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CONTENTS.

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The Philosophy of Re-incarnation—No. IV. By Anna Blackwell.

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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.

The Article on A. J. Davis is unavoidably postponed till next month, on account of the illness of the writer to whom it was entrusted.

We have received a long instalment of a reply by Mr. J. Burns to an article by "W. H." in last *Spiritual Magazine*. We regret that prior claims upon our space necessitates the postponement of this communication till next month.

Received for the Distribution Fund:—A Lady, 10s; T. B., 5s, which sums are reserved for future use.

Enquiries after the services of Mr. J. M. Peebles as a lecturer are frequent. A syllabus of Sixteen Lectures may be had on application at our Office. His engagement at Norwich will extend over the first ten days of this month. Those who desire a visit from him should apply at once, as his time will rapidly fill up.

The weather has been so bad that the portraits of A. J. Davis, J. M. Peebles, and Dr. Willis have not been printed in large numbers. We hope to be able to supply all demands in a few weeks.

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Age next Birthday.	Amount of Annual Premiums.	Proportion invested in Government Securities.	Government Stock Withdrawable after payment of 10r 10 Premiums.	
			One.	Ten.
30	£3 10 2	£2 17 5	£1 19 0	£22 12 0

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30	5 10 4	4 19 4	4 3 0	22 6 0

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20th December, 1869.

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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

FEBRUARY, 1870.

CREATION.

THE PLACE OF THE SEXES IN THE SCALE OF BEING.

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.

We have now advanced in our speculations to a stage at which it becomes necessary to say something definite as to the place and function of the sexes, in the plan of universal being. This is a great subject, extending far beyond not only the human and social, but also the animal and vegetable sphere; and embracing in its far-reaching sweep, the essential character and profounder relation of every province of existence, whether spiritual or material, eternal or temporal. We suppose it is almost unnecessary to say that sexual diversity, as commonly understood, is simply a manifestation of positive and negative on the organic plane. But the same forces are at work everywhere, and if the results vary, it is in consequence of the different conditions under which they operate as producing causes.

Such a subject will necessarily demand both large views and profound treatment, and cannot be cursorily dismissed like an ordinary topic, with a few hasty observations, sparsely or superficially illustrated. Let us then commence with a tabulation, not exhaustive, but illustrative of the great positives and negatives of universal being, which may be thus summarised:—

God.....	Nature.
Spirit.....	Matter.
Motion.....	Rest.
Heat.....	Cold.
Light.....	Darkness.
Day.....	Night.
Flood.....	Ebb.
Life.....	Death.
Male.....	Female.

Which may also be summed up as

Cause.....	Effect.
The Active.....	The Passive.
The Absolute.....	The Conditioned
The Infinite.....	The Finite.
The Universal.....	The Individual.
The Eternal.....	The Temporal.

That is again, in fine, God and Creation.

In accordance with this table we find that spirit is positive and unitary, while matter is negative and divisional. The former is central, the latter is circumferential. The one is absolute, the other is relative. We cognise spirit within by consciousness; we recognise matter without through perception. Let us now succinctly apply some of these data. The male is unitary, non-productive of offspring himself. The female is divisional, maternal, giving birth to many children, as matter always does when pervaded by spirit. The male provides the central life-germ, which the female clothes circumferentially with a material vestment. Again, the male is most powerfully developed in the head and chest, the instrumentalities for thought and action, those unmistakeable manifestations of spirit and its phenomenal result, motion. The female on the contrary is, and from her maternal functions, must be, most effectively developed in the abdominal and lumbar regions, the sphere of nutrition, reproduction, and vegetative growth. Thus the male is most developed upwards, the female downwards, and on the correlations and indications of these contrasted tendencies, it is, we suppose, almost unnecessary to dilate. The fact that the male is strongest in the respiratory organs, clearly indicates his nearer approach to spirit, as a little reflection on the subject contemplated analogically, will suffice to show. In accurate correspondence with this, we find that the masculine intellect is primal, and we may add regal, in its essential character. Hence, all enduring religions and empires have been founded by men, all great philosophies have been originated, all great scientific discoveries effected, all the true masterpieces of literature composed, and all the great achievements in art designed and executed by them. The masculine mind is central and solar, while the feminine is peripheral and planetary. The female obviously exists for another. She is not self-poised, self-centred. Her entire being is relative, not absolute. Thus, then, we see, that not in vain have mankind, as by a divine inspiration, ever spoken of the universal Spirit, or God, as masculine, the Zeus (*pater*), and of Nature, the universal Matter (*mater*), as feminine.

But we have yet scarcely broken ground in this enquiry. The controversy, if such it may be regarded, respecting the place of the male and female elements in the scale of being, is of prehistoric antiquity. It looms out upon us in the great war

between the Solar and Lunar Rajpoots in India, and thus probably led the way, by their disunion, for the ultimate reduction of the noble and chivalrous Kshatriyas beneath the subtler sacerdotal Brahmins, while its contrasted standards are seen to this day in the *Sun* of Christianity and the *Crescent* of Islam. In truth, the same elements are still at work within our own faith; for the speciality of Christianity, as a modification of Judaism, consisted in the proclamation of the feminine attribute of Love, as a supplement to the masculine attribute of Justice, so especially emphasised in the scheme of Moses. Nor has this development of the feminine character of our faith yet ceased; for the Church of Rome, not contented with Christ, as an especial messenger and manifestation of divine love, has again supplemented this by the adoration of the Virgin, whose immaculate conception has only become an authoritative dogma in our own day.

We are thus brought to the essential character of Deity, as being predominantly masculine, feminine or bi-sexual, this being, in truth, the groundwork of the entire argument. "God is a spirit;" we may add the universal spirit. Now spirit acts, matter is acted on. God is unitary. As the all-embracing ONE, he dominates the diversity and multiplicity of creation. He is central, the creation being peripheral. He is causal, the first cause, and the *primum mobile*. We suppose it is almost needless to say, that in so far as these specialities are sexual, they are masculine and not feminine. Let us now look at some of the Divine "attributes." God is love, say the advocates of his femininity. But we should remember that the love here spoken of is *paternal*, and not maternal; that is, it is *just* love, that equally regards *all* the children. Maternal love is always partial, tending to groundless preferences and predilections, obviously based on sympathies, not always measurable by the merits or demerits of those who chance to be the objects of preference or dislike. "God is just." In this he is pre-eminently masculine, for the infinitely wise, and good, and just, must be utterly devoid of every trace of that special form of feminine affection to which we have been just alluding, and which, as it permits of individual preference, presupposes injustice as an unavoidable accompaniment of its very existence. The divine will is also masculine; in other words, it is sustained and persistent, not variable and emotional. It is not subject to feminine tides of feeling, has no revulsions, no eddies, no passional tumults, but operates with undeviating regularity from the beginning to the end of the great eonic periods of created being.

Let it not be supposed, from the severity of the foregoing remarks, that we are arguing for the *exclusively* masculine character of Deity. Such a conception of God would be at utter

variance with his absolute universality, which must embrace both the male and female elements of being, since each is manifest in his creation. What we are contending for is, that God, as the unitary spirit and primal cause, is predominantly, and, perhaps, we might say, essentially masculine. While his multiplex creation, more especially when ultimated on the material plane, is as predominantly feminine.

We have already spoken of the universe as his divine bride, the celestial Eve, the soul dream of the Infinite projected into objectivity on the plane of time and space, and thus made presentable as the realised thought of God. Thus the very condition of its existence as an effect, implies that it is *passive* in relation to its *active* and producing cause; in other words, that as God is positive and masculine, his creation is negative and feminine, the former being absolute, the latter relative.

Now, what is the material universe? And we reply, The organic vesture of the divine spirit; if the terms be not so strong as to prove offensive, shall we say, the *quasi* corporeal instrumentality by which the universal life discharges its manifold functions through appropriately specialised organs. But such a living structure, as we have elsewhere said, is not a mechanism but an organism; and, consequently, could not have been *made*, but must have GROWN by the development of its several parts and the evolution of their respective organs. Thus contemplated, the whole process of creation is one long gestation; in other words, the universe is still an embryo, awaiting its birth from the womb of time and space, into the higher life of the eternal and the infinite.

It must be at once obvious that this spiritual paternity and material maternity of all things, implies that the beginnings of phenomenal existence shall, under every form, organic and inorganic, be especially feminine. Thus contemplated indeed, time and space are the feminine, because divisional counterparts of eternity and infinity, which, as unsusceptible of partition, are essentially unitary and masculine. So the beginnings of phenomenal life, the infancy of physical existence in all its successive planes of manifestation, are feminine. Thus the first state of the universe appears to have been that of diffusion, the most nearly inchoate and unspecialised condition of which matter is susceptible. It was the very opposite pole of that unity and concentration by which the masculine is characterised. It was "without form and void," because the male or spiritual influence is the alone plastic and fecundative power, and he was then latent and only feebly operative, or rather there had not been time for developing the steadily cumulative effect of his processes. The next state of the universe was that of fluidity, that is of unfixity, unsteadiness, and mutability, still a condition eminently feminine; but a

femininity sufficiently advanced for the incipient offices of reproduction. Its existent state throughout the area, in any measure within the range of our cognition, seems to be bi-sexual, partly fluid and partly solid, a condition which we see figured and reproduced in the earth and water, the lands and seas of our own globe. And now, perhaps, the reader begins to understand how it is that the ocean was our great mother, all organisms, both vegetable and animal, bearing traces of an immediately or remotely marine origin. It could not indeed be otherwise, for water is the representative of the great cosmic fluidity, arrived at the stage for maternal duties. Hence it is that the yolk of an egg floats in the *liquid* white, and that the foetus is similarly provided with a fluid environment. Hence, too, the ærial ocean with which our own planet is engirdled, while in common with other cosmic bodies of the same order, it also floats in the great ocean of solar light and influence.

We have already tabulated night and darkness as negative or feminine, and hence it is that, like the ocean, they are the great mothers. Hence it is that initial types are prone to nocturnal habits and dark abodes; that the eel revels in mud, and the worm burrows in the earth. Hence it is, also, that the oldest of the Raptore, the owls, are birds of the night, and their animal counterparts, the Felidæ, are beasts of the dark. Hence it is, likewise, that more births and deaths take place during night than day, for parturition and dissolution, as feminine functions, are favoured by nocturnal influences. Perhaps the reader is now better enabled to understand why the Negro is black, the American Indian red, the Turanian yellow, and the Caucasian, for the most part, white, and how it is that the latter may be followed by his radiant brother, clothed with light as a garment, and in strict correspondence therewith, possessing intuitive insight, the result of clairvoyant lucidity, as an abiding and normal mental attribute. Of this, however, more anon, when in the legitimate sequence of our subject, we return to man, past, present, and future.

Lest the tendency of the foregoing remarks on the place of the sexes should be misunderstood, we would here observe, though somewhat prematurely as regards the due order of our topics, that if man be the Divine son, woman is also the Divine daughter, and her destiny, like his, is a return to and re-absorption in the Infinite paternity. As, however, in the process of emergence, he was at first hidden in her, so will she in the advance to convergence, be hidden in him. This is that restoration to eternal unity out of the temporal duality, whereof Plato, echoing a venerable tradition of pre-historic ages, so pleasantly discourses. And would woman know the exceeding brightness of her glory, when thus spiritually mated with, that is essentially *united* to

her eternal copartner? let her look abroad upon the universe, that Bride Divine, and see how already, even in this, her infantile nonage, she is clothed with suns as a garment, and weaves the stars but as jewels into her celestial crown. What she is physically, that will woman be spiritually, the heavenly beauty, the love-woven perfection, the angelic revelation ever growing in purity, increasing in brightness, and advancing in splendour through the endless cycles of the everlasting ages.

And the universal woman, the Bride Divine, our great mother, the material creation, *whence* is she, *what* is she, and *whether* does she tend? And here we arrive at the grand solution, and reach that exalted plane at which our hitherto separate, yet really converging lines of thought, coalesce and harmonise. She is not only the bride, but the daughter, of her eternal bridegroom. She is from him. He is her creator as well as her spouse. She came forth from him clothed in the obscurity of matter, she will return to him draped in the glories, robed in the effulgence of spirit, when the once dark and heavy-laden clouds of primeval chaos, then translucent and radiant, shall beam with the reflected light, and glow in the transmitted splendour of the heavenly sun. And amidst the sublime revelations of that great evening of our Eon, it will be seen that all previous epochal changes, all antecedent births, growths, and transformations, were but a mighty prelude, a magnificent preparation for this mystic marriage, in which the celestial bride, purified from her material dross, and transfigured into the faultless ideal of spiritual beauty, shall appear worthy of her position as the child-wife of the universal father. Much might be said of these successive emersions and immersions of the creational form of being, for they are not one, but many, and constitute a wondrous generational sequence, a stupendous "song of degrees;" but to dwell on these Eonic days of the eternal life, would be to emerge out of physics into metaphysics, to become "winged," and leave the solid earth of fact for the cloud-land of speculation.

Thus, then, we see that the male is first, but first as spirit, and the female is second, but second as matter. And thus it is, that in the final consummation, when the material universe, purified and spiritualised in the fires of Divine love, shall be prepared for re-absorption into the infinite paternity, the first will also be last, the circle ending, as all circles do, where it began. And here let us remark, that the circle in process of formation is feminine, but when completed and *closed*, masculine, because it is then a new and enlarged centre. And now we may understand how spirit can be a unity, and yet not barren, for he is a central, solar, paternal unity, whose rays of light, and and love, and life, are ever traversing his infinitude of radii to the circumferential forms of his feminine creation. And thus

has our argument also completed its circuit, and we are brought back to our original idea, that the male represents spiritual unity, the female, material multiplicity; that the former is an analogue of the creator, the latter of creation; that the first is solar, the second planetary; the former paternal and central, the latter maternal and circumferential; and that their true relationship, that to which through all transmigrations they are ever tending, is that of the paternal bridegroom to his filial bride; and thus, while one is the head, the other is the heart, of the universe, the bipolar forces, the Janus-face of total being.

SOLAR CELLULES AND STELLAR ORGANISMS.

