

No. 37.

APRIL 1, 1870.

Price 6d.

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A MONTHLY JOURNAL

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			1st Year.	5th Year.
30	£2 11 3	£2 1 0	£1 2 0	£5 18 0

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

Age next Birthday.	Amount of Annual Premiums.	Proportion invested in Government Securities.	Surrender Value or Banking Account.	
			1st Year.	10th Year.
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Age next Birthday.	Annual Premium.	Proportion in Government Security	Surrender Value or Banking Account.	
			1st Year.	5th Year.
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30	5 10 4	4 19 4	4 3 0	22 6 0

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The number of believers, and their method of disseminating the principles.

The number and kinds of mediums, and the number of organisations or societies.

And will you, further, furnish us a short original essay,—or, at least, a paragraph, or sentence, relating to the Spiritual Philosophy.

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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

APRIL, 1870.

THE PHILOSOPHY OF RE-INCARNATION.

No. VI.

THE Divine Activity having created from all Eternity, Spirit and Matter may be said to be eternal in this sense, viz., that there has never been a time when that Activity had not ultimated Itself in those modes of Derivation; but, although the elements of all souls and of all forms have existed from all Eternity in the potentialities of the Creative Thought, no individual spirit, no material form, can be said to be eternal, because all spirits as individuals, and all material forms as such, have been called into existence at some definite epoch, by the action of the Creative Thought. The sole aim of that Thought, in the work of Creation, is to supply a substitute for that which the Divine Power cannot make, there being one limit, though only one, to that Power, viz., that It cannot make another God. For the special, distinctive attribute of God is His Creative Power; that Power in virtue of which HE is the Cause of which we, and all created things, are the Effects; and no Effect can ever, by any exertion of power, or through any process of development, be made to become its own Cause. The Infinite Love demanding recipients capable of utilising the inexhaustible possibilities of happiness contained in the potentialities of its Creative Action, and it being impossible for It to create other Gods, It creates the Psychic, Dynamic, and Material elements from which, by which, and through which, are to be evolved the germs of Souls susceptible of unending development through the combined action of the activities with which It has endowed them and the various forces and influences that will be brought to bear upon them, and which—in order that they may acquire the only co-relative to the Divine Autonomy that is possible to Derived Existences—are created at the lowest degree of rudimentary germination, and made, in the unvarying order of all-embracing Providential Law

to elaborate their own individuality by the progressive development of all their faculties, through the reactive influences of Matter, in the various reigns of Nature, under the tutelage of those who, having started before them, from the same point, on the same path, are farther advanced than themselves on the road to the common goal.

The sole aim of the processes of Creation is the individualization of Psychic Substance into conscious personalities, and the education of those personalities into images, so to say, in the sphere of the Finite, of the Divine Autonomy in the sphere of the Infinite; and as those processes have always been going on, so there have always been hosts of spirits at all stages of development, from the first dim glimmerings of consciousness, to the glorious beings who have attained to states of wisdom, purity, and power in which they are able to become the instruments of the Divine Intentions, the executors of the Creative Will. By a natural effect of correspondence, an application, not yet comprehensible by us, of the magnetic action which decides the production of forms, the conditions of external existence, for each spirit, are heavy, laborious, and obscure, or easy, delightful, and glorious, in exact proportion to the degree of its elevation in wisdom, purity, and devotion to the general weal. The splendours that surround and accompany the spirits who have worked their way up to the higher ranks are described as being so dazzling that lower spirits, when permitted to get an occasional glimpse of them, are scarcely able to support their lustre.* But as, in the spirit-world, Power is only acquired as the apanage of loving devotion, and Glory, as the concomitant of humility and self-forgetfulness, the degree in which those radiant servants of the Most High surpass inferior spirits in external splendour gives the measure of the degree in which they also surpass them in purity, science, and devotion to the Creator and to all creatures. Therefore, in the arrangements of the Universe, there is no other supremacy than that which results from intrinsic superiority, and is manifested in a proportionally wider expansion of loving service to all below itself. The entire Universe thus constitutes a vast hierarchy of which all the ranks are bound together by mutual service; the more developed acting as guides and aids to those immediately below them, and these, again, while rendering, consciously or unconsciously, such service as they are

* For us, for all spirits who have attained a certain elevation, this luminous emanation causes no more surprise than is caused, among you, by the sight of a more or less handsome person, or a more or less beautiful face; it merely enables us to ascertain the degree of elevation of the spirits around us, as you perceive, by a man's complexion, whether he was born among the northern snows, or amidst the sands of the desert. The higher the elevation of a spirit, the more dazzlingly white and shining does he appear, and the brighter, more luminous, and whiter is his fluidic emanation.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 319.

capable of yielding, serving as guides and helpers to those who are below themselves.

Although the souls thus called into being by the Divine Will are really and absolutely dependent on that Will for their existence and for all the elements of their own individuality and individual action, yet, being thus associated with the Divine Action in the work of their own development, they feel neither like automata nor like slaves, but become, according to the pregnant Scriptural expression, "*as Gods*;" for, arrived at the higher stages of existence, though they know that they owe their origin and continuance solely to the Divine Power, they *seem to themselves* to be the authors of their own experience and capabilities. They know that the Divine Power has always been the essence of what seems to them to have been their own spontaneous effort; but the action of the Creator has always been so effectually hidden from the perceptions of the Creature (whose quasi-autonomy could only thus be built up into the nobleness of a co-relative of Self-existence), that each Soul feels as though its life, its powers, and its happiness were its own. By their own exertions, through myriads of ascending phases, occupying periods immeasurable by us, and only to be remotely described as "consecutive eternities," the souls, whose sense of self-dependence has been so carefully fostered, have been made to *seem* to have gained for themselves knowledge, purity, love, and power; they have searched and found, accepted and rejected, absorbed and assimilated, until they feel *as though* they were self-existent. They have thus brought themselves up, by their own efforts, to be co-relatives of God, in a glorious existence of which, in our present imperfectly-developed state, we can form but the faintest notion; not understanding the essentiality of the Divine Nature or of the Creative Act, but comprehending ever more and more of the results of the Divine Operation, and taking conscious and active part with It in the formations and developments of the Universe: beings whom God beholds with satisfaction and affection, the reflexes of His infinite beauty and perfection, the participants of His wisdom, activity, and power.

Of this long process of spirit-education, contact with Matter in its imponderable and ponderable states, through the intermediary of the Cosmic Forces, is the indispensable condition. Immortality implying endless and progressive activity, and that activity implying a constantly-expanding sphere of action, and consequently a constantly-expanding objective basis on which that activity may expend itself, and the two co-relative ideas of God and the Universe expressing the entire sum of existence, it is evident that—as there can be no other sphere for our activity than the Universe of Derivation in its two great constantly-expanding co-relative modes of Spirit and Matter—we must

necessarily remain, throughout the endless cycles of Eternity, indissolubly connected with it in both its modes. Not only, therefore, is contact with Matter necessary both to the condensation and individualization of Psychic Substance (which, but for this contact, would remain eternally in a state analogous to diffusion), and also to the development of individualized spirits through the reactions it offers to their activities, but, as Matter—which is to be, in higher and higher states, the basis of our activities throughout Eternity—is susceptible of modifications as illimitable as those of Spirit, it is necessary for each spirit to acquire the most intimate experimental knowledge of its possibilities, and of the equally inexhaustible applications of the Cosmic Forces through which those possibilities are ultimated into the phenomena of existence. Moreover, as the order of the Universe makes it practically self-sufficing, and as each spirit is an element of that self-sufficiency, it is necessary for each spirit to pass up through all the degrees of form and of experience, in order that its knowledge of all forms, and its sympathy with all experiences, and of the consequently, its ability to direct and aid all that is below it, may be practical and complete. God creates in the fluidic mode all the materials of the Universe, with the fore-ordained Plan of the Universe, and the Forces through whose instrumentality that Plan is to be worked out, inherent in those materials; but HE leaves to the educated spiritual element of the Universe the task of guiding and directing the formative action of the dynamic element, and thus of conducting the education of each younger mass of the Psychic element, first, from the earliest period of its initial preparation up to its individualization into distinct personalities, and, next, from that point of spirit-infancy, to the attainment, by each spirit, of the state designated by the higher spirits as “Sidereal Perfection,” *i.e.*, the state in which, having exhausted the educational possibilities of the solar system to which it belongs, it is no longer restricted to residence on the surface, or in the fluidic sphere, of any particular planet, but has obtained the freedom of the Universe, and can transport itself at pleasure, from sun to sun, and from region to region, in the plane of development at which it has arrived; taking part in the Cosmic labours for which it has already qualified itself, but still learning, and, as it learns, acquiring the power of entering worlds of progressively higher and higher character, and of accomplishing Cosmic labours of progressively nobler and more general character.* During our progress up-

Among the spirits arrived at the purely fluidic, or Sidereal degree, all of whom are equal in moral purity and perfection, there is still a hierarchy in point of universal science; all of them progressing, for ever, throughout eternity, towards God, the Infinite and Eternal, the Creator Increate, Being of beings, Spirit of spirits, of a nature so subtle, so resplendent and so dazzling with white-

wards to the state of Sidereal Perfection, we receive the influx of the Divine Life (which is the sole life of the Universe), through the hierarchy of spirits above us; but, when we reach that state—having purified ourselves of every possibility of evil, and having, through the exercise of our various faculties, identified our minds and our affections with the Divine Intelligence and Will—we receive the Divine Influx directly, and, as we thus participate directly in the Divine Life and Thought, there remains thenceforth, between us and God, only the eternal difference between Effect and Cause. The attainment of the state of Sidereal Perfection completes, for each spirit, the formatory and preparatory process of its educational training, and introduces it to the true life of the Soul, upon whose ineffable experiences it then enters. Purified from every possibility of evil, and thus become as incapable of error as God Himself, filled with entire and loving devotion to the Creator and to the Universe as His Creation, possessing all science, all art, all wisdom, all power, and all happiness—though, these being illimitable, it will go on acquiring more and more of each forever—it thenceforth becomes one of the great Cosmic Rulers, Vicegerents of the Universe, media and instruments of God Himself in the evolutions of Infinity and Eternity, and participating immediately in the Divine Life and Operation in modes of which we cannot now form the remotest conception.

In the vast Hierarchy of the Universe it is, therefore, only the ranks that are permanent; for, as the Creative action is always bringing new Psychic Substance into existence, and as the spirits of each rank are constantly going up into a higher rank, and being followed by those who are below them, an ascensional movement is always going on from the lowest to the highest: while, from the inconceivable Being of whose Thought the Universe in all its modes and forms is only a Derivation, Life is incessantly transmitted to the great Spirits of the Sidereal Order, and re-transmitted, by them, through the successive ranks of the hierarchy, from the highest to the lowest, those of each rank receiving this influx from those of the rank immediately above them, and transmitting it to those of the rank immediately below them.*

ness and light, that not even the purest among the highest order of spirits can look upon It, or support Its radiance, when he approaches the focus of the Almighty Power, to receive the orders of the Sovereign Ruler, the Parent of all that is.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 320.

* The hierarchial order of the Universe explains the fact, well-known to the members of 'circles' formed for obtaining spirit-manifestations, viz., that ignorant and vicious spirits are so frequently brought to them, by their Spirit-Guides, to be instructed and moralized, and are so generally rendered better by the conversation and remonstrances of their members. "Why do you bring these low spirits to us, instead of acting upon them yourselves?" enquired the writer, on one occasion, of the higher spirit who had brought a lot of poor wretches to be

When, in the ultimatum in Time of the Eternal Purposes, a Sidereal Universe is to be formed in any region of Space, the Psychic and Material elements of which it is to be composed—and in which are inherent the Laws that will regulate its evolution, and the Forces by which that evolution will be accomplished—existing already, in a diffused state, in Space, those elements are brought *in situ* by analogous processes of condensation effected through the magnetic action of the various orders of Cosmic Forces, and are subjected, through the action of those Forces, to the attractions and repulsions that will result in the successive formation of the various orders of globes of which it will consist, and of the intelligences (with their spontaneously-accreted material forms) by which those globes will be subsequently peopled. Vast as are the cycles of progressive change through which (as we know from the geology of our planet) those elements will pass in the transformations of the ponderable state of Matter, we are assured that the transformations undergone by them in connection with the fluidic state of Matter are even more numerous and considerable.

Each globe of every incipient solar system is thus evolved, from the elements furnished by the derivatives of the Primordial Fluid, under the guidance of a vast host of disincarnate spirits of various degrees of development, hierarchically constituted under the supreme direction of a Presiding Spirit of the Sidereal degree; *i.e.*, a spirit who, having begun his* career of existence at the

taken in hand by a 'circle' of which she was a member, "surely you, who are so much higher than we are, must be able to act upon these unhappy spirits more effectually than we can do!" "It is precisely because we are higher than you are," replied the Guide, "that you can act upon them more effectually than we can do. Remember that all spiritual light comes down *from above*; and you will then understand how it is that *we cannot* act directly on spirits so low as these. They are *below you*; and therefore we can only reach them, and act upon them, *through you*."

We see, in the natural world, that children and uneducated adults learn more readily from those who are but a little way ahead of them, than they would do from *savants* and philosophers.

* The use, in these papers, of the masculine pronoun, in reference to the Presiding Spirit of each planet, as in reference to the Divine Being, is merely a concession to custom, while awaiting the invention of a special pronoun free alike from the implication of sex and the negation of intelligence. Spirits, being formed by a process altogether independent of the sexual relation, are of no sex, though every spirit contains in itself the dual mode of psychic potentiality, the preponderant activity of one or other of whose modalities, as Affection or Thought, produces, in the material sphere, the co-relative oppositions of Sex. Each spirit therefore assumes, for each new incarnation, the sex whose temporary limitations, by forcing its activities into a given channel, will most effectually conduce to the attainment of the special end which, as a portion of its integral education, that incarnation is intended to subserve; as each spirit can equally develope, in a male or female body, black, red, or flaxen hair, black, blue, or grey eyes; as a gardener can cultivate roses one year and tulips another; as bees can obtain from the same larvæ, females, males, and neuters.

That the same Psychic element can produce both sexes—and, consequently, either sex—is shown by the hermaphroditism (bi-sexuality) of the majority of the

same initial point of germination at which all spirits begin their career, has gradually progressed in science and purity till he has attained the relative perfection which enables him to receive

organisms of the lower reigns. The greater number of plants, all polypi, worms, molluscs, frogs, &c., and a vast number of insects, are hermaphrodites; and cases of a similar duplicity of organs, though rare, have occurred, as is well known, in human subjects.

