Manuals which are totally "untainted with military terms, soldiered drills, and negro melodies."

First, and superior to all others I have seen, is the "Child's Book of Religion for Sunday Schools and Homes," by Rev. O. B. Frothingham, published by James Miller, 522 Broadway, New York. This volume is better than the "Spiritual Harp" for the liberal Christian Spiritualistic Sunday School, because it is not so large a book to handle, and its departments and appointments are plain and perfect and pre-eminently devotional, and its programme is so simple that the least progressive among Spiritualists could not fail to comprehend and fulfil the suggestive requirements. Mr. Frothingham's book is also supplied with both words and music in sufficient proportion to last for a long time.

Again, secondly, I call attention to another "Manual for Children's Lyceums, and for Sunday Schools," compiled by Mr. H. Bowman, conductor of the Lyceum in Sacramento, Cal., 1868. In this very excellent collection of "recitations, hymns, songs, and rules of duty," you will find not a "military term," not one step in the direction of a "soldiered drill," not one glimpse of any "negro melody;" on the other hand, with this Manual as a guide or "help" (to be quite modest), you could conduct the Sunday School with so much propriety that not even an orthodox spectator could be shocked into an idea; and therefore, before Mr. Peebles commences to reconstruct the Progressive Lyceum Manual,

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I beg him, and all of like mind, to conscientiously examine the claims of Mr. Bowman's compilation, not forgetting the yet superior book by one free, religious, liberal Christian, Mr. O. B. Frothingham.

Finally, allow me to remark, what must be self-evident to every thinker, that all radical progression necessitates a radical departure from all the established proprieties, especially when those proprieties are found to be associated and interlinked with oppressive errors and cramping injustice.

In my opinion, the Children's Progressive Lyceum (the programme of which is susceptible of any modification to meet the wishes of any community) is a complete "revolutionary" system of religious culture for both children and adults. It is intrinsically and structurally different from every Sunday School ever known. Consequently, the Lyceum imperatively demands the best good sense to comprehend its far-reaching import; and therefore, as a system, it commands the highest executive talent to exemplify its deep-seated advantages.

Let us pray that Spiritualists will demonstrate their superior ideas and acknowledged abilities in all branches of true education.

Orange, N. J., Oct. 4, 1869.

RESURRECTION AFTER DEATH.

BY DR. OTTO ULE, HALLE, GERMANY.*

Life and Death! These are the commonest, and yet the most fearful, of all antagonisms which the sphere of phenomena in general offers. The whole world builds itself up from them; every day and every hour brings the nature of their conflicts before our eyes; the purest joy and the deepest pain quell forth from their unsolved contradiction. They are so fearful that, if experience had not made us so intimate with them, we would never have believed them. The child does not yet, in fact, comprehend them. When it sees for the first time a loved one struck by the hand of death, it thinks he only quietly sleeps. It cannot believe that the one who was so full of love, of hope, of striving, should be nothing but an inert, insensible, dead mass; it will not believe that that heart should be still for ever. It is certainly the greatest shock that a man experiences in his whole life when he approaches a death-bed for the first time. Like the child, so does humanity struggle against the recognition of these fearful antitheses. To milden their terrors, or wholly to scare them away, the simple child of nature devises childish dreams of a future life, in which he will be permitted to carry on the battles and enjoyments of the terrestrial one; and, at least, to preserve his spiritual ego out of this conflict, the thinking philosopher creates a doctrine of immortality, for which he finds the proof nowhere except in his own breast.

Death and Life are, however, not merely fearful antagonisms, they are also the deepest mysteries of Nature. Who is able to draw the

* Translated by John P. Jackson, Frankfort-on-the-Maine, from *Die Natur* (organ of the "German Humboldt Union"). Edited by Dr. Otto Ule, and Dr. Karl Müller (Halle).

boundary-line between them? Who to say, "Here ends the one, and here begins the other?" The cessation of all the functions of life cannot always be taken as a sure sign of death. There is, as is well known, a means of placing men in a death-like sleep, in which they are not only robbed of all consciousness, but of all sensation. It is chloroform, the inhaling of which suffices to stay the wildest pain, induces a condition which resembles death, enabling the surgeon to perform on the sleeper operations of which he is as little sensible as the corpse to the knife of the anatomist. But just this deceptive similarity of condition with death was, in the earlier period of the discovery, when we possessed but little experience of the use of this means, the cause that to many patients the chloroform-sleep became an eternal one, and many, even without the operation, were freed from all earthly life. There is also another condition in which life has perfectly taken on the appearance of death: that is, the *Scheintod*, or apparent death. Even to the present time cases have not been wanting where people have been buried alive, because they evinced not the slightest sign of life. Undoubted it is that, at least with man and higher animals, a real cessation of the circulation, when it continues for a length of time, must be observed as a sign of death. In regard to the apparent death, all the ordinary means of ascertaining if the heart has really ceased to beat, and the lungs to breathe, leave us in the lurch. We can hold a polished looking-glass before the mouth and it will not be affected; we can hold a flame before it and it will not flicker; we can place light feathers or down upon the lips and they will not be moved; and still the patient is alive. Only with the aid of the stethoscope can we still hear the circulation, when it can be proved by no other means. Auscultation, therefore, in connection with the death-stare, can be taken as the only infallible sign of present death, and where this cannot be applied, death can only be really recognised when the work of corruption has commenced.

Life is not necessarily extinct when the evidences of external vitality are wanting; nor does death necessarily take place when the conditions of life—the air, warmth, or nourishment—are withdrawn from a living being. Undoubtedly the man dies who cannot breathe more; he suffocates in the vapour of burning coals as in water. The fish dies, at once or after a time, when it is drawn out of the water. But there are beings which, under similar circumstances, assume indeed the appearance of death, but can be re-awakened to life when the conditions of life are returned to them. Whether toads, exposed to severe cold, perfectly frozen, and, in spite of the stiffening of their bodily juices, be not yet dead, but can return again to life by cautious warming, which was lately asserted in the report of the Paris Academy, we leave undecided. That toads should remain capable of life inside of rocks for centuries may be cast to the fables of the miracle-seeking Vorzelt. And that the grains of wheat which were found in the Egyptian tombs, sprouted in the soil of France after three thousand years, and grew to healthy plants, he may believe who will. It is wonderful enough that the seeds of many plants, dried and preserved, can preserve their germinating power for twenty years and more. The most remarkable facts, however, are furnished us by the living microscopic world. Here are a

whole list of animalcules, not belonging to the lowest, which, robbed of the elements necessary to life, apparently die like everything else, but can, even after years, again arise to life out of this apparent death.