Let us now apply this test of opacity and darkness, as indicative of the presence of the negative or feminine element in the great cosmic bodies of the universe, suns, planets, and satellites, as we shall perhaps thus obtain some insight into their respective status, and be better able to understand their relationship to each other. We have already spoken of these bodies as cosmic globules, the analogues on a grander scale of those organic cellules which constitute the basis of both vegetable and animal structures, and which in their matured or solar, that is, to us, stellar form, are apparently being slowly woven into structures of a celestial order, at whose possible magnitude, force, beauty, and other corresponding characteristics, the mind feels overwhelmed, as at the sudden disclosure of an almost limitless prospect on emerging from some lofty mountain pass, or even overawed, as at the visional revelation of some scene of such wondrous glory and sublimity, such transcendent beauty and splendour, that language, framed only for earthly experiences, fails of its office, in the attempted communication of such supernatural loveliness and grandeur to the mind of another. Adjudged, then, by this test of opacity, the planets and their satellites are almost purely feminine, the faint auroral light at the poles of the former being the only indication, which the inner, and, perhaps, younger series yet afford of advancing masculinity. The belts of Jupiter (his budding rings?), and the completely developed circumferential appendages of Saturn and Uranus, together with their and his many moons, being, probably, signs of farther advancement in this respect. Still, the planets and their dependencies are yet obviously, but mothers and daughters in the solar system: the former married and fertile, the latter still celibate and sterile, being only at the neuter, or childish stage of development. But what shall we say to the *luminous* Sun, the *central* fountain of *radiative light*? Why, that his every characteristic of *vesture*, *position*, and *function* is eminently indicative, we might say clearly demonstrative, of masculinity of character. He is

the great life-giving and life-sustaining FATHER of his circumambient sphere of filial brideworlds. Hence the profound propriety of the Sun being chosen in so many religions, but more particularly the Zoroastrian, as the apt and sublime emblem of God the Creator, more especially in his paternal relation to his filial creation, at once the daughter and the bride-divine of universal being.

Let it not astonish us that a solar, that is, a completed and celestial cellule should be masculine. The terrestrial cellule, the egg, and the foetus in utero, are all *feminine* emblems of creation, under evolution in the womb of Chaos. But the Sun is a manifestation of cellularity at its maximum, after many transmigrations. He is cellularity at its celestial epicycle, and on the cosmic scale, and so, under some aspects, in direct contrast to the terrestrial, at its faint and imperfect, because incipient cycle, and thus affords a notable illustration of that process of translation, in virtue of which the inherent tendency, even of the most feminine types and phases of existence, is to essential masculinity. The Sun is a finished, and, therefore, glorified cellule, on the celestial plane. Speaking figuratively, he is mundane materiality and opacity translated into heavenly splendour and spirituality. He is a *completed* male of the cellular order, clothed in his royal robes, seated on his fiery throne, and endowed, as of right, with his regal centrality of power and influence, not the *queen*, but the KING bee of the celestial hive. Perhaps, from this magnificent example, the reader will begin to understand what we mean by masculinity absorbing femininity, not as destroying, but appropriating its functions. The solar, like the organic cellule, is obviously bi-sexual; but as in the latter, the male element is latent, only showing its presence by the effect of fertilisation; so in the former, the female element is hidden from manifestation, save in the maternal office of reproduction. The solar cellule is, in semblance, a parturient male, as the primal organic cellule is, in appearance, a self-fertilised female: these seeming physiological contradictions being solved in each case, by the *latent* presence of the opposite sex. The predominantly feminine, self-fertilised and so reproductive organic cellule, is the emblem of creation at its spiritual aphelion, at its farthest remove, not in place, but character, from the Divine Father, as conversely the predominantly masculine, self-fertilised, and so productive solar cellule, is the emblem of creation at its perihelion, at its near approach, on the return journey, for re-absorption, to the glorified condition of the spiritual source and primal cause of all created being.

Let us close these remarks on the great cosmic bodies of sidereal space, with some suggestions as to their probable duration. And here let us remember that, as terrestrial dwellers on

an incipient and immature planetary cellule, we are at the weak and feminine beginnings of life. We ourselves, and all around us, are denizens and products of the fluid and opaque, and therefore of the mutable and mortal. We are still so infantile, as to be almost wholly mothers' in place of fathers' children; hence birth, but above all, decay and death, are familiar ideas to us—so familiar and predominant, that we are ever prone to forget that, on our Father's side, we are the children of light and immortality. Thus we are, from habit and association, if not also from mental constitution, rather inadequate judges of "the issues of life and death," as we are compelled to contemplate the possibilities of the former, in relation to other provinces of being, through the dire inevitability of the latter in relation to our own. Nevertheless we may perhaps be permitted to ask, as regards the solar cellule, whether, in proportion as it puts off opacity, does it not enter on the privileges of immortality? as it ceases to be clothed with the shadows of death, does it not enter on the prerogatives of life—as it becomes winged and radiant for the empyrean, does it not tend to emerge out of the temporal into the eternal sphere? All the principles of analogy answer in the affirmative. We regard the solar cellule then as, in a sense, immortal, using this term, not as implying absolute eternity of duration, but a freedom from the law of death by extinction or dissolution, and the attainment of that stage in which this apparent destroyer becomes simply the liberator, through the higher process of translation. In other words, we expect the solar cellule to endure as a distinct entity, as a final form, till this eon of creation terminates by the re-absorption of all things into the infinite paternity, whence they primally emanated. Let us not be misunderstood as implying by this, that these cosmic bodies will not enter as component parts into higher and more complex structures. We only mean to argue that they will not undergo individual disintegration, and so may be regarded as the ultimate atoms of the cosmic sphere. In being thus interwoven into higher and more complex organisms, it must not be supposed that they will materially and grossly touch each other. It is doubtful if even terrestrial atoms do this. They will be surrounded then, as now, with a magneto-electric atmosphere of imponderable force, resistive, yet highly elastic, and it is the intensely active and rebounding character of this medium, which must largely determine the ultimate and collective character of the structures woven of such refined yet forcible elements. In all this, however, they may be regarded as simply the cosmic analogues of those "points of force," into which science is gradually dissolving the hardest and most resistive forms of ponderable matter, thus demonstrating inductively, the sublime conclusion, that even the grossest material forms are only spirit in manifestation on the sensuous plane.

Thus far, then, that is, in the cosmic sphere, we are perhaps justified in asserting that the tendency of Nature is from the opaque to the luminous, from death to life, from matter to spirit, from maternal femininity to paternal masculinity. This, in truth, is the mortal creation returning to its fount—the divine and eternal Creator. It is the effect swallowed up in its cause, the child growing into the likeness of its parent. It is the closing of the cosmic cycle, the completion of the architypal idea, the great restoration, the re-absorption and glorification, yet perpetuation of all things in God.

NOTE.—Many of the leading ideas in the present and foregoing paper on the “Place of Man in the Scale of Being” were promulgated by Mr. Luke Burke in the pages of the *Future*. Differing from him, however, on some fundamental points, such as the place of the sexes, &c., I did not hesitate to maintain a controversy with him in his own pages, where, with a fairness and liberality, unhappily but too rare, he inserted every one of my communications uncurtailed. Of the merits of this most friendly “Argument” it does not become me to speak. I will therefore only say of Mr. Burke, that while differing from him in some things, respectfully and reverentially, as a disciple may differ from his master, I nevertheless regard him as the profoundest synthetical thinker on science the world has ever seen. This is very strong language, but I use it advisedly, and simply remark in conclusion, that should these papers provoke him to finish his long-promised work on “The Plan of the Universe,” and induce some bookseller to publish it, my own labours, should they produce no other result, will not have been in vain.

(*The Earth and her Organisms in our next.*)

THE PHILOSOPHY OF RE-INCARNATION.

No. IV.

HAVING seen, from the preceding considerations that—it being impossible for us, with our present faculties, to know anything of the essentiality of the Divine Existence and Action—Religion is not, and cannot be, anything else than the science and the sentiment of the relations of Derived Existences to the Divine Existence considered as the sole Cause of the Universe, and to one another, considered as ultimations of the same Creative Purpose, and having seen, still farther, that our conception of that Purpose must necessarily be modified by the progress of discovery in the various but convergent departments of Natural Science, we arrive at the conclusion that a Religious Theory, in

order to command the assent of the world of to-day, must, on the one hand, afford, in regard to the mode of the Divine Action in the evolution of the phenomena of the Universe, an approximative indication in harmony with the scientific data already arrived at, and must, on the other hand, satisfy our sense of justice by demonstrating the existence of a Providential Plan embracing in its scope not merely the destiny of the human race, but that of all the other creatures that people the globe, explaining and justifying all the facts of our chequered life as elements of a harmonious and beneficent Whole, and convincing our reason of the existence, for every sentient being, of possibilities of indefinite development, in knowledge, purity, power, and happiness, vast enough, and splendid enough, to satisfy the boundless aspirations of a duration that will have no end.

The disciples of the Spiritist School believe that the foundation of such a theory has been laid through the instrumentality of the diligent searcher after Truth whose views have already commanded the assent of tens of thousands of earnest minds; a theory in harmony with the mental and moral needs of the age, and which—already more fully elucidated by other seekers for whom he has opened the road, and destined to be progressively developed by discoverers in the field of natural science, by future Messiahs,* and by yet higher spirit-teaching—will gradually rally the intelligence of the world to the grand conception of a unitary destiny for all created beings, to be worked out by each individual for itself, through the gradual unfolding of the capabilities latent in its nature, under the action of the influences brought to bear upon it by the varied discipline of existence.

In order to ascertain how far the theory alluded to can fairly claim to be in harmony with the results of scientific investigation into the nature and mode of production of Material Phenomena, it is necessary to take a rapid survey of the latest acquisitions of human research in this most important field of inquiry.

The labours of the numerous investigators who have devoted their lives to the dissection and analysis of material bodies have ascertained that all those bodies consist of atoms possessing the attributes of extension, inertia, ponderability, and impe-

* The term 'Messiah' (Messenger) is applied by our Spirit-Guides to all intelligences from higher planets who, from time to time, solicit the privilege of incarnating themselves in lower ones, for the purpose of advancing their own progress by helping forward the human inhabitants of the latter, in Religion, Morality, Science, Industry, and Art. These Missionaries become what we call the 'leading minds' of the planets in which they incarnate themselves. They bring, to the elucidation of the branch of knowledge which they have undertaken to carry forward in the theatre of their mission, the faculty of spontaneous insight which we call 'genius' (and which is always the result of progress already accomplished in preceding existences), and are thus the principal Providential instruments of advancement in the terrestrial sphere.

netrability by one another,* separated from one another by interstitial spaces, and combined in varying modes for the production of the various material substances of the planet, the nature and qualities of each of which are the direct result of the particular mode of juxtaposition assumed, for the formation of each substance, by the atoms of which it is composed; and Materialistic Naturalists have accordingly concluded, from this double fact of the atomic constitution of all bodies, and of the absolute dependence of the qualities of these on the mode in which their constituent atoms are combined in each, that the Universe consists only of Atoms as the constituents of Matter, and of Movement regarded as an attribute of those Atoms; the Atoms themselves, through their various spontaneous modes of agglomerating themselves, producing the phenomena of Heat, Light, Electricity, Vitality, Thought, Will, &c. By the Materialistic School, therefore, the idea of the co-existence, with Matter, of a Spiritual Principle, or Element, is discarded. Matter, assumed to be self-existent, is considered, in regard to the phenomena of existence, as being at once both Cause and Effect; and the Universe is thus reduced to the condition of a Body without a Soul.

Happily for the progress of human thought, freedom of speculation and of experimentation contains within itself the efficient corrective of the errors into which it may seem, for a time, to lead its votaries; and accordingly, by carrying the analysis of material phenomena still farther than has been done by the Materialists, the experimentalists of the Thermodynamic School, with their most laborious investigator, Hirn, at their head, have completely refuted all the various Materialistic theories, by proving, with the aid of the most rigorous mathematical demonstration,† that the inter-atomic spaces in all bodies are the theatre of the action of Forces which are neither vibrations nor any other mode of Matter, nor yet mere abstract principles, but are real entities, though of a nature different from that of Matter, are as really a factor in the production of material phenomena as are the atoms themselves, and are not only distinct from, and independent of, those atoms, but rule the latter with a sway so absolute as to reduce them to the condition of mere executors of their behests. They have demonstrated that the action of those Forces—incessant, instantaneous, ubiquitous, transcending the limitations of Time and Space, and constituting, so to say, the normal and permanent magnetic network which holds planets to their suns, and suns to one another, throughout the immensity

* The so-called "Spiritual Phenomena" conclusively prove that Matter is as penetrable by Spirit-bodies as is a pane of glass by the sunlight.

† G. A. HIRN. *Conséquences philosophiques et métaphysiques de la Thermodynamique*, p. 96.

of the Universe—determines also the varying proportions of atoms and of interstices which constitute the various modes of atomic juxtaposition to which the various densities and qualities of material bodies are due; that not only the various qualities of those bodies, but the fact of combination, into bodies, of the separate and always repellant material atoms (which would otherwise remain eternally in a state of diffusion), is simply and solely the result of the varying interactions of those Forces upon the material atoms; and consequently that those Forces, and not the inert material atoms—incapable of movement and therefore incapable of combination or of union—are the real producers of the totality of material phenomena.

When the noble army of scientific explorers (true Pioneers of human progress, though, as yet, in many cases, too much absorbed by the wonders they discover in their special fields of research to be able to look beyond the plane of Result in which they are labouring), shall have advanced one step farther; and—perceiving that, as the inert material atom is but the obedient slave of the formative action of the Cosmic Forces, so, those Forces, incapable of devising the plan of the Universe they are working out, are but the unconscious instruments of the Supreme Intelligence in the ultimatum of its Creative Purpose—shall “discern the traces of a Divine Presence in the interstices of every body,” the recognition by them of Spirit, as the higher, directing principle, or element, of which material forms are only the continent, and the Cosmic Forces only the agents of manifestation, will follow as an inevitable consequence; and Science, having thus reached the true stand-point for the comprehension of the complex phenomena of existence, will cease to be a mere digger and delver in the outer courts of the Temple of the Universe, and will assume its true character as the High Priest of the Religion of the Future.

Having thus examined the latest demonstration of Physical Science in regard to the nature, and agents of production, of material bodies, we have now to ascertain the nature of the latest scientific hypothesis in regard to the origin of the globe we inhabit, and of the solar system of which it forms a part.