As the fact of our education upwards through the forms of the lower reigns is indicated by the transformations undergone by the human fetus, so the temporary and interchangeable nature of sex is indicated, not only by the masculinity of many women and the femininity of many men, but also by the fact that women possess the rudiments of beards and moustaches, while all men possess a complete though rudimentary lacteal system, which, in the proportion (according to the computation of the learned embryologist, Dr. G. Pouchet) of about one man in ten, emits, on the approach of puberty, occasional drops of a milky secretion, similar to the first mother-milk, called *colostrum*; and which, in at least one apparently well-contested instance, has become so fully developed as to have enabled a father—a North American Indian, whose wife had died in giving birth to an infant in the savage solitude through which the lonely pair were journeying—to suckle his child, and thus save it from starvation. The formation of milk being due to a special molecular modification of the blood, in the mammal glands, not necessarily dependent on uterine action, and all strong emotions exercising a powerful action on the natural secretions, it would seem that the Indian's grief at the loss of his wife, to whom he is said to have been intensely attached, and his passionate desire to preserve the life of the infant she had left him, must have exercised, upon one of the exceptional male organizations that are naturally predisposed to the production of milk, a stimulating action which, seconded by the suction of the infant, was sufficiently powerful to change the usual course of the secretions; an instance of the modifying power of the will upon the human organism scarcely more astonishing than the transformations often produced by Baron du Potet, the well-known magnetizer, on the personality of the "sensitives" submitted to his action, as witnessed by hundreds of persons, at his Sunday *séances*, and whose possibility is still farther confirmed, both by the case of a young man who was under treatment, a few weeks ago, at the hospital of the Hotel-Dieu of this city, and whose breasts, which had gradually become as fully developed as those of a mother, yielded an abundant flow of milk; and also by the perfectly authenticated fact of the existence of a he-goat, at the Garden of Plants, that gave, during a period of twelve years, a pint of milk every day.

That the co-relative opposition of Sex is an application of Polarity is altogether probable; but we know, as yet, so little of the nature of Polarity that, in considering the sexes as standing to each other in a relation analagous to that of the two poles of a magnet, or the two electrical currents, we are in danger of running into error, by attempting to explain a phenomenon, of whose essential nature we know next to nothing, by reference to a force in regard to which we are equally ignorant. That Polarity and Sexuality are not identical is evident from the fact that, while the Sexual action, like the magnetic action, implies the *necessary concurrence of two equally indispensable co-relatives for the production of a unitary result*, the former is distinguished from the latter by this capital peculiarity, viz., that, *in the Sexual action, the result produced through the concurrence of the two co-relatives is of the same nature as that of the two co-relatives which concur for its production*. It is therefore certain that, although Polarity may be assumed to play an important part in the production of Sex, as it does in that of all the other phenomena of existence, and although Sex may therefore, under certain aspects, be regarded as Polar, yet Polarity—the result of whose dual action is not the production of a result homogeneous with itself—cannot be regarded as necessarily Sexual, any more than Concurrence can be regarded as necessarily Polar.

The great Primordial principle of Duality—of whose Concurrent mode Polarity is one application, and Sex another—is not, in its innumerable applications in Nature, necessarily or generally, either Sexual or Polar; for it gives rise to an infinity of classes of dual relations which have in them nothing of the distinguish-

directly, and without intermediary, the Divine inspiration, and thus practically identifies him—while preserving for ever his slowly-consolidated, dearly-bought, personal individuality—with

ing characteristics of either Sexuality or Polarity. In what may be termed the class of Abstract Dualisms, the duality is absolute and exclusive of any other idea, as in Unity and Division, Conjunction and Disjunction, Simultaneity and Alternance, Presence and Absence, Affirmation and Denial, &c. ; while others, which imply the Trinal, Quadruple, or Multiple principles—as Consent and Refusal, which imply a middle term of Hesitation or Indifference; Before and After, Above and Below, which imply Between; Inside and Outside, implying Through; High and Low, Much and Little, First and Last, implying an indefinite series of intermediate terms, &c.—do not concur for the production of those terms, and are therefore neither Sexual nor Polar. The Autithetic Dualisms, as Good and Evil, Wisdom and Folly, Joy and Sorrow, never concur to produce common results, and are consequently neither Sexual nor Polar; the Negative Dualisms, as Light and Darkness, Heat and Cold, Motion and Rest, are equally devoid of Sex and of Polarity, for Darkness is only the absence of Light, as Cold is only the absence of Heat, and Rest only the Cessation of Motion, and, so far from concurring for the production of a unitary result, are ideas that mutually exclude one another. Moreover, neither of the magnetic polarities is the result of the absence or cessation of the other, each of them, on the contrary, being not only the inevitable concomitant of the other, but being absolutely dependent on the other for its own existence; * just as the female is no more the absence or cessation of the male than the male is the absence or cessation of the female, the male and the female being the equally real, diverse co-relatives of one another. So with regard to the dualisms of Alternance, as that of Flood and Ebb, (*i. e.* the mere coming and going of the same body of water, which, when “high” on the eastern shore of its basin, is “low” on its western shore, and *vice versa*), a see-saw movement, whose two terms can never, in the nature of things, concur for the production of any result, and which, although itself a result of lunar attraction, is as devoid of Polarity as of Sex) and as that of Life and Death, what we call “Life” being a sort of death to the spirit that descends, for a time, from the fluidic world to the natural world, and what we call “Death” being the return of the same spirit to the normal and higher life; changes which, although magnetically effected, are as devoid of polarity as of sexuality. So, again, with regard to the dualisms that express the oppositions of Derived Existence to Self-existence, as the Conditional and the Absolute, the Finite and the Infinite, Time and Eternity, Effect and Cause, &c., *none of which concur, for the production of a common result*, and in none of which, therefore, is there any other analogy, either to Polarity or to Sex, than that which results from the mere element of dualism.

The earliest conception of Duality which the mind can arrive at is that of the ME and the NON-ME; and in this conception there is no element of Polarity or of Sex except that of mere dualism. The next conception of Duality at which we arrive is that of God and the Universe as practically distinguished by the Divine Will from that Will as its Cause: but there is no more of the nature of Polarity or of Sex in the relation between God and the Universe than there is in that of a sun and its radiation, or of a man and his work. For the Universe, which is the creation of the Divine Thought, is not, in any sense, a co-agent with that Thought in its own creation; and though all its Dual, Trinal, and Multiple modes—the mode of Polarity, and the mode of Sex included—are ultimations of Divine Potentialities, and correspond to those Potentialities in the special, limited, non-resembling way in which (to recur to a former illustration) the basket corresponds to that special portion of the Basketmaker’s potentialities which called it into existence, those modes can no more be predicated of Self-existent Essentiality than the reticulations of the osiers can be predicated of the essentiality of the Basketmaker. For the Creator is no part or element of the Universe It creates, and it is therefore impossible for us to construct any serie of which It can be a term, any scale of which It can be a degree.

The two modes of Substantiality, viz., Spirit and Matter—which, with Force,

* So absolute is this dependence as to suggest the idea of their being, not two currents, but two modalities of the same Force.

the Creator; and who is charged by the Creator with the task of forming it, and of conducting it, and the humanity that is to people it, to the point of development at which the members of

make up the Universe of Derivation—correspond to Polarity and to Sex in no other respect than as constituting a duality of which each term is also dual, though not in any sense of Polarity or of Sex; Spirit existing in its double mode as Affection (or Will) and Thought, and Matter existing in its double state as Imponderable and Ponderable; and men and women being alike composed of Spirit in both its modes, and—through their *périsprit* and their flesh-body—of Matter in both its states.

Complementariness—of which mode of Duality both Polarity and Sex are applications—implies, as has been shown, the necessary concurrence of two diverse but equal co-relatives for the accomplishment of a common end; as the two halves of every body concur to make up a whole, as oxygen and hydrogen concur in the formation of water, as the two modes of electricity—improperly named ‘positive’ and ‘negative,’ for they are equally powerful, equally active, and neither of them can exist without the other—concur in the production of all electrical phenomena, and as the male and female organizations,—differenced, in planets of a certain rank, for the accomplishment of special mental, moral, and physical ends, according to the needs of terrestrial existence in its lower phases—concur for the production of offspring, and must, in the planets in which the sexual mode of Duality obtains, concur, freely, equally, and co-relatively, according to their organic diversities, in all the business of life, before any portion of that business can be effectually and fruitfully accomplished. The action of intelligence, when incarnated in a male body, being specially analytic, and, when incarnated in a female body, being specially synthetic, and it being Providentially arranged that there shall be, in every department of human interest and activity, a share which corresponds to the special aptitudes of each of the two sexes, and which can only be properly worked out by the sex to whose special aptitudes it corresponds, it is evident that the integral progress of humanity, in all the various fields of intellectual and social life, can only result from the due performance, by each sex, of the special portion of each function which naturally appertains to it in virtue of its special organization; and equally evident that the only way in which it is possible for us to ascertain the special sphere of action of either sex is to clear away all artificial obstacles and limitations, so as to leave each sex absolutely free to follow the leadings of its special organization. For *each term of the sexual duality*—as of their correspondents in every function of the terrestrial sphere—equally implies the existence and co-action of the other, is formed specifically for the other, would have no reason for being if the other were not, is only justified through completion by the other, and, but for this completion and justification, would be as barren of use, and as void of meaning, as a solitary blade of a pair of shears. And as the integral development of each portion of its nature is necessary to every spirit, it is necessary for every spirit—in order to insure that integral development of itself—to undergo the reactions of both the sexes.

This alternance of sex in the incarnations assumed, by each spirit, in the earlier stages of its education, is not only necessary to the completion of its experiences, but absolves the Divine Government from the seeming injustice implied in the preponderance of intellectual power in the male organization, and the greater amount of physical suffering and of social injustice undergone by the female, during the incipient stages of planetary life, in which, muscular strength being the quality most visibly needed, man, as the stronger animal, plays the part of oppressor over all that is physically weaker than himself. For, as every spirit animates sometimes a male body and sometimes a female one, the same spirits who, as men, have tyrannised over women, and selfishly gloried in their exemption from the special sufferings endured by the latter, suffer, during their incarnations as women, from the social injustice they themselves, as men, have helped to establish, whenever they come back to the earth to take their share, in female bodies, of the special sufferings incident, during the early periods of humanitarian development, to the discharge of the feminine functions. Moreover, through this alternation of sexual experiences in the education of all the spirits of a planet, the

that humanity—having, in like manner, surmounted the ignorance and impurities of the initial phases of existence, and having at length, through the exercise of their various faculties, practically identified their minds and affections with the Divine Intelligence and Will—become qualified, in their turn, to take part in the direction of the evolutions of Universal existence.

The Universal Cosmic Fluid* containing the elements of all

social injustice from which women suffer in the early periods of planetary life gradually works its own cure. As the education of a humanity goes forward, all the spirits who compose that humanity participate both in its intellectual and its affectional progress. Each spirit therefore brings back, at each new incarnation in a female body, a greater degree of firmness and a stronger sense of right; at each new incarnation in a male body, a truer sense of justice, and a more enlarged charity. Thus there comes a time (as in our own planet at the present day) when, on the one hand, the spirits incarnated, for the time being, in female bodies (but who have repeatedly animated both male and female bodies in their former incarnations), begin to throw off the yoke of masculine supremacy; while, on the other hand, the spirits incarnated, for the time being, in male bodies (and who, also, have repeatedly animated bodies of both sexes), begin to perceive the absurdity and impolicy, as well as the injustice, of that supremacy, and to lend their aid to the women in overthrowing the artificial barriers of the Past. Thus, the women of a planet gradually obtaining a larger education, and being compelled, by social necessities, to widen the circle of their practical activities, while artificial disabilities are gradually removed from their path, the expanding female element gradually ascertains and occupies its true sphere of influence and of action; and at length, through the concurrence of the two equal, but diverse, human co-relatives—Woman's synthesis applying to daily life the results of Man's analysis—terrestrial existence, in all its departments as in all its relations, becomes the subject of modifications that will gradually, but radically, transform all the aspects of human society, and which—as the material conditions of each globe undergo, in the order of Providential Development, transformations analogous to the degrees of progress achieved by its humanity—will gradually lift it, from the baseness of the Primitive or Purgatorial worlds (to the latter of which classes our earth now belongs) to the rank, successively, of a Regenerative, Paradisiac, Semi-fluidic, Fluidic, and Celestial world.

To sum up: The principle of Duality is visible in everything, as far as our knowledge extends; in the Universe, as Substance and Force; in Substance, as Spirit and Matter; in Force, as the two magnetic polarities; in Spirit, as Affection and Thought; in Matter, as the Imponderable and the Ponderable, and, in all material forms, as the two halves of every Whole; in Spirits, as Soul and Body; in spirit-training, through alternate contact with Matter in its imponderable and ponderable states; and, in the latter, by incarnation in male and in female bodies. But Sex, as will be more fully set forth in a future paper, is merely a special application of Complementary Duality for local and temporary purposes; every spirit, as spirit, being a non-sexual unit, complete in itself, but containing the potentialities of both sexes, and, through the alternate preponderance of the various activities of its spiritual nature, accreting to itself, for its successive lives in the flesh, sometimes a male body, sometimes a female one; and thus, by the consequent alternation of its experiences in the flesh, preserving the symmetry of its unitary development, and satisfying the demands of justice, while subserving the needs of existence in the terrestrial sphere.

* The Universal Fluid is composed of various fluids, forming but one in the mass, and from which we extract the parts that we need; it receives whatever destination we give to it, and lends itself to all purposes, as the case may be. All these fluids are ponderable *for us*, both in the Universal Fluid and in the derivations from that fluid which are the product of the extractions or combinations of its elements operated by spirit-action. Everything is ponderable in Nature, which is the formula and totality of all organic and inorganic creations, in the fluidic order, as in the material order. The various fluids which compose the

substances, it is evident that there may be a great diversity in the elements of the solar systems of the same nebula, and in the globes of the same solar system; and that although planets, as we have seen, are but droplets thrown off from the larger drops of Nebular Matter that we call suns, it by no means follows that the constituent elements of all the planets of a system are identical with those of their sun, or of one another. The diversity of elements existing in a solar body implies, on the contrary, various degrees of projectibility among those various elements; and both pre-supposes and explains the fact, already demonstrated by spectrum analysis, that there are, among the substances in combustion in the sun and in some of our sister-planets, several which are unknown to us. Moreover, the radical difference which exists between the functions of suns, of planets, of moons, and of comets, naturally implies a corresponding difference in the constituent elements and constitution of those orders of stellar bodies; and accordingly suns are declared, by our spirit-friends, to be foci of electricity, more fluidic than material, though partaking, by their constitution, of both those states. They are the residence, during the fulfilment of their mission, of the spirit-host charged with the formation and direction of the planets of the system, and of the spirits from those planets who have worked their way up from the general starting-point of spirit-germination to the threshold of the Sidereal degree, after their attainment of which degree, as previously stated, they are no longer subjected to residence in any planet, but have acquired the freedom of the Universe, and can transport themselves, with the rapidity of thought, from sun to sun, from nebula to nebula, in the harmonious activities of an existence of whose glory and happiness we are as incapable of forming any adequate idea as of the Divine Existence in whose unimaginable splendours they participate.

