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TO THE EDITOR OF HUMAN NATURE.

MR. BENJAMIN COLEMAN presents his compliments to the Editor of HUMAN NATURE, and begs that he will give publicity to the following announcement which forms part of an article which will appear in the May number of the *Spiritual Magazine*.

1 Bernard Villas, Upper Norwood, S.E.

DR. J. R. NEWTON.

IN a second letter which I have just received from the eminent healer, Dr. Newton, he announces his intention of leaving America for England on the 27th of April; and he may therefore be expected in London before the middle of May.

This excellent Christian philanthropist informs me that he intends to remain in England for a year, and that his powers will be devoted to healing, without fee or reward of any kind, all sufferers who may seek his aid. I am told by a correspondent, that Dr. Newton has not only acted on this principle for some time past—during which period he has made many miraculous cures—but that he has also dispensed a large amount in charity amongst his afflicted brethren.

Such single-minded and unselfish devotion to the cause of suffering humanity commands our highest respect; and, as I am sure it will be agreeable to the feelings of a large portion of the Spiritualists of England to meet Dr. Newton as soon after his arrival as may be convenient to him, I shall make arrangements forthwith to give the worthy Doctor a PUBLIC RECEPTION, to be held, it is expected, on Thursday, May 12, at the Beethoven Rooms, Harley Street, London, W.

For this purpose I solicit subscriptions to defray the necessary expenses, and I shall give priority in the distribution of cards of admission—to the extent of the accommodation at my disposal—to those whose names I may receive, and in the order in which they may be sent to me.

The surplus I propose, with the sanction of the subscribers, to contribute to the support of Mr. James Burns' Institution, Southampton Row; and, if in my power, to aid any other Spiritual movement which may require assistance.

A CHEAP AND GOOD BOOK.

TO THE READERS OF HUMAN NATURE.

IN Vol. II., page 566, we gave a laudatory notice of a work entitled "The Philosophy of the Bath; or, Air and Water in Health and Disease." It is just such a work as we would desire every one who has an interest in his own welfare to possess and read. It has been our ambition for many months to be able to present our readers with this valuable book at a nominal price, and, through the kindness of the Author, who is a practical philanthropist, we now have the great pleasure of offering the work as a supplement to this number of *Human Nature* at half the published price. It is handsomely and serviceably bound in cloth, contains 480 pages, all for the price of 2s 6d, postage 5d extra.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MAY, 1870.

CREATION.

THE EARTH AND HER ORGANISMS.

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

Author of "Ethnology and Phrenology as an Aid to the Historian,"

"Ecstasies of Genius," &c., &c., &c.

IN the course of our speculations, it is necessary that we should now descend from the solar to the planetary sphere, from the central and regal sun of the system—the radiant and fiery lord of light and life—to one of his numerous dependencies, the comparatively dark and shadowy earth, that shines only by reflected light, and lives as yet only through a communicated vitality. Let us not, however, undervalue our cosmic mother, on whose kindly bosom we live and move and have, at least, our corporeal being, and to whose nature and attributes we are much more akin than to those of our solar father. We are as yet so infantile as to be predominantly mother's children, and shall thus, probably, whether from sympathy or proximity, be far better enabled to interpret her and her surroundings than those of her radiant lord and regal master.

We have already spoken of the Earth as a cosmic cellule still at a very immature stage of development, still hanging on the bosom of its solar parent, from whose exhaustless fount of life it hourly draws the vitalising influence, and perhaps the sustaining nutriment, necessary to its own subsistence and that of its satellite dependency. But however juvenile and immature, it is not apparently the youngest of the family, for several of its sisters are nearer the parental bosom than itself, while in other respects they also show less signs of maturity, and notably in not having yet attained to the functions of cosmic maternity, their satellites, if existent, being at all events so embryonic, if not absolutely germinal, as to be imperceptible through any instruments yet at our command. This very fact, however, that cosmic cellules, as

in the case of the Earth and some of the outer planets, become reproductive ere leaving the circumambient sphere of parental light and warmth and influence, is indicative of the fact that the principle of aggregation is stronger in them than in telluric organisms of a higher grade, where the element of individuality is more distinctly pronounced. This is doubtless due to the circumstance that they are at the cellular or incipient stage of organic existence, though, it should be remembered, on the cosmic plane.

Now aggregation, in the sense of imperfectly manifested individualisation, is due to the preponderance of the female element, the symbol of Nature or the great Mother. What, then, is an aggregation with its connecting tissues, such as we find among some of the molusca and many of the radiata? and we reply, a common mother with her half-born progeny. The aggregation, then, is Nature's first effective reflection of herself in the organic sphere, and is, indeed, the connecting link between the primal or universal mother and the individual female of the higher types of organisation. Now, if so, then as all later and higher forms tend first to individualisation and then to specialization, they tend to masculinity, which is, in truth, the end, that is the contemplated result or purpose of organic being, whereto femininity, like Nature herself, is a means.

Our earth, then, is at present an immature member of that great cosmic aggregation—the solar system. But embryonic life is modified in its characteristics and surroundings in accordance with the plane to which it belongs. Thus the animal embryo is surrounded by water, the mundane by air, and the solar by fire. What a strongly marked yet beautiful succession of stages, from the comparatively ponderable and inert to the imponderable and intensely active, in the more immediate environment of these contrasted children. Then look at the animal embryo, shut up darkly in the maternal womb—at the mundane, with its wide range amidst the *light* of the solar system—and, finally, at the solar itself a concentrated glory, coursing in its chariot of splendour, through the vast spaces of the empyrean. And, lastly, compare their functions—the animal embryo merely vegetating like a seed in the ground—the mundane teeming with organic life on its own surface, and gradually assuming the maternal position in relation to subordinate satellites—and, finally, the solar, with his troops of filial world-brides and their satellitary progeny, and his hosts of fiery cometic messengers, ever, with inconceivable swiftness, bearing his mandates into, and bringing him tidings from space. In thus contemplating the process of translation on the cosmic plane, and among bodies of such stupendous magnitude, let us not forget Swedenborg's aphorism, that the great may be seen in the small, and the small may be seen

in the great. And while adventuring in our speculations so far beyond the recognised boundaries of existing science, let us also be guided by the principles so strongly emphasised by that most suggestive of living thinkers on these and similar subjects, Luke Burke. "The laws of the present are the laws of the past and the future, for the plan of the universe is one. There is no self-development but that of growth, and no growth but that of life, and the laws of life are the same for every living thing, be it atom, or world, or universe."

We have spoken of the earth as a living organism, but this, of course, was on the understanding that its structure is on the cosmic scale and its functions of the cosmic order. Its annual motion round the sun, and even, perhaps, its diurnal rotation on its own axis, may be regarded rather as a part of the vital activity of the solar system as a whole, than as individual functions special to the earth itself. It might be conceived as undergoing these changes of place and position, though a mass of inert matter, without any internal activity of its own, simply through the communicated effect of solar power and influence. But, in addition to these almost mechanical movements, vital enough, however, when contemplated from a sufficiently exalted standpoint, it has interior activities, implying a life of its own, and this, too, of considerable energy and intensity. There is the constant deposit of strata in the bed of the sea, together with the abrasion by rain, flood, and various other forces, of the surface of the land. The upheaval of new and the depression of old continents, together with the action of volcanoes, earthquakes, and other forms of telluric disturbance, which, although of the nature of crises and catastrophes to us, are no doubt normal and regular phenomena on the cosmic plane. Then there are the tides and winds, the rain, dew, and other meteoric phenomena, all indicative of well-sustained telluric vitality, and the cycle of healthy changes to which it conduces. And lastly, there are the vegetable and animal kingdoms, which, contemplated from the telluric stand-point, may be regarded as organic instrumentalities for the discharge of those higher vital functions, to which the inferior complexity and specialisation of the so-called inorganic portions of the earth's structure would prove incompetent.

Now, recurring to the especial subject-matter of the present paper, is there anything of positive and negative in the structure and functions of the several portions of the earth's surface? We incline to the affirmative. The ocean has been already spoken of as the great mother of all telluric organisms, which, in their very highest and most ærial types, may still be regarded as, at best, terraqueous. Hence the aquatic environment even of the mammalian embryo, and the large amount of sanguineous and

other fluid in the healthy structure of the adult animal, or man—still preponderantly feminine in the proportion of its constituent elements. But if the fluid and mutable ocean be negative and feminine, then conversely, the stable and solid land must be regarded as relatively masculine, and the proportion between the two may perhaps help us to decide on the status of the earth as a planetary organism. Now, it may be observed that the preponderance of land is in the northern and of water in the southern hemisphere; and in strict accordance with this, we find that the men and animals of the former tend to cerebral and thoracic development, and those of the latter to that which is lumbar and abdominal, this feminine organic speciality of southern countries reaching its maximum in the enormous caudal appendages of the Cape sheep, and in the small brain and chest and large abdomen and hindquarters of the Australian kangaroo. A similar difference, though not so strongly pronounced, is even observable as between the eastern and western hemispheres, the animate types of the former being larger and more energetic than those of the latter, in which vegetable seems stronger in proportion to animal life than in the Old World. In truth, the latter is more advanced and mature in all its organic structures, the New World being related to an era geologically past in the eastern hemisphere. This archaism of type, however, reaches its maximum in Australia, that divorced or widowed south, where every mammal is marsupial, and life in every form retains a structure more akin to the fossil than the living fauna or flora of Europe and Asia.

We may, perhaps, account in part for the more positive and masculine character of the northern hemisphere by the fact, that the constellations which it faces are much richer than those of the south, so that it partakes of a larger share of stellar light and influence, which, as being primal and not reflected, is of course masculine and positive. If this be the explanation of the phenomenon, it is not merely telluric, but must attach to the whole of the solar system, and, we may add, to all the systems lying on our side of the great starbank of which our sun is a member. As yet, it would be the vainest of all speculation to go farther than this into the magnetic relations of other portions of the universe. For the present, it must be sufficient for us that we are placed towards the southern side of a vast stellar aggregation, whose magneto-electric, or shall we say vital force, consequently impinges with its greatest power on our northern hemisphere, evoking there a higher type of animal and intellectual life than that which is developed south of the equator.

It is not, perhaps, quite so easy to say why the western is more feminine than the eastern hemisphere. The fact, however, is certain. Nor is this speciality a thing of the past, for the influ-

ences which conduced to the femininity of its native types have proved already operative on those imported from Europe. Not only was America when discovered devoid of the *maned* lion and the *bearded* man, but the Anglo-American is also becoming beardless; while, in strict correspondence with this, his chest is getting flat, his voice is losing its masculine depth and strength, and as if to yet farther emphasise his femininity, his hair, like that of the Indian, is gradually assuming feminine length and luxuriance. If we are to judge by the unparalleled magnitude of the *Wellingtonia gigantea*, and the wonderful size of horticultural and other *vegetable* productions in California, the maximum of feminine influence is not attained on the eastern but the western coast of America; but the facts yet observed are too few, and the Anglian colonisation too recent, for the formation of any decided opinion on this point. The fact that the New nowhere presents such a mass of land as the Old World, and that a much larger proportion of its habitable expanses are south of the equator, may perhaps have something to do with the greater femininity of its organic types; but fundamentally, even these geographical arrangements are due as effects to the prolonged operation of telluric and cosmic influences that may—nay, must—eventuate in perceptible and steadily cumulative results on organic structure. In the presentation of their principal capes to the south, and in a general tendency to longitudinal expansion towards the north, both Americas show a decided resemblance to the eastern hemisphere. But in the arrangement of their great mountain chain they are the reverse; the Andes and the Rocky Mountains running from north to south, while the Pyrenees, the Alps, the Caucasus, the Himalayas, and the Altai, present us with a vast system conversely extended from east to west.

If the suggestion we have thrown out, that our satellite is an embryonic earth, a subordinate cosmic body not yet advanced to the stage of a true planetary dependency, waiting for the advent of this great change, till its telluric parent shall have become solar in position and function, then, by a careful study of its specialities, we may perhaps attain to some additional knowledge of the past condition of our own earth, and so perhaps be enabled to offer a few suggestions for the possible solution of those organic and other problems which are presented on a survey of the globe, and the facts in geography, botany, and zoology, which it offers to our notice. Now, the most marked speciality of the moon as contradistinguished from the earth and planetary bodies proper is, that she does not revolve on her own axis but that of the earth. In relation to the latter she is a fixture, saving her libration, like the segment of the rim of a cart-wheel, which always presents the same inner surface to the nave, indicative of the fact that she is still decidedly at the embryonic as contra-

distinguished from the infantile stage of cosmic existence. The result of this fixity of position in relation to her centre of revolution is, that any aqueous or even aerial fluids which she may possess, will be driven by centrifugal force to the side opposite the earth, leaving the face exposed to our observation an alternately burnt and frozen desert, whereto that of Arabia or the Sahara is a blooming paradise. Now, whether the moon has or has not an aqueous ocean at present, such a constant exposure of one side only to the especial influences of her more immediate primary cannot fail to produce very important and lasting results on her cosmic development, which again cannot fail to eventuate in some organic specialities attaching to the flora and fauna of her future planetary existence. Have we in this any key to the diversity of type clearly observable in the same latitudes, and even on the same isothermal lines, when we pass from the New to the Old World, or even from the east to the west of the latter? In other words, though now a diurnally rotatory sphere, does the earth still retain traces of the time when it was an embryonic satellite, whose fixity of position in relation to its primary produced results in relation to its structure and functions as a telluric organism, which remain as lasting bequests to the present hour, though it is so long since their producing cause ceased to operate? Can we in this way account for the speciality of the Old World in relation to the New? Does it afford any explanation of the more advanced stage of its organic structures, of their being, at least, a geologic age before those of the western hemisphere? Does it in any degree underlie those ethnic areas to which the attention of anthropologists is being now directed, and which, in their steadily operative influence and cumulative effect on structure and character, threaten to modify, if not destroy, the colonial populations, which otherwise present so fair a prospect for the future both of America and Australia?

We have thus descended from the earth as a cosmic organism, discharging telluric functions through relatively inorganic instrumentalities, to the earth as the common mother of vegetable and animal life; these superior kingdoms, however, when contemplated from the cosmic standpoint and viewed collectively, being still telluric organs, the first for the discharge of vascular and the second of muscular and sentient function, the cellular structure of the earth of course necessitating that they should be placed circumspherically, like the strata of her mineral kingdom on which they repose, or her aqueous and aerial oceans in whose depths, according to their several requirements, they exist. Now, it must not be supposed, as we have already remarked, that the mineral kingdom is absolutely inorganic; it is only relatively so. Stratification is telluric organisation, while in crystalisation we

have the transitional stage to vegetation, so beautifully foreshadowed in the fernlike structures which we find woven by the fairy fingers of the frost elves on our bedroom windows in the winter mornings. What, indeed, is a lily or a rose but a flower-gem formed by the mysterious processes of vital chemistry, that covers the fields with daisies in the spring as the inorganic robes them in snowflakes at a later season, each being but a process of universal vitality in the discharge of its manifold functions of synthesis and analysis, which we sometimes term life and death.