Geological discovery, as every one knows, has conclusively proved that our globe has not always existed in the state in which we find it at the present day, but that its surface and atmosphere have passed through vast cycles of change whose duration we have no means of determining with anything like exactness, but which must have required millions of ages for their accomplishment; that the earliest agency revealed to us, by the traces it has left of its concurrence in the work of planetary modification, is that of fire, the evidences of whose action, in the stratification of the surface of the globe, render it absolutely

certain that, at one period of its formation, what we call "the solid earth" was an incandescent mass, in which all the elements of its present materiality existed in a state of fusion, while the atmosphere of the planet must have been a heterogeneous mixture of gases, impervious to the light of the sun, but lit up with the lurid glow of the molten mass in its midst, and constituting a state of things in which none of the minerals, vegetables, or animals now known to us could possibly have existed in their present forms; that as the incandescent mass began to cool down, and the various substances, hitherto blended together in it and in the atmosphere, began to be superposed according to their relative densities, the union of hydrogen and oxygen produced water, whose action, combined with that of the central fire, gave rise to tremendous cataclysms which raised mountain-chains, hollowed out the beds of lakes and oceans, produced the earliest soils, and prepared the necessary conditions for the appearance of the primitive organizations of the planet, viz., lichens, mosses, fungi, ferns and other rudimentary vegetations of the cryptogamic order, and the zoophytes that constitute the link between the vegetable and animal reigns; that these primitive organizations were successively followed by the appearance of other races of plants and animals, corresponding to the changing conditions of the surface of the earth, and all of which, disappearing in their turn through the cataclysms that incessantly modified those conditions, were succeeded by others, and these again by others, until, through the combined action of fire and water, and the various natural forces, the surface of the planet, with its environing atmosphere, its vegetation and its fauna, and its human races as the highest degree of a constantly ascending series of organized beings, became what we find them to be at the present day; for, that the human race did not exist during the Primary, Transitional, and Secondary geological periods, and that, if it existed during the Tertiary period, it could only have been towards its close, is conclusively proved, not only by the total absence of human remains and of all traces of human action in the strata of those periods (while containing abundant vestiges of the most delicate vegetable and animal organizations), but also by the certainty at which we have now arrived that, previous to the Tertiary period, the material conditions of preparedness of planetary surface, climate, and atmosphere, necessary to the support of human life, did not exist.* It is evident, therefore, that the phases of planetary preparation, and the appearance of the various orders of living creatures that people it, constitute a related sequence, worked out in the order of graduated hierarchical pro-

* *Vide* the important researches of M. Boucher de Perthes on the subject of Primeval Man.

gression which we have already seen to be the law of development for our planet.

In regard to the origin in Space of the various Solar Systems which compose any given nebula, modern astronomers are unanimous in regarding it as the result of the gradual condensation of Cosmic Matter, occupying the immensity of Space, and containing, in the form of a gaseous vapour too attenuated for perception by our organs, the elements of all the various materials of which those systems, and the future races of beings that are to inhabit their globes, are to be composed. Herschel, Laplace, Arago, Humboldt, and the other leading astronomers, assume, in almost every page of their writings, the existence of this Cosmic Matter, as the source of the materials of the chemical elements whose various combinations produce the different forms of existence that make up the Material Universe.*

Movement being the law of existence, and, when arrested, being converted into heat,† it is evident that the agglomeration of the Cosmic Matter in any part of Space must, by the resulting shock of its elements against one another, diminish the velocity of their original movement, or, in other words, transform that velocity into heat; and that thus the diminution of the original movement of the Cosmic Matter, consequent on the condensation of its elements, suffices to explain the enormous development of caloric in the condensing masses of a Cosmic Nebula, of which, in the case of our own planet, we have actual proof in the evidences, furnished by the globe itself, of the incandescence of its primitive period. The initial heat of a Cosmic Nebula being gradually disseminated in Space, and its various elements—drawn together by the process of condensation, and,

* "In seeking to explain the origin of the planetary system," says Laplace, "by tracing backwards, the course of things as far as it is possible for us to do, we arrive at a state of nebulousity so diffused that its existence could hardly be suspected."

Matter, in a diffused state, occupies vast spaces of the heavens.—ARAGO. *Astronomie Populaire*, p. 512.

We see Matter, sometimes condensed in globes of very different densities; sometimes disseminated through Space. . . . Let us consider this Cosmic Matter, distributed throughout Space under forms more or less defined, and in every possible state of aggregation. . . . It is believed that these nebulousities undergo gradual changes of form, according as the Matter of which they are composed, obeying the laws of gravitation, condenses around one or many centres.—HUMBOLDT, *Cosmos*, vol. i. p. 88.

† If a mass of iron be made to revolve rapidly between two electro magnets, it will become stationary the moment an electric current is excited in the latter; and the mass of iron will have gained an increase of temperature exactly proportioned to the degree of velocity with which it was previously revolving. The earth's orbital motion (through an unnoticed *lapsus*, mis-stated in the preceding paper) being 27,400 leagues per hour, 457 leagues per minute, $7\frac{1}{2}$ per second, if it were arrested in its course, the conversion of its velocity into heat would cause an evolution of caloric that would suffice to immediately transform the entire globe into vapour.

through the action of the Cosmic Forces, being brought into new combinations—a succession of ruptures occur in the mass of the Nebula, through the separation of the portions which have been the first to arrive at a gaseous or liquid state, and which, obeying the impetus of the Forces to whose action they are subjected, assume the form of globes of incandescent vapour, moving in fixed orbits in the trajectory of the mass from which they have been thrown off, while maintaining their original movement of rotation on their axis. Thus, as a cloud, or a jet of steam, on cooling, condenses into spherical drops, so a nebulous mass of Cosmic Matter, transformed by the condensation of its elements into a cloud of incandescent vapour, resolves itself, as it cools down from its greatest heat, into a fiery rain whose drops are suns, and planets, and satellites. Such, say the most eminent astronomers, has been the origin of the Nebula of the Milky Way to which we belong; our Sun being a partially-condensed drop of the primitive mass of incandescent Cosmic Matter from which the Nebula itself has been evolved, and its family of earths and moons being tiny droplets that have been thrown off from that larger drop by the continued action of the forces that first separated it from the primitive mass, and that have gradually fitted our little globe, through the natural processes whose sequence has been revealed to us by geological exploration, for the habitation of the various orders of beings by which it is peopled.*

* There is an ethereal fluid that fills all Space, and penetrates all bodies; this Fluid is the primitive Ether, or Cosmic Matter, generatrix of worlds and of material forms. In it are inherent the Forces which accomplish the metamorphoses of Matter, and the necessary, immutable Laws which rule the Universe. These Forces, multiple, infinitely varied in their modes of action, for the production of the combinations of Matter, localised according to the masses of the latter, diversified in their results according to circumstances and conditions, are known on the earth under the names of Density, Cohesion, Affinity, Attraction, Magnetism, Electricity; their vibrations constitute Sound, Heat, Light, &c. In other globes they present other aspects, offering characters unknown in this one; and have assumed, in the immensity of the heavens, an unimaginable variety of modifications of which the children of earth are as little able to compute the grandeur as would be a star-fish, at the bottom of the sea, to comprehend the sum of terrestrial phenomena.

As there is but one simple, primitive substance, which, diversified in its combinations, becomes the generatrix of all bodies, so all these Forces originate in one universal Law, diversified in its effects, imposed, by the Sovereign Will, on the universality of Creation at its origin, and constituting its permanent harmony and stability. You are not able, upon the Earth, to appreciate the working of this Law in its full extension, because the forces which represent it in your field of observation are restricted and limited; nevertheless, gravitation and electricity may be regarded as a large application of the Primordial Law that reigns throughout Immensity. All these forces are coeval and co-existent with the Creation they rule. Being inherent in the Cosmic Matter, they act necessarily, in everything, everywhere; modifying their effects by the simultaneity or succession of their action, predominating here, slackening there, powerful and active at certain points, latent or suspended at others; preparing, preserving, and destroying worlds, according to the periods of their cosmic existence; working out the marvellous developments of Nature wherever they occur, and insuring for ever the unfading

Having thus passed in review the results of scientific enquiry into the nature and mode of production of the component ele-

splendour of Creation. . . . If we can succeed in comprehending the relation, or rather the opposition, of Eternity and of Time, if we have familiarised ourselves with the idea that Time is only a measurement relative to the succession of transitory things, while Eternity is essentially one, immutable, and permanent, not susceptible of any measurement appertaining to duration, we begin to understand that Eternity has no beginning and no end. . . . God, having existed from all Eternity, has necessarily created from all Eternity; for, if we suppose a limit to the action of the Creative Power, no matter how far we carry back in imagination that supposed limit, there must have been—weigh well this thought—an ETERNITY in which the Divine Hypostases, the Infinite Volitions, would have remained plunged in a dumb, inactive, unproductive lethargy; an Eternity of seeming Death for the Eternal Parent who gives life to all beings, an Eternity of silent indifference for the Word that governs them, an Eternity of cold and selfish sterility for the Spirit of Love and Vivification!

Let us form to ourselves a truer idea of the grandeur and perpetuity of the Creative action. GOD is the Sun of beings; the Light of the world. The appearance of the sun gives instantaneous birth to floods of light that fill the uttermost bounds of his empire; so the Universe, born of the Eternal Will, fills the unimaginable periods of infinite duration, outbirth of the "FIAT LUX!" of the beginning. The absolute commencement of all things must be referred back, and up, to the inscrutable Godhead; their successive appearance in the domain of existence constitutes the order of Perpetual Creation. Who shall say what may have been the splendours of that Past Eternity, of those ancient times, hidden from us by the veil of ages, when none of the marvels of the existing Universe had begun to be? Of that earlier epoch when at the accents of the ineffable VOICE, revered and beloved of every creature as that of a Mother, the materials which were to come together, symmetrically and spontaneously, to build up the temple of the Nature amidst which we live, became suddenly present in the illimitable Void? . . . The World in its cradle was not established in its virility, in the plenitude of its astral life. The Creative Power never contradicts itself; and the Universe, like all the things of which it consists, was born an infant. Endowed with the laws and the initial impulse inherent in its formation, the primitive Cosmic Matter gave birth successively to whirling agglomerations of diffused fluid, to masses of nebulous matter, that broke up of themselves into smaller portions, which, undergoing innumerable modifications, brought forth, in the immeasurable regions of Space, divers centres of simultaneous or successive Creations.

According to the forces which specially predominated in each, and the special circumstances of their interior development, these primitive centres became the foci of special manifestations of life; some of them, less widely disseminated in space, and richer in constituent principles and active forces, commenced at once their astral life; while others, occupying unlimited extents, only effected their growth with extreme slowness, or divided themselves anew into secondary centres. If we carry back our thoughts only for a few millions of ages before the present epoch, we reach a period when our earth did not exist; when our solar system had not begun the evolutions of its planetary life; and yet we should find that magnificent suns already illuminated the ether, and that inhabited planets already gave existence to a multitude of beings who have preceded us in the human career, and whose eyes beheld the glories of an opulent Creation unknown to us. Nay, more; even then, the splendours of still earlier Creations, that had caused the hearts of still earlier humanities to throb with admiration at the marvels of Infinite Power, would already have reached their apogee, and have faded away from the regions of the sky. And yet we, whose little life comes after the infinite lapse of past Eternities, fancy ourselves to be the contemporaries of Creation!

Once again; let us form to ourselves a nobler conception of Nature. Let us remember that Eternal Duration is behind us as well as before us; that the Infinity of Space is the theatre of an unimaginable succession of simultaneous creations. Certain Nebulæ that we can hardly discern in the depths of the sky

ments of the Universe in which we find ourselves, we have next to examine the theory of Providential Development which it is the aim of the present series of papers to elucidate. But, before proceeding to set forth views that differ so widely from those hitherto arrived at by the majority of English and American

are agglomerations of suns in process of formation; others are "Milky Ways" of inhabited worlds; others, again, are the scene of catastrophes and dissolution. Let us remember that, as we are placed in the midst of an infinity of Worlds, so we are also placed in the midst of a double infinity of past and future Durations; that "Creation" in its universality is not to be comprehended by our present faculties, and that we must restrict that word to the formation of our little globe, The Primitive Cosmic Matter contained the material, fluidic, and vital elements of all the Universes that unroll their wonders beneath the gaze of Eternity. It is the fertile mother of things, the first parent, the eternal generatrix. This substance, from which sidereal spheres are evolved, has not disappeared; this all-producing power is not dead; for it incessantly gives birth to new Creations, and incessantly receives back into its bosom the reconstituted principles of the worlds that become erased from the pages of the Eternal Book. This Ethereal Matter, this Cosmic Fluid, that occupies the Universe, filling the interplanetary spaces, more or less rarefied in immense regions rich in agglomerations of suns, more or less condensed where the sky is not yet spangled with stars, more or less modified by various modes of combinations according to localities of Space, is nothing else than the Primitive Substance in which reside the universal Forces from which Nature has drawn forth all that is. Like an immense ocean, this fluid holds and penetrates all bodies. In it resides the vital principle which gives birth to the life of beings, and perpetuates it upon each globe according to its state; a principle which remains latent until roused from its slumber by the call of concurrent conditions. Each creature, mineral, vegetable, animal, or other—for there are many other natural reigns whose very existence is unsuspected by you—appropriates to itself, in virtue of this universal principle of vitality, the elements of its existence and duration. The molecules of the mineral have their sum of life, as well as the grain of seed and the embryo, and group themselves, as really as do those of organized bodies, in the symmetrical figures which constitute the individuality of that order of development.

It is necessary for the mind to be thoroughly penetrated by this idea, viz., that the Primitive Cosmic Matter was endowed, at its origin, not merely with the Laws which insure the stability of worlds, but also with the universal Principle of Life which spontaneously generates the various orders of existence on each globe, as the various conditions necessary to the successive development of those orders are prepared through the action of the Cosmic Forces, in the sequence appointed for the appearance of the Children of Life during the Creative Period. It is thus that Universal Creation is effected; and it is therefore correct to say that, the operations of Nature being the expression of the Divine Will, God has always created, creates unceasingly, and will always create.

I have hitherto said nothing in regard to the Spiritual World, which also constitutes an integral part of Creation, and accomplishes its destinies according to the august prescriptions of the Sovereign Will. I can give but little information respecting the mode of creation of spirits, on account of my own ignorance, and my reluctance to enter upon questions which I have not yet been permitted to fundamentally explore. To those, however, who seek, humbly and reverently, for light in regard to this department of the Divine Operation, I will merely say: Spirits do not reach the point at which they receive the Divine illumination which gives them, with self-consciousness and free-will, the notion of their high destinies, without having passed up through the Divinely-appointed series of the lower stages of being in which the elaboration of their individuality is slowly accomplished; it is only from the day on which the Creative Intelligence impresses its august type on their forehead that spirits take rank among the humanities.—*From a Series of Communications, entitled Etudes Uranographiques, signed GALILEO, obtained by the Spiritist Society of Paris, in the Winter of 1862-63.*

Spiritualists,* it is necessary to ask attention also to certain other preliminary considerations of a different order.