Planets, as we have seen, are the schools and habitations of spirits during their education up to the Sidereal degree. The planets of each solar system form a hierarchy among themselves, and constitute, so to say, a graduated serie of laboratories and

Universal Fluid will only become ponderable for you, as the air now is, with the aid of instruments and processes which you will not be in possession of for a long time to come; but you will, in time, reach that point of your education, and much that is now a mystery for you will become clear to you when you have become acquainted with the properties and powers of the fluids by which you are surrounded. But, to do this, man must have learned to raise himself through the strata of the atmosphere of which he is, at present, as ignorant as the peasant, who has never quitted his inland village, is of the sea. Your moral purification will constitute an approach to this progress. Moral purification and intellectual progress will equally assist your ascension; for, on the one hand, your moral purification will attract to you more powerful help, while, on the other hand, you will become more apt to comprehend, without abusing, the truths of science, and your acquisition of science will therefore be facilitated by the occult aid of your guides. And the more you understand, the more easily will you advance.—ROUSTAING. *Les Quatre Evangiles*, vol. 2, p. 332.

tion), when they are taken out of the conditions in which the order of Nature places them; as stone, when dug out of the quarry; ores, when extracted from the mine; a plant, when taken out of the soil; a flower, leaf, or branch, when cut from the tree, &c.; or when, through any extraneous disturbance, or the completion of the term for whose duration the agglomerative action was originally destined to remain in force, the conditions of that agglomeration are no longer maintained intact. The various inorganic substances are, in fact, so many *corpses* that the Psychic element has successively accreted and abandoned in the course of its most elementary serie of lives. Separated from their formative principle, and their molecules held together only by the force of cohesion, those substances will subserve important uses in the future economy of the planet and of its inhabitants; but their existence is thenceforth only a swifter or slower process of decay, by which their constituent atoms will at length be disintegrated, and set free to form new combinations, in obedience to some new call of the Psychic element.

This element, while being slowly elaborated through its accretion of the various forms of the inorganic world, constitutes, as already stated, *a mass*. It has no individuality, its possibilities being only latent; it has no consciousness, but merely tendencies, resulting from the play of the magnetic forces to which it is subjected, under the guiding-action of the spirits charged with the direction of its education; tendencies which, though scarcely more than mechanical, explain why one portion of matter crystallizes into one form, while another portion crystallizes into another; why one becomes granite, while another becomes marble; why one becomes gold, and another lead; and so on. As *all* souls are destined to possess *all* faculties, the psychic substance out of which they are to be evolved is treated, in the preparatory stages of its education, as a mass; *i.e.*, all the portions of that substance temporarily segregated in the temporary formations of the lower reigns (and which formations are the result of the accretive action which it is made, by its guides, to exert upon the inert, diffused, material atoms of which it composes those forms) are thrown together after each segregation; so that the various qualities and powers the rousing of which from the state of latency (in which they primarily exist in the undeveloped Psychic substance) has resulted in the accretion, by the Psychic element, of the various forms of the material world—and which qualities and powers have been strengthened and still farther developed by the reactions of those forms upon the psychic element to whose animic action the construction of those forms (through the instrumentality of the magnetic forces) is due—are disseminated throughout the totality of the mass, and will therefore enter, as the germs of its future faculties, into the

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workshops, amongst which the various operations of the great Cosmic work of spirit-training are distributed according to fitness. They are more or less grossly material, or more and more fluidic; the conditions of material existence in each being more or less rude, hard, and painful, or more and more easy, agreeable and noble, in proportion to the degree of scientific and moral progress attained to by their inhabitants. Venus is said to be at a point of development very similar to that of our globe; Mars to be inferior to our earth, and Mercury to be far inferior to Mars.* All the other planets of our system (some of which yet remain to be discovered) are very superior to ours; while Jupiter, —that splendid world, the most fluidic, and therefore the most beautiful and glorious of them all, whose physical conditions, as revealed to us by modern astronomical discovery, are so far superior to those of its sister-planets, whose vastness offers a hospitable sojourn to the spirits from all the other globes of our system as they reach the degree of purity which enables them to live in so ethereal an abode into whose material sphere they enter by incarnations (accomplished with the aid of a non-sexual magnetic action on the part of the parental-guardians to whose care they are confided) in bodies so nearly fluidic that they can float through the air at pleasure, whose people see their spirit-guardians, pass into the fluidic sphere of the planet, not through any such process as we understand by "death," but through a voluntary throwing-off of the particles of their material envelopes, and go thence directly to the sun—is stated to be, even its lower sphere, an abode of happiness utterly transcending anything imaginable by us in our present chrysalis state. Movement being, as we have seen, the law of the Universe, the same rule of harmonious progression in virtue of which each spirit acquires a proportional increase of happiness, of glory, and of power, with its attainment of each new degree of knowledge and purity, determines also the conditions of planetary existence, which are thus always in keeping with the advancement of the spirits by which each planet is peopled; the grosser elements of the materiality of each planet being gradually eliminated, and

* Human science laughs at what it is incompetent to understand. Has it discovered means whereby it can compare the ambients of your globe with those of the other planets? Have your learned men been able to go down to the planets below you, and to feel how the air by which they are surrounded would stifle them by its heaviness, cloud their vision by its murkiness, and appear to them like a veil spread out over everything about them? Have they ascended to the higher planets to experience the dizziness which would result to them from the rarefaction of the atmosphere? Have they felt their eyes dilating under the action of the superposed strata of the air, piercing immeasurable distances, and beholding objects upon a scale of dimensions such as your most powerful telescopes could not give to them? Why these differences? Because the strata of fluids of each world is appropriated to its needs.—ROUSTAING. *Les Quatre Evangiles*, vol. 1, p. 37.

replaced by more ethereal ones, as its humanity ascends in the scale of being.*

The subsidiary processes involved in the formation of a planet being distributed amongst the various orders of the spirit-host charged to carry them out, in their fullest scope as in their minutest details, the mass of Psychic Substance, destined to animate the future inhabitants of a planet, accomplishes the first phase of its education towards humanity in conjunction with Matter in the incandescent and gaseous states of the Plutonic period. The exertion of the formative power of the Psychic element upon the material atoms with which (through the intermediary of the accretive magnetic forces) it is always in intimate connection as Soul and Body, constitutes the primary rocks and subsequent geological formations of the planet; the process of crystallization (as implying a regular arrangement of particles) marking the next step of its progress out of the state of vaporous diffusion in which it originally exists, and giving the earliest indication, perceptible by us, of the awakening of the tendency to symmetry which will eventually ultimate in the free-will of conscious individuality. The material forms—crystals, stones, ores, &c.—that have been agglomerated by psychic action, and have served as the earliest condensers of psychic-substance, continue to exist for a longer or shorter period after the psychic-substance, whose action determined the accretion of those forms, and which has been correspondingly developed by contact with those forms, has gone out of them, to pursue its educational career through the accretion of forms of progressively higher orders. All the forms of the lower reigns may be said to *die* (i.e., to fall away from the contact with the psychic element which, with the aid of the magnetic forces, had determined their agglomera-

* The worlds of the Universe are always, in regard to their planetary state and progress, in harmony with the state and progress of the spirits by whom they are inhabited. Worlds are either material or spiritual. Material worlds are those which are inhabited by spirits incarnated in matter. There are no specially-created spiritual worlds; but all worlds become spiritual when they cease to be inhabited by spirits incarnated in matter, in other words, when the spirits who inhabit them cease to accrete material bodies. There are, among the material worlds, as among the spiritual worlds, so many degrees, successive, progressive, and intermediary, that it is impossible to classify them, whether as material worlds, for passing from the material to the fluidic state, or as spiritual worlds, for passing, from the fluidic degree at which materiality ceases, to the purely fluidic state. In proportion as worlds become purified, the light which surrounds them loses, by imperceptible gradations, its coloration, and passes from red to blue, and from blue to white, by successive gradations of intermediate tints. Do you not see, in your world, that flames, fed by material substances assume various colours, and appear, so to say, material, while those which are produced from a gas are both whiter and lighter? In the same way, the more elevated the rank to which a planet has attained the whiter and more resplendent is its light. The spiritual, or, as you would call them, the celestial worlds (which can only be inhabited, or even approached, by spirits who have reached the purely fluidic state), are those which, in the hierarchy of worlds, emit the whitest and brightest light.—ROUSSEAU. *Les Quatres Évangiles*, vol. 2, p. 320.

tion), when they are taken out of the conditions in which the order of Nature places them; as stone, when dug out of the quarry; ores, when extracted from the mine; a plant, when taken out of the soil; a flower, leaf, or branch, when cut from the tree, &c.; or when, through any extraneous disturbance, or the completion of the term for whose duration the agglomerative action was originally destined to remain in force, the conditions of that agglomeration are no longer maintained intact. The various inorganic substances are, in fact, so many *corpses* that the Psychic element has successively accreted and abandoned in the course of its most elementary serie of lives. Separated from their formative principle, and their molecules held together only by the force of cohesion, those substances will subserve important uses in the future economy of the planet and of its inhabitants; but their existence is thenceforth only a swifter or slower process of decay, by which their constituent atoms will at length be disintegrated, and set free to form new combinations, in obedience to some new call of the Psychic element.

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composition of each of the souls that will be eventually individualized out of it. To use a homely illustration: Psychic substance, previous to its attainment of the individualization which constitutes the personal degree, is dealt with somewhat as a baker deals with his flour; he does not put aside a special portion of flour to make each loaf, but carries his materials through certain processes, and then, when he has brought the whole of the mass of dough to a certain point of preparedness, he individualizes it into loaves.

As the processes of telluric development go on, preparing the conditions of vegetable life, the mass of psychic substance that has been educated into the rudiments of accretion and of form through its construction of the forms of the inorganic world, is made to accrete the lowest vegetable forms, passing up through these to the accretion of the higher ones, until it assumes the zoophytic forms that constitute the links between the vegetable and the animal worlds. While animating vegetable forms, psychic substance has gradually approached the qualities of animality. The plant lives, grows, and dies; it absorbs, assimilates, and rejects; it sleeps and wakens,* possesses a system of circulation, respiration, perspiration and reproduction; has the rudiments of motility, sensibility, and contractility;† is susceptible of maladies and medical treatment; has acquired a dim sense of perceptive preference, can seek, within narrow limits, after the conditions it requires for healthy growth, and in some species, gives evidence of possessing the first faint glimmerings of memory, confidence, and apprehension.‡ But, while animating vegetable forms, the psychic element has not yet reached, but only approached, the development of self-consciousness, which is the distinctive characteristic of animal life.

Having accomplished this new step of its progress through the experiences of its successive vegetable and zoophytic lives, the mass of psychic substance is educated, through its accretion of the ascending series of forms of the animal world, into a still nearer approximation to the human state. In its slow progress towards that state, it has been elaborated, as already stated, as a mass, gradually developing the rudiments of all the faculties and attributes that, in a higher degree, will constitute humanity; but without the individualization which, constituting personality, renders integral education, as accomplished in the human subject, possible; the various portions of the mass—as insusceptible of that education, at any of the progressive stages through which

* *Vide* TAMARINIER, VAL-CORDUS, DE LINNÆUS, CANDOLLE, &c.

† *Vide* RICHARD, *Botanique et Physiologie végétale*, p. 238. Also RUYSCH, MUSSET, POUCHET, BROGNIART, DUMAS, LACREZE, FOSSAT, BICHAT, GAEPPERT, MACAIRE, CARRADORI, VON MARTINS, TIEDEMANN, HEDWIG, &c.

‡ *Vide* DESFONTAINES, &c. Also POUCHET, *L'Univers*, p. 439.

it has hitherto passed, as would be a human foetus whose normal development had been arrested at any of its preparatory stages—returning, as already set forth, to the general mass, after each temporary segregation in the progressive accretions of forms which it has been made to operate, as the successive practical lessons of its course of initial training. In this preparatory elaboration, Psychic Substance not only develops the rudiments of the latent possibilities inherent in its nature, and which will become, in time, the faculties of Soul, but also acquires the quality—analogue to consistency—which will at length enable it to condense into individualized soul-germs, capable of being constituted into distinct personalities by the magnetically-effected accretion, upon each germ, of the permanent *périsprit* which will thenceforth be its continent and instrument of relation, and in conjunction with which it will pursue the work of its development as a free agent, without any farther change of form. As Spirit cannot act directly upon Matter, the various segregated portions of Psychic Substance attract to themselves, for each new incorporation, temporary fluidic envelopes, corresponding to their degree of advancement, which envelopes become the instruments whereby they accomplish those incorporations, and their intermediary in the resulting phase of their commerce with the material world; but those segregations not yet possessing the consistency requisite for the assumption of a permanent form, the elements of these rudimentary *périsprits*, on the return of each segregation to the mass of Psychic Substance, are released from their temporary aggregation, and are disseminated in the atmosphere of the planet.*

The preying of men upon animals, of animals upon one another, and of both upon the myriads of perfectly organized, active, sentient animalculæ everywhere existent in the sap of plants, in the water we drink, and in the air we breathe, serves to hasten the accomplishment of the lower phases of Psychic development; the various forms accreted by Psychic action thus serving as nourishment for one another, and the psychic element, set free by the disaggregation of the forms which thus serve as food, being immediately employed in the accretion of forms of a higher order. Thus, what seems to us, while looking at the

* *Vide*, in Lord ADARE'S book, p. 67, the statement of a spirit who, in answer to enquiries as to what had become of the soul of Mrs. S. C. Hall's favourite lap-dog, just deceased, replied, through Mr. Home in a state of trance, that its soul was "a sort of electric spark, that might retain a likeness to the dog-form for a short time, so that a spirit, seeing it, might like to catch it; but that it could not be kept, as it must necessarily be soon absorbed in a higher animal."

Also, p. 91,—“No creature that crawls, *i.e.*, that can do nothing to preserve its life, has immortality.” “Do you mean that they have no future?” “Oh yes, they have, indeed, a very important future before them; I mean that they differ from you as regards their individuality.” “Can you tell me where the line is drawn?” “There is no exact line.”

phenomena of Nature only from our human point of view, to be merely a murderous inter-devouring of all the forms of life by one another, is seen, by the aid of the light now being thrown on these phenomena by the higher intelligences with whom we are beginning to enter into communication, to be an integral part of the grand and beneficent economy of things; an ordination which, by causing the various animal races of a planet to feed upon one another, practically amounts to the animating of the food of those various races, and of man, who, in so far as his bodily organization is concerned, is one of them.*

Not only each life in form, but each portion of such a life, if but of a single hour, is useful to the psychic element which produced that form, and whose development has been, by that production, proportionally carried forward. The effort of the formative principle that has produced the grass, the grain, the vegetable, the fruit, the animal, the egg, has advanced its education in proportion to the power it has expended in their production; the equibrative wisdom that presides over the various departments of life, combining and co-ordinating all the various movements of planetary existence, so that the "more" and the "less" in the multiplication and conditions of the different races of plants and animals, resulting from local diversities, and the caprices of human fancies and appetites, are made, in the long run, to compensate one another.