Since the microscope has become a child's plaything, microscopic life is closed to no one. Everybody is therefore able to seek out the little animalcules which lead their life in the gutter of his house. The unaided eye will, indeed, not perceive the slightest sign of life in the dust of these gutters; but when one puts this dust into a dish of water, and observes a drop of it an hour afterwards, he will very quickly perceive some transparent, gelatinous beings, which move about in a peculiar manner. One of these animalcules, which has a faintly-striped, spindle-like body, holds fast by means of a little trident, and pushes itself forward like a leech, first drawing itself together and then again stretching itself out. These movements are executed with such rapidity that it courses across the disk of the microscope in a very short space of time. Now we see it again firmly attach itself with its trifid tail, and now turning the head to the right and left, as if still meditating which way to go. Suddenly the fore part of the body divides before our eyes into two lappets, which are covered with delicate lashes, and which, quickly drawn in, can unfold to a rare play. The movements of these lashed lappets nearly resemble that of two cogged wheels, and produce a violent streaming in the water, which leads the little animal wherever it wishes. Now the true character of this animal is discovered; it is one of the most fearful animalcules of prey in the microscopic world of the drop of water. It shoots wildly about in all directions; suddenly it makes a dash and swallows up a lot of little infusoria, which, on account of the transparency of its body, can be followed to the stomach.

This remarkable little being, which has received the name of wheel-animalcule (*Rotatoria*) from its peculiar wheel-like organs, was first discovered by Leuwenhoek about the end of the seventeenth century. About a hundred and eighty different kinds of it are now known, which are found not only in the dust of the gutters, but in most garden soil, and in the moss at the base of trees. It is this animalcule which offers us the interesting phenomenon of a resurrection after death. When the water is evaporated, we see the little animal, like every other, dried up. It wrinkles up, loses its form, and looks like a little dried up blister, or a piece of skin. We should, in fact, consider it dead. But the first discoverer saw this dried-up little animal come to life after two years, when it was moistened. Spallanzani has recently repeated these attempts at revivification. He succeeded in reviving a dried up wheel-animalcule after it had been inactive for four years. He repeated his experiments on one and the same animalcule sixteen times, drying up and reviving. Many of the little creatures woke up a few minutes after the sand was moistened, others needed more than an hour.

This wheel-animalcule is not the only inhabitant of the gutter-dust; the microscope reveals many others. Our attention is called to a yellow, thick-bodied animalcule, three or four times as large as the wheel-animal, and whose eight legs are provided with small crooked claws, which shine like ivory. It has no wheels like the *Rotatoria*, does

not use his claws to hold him fast, does not swim, but drags himself heavily and with difficulty along the sand, like a bear or a tortoise. It has for that reason been named the little water-bear (*Wasserbärchen*: *Tardigradus*). Although belonging to a pretty highly organised group of the animalcule world, it shows, like the wheel-animal, the phenomenon of a resurrection after apparent death. When the water evaporates, we see its movements become slower, and gradually cease altogether. The legs are drawn up into the body, the animal dries up and nearly resembles an immovable, ball-like wood-louse. But the life in it is not extinguished. It awakes as soon as we moisten it. Nature itself repeats, at least in the beautiful seasons, in this animalcule every day the change of death and life. The morning dew awakens it, and long before evening it has again returned to its dust-grave in the gutter.

Still a third rare inhabitant of this dust is seen at times in the drop of water under the microscope. It is a little, long-stretching being, with transparent, silvery body, and a crooked, pointed tail, and winds and twists like an eel, and has been named the little eel (*Aälchen*: *Anguillula*) on account of its serpentine movements. It can be found in the caries of corn, in vinegar, and in dough, and can be made to die and rise again at pleasure. In perfectly dried sand it is seen rolled together, spiral-like, after the manner of snakes. When the sand is moistened, it first commences slowly to move the tail, then the head, and finally the rest of the body. Life has again gained supremacy.

In all these cases the death from which an awakening takes place, is undoubtedly only apparent. But where is here the boundary-line between Life and Death? The bodies of these animals were dried up to mummies, and years could not destroy the life, which returned with the conditions necessary to life. The clock-work was, so to speak, only run down: it could be again wound up. But another year, another day, perhaps only another hour, and there is no further resurrection! Death has claimed his supremacy. In fact, Life is the deepest mystery of nature; mysterious as its origin is also its end.

[The worthy Doctor Otto Ule is no doubt a great man in his way, and we indicate our high appreciation of his scientific researches by admitting the above article into our pages. But how little does it inform us of either Life or Death, further than that life is a phenomenon of SOMETHING modified by conditions. The microscope reveals to us a sphere of life only differing in conditions from that of our own. But the eye of the clairvoyant reveals yet a more important field of existence. If our Doctor possessed this optical instrument he would perceive that the "simple child of nature" is the true man, and that "childish dreams" are the inevitable precursors of mature experience. Death is a change of condition; but within all things is apparent the "something" that never dies.—ED. H. N.]

Many are more solicitous to preserve their reputation with men, than to secure a clear conscience.

THE DEAD YEAR.

THE year is dying, let it die;
 He's done his work, we've done with him;
 We will not mourn his loss, but trim
 Our lamps to meet his brother by.

His brother comes, the glad New Year,
 With hands quite full of hours and days;
 To think, and toil, and thread the ways,
 So devious, of our journey here.

The old year's dead and gone, its page
 Is writ with words we can't erase,
 Is marked with steps we can't retrace;
 Let future days our thoughts engage.

We may have cause for deep regret,
 For idle tears, but tears are vain,
 They will not heal the given pain,
 Nor stay the ills that us beset.

But in the future there is hope,
 To cure the falseness of the heart;
 To learn a better, nobler part,
 And with the tyrant wrong to cope.

Then let us make resolve to live
 A truer life with higher aim,
 And not regard it as a game
 Where cunning tricks the victory give.

The year is dead, so let it be;
 We will not mourn its loss, but greet
 The glad New Year, for at his feet
 Are hope and joy—Futurity!

A, T. STORY.