In the first place, it should be borne in mind that the views in question, although so intimately connected with the life and labours of the late Allan Kardec that they are often erroneously supposed to be the creation of his single mind, or of the spirits most intimately *en rapport* with him, are really far less the expression of a personal or individual opinion than are any of the other spiritualistic theories hitherto propounded; for, Allan Kardec not having been a medium in the usual acceptance of that term, the basis of the system of Religious Philosophy laid down in his works (and which was as new to him as to any of his readers) was not, in any way, the product of his own mind, but was progressively deduced by him from the concurrent statements of a legion of spirits, transmitted through many thousands of media (unknown to one another, and of every nation and social position) sent to him from every quarter of the globe, and forming an enormous mass of spirit-communications, unparalleled in extent and variety of source, the studying, comparing, collating, and co-ordinating of which absorbed his entire time and energies, from his first entrance upon the task confided to him to the moment of his instantaneous, painless, most peaceful return into the world of spirits, through the rupture of an aneurism, as he sat, in the act of tying up a bundle of papers, in his usual place, at his study-table, on the 31st of March, 1869.

Faithful to his two leading convictions in regard to spirit-communications, viz., that, Truth being necessarily consistent with itself, spirit-teaching, if true, must be in harmony with the discoveries of natural science, and that, whenever the time has come, in the order of Providential Development, for the enunciation of any law of spirit-life, such law will probably be proclaimed by the simultaneous testimony of a vast number of intelligent spirits, any new idea thus transmitted to him was duly taken note of, and was then laid aside until subsequent communications should have confirmed or invalidated it.† And it was only when any novel statement had been thus corroborated by numerous spontaneous communications from various quarters, and elucidated from various points of view, that he admitted it as an integral element of the theory thus gradually

* Every truth must battle its way, and by battling, it will become strong, and in the end—triumphant.—WILLIAM HOWITT, *Spiritual Magazine*, Jan. 1861, p. 7.

† The seekers of the Spiritist School are consequently expecting, with the utmost interest and confidence, the appearance of communications, confirmatory of their views, through English and American media. Among the precursory signs of the approach of this phase of spirit-teaching, may be mentioned, in England, the remarkable allegorical drawings of Mr. G. Childs, and in the United States, the lecture on "The Mystery of Reminiscence," by Mrs. Cora Tappan, reported in the *Banner of Light*, of November 6, 1869.

built up, and any portion of which he always held himself ready to modify, or to reject, if the progress of scientific discovery, or subsequent spirit-communications, should be found to militate against its probability. Moreover, the works of Allan Kardec, though constituting, as already stated, the basis and starting-point of the Spiritist Philosophy, have already been followed by a number of other treatises—due, in part, to instructions mediumistically received, in part to human researches and investigations prompted by those hints from the other side,—still farther elucidating the views in question, by carrying, into other fields of thought, the application of the principles set forth in the Kardec books, and causing, in regard to certain details of the latter, the partial modifications which necessarily result from the ulterior development of any fundamental teaching. Thus, for instance, the works of Allan Kardec treat of the development of Spirit only from its attainment of the human grade, and, in regard to the evolution of Cosmic phenomena, treat mainly of the phases of terrestrial existence accomplished since the appearance of the human race; whereas both those branches of enquiry have now been carried considerably farther back by other seekers of the School who, assisted by spirit-teaching, have developed, with much greater amplitude, the consequences implied in many passages of the Kardec books. The future papers of the present series will therefore aim at giving a general idea of the views already arrived at through the wide-spread enquiry inaugurated by Allan Kardec, and still going actively forward among his disciples.

In the next place, it should be borne in mind that the contradictory views expressed by spirits, and ranging, as we know, from the most rigid orthodoxy to Atheism, conclusively prove (what all analogy would lead us to expect) that there is no visible and absolute standard of truth in the spirit-world, any more than in this world; and that spirits, who are only the souls of men and women from whom the outer garment of flesh has fallen away, retain for a longer or shorter period after their return into the spirit-world, the ideas, modes of thought, and even the prejudices, they have taken away with them. It would seem, indeed, that there, as here, "the eye sees what the eye brings the means of seeing," and that the immediate gain of the disincarnate spirit, in the intervals between its successive incarnations, consists less in the acquisition of new ideas—which are represented as being mainly the fruit of its contact with Matter—than in the results of the closer, broader, clearer, comprehension it is enabled, when freed from the limitations of the flesh, to arrive at in regard to those which it had acquired up to the time of its last return into the spirit-world; in the quickening of its desire for moral and intellectual progress through the fresh glimpses it obtains of the glories and

happiness of the higher spheres; and in the renewal of its perception of the necessity of such progress as the only passport to those higher states. It is therefore altogether probable that most of those who have left the earth without having acquired the idea of successive returns into the flesh as the law of human progress, may still be unaware of the existence of such a law. For, just as, in the earth-life, the memory of its days and nights is null in the infant, and is only developed gradually with its growth, so the conscious length of the spirit-memory is proportional to the actual advancement of each spirit; and although the memory of its past lives, in the flesh and out of the flesh, is inherent in the spirit-body, that memory, in the case of spirits in the earlier stages of development, corresponding to the period of infancy (to which the greater portion of the spirits of our planet still belong), is latent, and only becomes awakened and present to the consciousness of the spirit as it advances in the path of progress.* Moreover, notwithstanding the increased facilities of locomotion possessed by disincarnate spirits, they can only enter the spheres which the degree of progress to which they have attained gives them the possibility of entering; while, on the other hand, the law of affinity causes them to form themselves into groups and societies, drawn together by the attraction of similar views and sentiments, and apparently, in many cases, as unwilling to entertain new ideas as any earthly coterie. There also appears to be a close correlation between the progressional movement of minds in the spirit-spheres, and in their correspondents upon the earth; and as the knowledge of the law of re-incarnation is stated to have been, up to this time, intentionally kept from the majority of the people of the earth (as not sufficiently prepared for it), it is evident that, assuming, for argument's sake, the reality of the law in question, it would still be unknown to the greater number of the spirits who have recently left the earth. And it must also be remembered that, while each degree in the ascending scale of spirit-progress is characterised by a wider knowledge of the laws of Life, spirits of a higher order of advancement, and consequently more likely to have become aware of the law in question (supposing it to exist), scrupulously avoid all sudden or violent interference with the ideas of those with whom they communi-

* "There is strong analogy for believing in an infinity of past existences, which must have had connexion; and human life may be regarded as a type of infinite and immortal life, and its succession of sleep and dreams as a type of the changes of death and birth to which from its nature it is liable. . . . The whole history of intellect is a history of change according to a certain law, and we retain the memory only of those changes which may be useful to us;—the child forgets what happened to it in the womb; the recollections of the infant, likewise, before two years are soon lost; yet many of the habits acquired in that age are retained through life."—SIR HUMPHREY DAVY. *Consolations in Travel, or the Last Days of a Philosopher*, pp. 224, 225.

cate, and which ideas, they constantly assure us, are only to be gradually modified by the individual action of each mind during its successive incarnations. And as, on the one hand, it seems to be impossible for them to convey, to spirits in the flesh, anything more than a merely figurative, or emblematic description, borrowed from earthly impressions, of the objects, perceptions, and activities of the spirit-world,* while, on the other hand, the communication now being so generally developed between the two worlds is mainly intended to give us positive evidence of our continued existence after the death of the body, in harmony with the advance of science in other branches of inquiry, our spirit-friends usually seem to content themselves with addressing us in the language of our habitual ideas, speaking of their former incarnations to those whose minds are already prepared for such communications, but refraining from doing so in the case of those whose mental training has not yet paved the way for the announcement of a law whose existence has, nevertheless,—as will be shown in a future paper—been suspected, with more or less clearness, by many of the most eminent thinkers of our planet.

The same considerations explain the fact that the spirits of deceased Protestants, Catholics, Jews, Mahometans, Buddhists, &c., so generally speak as though holding the views they held on earth; as, indeed, it has been seen that they probably often do. And even where the communicating spirit may be aware of, and desirous to inculcate, truths not yet arrived at by the mind with which it is trying to communicate, the strength of the mental current in the latter often exercises a deflecting influence on the communications attempted to be made, and causes them to take on an apparent meaning foreign to the intention of the communicator.

Again; when spirits are endeavouring to give consolation to the friends they have left, they naturally address them in the character of the incarnation they have just quitted, as, in the case of parents who have lost their children, the latter usually speak to them as though they were children still; for, to do otherwise would be, in the case of friends or of parents unaware of, or hostile to, the idea of re-incarnation, to render identification, and consequently consolation, altogether impossible. And there appears to be a still deeper reason for the presentation, by disincarnate spirits, in their manifestations of themselves to their friends in the flesh, of the characteristics of the life in which they have been known to the latter. We know

* “A belief in the power of writing by spirits will increase as the world grows older; and when once that has become more general, the spirits will be less afraid to say the truth, that of all heavenly things granted to spirit-life, none can be revealed.”—DE MORGAN, *From Matter to Spirit*, p. 205.

not what may be the appearance presented, by disincarnate spirits, to one another; but we know that spirit is the controller of the evolution of form, and that consequently the retrospective action of a spirit's thought, on re-entering the sphere of its last earth-life—for the purpose of visiting, or communicating with, those who have been associated with that life—must necessarily cause it to assume, for the time being, the similitude of the conditions of sex, age, voice, dress, &c., associated in its thought with the memory of that life. It is only spirits of very high order, who can, by the mere action of their will, independently of this action of their memory, cause their spirit-body to assume the appearance which they desire it, for the time being, to present.

We see therefore that, while we cannot accept the impressions of even the most lucid and conscientious media as constituting an exact and literal expression of the facts and appearances of spirit-life, a great diversity of opinions and of statements, on the part of the spirits around us, is also to be looked for as inevitable; and that the only test of the truth or probability of the various theories put forth by spirits must necessarily be, as in the case of our own human guesses, their intrinsic reasonableness, their conformity with the tenor of scientific discovery in the other fields of natural enquiry, the amount of light they may throw on the problems of existence as perceived by the human mind, and the nature of the influence they are calculated to exert on the heart, intellect, and action, of those who hold them. But, while thus refusing to spirit-teaching, as to human-teaching, any other authority than that resulting from its intrinsic reasonableness, we may none the less admit that the hypothesis which most clearly demonstrates the Wisdom, Justice, and Goodness of the Creator in the various realms of Nature, which offers the broadest, noblest, most coherent view of life and duty, affords the most rational and consolatory explanation of the sufferings and sorrows of our present phase of existence, prompts to the largest and most active charity, supplies the highest incentives to the exercise of all our faculties up to the latest moment of our lives, strips Death most thoroughly of its terrors, and opens up the brightest and most sublime perspectives beyond the grave, must be, at least, the nearest to the truth.

Paris, January 7, 1870.

ANNA BLACKWELL.

Many actions like the Rhone, have two sources, one pure, the other impure.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So the true philanthropist can pursue his noble work among the vilest of humanity and remain pure and untainted.

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.

MAMMON.

THE MONEY-POWER—THE WORSHIP OF WEALTH—THE TYRANNY OF CAPITAL.

It is a most mistaken idea that we have given up the worship of the heathen gods. They are still adored as of old, but under other names. It is thus that we still bow the knee to Mammon, under the respectable and altogether unexceptionable epithet of Capital. Few things, indeed, are more remarkable in history than the fact that Christendom, whose prophet was poor, and lauded poverty as a virtue, should, nevertheless, have become the great seat of the world's wealth and material power, the "prosperity," as we so happily phrase it, of her great industrial communities being altogether unexampled in either ancient or modern times. Nor are the Christian nations simply prosperous, and so, of course, powerful—that is, they are not only in possession of wealth and of the resources which it implies, but they are pre-eminently, and beyond all other peoples, distinguished by the industrious habits, the manufacturing skill, and the commercial enterprise whereby wealth is accumulated. In a sense they cannot fail to be rich, for they are willing to work and able to save, and have studied the subject of investment till its principles have been reduced to something like the precision of a science. What a strange termination to the simple communism of primitive Christianity, and what a practical commentary on that system of apostolic poverty, that went forth without money and without scrip, nothing doubting, to the assured conversion of an unbelieving world, that numbered Rome, then in the meridian of her imperial splendour, on the beadroll of its cities.

We say on Sunday that we believe in God—the *Spirit*, but we admit on Monday that, for the practical purpose of giving us day by day our daily bread, there is nothing like a safe investment. Nay, even on the Sabbath, and under the roof of our churches, is not money, whether for the conversion of the heathen abroad, or for the reformation of the reprobate at home, the one all-absorbing theme, poverty of the apostolic order being obviously at a lamentable discount—even at the missionary station? The truth is, we are not only rich, but we are thoroughly pervaded by the spirit of riches; we are worshippers of Mammon and believers in the omnipotence of the Money-power, sermons on the Mount and apostolic examples to the contrary, notwithstanding. Not, perhaps, that we are especially blameworthy in this matter, any more than the Bees for their blind and instinc-

tive accumulations, this perhaps being equally with theirs, a case of "*vos non vobis*," we in reality not accumulating riches for ourselves but for others, our vast hoards, the yellow and well-ripened harvest of a material age, not being so much a private possession as a public treasure, the humanitarian resources which will fall to the possession of a nobler and a grander age than our own. But this ulterior purpose, however it may suffice to vindicate the ways of God to man, should not be allowed to blind us to the pressing evils of our soul-absorbing idolatry of mere wealth, for the evils are present, while most of the providential good by which they are to be compensated is, we may presume, prospective.