But this devouring of animals by one another is only a temporary phase in the development of each planet. As the mass of Psychic Substance destined to elaborate, and to be elaborated in, the forms of the lower reigns of any planet, accomplishes that phase of its education, the production of those forms diminishes, and, at length, ceases altogether;† and the organization of its human inhabitants becoming gradually modified with the modification of the elements of its outer life, their nutrition is accomplished by other means.

The action of the spirits charged with the formation and education of Psychic Substance is direct and constant in the direct ratio of the incapacity of that Substance to direct itself.

* The reasons why the human race, which legitimately and innocently feeds on the flesh of the lower races, could not, either legitimately or innocently feed on human flesh, will become more clearly apparent as we pursue our consideration of the subject of these papers.

† When any of the forms of material life have done their work, as educators of Psychic Substance in its earliest stages of development, they are allowed to die out and to disappear, as in the case of the earlier plants, reptiles, and animals of our globe, which we now only know to have existed from their fossil remains. So also with regard to many of the aboriginal races of men, the relics of whose bodies and implements alone testify to the fact of their having lived; and so with regard to the inferior human races that are now dying out of our planet. They are no longer needed for the development of the Psychic element of our earth, and they have therefore been allowed to disappear.

In the preparatory phases of its development, it is the object of their incessant and unremitting care. Not that any particular spirit watches over the destiny of any special creature; but the mass of Psychic Substance that is being elaborated, at any time, in the different realms of Nature, is constantly superintended by the group of Spirits charged with its development, and who, on the liberation of any portion of that mass by the death (disaggregation) of its material form, fluidically direct it in the accomplishment of the new incorporation it is immediately caused to operate, until the mass has reached the point of preparedness, previously alluded to, at which its elements are ready to condense into separate spirit-germs, which being individualized in a permanent spirit-body, are thenceforth susceptible of endless and indefinite development without farther change of organization. Through the reactive influence upon itself of the material forms it has accreted under the direction of its Guides, the Psychic substance of which those germs are composed has developed the rudiments of all the intellectual, affectional, industrial, and social faculties which, in the future education of those germs, will be progressively unfolded, purified, and enlarged. Through its experiences in the forms of the mineral world, it has developed the power of accretion, of resistance, of persistence, together with the tendency to the assumption, in its accretions, of geometrical proportions. In the forms of the vegetable world, its power of accretion has been developed into that of assimilation, and the rudiments of all the animal functions; while its tendency to the symmetrical arrangement of the elements of its corporeal forms has been still farther confirmed and rendered more active. In those of the animal world, it has still farther developed all its prior acquisitions, and has added thereto the faculties of locomotion and direction; it has accreted organs so closely approximating to those of man that most of the problems of human anatomy and medication receive valuable elucidation from the dissection of the bodies of animals, and the study of their diseases, and of the action thereupon of the substances and agencies of the natural world; it has acquired the rudiments of all the functions, attributes, activities, vices, and virtues of the human state, but without the capacity of perceiving, retaining, and combining abstract ideas which marks the transformation of instinct into reason, constitutes educability, and is the distinctive appanage of the personality which can only be acquired through the individualization of Psychic Substance by the magnetically-effected accretion, around each soul-germ, of its permanent spirit-body.

The entrance of Psychic Substance upon each new series of the accretions of material bodies which it is enabled to operate is made through a seeming descent from an apparently higher

form to an apparently lower one. The existence of a Cedar of Lebanon, holding its own against atmospheric influences for centuries, or that of a rose-bush, glowing with beauty and redolent of perfume, *seems* to be nobler than that of the sponge or the encrinite; yet the zoophyte, as the lowest degree of a higher category of forms, is higher in the scale of being than the rose-bush or the cedar, which are only higher degrees of a lower category. So with certain animals, as the bee, the ant, the beaver, the elephant, or the dog, which seem to be more intelligent, and, the dog especially, more affectionate, than the lowest of the savage races of men; yet the most stupid and brutal savage belongs to a category in which each of the faculties that have been developed in the Psychic element through the reactions of the forms of the lower reigns is susceptible of indefinite education, whereas the successive generations of the animal races are identical with one another, and are susceptible of no educational advance, because it is not any given form, but only the Psychic Substance whose action evolves that form, that is educable; and therefore all material forms—being only the products, signs, and instruments of the successive degrees of Psychic development—are necessarily unchangeable. Each category of forms in the lower reigns may be compared to the banks of a river, each point of which is permanent, while the stream itself is constantly changing, as the particles of which it is composed flow on to the sea; or to the classes of a Preparatory School, each of which remains the same, and in each of which the same branch of study is always carried on, although the boys in each are constantly changing, new boys coming in to the lowest class, those in the lower classes passing up into the higher ones, and those in the higher ones—having worked their way up from the lowest to the highest—leaving the school to pursue the course of their education in an institution of a higher order. Thus, while the School continues to exist, each of its classes will continue to represent exactly the same degree of educational progress—not because there are special races of boys corresponding to the educational *status* of each class, but—because every boy, at some period of his educational training, finds himself at the point of educational capability and need corresponding to each of those classes, which—though constantly changing the scholars who compose them and who are being educated in them—are permanent *as classes*. What, in the lower races, we call Instinct, is, therefore, not any special faculty, essentially distinct from human intelligence, but is the initial and rudimentary state of the same intelligence which, in the human degree, has developed itself into intellectuality. Each particle of Psychic Substance that is being educated by temporary segregation in the form of a stone, a plant, a fish, a bird, an animal, expresses the entire sum of its

present possibilities in the life of that form; and the intellectual *status* of each form is therefore permanent, because—as that form is only the material correspondence and ultimation of some particular degree of the development of Psychic Substance,—if the degree of intellectuality attained to by any given particle of Psychic Substance were less, or more, than is compatible with the demands and limitations of any given material form, it would not accrete that form, but would accrete some lower or higher form in harmony with its state.

We see, therefore, that the union of Spirit and Matter is always that of Soul and Body, neither of which can exist without the other; and that Spirit, in the lowest as in the highest reigns, does not *enter into*, or *take possession of*, the forms it animates, but that it constructs those forms by the appropriate grouping together of the material atoms subjected to its influence, through the instrumentality of the magnetically-acting forces that serve as its intermediary.* It is thus that all material bodies are produced; whether directly, as in the case of the first pairs which are said to absorb the special and more energetic elements destined for the formation of the bodies of the founders of each order of the organisms of a planet, or, as in the case of the successive generations of each order, from the starting-point of the germ furnished by the vegetable or animal parents, which germ is appropriated, at the instant of its fecundation, by the spiritual element whose action will develop and fashion it to its own use. Swedenborg, in his doctrine of Correspondence, and Fourier in his principle of Analogy, were, therefore, on the track of the truth; for, as every material form is the actual production, the literal expression to our outer senses, of some phase of Psychic development in its two modes as Affection and Thought, the forms of

* Cease not to pursue the work of scientific discovery, for it is one of the means employed for the accomplishment of the designs of Providence. Scientific research will lead mankind to the discovery of what has been hitherto regarded as the *secrets* and *mysteries* of Nature. . . . The mystery of human fecundation will, one day, be understood; but it is only through trials, studies, perseverance, that you will at length be able to decypher this wondrous page of the book of nature. . . . Man, following the progressive march of the purification of your planet and of its humanity, will come to understand the fluidic combinations which form material bodies. A new Prometheus, he will be able to materialize those fluids; but, more prudent, and more reverent, he will not attempt to animate them, but will leave it to the Creator to direct the vivifying spark. Do not mistake the meaning of these words. We do not tell you that man, like the potter who works the clay into an image in his own likeness, will work those fluids so as to condense them, at his pleasure, into material bodies, such as yours; what we say is this:—that he will be able to comprehend, define, and attract to himself those fluids, so as to accomplish the formation of bodies, according to the modes in which that formation is accomplished in the planets of a rank superior to the present rank of your planet, in which the necessary fluids are attracted to each other by the mere action of a double and harmonious thought, as will be the case in your planet when it shall have attained to the same degree of elevation.—ROUSTAING. *Les Quatre Evangiles*, vol. 1. p. 17.

the material world constitute a complete image-book of the Psychic-life of the planet, and would furnish us, if we were able rightly to interpret their teachings, with the key to all the Psychic problems of our phase of planetary existence. And we also see that the ascensional scale of development from the Mineral to Man is not the result of the outgrowth of progressively higher forms from lower forms, for no such out-growth is possible; because each material form is the result of some special action of the Psychic element, at some definite point of its development, upon the inert material atoms of the planet, and is consequently incapable of progression. In other words, that which progresses is not the material forms accreted by the action of the Psychic element, but the Psychic element itself; which element, as it gradually develops the latent possibilities inherent in its nature, develops also,—simultaneously, necessarily, in virtue of the laws which regulate the evolution of form—the successively higher material embodiments of itself which constitute the ascending forms of the material world. The closeness with which those forms succeed one another, the links by which each series is connected with the series above and below it, attest the smallness of the successive steps by which the education of the Psychic element is accomplished, and show us that the phases of this education grow out of one another by almost imperceptible degrees; each of those phases simultaneously elaborating the new series of progressive embodiments which correspond to its progress, and the closeness of whose relation to one another corresponds to the closeness of the successive phases of Psychic modification and action from which they result. The supposition that, through any series of developments, a pebble can become a plant, a plant a fish, a fish a fowl, a fowl a beast, and a beast a man, has resulted from our ignorance of the *modus operandi* of Nature. We might as well, on observing the gradual improvement exhibited in the pages of a child's copy-book, imagine each successive page of writing to be the actual progressive outgrowth of the preceding page; whereas the progression discernible in the improving quality of the writing is not due to any development of a page of better writing out of a page of inferior writing, but to the development of progressively higher degrees of ability in the writer, which degrees of ability are manifested by the progressive improvement discernible in the quality of his writing.

The planets of each solar system constituting, as already stated, a graduated series of laboratories among which the various operations of the pre-human development of Psychic Substance are distributed according to fitness, the latest phases of the animal incarnations take place in planets of a higher order than that to which our earth now belongs, and in which the

qualitation of animalized Psychic Substance is carried to a still closer approximation to the human type than is found in any of the animals of this planet, before it becomes ready to accomplish the final step of its long series of transformations by the attainment of the permanently individualized degree. In order to accomplish this final step of its preparation it is transported to worlds of another order, purely fluidic, where it enters upon a new series of elaborations destined—while leaving it in possession of the rudiments of the various faculties that have been developed in it by the slow education of its experiences, during lapses of duration incalculable by us, in the progressive moulds of the mineral, vegetable, and animal reigns—to purify it from the instincts of animality, and thus to prepare it for the individualization into distinct, immortal personalities, which has been the aim of its pre-human elaboration. When this process of purification (stated to occupy periods so long as only to be imaginable by us as an “eternity”) is accomplished, the mass of Psychic Substance, ready to condense into soul-germs, is plunged into an atmosphere of fluidic vapour containing the constituent elements from which each germ will be caused to accrete upon itself the fluidic body or *périsprit* which will constitute its individuality. The accretion of the *périsprit*, like that of the forms accreted by Psychic Substance in the previous phases of its training, like that operated by spirits who incarnate themselves in the material sphere, is effected through the unconscious magnetic action of each germ, upon the appropriate substantial atoms, under the direction of the spirits charged with the superintendence of the great work of spirit-formation. The individualization of Psychic Substance, through the accretion, on each germ, of its permanent *périsprit*, marks the point of transition between the state of that substance as incarnated in the highest phase of animality, and the state of that substance as incarnated in the lowest phase of humanity; and (as Spirit is the controller of the evolution of material forms) renders it absolutely impossible that the soul of even the lowest, most stupid, most degraded of human beings can ever again animate any of the forms of the animal, vegetable, mineral, or gaseous phases of development, which forms, no longer corresponding to its state, could not be again built up by its action.

Each soul-germ, thus constituted into a distinct entity, is likened by our spirit-friends to a faint luminous spark, so dim that the spirits charged with the processes of its development can scarcely distinguish it from its fluidic envelope. Its consciousness is in abeyance, its faculties are in a state of catalepsy; the formation of its *périsprit* going on in a manner analogous to the growth of the fetus in the human sphere. It is the embryonic period of soul-growth. When the accretion of the *périsprit*

is complete, the soul wakens to the life of self-consciousness, in a state of innocence and ignorance analogous to that of infancy. It possesses, with the tendencies and aptitudes it has acquired through its past experiences, the rudiments of all the faculties—mental, affective, moral—of Derived Existence, but in a state of latency from which they can only be progressively developed, in the higher plane of activity which it has now reached, through its own efforts, under the fostering tutelage of its Guides. It has crossed the threshold of spiritual life, upon whose illimitable possibilities it now enters, with the self-consciousness which is the root of free-will and of moral responsibility, and with the power of reasoning and of directing its course, and thus of hastening or retarding the work of its mental, moral, and affective advancement, the consideration of which will form the subject of the following paper.

Paris, March 7.

ANNA BLACKWELL.

ERRATA IN NO. V.

Page 102, 2nd paragraph, 3rd line, for "Ponderability," read "Imponderability."
 " " " 4th line, for "Imponderability," read "Ponderability."

ANDREW JACKSON DAVIS.

CLAIRVOYANCE.

THE paper under the above heading in our last number terminated at a point in the career of the clairvoyant, whose rare powers at that time are very strikingly illustrated by the following narrative from the pen of our esteemed friend, Mr. J. B. Loomis, and published in last issue of the *Present Age*.—

"Dear Sir—Not long since, in the course of an interesting conversation with Mr. A. J. Davis, he related the following, which I have somewhat extended. It illustrates the faculty of clairvoyance, and its uses when properly directed.

"He once stepped into the office of an acquaintance of his, Dr. H. H. Sherwood, formerly on Broadway, near New York city—he of the electro magnetic engine notoriety of many years ago. It must have been sometime in 1843-44. He said a gentleman was there who had called on the doctor for advice in regard to his deafness. A thorough examination had just been given, and Dr. Sherwood had told him that his ailment was located in the *eustachian* passage between the ear proper, and the throat or nostril, a stoppage resulting from a fever, which the patient remarked he had once had. He finally told the gentleman he thought none but a clairvoyant would be able to relieve or to remove his trouble successfully. It was about at this point that young Davis happened in. This was long before any formidable odium had attached to clairvoyance, and a few years previous to

Davis' delivery of those remarkable lectures which constitute 'Nature's Divine Revelations.' A few remarks followed relative to this new sense or faculty of seeing, and it was proposed to magnetise young Davis for the purpose of examining the patient's ear, and thus also of testing the clairvoyant power—Dr. S. being aware of the youth's reputation and success in this line. After magnetisation, he became clairvoyant as usual, and, as was the barbarous custom, his eyes were thickly bandaged to satisfy the sceptical. A slim, bent silver probing-tube was then placed in his hand, when he arose, took the gentleman's head firmly in one arm, asserting that he plainly saw the obstruction which caused the deafness. He then carefully inserted the silver probe through the nostril into the *eustachian tube*, turning it in accordance with the passage, as though the instrument and passage were alike distinctly visible. At once with a quick movement a puncture was made, as he asserted, through a false membrane or film caused by the fever long past. This effectually destroyed the false membrane. A little hardened wax was also loosened from its place at the same time. On removing the instrument, the gentleman exclaimed that he could hear plainly—he feared too plainly for it to be permanent. But this feeling was due only to local weakness and to sudden restoration from long defect in the ear. The man continued to improve, however, and his hearing remained good ever after, as testified by himself and many witnesses. This of course was a marvel at the time, and caused great surprise and rejoicing. It was a feat never before, and I think never since accomplished, either by clairvoyance or otherwise.