A VOLUME OF POEMS, BY J. W. JACKSON.*

THE readers of *Human Nature* already know that Mr. J. W. Jackson is a poet in thought and expression, even though he usually addresses them through the medium of prose, yet divested of all tendencies to prosiness. What shall we, therefore, expect from his mellifluous pen when it ascends to the higher plane and gives utterance to its inspirations through the harmony of sweetly flowing verse? The "Echoes" of our esteemed friend's "youth" were poetical as the substance of his maturer years now is. The book before us contains great variety. It opens with a poem on "Nature," which begins with perhaps one of the

* Echoes from My Youth and other Poems, by J. W. Jackson. London: J. Burns.

most beautifully natural figures to be found in the poesy of any language. A variety of miscellaneous pieces, redolent with the warm, gushing impulses of youth follow. These are succeeded by "Heart-pulses," the ripened fruit of mature love. The balance of the volume is occupied by about four dozen beautiful little pieces, embodying the choicest philosophic, humanitarian and spiritualistic thoughts of the author. This is saying a great deal, and yet it is not too much. "Time and Eternity," "The Spirit's Immortality," "Angel Whispers," "Life and Death," "The Dawn," "The Promised Land," "The Early Dead," "Creation's Hymn of Praise," and many others, are richly instructive in religious and spiritual truth. This sweet little book of spiritual poetry should be scattered broadcast at this time. Its matter forms admirable readings and recitations for all occasions. A half-crown edition was issued long ago; it is now offered to the readers of *Human Nature*, at this season of gifts and compliments, at the nominal cost of 8d. Mr. Jackson's admirers are engaged in expressing their appreciation of his services by collecting for him a well-merited testimonial, and as this book is next to being "given away," it may be called the "Testimonial Edition."

SPIRIT-DRAWING CLUBS.—What an excellent idea! Certain young ladies have recently formed themselves into one, and have developed some wonderful drawing-mediums. Some of the drawings we have seen at the Progressive Library, and they are really wonderful. One of the young ladies can play the piano in this way as well as draw, so that their seances are very enjoyable occasions. We hope to be able to report further soon, from this first and model spirit-drawing club.

"The Church of Progress" has commenced a course of lectures on scientific and educational subjects, on Sunday evenings, in St. George's Hall, Langham Place, Regent Street, London. "The Sunday Lecture Society" has also been formed "for permanently providing the delivery on Sundays in the metropolis, and encouraging the delivery elsewhere, of lectures on all branches of knowledge, without inculcating and without assailing the doctrines of any theological body." How wondrously polite our new "Sunday" institution promises to be to the doctrines of "any theological body." To be "really instructive and educational," lectures will unwittingly intrude even upon the confines of sacred ignorance and superstition.

PSYCHOLOGICAL PHENOMENA.

MANIFESTATIONS THROUGH MR. HOME AT CLIFTON.

To the Editor.

DEAR SIR,—Before reporting a most interesting seance, allow me to express a few thoughts upon some of Mr. Holyoake's sentences as uttered before the Dialectical Society. I have known him for thirty years, and have always thought him a neat and expert thinker. Never deep nor in any sense original, he often misleads by his apparent in-

cisiveness and wit; and it is only when you string his thoughts together, and apply them to the subject in hand, that you discover their impertinence and complete want of point. A sentence in itself may be a truism, but you may so apply it that an error may be the inference. For instance, it is true "there never were nine millions of people in the world at any one time capable of believing intelligently in anything." The inference Mr. Holyoake wants the public to draw from that statement is, that spiritualists are incapable of intelligent belief, and that their belief in Spiritualism is the result of semi-imbecility, and not worthy of notice by fully developed minds.

I will say nothing of others; but if the "capacity to see what I do see" depends upon the usual verifying powers, and the mode of using them, I am at a loss to know why I cannot see just as clearly as Mr. Holyoake; and that "my passion for proof" may not be quite as strong as his, although I allow myself to be led by the evidence of those truth-testing powers which I, along with other rational beings, have only to guide me in this world of appearances. I must tell Mr. Holyoake that "I have both the courage and clearness of brain to use the common" (and the uncommon) "human tests to determine the quality of the appearances," and after every test conceivable by me has been applied, I have found them true.

In fact, says Mr. Holyoake, spiritualists are simpletons, and it only requires one glance from his clear, penetrating brain to let light in upon the delusion of humanity! "And," says he, "this is the new religion that is to regenerate the world." Spiritualism is precisely the age of humanity; therefore, is not new, and cannot be a new religion. There can be but one religion, call it by whatever name we please; yet I think the name it has already got "is above every name." Spiritualism may throw light upon it, and may lead us into its deeper philosophy, or Spiritualism may in some cases be the instrument of opening the heart to the influent Spirit of God; but of itself it has no purifying influence. I am not aware of one man or woman that has been made less selfish, less cunning, less sensual by the mere conviction of Spiritualism. "Marvel not that ye must be born again." Men of the Elliotson type have been made happier men by it, because they were good men; and it came to them as the revelation of a higher life, giving them purpose and rank in the scale of being. I grant it is pleasant to have one's bad and ruffianly nature put down to non-development, &c., instead of to our own perverse selfishness. When we have ruined some of our brethren and produced much misery by some vile act, it is very nice to excuse ourselves by saying such things will not be when we get far enough removed from the nursery. If Christians could see it to be their duty to guide Spiritualism, instead of banishing it to the devil, it would help them out of the gulf into which they are now staggering—from the intense fire of scepticism on the one hand, and the weakness of dissolving creeds on the other. But to my report.

On the 12th of November, Mr. Home, Mr. Jones, the Rev. B., one lady, and myself, sat down and began chatting beside the table. After many remarkable and well-defined manifestations, such as the intelligent movement of bodies, music was made, which must be *noticed*

particularly. An old accordin, defective of several notes, was placed on the table; shortly that broken instrument was held by the neutral end, and there were ten pairs of eyes and ears saw and heard that instrument being played on *by others* than the material visible beings in the room; and not only that, but great musical skill was displayed, in trying one key after another, until they found one adjusted to the defective instrument. After three pieces of music had been performed, the instrument was pulled from Mr. Home's hand and placed upon the floor. The lady asked if it would play Old Hundred, when, *without any visible hand touching it*, after trying three different keys, it played the whole of the first line of that tune. We saw it moved, and heard keys being touched, after which it was lifted by unseen hands, which I felt distinctly, and placed upon my knee. I was at the opposite side of a large table to Mr. Home.