There are few things connected with the darker rites of heathenism, that more justly excite our loathing horror and righteous indignation, than its human sacrifices. To perpetrate an act of cruelty by way of pacifying a God of love, is a solecism in morals, that would be ridiculous if it were not terrible, and accordingly our temples have been cleansed of this abomination for now well nigh twenty centuries. We say our temples, meaning, by way of excellence, our Christian as compared with our Druidic places of worship. But what of our temples to Mammon and their vast treasureheaps, "deposits" as we term them? Are there no ruby-stains on these glittering mounds, no blood-marks that tell of the wasted health and premature death of the busy workers, through whose exhausting toil at loom and forge, in the stifling mine and suffocating workshop, they were heaped up? Men gifted with mathematical talent, the actuaries of disaster, tell us of the tonnage of coal we can purchase at the cost, among other things, of a human life. We suppose it is the same with our freights that cross the sea, there being an average of wreckage, a loss, it is said, rather on the increase. But ill-ventilated mines and ships not seaworthy or undermanned, are only the more glaring sins that Capital, careful mainly of its profit, has to answer for. The terrible and tragic catastrophes to which these things tend speak, trumpet-tongued, of the crime of him whose grasping avarice has been their cause. But there is slow as well as rapid murder, the silent bloodfeast of the vampire as well as the more noisy carouse of the ravenous and roaring lion. The pale mill-girl prematurely fading in the bloom of her youth, the consumptive artizan dying in his early manhood, are as much victims offered on the altar of Mammon as the suffocated miner or the shipwrecked sailor, though they die in their obscure desolation without "the pomp and circumstance" of a public sacrifice.

Mammon-worship, however, when carried to excess, not only demands the bodies but also the souls of men. It asks, and but too often obtains, the devotion of a life. Perhaps of the two,

this is its darker phase. Hear the grey-haired old capitalist, whose failing sight and enfeebled limbs should tell him that the perishing things of this material world are no longer for his poor uses; listen to him as he leans on the arm of some robust member of the Mammonian brotherhood, and you will find that his talk is not of the land whither he is bound, but of the possessions which he is so soon to resign. With what animation he discuss the price of stocks and the state of the markets, probable profit and possible loss, the solvency of firms and the rate of discount—a miserable fly hopelessly involved in the spider's web—rather, let us hope, only an unsightly grub, who gorges to the last on its foul garbage, but who will soon enter the chrysalis tomb, thence to emerge in the beauty and splendour, the purity and ethereality of a higher life.

Neither is the full effect of this worship of Mammon confined to individuals. It pervades communities, giving a tone to society anything but elevated or desirable. This is sometimes seen in the rapidly rising centres of commercial and manufacturing prosperity, where literature and art are but imperfectly appreciated, and science is regarded solely for its practical applications, and where, not the worth of a man, but what he is worth, is the standard by which he is estimated, and where, consequently, the scholar and the gentleman veil their diminished heads in the presence of "the bloated Plutocrat." Of necessity, this exceptional condition of things can only last in full force, while the men who have risen immediately from the ranks are sufficiently numerous and powerful to assume and retain the leadership of society. With the lapse of time, the possession of wealth ensures education and conduces to refinement, and thus the grandson of the vigorous barbarian who founded "the house" often emerges as an accomplished gentleman of good manners and refined tastes, whose extensive library and well-selected gallery of paintings, rival those of the neighbouring nobleman who wears the honours of twenty generations.

Thus, in its ruder form, the worship of Mammon is gradually but surely modified in any particular locality, by the inevitable advent of higher resources. But the remedial process is not so rapid when the Plutonian spirit has taken possession of an age, pervading its religion and its politics, and detracting from the spirituality of its literature and art. Then it amounts to a partial eclipse, no doubt necessary in its cyclical recurrence, but by no means pleasant to those specially involved in its penumbra.

Now, this is our condition at present, with the hopeful feature, however, that apparently the maximum of obscuration is passed, and we are now emerging from our baptism of darkness into the returning light and glory of another age of intellectual refinement and spiritual edification.

We are, perhaps, rather severe on our commercial brethren, the busy bees of modern civilization. We have looked only on the silver side of their shield, let us now glance at the golden, not so much in its literal as in its metaphorical sense. Collectively, they discharge a most important mission, which could not, perhaps, be accomplished with the requisite energy and efficiency, save by a zeal and enthusiasm which imply that the man is absorbed in his work. If it be right that the artist should live for his statue, the bard for his poem, and the man of science for his discoveries, why not the man of business for his fortune? To die rich is his vocation. It is by this, perhaps, that he best subserves the necessities of humanity. If he cannot originate ideas, he can at least accumulate means, and thus furnish the basis and some of the material instrumentalities for future progress. Above all, let us not despise the captains of industry, the great organizers of labour, the true chieftains, the real aristocracy of a productive age, who evoke order out of confusion, and educe creation out of chaos.

And thus we have another instance how indestructible are the root-thoughts of the ages, and, we may add, how irresistible are the great tidal movements of humanity. For this Mammon-worship, with its seemingly boundless wealth, is by no means a new thing. Babylon and Rome were not only queens in power, but also in riches and luxury, and yet both, we may remark, succumbed to victorious poverty; the one being subdued by the simple Persians, and the other by the barbarous Goths. We have not come to this phase of the matter yet—and, of course, we don't believe in its possibility, any more than did the wise Babylonians and the learned Romans! And perhaps there is a certain *oracular* truthfulness in this persuasion that we cannot be conquered from *without*, for the indications are that the next great invasion will come from *within*. The handwriting on the wall, at which the modern Belshazzar trembles, does not speak of the Persians, but the populace,—not of the Goths, but the democracy. Not by a deluge pouring down from the distant hills, but by volcanic fire bursting up from beneath their feet will the gold and the silver, the precious stones, and the costly raiment of our nobles who are as kings, and our merchants who are as princes, become the prey of the spoiler, and so all the splendour and glory of a Mammonian age be brought to nought—like the courtly refinement and chivalrous loyalty of the old régime in France, trodden under foot by the mobs of Paris.

In the meantime, however, Capital is king. He provides or he withholds the sinews of war, and monarchs are fain to await his royal behest as to ways and means ere they enter upon a contest. It is he who constructs our railways and lays down our telegraphic cables. To him we owe our splendid buildings and our

mighty cities. Even literature and art do not prefer their claims to him wholly in vain, for it is the wealth which he accumulates that suffices as the means for their patronage. We may thus see that, as in the case of Venice, Genoa, Florence, and, we may add, the mediæval Italian cities generally, modern capital will leave a valuable and lasting bequest to posterity. The commercial enterprize and manufacturing industry by which it is created may be accompanied, in certain instances, by petty exactions and coarse vulgarity, perceptible and disagreeable enough to cotemporaries, like the grinding tyranny of feudalism or the absurdities and exaggerations of chivalry, but these are merely its temporary characteristics, the specialities attaching to exceptional individuals or, at most, to a passing generation, while the harbours it has formed, the roads it has laid down, the cities it has adorned, and the works of art it has evoked, will remain as an inheritance for generations yet unborn.

A NEW STATE OF SOCIETY REQUIRED.

To the Editor.

As I cannot live after the ways of the world, there remains to me no other alternative but to attempt some plan of living after my own. And as I cannot go with the world to see how far the world may be induced to go with me, the following disquisition has arisen out of these considerations, and thus stand as the inevitable conclusions of my own nature.

The plan, then, that I would promulgate would be, to relieve the human race from all the ordinary temptations to evil, and to have the common heritage of all alike recognised to every thing that the Almighty may have disclosed for our improvement and happiness.

The anomalies at present existing throughout society, but more especially in all our large towns, form the most sad and humiliating spectacle that any rightly constituted mind is called upon to endure; and from the great, but, as it appears to me, mistaken efforts put forth in all our moral and political institutions, and the wide-spread charities throughout the land, it cannot be doubted but that any scheme devised to respond more effectually towards the mitigation of their contending and factious differences would meet with some degree of attention.

I might, in passing, give expression to the wonderment often presented when considering this subject, that no man, or combination of men, should have thoughts of embodying, in some practical way, the life and conduct of Him to whom the civilised world prefers to look for guidance and direction under all circumstances.

Here we are after 1800 years of these rounds of our mortal experience, and still remain without any practical applications of those great principles for the regulation of our lives and conduct, marked out for us by the Founder of Christianity. And when we consider that it is to the spirit of his teaching, in spite of all this practice to the contrary, that

the world now stands indebted for its much vaunted enlightenment, the wonderment still remains and becomes wholly inexplicable, that the practical application of these principles should not have become self-evident to the common good of all alike, and have been made universally acceptable. The plan, then, that I would demonstrate is the application of these principles in all their force and meaning—throughout every circumstance of life—and to show the state of society, where every one's interest and happiness would be found in the acceptance of these truths as the normal conditions of life.

Hence the grand central truth of our existence is to find our harmonial relation to all the normal conditions of living; for to this must we come before standing upon anything more durable than the fleeting fancies of the hour. And no matter what churches or chapels may say to the contrary, I believe there is a normal existence thus in harmony with righteousness and truth for the whole family of man, and within our immediate encompassment, and in strict keeping with that harmony and love instituted by the Father of our lives, and made manifest in the character of His Son for our guidance and instruction.

That the evils of our lives are thus remedial would appear to be the most palpable truth of our senses. And thus ought we to determine the solution of all our present difficulties.

We premise that there can be no fault found with the sun, moon, and stars at present forming the glorious galaxy of our day and night; and that our lives ought to be different from what they are in the presence of so much that is beautiful in attendance upon us; and that we could desire nothing more beneficent from this our earthly habitation than that it should yield us health and enjoyment by tempting to physical exertion in unfolding all its stores for our further progress in knowledge respecting these issues.

Indeed, we might almost ask in the presence of these celestial and terrestrial riches thus bountifully provided for our enduring good that the curse of former days be for ever obliterated, and that we now assume our primeval relation to the merciful disposer of all these events, and so take our stand upon the native integrity of every human soul—anything to the contrary in our present experience, notwithstanding—resting assured that all such experience is incidental merely to our present treatment of each other, and will pass quickly away in the practice of a more enlightened policy; for it is not the arm of the Almighty that is shortened that he cannot save, but our own iniquities that thus testify against us; hence it is seen to be a matter entirely resting with ourselves, and to ourselves we must look for redemption from all this murderous oppression and wrong-doing practiced towards one another. Foxes have holes, the birds of the air have nests, and it surely is not by the will of the Almighty that the *son of man hath not where to lay his head*. From the foregoing remarks, then, it will be seen that what is thus prefigured is the establishment of a new state of society that shall gradually supersede the present false and delusive show of things, wherein there shall be no buying or selling, and every other temptation to any selfish end shall be for ever discarded.

Supposing all those who really are sincere in their Christian profes-

sion were to combine their means and efforts—on an understanding of conjoint ownership—for the promotion of each other's good according to individual capacity, and to fix upon some position eligibly situated where every one could have free access to the exercise of every faculty of his nature under the most favourable circumstances, with the grand aspiration towards the happiness of all his fellows,—it cannot be doubted but that the attempt would succeed, and probably become the leaven practically to regenerate the whole conduct and character of our existence.

I do not undervalue the great efforts now being made throughout the present state of society, but I think those who are most sincere in their efforts cannot fail to be conscious of their utter incompetency to grapple with the present state of things by any such proceedings.

We want the entire process of life reduced to a practical demonstration of each other's abiding good, and the present state of things can never meet this requirement of our nature, and it were downright imbecility thus to continue pandering to the infatuation. We must come out of it and be separated, for the entire system is vicious and bad. The life is being crushed and poisoned out of the best of us. The whole of the present state of things is built upon lies and adulteration. And what of the vast mass of humanity, compelled to live together in the most filthy and polluted parts of all our large towns? Where are our saviours, our pillars of redemption? Must such things exist and no man lay it to heart? Would the bishops and priests, or all the professing christians of this our mammon-worshipping world take themselves by their own ears, and set themselves face to face with the question, then we might hope and trust to them for some practical comprehension of the subject, and a plan, commensurate, for the regeneration; and it is only in the absence of anything of the kind that the present attempt is made, and put forth as an earnest of something better herein to follow. In the interim I shall be glad to receive the names and co-operation of those who may be disposed to enter into the present attempt to give some practical account of the hope that is within them.

The plan might become in some measure operative by subscription, according to individual means, for a commencement; such amounts to be banked in the name of the new society, and to be held by articles of arrangement for the purpose as the conjoint property of all the members. This mode would soon initiate a practical beginning.

There would require more mature consideration for the conjoint operations on a large scale, but once the principle established in every locality, the matter would be but repetition under altered circumstances, and might just as well embrace the world and all humanity. For there is no doubt but that the interest felt in the happiness of the race would ever tempt to a widening circuit, and it would never rest until the whole were embraced, and, by reciprocal exchange, the needs and requirements of all met in and out of the general resources.

But, it will now be necessary for me to recur to those leading principles of living, upon the acceptance of which will depend, in a great measure, the fulfilment of all our hopes; for it must be understood

that in this new state of society, nothing could be allowed to enter that might in any way defile or endanger the health or happiness of its members. And, having thus put our hands to the plough, the ground must be thoroughly cleared, and no looking back until the seed be sown for future harvests of truth and love one towards another.

To start, then, I look upon all the operations of Nature in the light of demonstrative truth. It is the book wherein we may read all knowledge, and this without any mistake in the record itself. Ask of Nature what she may have to say on any of those her resources, to which we may be at any time attracted, and she will respond most truthfully to every such loving inquiry. Such, in fact, we find to be our every-day experience; for upon these inquiries is founded all our chemical philosophy touching the nature of the earth, and the soils necessary for the purpose of agriculture, horticulture, rearing of stock, and the laws of health and disease affecting all these various results: and thus stand we face to face with the grand philosophy immediately affecting our own existence.

I might here, once for all, forswear the vexed question touching the nature of our existence hereafter. We observe those transmutations of the mineral into the vegetable, and from the vegetable into the animal, and are curious to know something of our own future transformation; but I believe this question of the future always awaits, like the enchanted princess in the fairy tale, its destined deliverer. It is the philosophy of configuration, the same in its operations throughout all the resources of nature from atom to a world, from an animalcule to a man, but at present we possess no key to the formative principle. There everything stands as a result of this activity, and always pointing to the conditions of its being for our information and guidance as to the future, but all final answers are for ever reserved. At the same time it is not doubted but that all further knowledge will unfold itself, and respond to the sincere devotion of our worship; and in loving regard to the truths already possessed we may confidently expect the fulfilment of all our most ardent desires, and thus come to the question of our present existence. Here we stand amid those mighty resources throughout the universe, for ever pointing, as they do, to conditions, and these conditions to a Love and Beneficence which, though for ever past finding out, yet for ever remains, and thus forms our joy and consolation under all circumstances; and in thus recognising the infinite and eternal supervision throughout all the ends of Being, we learn the lesson, not only of the common source of all humanity, but of all created existence, and to show by our lives and conduct that we are looking forward to a righteousness and truth in some degree illustrative of this ever-abiding goodness towards us, and our thanks, our everlasting thanks must for ever resound to this Eternal Source of our lives, and the million resources whereby we live; for it is thus we become sharers in the great banquet of nature, and thus we are enabled to commune with our brotherman, under all the circumstances of the planet, in all that may concern our present or future well-being.