And thus we are brought to the great questions of organisation and vital function, the former being obviously an instrumentality for the discharge of the latter. We have already spoken of cosmic organisms and cosmic life, the former being probably more advanced and the latter more intense than would be at first supposed even by those who admit their existence, what we call systems of stars being obviously stellar aggregations, whereof the constituent celestial cellules have been already woven into incipient structures, in which a slow vital circulation of their radiant fire-cellules is already perceptible. The enormous magnitude of the starbank with which we are more immediately connected and the incalculable distance of those more remote, place them practically beyond the reach of minute observation, so that as yet we can only vaguely surmise the character and aspect of these titanic organisms slowly forming in the vast spaces of the empyrean. As far, however, as our most powerful telescopes have yet plumbed the heavenly depths, we may affirm that they are of the simplest order, being devoid of complexity or specialisation, and so probably rudimentary and initial, the preparation for and the promise of higher types of cosmic being yet to come, and whereof, as the laws of life and growth are one, whether on the telluric or the cosmic plane, we have probably the faint adumbration and feeble prophecy in the more advanced organisms of our own earth-sphere.

It is not until the universe is thus contemplated as a vast unity, the realisation of a divine idea, an organic integer, pervaded by the same life and subject to one will, and so the harmonious expression of the same laws, that we begin to comprehend the importance of any one province as an illustration of every other, the diversity of their respective planes being duly considered. If, indeed, there be any one feature in the universe, as known to us, more striking than another, it is the union of grandeur of design with simplicity of plan and directness of operation. It has been said that in Nature there is no waste, and, we may add, not even of thought. Here, too, as in history, there is cycle and epicycle, the small being the draft of the large, and the large the reproduction of the small on a vaster scale.

And, we may add, that it is by the study of these correspondential scales, when the laws of their constitution and relation shall have been mastered, that we may hope, as on a Jacob's ladder, to mount heavenwards to the sublimest heights of thought and knowledge, now lying, to all ordinary appearance, hopelessly beyond our ken. The time for a full and effective application of these principles has not yet arrived. We do not, for example, yet know enough of our own limited earth-sphere, still obviously so immature and embryonic, to advance with any confidence from its animate scales to those of the sun, even granting that he is a matured cosmic cellule of the same species as the globe we inhabit. Still less could we presume to define the organic structure and functional power of those stupendous astral organisms, whereof, as in the case of our own starbank, suns are but the constituent molecules, or perhaps we might say ultimate atoms, of course on the cosmic scale. We only know that the same Mind that designed the animalcule and its environment has also designed the sublimest structures of the cosmos, and that unity of design and simplicity of means are the all-pervading characteristics of his workmanship, whether on the limited area of a leaf or the practically limitless expanses of the empyrean.

As this subject of correspondential scales and correlated groups is but imperfectly understood, we will here make a few remarks upon it, which, however, must be regarded as simply suggestive and illustrative, not exhaustive, in accordance with the character of these papers throughout. The mineral, vegetable, and animal kingdoms are simply successive planes of being, differentiated by the degree and intensity of the life-power wherewith they are pervaded. So, correspondentially, the classes, orders, and genera of the two latter, are simply manifestations of life-power in successive degrees of force and intensity, acting through organic instrumentalities of ever-increasing complexity and specialisation, the whole being but diversified though harmonious parts of the one great cosmic organism, and differentiated because variously adapted members for discharging the manifold functions of one divine life. Primarily, it is this unity in the cause which produces such similarity in the effects, the several provinces of the universe being congruent parts of one harmonious whole, and that whole the faultlessly constituted manifestation on the sensuous plane, of one absolutely perfect mind.

Let us illustrate our meaning by running a parallel, for which, again, we are largely indebted to Mr. Burke, between some obviously correlated groups of mammals and birds. There are, for example, the felidæ and the raptores, the canidæ and the corvidæ, the ruminants and the gallinæ, and perhaps we may add the pachydermata and the palmipides. To give these groups their English names, or rather to render the illustration plain by

individual instances, is there not a marked resemblance between tigers, panthers, and other creatures of the cat tribe and our night owls, whether as to colour, habits, or food? And might we not run a similar parallel between the turkey and the ox, the guinea fowl and the deer, the cock and the goat or sheep? And is there not a certain resemblance between the duck and the pig? Sometimes we can run these parallels down even to the articulata. Thus, for example, the parrot has been said to have its representative in the monkey, but it is equally reproduced in the beetle. So the diurnal raptores find their insect counterparts in the libellulidæ, the dragonfly being an eagle of the sun on a small scale, and in an inferior division of the animal kingdom.

Now, it must not be supposed that running these parallels and the discovery of these "representative affinities," as they have been termed, is a mere matter of amusement. They do more than gratify an idle curiosity; they prove suggestive of most important conclusions. Thus, for example, in comparing the felidæ with the raptores, we find that they only represent the nocturnal division of these birds of prey, or, as we have already said, the owls. The falcons are still without their quadrupedal counterparts, and we are thus led to the conclusion that the quadrupedal scale is incomplete, at least in this instance, and if so, then possibly in many others. Similar remarks are also applicable to the canidæ as compared with the corvidæ. Nor is this all, for it is found that the latter are much more varied than the raptores, this greater diversity and multiplicity of genera and species in any order being due, apparently, to its greater ethnic age and consequent maturity. Of this, however, there is also another indication not to be neglected; we allude to the comparative maturity of the young at the period of birth. Thus, for example, the calf can see when it is born, and walk soon afterwards; while the cub of the tiger and the pup of the dog are blind and helplessly dependent on maternal solicitude for many days. So the chick can run the moment it is out of the shell, while the callow nestlings of the eagle require to be fed and nurtured for a lengthened period. We suppose it is almost needless to say that both beasts and birds of prey must be ethnically younger than the creatures which constitute their food.

Perhaps the reader now begins to understand something of the vast provinces of possible discovery which are opening before us, and will conclude that we do indeed stand but in the vestibule of the great temple of knowledge, whose hitherto dim and almost impenetrable vistas are being thus gradually revealed in the far-reaching light of analogy. It must not, however, be supposed that we are yet prepared for the full and effective application of this powerful instrumentality which, even on the basis of our existing science, would require the concurrent aid of many

diversely endowed and richly gifted minds, each contributing his especial quota of thought and knowledge, of suggestion and criticism. We would especially emphasise the latter, for as the work to be done is not simply the accumulation of facts but also the deduction of conclusions, our liability to error is twofold—that is, it may arise either from our data or our logic. We may misapprehend the facts or we may misuse them, and the most suggestive minds will possibly be the most liable to mistakes in either respect, for being filled with ideas, they will not improbably be unconsciously guided by them, in place of the stern though sublime realities which Nature presents to our observation. In this daring attempt at scientific synthesis, wherein a part of our labour will consist in the endeavour, from a survey of Nature's operations in the past, to foreshadow her intentions for the future, while discoveries are possible fallacies are almost inevitable, for the subject is so vast and has such far-extending ramifications, that the limited powers of the human mind will necessarily be incompetent to overtake it in all its grandeur, and though much may be known far more must still remain unknown, and we may add unknowable, by the poor, weak, initial type of earth's incipient intellectual kingdom.

We have spoken of aggregations as types of Nature or the common mother. Now, this is the stage to which vegetation has arrived. A plant or a tree is not, strictly speaking, an individual, but a congeries of individuals on the vegetable plane. It is the flower and the fruit that are individuals, characterised by definite form and determinate structure. One oak may have more or fewer branches than another, and the ramifications of its roots are equally variable, but the external form and internal structure of the acorn are definite and precise. Thus contemplated, the stem and branches are simply connecting tissues, powerfully developed and relatively important in proportion to the comparative insignificance—that is, germinal immaturity of the individuals they unite. The common mother here, like Nature, completely overshadows her individual offspring. As the progeny are individualised the common mother diminishes in importance, of which we may see an instance in the mussel-bed, where the connecting tissues are insignificant as compared with the individual molluscs they unite. This overshadowing power of a common maternity is seen reflected in the family and notably in the hive, where the queen bee is the regnant mother of the entire community. We shall hereafter find the same principle manifested in the social sphere, where nations and churches represent and reproduce the maternal aggregations of the vegetable and animal plane. Now here again, however interesting or important these facts may seem in themselves, their greatest value consists in this, that they illustrate the great

and fundamental principle, that life on the organic plane commences with a predominance of the feminine element, and gradually advances towards masculinity with the lapse of time and through successive elevations of type.

This advance towards masculinity is effected through two distinctly appreciable, though apparently allied processes, a change in the relative magnitude, activity, and general importance of the sexes, and with this a corresponding change in the general character, that is structure and functions of the type, whereof they are the bipolar manifestation and embodiment. Thus, in many species of the gall insect the male is undiscoverable, so that he must either be very rare or non-existent; and it is well known, from most carefully conducted experiments, that aphides (plant-lice) will lay eggs and continue reproductive for many generations without males; while in other cases, as in the lernæa, the husband lives as a parasite upon the wife. Among spiders it is no uncommon thing for the powerfully framed and vigorously constituted lady to make an excellent meal off her dapper little beau, who is thus literally "eaten at a breakfast" apparently without compunction or remorse. As we have seen, the queen bee is a sultana, with her harem of male drones, and her large family of obedient and undeveloped daughters, the working neuters of the family. While even among some birds, such as eagles and falcons (proper), the female is larger and more courageous than the male. But in this higher division of the oviparous types the superiority of the female seems to terminate, the transition to masculine supremacy being very strongly marked in the larger size and more beautiful plumage of the male bird among some species, and in his power of song among others. This marked predominance of the female element in certain species of the oviparous grade of sentient being, is exactly what might be expected from the manner of their reproduction, through which they are so nearly allied to vegetables and their seeds—that is, to the negative and relatively feminine phase of the bipolar arrangement of telluric organisms into the vegetable and animal kingdoms.

To fully understand this, however, we must recollect that all truly formative, plastic and so *quasi* creative power, is essentially spiritual and divine, and thus, positive and masculine. And it is in proportion to the absence or presence of this element in any animate type that gestation advances from the oviparous to the viviparous stage, passing from insects, that lay their eggs and desert them, through birds, who hatch them by incubation, to marsupial mammals, that produce their young alive, but so essentially embryonic in character that they have to be nurtured long after birth in a pouch, which may be regarded as simply an external and imperfect womb. It is not till we come to the

higher order of placental mammals that the young are produced in a form akin to that of the parents, gestation in all grades below them ceasing while the young are still germinal, as in the oviparous, or embryonic, as in the marsupial type.

The principle of which the foregoing instances are a manifestation, goes down to the profoundest depths and ascends to the sublimest heights of created and derivative being, which ever commences in the materiality and maternity of Nature, and gradually ascends, through successive transformations, towards the spirituality and paternity of God. It is from want of an adequate grasp of this great truth, that you find writers on natural history quoting instances of the superiority of the female in strength, beauty, or courage, at random, as if these instances were either exceptional or accidental on the one hand, or as if, when manifested among insects or birds, they should modify our opinions as to the relation of the sexes among mammals and even on the intellectual plane. Now, to fully understand the problem, it is necessary not only that we should bear in mind the successive gradations of being from the mineral up through the vegetable and animal kingdoms, and through the various classes and orders of the two latter, and more especially the last,—but that we should also remember the bipolar division into terrestrial and aerial phases, of what, in Swedenborgian phrase, might be termed each “discrete degree”—that is, distinctly marked plane of sentient being, to which we have already alluded in our remarks on the grub and papilio, the reptile and the bird, the quadruped and the man. For the first, as relatively negative whatever the plane, will have more feminine attributes than its positive counterpart, and hence for the purpose of strict and rigid, that is absolutely scientific comparison, the negative phase of each plane should be compared with the negative of that above or below it, and so of the positives in like manner. To render our meaning plain, if we would test the advance of sentient being towards masculinity, we must compare the grub with the reptile, and each with the quadruped, as conversely,—we must compare the papilio with the bird, and each with man. To enable the reader, however, to make this comparison with advantage, it is necessary that we should now go into the relative rank of different functions, and their varying proportion in the successive grades of the animate scale, as we shall thus be better enabled to test the essential character of these functions, and their relation to the telluric organisms and forms by which we are surrounded, and to whose operation we are subjected.

Sir Thomas Browne (who lived in the seventeenth century), in his “*Religio Medici*,” says—“I do think that many mysteries ascribed to our own inventions, have been the courteous revelations of spirits.”

THE PHILOSOPHY OF RE-INCARNATION.

No. VII.

THE conception of the Universe as a derivation from the Divine Thought, and of its arrangements as being consequently regulated by laws which, in virtue of that derivation, are inherent in the original Plan of its constitution as ordained by that Thought as its Creator, necessarily implies the fundamental dualism of Good and Evil, *i.e.* of the correspondential results of Right and Wrong as constituted, by the action of the potentialities of the Psychic element of the Universe, through conformity with, or opposition to, the ordinations of that Primeval Plan. Even were it possible for the Divine Being to create Creatures automatically incapable of doing wrong, *i.e.* of putting themselves in opposition with the Plan of the Universe, the very fact that the possibility of their doing wrong had been expressly guarded against in their creation would imply the existence of wrong-doing as a possibility. We see, therefore, that the idea of Right necessarily implies the antithetic idea of Wrong, as the idea of Wrong necessarily implies the antithetic idea of Right, neither of which ideas can exist except as the antithesis of the other; and we also see that the fact of Creation—necessarily implying the dualism of Good and Evil, *i.e.* of the correspondential results of Right and Wrong as constituted by conformity with, or opposition to, the Creative Ordinations—necessarily implies, for the Creature, the possibility of adopting one or other of the two modes of action which are thus seen to be, in the nature of things, inherent in its potentialities, and thus of bringing itself under the rule of Good or of Evil, *i.e.* of happiness or of unhappiness, as produced by the opposite conditions of existence which, in virtue of the Providential ordinations of the Universe, are the necessary, correspondential concomitants of those opposite modes of action.