I want Mr. Holyoake to observe that three senses were at work—the eye, the ear, and the touch. After the above, we all heard, as it were about a yard from Mr. Home, a number of individuals trying to speak, but they did not articulate words. The sounds were no imagination; they were strong human voices, but no words were uttered. This lasted about half a minute, afterwards Mr. Home became entranced, and, leaning forwards, shook hands with me and the lady; and speaking in the manner peculiar to the old Friends, he seemed to put on spectacles, saying to me—"I thought thou would'st have been pleased to see an old friend, John." I said I was so, and asked his name. He said—"John, I would like thee to recognise me without my name; dost thou not know me?" Here he made peculiar facial expressions, and seemed to take sweets from his pockets and give to the lady, saying, "Dost thou not remember how I called to see thy pictures and talk about animals," when the lady exclaimed, "It is dear old James Webb, a good old man who passed away about four years ago, whose life was spent in kindness to man and animals." He said, "Thou wast talking to friends of mine lately?" I replied, "To your son?" "No; my sisters." About a month before I met them in a carriage and had a conversation with them. "I was by thee and heard all that thou saidst to them." Here he mentioned incidents which took place on the occasion. He then turned to the Rev. B., and said, "Thou art a teacher, young man, and if thou wilt, take advice from one much older than thyself." Advice was given him upon the best way of teaching and reading the Scriptures.

Mr. Home then rose and went towards the fire, knelt down, and stirred the fire well up. After it was burning very freely, he pulled his shirt-collar well down from his neck; then putting his right hand quietly into the fire, as it were to fill it with heat, he poured it down in front of his throat (he complained of a sore throat before the seance), the hand each time going well into the fire, and being in form as if lifting water. He afterwards deliberately took in his hand a piece of live burning coal, about the size of a hen's egg. He took the Rev. B. by the hand, but he could not bear it near his hand. He said, "You have no faith." Next he put it nearly into my hand, but it burned my palm. He then said to the lady, "You have faith," and the coal was

placed in her hand. Her words were, "I hardly feel it warm." I asked that it might be again tried on my hand. He remarked, "Thou hast prayed well." I could just then bear it. Mr. Home then walked about, talking to the invisible beings—sometimes speaking of himself as a third person; then smiling, he said, "Yes, yes, I will." He again knelt before the fire, which was then blazing freely. He leant forward, and, with a peculiar action of the head, as it were when a person would lean over a tub of water, to dip the hair into it and not wet the face. I cannot describe the action better. There was not the slightest smell of a hair being singed in any way. He then, as if weary, sat down, and after a time began to recover from what seemed, by the long time required for recovery, a most profound trance.

November 20.—Seance at Dr. Thompson's. Present—Dr. Thompson, Mrs. S. J. Beattie, Dr. M'C., Captain Campbell, and Dr. T.'s two sons, 14 and 16.

After being seated at the table for ten minutes, raps on the window were heard, then in different parts of the room, on the table at which we were seated, and also on the flower-stand at the side of the room; the room began to shake and the table to move. Some of us were touched by unseen beings; Mrs. T.'s dress was pulled, herself seeing and feeling it. The accordion played in Mr. Home's hand, and was swung across, striking Dr. T.'s knee, when he took hold of it, and it played in his hand, as before, Mr. Home's having been withdrawn and placed on the table. Mr. Home had *previously held up the accordion in the full light of the gas, when all heard the instrument play, and saw the keys and body of it moved by some invisible agency.* A heavy iron sewing-machine came about half a yard from its position at one of the windows. A chair, at some distance from the table, and with no one near it, came along the floor, and struck the chair on which one of T.'s sons was sitting, moving it completely round, with him sitting on it. In the course of the evening the table was tilted up and down, and the window curtains were moved, as if some one was behind them. At Mr. Home's request, several of us in turns went underneath the table, but could see nothing to account for the extraordinary phenomena. During the playing of the accordion, Dr. T. passed his hand round it without detecting anything.

On the 21st we had a long seance, with no result whatever. On the 22d, while we were sitting down to dinner, three loud raps were heard on the door. Mr. Home said, "Some friends." All the time of dinner the invisibles talked with us, moving the things on the table, lifting the table-cloth with their hands. When they left us, they told us we will call at tea-time; and we had scarcely sat down to tea, when they intimated, by three loud raps, that they were with us, and, as at dinner-time, they conversed all the time of tea.

Now, sir, I have taken too much space already; there is none left for comment. I will therefore leave the statements to tell their own story. I expect Mr. Home with me for a few days more after the 14th, when he will leave to fulfil his mission elsewhere. May he be continually under the influence of God's Holy Spirit.—I am, yours respectfully,

JOHN BEATTIE, 2 Westbourne Place, Clifton.

LONDON DIALECTICAL SOCIETY AND SPIRITUALISM.

SUB-COMMITTEES' EVIDENCE.

In previous months, the facts narrated before the Committee of the Dialectical Society were stored for future use. The Committee divided itself into sections of about five each; making, therefore, say six groups—each pursuing, in its own way, the investigation of the phenomena. Truth will out, without waiting for the formal ramifications of committees' reports.

The *Queen* newspaper has led the way; and while doing good service by narrating the facts, is dancing its theory of "nerve force in select human beings called mediums," forming an opinion grounded on its own class of experiments during its few weeks' search, instead of withholding judgment till the evidence is fully developed, as those have done who have been many years in the midst of the phenomena. We ask one simple question—If all the sitters are ignorant of how to play the accordeon, how can the nerve force of a medium play melodies on the instruments—the keys moving correctly? For novices, the various methods by which the phenomena were produced will be useful as guides when they work for themselves.

JNO. JONES.

THE MOVING OF TABLES, FURNITURE, ETC.

We shall describe, first, the facts, so far as they have presented themselves to the committees of investigation, and which after careful tests, have been ascertained; secondly, the conditions under which those effects are produced; and thirdly, we will consider *how* they are produced. First, for

THE FACTS.

When the circle is formed, the hands are laid upon the table, and "the rappings" made in the manner already described, almost always they are followed by *motions* of the table. We say "almost," because in two trials out of twenty-one neither rappings were made, nor was the table moved, and in two other cases there were rappings, but no motion of the table.

Motion of the table is always preceded by repeated *creakings*; I use the word to describe a peculiar sound, which may be produced at any hour by any person who will slowly lift a large mahogany table. It is a sound very distinct from the "rapping," and whoever has once heard it will instantly recognise it afterwards as an indication that the table is about to move.