I now recur to the more specific statements respecting the normal conditions of life and living. In the first place, then, I must premise

that all our present system of feeding, no less than what is taken as food, is thought to be altogether abnormal, and not a bit better than are the general modes of acquiring the means for such subsistence. Both are introverted perversions of all that concerns our physical and moral existence. It is not doubted, did a right knowledge prevail touching these matters, that the years of our lives might be counted by hundreds instead of, as at present, by scores.

The grand consideration, then, is to eat in order to live, and not live only to eat and become the slaves of our feeding. Our system should be to make the best human being possible, and every other accessory to our lives and living be calculated in the same way to secure this end. Hence all animal eating would be dispensed with, for thus alone should we be enabled to escape from the rude animal instincts of existence, and become heirs of the new dispensation. And of course all the poisonous superfluities of our present fictitious modes of living, such as fermented liquors, tea, coffee, condiments of all kinds, would be for ever discarded. And in thus coming to the normal elements upon which alone a sound constitution may get established, of course discarding all drug medication and duplicity of every other kind, we repose implicitly with the ever blessed lessons of nature's own pointing for our guidance, and confront every issue with such help as is thus afforded in implicit trust, like the flowers and fruits of the earth; for all our vain-gloriousness on the one side, and everlasting drudgery and turmoil on the other, none of us are arrayed like these things; and we are compelled to acknowledge the coarseness of our conduct and behaviour in the presence of such exquisite integrity.

R. D.

HURTFUL INFLUENCE OF LARGE CITIES.

FRANKFORT-ON-THE-MAINE.—I have not seen an unhappy face here, and I have been much about, with eyes for everything. To me this is no small item in my happiness. In London, and other large cities of the three kingdoms, I have always been made wretched by the number of persons, young as well as old, whom I have met, who carry on their faces the indelible traces of misery, as if written with the sharp iron stylus of torture. There is poverty here, but it seems happy, cheerful, and smiling, in comparison with that snarling, or hideously grinning poverty of London, Glasgow, and Liverpool. I, perhaps, cannot account for it fully; but I attribute it, in a great measure, to the fact that this city is not too big. Town and country seem to be wedded here, not divorced as in the above cases. A few minutes' walk will bring one to the open country; so that no children can grow up here without knowing the freshness, beauty, and *lovingness* of the fields and woods; and I think these influences on a nation's welfare have never been fully felt and calculated, or we should not have such monstrosities of cities as England boasts. But if England go on counting its income only by pounds and shillings, instead of by fresh air and clear sky, it will just live long enough to repent its error. Had I my will, I would tear down all towns larger than this, and sow grass seed over them.

PAN.

PSYCHOLOGICAL PHENOMENA.

THE SPIRITUALISTS BEFORE THE DIALECTICAL SOCIETY.

SUB-COMMITTEE'S EVIDENCE.

At the beginning of the investigations of the Committee, the members came to it for the most part strongly impressed with the conviction that all was either a delusion or an imposture; that what was supposed to be done was not really done, and that, if done, it was a trick—in fact, a superior kind of juggling; and many eyes were bent upon discovering what every mind believed to be a delusion or a fraud.

The Committee were very speedily satisfied that it was *not a delusion*. The motions were palpable, the sounds were audible, the communications made by them were not merely intelligible, but intelligent. Thus the first step in the inquiry was established beyond doubt or question. Motions and sounds were produced by *some* means—that was certain. The next question was how, and by whom?

To this inquiry the Committee proceeded, with the firmest conviction that they were the result of some clever trick of the medium, and they directed all their ingenuity to detect what they confidently believed to be an imposture. They tried every test that sagacity could devise. They experimented under conditions that made trickery impossible; but they could detect nothing to justify their suspicions. On the contrary, after the most patient investigation, extended over many weeks of examination with various persons and in various places—all of them being private persons, not pursuing it for profit, and in the private houses of different members of the Committee, where the pre-arrangement of mechanical devices, or the introduction of any aids to trickery, was rendered impossible—the conclusion was reluctantly forced upon them, as it was at once found not to be a delusion, so it was ascertained after long experiment not to be an imposture. The motions were real; the sounds were real; they were not the product of muscular action nor of mechanism. So far as the bodily efforts of the medium, or of any other person present, were concerned, they were automatic. The force by which it was done was invisible and intangible. But it proceeded, in their judgment, from the brain and nervous system of the medium, either alone, or in conjunction with those of the persons forming the circle.

And they are directed by intelligence. Questions were answered readily, distinctly, sensibly, and sometimes in sentences of considerable length. The words were always correctly spelt, and the complete answer had always a meaning. The motions as well as the sounds answer to requests. Bidden to jump at one end twice, the table does so. Ask that ten or any other number of raps be given, and they are given instantly, and always correctly. Look at a watch, and request the hour to be struck on the table, and it is rightly struck. Put your finger on any spot on the table, and ask that the rap be given there, and it is made under the finger palpably to the feeling as well as to the ear. Request that raps be given all over the table at once, and in every

part of it they will come as if fifty knuckles were knocking there together.

And these are not rare incidents at long intervals, but continued without pause for two or three hours; nor are they slight motions, for the table, which a strong man can scarcely lift, will jump at the side or end several inches, and eight or ten times in succession, and rush rapidly on two or three feet. Nor are the sounds dubious; they are distinctly audible to every person in the room. Occasionally they are as loud as if made with the blow of a man's fist, and the hands upon the table distinctly feel the concussion. Sometimes the whole of a large and heavy dining-room table will tremble all over as would a person in an ague fit, in a manner which the Committee have endeavoured in vain to imitate by voluntary effort. Not the least remarkable is the readiness with which music is responded to. Let a song be sung, or an instrument played, and sometimes the table jumps at the side in exact time with every note, even to the shakes; sometimes the like time will be kept by rappings, every note being struck, and sometimes by both rapping and jumping at the same moment. Ask that a tune be struck, and rappings will forthwith strike the time of some familiar air, precisely as we do with our fingers when beating time to a tune.

Such are the phenomena indicating that the force, whatever it be, is directed by intelligence.

We now lay before the reader the reports made by two perfectly competent, credible, cautious, and unprejudiced members of the Detective Committee, who had been invited to sittings with Mr. Home purposely that they might see, and test what they should see. It is necessary to give this assurance of perfect trustworthiness on the part of the reporters, as their narratives are certainly very remarkable. One was an experienced lawyer, the other a keen man of business.

REPORT OF A SITTING WITH MR. D. D. HOME ON WEDNESDAY,
JULY 21, 1869.

As a member of the Investigation Committee of this Society, I was invited to a sitting with Mr. D. D. Home on the evening of Wednesday, July 21, 1869.

I had never before been present with him at any sitting.

I went to it with the most perfect confidence that I should discover a delusion.

I was entirely sceptical as to the spirit theory of the Spiritualists. I am so still.

The sitting was at a private house of a personal friend of mine, a barrister, who is also an author of repute and a gentleman of position and integrity, wholly incapable of participating in a fraud. Mechanism could not have been employed in his house without his knowledge and consent.

The place was a double drawing room. The persons sitting in one room could distinctly see the whole of the other room.

In the middle of the room was a heavy loo-table, having a pedestal and three claws, which two strong men could only with great effort lift from the floor. Previously to beginning the experiments, we examined

with the utmost care the table, the chairs, the furniture, and the carpets. No spring or wire was attached to any of them, for we carried them from place to place purposely to try them. The light fell so brightly, that I was enabled, when sitting *under* the table, to read small type distinctly.

Lighted candles were placed upon the mantelpiece, about eight feet from the table, and the room was well lighted. It was furnished in the usual manner of a drawing-room, with sofa, chairs, cheffoniers, and side tables, crowded with works of art of considerable value and very frangible.

The company consisted of Mr. Home, an authoress of fame, an A.R.A. and his wife, an eminent sculptor, a well-known lawyer, and an American lady, also an authoress.

Previously to the sitting, Mr. Home said that, as I was invited there for the purpose of scientific investigation, it was his desire that I should have every possible facility for testing whatever might occur; he hoped I would not hesitate to ask any question, or do anything at any moment that might suggest itself to me as a means of testing the reality of the phenomena. He assured me that he should not feel annoyed by any expression of doubt, or by any act implying suspicion on my part, for he was as anxious for a close investigation as I could be, and he declared that he knew no more about the causes of the phenomena or the manner of their production than I did.

It will be seen that I fully availed myself of the liberty of experiment and test thus given to me.

On taking our seats, an accordion and a box of musical glasses were placed upon the table. I examined both of them with the greatest care, and am able to assert positively that no mechanism of any kind was, or could have been, within them or attached to them.

I was seated opposite to Mr. Home. On my left was the American lady, on my right the wife of the A.R.A. I mention this because the motions to be described occurred on the side of the table where I was sitting, and not where Mr. Home sat.

In the course of six and a half minutes the table began to tremble slightly. This gradually increased, until it shook so violently that it was with difficulty we could keep our hands upon it. The tremor was like that of a man in an ague fit, as rapid and as strong.

The table was then tilted up, first on one side, then on the other, being thus raised about six inches, so far as I could measure. It was several times so raised on the side where I sat, and where I alone could have so moved it. I need not say that it was not so moved by me. Had it been raised by a force applied on the opposite side, where Mr. Home was sitting, it must have been depressed before me, and not raised there, as undoubtedly it was.

After the continuance of these motions for several minutes, the table rose altogether from the floor to a height of about eighteen inches, preserving its level, so that water in a glass upon it would not have been spilled. It remained for a few seconds floating in the air, and then gently descended, not as a heavy body falls, but sinking slowly down as a balloon descends.

I asked if I might be permitted to sit *under* the table, to assure myself

that it was not thus moved, either by mechanism or by the feet of any of the party. Mr. Home said he not only would allow it, but desired me to do so.

Accordingly I seated myself under the table. The full light of the candles was upon me. I could readily read small print. I could see distinctly every foot. I passed my hands round the pedestal and the claws, to ascertain if they were touched, or if anything was attached to them. There was nothing.

While I was thus sitting, loud rappings were made incessantly upon the leaf of the table above my head, and on the pedestal by my side. I inspected them carefully, but I could see nothing.

I fixed my eyes upon the pedestal and claws of the table as it began to quiver and tilt as before. Presently the table rose altogether from the floor to a height of about two feet. I passed first my arms, and then my legs, under the suspended claws. Nothing was there; no foot was near when it began to rise. While it was rising, and when floating, I can affirm most positively that no hand nor foot touched it below, and the company stated that the hands of all were at the moment lying flat upon the surface of the table.

After being thus suspended in the air for about half a minute, it slowly and gently descended.

During the whole of this process my eyes were not removed from it for a moment; it was quite light, and hand or foot could not have been used under the table without being seen by me.

The A. R. A. then asked permission to do as I had done, and I resumed my seat at the table. The like tremblings, rappings, and rising in the air took place, and he declared that he could discover no human or mechanical agency. As I was then sitting at the table, I can positively assert that during those movements, which he declared were not produced by the feet under the table, every hand, Mr. Home's included, was lying extended upon the table, and several inches from the edge of it, for I looked carefully to this to see if the lifting could possibly be caused by hands upon the edge of the table.

Mr. Home then told me to desire in my mind, but *not* to express with my lips, that the table should be light or be heavy at option. I wished it to be light. I touched it at the edge where I sat, and it tilted from the floor as if it had been made of cork, lifting it easily with one finger. Then I wished it to be heavy, and standing upright, and applying both arms and my full strength, I could not raise it from the ground. While doing this I again wished it to be light, and it rose instantly with the touch of one finger. This experiment I repeated several times with the same result. It was tried also by others of the company, with the like success.

While I was trying this, the A. R. A. was seated under the table, keeping watch. He declared that he could see nothing to account for the alternate levity and weight. When he tried the experiment I took his place under the table, and I am certain that no person touched it but himself, and I could see no mechanism that could alternately lift it up like a cork and bind it down like lead.

During the trial of the above experiments there were continual loud

and sharp rappings upon the table, upon the musical glasses before us (the notes of which were sharply struck), on the floor, and on the walls of the room.

The accordion had remained untouched upon the table where I had placed it after my careful examination of it. Mr. Home took it up, and, without removing it from our sight, held it at the end by the forefinger and thumb of one hand only, his other hand being upon the table. Thus held, the instrument expanded by its own weight, the keys being below. In a few seconds the accordion moved up and down, as when a player plays upon it, and it commenced to play a pretty air that was unknown to me. The music was as perfect as if made by an accomplished artist. Some time before I had heard Mr. Blagrove play on that identical instrument in that room, and the skill and expression with which it was now played was quite equal to his. When this had continued for some minutes, Mr. Home asked me to desire in my mind for some other tune of my own choice. I desired "The Last Rose of Summer." Immediately on my forming this wish the tune was changed to that of "The Last Rose of Summer," which was played with taste and feeling several times—now the air only, then with a bass; now heard with the full power of the instrument, now soft, and with the finest thread of sound. After awhile another of the party wished for "Home, sweet Home," and that was played in like manner.

During this experiment, which continued for nearly half an hour, the instrument was held by Mr. Home by the side of his chair, his hand being just below the ledge of the table, but visible to all of us, and his other hand being extended upon the table.

Again, I asked permission to sit under the table, to watch the position and motions of the instrument, and, in fact, to ascertain, if I could, how it was moved. Consent was readily given, and I placed myself under the table, sitting upon the floor. The candlelight fell full upon the instrument, which was within twenty-four inches from my face, and within reach of my hands.

I could see Mr. Home's hand holding it at the top by the thumb and forefinger. The instrument was moving up and down vertically, and the music was issuing from it. No other hand was near it, no foot, nor clothes, nor was there any sign of mechanism, above, below, or around it. While I was looking to detect any contrivances, the instrument raised itself from its vertical to a horizontal position, turning its under surface, where the keys are, right before my face as I sat, and within a few inches of my eyes, and in this position the light fell full upon the keys, and I could distinctly see them moving in accordance with the music, the instrument expanding and contracting, the tune being continued without interruption during the process. Nothing visible to my eyes was touching the keys, nor was any shadow apparent. Some of them executed rapid and very delicate shakes. I distinctly saw every moving key during the whole time (about three minutes) that it continued thus to play before me in the horizontal position. It then returned slowly to its vertical position, still playing as before.