We can only conceive of two kinds of rectitude—*i.e.* of conformity with the Divine Plan—on the part of Derived Existences; viz., the rectitude which would result from the subjection of a spirit to a fixed propension to conformity with the Divine Plan, in which case it would conform to that Plan automatically, without choice, and consequently without any appreciation of the quality of its own conformity; or, the higher kind of rectitude which would result from the spontaneous election of a spirit who, having been placed in a state of equilibrium in which it has been solicited equally to Right-doing and to Wrong-doing (*i.e.* to conformity with, or opposition to, the fundamental regulations of the Universe), has eventually been led, by the enlightenment of its judgment in regard to the nature and consequences of such conformity or opposition, to range itself voluntarily on

the side of the Right. The contrast between the indifference with which a parent would regard an automatic doll, however mechanically perfect within the limits of its mechanism, and the intensity of the interest and affection excited in the parental mind by the autonomic child whom, however wrong it may go in its childhood, the parent hopes to see going right in course of time, suggests the probability of a corresponding preference, over right-going automata, on the part of the Creator, of intelligences who have grown up, through their own conscious and spontaneous effort, to the nobility of correspondence, in the sphere of the Finite, with Its own perfection in the sphere of the Infinite. But the more carefully we analyse our own consciousness, the more clearly do we come to see—not only the intrinsic superiority of the excellence that consists in the enlightened, deliberate preference of Good and rejection of Evil to any merely automatic Goodness, if such were possible, but also—the absolute impossibility of creating creatures that should combine the capacity of endless progress (which must be the sole condition of happiness for Derived Existences) with the automatic incapacity of going wrong.

But the idea of a voluntary preference, on the part of a spirit, of the Right-doing which (putting the effect for the cause) we usually and conveniently speak of as “Good,” to the Wrong-doing which we, in like manner, speak of as “Evil,” implies the necessity, for that spirit, of being susceptible not only of the attraction of Good, but also of the temptation of Evil; and thus implies also, (as those opposing attractions can only be experienced by a consciousness containing within itself the impulses and the faculties whose exercise will lead to Good or to Evil according to the practical direction given to them by their possessor) the necessity, for each spirit, when it has attained to the self-consciousness which is the basis of free-will and responsibility, of finding within itself the dual impulses whose opposing tendencies will create for it the conflict which is the necessary condition of its ultimate victory over Evil; while the idea of Goodness (*i.e.* self-identification with the Divine Plan) as the result of the overcoming of the temptation to Evil (*i.e.* opposition to the Divine Plan) implies the possibility for each spirit—before the temptation to Evil shall have been finally overcome through the gradual transformation of those elements of its nature whose imperfect education, or want of balance among themselves, constituted its temptability—of a struggle of longer or shorter duration, and more or less painful from the necessity involved in it of doing violence to certain of its impulses: a struggle which is susceptible both of being lengthened, for each spirit, by the seductive influence of other spirits as ignorant and selfish, and consequently as apt to yield to temptation, as itself, and also of

being rendered still more painful by the disorderly action of those other spirits, whose wrong-doing produces an infinity of pain-creating conditions that become the abundant sources of various suffering for themselves and for all who come within their sphere.

The conception of Good and Evil as being the necessary fruition of Right and Wrong as constituted by conformity with, or opposition to, the Creative Plan, is an inevitable consequence of the existence of that Plan; for, if we admit the existence of a Plan of which the evolutions of the Universe are the gradual, simultaneous development, it is evident that the ordinations of that Plan must not only be the standard of duty, but must also be the rule of enlightened self-interest, for the Creatures who are the subjects of that Plan; because, as all the arrangements of the Universe are combined in subservience to those ordinations, the utmost effort in the way of opposition to those ordinations, on the part of the finite will of any Creature, can only result in placing that Creature in a position in which the tendency of those arrangements will be against it, instead of being for it, as would be the case in regard to all who are in conformity with them. In other words, the failure of the Creature to bring itself into harmony with the ordinations of the Creative Plan (whose aim is the happiness of all the Creatures of the Universe in which that Plan is inherent) can only place it in the condition of rowing against the stream, and thereby turning, to the production of its own unhappiness, the action of the Providentially-established currents of the Universe which, were its position, in regard to those currents, harmonious instead of being antagonistic, would be the instruments of its advancement and happiness. If it were possible for any spirit, through its own wilfulness, or the force of bad example, to shut itself out for ever from the happiness that can only result from the bringing of itself and its actions into harmony with the Divinely-appointed order of the Universe—a supposition doubly insulting to the Creator, as attributing to the finite will of the Creature a power of resistance superior to the attractive power of the Infinite Will that called it into being, and also as attributing to the Absolute Justice and the Absolute Goodness an abuse of power and a gratuitous cruelty that would be the negation of Itself—every intelligence possessed of a conscience would be bound, in virtue of the perceptions of that conscience, to judge and to execrate the Malevolence that would have called a soul into existence only to let it become the cause of its own eternal misery. But it being impossible, as we have seen, for the Divine Power to create other Gods, and conflict with the temptation to Evil being the indispensable condition of the attainment of autonomic Goodness by Derived Existences, the latter have no right to complain of

any amount of suffering or delay in their attainment of happiness which they—being placed in the state of equilibrium resulting from the opposing tendencies of their impulses and their reason, and constituting their necessary battle-ground—may bring upon themselves and upon one another by their own willfulness, provided they arrive at length, as the result of that suffering, at the state of happiness which, had they been more docile and more reasonable, they might have reached by a shorter and an easier road. Infinite Power in the Creator being one with Infinite Love, and therefore pledged to secure the ultimate attainment of happiness by all the Creatures It calls into existence, and there being no proportion between any imaginable lapse of ages and the unending duration we have before us, no amount or prolongation of terminable suffering incurred by a spirit in the course of its education can be considered as impairing the benevolence of the Creative Plan; for any terminable period of suffering will be so immeasurably overbalanced by the endless succession of the joyful “eternities” of the fluidic life, that it will seem as nothing to the perfected spirit from whose consciousness the suffering of its educational period will have passed away, leaving only the power of more appreciatingly understanding the happiness to which that suffering has led.

In the slow passage of the Psychic essence, from the state of amorphous diffusion in which it originally exists in conjunction with the universally-diffused Cosmic Matter, up to the point of its individualisation into distinct personalities, its latent possibilities have been developed into the rudiments of all the intellectual and passional aptitudes. For each of the innumerable multitude of bodily forms which, with the aid of the magnetically-acting Forces, it has successively elaborated from the inert material atoms which it has thus temporarily grouped together, *lived*—for the time being, and according to its degree—with the vitality of those forces, and consequently reacted upon, and modified, the portion of the Psychic element to whose directing power its formation was due; so that the state of the Psychic element, on the death (disaggregation) of each of the variously-qualified bodies it has successively elaborated, has been proportionally modified by the reaction upon itself which it has undergone during its conjunction with that body. Through its own action upon Matter, and the reactions upon itself of Matter, in the mineral degree, the Psychic element has developed in itself, as we have seen, the first dim sense of accretion, resistance, persistence, and symmetrical arrangement of particles; through the same action and reactions, in the vegetable degree, it has developed in itself the power of assimilation and of rejection, and the rudiments of all the vital functions; through action and reaction, in the animal degree, it has fully developed

all the vital functions which Man shares with the animality of the planet, and the rudiments of all the mental and affectional faculties of the hominal degree. But the Moral Sense, requiring, as its necessary basis, the sense of personality, *i. e.*, the power of distinguishing the ME and the NON-ME, can only be developed in the Psychic essence after the individualisation of that essence into distinct personalities. Previous to that individualisation the Psychic element has no moral perception of Right or Wrong; and therefore no animal commits a moral wrong in yielding to the impulses of its nature, whatever they may be. The Psychic element, while incarnated in animal forms, has as yet developed no other springs of action than the animal impulses, which it unhesitatingly obeys, thereby learning the special lesson of sensation and activity which the possibilities and reactions of each of those forms is intended to teach it. In the experiences of its monadial, entozoarian, protozoarian, and infusorial lives, the Psychic element has carried on the lessons of its crystalline and vegetable experiences into the application of all the geometrical lines and forms, of which it has thus acquired the sense; as a coral, it has learned to agglomerate; as a nummulite, to pile; as a beetle, to roll; as a gasteropod, a pholage, a lithophage, a necrophorus, a cossus, a cappanus, a modial, &c., to bore and to dig; as the mole and the rabbit, to burrow and to tunnel; as the spider and the silkworm, to spin and to weave; in its reptile and insect lines it has learned to protect itself with armour, or to wrap itself in warm clothing; as the fish, it has learned to swim; as the bird, to fly; as the animal, to run, to leap, and to climb; as the ant, the beaver, the megachilus, the bird, and the bee, to build and to roof, and, as the first and last of these, it has developed the earliest rudiments of domestic and social polity. To follow up this fruitful theme would be to write a compendium of the Natural History of the planet. If we study the habits and doings of any creature of the lower reigns, we shall find that it offers an exemplification of the rudimentary state of at least some one element of human life or labour; so that by forming the races of the animal kingdom into a graduated scale, we should obtain a sort of rudimentary reflex, or shadow-picture, of the various phases of human society, from the one-idea'd borers to the sagacious ant and the industrious bee, the likeness culminating in the highest race of monkeys, of which the male builds a comfortable hut for his wife (who nurses her baby in her arms like a human mother), and gathers provisions for her and for their little ones, whom he beats when they misbehave themselves.

The modes, forms, and conditions of the fluidic life, though declared to be in no sense *similar* to those of life in the material world, are declared to be *analogous* to them; the same

principles underlying both, and there being, between the people, things, interests, and occupations of the higher life, a relatedness analogous to that which exists between those of the earthly life. Thus the faculties, powers, and activities acquired by the Psychic element through the slow elaboration of the lower reigns, equally subserve the existence of individualised spirits in the higher and in the lower spheres; although, while undergoing the veiling limitations of fleshly organs in the material world, we are unable to form to ourselves any correct idea of the conditions of existence in the higher life, or of the modes in which the principles and faculties which constitute our life in the material world are applied in the fluidic world. In the higher life, spirits neither plough nor dig, neither spin nor weave, neither cook, nor build, nor trade; but the faculties which enable us to perform these labours in the life of earth are active, in modes not now imaginable by us, in the higher life; so that all the powers developed, in the Psychic essence, by the reactions of its preparatory incarnations in material forms, concur to constitute the basis of the activities of individualised spirits in all the future phases of their existence.

But it is to be especially remarked that not only the rudiments of all our appetites, activities, and industries, but also those of all our vices, are to be found in the creatures of the lower reigns. One tribe of ants goes to war with another tribe, for the sole purpose of making slaves of as many of the latter as its warriors can carry off, after which the latter live idly and luxuriously on the labours of their captives. The spider expends a world of skill and patience in entrapping its unwary victims. The carnivoræ fight each other, and devour their prey alive; and the cat diverts herself by playing with the terrified mouse before she eats it. The elephant treasures up the memory of an injury or an affront, and revenges himself on the offender, long afterwards, if opportunity occur. But in all these acts, though they contain the outer elements of human wrong-doing, the animal does no wrong, because, having no sense of moral fitness, it is clear of the essentiality of wrong-doing, viz., *the voluntary return towards the action of a lower phase of development, through the violation of the inner law, by acting downwards below the present standard of conscience.* The dog, when he fights with his fellow for a bone, does not know that he is selfish; he only knows that he wants the bone, and he takes it if he can, unconsciously that he is trespassing on another's right. If angered, he wreaks his anger just as innocently, because he has no perception that anger is an evil sentiment. If he steal, and get whipped for stealing, he will remember the whipping, will associate it with the taking of what he wanted, and, if the dread of the whip be stronger with him than the desire for what he

would like to take, will abstain from taking it; but though he thus learns a lesson of prudence, he has no idea of its being wrong to steal. The tiger that tears its living prey to pieces is not cruel in the sense in which a human being is cruel who commits a murder, for it knows only the law of hunger, and has no sense of pity to stifle, no remonstrance of conscience to ignore. Effort being the necessary condition of the development of the latent psychic energies, and the law of gradual growth implying a lowest point of commencement for that development, it is evident that psychic effort, in its earliest stages, must necessarily be limited to the satisfaction of the selfish bodily appetites which are, as yet, its only modes of consciousness, and consequently its only springs of action. A moment's reflection suffices to show us that it would be impossible to develop energy, in those earlier stages of psychic training, otherwise than in its two primitive modes of activity, as attack and defence; and equally impossible to furnish to the Psychic element, in those earlier stages, any nobler stimulus than the dual desire to eat and not to be eaten. No nobler prompting than the desire of satisfying its bodily appetites and defending itself from attack—*i.e.* than the double stimulus of pleasure and pain—can be applied to the rousing of psychic effort in the animal degree, for the simple reason that the latent possibilities of psychic consciousness and activity have only reached, in that degree, the stage of the carnal appetites and instincts whose awakening constitutes the degree of development which expresses itself in the various forms and characteristics of the animal world. It being, therefore, impossible, in the nature of things, to develop the energies of the Psychic element, in its earlier stages, solely by gentle and painless means, we see that Strife, as exemplified in the internecine contests of the animal world,—though unlovely in itself, and productive of temporary pain to its victims—is an indispensable condition of the awakening of those energies in the early stages of psychic progress, in which, through the innumerable re-incarnations of the Psychic element in the variously-qualified forms of the animal degree, every portion of that element is alternately exercised by activity and passivity, as executioner and victim, as feeder and food, undergoing—through the various natures of the bodies it is successively caused to accrete to itself and the various conditions of the lives it lives in those bodies—the opposite reactions of pleasure and pain, of satisfaction and disappointment, of desire and apprehension, of hope and fear, and thus acquiring impetuosity and cunning, fierceness and gentleness, promptitude and perseverance, and the rudiments of all other mental and affectional qualities: and we also see that, to draw, from the suffering of the animal world which is the inevitable concomitant and complement of the physical action of that

Strife—and which, though constituting a large sum in the aggregate, is very small in the case of each of the lower creatures, that have not reached the intellectual possibility of forecasting and regretting which increases so enormously the sufferings of each individual in the human degree—an argument against the benevolence of the Creative plan, is to misunderstand the nature, conditions, and intention of that Plan, whose aim—in the impossibility of creating ready-made perfection—is the self-development of sentient intelligences, by their own persistent effort, from the lowest point of initial germination up to the nobleness of the seeming autonomy that shall be the co-relative, in the sphere of Derived Existence, of the Absolute Autonomy of the Self-Existence which has called them into being.

ANNA BLACKWELL.

Paris, March 7, 1870.

ERRATA IN No. VI.

Page 151, 3d paragraph, 10th line, for "well-contested" read "well-attested."

Page 152, 2d paragraph, 10th line, for "Autithetic" read "Antithetic."

Page 161, 2d paragraph, 8th line, for "equibrative" read "equilibrative."

AN EVENING WITH THE PROGRESSIVES.