"Among the persons who witnessed this interesting operation in the doctor's office, was an astronomer, whom young Davis did not particularly observe on entering, and whose name has now passed from his memory, as he only casually heard it afterwards in conversation. His interest was not only arrested and gratified by this surgical feat, but his curiosity awakened by the thought that this same vision, evidently not bounded or obscured by matter as such, might possibly be applied with equal success to an examination of the bodies of the solar system, especially of the planet Saturn, about which he was not only much interested, but he had recently made some investigations, and had also written an original treatise respecting this body in particular. Consequently before the young seer was awakened, he gladly seized the opportunity to question him in regard to this splendid planet. Davis had never up to that time given attention to the worlds of space, his faculties having been employed in the medical line exclusively, and it was some little time before his untried, wavering vision could be calmly and securely fixed upon this golden, grandly

belted orb. This shows that the clairvoyant vision improves by exercise, like all other faculties, but more rapidly, if interest in some high use or purpose is also engaged in the examination. Soon, however, as a witness observed to me not long since, his answers were prompt and decided. At first he described the rings as one continuous plane of matter, but in a moment, as his vision became clear, firm, and analytical, he corrected his words, saying that there were three 'rings,' composed of cosmical matter or particles floating in electrical 'rivers' circulating around the body of the planet, which cosmical matter was evolved from it, as the same nature as the planet itself, but finer or more rarified; in fact, too much so to be retained by the body of the planet, and hence repelled, or rather, floated off and kept in circulation by the broad but shallow electric rivers silently flowing about it. These rivers are also a development or evolution of the planet, but a higher element than the naturally visible particles of the rings—the rivers controlling and holding them in circulation. These material particles, especially those of the outer ring are fine, and like fog, or motes in a sunbeam, sufficiently self-repellant, by virtue of like electrical states, to avoid coalescing, and in rapid circulation or motion within the determined limits of the electric 'rivers.' The internal rings are denser, with coalescing surfaces or fragmentary areas, though often temporarily separating then re-uniting. When sufficiently condensed, the rings, or elements composing them, will cohere, and the result will be the formation of one or more new satellites to take their places with the eight which have been already similarly formed at various periods during the millions of ages past.

"This, at that time, new and wonderful revelation, as might be expected, interested the astronomer exceedingly, and proved to him that the clairvoyant vision evidently might be a most powerful aid in the investigations of astronomy, and for mapping, at least in the minds of thinkers, the grand cosmical conditions of space: revealing the causes of orbital revolutions, the nature of interstellar spaces, and of the many currental rivers that forever course and sweep sublimely through the numberless systems and constellations—the true principles of gravitation; in short, through this faculty, almost alone, is revealed the philosophy and structure of the solar system and the entire universe to which it belongs.

"Sometime subsequently, during the delivery of the 'revelations,' a vast number of facts were given, and principles indicated in relation to the planets and other bodies of space, little credited by the 'scientific' world at the time, but many of which facts were subsequently, in the progress of discoveries, proved to be true. The scientific world persistently fail, even now, to recog-

nise merit in the revelation, or to credit the seer for so long antedating recent observations and discovery. The hydrogen flames of the sun, and nearly all the conclusions recently arrived at by aid of the spectroscope—the life-beds at the ocean bottoms—the planet Neptune—Alcyone as the centre of the grand universe to which our system belongs (and subsequently assigned by Professor Mädler, of Dorpat, as its centre)—and many other things of like import were put on record by Mr. Davis years before science proved, or even ‘discovered’ them. Many other things equally important were pointed out by him, both in the moral and physical universe, all of which are being slowly and beautifully proved by the advancing march of a critical research.

“When will men be sufficiently true to philosophy—sufficiently liberated and advanced, to use successfully this high faculty of the human mind? Certainly not till they cease to pervert its use to the discovery of gold, to the forecast of chances, or to degrade it to the mercenary purposes of self-aggrandisement.”

“J. B. LOOMIS.

“New York, Feb., 14, 1870.”

AN OPIUM DREAM.

By J. W. JACKSON.

THE following dream was experienced many years since, when I was on a solitary pedestrian tour, far away from home and friends; and having, by unwonted exposure and fatigue, brought on an attack of fever, which, from long-continued mental exertion some months before, threatened phrenitis, my medical attendant deemed it advisable to administer a rather powerful narcotic. As this was the first, and, I am happy to say, the last time I ever partook of such a beverage, it probably had the greater effect. The narrative was penned on my sick-bed, and the manuscript from which it is now printed was a transcript effected a few weeks afterwards. I mention these facts simply to show that it is a correct record of psychological experiences, and not a mere play of the imagination. For the same reason I leave it in its entirety, without erasure or addition, so that by the curious in such matters it may be added to the “Facts of Consciousness,” from a profound and unprejudiced study of which we can alone hope to cast any satisfactory light on the philosophy of mind. Perhaps it may not be altogether superfluous to state that I was then utterly ignorant of mesmerism, and that Reichenbach’s researches had not been instituted, so that I could not, even in dreamland, have been influenced by impressions from such sources.

I seemed to suddenly awake up from the state of death to the horrible and harrowing consciousness of being eternally lost. Every faculty of my mind was aroused to its fullest vigour, and all combined to present me with the terrible fact of my unalterable damnation. I had not remained many minutes in this state of awful despair, when I began to descend bodily, as if the ground had given way beneath me: it was a headlong fall into a bottomless abyss, and I felt that that abyss was assuredly hell. For nine days did this terrible descent continue, during the whole of which I was precipitated with the rapidity of a falling stone. At intervals I sang involuntarily the stanzas of a sacred chant in praise of Christ as the Saviour (my headlong descent continuing uninterruptedly), the words, and even the general sense of which passed from my memory before I awoke. I could not upon coming to myself recall even a single line.

At length this perpendicular movement ceased, and I found myself resting on my back in a little boat that floated in ether. My position at this time was sublime but awful. I was on the bosom of the Infinite—placed altogether beyond the bounds of the physical creation, I gazed through the boundless solitude of unoccupied space, that extended on every side around me, without perceiving a single object on which the eye could rest. Above, below, around, was the fathomless and shadowless ether, through which there seemed to be diffused the light of a summer's eve, though neither sun, nor moon, nor star was anywhere visible. I felt that it was a pause in my passage from the world of time to that of eternity, and awaited the next movement in dread expectation.

My little barque was not long idle, it soon began to move in a slanting direction (onwards and downwards) say at an angle of thirty degrees from the horizon, and appeared to be borne smoothly and rapidly on a current of air. I had not proceeded during many minutes on this aerial voyage, when strains of the most unearthly music became gradually more and more audible. There was a sweetness and yet a grandeur both in the sounds and the melody, such as nothing I have heard on earth could make the most distant approach to. I knew at once it was the music of Heaven, and felt that it was thus sent to render my future sufferings more severe, by contrast with the unutterable pleasures I had lost. During three days did this partial descent continue, when I was landed in Hell.

It was not a place of corporeal punishment; there was neither fire or brimstone or any of the other accompaniments of our nursery Hell. The body was at ease, and I felt that this was of design to render my mental sufferings more severe. I was alone for a few minutes, and the agony of mind which I experienced during this short interval might be said to have concentrated

the sufferings of ages. My whole past life went in review, and every culpable action brought with it its fearful pang of combined remorse and regret. But I was not long alone, my expectation of some friendly visit was soon fulfilled, and Satan himself, the Archfiend, stood before me, every feature of his dreadful countenance beaming with the concentrated malignity of uncounted ages of rebellion and moral destruction.

I was not afraid. After a stern regard, approaching to mutual defiance, we simultaneously bid each other good morrow, and he advanced to where I lay, still in the little boat, incapable of rising, as if bound by invisible fetters. He asked me how I felt. I sullenly replied—"Not very well." He sneeringly answered by observing that it was never too late, and advised me not to despair; at the same time producing a Bible, he pointed out a chapter for my perusal, full of the most encouraging promises—"Read," said he. I attempted to do so, but could not proceed, feeling sick at heart, from the dreadful consciousness that all was now too late; his lying assertion to the contrary appearing, indeed, but as the most cutting irony. I laid down the volume and gazed upon his awful features in calm despair. "Read," said he. "I cannot," was the reply. "Read!" reiterated he, with almost savage ferocity. "I neither can nor will," said I; and gazing at him with stern defiance, he gradually shrank from my view and disappeared. Such was my interview with the Arch-infernal, at the conclusion of which my consciousness of superiority was decisive and triumphant.

Once more I was alone, yet still in Hell. Reflecting on my conversation with its chief, the hope of some possible redemption gradually dawned, and I began to pray with all the fervour that my situation might well excite. During several minutes the language used was not my own, the words supplied being often in opposition to my wishes. This was more remarkably observable in the names of Christ, not one of which could I by any means pronounce, they being converted, much against my will, into the names of God the Father. I fell back for a short time in despondency, but, making another effort, the perfect command of language was restored, and in a few minutes the little barque began to ascend, and the celestial music recommenced.

I emerged from Tophet and was again launched upon the Infinite. My movement was now one of ascension—a glorious, triumphant return from damnation and despair, and the character of the accompanying music was consonant with it. At every peal which burst from my angelic attendants, swelling through the immensity around, and filling the vast concave of heaven as a powerful orchestra would an ordinary theatre, my heart swelled with feelings too powerful for description, my sensations of mingled delight and admiration were absolutely overwhelming,

and nature threatened to succumb beneath an excitement so disproportioned to its strength. Suddenly I gazed forth upon the surrounding host of heavenly musicians, now for the first time rendered visible, and the vast machinery by which this super-human harmony was produced became immediately apparent. Extending on every side around, at the distance of two miles, and thus forming a circle four miles in diameter or twelve in circumference, I beheld a quintuple line of angelic performers, vocal and instrumental. The splendour and beauty of this magnificent spectacle, by dividing my attention, was, I believe, the principally sustaining cause that enabled me to endure the unutterable sublimity of those wondrous anthems which they so continually poured forth. Of human form, their features radiant with the unfaded bloom of eternal youth, and beaming with an expression of love, adoration and purity such as only countless ages of celestial existence could have produced; clothed in vests of cerulean blue from the shoulders down to their sandalled feet; girdled with golden zones, and having wings of the purest light, these angelic bands formed upon the pathless ether. There they stood, the blue expanse above, around, beneath them; their golden locks radiant, as with the light of a summer sun, o'er-canopied by heaven alone, their feet resting in freedom as upon the invisible, presenting such an array of serene and faultless, yet gorgeous and splendid beauty, as neither the pencil of the painter or the pen of the poet might transfer to the canvas or the page. It was a sight that the visioned eye alone might see—the inspired mind alone duly conceive; a sight never to be forgotten, and which still returns with a force and freshness superior to that which memory produces of the actual past of ordinary life.

I had proceeded on this my homeward voyage, if it may be so termed, thus accompanied, about a day and a-half, when a sight still more glorious burst upon my view. The heavens on the right became suddenly illumined, and then opened, folding back like the drapery of some vast curtain, fulfilling the conception of "the heavens passing away as a scroll," showing a region beyond, bright and beautiful, peopled with forms of light and glory. At first the radiance was too powerful for distinct vision; but in a short time I was enabled to distinguish a vast assemblage of beings similar to those already described, but in place of fleshly forms these appeared to be actually composed of concentrated light—radiant, transparent, and luminous—manifesting the Apostle's description of an "incorruptible and glorious body." In the centre of this wondrous concourse appeared a light like that of the sun in his meridian splendour, shedding forth a flood of insupportable glory, that almost dimmed the lesser lights around. But to this also the eye soon became accustomed, and

with awful wonder I beheld "Immanuel"—Christ himself as the Saviour, in his human form, seated upon a throne in the midst of these his angelic attendants. Description is here impossible. The mingled majesty and benevolence of that never-to-be-forgotten countenance, so far surpassing every human exemplar that I ever beheld, and leaving the noblest efforts of art far behind, combined to give it a character that called forth the love and reverence of every beholder in a degree that absorbed all other feelings. The grandeur of the Phidian Jove, illumined by the benevolent expression of "the Man of Sorrows," who saved a dying world, will give but a faint idea of the expression of those features, where the majesty of infinite power was combined with the sweetness of infinite love. The God-man, the incarnate divinity, the earthly tabernacle of the eternal Logos, was indeed before me, still human in outline, though celestial from unequalled glory, far surpassing the brightest of the angelic choir. I gazed in silent awe for a few minutes, when the drapery once more folded over this wondrous scene, and the cerulean was around, marked only by the circle of my attendant musicians. Thus accompanied, I proceeded on my upward voyage, and at the end of three days, the music suddenly ceasing, I found myself again on earth, alone, and in the chamber where I fell asleep.

The dream seems really to have lasted about eighteen hours.

TO THE READERS OF *HUMAN NATURE*.

SOME apology or explanation is due to you for the delay that has occurred in the publication of the last two numbers of *Human Nature*. Ill-health, an exhaustion of vitality is the all-powerful plea. Several years of unremitting toil—unpaid labour—drag heavily on the vital resources and animal spirits of even the bravest. What matters it how light the courage, how lofty the aims, and how vivid the inspirations of the teaming brain, if the animal force to carry them into execution is wanting? Such has been the fate of the head that directs and the hand that promotes the publication department of this magazine, and sleepless nights, feverish paroxysms, distracting pain, and organic debility prevailed instead of that healthful energy necessary for the accomplishment of useful duties. Thanks to the vitalising mesmerism of Mr. Perrin a beneficial change has taken place, and labour leans less heavily on the renovated organism. For many days has hard work in this office been accomplished on borrowed strength, generously bestowed from the overflowing resources of Mr. Perrin. It may seem strange, but 'tis true, that a considerable amount of health has been regained without change of circumstances in any respect *except a daily mesmerisation*. Hard work has been the daily allotment when able to sit up out of bed. Will the reader kindly permit a word of comment on this case?