There is another indication, frequent but not invariable; a stream of cold air passes over the table, and is very sensibly felt by all; it resembles a cold breath rather than a current of air. When this is perceived, motion, more or less, never fails to follow. It is felt for the most part by the hands upon the table, but sometimes it is perceptible to the face. The movements appear to be most violent when this cold pulse of air has been most perceptible.

Three kinds of motion have been witnessed by the committee—1st, a forward or sideway motion of the whole table along the floor, as if by a push; 2nd, a lifting up of the table, wholly or in part, at one end or

corner ; 3rd, a tremor or quivering of the whole body of the table, as if very swiftly shaken.

These various motions do not appear to observe any order of occurrence. They come quite promiscuously and manifestly *without the will* of the persons present.

Nor are they motions that could be imagined merely ; they are perfectly unmistakable. It is impossible that there can be any delusion as to the fact that such motions *are* made. *How* they are made is the only question for consideration. To assist this inquiry we will endeavour to describe the motions.

The table is a long, heavy mahogany dining table in four parts, with four legs. Before the sitting we make trial of its capacity for moving. We find that, to push it along the floor for a few inches, a strong man must thrust it with both arms and a very visible effort ; or, to lift its end from the floor, must use both his arms, standing up and straining his muscles. Many endeavours have been made purposely to produce the quivering, but with imperfect success. The nearest approach to it has been effected by thrusting the stomach against the table, and laughing aloud. The shaking of the side thus caused, communicated to the table, gives to it a shake not unlike some of the motions in question ; but there is a rapid *quivering, like the tremor of a tightened string* when struck, which we have entirely failed to produce by design. This is important in the subsequent inquiry, both as indicating how it is *not* done, and how it *is* done.

1st. Motion on the floor is usually by fits and starts, in different directions and with varying distance of movement. Sometimes one end of the table is moved to one side and then to the other side. Sometimes the whole table moves forward or backward. Now, the distance so moved will be but two or three inches ; then, it will rush rapidly for two or three yards.

2nd. Motion by lifting. A corner or one entire end of the table is suddenly lifted from the floor and let down again with noise. Occasionally it will thus be lifted at the same place half a dozen times in rapid succession. Often it moves in this manner, keeping perfect time with any tune that may be played or sung ; once it was seen to shake in exact accordance with a hearty laugh.

3rd. A *quivering* motion, very difficult to describe. The entire table shakes as if it had an ague fit, and the motion is visible to the eye as palpable to the touch. A modification of this motion is a curving upwards of the centre flap of the table, as if a person beneath were lifting it with his back. This too is as plainly visible to the eyes as palpable to the hand. The solid mahogany is bent into a sort of wave. This has continued for some minutes at intervals.

All the above motions were produced when a circle was sitting round the table, with hands laid upon it.

But movement along the floor has been repeatedly produced *without contact*. This seemed to the Investigation Sub-committee so extraordinary when first witnessed that they hesitated to believe their own senses. They concluded that they must have been deceived somehow ; that their eyes had cheated them, that the table had not really moved,

and that the supposed motion was a delusion; or it might be that the precautions taken against imposture had not been sufficient, and that, in spite of all their care, the medium had contrived to thrust the leg of the table with a foot. It was not until they had tried it again and again, with new precautions and with the same result, that all were entirely satisfied that the table had in very truth moved without contact by any person present, and without the intervention of any mechanical agency.

It will be desirable to describe at some length these remarkable experiments.

Two tables at different dwellings of two members of the committee were the subjects of these trials. The medium was a lady of high social position, induced solely by the interest she took in the investigation; she is married, has a family, her power had been discovered only a few weeks before she gave her assistance to the committee, and she has no pecuniary interest in it whatever.

Both the tables were dining tables, one 10ft. and the other 8ft. in length by 6ft. in width, mahogany (solid), and very heavy.

To the largest of these tables the medium and the committee were introduced for the first time, only five minutes before the experiment was tried. The party had met in the drawing-room, but the loo table there not being large enough to seat them—they were nine in number—they adjourned to the dining-room, and seated themselves at the larger table there.

The rappings being unusually loud, and the table having been repeatedly pushed about and lifted at either end, and the quiverings constant, it was suggested that trial should be made if all or any of these effects could be produced without contact.

The chairs were removed, and all the party stood up. It was impossible that in this position a leg could be used by anyone for lifting the table without a movement that would be visible to all the rest.

Thus all standing, and all hands being upon the table, it was agreed that they should be withdrawn suddenly, on a given signal. This was done, and the entire table jumped from the ground slightly, as if adhering to the fingers. This was repeated two or three times, with the same results.

The hands were now placed six inches above the table, all standing back from it, so that it was not touched by the person or the dress of any of the company. In three minutes the table moved about four inches down the room, and turned with a jerk about an inch on one side.

This experiment surprised, but did not satisfy, the detective committee. We could discover no contact with the table; but it was not impossible, and nothing less than impossibility of imposture or delusion could justify the acceptance of a fact so strange. One of us then suggested as a decisive test that we should turn the backs of our chairs to the table and kneel upon them, placing our arms upon the chair backs, and thus extending the hands in a circle round the table, but not touching it. The test was approved, the places were taken on the turned chairs accordingly, and a careful examination made that all were

so placed, and that any contact with the table was *impossible*. In about five minutes the table again moved, this time about four inches.

The experiment was afterwards tried three times with the other table described, and with the same result. But the third time it was tried with such excessive care, and with such still more marked results, that it is necessary to describe particularly the entire of this test trial.

Six persons only were present, namely, four members of the committee, the medium, and the wife of one of the members. The medium was the same lady (amateur, not professional) who had on other occasions favoured the committee with her presence. Some vigorous motions of the table having occurred while the party was seated round it, the committee proposed again to put to the test the motion without contact which they had previously witnessed, and to take all possible precautions to insure accuracy. The position of kneeling upon chairs having their backs turned to the table was resolved upon, as being that which precluded the *possibility* of touching with the feet, or in any manner not plainly visible to others. It was, like the former, a dining table of considerable size and weight, 9ft. by 5ft. All having taken this position, which was carefully inspected by the members of the detective committee, for the purpose of security against the use of the foot, or any movement being made without discovery, hands were joined and held over the backs of the chairs on which the parties were kneeling, at the distance of three inches from the top of the table. The eyes of each member of the committee were directed to his neighbour, to be assured that the kneeling posture was not changed, and that there was no movement of the body. In four minutes and a half the table creaked aloud in various parts, and in another half-minute it moved about three inches along the floor.