How little is really known of the home-life of our prominent men. I was more than ever impressed with this thought a few evenings since, as I sat in the midst of a pleasant circle at the house of Andrew Jackson Davis, in Orange, New Jersey. Please don't misunderstand the word "circle." I use it in its literal, and at the same time pleasantly comprehensive sense, not at all after the manner of modern spiritualists—albeit this circle was convened at the house of their chief apostle. To those who have been at all interested in this comparatively new science, among its proselytes as well as its enemies, the idea seems to be common that the dwellings of professed spiritualists are grim shadowy sort of places—that table tippings, unaccountable knockings, and mediumistic phenomena are the order of the day—that these progressionists are in the world but not of it—that they consider it their duty to mortify the flesh by subsisting on oatmeal and Graham mush—in short, are as cranky and crotchety in their home relations as a bad-tempered old maid bent upon getting married. How mistaken folks can be in this world. Imagine a two-story frame cottage, built in a rambling country style, surrounded by trees, neat, but exceedingly unpretentious in its general appearance, and you have the outside view of the house of this expounder of the new doctrine. The internal simplicity and arrangement of furniture corresponds exactly with the external. There is no striving after effect, no lavish expenditure of means, though it would be difficult to find a more comfortable, well ordered, and really unexceptionable establishment in the land. The pet room of the house is the study of Mr. Davis, and no wonder! God's sunshine drifts in through six windows, lighting up the fine engravings with which the room is adorned—casting plea-

sant loving glances upon the myriad volumes filling the sides of the room. A high desk in one corner, which conveys the idea of standing while writing, is the only article of furniture really suggestive of work. In every other respect the apartment radiates a *dolce far niente* influence, as soothing to the tired traveller as a mother's lullaby to a restless infant. At this desk Mr. Davis writes hour after hour without fatigue—and very rapidly, too, as his voluminous works give good evidence. Rapidly and steadily, one would suppose, in going over the list, and yet he is never hurried or flurried—always has an hour to spend with a friend, and always manages to make that hour pleasant as well as instructive.

"Here is where I do *my* writing," said Mrs. Davis, leading us to a neighbouring apartment, where stands the cosiest of little desks, every compartment of which is filled with books of reference, works of favourite authors, manuscripts, &c. The most casual observer cannot fail to understand that the presiding spirit here is an orderly one, whether of this world or the next. Mrs. Davis is a rapid thinker, naturally logical—reasoning from cause to effect, if not more intuitively, at least more sensibly than most women of apparently equal intellectual abilities. I was agreeably surprised when Mrs. D. informed me that Parker Pillsbury was expected out to "stay all night;" and, although I had run down only for the afternoon, this decided me in remaining over.

Who does not know something about Parker Pillsbury?—the staid, earnest, anti-slavery veteran, who has waged war for nobody knows how many years upon all kinds of tyranny and injustice; who fought slavery until it died—a dreadful death, to be sure, but one from which there can be no resurrection;—who, when that monstrous wrong was disposed of, immediately armed himself anew, and proceeded to do battle for the oppressed next in order, which Parker found to be woman; and there he stands to-day, on the platform of woman's rights, hurling the full force of his logic and philosophy against the oppressors of woman. May he live to see the fulfilment of his hopes in this as he has in the other.

"Why, Mr. Pillsbury," said I, as he entered, "I didn't know that you were a spiritualist."

"Well, who said I was?" he replied; "can none but spiritualists visit here? But then, after all," he continued, with that hearty good nature which endears him to all his acquaintances, "after all, I don't know but Spiritualism is about as sensible a doctrine as any before men. I like it."

"Parker, will you have a piece of beef?" said Mr. Davis, at the dinner table.

"Well—yes," replied Parker, a little hesitatingly; "but I was waiting for you to ask a blessing."

"Ah," said Mr. Davis, "I have no objection to the blessing, if any one at the table feels like it; but, according to my ideas, God breathed a blessing into this animal (pointing to the juicy steak before him) when He said, 'you shall be beef—and good beef—to bless the stomach of man.' I think, Parker, we can show our gratitude by partaking heartily."

"All right," replied P. P. ; "but I always give everybody a chance to worship God according to the dictates of his own conscience. You see I have been brought up in that way, and, from the force of habit, kept quiet a moment."

Moonlight flooded the pleasant apartment, and still Parker kept on with his interesting narrations. It was so still there, so quiet, so gloriously harmonious, that I could not help asking myself, "From whence does this soul-rest emanate? Is it the result of their peculiar faith? And I made bold to ask.

"Easily accounted for, my friend," said Mr. Davis. "We believe, we *know* that all the troubles and annoyances of this world are simply blessings in disguise. Whatever comes to mortal man or woman is the best possible thing that can happen to that individual. We take things as we find them, and don't quarrel about it. My nature needs this treatment, this discipline, for its progress and development—yours that. One plant requires a great deal of sunshine, another more of the gentle dew—another to promote strength must be constantly drenched, and so on through all nature and all natures. This philosophy we call 'Harmonial.' Then, again, love lives in this house. Mary and I—" and here the philosopher threw the little woman by his side a glance which entirely substantiated the subsequent statement—"Mary and I are perfectly content with each other."

"Yes—well," I queried, "but what if God should suddenly remove Mary; where would be the peace and harmony then? Wouldn't you feel that you had more than you could bear—that life was not worth living for? It seems to me very easy to have a philosophy for other people."

"Why, bless your heart," he answered, "that would be all right, and I should so recognise it. It would be hard, and I should suffer, but I should regard the separation as wise and loving, and just what I needed; but why do I make use of that word separation? We should be just as near each other as now."

"Oh, yes," said Parker, and it seemed to me the moonlight paled a little, and I instinctively drew my chair nearer the group, as the idea of returning spirits flashed across my mind: "The saddest sight in this world to me is a family of motherless little ones, and yet more than once I have said to the stricken mourner, and said it because I believed it, too, not simply as word of comfort, 'Your wife is just as near those babies as she was before this physical change, just as loving and much more powerful to help.' It is the strangest of all strange things to me how any one, with the least idea of another state of existence, can believe that in the grave, which contains the cast-off garments of flesh, is also buried all love, and tenderness, and sympathy. Oh, Death is not the horrid old bugbear he used to be, and I rejoice at the change."

In reference to the creeds and doctrines before the world, Mr. Davis said—

"They *are* all right. Every man must fight with his own weapons. I cannot use your hands or your brain, and that is one thing the masses do not sufficiently take into consideration. Look at Mr. Beecher, for instance. He is doing a grand work, and in a grand

manner. His platform is as broad and comprehensive as mine. The difference lies in the way he represents things, or more immediately in the manner that truth presents itself to him. Now, who would have Henry Ward Beecher any other man if they could? Not I."

To this they all agreed but the writer, and I ventured to differ audibly.

"Just see what magnetic strength that man possesses; I am dissatisfied with Mr. Beecher on this account, that he does not set apart one day in the week for receiving visitors. I know of men and women in great tribulation, who have called at his house time after time hoping to receive some of the consolation he dispenses so bountifully in the pulpit, and without the least success. A man who understands human nature as he does, with his peculiar and powerful magnetic sympathy, should do more in a private way for the poor disconsolates groaning under their heavy loads."

"You make a great mistake," said the seer. "There is just the difference between Mr. Beecher and the majority of pulpit orators that there is between an ocean and a fountain. Beecher is essentially an ocean. He must minister to the masses—to the *world*. Would you spoil the beauty and grandeur of the ocean by cutting it up into rivers and rivulets? No, of course not. That magnetism which you speak of as being so powerful would, if divided into bits here and there, be of small consequence compared with the immense good it accomplishes now. Let the man alone. Let him fight it out his own way; *he* knows what his mission is."

Strange to say that this view of the question had never before entered my mind, but it was impossible not to see the force of the argument, and I said softly to myself, "There can certainly be nothing very much amiss with a doctrine which inculcates the charity and brotherly love which seem to be the leading characteristics of this group. No cavilling, no back-biting, no censoriousness here. Delightful! and so it was. Life did not seem half so much a muddle and a failure as it had before (and probably will again) that night in the moonlit study of Andrew Jackson Davis. What is life without peace? But then Andrew says some must fight, and those whom God has provided with powder and shot must blaze away. If that is so, one might as well be resigned. And now one more look at the charmed circle. Parker grandly musing, his honest face lit up with a smile, which plainly said, "It is good to be here." Mary, encircled by her husband's arm, earnest and loving; Andrew, practical, resolute, at peace; and I—well I (only a photographer—a pen photographer I mean—no relation to Mumler) looked out into the moonlight, and tried to see—a spirit.—*Packard's Monthly*.

MR. L. N. FOWLER, the celebrated phrenologist, has had a most successful season at Dundee. His lectures were of more than ordinary interest, and large audiences crowded to hear the wholesome truths which he dispenses. Multitudes attended during the day to have private examinations, and a grand banquet, attended by many of the civic dignitaries, closed his visit. Mr. Fowler will lecture in the northern counties during the summer months.

PSYCHOLOGICAL PHENOMENA.

DISTURBANCES AT PORT GLASGOW IN 1864.

To the Editor.

DEAR SIR,—Last month I sent you a narration of some of those death-bed incidents, which, in the hour of sorrow and of trial, cheer the hearts of Christian disciples, and assure them that the gate to *the future life* is not shut but stands ajar, sufficiently ajar to admit of—under suitable conditions—the communion of saints—as well as the cantrips of earth-bound or disorderly spirits. Though the latter are often mischievous and apparently objectless, yet the fact of the occurrence of such objective phenomena, effects, in some minds, what any amount of subjective phenomena—however glorious—would utterly fail to accomplish. Of this class of phenomena is the Port Glasgow case, an account of which I communicated to the Dialectical Society as per enclosed. The appended particulars were not sent to the Society, but may be of interest to Spiritualists.—Yours truly,

ANDREW GLENDINNING.

March 29th, 1870.

LETTER TO THE CHAIRMAN OF THE DIALECTICAL SOCIETY.

Port Glasgow, 20th September, 1869.

Dr. Edmunds, London.

DEAR SIR,—Your favour of 16th inst. came duly to hand, and I herewith send for your committee some particulars regarding the “ghost case.” I drew it up to embody it in a paper for a society; the attested statement has not been published. If you wish verbal testimony as to Mr M’Cardle’s honesty and uprightness, you can get it by calling on ———, Esq., London.

At the time of these occurrences I knew nothing of Spiritualism, but some things equally mysterious happening in my house, led me to investigate the subject. A good many séances were held in my house—the mediums being intimate acquaintances who were also investigating. Some curious phenomena occurred without the formality of a séance, and sometimes when no strangers were with us.

But the only thing different from *the usual evidences* of the presence of an intelligent agency, was, that in course of a series of experiments to produce a spirit photograph, we had, what was to us, very satisfactory evidence of the possibility of photographing unseen forms, viz., the portrait of one of the mediums, described by “spirits,” and by clairvoyants when in trance state, as the medium’s *wraith* or *double*—taken by himself, and developed by me, *on a new glass plate*, the medium standing, during exposure, at the back of the camera, and his portrait appearing on the plate half-way between camera and back ground, *in the place and position* where he had been, a little before the collodion was poured on the glass.—I am yours, very truly, ANDREW GLENDINNING.

ATTESTED ACCOUNT OF THE DISTURBANCES.

In April, 1864, considerable excitement arose amongst the people resident in Scott’s Lane, Port Glasgow, owing to noises which were

heard in an apartment occupied by Hugh M'Cardle, gardener, and his family. The knockings were heard almost nightly for about two weeks, and, after the rumour had spread through the town, large numbers of men and women assembled in the Lane from about 7 o'clock till 10 o'clock every evening. The stair, lobby, and apartment were often crowded, but the police occasionally passed through the Lane to insure order. I visited the house to investigate the matter, and obtained the assistance of Mr James Fegan, grocer. While waiting in the room for the commencement of the noise, Police Sergeant James M'Donald and a constable came in. I told the sergeant my object, and as he was anxious to expose the trick—if such it were—he consented to assist me. The knockings commenced about 9 o'clock, and continued for more than an hour. The first sounds were similar to what is made by scratching on rough boards; then knocking, as if with a heavy hammer on the floor, under the bed—which was situated immediately above the outer stair. Sergeant M'Donald and I took a candle, and went under the bed, exactly over the spot where the sounds were proceeding from. Mr Fegan stood at front of the bed. J. F. A——, Esq., and a number of persons were in the room, besides the constable. Being informed that knocks had been given as affirmative or negative answers to questions, we asked a good many questions, requesting that three knocks be given for *yes*, and one for *no*. The knocks were rapid and loud, and were often given before the question was quite finished. During any pause in the questions the knocks seemed to beat the air, "There's nae luck about the house." I whistled that tune, and the knocks became still louder and accompanied my measure. I whistled other airs: "Let us gang to Kelvin grove, bonnie lassie o'"; "Scots wha hae wi' Wallace bled," &c., &c., and (beginning always with the second line) they kept exact time. We asked some questions in a low tone—*quite a whisper*—our position being such that no one could see our lips moving, so as to guess the nature of our questions, but it made no difference in regard to the knocks. As ten o'clock struck on the Town clock, each stroke seemed supplemented by a sound in the wall above the bed. We got a pickaxe and tore up part of the flooring at the spot where the knocking was going on; the sounds shifted position for a little, but at times they were the same as if a person were hammering heavily *on the edges of the hole we had made in the floor*. We examined minutely the floor, walls, ceiling, &c.; got the children (who were asleep) out of the bed, and lifted aside the bed clothes, mattress, bed bottom, and in short *did every thing we could think of* to discover, if possible, the cause of the knockings—others (amongst whom were police constables, and the superintendent), examined the lobby, staircase, and cellars; they likewise tried by knocking on various places *to produce similar sounds*, but without the slightest success.

ANDREW GLENDINNING, Port Glasgow.

16th October, 1866.—We solemnly testify that the foregoing statement is exactly correct.

JAMES M'DONALD, late Sergeant, Port Glasgow,
now Inspector of Police, G——.

JAMES FEGAN, Grocer, Port Glasgow (now of Greenock).

STATEMENT BY THE FAMILY.

Port Glasgow, 16th October, 1866.

We conscientiously affirm, that besides the knockings which were heard by many people in the house we lived in, in April 1864, and besides some occurrences which were only known to part of us, there were various articles scattered about from their places (as if thrown by some person, although no one was near where they were thrown from), such as small pieces of coal, broken crockery, and potatoes. We also saw at times, at the back of the bed, the appearance of a hand moving up and down, and we sometimes tried to catch it, but could not, for however quickly we reached out our hands, it as quickly vanished, and we only felt cold air. And sometimes when the hours were striking in the Town clock, low knocks were made on the inner partition between the bed and the press. These things were seen and heard by some of the strangers and neighbours, as well as by ourselves. And we state solemnly, that we did not do any of these things, nor cause, nor allow them to be done; and that we have no idea whatever how to account for them, as they were all quite mysterious to us.—For self and family,

HUGH M'CARDLE.

Port Glasgow, 16th October, 1866.