Mr. Home now said, "*They* are trying to take it away from me. I think *they* want to give it to you. If it is brought to you, take it; don't

be afraid." But it did not come. Presently he said, "*They* have taken it away from me, have you got it?" I said, "No; it is still where it was." And it was still playing as before, in the same place, in the air. The company exclaimed, "That can't be; both of Mr. Home's hands are upon the table;" and Mr. Home said, "Yes, here they are," and placed them below the table that I might see them.

But the instrument did not move from its place. There it was still in the air as before, playing with great vigour. I extended my leg and passed it under, and passed my hand about it. It was apparently floating in the air. It continued thus for three or four minutes or more, and then descended on the floor. It was taken up by myself and examined. There was no mechanism in or about it.

After I had returned to the table, the instrument had played "*The Last Rose of Summer*" in the thinnest thread of sound I ever heard. While it was thus playing, the lady at my side whispered to me, so low as to be inaudible to any other about us, "No human hand could make such a sound." Instantly there were loud and frequent rappings upon the table and upon the musical glasses. Mr. Home said, "*They* want to communicate something." He asked me to call the alphabet. I did so. The letters were indicated by rappings on the table, on the door, on the musical glasses, and by notes played on the accordion. I had not the slightest conception what words were thus spelled. I wrote each letter on paper as it was indicated, and, when completed, I had great difficulty in reading it, for it stood upon my paper thus (in capitals): OURHANDSAREASREALASYOURS. Thus the letters were taken by me—the above is a *fac-simile*. It will be seen that the words are, "Our hands are as real as yours," certainly a pertinent answer to my neighbour's whisper.

A cane-bottom ornamental drawing-room chair, which had been standing in the adjoining room, about ten feet from the spot where we were sitting, then moved gently, and with a sort of glide over the floor, untouched by any hand, and, passing behind us round the table, came to the place where I was sitting. It advanced with its front towards us until it came within three feet from me, when it turned, so that its back was thrust against me. Loud rappings appeared to proceed from it as it moved. For the purpose of ascertaining if the blows could be felt as well as heard, I placed my first finger lightly on the top of the back. I distinctly felt the vibration, but immediately the chair rose in the air with a slow and steady ascent. I was then sitting. I kept my finger at its place, and stood up, the chair rising still, until I was obliged to stretch my arm to its full extent above my head, and stand on tiptoe. The chair continued thus floating in the air for nearly a minute, preserving during the whole process the same horizontal position of the seat as when upon the floor, and then, from weariness of the strain, I was compelled to drop my arm. The height to which the chair had actually ascended is best proved by the fact that when my finger was withdrawn, *the chair fell upon the table*. A heavy arm chair that had been placed four or five feet from us moved untouched to where Mr. Home sat, and a table of great weight, loaded with works of art, of considerable value, which stood against the wall at the side of the room, advanced towards

us about a foot. I can assert that, by whatever power or mechanism all these simultaneous movements were made, the subjects of them were not touched by any person present. All remained seated at the table with Mr. Home during the proceedings, and both of his hands were extended upon the table in full view of all of us.

Mr. Home said the manifestations were so powerful this evening, that he thought if the candles were extinguished, the forces by which they were produced might be visible. This was done; then the room was lighted only by a bright fire, and by the full moon, whose beams streamed in at the window, and fell upon the table and the party so clearly, that every face and object was as distinctly visible as before—only the light being now the silvery light of the moon, instead of the yellow light of candles. Presently Mr. Home said that he could see a hand moving round the table, and to which he pointed, and he seemed surprised that we did not see it also. However, none of us could discern anything, either as a form or even as a shadow, covering in its passage any of the objects on the table. Mr. Home pointed to the place where, as he declared, he could see it moving. I saw a small dark object, which moved slowly along, about two inches above our hands. As it passed over my hands, each of them was struck in succession smartly as by a small twig, and then the lady next to me exclaimed, "Something has been put into my hand." On the candles being re-lighted, this was found to be a spray of jessamine, about five inches long. Another like spray was placed upon the hand of another of the company. On examination it was found that both of these flowers had been taken from a bouquet that was upon a side-table in the adjoining room.

I have endeavoured to report faithfully what I witnessed. I could discover no fraud, although I availed myself freely of the permission that had been given me to use any means that might occur to me for the detection of imposture. *I offer no opinion, for I have formed none*, as to the means by which the phenomena I witnessed were produced. My single duty it is to report truly what I saw or heard, leaving the investigation of it to the sagacity of the collective committee.

The readers of *Human Nature* have, in the foregoing evidence, and in that published in January, ample proof that the Sub-Committees have been energetically engaged in examining the phenomena produced by angels. They have found that the phenomena are true—so far well. The writer in the *Queen* newspaper has given a number of articles weekly; but he and others wriggle as to the cause. Doubtless it is hard for them to "give in" to spirit-power. To anything else, no matter how absurd, illogical, and incapable of proof, they will say, "Yes." Nerve Force is at present their hobby. Nerve force! What is that? What is force from the nerves? A something that projects *invisibly* beyond the fingers—claw-like clutches the table, makes it light or heavy at the unspoken wish of anyone. Nerve force in the medium thinks, and then lifts furniture heavier than the medium—the medium passively sitting and conversing, totally unconscious that his claw-force is intelligently reading your unexpressed thoughts, and is fingering the accor-

dion, and moving the keys, and producing delectable music, music which, with his flesh hands and ordinary mind, he cannot achieve. How simple! How clear!—"clear as mud."

We fear not. Our spirit-friends know how to manage societies, committees, and sub-committees; order is even now being evolved out of the confusion. Our Dialectical detectives declare the phenomena are true. Already they have reached the half-way house to spirit-life. Our only fear now is, that the singular oddities propounded by some of our Americans, who call themselves Spiritualists, may so astound the recruits that they may fear to be seen in the ranks—may skedaddle. We can only say our cousins glory in being a go-a-head nation, always using the superlative; while we of the old country quietly mark, learn, and inwardly digest, and in due time produce that which is understood by the national phrase, "ALL RIGHT."

Possibly when the sub-committees have completed their "detective" work, and the committee in council has signed the Report, we may be able to give a last chapter of evidence, give the summing-up, and we may then review our reviewers.

Enmore Park, S. Norwood,
1st January, 1870.

JNO. JONES.

SPIRITUALISM ON THE CONTINENT.

DEAR SIR,—I know how desirous you are of informing your readers as to the progress of Spiritualism throughout the world, and I am mindful of the promise I made you of sending you all the facts that fell under my observation during my ramblings in continental Europe. You are aware of my visit to Paris, towards the end of October last. I met there all my old spiritual friends, and I had the fortune of enlarging that circle with new and most estimable additions, because, for us spiritualists to meet is to be friends. Amongst them I am happy to enumerate Mrs. Webster, Miss Blackwell, M. Pierart, and Mr. Gledstanes, whose acquaintance I was delighted to make, and hope to meet him again. I remember reading in the "Banner of Light" that on our dear brother Peebles asking one of the American Beechers, what he thought of spiritualism, the latter replied: "I think there is a fish at the end of this line." Now, had Mr. Beecher known more of the spiritualists, and experienced the amount of learning, of reasoning power, and of sterling common sense, which distinguishes the spiritualists as a class, he would have improved his witty rejoinder by adding, that there are certainly "no fools at this end of that line."

On leaving Paris I went to Strasbourg, and thence to Stutgardt, where, I had heard, that there was a great spiritualist. In the train from Strasbourg to Stutgardt I fell into conversation with a gentleman of that town, of whom I inquired the state of spiritualism there. When I want to pump a stranger on spiritualism, I assume a jaunty air, and, with a smile on my lips, inquire whether *this new idea* from across the ocean has caught many people in the locality! This I did to my fellow-traveller, who, being thus questioned, replied: "Not many in Stutgardt, for in that town we are men of business and good

practical sense." "What, not one amongst the 70,000 inhabitants of Stutgardt that is a believer?" "Oh, yes, there is one man in Stutgardt who believes in such follies, and it is a pity, for he is one of our best doctors, a great scholar, a distinguished cultivator of the fine arts, and a most amiable man; yet he, whose name is Dr. Hahn, has the weakness to believe that he has dealings with the spirit-world!" I immediately opened my pocket-book and put down the name, and on asking for Dr. Hahn's address, my travelling companion offered to introduce me to him, when I told him that, as I was by far the worst madman of the two, an introduction was as useless as amongst March hares. He stared at me, as if wondering what I meant, when I discharged such volleys of facts and arguments at him, during the three remaining hours of our journey, that I honestly believe I gave him food for his brains for a very long time to come. We reached Stutgardt at five p.m., and at half-past six I was in the presence of Dr. Hahn. I wished you had been with me, Mr. Editor, for the doctor offers in his person such a splendid type of mankind as would arrest the attention of one, who, like you, devotes his attention to the study of human nature. Everything in him is powerful—cerebral development, stature, physiognomy, voice, deportment. Dr. Hahn is one of the *elite* of mankind. The magic word—"Spiritualism!" placed us at once in the relation of brothers; he told me that he was a medium for varied manifestations, the principal being that of reproducing in coloured drawings all the spiritual sights he has been and is privileged to behold. It being now too late, I was invited to return, which I did the next day, for the inspection of these drawings. There are certain things that no ingenuity or artifice of words can describe, and this album of Dr. Hahn's is one of them. I have seen in London and elsewhere most beautiful productions of art, under the name of spirit drawings, but none to be compared to these for gorgeousness of colouring, truthfulness as well as delicacy of delineation, and naturalness. These drawings showed the gradual development of spiritual visions, from a luminous point on a dark ground, into the perfect unfolding of the most beautiful spiritual forms. The most striking part in the exhibition of drawings is the power of representing light, which defies any master of the art of painting to imitate. Dr. Hahn's album, apart from the interest it elicits, by its inspired origin, is an unparalleled monument of art, worthy of the inspection of the greatest judges in the fine arts.

In the evening we had a seance with Mrs. Hahn and another young lady, both mediums; there was also present Mr. Chelins, the great Stutgardt publisher. Amongst other phenomena, we beheld a small table move horizontally in the room at command, without the contact of hands. During the five days of my stay in Stutgardt, I visited the doctor daily, and learned a great deal from that clever and amiable man.

From Wurtemberg I went rapidly to Verona, where I could find no trace of spiritualism, except in the shape of exhibitions of clairvoyance on public squares; exhibitions which I witnessed also at Ancona, and which, having tested them, I found to be perfectly genuine. I was very sorry not to be able to visit Florence. You know there is a powerful association of spiritualists, helped by some very good mediums,

there. The pleasure of coming in contact with the spiritualists of Florence is yet in store for me. Here in Naples I find spiritualism spreading. When you talk to the people on the subject, they do not stare at you, or shape their lips in that smile so expressive of silly arrogance. I have heard of new mediums here, which I shall soon dig up. Meanwhile, we have been having some astounding seances with Mr. and Mrs. Guppy: first, flowers, and numerous other objects being introduced in a room with closed doors, besides the sight of lights and direct writing. At these seances have assisted Dr. F. L. H. Willis (now at Florence), Mr. J. M. Peebles, Baron Caprara, and some intelligent inquirers in the truth of the new philosophy, whom Mr. Guppy kindly allowed me to introduce, in their most hospitable house.

On the 9th instant the Freethinkers' *Anti-Council* will open. A preparatory meeting at the house of Count Ricciardi will take place this evening; Mr. Peebles and myself have been invited to attend. The adhesions to this truly *Ecumenical* Council have been numerous from every part of the civilized world. A medal has been struck to commemorate it, and there is no doubt the speeches and resolutions are destined to make an impression on those, who, so late in the day, try to place new shackles on the human mind.

Wishing you and your readers every prosperity in the incoming year, I remain, dear Sir, yours sincerely,

NAPLES, 6th December, 1869.

G. DAMIANI.

P.S.—Per "*Human Nature*," of this month, just arrived, I perceive my friend, Mr. Tommy of Bristol, greatly puzzled at the meaning of the words: "*Liturgy of Dead-sea Apes*," as applied by Mr. Carlyle to spiritualism. I think the explanation of this very easy:—The *Sea Apes* are, of course, the spiritualists, as distinguishable from the Comte-Buchner Land-Apes, (to which genus, I presume, Mr. Carlyle thinks he has the privilege of belonging). *Sea-Apes*, then, is a new philosophical expression of antithesis invented by Mr. Carlyle to convey an idea of great contempt as coming from Land-Apes. It is clear Mr. Carlyle thinks the spiritualists are very odd fishes.

G. D.

MR. D. D. HOME IN GLASGOW.

FOR some months past, the friends of Mr. Home have been anxiously waiting his promised visit to Glasgow, and he is now amongst us. He made his appearance as a reader at the great Saturday Evening Concerts on the 8th and 15th January, and the genuine outbursts of applause with which his various pieces were received by the thousands assembled, showed, unmistakably, their very high appreciation of his talents. Mr. Home also appeared at the Queen's Rooms on the 26th, where he was equally well received by a highly respectable and enthusiastic audience.

But while gaining deserved popularity as a reader, Mr. Home has not failed to do his utmost to meet with many of the adherents of Spiritualism. He has already taken part in five seances, at three of which there were various spirit manifestations; the more prominent features of these I will now record.

January 9th.—After tea, in my own house, it was suggested that we should sit at the table. The persons present were, with one exception (a young gentleman from Selby in Yorkshire), more or less acquainted with the phenomena of Spiritualism. The table at which we sat was a heavy pillar-and-claw, four feet square, and we took our places at it under the full light of a three-branch gasalier. We had not waited many minutes when we felt a cold current of air passing over our extended hands, accompanied by a slight movement of the table, and thereafter the peculiar tremulous motion so often described in other accounts of Mr. Home's seances. This was succeeded by raps on the table and on the floor, and by the clear elevation of the table two inches from the floor. Mr. Home, anxious that the stranger from Yorkshire should have every means afforded him to test the manifestations, requested him to silently wish the table to become either heavy or light;—having done so, he applied his hands to the table to lift it, when it was raised without the slightest effort; desiring that it should be made heavy, he found that it took all his strength to raise it two or three inches. A like result followed in the case of others at the table. As a consequence of this test, a gentleman present, who, although familiar for years with much of the phenomena, has all along remained sceptical as to its spiritual source, now declares himself an out-and-out believer. Mr. Home then went into trance; after walking about the room for a little, the spirit controlling him said he was afraid we were all too much set upon seeing manifestations—that such a condition was unfavourable for their production. Mr. Home then knelt down by the fire, with his back towards us, and appeared to be lifting the burning coals, but turning quickly round, he said he would not attempt the manifestations under such positive conditions. He then walked towards Mr. N——, and leaning over his head, whispered a name which convinced him (he has since informed me) that the spirit knew something of his inner history, as well as the dominant idea of his inner life. Coming towards me he whispered—"You are very positive—you have read too much. We cannot do much with Dan. to-night." We then endeavoured to remain as passive as possible, and shortly afterwards he lifted a small piece of burning coal from the fire, and carried it about in his hands till it became black. Mr. Home then came out of trance, and the seance closed.