It was next resolved to try what could be done at a further distance. The chairs were put further back, and the hands again held all round, but at the distance of about twelve inches from the table. In about three minutes it moved again, somewhat further than before, but in an opposite direction. Again the circle was enlarged, and the hands held at the distance of eighteen inches (as nearly as we could estimate) from the table. There was again motion; but this time it moved, first to one side, until it struck the backs of the chairs that were turned to it there, and then it moved to the other side, striking the chairs there in like manner, the entire space moved over being about eight inches.

During this experiment the parties present were steadily kneeling in the manner described. Careful watch was kept, but none stirred from his place; as they were situated, it was physically *impossible* that the table could have been touched, much less moved, by any foot; and, the hands of all being held up full in view, and each hand held by that of a neighbour, it was equally impossible that the motion could have been caused by a hand.

Although this remarkable experiment was tried at the house of a member of the committee, the other members deemed it to be due to the Society to institute as strict an examination as if they had been in the room of a professional medium. Accordingly they looked carefully at the table before and after the experiment, and could detect nothing

even to excite suspicion. So with the medium, they insisted upon a severe scrutiny, and it was readily submitted to, or rather it was invited and encouraged. The watch upon the kneeling form was never a moment relaxed, and while that posture was maintained anything like contact with the table was physically impossible.

There was no difference of opinion among those present as to the fact that the table *had* moved four times without contact; indeed, it was too obvious to the eyes of all to admit of doubt or question: *how* it moved, by what agency, are questions for the future. The first step in all scientific investigation is to know the fact: the inquiry into the cause of the phenomenon, and the manner of its existence, is for a later part of the investigation. It certainly was not a delusion, and there was no ground whatever to suppose it an imposture. The conditions of the repeated test trials precluded *this* easy explanation.

In SCIENTIFIC investigation, as much is to be learned from failures as from successes. Failure is the best proof of *bona fides*. Imposture never fails. Whatever is mechanically produced can be reproduced. By the non-occurrence of the expected phenomena, we learn that some *one* or more conditions are wanting, and it is by learning the conditions that we come gradually to learn the cause.

Last week there was a vacation meeting of the investigation committee. Many of the members being at the British Association at Exeter, four only were in their places. No medium was present. This small party devoted the evening to endeavours to produce the phenomena. The room, the table, and all the other conditions, except the extraordinary heat and dryness of the atmosphere, were precisely the same as when, a fortnight before, all the incidents of rapping and motion were produced readily and abundantly, the only difference being that six instead of four were present, and one of them a medium.

The four bethought themselves that they should try if they could produce, by actual endeavours and by artifice, all or any of the incidents they had seen and heard when last in the same room. They tried all plans their wits could devise, but they were unable to reproduce anything that bore the most distant resemblance to that which had occurred before. They thus satisfied themselves beyond doubt that, however the rappings and motions were caused, they were not produced by any blows or thrusts of the hand or foot. They could not imitate them by any device.

In a trial of two hours, there was not a solitary rap, nor even a creaking of the very table which, just a fortnight before, had jumped and moved along the floor for several inches, within ten minutes after the same members of the detective committee had assembled round it.

We requested last week that a correspondent (who is a person of unimpeachable character and high rank, and who avouches it to us with name and address) would favour us with further particulars of the very singular incidents of rappings proceeding from a wall and chimney-piece, without the formation of a circle or the presence of a medium, or the desire or intention of any person in the room, which was briefly narrated last week. The request has been kindly complied with, and the communication we present in the words of the writer, whose name and

address will be readily given to any person who may desire more particularly to know them, or who may wish for further assurance.

FURTHER NARRATIVE OF J. P.

"In giving you, as you ask, a full and detailed account of what passed at the French country house, I suppose I may continue from where I left off last, saying that I had with surprise found the sounds I made to be copied exactly. You are at liberty to put in print all that I shall relate. I think such strange occurrences ought to be made known, and every possible light thrown on a matter now of such growing and intense interest; for whether (as some think) the sounds and other curious phenomena are caused by mere animal electricity, or by some surrounding and mysterious influences, still the subject should be well-examined into, and the facts all put forward. In the case I speak of, no sort of trickery *could* have been at work, and I might add that each of us felt sure that none of the sounds were caused or *could* be caused by any of our party of four persons. No one else was in the house but servants at some distance in another wing of the building. The master of the house went and found them *all there*, even while the three remaining of *our* party still heard the sounds continuing to increase in loudness close to us. The feet and hands of each of us were fully visible to the others, and all could see that none present caused the sounds. We soon found that whatever did cause them was capable of hearing us; and subsequently we found that also there was perfect power of sight in this invisible and unknown agent. We tried experiments as follows: We said, 'Do you hear us? if so, strike three blows.' They were struck. It is impossible to describe fully the sensation this caused among us. Monsieur M., the owner of the house, then, at my bidding, asked if there was a medium among us; and 'Yes' was to be given by three knocks. The answer was so given. 'No' was to be implied by silence. By asking to have three knocks given when the person was pointed to who was the medium, we found it to be the uncle of Monsieur M., who had that day arrived from Paris at the château. He was a solemn and grave Roman Catholic; entirely opposed to anything like spiritualism; and, in fact, I may add, that when the sounds began to declare themselves to come from an intelligent source, he seemed to engage in serious thought, and even in prayer, and frequently covered his eyes with his hand. He was a man of much fasting and seriousness. We made experiments on the power of sight by asking questions as to things in the room—all correctly answered; also to figures in photographs, which we held so that no one at the moment could obtain a view of them but the person holding them; also the exact hour and minute by the clock on the mantelpiece; and even some flowers—scarlet geraniums—in my dress, were described. In this way a number of different flowers were named, asking for three knocks when the correct one came, which were given right; and then as to colour of the flower in the same way. All this was very curious; but Monsieur at last wished to know the name by which this intelligent power was known, and if it had been once a mortal like ourselves. In the meantime he told us in a low voice that he felt half inclined to think it might be the spirit of a young man whom his father knew, and whom he often heard of as having lived near Lieu

Saint, where the château, was, and who at the age of thirty-two had been guillotined, in the very last year of the last century, by a mistake, being taken for another man who had committed murder. So he asked our invisible friend, 'Are you L. S.?—tell me the truth.' The answer was 'Yes.' What I am now about to tell is still more curious. Wishing to see if he would give the *right* age of the person referred to—thirty two—he said in French, 'Combien d'années avez-vous reçu?' In silence we listened, while clearly and regularly 99 blows were given. 'Oh,' said Monsieur, 'here is an error at last, for the man he professes to have been did *not* live to old age.' 'But,' said I, 'add sixty-seven years of this present century to *his* thirty-two years of the *last* and you have the wonderful reply, showing—oh, how strangely!—that *he* counts all these years together, and that death to him made no stoppage, but only a transition, of life!'