Should such things be? Is it in conformity with the principles, teachings, and dignity of Spiritualism and Progressive Philosophy that one individual should be harassed and overworked "even unto death" that the machinery of these movements may be sustained? Such a task is not self-imposed for interested commercial motives, or from a vain ambition, as many would suppose, but has been undertaken at the instance of impressions which could on no account be overruled or gained. Here, then, is a form of "mediumship" which is by the majority disregarded. The PROGRESSIVE LIBRARY, with its meetings, seances, books, publications, and multifarious correspondence with all parts of the world, is a "spiritual manifestation" of the most useful and substantial kind. And now comes the question. Should not such an institution be amply supported? Can the Spiritual and Progressive movement not sustain one humble establishment of the kind—one that has a central and diffusive influence on all the movements of spiritualism throughout the empire? Individuals have dealt handsomely in this matter, and when the spiritualist public know what is wanted they may "haste to the rescue." Well, capital is wanted, to print useful saleable works, which would enlarge the business of the establishment, and make it self-supporting. ONE THOUSAND READERS for *Human Nature* are wanted; these come in steadily, but if the readers of this journal did their best—only worked half as hard as the publisher and literary staff, then the work would be done in a month. Its influence would be at once doubled, its quality improved, and active brains and willing shoulders would be free to work in the sphere to which they have been elected without embarrassment. Then, 250 annual subscribers of one guinea are wanted for the PROGRESSIVE LIBRARY. This would enable the proprietor to employ needed assistance, and devote more of his time and energies to the extension of these world saving movements. These are not extravagant demands. They can be obtained—all—and the donors be the better for the act. There are wealthy men and women, enlightened intellects, and warm hearts in the Ranks of Progress, and assuredly they will not desert their rallying point. It is but simple justice that the toiler should have food and shelter, and relaxation when disease, caused by over-application, lays hold of his frame. He asks no more, but he has had much less, and yet in the midst of severest difficulties he thanks God that he has been born to this work, though his earthly life should be paid as a premium for his devotion to it.

DR. RICHARD POOLE.

WE have to chronicle the death of Dr. Richard Poole, one of the "Edinburgh phrenologists," at Cupar-Angus, on the 18th February, in the eighty-ninth year of his age. Dr. Poole was closely connected with the early progress of phrenology in Great Britain, and a few notes regarding his career may interest the present generation of phrenologists. The Edinburgh Phrenological Society was instituted at the suggestion of the Rev. David Welsh, on the 22nd February, 1820, and the original mem-

bers were Mr. George Combe, Mr. James Brownlee,* Dr. Andrew Combe, and the Rev. David Welsh. Dr. Poole is the eighteenth on the roll, having joined the society on the 28th Nov. 1820. At a meeting of the society, held on April 17th, 1823, Dr. Poole read a long and elaborate paper, containing "A view of some of Dr. Spurzheim's Lectures as delivered at Edinburgh in the winter of 1816," which is printed in the "Transactions of the Phrenological Society," pp. 89-130. In the same year a few of the more zealous and talented members of the society resolved to start a quarterly journal devoted to the advocacy of the principles of phrenology, the first number of which was published in December, 1823. Dr. Poole was chosen as editor, but he ceased to have any connection with the work after the 4th number. The other projectors and proprietors were Mr. William Scott, Mr. James Simpson, Dr. Andrew Combe, and Mr. George Combe. In 1825 Dr. Poole republished an "Essay on Education," which had appeared about six years previously in the "Encyclopædia Edinensis." In a review of this work in the "Phrenological Journal," vol. iii., p. 171, it is said, "Dr. Poole enjoys the distinction of having been the first to throw the light of phrenology on the previously dark and darkened theme of education. The essay before us . . . claims priority in publication to Dr. Spurzheim's work on the same subject. Although priority is much, philosophical merit is more; and we bestow the highest tribute on the work, when we say that, like Dr. Spurzheim's, it is phrenological throughout: and yet, in so saying, we do not flatter the author, seeing that he had the benefit of working with an instrument unknown to all previous writers in that difficult branch of moral science."

Dr. Poole took a great interest in the treatment of the insane and the education of the imbecile, writing somewhat largely upon these subjects. He was one of the earliest advocates for the foundation of institutions for the education of the imbecile, and in his ripe old age he saw the realisation of his wishes in the establishment of asylums for the physical, moral, and intellectual education of our defectively developed brethren. Dr. Poole was a native of Edinburgh, where he resided for a long time, and was intimate with the Cullens and Gregory's, names celebrated in the medical history of Edinburgh.

There is a cast of the head of Dr. Poole in the Phrenological Museum, Edinburgh, presented by himself when he was president of the Edinburgh Phrenological Society. A writer in the *Montrose Standard* says of the subject of our notice: "The peculiar cast and bias of Dr. Poole's mind fitted him less for the toils and distraction of the general practitioner or physician than for the labours of the *littérateur*; and in pursuing the latter with zeal and devotion, he often permitted younger and less able men to outstrip him in the race of professional advancement."

JAMES GOWANS.

* Mr. Brownlee was the gentleman who first introduced phrenology to the notice of Mr. Combe. The writer of this note has in his library a copy of Mr. Combe's first work, the "Essays on Phrenology," a presentation copy from the author to Mr. Brownlee.

ANTI-CHRISTIAN SPIRITUALISM.

BY A. B. T.

THE erudite Mr. Howitt complains, in the *Spiritual Magazine*, of the American spiritualists, because, as he alleges, they "exalt the heathen philosophers at the expense of Christ," and place them "on the same level with him." He quotes from Tertullian what he considers an "admirable image," "in defending the divinity of Christ:" "The Spirit," he says, "derives from the Spirit, and God derives from God, as the light of a candle is taken from another candle, which has communicated to it its light. The light remains all entire in the candle whence it was taken, and suffers not any diminution although men borrow the quality to distribute to many candles." But in what way he makes out that "God the Son springeth, and is not separated from the substance of God" in the case of Jesus, differently from that of other men, is not apparent. If he can show any special application in this to Jesus, it might be interesting to have it explained.

"Is it possible," he asks (alluding to A. J. Davis and his school), "except through some strange eclipse of intellect, . . . that the glorious advent of Spiritualism can lead to a delusion—to a demoralization of the human judgment like this? Is this to be the fatal and disgraceful upshot of these modern revelations which should confirm old marvels, and add new vigour to the grand historic testimony of the sum of all ages?"

"Spiritualists," he says, "complain loudly of the public hostility to their doctrine, but they have themselves, or a large section of themselves, to blame for it. By the extravagance of their dogmas they have struck a deadly blow at their own glorious dispensation. Had it been destructible in its nature, they would assuredly have destroyed it." "Is it likely," he asks, "that we shall turn from following such guides" (meaning Tertullian and other Christian writers) "to listen to any living spirits, who, from a Pagan Hades, solicit us to re-adopt their obsolete creed, as is the manner of Andrew Jackson Davis and his school? We are not likely to abandon the convictions of our own judgment of what is really historic and really Divine, for demon announcements devoid of any evidence whatever."

The so-called demon announcements can only mean the "consecutive reasonings" of A. J. Davis, whilst in the abnormal trance condition—a condition in which his spirit, freed from all obstructing influences, gave them utterance. They were simply the *perceptions* of a mind in a state of spiritual *exaltation*, and were not "announcements" from Hades or elsewhere. Mr. Fishbough, in his introduction to Davis's work, "The Principles of Nature: her Divine Revelations," thus characterizes them. He says:—

"A work of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, from the obstructing influence of the material organization, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual universe. It treats upon subjects of the profoundest interest

and the most unspeakable importance to the human race; and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology, it is certainly no more than just that the world should be furnished," &c., &c.

The reasonings and investigations exemplified in those utterances gave rise to the Harmonial Philosophy, whose basic principles are, that "any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error," and that "any thing which tends to oppose, or in any way to retard, the progress of the highest and holiest principle of man, which is *Reason*, carries, by such opposition, internal conviction to every person of capacity and intelligence, that it is erroneous and very imperfect." And such are the doctrines which Mr. Howitt deprecates and stigmatises as an "obsolete creed!" In that philosophy, "the verdict of Nature" is paramount, in opposition to that of *men*; for inasmuch as "all terrestrial creatures are the spontaneous productions of the Divine mind, no truth is lessened by disbelief—no error is made true because the learned receive it as such. Nothing can be changed that is unchangeable, by man or his actions. We are, therefore, admonished to exercise the choicest gift, which is *Reason*, and to fear no corruptions from Truth, though new, and to expect no good from Error, though long believed.

Scepticism, it tells us, is the handmaid of Truth—doubt, the beginning of wisdom, and precursor of inquiry leading to evidence, which is the foundation of knowledge, the parent of liberty and power. "Then fear not, ye sceptics—doubt on! Do for the world what an unreasoning *faith* can never accomplish. If there be any nigh to the kingdom of heaven, they are those who conscientiously *doubt* until adequate evidence is obtained; *then*, faith is not possible, for knowledge occupies its place in the mind, and a force equal to the 'moving of mountains' is therein forthwith generated." "Do you wonder, ye churchmen, that there are 'infidels' and 'atheists,' who look, and look to the heavens in vain for the manifestation of some special favour? The Christians tell them to 'pray for it,' 'to have faith;' but, alas! faith in a God of special providence 'without works,' is as a starving man in the desert." "Formulas of prayer may be consigned to the memory, as gold is to the purse—capital to do business with; but when the *hour of real prayer* comes over the throbbing soul, then formal prayers, like riches, 'take wings unto themselves and fly away.' *Then* inexorable EXPERIENCE steps in, prescribes its own remedies—its own penalties—and becomes at last the only 'divinity school' from which the mind can draw its imperishable education."

The Harmonial Philosophy deems it now time "to roll up the curtain which has so long hung between the *origin* and the *destiny* of man." That when we gaze upon the scenes which lie behind, and comprehend the principles which uphold the entire superstructure of man's immortal spirit, we shall surely conceive a *new love* for life, and a *new religion* whereby to honour deity—a *fearless love*, a *creedless religion*." "When we drink at the *old fountain*, there is too much of that which healeth not; too much of the old myths and notions floating near the surface,

which we of necessity *imbibe* with the pure waters of truth. Hence, many persons look to the Testament in vain, though this depends much on mental organization and early associations. Every discriminating mind, however, can easily see that many passages in that old book—the leaves upon the tree of a former age—bear the clearest impress of honesty and intuition—of spiritual illumination and manifestation also in certain places; but the *cause* and the *effect*, the *why* and the *wherefore* of things, with their natural relationships, do not appear on the sacred pages. This is the trouble to-day.”

Such are a few of the utterances from time to time of Andrew Jackson Davis, whose philosophy gives so much offence to Mr. Howitt, who asks, “Is it possible that the glorious advent of Spiritualism can lead to a delusion, to a demoralization of the human judgment like this?”—a descent from the lofty pinnacle of the supernatural to “the obscure and vaporous abyss,” the “bleak wilderness,” of a cold and “hybrid” “ultra-rationalism,” “to feed once more on the husks of a sorry paganism”!!!

SPIRITUALISM AND FREEDOM.

THE following are extracts from the address of Mr. Peebles, before the Anti-Council of Free Thinkers, assembled in Naples in December last. We quote from the *Universe*, published in New York, Mr. Peebles being the corresponding editor:—

“Our name called, we addressed the meeting, the president translating a portion of the remarks.

“History warrants the declaration that wherever Papal influences and Bibles have gone, there has followed in the wake war, persecution, bigotry, and oppression. Sectarian Christianity has deluged the earth in crimson streams for opinion’s sake. It kindled the fires of Smithfield—it bolted the doors of the inquisition upon Savonarola—it rung bells of rejoicing on St. Bartholomew’s Eve—it persecuted Tasso, Copernicus, Galileo, and stabbed to the heart other apostles of science and men of letters—it sacrificed two millions of men during the Crusades. Christian steel has drunk Christian blood in all lands. The sword of Pope Pius IX., upheld by the bayonets of a Christian nation, is already edged for further rapine and death. Only two years since he decapitated young Tognetti for alleged political conspiracy. This youth, fired with the inspiration of freedom, loved Italy—loved human rights more than the temporal power, and by the Pope’s order he was executed, and his two brothers are in this assembly as mourners to-day. Down on such Christianity as this! Down with your red-handed Popes, and up with science. Down with priests, and up with the people. Down with bigotry, and up with toleration. Down with churchal authority everywhere, and up with individual freedom. Italians, send American—all missionaries—back to their native lands with their Bibles and rot-eaten tracts, and invite them to return with patent washing-machines, school-houses, and libraries—with the axe, the spade, and the plough, and, when returning, use them with ungloved hands. Practical industry cools missionary zeal. Shame on these American bishops who go from a country of freemen to papal Rome to vote the Pope infallible. Such assumption is the quintessence of impudence on their part—weakness and dotage on his.

“The central idea—the prime thought of cultured Americans—is free speech, free press, and free religion. The generous hearts of at least twenty

million Transatlantic citizens beat in full sympathy with yours to-day. As an individual I tender you the affections of a warm heart, the clasp of an open hand, and the fellowship of a soul that has sworn eternal hate to priestcraft and oppression.

"President, I am a mystery to myself. When I 'would do good,' like an apostle, 'evil is present with me.' When I would subdue my love—then, looking down upon an assemblage like this, and listen to the recital of wrongs—of chains, of prisons, &c., of Papal murders—my tongue, my lips break out—*On with the battle!* on with fire and sword, and the black-throated artillery of death!" The people are the Christ of this century; Rome is the cross; popes, cardinals, and priests are the crucifiers. Down, then—peacefully, if possible—but down with despots and tyrants! Then the coronal brain region—the divine nature gaining the ascendancy, my soul speaks—speaks in tones equally firm, but more humane and angelic—*On*, as the highest wisdom may dictate. *On* with the artillery of tongue and pen—*on*, remembering that love, the divine principle of love alone, subdues.

"Under some name, and in some form, Spiritualism, as demonstrated through phenomena, and substantiated by unimpeachable testimony, has constituted the basic foundation, and been the motive power of all religions in their incipient stages. The Spiritualism of to-day—in America, England, and all enlightened countries—differs from that of eighteen hundred years since in Judea, only in the better understanding of its philosophy, the general conception of its naturalness, and its wider dissemination through the different grades of society. It has been, and is God's visible seal of love to all climes and ages."

As a general definition of Spiritualism, the following is submitted:—

"Its fundamental idea is God, the infinite spirit-presence, immanent in all things.

"Its fundamental thought is joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

"Its fundamental purpose is to rightly generate, educate, and spiritualise all the races and nations of the earth.

"Spiritualism considered from its philosophical side, is rationalism; from its scientific side, naturalism; and from its religious side, the embodiment of love to God and man, a present inspiration and a heavenly ministry. In the year 1900, it will be the religion of the enlightened world.

"It underlies all genuine reform movements—physiological, educational, social, philanthropic, and religious. Spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood, and a strict equality of the sexes.

"Desirous of greater knowledge touching the relation of spirit with matter, and of men with God, and the intelligences of the surrounding world of spirits, spiritualists study and reverently interrogate the laws and principles that govern the phenomena and occult forces of the universe, the histories of the past, and the experiences of the present, anxious to solve those psychologic and spiritual problems of the ages—man's origin, capacity, duty, and final destiny.