We have known Hugh M'Cardle, gardener, for some time, and, to the best of our knowledge and belief, he is an honest, sober, industrious, straightforward, truthful man.

(Signed) ANDREW GLENDINNING.
JAMES FEGAN.

To the foregoing may be added as corroborative testimony, the following paragraph, the substance of which must have been communicated by some one who was in Mr M'Cardle's house on the evening of the investigation. I am not aware who—but it was neither Sergeant M'Donald, Mr Fegan, nor myself.

A. G.

FROM THE "NORTH BRITISH DAILY MAIL," APRIL 21, 1864.

"The mysterious rappings in the house of Hugh Carl, Scott's Lane, continue to attract attention. On Tuesday night, several respectable inhabitants attended, and after sitting for a considerable time they distinctly heard, first scratching as if of a rat about the bed, and then rappings. Two gentlemen set to work and examined the bed thoroughly, to try to account for the knockings. One got on his knees and crept under the bed, and managed, it is alleged, to come to a preliminary understanding with "the ghost," as to how they were to interpret each other. One rap was to signify an affirmative, and two a negative. The gentleman seemed to indicate that he was able to hold intelligible communion with the ghost. He crawled under the bed and whistled, "Kelvin Grove," and the rather appropriate air in the circumstances, of "There's nae luck about the house," to both of which the ghost is said to have rapped good time. There were a number of people, including two policemen, in the apartment; the lobby, the stair under

the bed, and the lane opposite to the house were thronged with curious visitors; and care was taken to observe that no one rapped from the stair. The ghost is said to have made some strange revelations—one being that it was the restless spirit of one who had died about King Street some months ago. Whether the ghost or the visitors tired first is not said, but the *séance* was adjourned about eleven o'clock, the ghost promising to meet some of those present on the following evening. *We would not give currency to what must seem to be childish absurdity, were it not that the gentleman who is our informant was himself present, and distinctly states that he heard all that we have above described.*"

SEANCES WITH THE GHOST.

At the time the foregoing occurrences took place, *séances* were being held in Greenock, where communications were often received in the following manner:—A zinc plate, like a clock-face, having round it the alphabet, digits, cipher, and a few words, was screwed to a corner of the table on which the sitters placed their hands or the points of their fingers; a steel spring was fixed on the reverse side of plate with a pin through the centre to which a pointer was attached; a cord leading from the spring was drawn tight, and fixed to a weight on the floor, so that by the motion of the table words were spelled rapidly—generally at the rate of forty to fifty per minute, and sometimes as rapidly as messages are read off from the electric telegraph. One evening the word "ghost" was spelled on this spirit telegraphic instrument. The question arose amongst the investigators, Who may this be? Is it the *Port Glasgow ghost*? asked one; the pointer instantly went to "yes."

The medium was a seer, and described the spirit visitor who was at the table as a little man, about sixty years of age; face apparently weather-beaten, like that of a seafaring man; dressed in monkey jacket, large boots, and sou'-wester hat. Conversation ensued between some of those in the room and the "ghost;" the latter declined to give his name, and the only reasons he would give for remaining about the house in Port Glasgow, and causing disturbances, were, that he had lived in the house, and he expected it to take fire about a given time which he named. Nothing of the kind took place. When asked by Mr F— whether the adjoining house would be burned, he replied: "I did not lead you to suppose that the house was to be gutted." At various *séances* in Port Glasgow and Greenock, he came and conversed: sometimes he spoke sharply, as when he said, "Now if you ask me that question again and blame me for losing your time, I will break the table foot." * At times he was serious, giving such advice as, "Make your heavenly Father the prime study of your life;" and, in reply to a Saturday evening question, "How shall we prepare our minds for the duties of to-morrow?" there was spelled in about eleven seconds, "Read your Bible now," indicating a chapter in John's Gospel. One evening an incident occurred which made a deep and lasting impression on the

* Breaking tables seems a favourite pastime with some ghosts when dissatisfied with the sayings and doings of the circle, especially when challenged to try it, and when insulting remarks are addressed to them by some waggish person. But I have never heard of them repairing the tables they have broken.

mind of a person present. In passing across the room the skirt of her dress touched the end of the table on which the instrument was fixed, the medium told her she had passed over the place where the "ghost" had been standing and working out a message; at all events, as she passed the raised feet of the table fell heavily to the floor and the pointer remained motionless. To the remark of the medium she replied, "The auld buddie!" The dial at once gave: "I had once a loving mother and a kind wife." As she returned to her seat the medium asked her to keep away from the table; she replied jocularly, "I will knock the auld fule down with my hoops." The "ghost" promptly responded, "The auld buddie is na an auld fule, mind ye that, madam; speak nae ill o' the dead." Mr. J——h G——y, remarked: "You should not be so *crusty*, but have mercy on our failings." The retort was as ready, "Crusty, eh! that's rather rich—it's ye who have no mercy on my failings; mind ye, I was an auld buddie, and ye are all young."

The "ghost" persistently refused to give his name or occupation, but stated that he had left the body about forty years ago, and was at that time about sixty years of age. I asked him, "Do the knockings indicate that you are kept to the house, or attracted to it—is there any thing I can do for you?" The reply was: "Ye can do nothing."

At one of the séances in Port Glasgow, a clairvoyant was magnetized, and her description of the "ghost" was quite similar to the one previously given by the medium in Greenock. Strange it is but true, that an old man named J——S——, of the same general appearance and style of dress as described by the medium, lived in and owned the house where the disturbances took place; he died in 1820, being forty-four years previous to these events, and his age was then sixty-six years. On one point there is a difference of opinion; some say he had not a sou'-wester; while one old man, J——K——, who was universally esteemed, and who was quite intimate with J——S——, said: "Finely I mind him, going about with his sou'-wester on." However, we refrain from conclusions as to who made the disturbances; the object of them no one can now fathom. We believe it possible for another spirit successfully to simulate the appearance of the old man referred to; but, whether intended or not, the case has led several persons to investigate spiritual phenomena, and to pass from faith in a future life to the actual knowledge of it.

A man who lived in the same house in its better days—over twenty years ago—states, that at that time there were some mysterious occurrences in the house, but not of a noisy character, so the knowledge of them did not extend beyond his father's family. A. G.

DIRECT SPIRIT WRITING.

I HAVE the pleasure of reporting one of the most interesting séances that I have ever had the privilege of witnessing or seeing recorded. It was at the house of Mr. Everitt, 26 Penton Street, Islington, on the evening of Monday, April 18. Mrs. Everitt, medium, and ten sat at the table; the medium at one end, myself at the other, with Mr. Everitt on my right hand, and Mr. Haase on my left. Three sitters occupied each side of the table, making up the number in harmonious

arrangement. After reading, &c., the musical box was placed on the table, which kept time to the music in the most accurate and intelligent manner, varying the movements as the tunes changed, making advances towards one side and then towards the other, and uniformly stopping with the last note of the instrument by making an emphatic jump, even when, from want of winding up, the music stopped in the middle of a bar. Then the fire was darkened, and the lamp extinguished, and the dark séance commenced. "John Watt," the spirit who speaks in the audible voice at these circles, soon took up the tube and commenced speaking. He then carried it up to the ceiling, on which it was heard to scrape and rub firmly. Mrs. Burns acted as seeing medium, and described a male spirit standing behind Mr. Everitt, with the name "Robert" written on his arm. She mentally asked the spirit whether he had any relationship or affinity to Mr. Everitt, and immediately in response a white cord was projected from the head of the spirit to the front part of Mr. Everitt's brain, who at once recognised the spirit as his brother. Much conversation was carried on with "John Watt," who was very jocular and cutting in his remarks. He endeavoured to make the sitters laugh, as he said he got power from the breath and nervous excitement of those present. I felt very dull and drowsy, as I was weary with a hard day's work, and I so expressed myself to "John Watt," who in reply declared that I would have something to wake me up before I went home. After this the spirit voice ceased speaking, and Mrs. Burns discovered twelve little girls dressed in different coloured garments come into the atmosphere of the room, which was quite dark, and scatter flowers on the circle, the delicious perfume arising from which was gratefully experienced by the sitters. This was explained in spirit writing, seen by Mrs. Burns, to be a preparation of the room for further phenomena, and the seer now perceived a white vapour shrouding the room, so as to render objects dimly visible. The seer also read a motto on the wall enclosed in a wreath of flowers, "We come to bless you all," and observed three of the spirit children stand on each side of Mrs. Everitt, cross hands over her head, on which they placed a coronet of white flowers, edged with blue, and having silvery leaves. These matters were not perceived by any present except Mrs. Burns, though the spirit lights were seen by nearly all. Mrs. Burns then saw a large star, surrounded by ten smaller ones. A spirit placed one of the small stars on the head of each sitter, while the large star remained in space. Lights of different colours were seen to arise from each star, which was gathered up in a beautiful chord by the spirit. All at once a tat, tat, tatting sound was heard about as quick as the beating of a watch. Mrs. Everitt, who was in her normal state, exclaimed, with others, "They are writing again!" as a similar phenomenon had occurred the week previous. The time during which this tatting sound was heard was carefully computed to be about eight seconds of time. When it stopped the light was struck, and the following passage was found closely written in pencil:—

"Jerusalem being improved by David, who drove the Jebusites away, and enriched by Solomon, who added to Mount Zion the Temple and circumjacent buildings; the city was reduced by the division of the

tribes at his death to the capital of Judea simply, but in the next four centuries it was still further embellished and aggrandised, until the worship of false gods, the true sin of the Hebrew nation, a city replacing the law of Moses, the wrath of God fell upon the children of disobedience, and its fall was not far distant. In vain, under Hezekiah did Jerusalem resist the armies of Sennacherib; for it was destroyed soon after by Nebuchadnezzar; its inhabitants were carried away into captivity; sixty years later Cyrus permitted its re-establishment, and a theocratic government took the place of its monarchy. While on his march to Persia, Alexander spared it owing to divine interference communicated to him through a dream, as he then thought. From the sovereignty of the Logides after his death, it passed to the Seloncides, whose persecutions gave occasion to one of the brightest periods of its history, the devotion of the Maccabees, who succeeded in delivering their country, and governed it with glory. A quarrel between Hyrcanus II. and Aristobulus II., who disputed its throne, brought to its walls the Roman armies, under Pompey, and then the Parthians, and then, again, the Romans, under Cæsar, from whom Herod by successful intrigue obtained authority to assume the honour entitling himself its king. Antigonus, the son of Aristobulus, and the last of the Maccabees, was scourged to death by Antony. It was in the reign of Herod the Great that Christ was born, and in the reign of Herod Agrippa, his grandson, that those events passed which have given to Jerusalem its immortal interest among Christians, the life and death of the Saviour, and the appearance of a new era destined to transform the world."

At the foot was written, "Do not touch it," as handling the paper would disturb the influence in giving more writing.

The light was again extinguished, and the paper placed opposite to Mrs. Everitt, and arrangements were made to count the time if the writing should again occur, as it did in a very short time. I counted to fifty as quickly as I could, and Mr. Bryant and Mr. Freeman estimated the time in seconds, and they agreed that fourteen seconds elapsed during the time the sounds continued. The light was again struck, when I read the writings carefully over, the spirits correcting me by affirmative and negative movements of the table; and as "John Watt" foretold, I was quite wide awake then. Here is the matter of the second communication, a fac-simile of which is given in lithography with this number. It was very difficult, however, to imitate the quaint pencil-writing so as to represent the blurs and corrections which the spirits had introduced. The Latin sentence at the foot is of particular interest, and we shall be glad if some of our scholastic readers will investigate the statement made respecting it:—

"Jerusalem next became apportioned for a time as one of the tetrarchies that replaced the unity of government under Herod; but the successive revolts of the Jews brought upon it capture and destruction by Titus, then afterwards by Hadrian, who drove the Jews entirely away from it, gave it the name of *Ælia Capitalina*, and desecrated the Christian shrines, and even the revered sepulchre of Christ, by introducing the filthy rites of the worst part of Eastern idolatry adapted into pagan

pantheism, under the title of Adonis. The once Holy City preserved its Roman name until the time of Constantine, whose mother, the Empress Helena, was the first to avail herself of her son's conversion to Christianity, and search for and restore the Christian monuments with a pious care. The subsequent capture by the Persian king, Chascoes, the release of the Holy Shrine by the Crusaders, and the final triumph of the Saracens, with the subsequent history of Palestine, you are no doubt familiar with. Every dynasty has left its stamp upon the city. The site is Melchisedec's, and all around speaks of the pastoral days—Zion tells us of David—the Temple platform, of Solomon—the towers, of Herod—the walls and bridges, of the Romans—the mosque, of Omar and the Turks—the holy sepulchre, of Constantine—the churches and monuments, of the Crusaders—the Mount of Olives, of the Saviour—the Valley of Hinnom, of the worship of Moloch—the Valley of Jehosaphat and its tombs, of the prophets and the kings, and of the wretched people who live in exile, and fear and trembling, beg to purchase permission to lay their bones there.

“There is a gate of the city on the eastern side of the Temple which is called the Golden, whence Joachim, the father of Mary, by the order of the angel of the Lord, met his wife Anne. By the same gate the Lord Jesus, coming from Bethany on the day of Olives sitting on an ass, also entered the city of Jerusalem, while the children sang Hosannas to the Son of David. By this gate the Emperor Herodius entered Jerusalem when he returned victorious from Persia with the cross of our Lord. Sir John Maundeville describes in his time (A.D. 1322) the marks of the ass's feet as being still seen in three places at the Golden Gate, the steps of which are of very hard stone; and Maundrell says below this gate, in the bottom of the valley, was a broad hard stone, discovering the prints made by our Saviour's feet, that was there to be a standing monument of the real existence and identity of the Lord Christ.

“This is another proof:—Sæwulf, 1102 and 1103.

“Jesum Nazarenum subversorem gentis contemptorem. . . . Cæsaris et falsum Messiam ut Majorum suæ gentis testimonio probatum est ducete ad communis supplicii locum ut eum ludibriis regiæ magistratus in medio duorum latronum cruci affigite I lictor expedi crucis.

“You will find this in the Ecclesiastical Books of the Jews.”

After supper the room was again darkened, and the attempt was made to elicit from the spirits the means through which the writing was done in so short a space of time, with no one holding the pencil; as Mrs. Everitt was entirely passive during the whole of these proceedings, and the pencil and paper were lying in the dark on the table before her, she knew not exactly where. Nor was spirit-writing expected. Even if deception had been attempted, it would have been impracticable, as the second piece of writing was done on the other side of the paper on which the first was written, and was identified as the same paper after the second writing was produced. “John Watt”

explained that the spiritual elements of the paper and pencil alone were used by the spirits; that the writing was accomplished in the spirit-world, and the sounds heard were not produced mechanically, but were electrical phenomena resembling the spirit-rap caused by the ultimation of the writing into the physical sphere.