"More I could relate, much more, of strange and marvellous that happened on that occasion. Not only on that evening, but by express desire at twelve in the middle of the next day, in quite another apartment, the force came to make its presence known (as we all sat at *déjeuner*), by violent blows and shakings of the table, which, having a very short cloth on it, was entirely visible to all. But, Sir, I have already told you enough to prove that this was no mere electric force, and that still less was it trickery. On me it made an impression that never can pass away, and was more convincing by far than anything I have ever heard of as occurring at formal *séances*, for these were spontaneous. "J. P."

Two members of the committee have been invited to sittings with Mr. Home on two separate occasions, at two different private houses, in neither of which was anything in the nature of mechanical preparation possible. Each of these members has written a report of what he witnessed. Both relate simply what they actually saw, without venturing to account in any manner for the means by which the effects were produced. As these introduce a series of phenomena other than have been as yet witnessed and experimented upon by the collective committee, we reserve them for future publication, the present inquiry being strictly limited to the investigations of those phenomena which are supported by external evidence, inasmuch as they are matters of physical measurement, and the actual occurrence of which, being palpable to the sense, is capable of demonstrative proof or disproof.

LARGE FAMILIES.

TO THE EDITOR OF THE MEDICAL PRESS AND CIRCULAR.

SIR,—Allow me to say that I cannot agree with your correspondent, whose brief remarks upon this subject you quote on the 29th ult. I do not see anything extraordinary or improper in the use which "W. C." has made in your previous number of the word "diabolical;" it would certainly be a bad pun if it had any reference to the Dialectical Society. My impression, upon reading "W. C.'s" remarks was, that he employed the word "diabolical" in the sense (at the same time deprecating that view) in which it is used by the advocates of large families, who appear to be at a loss for words strong

enough—notwithstanding the hard names they do use—to express their disapprobation of the efforts made by a few far-seeing individuals, to spread more enlightened views on this subject.

Is it not preposterous to find that a large family is made by one man a reason for his claiming our charity, and by another an excuse for his commission of a crime! and yet, both these baits are, over and over again, swallowed by a gullible public.

It is not uncommon to see advertisements to the following effect:—"A case for the benevolent! An educated man, with a large young family in great distress, appeals, &c., &c." All I can say is that this gentleman's education has been of very little use to him, if it has not taught him, with other things, the wisdom, not to say the duty, of keeping his body in subjection to his reason. A large family is especially blameable in a clergyman, whose case gave occasion for the admirable remarks which have suggested this letter. He who studies the Scriptures, and whose life should be an example to his flock, should surely know how to be "moderate in all things," more particularly with regard to the most important functions of his being.

Again to give an illustration of the "large family plea," in punitive cases, in which domestic and other servants abuse the confidence reposed in them by robbing their masters, and are convicted, the culprit will urge the fact of his "large family" as an extenuating circumstance in his favour!

Now, I wish to say very little upon the more delicate questions involved in this subject; a great deal might be said on those points which include physiological and moral considerations. I will simply and very briefly intimate the direction which I think such a discussion ought to take. 1. The present prevailing error should be confuted, that the marriage ceremony sanctions an immoderate indulgence of the passions. 2. A man has no right to bring children into existence, unless he can, not only maintain them in his own position in life, but attend to their mental and moral cultivation, and do his part to make them in all respects good and useful citizens of the world. 3. A man has no right, by virtue of his marriage vow, to render her delicate and unequal to perform properly her numerous duties—among which are the offices of maternity—for which many a woman is incapacitated by reason of the husband's demands upon her, in order to gratify the inordinate exactions of his unchecked desires. 4. Many wives yield in this matter in opposition to the dictates of their own more refined natures, partly from a vague impression—which the education of women only tends to strengthen—that they are body and soul the property of the husband; and partly again from an instinctive feeling and an apprehension of the man-nature, that the way to keep a husband true is to deny him nothing.

The comment which suggests itself upon the last proposition is this:—that if the devotion of the wife did have its proper effect upon the husband, there would be less to regret, if even the penalty of such devotion were loss of health and premature decay of beauty and vigour. A true wife would consider the preservation of her husband's fidelity well worth the sacrifice; but in the great majority of cases, the man who is incontinent in marriage, is also inconstant to his wife, just because he exercises no control over himself in the indulgence of his passions; and this lawless excess, unrestrained by any moral or prudential considerations, is, in the opinion of all thoughtful and right-minded persons, *Prostitution*, whether legalised by marriage or not.—I am, Sir, yours faithfully,

PRUDENTIA.

October 1st.

CICERO gives expression to a very beautiful thought when he says:—"I go from life as from an inn, not as from home."

MISCELLANEA.

A passenger by a Midland train was lately cured of rheumatism by the jolting received from the collision of the train in which he travelled with another.

We know a lady who has been much benefited in health by attending a course of lectures on phrenology. People require to be stirred up occasionally.

A friend of a writer in *Human Nature* informs him that, of late, the bells in his house have been frequently rung by an invisible agency. As many as three will be going at the same time. Some time ago, the bells of a neighbour's house were also agitated by some unseen agency. Such cases should be investigated by proper mediums.

A digging machine, partly a spiritual invention, is in course of manufacture. Means are required to put the instrument fairly before the public, but if it at all comes up to the expectations of those who are very competent judges, it will be a successful commercial enterprise and a great blessing to the cultivator. If this meets the eye of any sympathiser, a communication may be addressed to our office.