"Interrelated with spirit and matter in their varied evolutions, and with the highest interests connecting all worlds, Spiritualism is neither supernatural in philosophy, nor sectarian in tendency, but broad, catholic, and progressive—the voiced truth of God through nature to the rational soul—a science, a philosophy, and a religion.

"Contemplated from the mount of vision, it may be compared to a temple whose outer foundations are upon earth, and whose golden dome is in heaven. Its facts, its workmanship is embellished by the fingers of angels, and its principles are upheld by the hand of God.

"Thanking you for your patience in listening to a stranger, in a language that few of you understand, I close with the sentiments—May Italians speedily possess all Italian territory—may proud historic Rome be its capital—may capital and country constitute one united republic, and may that republic be sustained by the enlightened influences of education, justice, universal suffrage, the equality of the sexes, and the beautiful peace principles of love and wisdom."

PSYCHOLOGICAL PHENOMENA.

"LIGHT IN THE VALLEY."

To the Editor.

DEAR SIR,—You would probably gratify a number of your readers were you to allot a page occasionally for a record of such death-bed incidents as help to illustrate the philosophy of Spiritualism. In the outline which I sent you of the seance with Mr. D. D. Home (March number of *Human Nature*) three classes of phenomena are mentioned, which the following cases will illustrate:—

The first is one of those in which the dying person sees a great light, which is not perceptible to the friends in attendance, although they may be fully impressed with the reality of it, and may have an intelligent understanding of its import.

About one o'clock on the morning of the 11th March, 1857, my mother exhibited symptoms of great prostration; she had been weakly for two days, but nothing indicated early dissolution. A friend was called, in whose countenance was soon read expectation of an approaching change. Within a few minutes thereafter, my mother completely lost her sight, but retained speech and consciousness. Rapidly her strength failed; her head hung listlessly on my arm. It was the first time I had stood in the immediate presence of the great change. With calmer feelings I might have remembered only the fragrant aroma of my mother's life; but though the fossilised dogmas of Calvinism had never bound me, the light of Spiritualism had not reached me. With anxiety I asked, "Are you prepared to die?" She gave no heed. I was about to press the question when my friend restrained me—she knew the question was unnecessary, and saw what I did not. Inwardly I cried for a token—oh! how earnestly, for the smallest sign—and the prayer was answered. With deepest gratitude, and most joyful assurance I accepted the token—and do so still—as a direct answer to my spirit's agonising cry. Leaning forward with renewed vigour, gazing upward, wrapt in wonder, she asked, "What light is that?" and after a pause remarked, calmly, "See, Andrew, it is shining yet." Not then knowing it to be an *objective* reality, I whispered, "It is in your mind—it is Jesus." She essayed to speak. I placed my ear to her lips; the only sounds audible were, "Jesus . . . King . . . Jesus." A moment more and all was still.

* "Weep not for her—She is an angel now,
And treads the sapphire floors of paradise,
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes,

Victorious over death, to her appear
The vista'd joys of heaven's eternal year:
Weep not for her.

Weep not for her—there is no cause for woe,
But rather nerve the spirit that it walk
Unshrinking o'er the thorny paths below,
And from earth's low defilements keep thee back.
So when a few fleet severing years have flown
She'll meet thee at heaven's gate, and lead thee on:
Weep not for her."

The second case is one of those in which one or more of the persons in attendance also see the light. Euphemia Scott, a pious girl of sixteen years of age, who lived in London Street, Glasgow, passed away to the spirit land, on the 9th April, 1855. Her mother was truly "a mother in Israel." Though quiet, unobtrusive, and of the humble ranks of society, the universal esteem accorded her by the Baptist church of which she was a member, may be guessed from the fact, that on the Sabbath after her funeral, her pastor preached a special sermon to improve the occasion. Her family sometimes spoke of the beautiful hymns she sung during her sleep, and on these occasions she would relate to them in the morning the names of departed friends whom she seemed to have been worshipping with. At one time, when she slept at my house, I had the pleasure of hearing her; though she was seventy years old, the melody flowed sweetly through all the house. It was a most delightful experience. She was probably an inspirational medium. Her daughter, Euphemia, died at night. The recess in which the bed was placed was suddenly filled with light—a light so brilliant that the mother had not only to close her eyes, but to place her hand over her eyelids. When she removed them the light was gone, and also her daughter.

"At midnight to a maiden's bed
The morning angel came,
And crowned with light her beauteous head,
And clothed her form with flame,
Her kindred came in shining state,
And led her by the hand,
Afar, through mercy's golden gate,
Into the sunrise land."

The third case is that named and illustrated by Mr. Home's spirit-friend, viz., spirit music. On the Sabbath evening previous to the seance, I was credibly informed of the following case by a person who knew the parties. A good woman, whom adversity had made homeless, called for assistance at the house of a friend in Greenock. Food and shelter were both given; she became unwell, and, in a few days after, music was heard in the humble apartment where she lay. The melodious sounds—such as might be produced by several instruments—were wafted across the kitchen in front of the bed. The poor woman remarked, "You will not be troubled with me any longer, they have come for me;" and so she passed away to the summer land, where want of gold will not deprive her of a suitable habitation.

When visiting, eight years ago, at a house in which there had been a recent bereavement, the sister of the deceased described to her pastor,

the late Rev. G. O. Moffat, how she had witnessed, at the moment of death, something like a point of light slowly ascend from her sister's body. I mentioned to him one of the preceding cases; he replied that he could tell me of many such which had come under his own observation. If I mistake not, his own death furnished an illustration of the truth that—

“The chamber where a good man meets his fate,
Is privileged beyond the common walk
Of virtuous life—quite on the verge of heaven.”

As his ailment was fever (resulting from contagion got in the discharge of duty) few would view his statements otherwise than as the result of disease; but he had lucid intervals previous to his change, and it was during one of these he spoke of the light he saw at the foot of the bed, and asked his sister, “Jessie, don't you see it?” Besides the spiritual aura, he seemed to see those who were in it, the radiance of whose forms are imperceptible to the bodily eyes. “Mother,” he said, “are you here?” Ah! what more natural, what more likely as an outflow from the Divine benevolence than that she should be there to welcome her son? She had not long to wait. “Let me go,” said he, “to my Lord in glory.” And he went—went to serve in a higher sphere Him whom he loved—not loving his Lord less, because he still found the pure enjoyment of a mother's love, but adoring Him more, because of the continued existence and opportunity for exercise of that holy affection.

Allow me to add a case which comes under the head of premonitions. In Port Glasgow there lived a lovely little child of twenty months old. Her mother had gone to the spirit land six months before the occurrence I am about to name. But the little one did not know—did not experience the greatness of her loss, as do most children who are similarly circumstanced. Amongst the anxieties of the mother's position, there had fallen to her lot constant attendance on a business which took her away every day from home duties and home pleasures. In her absence her child was carefully tended by a young woman, who loved the little child greatly. The love was mutual, and basking in the sunshine of that love the child soon forgot the separation which death had effected for a time. The lapse of six months had served to seal anew in her imagination the relationship of mother in the person of the nurse. One day, while playing in the kitchen, apparently in her usual good health, she turned away from her nurse and her aunt, and ran forward with open outstretched arms and joyful countenance, exclaiming, “Mamma, mamma!” Her aunt wept, she was deeply impressed, and is still, with the mysterious character of the scene. “Bless me,” she said, “does the child see something?” Yes, the child did see *something*—something more than “the baseless fabric of an airy vision.” Both aunt and nurse sought to remove the impression from the mind of the child. Alas! how often is it thus! We ask for light, and when God gives it we close our eyes; we ask for bread, and when God gives it we prefer a stone. By the education of our surroundings and our carnality, we get so engrossed with material things, that we vainly imagine these are the solid realities, instead of but the shadows of greater realities towards which we should ascend. They

sought to remove the impression, but it would not go at their bidding; the spiritual perception of the child was more fully developed than theirs; no word, no whisper of her mother's name had given scope to fancy, *she smiled the smile of loving recognition*, and directed the attention of aunt and nurse, as if she wanted them to join with her in welcoming the one whom she again named endearingly, "mamma, mamma." Though then apparently in good health, she became suddenly unwell, her throat became affected, and within twenty-four hours she went to her mamma.

The narration of such incidents from time to time would interest some, and help to clear away the mists in which many theologians have enveloped the conception of our future life; speaking of a "naked human spirit" as unfit to enjoy the felicity of heaven, and unable to realise the torment of hell, until the period when—as the Westminster Confession puts it—"all the dead shall be raised up *with the self same bodies and none other.*" And some may thus be helped to see the beauty of a verse which is inscribed on a tombstone in Glasgow Necropolis:—

"There is no death—what seems so, is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

—I am, yours truly,

ANDREW GLENDINNING.

Port Glasgow, 11th March, 1870.

A MUSICAL MEDIUM.

A CONCERT of a peculiar kind took place at the Progressive Library on Wednesday evening, March 16. On the preceding week there arrived in London Mr. Jesse B. H. Shepard, the "celebrated musical medium" of St. Louis, U.S.A., who for the last ten months has been sojourning in Paris. Very little publicity had been given to his arrival or to the fact that he was to give an introductory rehearsal on the above-named evening. Yet before eight o'clock the drawing-rooms were crowded to suffocation by the *elite* of the spiritualist public. The pianoforte—one of Erard's grand, selected by the medium with special care—had not been played upon by him, as it was delivered only a few minutes before the arrival of the audience. Mr. Shepard took his seat at the noble instrument, hemmed in on all sides by a crowd of deeply interested and enthusiastic listeners. The style of music was entirely classic, and included two grand original symphonies; the principal airs from Verdi's grand opera, "*Il Trovatore*," with brilliant original variations; a piece given by Rossini to the medium remarkable for the fine harmonies introduced, and requiring in its performance special capabilities for fingering, being a peculiar combination of chords. Other pieces were performed, much to the satisfaction of the auditory, who frequently manifested their approval. Mr. Shepard's playing is remarkable for its wonderful manipulation, perfect harmony, and the great variety of styles in which he renders his pieces according to the peculiar influence of the various spirits who control him. We cannot pronounce ourselves judges of fugue, caprice, and classical variations, but at a private interview we

had the pleasure of listening to the performance of "Annie Laurie," "Auld lang syne," "Twas within a mile o' Edinburgh town," "Had I heart," &c., all exquisitely rendered and characteristically varied, even to the critical ear of a native, and we can only say that if the patrons of classical music are delighted as highly as we were over these simple melodies then Mr. Shepard's success is a certainty. The crowning wonder is that Mr. Shepard sings in a soprano voice, the merits of which we are not prepared to delineate, as we have not heard it to advantage. It is testified that Mr. Shepard was taught music entirely under spirit influence, and the figures of spirits were seen around him by several seers as he sat at the piano on Wednesday evening. A series of concert seances is announced in our advertising pages.

As we go to press we are informed that Mr. Shepard gave the first of a series of six concerts at 15 Southampton Row, on Tuesday, March 16th. The attendance was full, and highly respectable, including several musicians and critics, who expressed much appreciation of the performance. On account of the state of the atmosphere the medium would not trust his voice in singing; but privately he sang an aria in the presence of Mr. Tebb, and Mr. Leighton, Liverpool, who were even more interested in the singing than pianoforte performance. Mr. Shepard expects to sing at his other concerts.

W. HOWITT AND J. BURNS.

To the Editor.

IN your last number you did me the favour to insert a communication in reply to certain remarks of "W. H." in the *Spiritual Magazine* for January. I thought I had been prudent enough to avoid any *personal* contest with Mr. Howitt, but it seems that gentleman prefers to think otherwise. He has, accordingly, addressed the following letter to me, which is quite out of order, as my understanding of the discussion is not that of recrimination between W. Howitt and J. Burns, but a dispassionate and rational analysis of certain statements from the pen of "W. H." It is, therefore, entirely on public grounds that this discussion exists, and I have resolved that no personal or private considerations creep into it. I am, therefore, bound to recognise Mr. Howitt's letter as a public document, which is valuable in so far as it gives that gentleman's opinion of my paper of last month. I beg, therefore, to place at your disposal that letter, and my reply thereto.

J. BURNS.

Esher, March 5, 1870.

DEAR SIR,— What could induce you to make so gross and thoroughly unwarranted an attack on me in this month's *Human Nature*? I am sure it will do you great mischief. I had heard of it before seeing it, and with expressions of the greatest indignation from most influential persons. What could run you into so flagrant a blunder as to make you say that I have charged you with not being a Christian, and a great deal of that kind of thing, most dis-

respectfully and offensively put. Now, neither you nor any other individual is charged with *anything*. My strictures are on anti-Christian *Spiritualism*, not anti-Christian *spiritualists*, much less on those who are not so, as you say you are not. My only assertion regarding you is, that you have said in *Human Nature* that Christian spiritualists are timid. Is that so heinous an offence? But that I have charged you or any other individual with *anything* is utterly without foundation. As a friend of yours and mine truly observes, he has looked in vain in my article for any shadow of a ground for such an assertion. I extremely regret that my last experience in England is so unjust, so utterly unfounded an attack from a brother spiritualist. I am as sure as I am of anything that you will regret this singular hallucination in long years to come. No one could object to a fair and respectful discussion of an article, but this paper is so full of bounce and bluster, and so destitute of truth, that I am extremely sorry at its appearance. If this be the way the spiritualists are to treat one another, a man had much better be clear of it.—Yours faithfully,

WILLIAM HOWITT.

J. Burns, Esq.

15 Southampton Row, London, W.C.,
22d March, 1870.

DEAR SIR,—I have been so busy and so poor in health, that I have till now neglected your favour of the 5th instant. I may at once observe that I am as much at a loss to understand the purport of your communication as you were to appreciate my motives in writing the paper in *Human Nature*. One thing, however, gives me some degree of satisfaction—you seem not to like it. I do not rejoice at the fact that I have given you pain, for such a feeling would be inhuman; but I hope that, having tasted of the bitter cup, you will feel for others as you do for yourself in your future encounters with “anti-Christian Spiritualism.” But I did not ask whether I would do “mischief” to myself nor displease you in writing that paper. I know that I am “not my own,” and I am equally well aware that you are not the God of Truth, nor guardian of my conscience; therefore, why should I fear to offend you if duty demanded some form of service on my part distasteful to you? The fact is, I had not you in my consideration at all; only the truthful elucidation of the positions assumed in the expressions I criticised. I hope that my connection with the movement of Spiritualism is actuated by other motives than those of self-interest as a London shopkeeper and man of the world. I can afford to have my chattels scattered to the wind, go into exile, or die of hunger; but to knuckle to your “influential persons,” even though in “the greatest indignation,” I can never do—no, never! So help me, manhood and truth! If this is the sop you have wherewith to choke the voice of Progress, my answer is, “Get thee behind me, Satan.”