January 10th.—We sat again this evening—the only difference in the conditions being a slight change of company. We had the movements and knockings as on the previous evening, and vibrations on table, chairs, and floor were felt by all. One young lady was touched on the wrist, and in a few minutes thereafter, I felt a tug at my coat sleeve. The skirt of my wife's gown was pulled repeatedly. I was then touched gently on the knee, and shortly afterwards I felt a hand press firmly three times on my thigh, just above the knee. Two or three others of the circle were touched in a similar way, and one, a celebrated medium, had his leg grasped during the whole sitting, as if in the embrace of a child. After these manifestations, Mr. Home went into trance. Walking about the room, the spirit controlling him seemed to recognise other spirits present; after which he went round the circle advising us to be

as passive as possible. Mr. Home then laid his hands on a little table standing apart, and after a few movements, it was seen to rise right up off the floor, and then quietly come down again. He then invited Mr. J. N. to sit beside my wife; and this being done, he placed their hands together, palms upward; then, putting his hands over the fire, he grasped, as it were, the heat, and conveyed it towards their hands, repeating the movement several times, and advising them to have faith. He walked about for a short time, and then knelt down before the fire, and taking into his hand a small piece of red-hot coal, he laid it for a few seconds on the hands respectively of my wife, one of my daughters, and Mr. J. N., remarking as he did so, "It will not burn you." They said they felt a slight warmth while the coal lay on their hands. He then took the same coal, which he had still in his grasp, and applied it to their hands as before—telling them that *now* it would burn them, and this they unmistakably *felt*. He then laid the same piece of coal on a doubled-up number of *Daybreak*, and it at once burned a hole through the eight sheets of paper. Holding it up, so that we might see the hole, he said,—"*There is Daybreak!*" Then taking a blazing coal the size of his hand, and putting it on the same number of *Daybreak*, lying on the palm of his left hand, he walked about the room for at least three minutes, the coal blazing brightly all the time. He then threw the still burning coal on the fire; and the number of *Daybreak*, with the hole burned through it, but unscathed (though somewhat smoked) by the last-mentioned experiment, was handed to Mr. J. N. with the request to keep it as a memorial. The spirit, through Mr. Home, then spoke of the progress of science in spirit life, and in doing so told us we were not to term such manifestations miraculous—there was nothing beyond law, either in earth life or spirit life, and that in the fire-test, he was merely bringing one law into operation to counteract another. He then broke forth into one of the most impressive and soul-stirring invocations it has ever been our privilege to listen to; after which Mr. Home came out of trance.

The account of a third seance on the evening of the 12th January, must be postponed.
H. NISBET.

REPORTS OF PROGRESS.

CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor.

209 ST. ANN'S WELL ROAD, NOTTINGHAM,
December 30, 1869.

DEAR SIR,—Allow me to return you my sincere thanks for the favourable manner in which you noticed my former letter. Through your kind manner in introducing and inserting it, I feel inclined to again take my pen in hand, and place before the readers of *Human Nature* something of the history and advantages of the "Nottingham Progressive Lyceum." I doubt not that you and many of your readers are

well aware of the great importance of education, and especially religious education. It appears to me a great inconsistency on the part of Spiritualists to allow their children's minds to be impregnated with such doctrines as are set forth in the Sunday schools of the present day, especially when the very science they profess to admire teaches us truths so diametrically opposite. I believe I am correct in saying that we have been established rather more than three years, during which time as many as eighty members have been entered in our books, though, at the present time, our membership is not more than half that number. The opposition we have had to contend with has been of no small amount. We have tried, as far as our facilities and abilities would allow us, to follow out the plan laid down in the *Manual*, our object being, as Mr. A. J. Davis remarks in a speech given at the opening of the New York Lyceum, "an attempt to unfold and actualize on earth—partially at least—a progressive juvenile assemblage like those in the 'Summer Land,' whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation." That your readers may have a better idea of our system of education, I will place before them a report of a session which was held on Sunday afternoon, Feb. 7, 1869. There being a good attendance, and several strangers present, it was moved that we have a spontaneous question for that afternoon's consideration. Mr. Hitchcock proposed, and Mr. Moreton seconded, that we have the following question:—"What advantage has the Lyceum mode of education over the present religious denominations?" After a few minutes' consideration, Mr. Hitchcock said—there being no answers from the members of his "Gps. Fountain and Stream"—"he thought there were several advantages; 1st, that we endeavour to rule by *Love* instead of *Force*; 2nd, that we try to develop the *body* as well as the *mind*, so that both may work harmoniously; 3rd, that what was right on a Monday was the same on a Sunday, inasmuch as God and Nature work the same every day." Annie Hitchcock, of "Lake Gp.," said she liked the Lyceum best, because she could march, recite, and sing, and gained self-confidence from such exercises. Christina Hitchcock, of "Ocean Gp.," liked the Lyceum best, because she thought she derived great benefit, both physically and mentally, from our exercises. Several members of "Beacon and Banner Gps.," thought the old system produced a feeling of idleness, and thought that our marches and exercises were a great advantage. William Mellows, with several other members of "Star and Excelsior Gps.," said he liked the Lyceum best, because there was more *liberty of opinion allowed*; we were not compelled to believe everything that was put before us, but that we had the privilege of questioning and thinking for ourselves, which he appeared to appreciate very much. Mr. Lennox, of "Liberty Gp.," thought it was a great advantage to be able to criticise each other's ideas on different subjects, as we were more likely to get at truth by these means; and, also, that he quite agreed with Mr. Hitchcock's remarks. It was now suggested by a leader that any of the friends or strangers present should be allowed to make any remarks they might think proper, which appeared to meet the unanimous approbation of the whole Lyceum. A gentleman from

Longton, Staffordshire (a stranger who had heard of us through *Human Nature*), now rose and cordially thanked the members and officers for having gratified his curiosity in such an interesting manner. He had for many years been connected with Sabbath schools, and for a long time he had seen that something was needed to make Sunday schools more attractive to the children, and was of opinion that some kind of exercise was needed; and he was happy in congratulating the members of the Lyceum that, in his opinion, they had in their Lyceum the things which he had long since seen were required. He considered that the body required training as well as the mind. He thanked us for giving him the privilege of witnessing our system of education and training, and considered it highly beneficial. He then sat down, amidst the enthusiastic applause of the whole Lyceum. I will not trespass further on your space, but remain yours, &c.,

JAS. ASHWORTH,
Guardian and Secretary.

P.S.—Sir,—With your permission I will just add, that we had a "Social Tea Party" on Christmas Day at the Lyceum. An excellent tea was provided, after which the evening was spent in singing and recitation by members and leaders. There was great credit due to most of the members for the excellent manner in which they delivered their pieces, and also for the trouble they had taken in learning them, as several of them had been up early and late for that purpose. On the Monday following, there was a general gathering of all Spiritualists to consider the subject of organization. About 100 persons partook of tea, after which an interesting programme was gone through. It was held at the rooms of Mr. M'Queen's West-End Clubhouse, Upper Parliament Street.

SECULARISM AND SPIRITUALISM.

"HUMAN NATURE, for January.—The organ of the Spiritualists in England commences the new year with a more than average number. The first article is from the pen of Miss Anna Blackwell, a lady of great ability and power. The difficulty with the class who specially support *Human Nature*, is, that with them all unusual phenomena are spiritual. A few weeks since, according to the conductors of that journal, the Welsh fasting girl was an illustration of spiritual influence, exerted to sustain life without food. That tables may move, and raps may be heard, is, we believe, possible and probable, although up to the present time, and after many hours spent in almost useless efforts to examine, we have no experience of movings and rappings which might not have been produced by the muscular action of the hand. That any motion or sounds are, or can be, the result of any force of a supernatural character, is monstrous, although it may well be that the force is one with which science has not yet made acquaintance. A few centuries ago, and to-day's electrical wonders would have been wizardly. To-day even there are comparatively but few who have made themselves acquainted with the wonderful phenomena connected with vital electricity, animal magnetism, mesmerism, or whatever name may stand at the head of a class of wonders, intimately connected with, and affected by certain states of the human brain. So far as we are concerned, we have not had the good fortune to witness any of the wonders which *Human Nature* reports as seen by the Committee of the Dialectical Society."—*National Reformer.*

The chief criticism in the above paragraph is, that the supporters of *Human Nature* assign all unusual phenomena to spiritual sources. This very trenchant critique is based on a mis-statement, viz., that we gave it as our opinion that the life of the Welsh fasting girl was sustained by spiritual influences. There is no word or sentence in *Human Nature* to warrant any such conclusion, nor even that the girl did fast as stated by her parents; nor is there any statement in *Human Nature* to the contrary, simply because the editor did not know, nor does he yet know whether the girl fasted or not, or whether she was sustained by spirits or not. If our censor makes his remarks at random in this way, what dependence are we to place on his expositions? We agree with him that nearly all the physical phenomena we have witnessed at spirit circles "might have been produced by the muscular action of the hand;" but we have been sharp enough to observe that such movements and raps were not made by the muscular action of the hand. Hence, without attributing them in all cases to the agency of disembodied spirits, we hesitate not in putting such in the category of "spiritual" phenomena, in contradistinction to those produced by muscular or other physical action. If all mankind were as dull in the apprehension and short in the memory as the *National Reformer*, the discoveries that he boasts of would certainly never have been made. We should like to know what he means by "vital electricity" and "animal magnetism." According to science, electricity is not "vital," nor is magnetism "animal." We may soon expect to hear of "vital" limestone, and "animal" granite. We would be glad to know why such a mentality as that which conducts the *National Reformer*, so badly adapted for the strict observance, recollection, and statement of truth, should further bemuddle himself with Spiritualism.

Mr. JOHN LONGBOTTOM, of Sowerby Bridge, reports favourably of two lectures delivered in the Town Hall there by Mr. R. Harper, of Birmingham. The subjects were "Man and some of his Secret Peculiarities," and "Spiritualism an Engine of Progress."

A stone coffin has been found about three feet under the surface on the premises of Mrs. Jones, Bradford-on-Avon. It contained an entire skeleton, which has been preserved in its original position for the inspection of antiquaries. Some think it was interred in the thirteenth, others in the seventh century. Other stone coffins and instruments of war have been found at different times in the neighbourhood.

GLASGOW—TEA MEETING WITH MR. D. D. HOME.—On Wednesday evening, 19th January, the Associated Spiritualists met with Mr. Home at tea in Ancell's Rooms, Glassford Street. After tea, Mr. Home delivered an excellent address, in which he tendered some very good advice to spiritualists and inquirers; and in the course of the evening he gave some beautiful readings, which were much appreciated by the company.

SUNDAY EVENING SERVICES have been commenced in London in the Cavendish Rooms, Mortimer Street, Regent Street. The Rev. J. M. Peebles officiates in the most acceptable manner. It is a great treat to be present at one of Mr. Peebles' religious services, conducted with intelligence and taste in the true spirit of genuine Spiritualism, and it

powerfully impresses the minds of the auditors with the great importance of Spiritualism as a basis for religious teaching and action. Mr. Peebles should be invited by spiritualists to their localities.

A volume of spiritual communications, edited by an English lady, and entitled, "Glimpses of a Brighter Land," is almost ready for publication.

WELSH FASTING GIRL.—The account of this case which appeared in our last volume, page 205, suggested the possibility of the girl being fed by the vitalic emanations from her friends. She had improved much from a stout little sister having slept with her, and the writer suggested means for her cure by mesmerism. W. M. Wilkinson, Esq., has just published an interesting pamphlet on "The Possibility of long continued Fasting," where corroborative cases are cited. This gentleman is also engaged in forming a fund for the defence of the deceased girl's father at his approaching trial. It is to be hoped that this call will be heartily responded to.

ORGANISATION—AN IMPORTANT SUGGESTION.—In Ohio we have begun organisation in earnest. Our State society is in a vigorous condition. The lyceum and society is one, no division, no discord. The State Executive Board decided to create circuits, and any lecturer who obtains the pledge of four societies to receive him or her, as their lecturers once in four weeks, and at the decision of the Board, is placed on the list of its agents or lecturers. By these means a constant rotation of speakers is created. Meetings are held every Sunday, and the cause is rapidly becoming consolidated. I am collecting facts to write a history of Spiritualism in this State.—HUDSON TUTTLE.

NEW WORK FOR SUNDAY SCHOOL TEACHERS.—Mr. Burns (of London), lecturer on "The Science of Man," in a sermon delivered by him last Sunday evening, at the Mount Pleasant Chapel, Hirwain, taught that it was the duty of the church to take care of men's bodies as well as to supply them with dogmatic teaching. This it could do by introducing the science of physiology into the Sunday school. He founded his belief on the fact of the close relationship which existed between the mind and the body. Man had been created a compound being, composed of flesh and blood on the one hand, and mind and soul on the other, and these natures are so closely inter-related, that every state or condition of either, exerts a powerful reciprocal influence on the other. To excite, debilitate, or invigorate the body was to excite, debilitate, or invigorate the mind; improving the former was an important step towards cultivating the latter. He struck a severe blow at the most prominent sins of this country—licentiousness, drunkenness, and the smoking mania. These, he believed, might be in a great measure ameliorated, and ultimately suppressed by introducing physiological training into our Sunday schools. He showed also that the popular religious teaching of the day, in consequence of excluding this noble science (physiology), was inadequate to cope with these gigantic evils. Let our young men be taught to see the alcohol in the cup—the nicotine in the weed—the relation of these poisons to the body, and further, the relation of the body and the spirit—then, and not till then, we may hope for a true development of the whole man.

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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