Scientific farming is being carried on by Mr. W. Lawson, of Cumberland. Without any farmyard manure he had the best crop of potatoes (40 acres) in the county. They sold readily at 5d per stone, when his neighbours had to take 3d, and did not find such a ready market. This shows that a vegetarian farm would not be such an unlikely possibility. A library has been formed at the farm, from which 1500 lendings have taken place since it was started in 1866. It now comprises 750 volumes, and it is expected that Mr. Lawson will bring a large assortment with him from America, where he has been sojourning for some months, but his arrival is expected early. The usual Christmas festival is to present some novel features this year.

HUDSON TUTTLE writes—Friend Peebles met with a well-deserved reception in England. A nobler inner man is seldom found. He is universally loved. I had not seen your publications till mailed to me by him. I am very well pleased with them. I presume my publishers have sent you my last book, “Career of the God-idea.” I have “Career of the Christ-idea,” and “Arcana of Spiritualism, a manual of spiritual science and philosophy,” in press. Hoping you every success in pushing your enterprise for the extension of truth, I am, fraternally yours, HUDSON TUTTLE.—[We have received the *American Spiritualist*, a fortnightly paper, the editor of which is Brother Tuttle. Those who have read his “Arcana of Nature” will believe our report that his paper is fearless for truth, high-toned, and independent.]

A TOUR IN WALES.—A most successful lecturing tour in Wales has just been completed by Mr. J. Burns, of the Progressive Library. His lectures on Spiritualism, in Merthyr, were attended by crowded audiences, and a great effect was produced. He also lectured at Aberdare on Physiology, and at Hirwain on Spiritualism, &c., where he

also preached on Sunday, which was perhaps the most successful event of the tour. The local papers reported the lectures on Spiritualism at great length; and the tone was either favourable or respectably opposed to the subject, with, perhaps, one exception. The committees who promoted these lectures, put funds into their hands by the energetic manner in which they worked up the interest. For the encouragement of others, it may be stated that nearly £12 were taken at the two lectures in Merthyr. If well selected committees were convened in the different towns where Spiritualists exist, a general system of lecturing might be successfully inaugurated. Mr. Burns has already more work of this kind on hand than his health and other duties will permit him to accomplish; but Mr. Peebles will soon be with us again, ready to devote his fine talents to this work.

HEREDITARY INFLUENCES ON CHARACTER.—In the life of Rossini, by H. Sutherland Edwards, lately published, the student of man may find some incidents and circumstances worthy of his attention. He came of musical parentage. His father was a trumpeter, and his mother being gifted with a musical voice sang on the stage, and thus supported the family before and subsequent to the birth of the great composer. The child Rossini appeared before the public before he was seven years old. At fourteen he was director of a travelling musical company, and when he was sixteen years old his first composition appeared. Two years after he made his debut as a composer for the stage, and in thirteen years he composed 34 operas. So much for his rare powers and their hereditary lineage. His temperament seems to have been remarkably intuitive, and though he composed little for thirty years of his life, he was far from being lazy. His thoughts came to him suddenly, as by inspiration, which seems in him to have been almost under the control of the will. A unique indication of his intuitive tendencies may be gathered from the fact that he regarded Friday as an unlucky day, and 13 the most unlucky number. *He died on Friday, Nov. 13, 1868.* Another remarkable instance of hereditary influences is furnished in the following answer to correspondents in the *Weekly Dispatch*, May 2, 1869:—“Plantagenet.—The late Marquis of Hastings, who closed his reckless career a few months since, claimed to be the descendant of George Duke of Clarence, the brother of Edward the Fourth, and who was the ‘false, fleeting, perjured Clarence’ of Shakespeare, and was drowned in a butt of Malmsey wine. By his mother’s side, the late Marquis was heir to the barony of Grey de Ruthym, created in 1324.” Which was the most noble lineage?

THE BRAHMIC COVENANT.—The Hindoo reformers are making way rapidly. On the 24th of August last the more advanced party among them opened a handsome new place of worship, to be called henceforth the Brahma Mandir of Calcutta. Vast crowds, we are told, thronged the church from morning till night, and listened with enthusiasm to the sermons and prayers of the leader of the body—that very remarkable man Keshub Chunder Sen. The dedication of the building was sufficiently singular. After some formalities, Keshub read aloud the deed, which has been since buried in the centre of the temple, and of which the following is a translation:—“To-day, by the mercy of

God, the public worship of God is instituted in this place for the use of the Brahu community. Every day, or at least every week, the one only God, the Perfect and Infinite, without a second, the Almighty and All-holy, shall be worshipped here. No man or inferior being, or material object shall be worshipped here, as identical with God, or like unto God, or an incarnation of God; and no prayer or hymn shall be offered or chanted to any one except God. No carved or painted image shall be kept here. No animal shall be sacrificed here. Neither eating nor drinking, nor any manner of mirth or amusement shall be allowed here. No object that has been worshipped by any sect shall be ridiculed here. No sect shall be vilified, hated, or turned into derision. Divine service shall be conducted here in such spirit and manner as shall enable all men and women, irrespective of distinctions of caste, to unite in one family, eschew error and sin; and advance in wisdom, faith, and righteousness." At the close of the service twenty-one men and two women were formally received into the community, on accepting what is now called the Brahmic covenant. The "charge" of Keshub to these neophytes was, we are told, both "practical and enthusiastic, bearing upon the duties of the true Brahmic life, its trials, sorrows, and glories." The young men, it is added, were visibly touched to the heart, and one of them offered a prayer which moved many of the audience to tears. In conclusion, gifts were distributed to 800 poor, and the vast crowd retired from the temple.

Silence is the safest response for all the contradiction that arises from impertinence, vulgarity or envy.

The man or woman who has never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower, without plucking it or knowing its value.

Study as much as you please, work your brains to their utmost capacity, but see that you do not rob them of the rest derived from sleep, and which is so indispensable for healthy and long-continued intellectual labour. If you neglect this warning, be sure the time will come when you cannot sleep, and then you will be in danger of losing your reason.

CHURCH-GOERS IN NEW YORK—According to late statistics New York has 222 churches and 119 missions of evangelical character, 34 Catholic churches, 7 Spiritualistic, 6 Jewish synagogues, &c., and 9 of other denominations, making a total of 419 churches of all kinds, with accommodation for 290,000 persons. The resident population is about 800,000, of whom not over one-half would be able to attend church at one time, so that a deficiency of 120,000 exist in the church accommodations. In the wealthy districts the majority of people are church-goers, and in other neighbourhoods one-sixth to one-twelfth attend. The average attendance, however, does not exceed 150,000, and the total of regular church-goers is about 200,000.

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.

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