Thus we have before us some of the facts connected with a most unusual phenomenon, taking place under circumstances almost inconceivable; and a careful study of these statements will impress the thoughtful mind with the conviction that the means used in the evolution of these phenomena are in accordance with the invariable laws of Nature, yet laws that we are altogether unacquainted with, and belonging to a branch of science at present far transcending human experience.

The original writing may be seen at the Progressive Library.

J. BURNS.

LONDON, 22nd. April, 1870.

A SEANCE WITH MR. CHILDS.

To the Editor.

SIR,—It is some time past since I addressed you. The spiritualistic experiences in Spain were scarcely worth recording; for, except at the house of Sr. Peron, in Madrid, I hardly had any opportunity of following up the inquiry in that country into these truly wonderful spiritual phenomena that are attracting the attention of the present age. I wrote you from Paris, giving an account of the interesting facts I had collected respecting clairvoyance, and further detailing that I had become acquainted with M. Dufayette, the patron of the Zouave Jacob, and had noted down numerous cases of cures that had been performed at the business place of M. Dufayette, at Rue de la Roquette. I have now to give you an account of an interesting seance I had the pleasure of attending at Mr. Childs', at the latter end of last month. I attended, by invitation, at the hour of eight p.m. at Offord Road. Some ten or twelve friends had collected, and among them Mrs. and Mr. Tebb. The former gave me a very interesting account of her *spirit-seeing*, and which only confirmed the fact that this faculty is becoming far more common than is ordinarily supposed. At about 8.15 we had all grouped together in the drawing-room of Mr. Childs, and after some few minutes of delay the gas was turned down, and the room darkened—at least to this extent, that I could not have discerned any moving object, though a faint ray of light stealthily found its way through the folds of the window-curtain, as if afraid to enter so dark a space. To guide the reader, it may be as well to outline the ground-plan of our relative positions. In the centre of the room was placed a large table; at its end was seated Mr. Childs, "the medium;" at the other end, and facing the fire-place, benches had been arranged—these were occupied by the company. On the first row of benches, all but facing Mr. Childs, I was seated; behind Mr. Childs were some instruments—a violoncello, violin, and a flute. After a short pause a husky,

unpleasant voice was heard to the right of the medium. This voice then developed, and the name "*Amos*" was given as that borne by the invisible; then to the left of the medium a voice in a decidedly Irish brogue was heard. The voice said that *Dennis* of the Emerald Isle was there; then another voice was heard behind and above the medium; and finally a squeaky female voice, indulging in the name of *Penelope*. It would be fruitless to follow what happened in its chronological order. Suffice if I give you the salient features as they presented themselves that evening. First, then, after these voices—first one, then two, and at times three voices had spoken, all at one moment of time—some music was played, Mr. Childs holding a flute (as he afterwards informed me) at arm's length, and simultaneously a voice was heard such as would be produced by hard breathing upon the teeth of a comb. The voice *Dennis* now proposed to recite a part of the Ingolby's Legend, and certainly our unseen friend had his part well by heart, and appeared to enjoy the recital as much as any one of us. The unseen friend, who called himself *Amos*, then asked who I was, and on being told "Mr. Jencken," the reply came—"Yes, I know him, but he looks so worn." "You will be a medium—they are preparing you for it." On being questioned to explain, the voice said—"I see a white light that surrounds you—it emanates from the head. I can see also a light surrounding the lady who sits behind you." "This is all I can explain; I see the light and feel the influence that proceeds from you." I was then asked, "Are you inspired?" I replied, "Not that I am aware; my hand is moved at times to write, but I doubt my own powers." The conversation then varied, riddles were put, and solved on our failing to answer them. Our shortcomings appeared to excite much merriment with our unseen companions, who rather appeared to relish the idea that "learned counsel," as I was dubbed, should be puzzled with seeing the connection between the Prophet Jonas and the "water profit" of a milkman. The interest in the evening, as far as I was concerned, however, centred rather in the variety of voices, and their utterance at one moment of time. I counted four voices simultaneously heard; one soft voice was whispered, and appeared to be uttered close to my right hand; and my neighbours said they, too, heard it. The question then arises, Could any self-deception be possible? As regards Mr. Childs and his brother, no motive exists for any trick; guests are received gratuitously, and every opportunity offered for thorough investigation. I for one, then, am quite prepared to admit the *bona fides* of the manifestations; and taking this view, I may be allowed to add that the phenomena produced at the seances at Mr. Childs' add to the material of experience every day is now bringing within reach of those who follow up the inquiry of spiritualistic facts; watching their progress, at times decadence, but establishing, with all their varying changes, and at times perplexities, the stupendous fact of the actual presence of an intro-existing material world, so related to the one we live in that every now and then, under given conditions, points of contact can be established, and the veil lifted that shrouds our future.

April, 1870.

H. D. JENCKEN.

A CURIOUS VISION.

To the Editor.

SIR,—Kindly permit me to mention to you a circumstance, interesting in its mysterious nature, that occurred in my own life. In the spring of 1857, I became aware of the presence before me, mentally, of a word, singly, and alone, recurring at intervals day and night to me—unsought, apparently most unaccountable, was its presence; I heard it as if pronounced with distinct, earnest, yet quiet tone by myself. This is the word, “Lucknow.” Often I thought it strange that nothing would drive it away. It came to me as the albatross comes to the ship at sea. The bird remains with the vessel, has nothing apparently in common with it or its crew, yet for an unaccountable reason it accompanies the ship for a period, goes as it came, no one knowing whence it comes or whither it goes, or for what reason it was there. Once I thought—Lucknow! what have I to do with Lucknow! I have no relatives there, at least I think not; it is a town in India—if I had a son there, and distress near him, I would not be surprised at this visitation; what *can* it mean? Again I reasoned with myself, “Suppose that I were to do (in this city) as the prophets of the Lord did in olden times, go forth into the streets and give utterance to the word Lucknow! with earnest quiet demeanour, I would be arrested as insane, and placed in custody. There has no message come with that word to me, the word alone is here with startling fixedness.” After a period I ceased to wonder much more about “Lucknow,” I forbore mentioning the circumstance to others than my husband and elder daughter, and though having an active bustling life, being rarely in solitude, surrounded greater part of every day by my children and servants, my strange visitor never left me long. I think a month passed with me thus, when gradually the name of that celebrated city faded away. Why did it please to come to me? Before the close of that year all Europe spoke and thought of “Lucknow.”

“EUPHEMIA.”

Edinburgh, 2nd April, 1870.

WHAT CURED HIM?

IN *Daybreak* for March a case of cure by will power was recorded, and a correspondent taking advantage of that means of relief, gives the following account of its operation upon himself. We may remark, that Andrew Jackson Davis gives in his “*Harbinger of Health*,” full instructions for the cultivation and exercise of the will-power for the prevention and cure of disease. We take great pleasure in reprinting such facts, as also the thoughts and theories which may be promulgated concerning them. Our correspondent states:—“Since I have adopted the fruit diet, I have lost the frequent repetition of bilious attacks to which I was at one time a martyr; but on Wednesday afternoon last (I suppose from too close application to business and want of usual exercise), I found one of those attacks coming upon me. I began at once to try the wet bandages, but it still continued till the following afternoon, entirely unfitting me for business. It struck me when going in to sit by the fire awhile, that I would try the will-power cure, as instanced in March *Daybreak*.

Accordingly I fixed my mind, as well as the pain in my head would allow me, though with difficulty, desiring that Dr. Newton should this time be impressed to transmit his influence to me. To my utter astonishment, in from four to five minutes, I found all traces of the pain gone, and I sat down and ate a hearty tea, and have not found a trace of my distressing malady since. The cure has had such an effect on my mind that I cannot forget it. I am wondering all the day what it can be. I have had (unfortunately) too much experience in those attacks to know that they have *never left me like it before*; and, supposing it to be a coincidence, it is curious that the lapse of time between the appeal and cure was about the same in *this case* and the one I refer to in *Daybreak*. It has occurred to me since, that when Mr Young of Swindon, laid his hands on me whilst on a visit here, he might have established a connection between Dr. Newton and myself. At all events it is a fact, explain it as we may."

WILLIAM HOWITT AGAIN.

WHEN I attended Greenhills School in my A-B-AB days, the boys, who came different roads, occasionally had dreadful feuds as they separated at the "school-road end" to go to their respective homes. Those who came from Lugtonridge felt it to be their bounden duty, as incipient men, to soundly pelt with mud, stones, snowballs, banter and nicknames, the boys who came from Nettlehirst; and these, again, could do no less than valiantly return the charge. As "the boy is the father of the man," we need not be astonished if such obstreperous phenomena are to be met with occasionally in "children of a larger growth"—even of an age on the wintry side of maturity. Dear reader, if you are a boy who has the misfortune to travel to school by the road from Nettlehirst, you may be certain to meet a message of tangible greetings from your compeers who come from Lugtonridge, especially if they are *bigger lads than yourself*, or more numerous than your companions. And what reason can the assailants offer for attacking you? Simply this—Fate has destined you to travel by a different road to school from that of some of your class-mates. But after the battle is fought, it turns out that there is no virtue in valour; for, if your opponent had not been convinced that he was stronger than you, he would not have dared to enter the contest. Hence, in cowardice we find the secret of conquest. Greater far is the victory of him who can drop the murderous stone from the sling of resentment, amidst the thickening storm of bitter feeling and painful thrusts.

This simple illustration must be borne in the reader's mind, as intended to cover a great many points in the paper, to which this is some reply.

It is now Sunday morning, the sunny seventeenth of April, and I have read for the first time William Howitt's say about me in this month's *Spiritual Magazine*. I had heard of it before, but I am not quite so hasty as my "venerated senior" seems to suppose; so I could afford to wait, and I find I have lost nothing by the delay. Now "my friend" (for Christians are the friends of all, especially those that

"revile" them) does not travel the same road to school as I do, yet I do not see that I can afford to throw stones on that account; and I do not write for the purpose of having a fling at W. H., but simply to expose a few principles and facts on public grounds. In the first place, I did not "taunt the Christian spiritualists," I merely stated a fact. A "spiritualist" is the subject of inspiration, and the product of inspiration is originality—a fresh revelation of truth into the general mind. The paragraph in which the "taunt" occurred was commenting on the fact that the American spiritualists were indeed the subjects of inspiration, had produced an inspirational literature which had made a respectable position for itself in a few years. But who ever heard of an inspirational "Christian" spiritualist? With such a person the inspiration of to-day is "the obscure babblings of unknown spirits." * To read old books and cobble new ones together, like a needle-woman making a patch quilt, is not a very exalted intellectual occupation, however useful it might be, or to write down in tedious platitudes the insignificant side-play of a stereotyped spirit-circle. But this is all that our "Christian" spiritualists have done, and the knowledge is painful to them, but their pride will not allow them to admit it. I am certain I did not mention names in my "taunt," not even W. H.'s, but see how eagerly he rushes to the defence. He thinks I made a mistake in assuming a personality from a sentence in which my name is coupled with such scenic expressions as "the vaporous abyss of Paganism," and other mild Christian similes; but he must have been much more deeply mistaken in feeling the hurt of a remark in which his name is not mentioned, nor his opinions cited. But the fact referred to in the "taunt" is patent to all who know anything of the literature of Spiritualism. There is no book of the Christian spiritualists that *has reached a second edition*, with one or two exceptions, that I know of, and the most of them have been bestowed on friends, or sold off at a reduced price. But look at the triumphant career of the inspirational spiritual literature. Andrew Jackson Davis' "Divine Revelations" has attained to nearly forty editions in America and other countries. J. M. Peebles' "Seers of the Ages," a work but of yesterday, has the fourth edition now in the press; and the works of Hudson Tuttle, Professor Denton, and others, enjoy a similar success. Here, then, is exploded one of the eggs in this mare's nest. Mr. Howitt should have been more prudent than to risk it, *the shell is so very thin*.

Mr. Howitt takes refuge behind apologies and excuses that are far from being ingenuous, and begs his positions in a manner that excites pity. He does not seem to see that warring against "Anti-Christian" Spiritualism is virtually warring against Spiritualism itself, and he takes it for granted, in the most complacent manner, that what he calls "Christian Spiritualism"—which is just another name for his own opinions—should be every man's rule of faith. What charming modesty, what profound logic, what a brilliant specimen of the "charity that vaunteth not itself!" William Howitt may be right, or I may be right, but he gives himself and the world no opportunity of settling that important and fundamental point. To doubt is to be

* W. Howitt in the *Spiritual Magazine*, April, 1870.

condemned to scurrilous invective by the "charity that thinketh no evil," and to prove a hostile point is to bring down the assaults of the meek ones, who are "not easily provoked." (By the way, my "taunt" must have been no small matter after all.) Denunciation is a pitiable mode of discovering truth; but let the Christian spiritualists come fairly forward in the love and spirit of truth, and it will prove advantageous to all parties that a division of opinion exists.

I did not say that I regarded the "charge of not being a Christian as a brand of the blackest dye." By no means, I merely said that it was the "blackest religious stigma that can be attached to any man in this age and amongst this people." It is not in *my own* estimation that the stigma is black, nor does it matter, for a man's private opinion of himself cannot hurt his reputation; but it is from the fact that the term Pagan is "a stigma" in the eyes of the people of this country that the kindness of W. H. in applying it is so manifest. It is, moreover, a well-known fact that since I first became acquainted with Spiritualism, I have most heartily identified myself with the American books, mediums, and modes of action, and as a people, I consider them quite as worthy of imitation as the Jews or British priesthood. In short, I am a thorough-going whole-souled spiritualist, without creed or bias of any kind, seeking truth on "Christian or on Pagan ground," and to this alone I attribute any success that I may have had in the cause of Spiritualism. Neither have I "asserted" myself a "Christian," though I could see no objection to the historical statement that Jesus had existed and that goodness was a possibility of humanity. God, religion, and spiritual life and truth are the dower of my soul in common with all mankind, and I don't choose to shut myself up into an obsolete chamber of thought with those of such blunt perceptions that they mistake a "brother spiritualist" for a "besotted navvy."* And further, I hereby declare myself ready, at all peril, to do what lies in my power to sever religion, Spiritualism, and humanity from the censorship of individuals, be they great or small, many or few, learned or ignorant, meek or conceited, who annex unto themselves every virtue, social, intellectual, and spiritual merely because they label themselves with a meaningless title.

William Howitt is "so long-suffering and kind" that he can see no good either in my motives or acquirements. He cannot dis sever the demolition I gave to his written matter from an attack upon his person. The man William Howitt I have spoken of uniformly in terms of the highest respect, which he gracefully received as a sarcasm; but his magazine articles—ah! that is another matter. Nor did I accuse him as a writer of "tortuous logic" or "prevarication and gross misconception," but I did worse, I proved it, and I fear I am behaving no better in the present instance. I have made no accusation. I simply analysed his own words, by which alone he must be estimated.