You complain of the tone in which I write. It is “gross,” “unjust,” “unwarrantable,” “unfounded,” “disrespectful,” “offensive,” etc. These are very grave charges, and paint me over with the rainbow-hues of utter unworthiness. If you could substantiate these, and win

them over to your cause, I might forthwith be canonised as a "Christian Father" (see Mosheim). But I am not in the habit of defending myself, so I call in two reliable witnesses amongst many from the opposite poles of theological opinion. One, a philanthropic secularist, thus testifies:—

"I must compliment you on the straightforward and manly reply in *Human Nature* to William Howitt. In all creeds and associations of men, there is a danger of some of its votaries aspiring to be popes, hence the necessity of resisting their encroachments on the liberty of their fellow-men. There is a great want of charity among men; it is an easy matter to hurl the name 'Infidel' at a person who does not run smoothly in grooves cut by such men. It appears that Spiritualists in no way differ from others in this respect, and it is very necessary that such men as yourself should take up the side of liberty of thought and speech, otherwise Spiritualists will be as narrow-minded as other people."

The other, a member of the Society of Friends, full of affection and goodwill, and withal a Christian Spiritualist, says:—

"I was glad to see the fairness and kind spirit of thy remarks to 'W. H.,' in *Human Nature* for this month. No influences like 'love power and sound mind,' and I felt as if thou wast honest and sincere with him."

In this gentleman's estimation my "hallucination" was not discernible. But all this is entirely out of my line. My paper was not a tissue of epithets and recriminations, but arguments; hence I take no care to wipe off those inoffensive sparks of dirt. In the most cordial spirit imaginable I accept your assurance, that no personal allusions were intended by you in your article, and at the same time I clearly repudiate the thought that it was because of any such convictions on my part that I entered on the contest. It was neither to defend myself nor attack you that I wrote, but to discuss facts and illustrate principles. And yet I am at a loss to see the validity of your affirmation that your strictures were on *Spiritualism* and not on *Spiritualists*. What is it, I ask, defines a spiritualist but his form of spiritualism? otherwise a "spiritualist" must be a nonentity. The cap you have made fits me to a T. I am "venturesome enough to plunge into" the "vapourous abyss," or take "an insane leap" either, if my sense of right and truth lead me, and if I have no other counter arguments than the browbeatings, bellowings, and bitter adjectives of those who, without reason, cling to obsolete traditions and fancies. Yes, I court not the distinction of being in that coterie which congratulates itself on the term "Christian." My scope is wider, my purpose deeper than any form of sectarianism, and with this avowal I see no force in your reasoning on that point. Spiritualism unaccompanied with its professor is far too spiritual for my comprehension. But I would suggest a better way. Let all such verbal distinctions be ignored. Let us discuss principles, not the shibboleth of any clique; let us exercise charity, not derogatory invective; and seek a religion founded on *spiritual truth*, not on "historical facts." With these objects in view all men would be brothers indeed, and such discussions

as this would be unknown. But you have yourself to thank for all this. You have written on matters which affect the thoughts and feelings of a great number of spiritualists, and I am happy to think that I have taken the matter up in a mode regarding which I have no regrets, notwithstanding your kind prophecy to the contrary.—I am most truly yours,

J. BURNS.

Mr. W. Howitt.

SPIRITIST SOCIETIES IN PARIS.

To the Editor.

SIR,—In offering you my thanks for your friendly notice of the Parisian Society of Spiritist Studies, which, since the last annual election of its Officers and Board, I have the honour of representing, I beg to inform you that this society is not in any sense a “new” one, but is, on the contrary, the same society that was founded, in 1857, by M. Allan Kardec, and which, so far from having fallen into “ruins,” has not only constantly maintained its primitive organization, and held its usual meetings, but has accepted the additional responsibility that has devolved upon it through the loss of its revered and regretted founder, as a motive for increased diligence in the great work which “spiritists” and “spiritualists” have equally at heart. Compelled to take other premises by the expiration of the lease of those formerly occupied by our society in the Rue Ste. Anne, we are about to establish its head-quarters at No. 27 Rue Moliere (close to the Palais Royal), where we hope that our English friends who may visit this capital will not forget to inscribe their name and address, in order that those who, on both sides of the Channel, are labouring for a common end, may have the opportunity of becoming acquainted with one another.—Your faithful servant,

EUGENE BONNEMERE,

Acting President of the Société Parisienne
des Etudes Spirites.

31 RUE DE BOULOGNE, PARIS, March 8, 1870.

English spiritualists will be interested in learning that the Honorary President of the Kardec Society is the eminent young astronomer, M. Camille Flammarion, of the Paris Observatory, Member of the Bureau des Longitudes, and of half the learned societies of Europe; many of whose works (as “*Les Merveilles Celestes*,” “*La Pluralité des Mondes Habités*,” “*Dieu dans la Nature*,” &c.), though purely scientific, may be considered to constitute an important element of spiritist literature, by the clearness with which they demonstrate the reality of the divine action in the production of the phenomena of the universe, and by the evidence they indirectly furnish of the existence of an invisible world in connection with our own.

M. Flammarion being prevented, by his onerous and absorbing scientific occupations, from taking any active part in the administration of the society, the latter devolves mainly on its amiable and excellent

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acting president, M. Bonnemere, well known to the literary world of France by his important historical works, among which may be cited "*L'Histoire des Paysans*," "*La France sous Louis XIV.*," "*La Vendée en 1793*," "*Les Dragonnades*," &c. Madame Bonnemere, one of the rare examples of purely mechanical mediumship, has published two remarkably interesting and charming novels, "*Le Roman de l'Avenir*," and "*Louis Hubert*," written by her hand in a perfectly unconscious state of trance. Among the members of the committee is our countrywoman Miss Anna Blackwell; and among the members of the society are our countrymen Dr. Love and Mr J. H. Gledstanes. We hope to be able, from time to time, to give to the readers of *Human Nature* notices of the doings and discussions of the society, together with some of the spirit-communications obtained by its mediums.

Our Paris friends are evidently not going to sleep since the loss of their late leader. A joint-stock company (*Société Anonyme*), whose offices are at No. 7 Rue de Lille, has recently been incorporated, under the auspices of Madame Kardec, for the sale of the Kardec books, and the other works of the Spiritist School. We strongly advise all spiritualists who may find themselves in Paris to call at the offices of both these organizations, knowing from our own experience that they will meet with a cordial welcome from our Paris brethren.

A NEEDFUL CASE.

THE following note is from a clergyman of the Church of England:—"London, March 21st, 1870. Dear Sir,—On calling on Saturday afternoon on the elder Mrs. Marshall, 29 Sharland Road, Bristol Gardens, Maida Hill, I found her in a deplorable state. The poor old lady was sitting on her boxes, all her furniture having that day been sold at the suit of her late landlord in Bristol Gardens. She seemed to be almost friendless, though one would think she should have many among Spiritualists. I think it right to tell you this as editor of *Human Nature*, etc.—I am, Sir, yours very truly." [Through the agency of this lady many hundreds have been convinced of the truth of the spiritual manifestations, and we hope the above facts only require to be stated to bring instant relief.—ED.]

DR. GARTH WILKINSON ON COMPULSORY VACCINATION.

(From *The Co-operator, Anti-Vaccinator, and Herald of Health*.)

THE following letter from James John Garth Wilkinson, M.D., author of "*The Human Body, and its Connexion with Man*," was read at a public meeting of the inhabitants of Mile End, Old Town, London, held February 23rd, 1870, "To take into consideration the letter from Dr. Seaton to the Mile End Guardians, to protest against the dictation of Central Boards to Boards of Guardians, to petition Parliament for the repeal of the Vaccination Acts, and especially to protest against the grievous tyranny of committing mothers to gaol for refusing to have their children vaccinated."

" 76 Wimpole Street, Cavendish Square,
London, W., Feb. 21, 1870.

"DEAR SIR,—I am sorry to be unable to attend the meeting : it is not because my heart is not with the cause.

"I used to think the Anti-Compulsory Vaccination movement was a small and unimportant cause. Now I see it is great in itself; because compulsory vaccination notches with disease, and often with pollution, the infant life of the British Empire. And your cause is a presently important part of a mighty cause, which is the beating down of medical despotism and the holding of all medicine whatever at arm's length, for the people of this country to use, or not to use, as they in their private good sense see fit.

"This despotism is ruining medicine itself, and converting it from its divine mission of healing into a game of power for pelf; in short, into a terrible instrument of cruelty. A profession which dares to seek by law to over-ride the love which parents feel for their offspring, is socially a doomed monster, and the stung heart of the country will trample it out. It were better that not a doctor were extant in the three kingdoms (time was when there were none that the profession would now recognise), than that the constantly recurring outrages and murders done by my colleagues upon babes and sucklings should continue to be perpetrated—to be perpetrated by a law signed by Queen Victoria, and tacitly approved by a Gladstone Government.

"I read to-day that a coroner has ordered a child's body to be opened, to see if it would have died had it had physis! (It had none, because it belonged to the 'Peculiar People.') Coroners are sitting upon us hard of late—coroners who know all the 'laws of nature.' What a great business coroners would drive if they could have every body opened, to see if every body would have died if they had had no physis. If they and the doctor despots go on, they will rapidly extend the lists of the 'peculiar people,' and make physis, filthy enough in itself, foul with all evil, when it is also synonymous with personal violation.—Yours truly,

"GARTH WILKINSON.

"R. B. Gibbs, Esq., South Place, Finsbury, E. C."

REPORTS OF PROGRESS.

MR. PEEBLES IN YORKSHIRE.

On Monday morning, March 14th, we left Mr. Peebles at the Great Northern Railway *en route* for Halifax, where he has had a most successful course of lectures. The friends of Spiritualism in that town are thoroughly active and in earnest, as all Yorkshire men are when they take up a good thing. They accordingly hired the finest public hall in the town—the Mechanics' Hall—for Mr. Peebles' lectures, charged 1s., 6d., and 3d. for admission, Sunday 2d. The meetings were small to begin with, and it is an immensely large hall, but the interest increased, and much excitement was created by the free discussion and questions answered by the lecturer each night. It is

reported that five clergymen were present on one evening and three on another, one of whom had the good breeding and "Christian" charity to call the lecturer an "infidel" to his face. The consequence of all this is, that the committee have cleared their expenses, with something over, and everybody is extremely pleased except the "devil and the orthodox."

Spiritualism has attained a position in Yorkshire which is not dreamed of by the people of the south. The Sunday meetings at Halifax are held in a nice snug hall capable of seating 300, has a fine organ, and some one that can play on it. Similar good news hail from Keighley. Mr. Weatherhead is building a handsome hall at his own expense, and this ancient head-quarters of Progress seems determined to maintain its supremacy.

We rejoice in the success that attends the labours of our friend Mr. Peebles. No man could more fully deserve it. We require such a speaker and mediator between truth and the people amongst us at all times. Those who desire a visit from him should make arrangements without delay.

NOTTINGHAM.—The Lyceum lives, nay thrives, notwithstanding the prophesyings of their Christian neighbours in the spiritual camp to the contrary. By the way, how conspicuous by its absence is the grace of charity amongst our Christian brethren. The Lyceum is trying for a harmonium; stray pennies are finding their way into a private treasury for that purpose. If any of our readers desire to promote the interest of the only Lyceum in England, let them send a few stamps for the harmonium fund to Mr. J. Hitchcock, 209 St. Ann's Well Road, Nottingham.

EDINBURGH.—MR. HOME'S VISIT.—A gentleman occupying a distinguished professional position in Edinburgh writes:—"Mr. D. D. Home has to-day left this town for Liverpool. While here he held numerous seances which were most successful, and have resulted in the conversion to spiritualism of many gentlemen highly influential both as to position and character. Many of the phenomena were of a most remarkable order." A letter from Mr. Home informs us that he expects to be in London early in April.

MISCELLANEA.

THE UNSEEN.

By the mysterious process of psychometry, persons are able to describe the aboriginal inhabitants of Germany, Italy, England, France, and our own country—those progenitors of ours whom we might not be so ready to recognise. We can see them going out, savage, huge, and brawny, armed with clubs to do battle with the lion, bear, and hyena of their period, cracking their bones to suck the marrow; we could see the females with their babies bound to their backs with seaweed, climbing lofty trees in which to pass the

night; we could see the primitive savages making dams of logs, and beating the water to drive the fish into them; or throwing the dead bodies of their friends into the swollen rivers, because they had no tools to penetrate the earth. What a field of investigation, to trace the steps attending the development of these untutored savages into the civilised and enlightened men and women of to-day! From the psychometrist and the scientific geologist the world was to learn a lesson which was to make it better for the learning.

And those persons who had the power to see so much in the realm of material nature, had power also to see another realm quite as interesting to us. The lecturer had once called the attention of a lady psychometrist, who did not believe in future existence, to the planet Saturn, and she described a spiritual region existing between that planet and the Earth, as if everything which had happened on earth was in a spiritual sense to be found therein. She compared it to a comet with its tail, the Earth being the head, constantly moving off into space, and the spiritual results flowing behind it. The lecturer had not had the opportunity as yet of testing her statements by other psychometrists, but what she said harmonised with a great many tests with which he was conversant. If the spirit existed after this life, it must have a home; and since the natural world was made without a miracle, so was it reasonable to suppose that the spiritual world was also made without one; the one statement was as correct as the other. The spirit-world was left behind as the earth marched round the sun; and its spiritual counterpart would grow as the earth proceeded, so that there would always be room in the spirit-world for all who went from our planet; the material trees and flowers must have their spiritual counterpart, and everything would have its representative, even down to the old clock that ticks in the corner. Everything which had ever been on this planet would be there; so that when a man built a house, he might be said to build "a mansion in the skies."

Here was a field for the botanist—all the plants of every age and country to study! Here the geologist could read the rocky history of all times, and he would not leave his hammer behind him. Here cultivated intelligence would behold unveiled the secrets of the universe; and, as ultimately, it is believed, our planet will be drawn back to the sun from whence it came, and perhaps that sun to the central source of its being. Behold! the heavens of all planets and systems united—the whole creation of universes and worlds open to our inspection throughout the limitless ages!

And is there not, after all, something more unseen, which the eye of the soul has never seen, and never can see—the *spirit* of all these things, which we call God—the soul of all souls, the incomprehensible, the invisible, the problem brought before us for all eternity, and for all eternity remaining unsolved?—*Prof. Wm. Denton.*

MR. PEEBLES has a work in the press entitled "Jesus: Myth, Man, or God." It is in some respects a sequel to parts of his larger work, "The Seers of the Ages," a new edition of which is also in progress.

GLIMPSES OF A BRIGHTER LAND.—A series of spirit communications on important matters, with introduction by H., is just published in handsome binding and on toned paper, and may be had at the Progressive Library, price 2s. 6d. Though we do not approve of the obsolete theological phraseology, with which some of the messages are encumbered, yet they contain much matter of the most valuable kind. The book will be highly appreciated by those who view Spiritualism from the Christian standpoint.

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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