How does W. H. know that I require "a great deal more reading before undertaking theological polemics?" This is a barren waste that I have never been foolish enough to enter upon, any more than "theological criticism," which W. H. declares "might occupy him and an

* Mr. Howitt in *Spiritual Magazine* for April.

opponent for their whole lives, and leave them just where they were." Spiritualism entirely supersedes these old, dry water courses; and I would, with the best feeling possible, remind my censor of Burns's famous admonition to the "deil," to "tak' a thocht an' men'"—leave these old-fashioned paths, and take to Spiritualism pure and simple; at least refrain from adulterating the genuine article with the "old wine," and condemn every one who will not drink thereof and declare it the fruit of the "true vine."

With a charity that is not at all "puffed up" by pedantry, W. H. insinuates that I am a very ignorant man, and therefore "dangerous"—I hope only as the opponent of error and intolerance. But this point is of too grave a nature to be passed over in a humorous manner. What does it imply? That God cannot reveal himself to man except through so many hundredweight of books! Was there ever a more ridiculous assumption or ugly image of pedantic Atheism? If such a suggestion is not the very antithesis of Spiritualism, nay of religion itself, then I am worthy of all the intellectual derogation that W. H. can pile upon me from his ample resources. I am always ready to explain myself, and have much pleasure in giving my reasons for advertising *Human Nature* as the only organ in England devoted to the scientific and philosophical investigation of Spiritualism. The method followed in *Human Nature* is eminently scientific, as it seeks to base Spiritualism on the well attested human experiences of to-day instead of on the mythical Chrishna-Christian fables of the long ago. Its aims are philosophical, as it endeavours to attain to results in truth, uninfluenced by creeds, traditions, or sectarian prejudices, and I feel that I am honest in these claims. I am also certain that the editors of the *Spiritual Magazine* are not prepared to follow these definitions, and consequently my advertisement is just not only to myself, but to them.

I may be censured for introducing a business matter into this paper, but I must plead in extenuation that W. H. has alluded to a business which is no business of his. I refer to the sentence in which he states that my advertisement of *Human Nature* "is a gross injustice to the Magazine itself, which is entrusted to him for publication." I gave up no right in accepting the publication of the Magazine, which I advertise freely, and have done so since I took up this literature. I got together a subscription list of 150 copies monthly before I was publisher. I advertised on its wrapper, and paid for my advertisements. This was certainly something. The proprietors of the Magazine "entrusted" me because it suited themselves, and when it suits them to make a change they are welcome to take it away. By all means let them and myself be free, notwithstanding the insinuation that I should have my advertisements submitted to the censorship of W. H., because I am at present fated to be the publisher of the *Spiritual Magazine*. I may explain, that it is my interest to sell as many as possible. I get up the Magazine at my own expense and risk, taking the chance of getting paid from the sales; and I much regret that these have decreased by four or five dozen in last month, from what they were in January of this year. The Magazine has to suffer then from its contributor, not from its publisher, who has to pay for the indiscretion

of the Editor in publishing an article against the majority of spiritualists and spiritual ideas, and bringing into prominent notice the opinions, assertions, and declamations of one man, instead of sticking to Spiritualism and its legitimate inferences, as the title of the publication implies.

I have nothing to say against the *Spiritual Magazine*, "The Authenticity of the Bible History," or the "Stone of Moab." These agencies are our servants, not our masters. He who would shift the vital questions that underlie Spiritualism to these side issues, must be left in the rear. As a spiritualist my path is onward, in company hand in hand with all loving spiritualists; and William Howitt's epithets and assertions are cheap if they can purchase this. Every attack lessens his influence and strengthens mine. I never knew I had so many friends till this conflict. And yet, in harmony with many others of his statements, W. H. declares that his treatment has "given general satisfaction. But there is one exception," implying that I am the only objector. This disregard for accuracy of statement is so frequent in W. H.'s letters that a thorough reply to them would involve the disagreeable work of pointing out a fellow-creature's faults, which would be degrading both to him and myself. W. H. shall have to bear evidence on his own case, and I hereby offer to send gratis, on receipt of a stamp, a copy of the *Magazine* to any reader of *Human Nature* who may desire to read the mellifluous utterances of a distinguished "Christian" spiritualist. My ill health necessitated my silence for one month, which brought to me many letters of disappointment at my delay. All this will do good, however unpleasant it may be in the meantime. If Spiritualism is opposed there will be war. It is truth and must prevail. Spiritualism now, as in the days of Jesus, as at the Reformation, and amidst Christian persecution and intolerance in all ages, has stood its ground and conquered. It is science, it is the revelation of the Divine mind portrayed in human experience. How impotent the arm of flesh which would substitute its opinions in place of this mighty power. How poor the exchange that can be had in place of this light from heaven. Mr. Howitt is doing real service to truth, in allowing it to be shown side by side with his opinions. The antagonism must be even more unpleasant to him than to me, who am only full of thankfulness and gratitude, that it is allowed me to bear this testimony to truth and liberty.

J. BURNS.

BABOO KESHUB CHUNDER SEN.

A mission of an extraordinary nature has just been undertaken by a gentleman of Bengal in the East Indies, who has renounced the religious faith of his country and adopted a creed of pure Theism and practical philanthropy as his religious belief. This body was instituted many years ago by Rammohun Roy, and an educationalist, who laid the foundation of a church or association, known by the name of the Brahmo Somaj, to which we have made reference on previous occasions.

On a recent Sunday we attended the Rev. J. Martineau's chapel, in Portland Street, to hear this Hindoo preach, and we took the oppor-

tunity to make the following observations upon his phrenological developments:—

The coronal brain is remarkably full, culminating in firmness and conscientiousness, which are immensely large, and dominate the whole character. Self-esteem is well developed, and so is approbateness, giving a high ambition and a desire for moral excellence and duty. Veneration is full, and benevolence but little inferior, if any, to the developments of firmness and conscientiousness. The spiritual and inspirational faculties are very prominent, and so are the reasoning faculties. The chief defect observable is in the perceptive region, and the sentiments and opinions of the Baboo indicate a predominance of the meditative over the scientific departments of the mind. He is dark and swarthy, with a short upper lip covered with a dark brushy moustache, the cheek bones prominent, and the lower jaw round and powerful. He is a small, compact, dignified, self-reliant, positive looking man, but manifesting great gentleness of manner and suavity, and respect and regard for the feelings and good will of others. He possesses a good voice, and speaks excellent English. He makes a few grammatical slips—faults which are amply compensated by his pure style and freedom from slang. His address was preceded by the ordinary Unitarian service, conducted by Mr. Martineau. This part of the proceedings was cold, formal, and wearisome,—a showy, intellectual flattery of “the Lord,” which seemed to be pointedly rebuked by many of the remarks of the preacher who spoke afterwards. There is more salvation in the elastic voice of the lady who leads the choir than in a millennium of such cut-and-dried prayers. The Baboo used no Bible or sacred book; he uttered the sentence, “In Him we live and move and have our being;” and his discourse was a pious expression of the advantages of Theism as a practical living religion. He cherished the idea of God as a father, friend, teacher, and counsellor in all the affairs of life. He recognised God as a person in reference to himself and mankind. His conceptions were remarkably spiritual and loving; he did not touch upon any philosophical argument.

On Tuesday evening, April 12, a grand reception was given to the distinguished visitor in the Queen’s Concert Rooms, Hanover Square. The spacious room was crammed, and excellent speeches were given by the Rev. Mr. Martineau, a Jewish Rabbi, several missionaries who had been in India, and others. Mr. Sen, as some preferred to call him, gave a long speech, complimenting England on the benefits which Eastern civilisation has received from intercourse with the West. He then referred to religious matters, the advent, the rise and progress of the religious movement with which he is connected. It was not, he said, merely theological, but radical, educational, and redemptive in many respects, by doing away with caste, elevating the position of woman, and introducing a regard for improvement and progress. He dealt some heavy rebukes to Christian England for sending out such bad specimens of Christians—missionaries, traders, and sailors, who devastate his great country and bring reproach upon their own. He saw in Christ a beautiful ideal of life. He could read in the Bible many very good things. He thought India would be the better for

reading the Bible and for studying the character of Christ, but he considered that this could be done far better without the dogmas and doctrines inculcated by Christian sects. Though appreciating in the most liberal manner possible the beautiful teachings and examples of Christ and other good characters portrayed in the Bible, no trace of sectarian prejudice could be discovered in his sentiments. He broadly stated the principles of Theism—upon which all religionists might agree—from which spring those principles of liberty and amelioration which bless all and compromise none. He had come to this country to study Christian civilisation. Our impression was, that he had come to this country to teach Christians rather than learn of them. We heartily hope that such may be the case, which would be a generous return for the presents of an equivocal nature made to his countrymen by Europeans who have planted themselves amongst them in the East.

THE YEAR BOOK OF SPIRITUALISM, 1871.

A work of considerable importance is in active preparation under the immediate co-operation of eminent spiritualists in Europe and America. It is to constitute the first of a series of yearly publications giving an epitome of Spiritualism throughout the world as far as information may be obtainable. A vast supply of material from all parts is already flowing in, and short but pithy articles from leading spiritualists of all countries and of all shades of opinion. This new annual will not be in any respect a sectarian work. The opinion of contributors will not be “doctored” to a certain tint of theological or philosophical opinion, but each writer will appear in his or her true colours,—all the editing necessary being the condensation of papers that exceed the limits of space at disposal.

This, then, will be a book for all, and a step towards the consolidation of the movements of Spiritualism all over the planet. Spiritualists everywhere are respectfully solicited to reply to Mr. Peebles’ circular published in last number of *Human Nature*; but that the work may be done more effectively, a form is issued with this month’s number which spiritualists are cordially invited to fill to the best of their knowledge, and return as soon as convenient. It may be mentioned that no names will be published except by the *special permission of the persons bearing them*—the sole object of this work being to get some approximate and authentic idea of the *status* of Spiritualism which may be compared with the results of future years for the encouragement and direction of all spiritualists.

AMERICAN SPIRITUALISM.—This important department will be entrusted to Hudson Tuttle, an author, clairvoyant, and spiritualist, of great attainments, earnestness, and experience.

ASIATIC AND EUROPEAN SPIRITUALISM, by J. M. Peebles, who has made a tour of Europe and the East to ascertain suitable facts.

BRITISH SPIRITUALISM AND LITERATURE is in the hands of J. Burns, whose connection with the movement enables him to give some useful information.

SPIRITUALISM IN CALIFORNIA by Mrs. H. F. M. Brown.

SPIRITUALISM IN THE NORTH-WEST, by Col. D. M. Fox, with articles from Emma Hardinge, Prof. Denton, Epes Sargent; poems by Lizzie Doten, Emma Tuttle, &c.; an original inspired musical composition—a song by the wonderful Felix Schelling, only eleven years old, and an original Progressive song by J. G. Clark.

THE CHILDREN'S PROGRESSIVE LYCEUM, by Andrew Jackson Davis and Mary F. Davis.

On "HEALING," by Dr. Newton.

"SPIRITISM," by Miss Anna Blackwell.

A specimen of music after the performance of Jesse B. H. Sheppard, the musical medium, &c., &c.

Added to the above information, will be a complete list of Progressive Literature, forming a goodly volume, for which it is hoped not more than 1s. 6d. or 2s. will be charged, but it will be issued at 1s. if possible.

Now, friends of Spiritualism, do your best to make this noble effort successful. Take a few minutes of your precious time, to supply information, and see that every spiritualist of your acquaintance subscribes for a copy. Orders for the Annual should be sent in at once, that arrangements may be made to print a suitable supply. The publisher for the Eastern Hemisphere, including Australia and New Zealand, is J. Burns, 15 Southampton Row, W.C. London.

REVIEWS.

THE LIFE OF JESUS: RE-WRITTEN FOR YOUNG DISCIPLES. By John Page Hopps. London: Trübner, 1s.

THIS is the most liberal theological exposition of Jesus' life we have ever read. We are inclined to think that the true history of the Nazarene has yet to be written. His life is too often fashioned as a mould wherein to bend the young mind into easy compliance with the prevailing form of priestcraft. He was not a mere pious religionist, but protested in the most positive manner against the religion, politics, customs, and observances of his time and country. In short he was a marked original, an unmanageable individualist, and inspired iconoclast—none of which essential features appear in the treatise before us. The portrait of Jesus is too often drawn before a background of popular churchianism, the very thing which his whole life was an unyielding protest against. Jesus had just about as much place in the mummeries and hypocrisies of the Jewish Temple as in the Pharisaical morality, mawkish piety, and prostrated individuality of those who fill the churches and pulpits of the present day, Unitarian or Trinitarian. These are all in the chains of tradition and phrases of which they know not the meaning, and try to see divine things through the eyes of Jesus and church-makers. Let them follow the example of Jesus—throw aside theological spectacles, and see with their own eyes.

SUBSTITUTION, IS IT SCRIPTURAL AND REASONABLE? *A Letter to the Rev. C. H. Spurgeon.* By T. R. London: Stevenson. Price 4d.

THE above question involves a matter of fact and a matter of morals.

EXTRACTS FROM "MENTAL CURE."

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Are men saved from their sins by the offering up of a substitute, and is it in accordance with justice, goodness, and truth that such a substitution should be made? Those who are desirous of seeing this important question logically and agreeably discussed should procure this little pamphlet.

EXTRACTS FROM "MENTAL CURE."

(Just Published—see Advertisement.)

HUNGRY SOULS.

If the human mind was left more to itself, and to a freer development of its individuality, the world would be better, and happier. Every healthy soul is the supreme judge of its own needs. There are many in the present advanced age of society, who have outgrown the infantile state that can draw nutriment from books, sermons, essays, and the mouldy Gibeonitish crusts of cant phrases used in the current religious instruction, so called. The mental stomach loathes the innutritious and unsavoury cookery of the church, which has only the power to sharpen men's appetites for something better. We rise from its table with our inward hunger unsatiated, our thirst unquenched. We crave the vital essence of truth itself, and not the external husk. Such minds turn with instinctive longing to the opening heavens, and seek, in communion with the angel-world, the living bread. This they do as intuitively as the new-born infant seeks the maternal breast. We ask our appointed teachers for bread, and get a stone; for fish, and a serpent is served up for us; for an egg—for a living germ of truth,—and are turned off with a scorpion. We run over their ancient bill of fare, worn and defaced, and find nothing which our mental instincts crave. We go through their round of outward ceremonies, their genuflections, washings, prayers, and psalm-singing, rehearse an unintelligible creed, and like a hungry man, dream we are filled, but awake and behold, we are empty.

ANGELIC INSTRUCTION.

No miracle, no departure from the ordinary laws of the spirit is required to open a living intercourse with the heavens. It is a fact, as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another, without the intervention of spoken words. Thousands of successful experiments have confirmed its truth and reality. We accept it as a settled principle. Angelic spirits may impress our delicately sensitive inner organism, as easily as they are supposed to play upon a golden harp, and thus give us an intuitive knowledge of the truths we need. A larger proportion of our highest and best thoughts owe their origin to this source, and come to us from the upper realms, than we are aware of. We should receive vastly more from those in the inner world who love us and long to share their celestial treasure with us, if we had not been educated to fear them, and even to believe that intercourse with them is wicked, notwithstanding Jesus set us the example of communion with the ever-present heavens. Such teachers take away the key of knowledge. They will neither enter the temple of wisdom themselves, nor suffer others, whom they can prevent to do so. In consequence of this unnatural education, there is many a one who would be as much afraid of the spirit of his mother, as he ought to be of the mediæval devil. But the desire to communicate good and truth to man on earth is as natural for good spirits, as it is for water to descend from a higher to a lower level. It is the delight of their life. It is something like what we observe in ourselves here. If your loved and loving friend is removed from you, how he longs to see you and speak to you. If there was anything you needed to make you well and happy, if it were possible for him to speak to your inner ear, how gladly would he inform you

where to find it. This longing, this pang and chasm of separation, which we feel when we are absent from loved ones, is but an expression of the same feeling that leads those above to desire to communicate their better thoughts and feelings to those below. It would be painful for us to visit one we loved, and fail in our attempts to cause him to recollect us, and to have him fly from us as from one who would do him injury. These are natural feelings, belonging to the very essence of the soul, and are carried over with us to the other life. When we outgrow our unnatural fear of our best friends, and do not fly from their love as if it were infernal hate, welcome their return to us, and recognise them in their true character, converse with the upper sphere of being will be more frequent and elevating. We have reason to believe, that in consequence of this unnatural feeling which we owe to our want of proper education, and our dismal doubts of their real existence, our friends who have migrated to the celestial plains, feel our loss as much as we do theirs. It must be unpleasant for a child who returns home from a journey to a foreign clime, to the parents he loves, and to whom he longs to impart the rich stores of information he has gained, to have them to be frightened at his approach, refuse his offered treasures, and close the door in his face.

A BEAUTIFUL LETTER.

(From a Young Married Lady to a Female Friend.)

"My dear Friend,—Thousands and thousands of times I have thought of you since I last saw or heard from you. I did not think then how long it would be before I wrote to you, or how much would happen in the meantime. Last week my little baby was born, a daughter, and I am not sure whether you, my best friend, ever knew she was expected. I determined that no one should tell you but myself. You will be glad to know that I suffered very little. I have been uncommonly well all the time I was carrying baby, appetite and strength were just as usual, both mind and body well fitted to meet the strain. I am very, very happy. George suits me perfectly, and we have grown together. We both earnestly longed for a child, and love it with all our hearts.

"To you, under God, I owe more than any one that I am so happy a mother. You taught me what I could never have learned elsewhere, and I shall always feel towards you a quite peculiar friendship. Dear baby is well-formed and healthy, remarkably strong and lively for her age, not at all fretful, and will, I trust, be all that we could wish. Her little head is compact and well-formed, covered with brown hair, and her eyes very large and bright, a fine broad chest, and symmetrical limbs. George is in transports of joy over his first-born; he wished for a little girl. I have such a good nurse, a sensible woman, who believes in cleanliness, and actually lets me wash myself and have clean linen as often as possible."

This is a virtuous, healthy letter; something to cheer the hearts and strengthen the hands of the "lover" of humanity who strives to spread light and knowledge on the every-day problems of existence. A knowledge of hygienic, sexual, and phrenological science is a blessing, the fruits of which are seen in the above letter. The pure love of offspring is the keystone to goodness and human progress, and contrasts most powerfully with the hideous vices that seek protection in Contagious Diseases Acts. How much better it would be to spread a knowledge of sexual science and a knowledge of man generally, teaching people how to live and propagate in accordance with law and liberty. Then there would be no need for the legalised enormities and deep-suffering that at present bloat the face of society and make millions of lives wretched. To spread such knowledge is the noblest service of God, and the practice of the highest religion.

A TRUE HEALER.

From a biographical sketch of the late Edward Nixon, Esq., Surgeon, Barnard Castle, and formerly of "The Coldstream Guards," we make the following extracts:—

"While a surgeon to the army in Spain fever prostrated the troops, and there was nothing but wine to give to the sick. The wine was tried out of very desperation—it rallied; it was persevered in—it cured! It was, too, with no niggard hand poured out, and the prostrate soldiers rapidly recovered, and answered, before long, to the call of the bugle. Many years passed—an extraordinary number—before private practitioners availed themselves of this mode of treatment. . . . [A mode of treatment which is happily being superseded. In native wines many elements of the fruit remain unchanged by the process of fermentation. May it not be the undecomposed fruit and not the alcohol which restores?—*Ed. H. N.*] . . . We think, too, that it is given to few practitioners to approach the sick with better effect. His quick perception of disease, his confident and joyful manner, his faith in nature's laws, rather than in medicine, we have often known to refresh as a sunbeam the drooping spirits of men and women. The writer of this article will be candid, and admit his belief with St. Paul, that 'some have the gift of healing.' . . . As the singularly uniform good health and spirits enjoyed by the deceased gentleman have frequently been a matter of observation in the district where he was so well known, a remark or two on his mode of life will not be without interest. Nature had blessed him with a sound and well-balanced constitution, and this valuable inheritance he never wilfully abused. His enjoyment and love of life were kept fresh by observance of the golden rule, 'Be temperate in all things.' Deceased was an early riser. He had cultivated, partly from necessity, the habit of sleeping at will. For upwards of sixty years he was an abluionist—long before this practice became common—from the crown of the head to the sole of the foot, washing, with a bountiful use of soap and cold water, each morning. To his habit of carefully washing, before quitting the homes of infectious patients, he attributed, in some degree, his perfect exemption from disease. The deceased gentleman attained 82 years."

REFORM IN LIFE ASSURANCE.

The manager of the British Imperial Life Insurance Corporation, the prospectus of which will be found in our advertising pages, thus refers to the principle and progress of that unique office:—

"If public testimony of increasing confidence in, and appreciation of, our system of Banking Life Insurance on Government Security (and Government Security *alone*), were requisite, the foregoing figures would simply suffice. But beyond this, we have daily, and it may be truly said *hourly*, the evidence of all classes of the community, including members of Her Majesty's Government, eminent statesmen, our most influential commercial firms, &c., that the plan of Dr. Farr is a remedy for the defects which have been, and specially of late, so painfully associated with the old form of life insurance, that it is sound in theory and successful in practice, that it confers great and important advantages on insureds over *all* other life companies, and that wherever it is introduced and explained, it must be approved of and adopted. Further, the bill now before the House of Commons, and which is so closely identified in its leading clauses (though it does not contain all the advantages we give,) with our system of business is another proof that our plan is the correct one, and is certain to procure universal adoption."

These statements should secure for this office the countenance of all

who would make life assurance a blessing, and we desire that our readers should be made acquainted with the principles of this corporation, and that they may be convinced of its superior advantages of security, equity, and convenience.

REPORTS OF PROGRESS.

A LETTER FROM MRS. SPEAR.

SACRAMENTO, CALIFORNIA, *March 17, 1870.*

THE last few months I have had no spare time whatever from daily work—have been very active in the Woman Suffrage movement, helping to form societies, &c. We held a large convention in San Francisco to form a state suffrage society, which involved a great deal of labour, and repaid us in the attendance and interest manifested. We have circulated a petition to amend the state constitution, granting the ballot to women, and I was selected to superintend its presentation to the legislature, which necessitated my stay here for a few weeks, and so my date is as above. The 2nd of March it was presented to the senate by a republican member, and after considerable opposition, was referred to a select committee, which gave a public hearing the following week, when two ladies and myself addressed them in the presence of a crowded audience. To-morrow night an assembly committee will be addressed, and the reports will be rendered to both houses by each committee to vote upon. We expect majority reports, but not a majority vote of either house. We thought it the best way to get the subject fairly before the public mind, and this done, intend to hammer away until our wish is granted.

Mr. Spear is still engaged in his special duties. Letters addressed, San Francisco, California, will find him.

SCIENTIFIC MUTUAL IMPROVEMENT SOCIETY, SHEFFIELD.—The members of the above society sat down to tea on Tuesday, the 19th April, being the termination of the winter meetings, which concluded with experiments, &c. This society was formed (October last) of parties, male and female, who took great interest in the study of man and his welfare. The meetings were held at Hayllar's Rooms, New Church Street, every Monday evening. Four subjects were treated upon last month—viz., Phrenology, Physiology, Electro-Biology and Mesmerism, and Astral Philosophy, the science of the stars. Twenty-two papers and readings have been given (with experiments), besides miscellaneous meetings, which have, on the whole, been very successful. We hope that we may be more so next winter, and that we may further increase our knowledge in those things that tend to our elevation and happiness.—T. HOBSON, *Sec.*

BIRMINGHAM—GYMNASTICS AND PHONETICS.—On Tuesday evening, April 5th, an entertainment in connection with Miss Beauclerc's phonetic and gymnastic classes was given at the Hockley New Church School Room. B. Hawkes, Esq., presided. A number of pianoforte performances, songs, recitations, &c., were given by ladies and gentlemen, and were encoered by an appreciative audience. Miss Beauclerc read a short paper on "light gymnastics," which she afterwards practically illustrated by conducting a few of her pupils through various gymnastic exercises, the different evolutions being performed to music. Miss B. also read a short essay on "phonography, or writing by sound," after which some of her pupils who had received a course of ten lessons in phonetic shorthand, were publicly examined by her upon the work of the course. Numerous questions were asked, which were promptly and correctly answered. The pupils were then

tested as to their ability to read at sight from phonographic characters. They acquitted themselves very creditably, and were much applauded. At the conclusion of the examination, Mr. John Smith stepped forward and stated that he had been requested by the class, of which he was a member, to read a testimonial which had lately been presented by them to Miss Beauclerc, testifying to her ability, courtesy, and pains-taking effort to impart to them a knowledge of the phonetic art; also testifying to the beautiful simplicity, truthfulness, and usefulness of Mr. Pitman's system of shorthand, and their sense of gratitude to him, the inventor, for so invaluable a boon. Miss Beauclerc, in very feeling terms, thanked them for their kind expression of confidence and good-will. Specimens of the pupils' writing were exhibited upon the walls of the room. At the conclusion of the entertainment a vote of thanks and high eulogiums were passed upon Miss Beauclerc for her courage in coming forward to advocate, explain, and demonstrate the important subjects of physical and mental culture. A vote of thanks was also passed to the chairman, and to the ladies and gentlemen who so kindly assisted in the evening's entertainment.

DR. WILLIS passed through London on his way to New York *via* Liverpool, on Good Friday. He came direct from Italy where he has spent the winter much to the benefit of his health. We may expect him back in London in a few months, as he has earnest invitations to give lectures and hold séances in this country.

LYCEUM PIC-NIC.—Nottingham, April 11th.—I am requested by the leaders and officers of the Lyceum to inform you of the arrangements being made for the annual pic-nic, so that you will have an opportunity to give early notice of the same. We have agreed to hold the anniversary on Monday, 27th June, in or near the town. Full particulars will be given in June number of *Human Nature*.—THOMAS S. STRETTON, *Guardian*.

MISCELLANEA.

A REGULAR AMERICAN ARGUMENT.—Mr. Elihu Burritt has made a curious calculation as to the waste of time and money by the use of the single letter "u" in words from the Latin, where it is not required, such as "labor, honor, vigor, favor, &c." He estimates the waste of pens, ink, paper, type-setting and printing over the world at £10,000 a year.

THE COMING MAN AND THE VELOCIPEDE.—The Rev. Henry Ward Beecher recently said in a lecture that one of the great questions of the day was in relation to the coming man, and how he was to come. He thought he was coming on a velocipede—(laughter)—a new machine that was bound to play a prominent part in the category of amusements—a toy to some, an instrument of pleasure and great use to others. He had purchased two for his own boys, and there was every probability of his riding on one himself. (Laughter.) He was not too old to learn, but he hoped it would not be said that the velocipede was his hobby. (Laughter.) His auditors were not too old to learn, and he should not at all be surprised to see in a short time hence a thousand velocipedists wheeling their machines to Plymouth Church. (Applause and laughter.)

A FRENCH MEG MERRIBLES.—When Don Enrique de Bourbon was on his way to the duel which proved fatal to him, he turned to one of the attendants and related the following story:—There was an old woman to whom he had been in the habit of giving alms. One day, when he was passing out of church, this person met him, and, falling on her knees, begged him to hear her. Touched by the emotion she exhibited, he invited her to speak, never doubting that she had some request to make. She at once rose, and with the air of an inspired prophetess, said:—"Monseigneur, never fight a duel! if you do, you will instantly be killed." "Till this day," added the Prince, "I had quite forgotten the prediction of the sorceress. I know not what now brings it to my mind."

APPROXIMATE CENSUS OF SPIRITUALISTS IN GREAT BRITAIN.

A YEAR-BOOK OF SPIRITUALISM is in preparation, giving the status of Spiritualism all over the world. The collection of statistics relating to this country is entrusted to my care; and, to fulfil my task, I must rely on the kind co-operation of spiritualists to supply me with information, which will be a matter of gratification to us all. I shall be glad to furnish any quantity of this Form, to be sent to friends at a distance, to be filled up. No names will be published on any account, except with the express permission of the parties bearing them. Yet names and addresses are necessary, that no one may be counted more than once from different reports.

1. Give the names and addresses of all advanced spiritualists in your district.
2. Give names and addresses of those who sympathise with the movement, but do not avow Spiritualism.
3. Give names and addresses of spiritualists at a distance.
4. Give names and addresses of the mediums you know, and their form of mediumship.
5. Give particulars of any circles you know of; the place where they are held; how often; with what results; and the addresses of the conductors.
6. If spiritualists in your district combine in any form, describe it.
7. What meetings have you held, or now hold, and with what results?
8. Have any Lecturers visited you, and with what results?
9. What attention is devoted to Literature—books and periodicals—and with what results?
10. Give instances of remarkable phenomena, especially *Healing Mediumship*.
11. Notify the leading spiritualists who take an active and prominent part in the movement.
12. Get up a list of subscribers for the YEAR-BOOK OF SPIRITUALISM, for 1871. The price will be between one and two shillings.

If possible, make a return of these particulars by the middle of May. Give your attention to this important matter without hesitation, and continue to bestow your best interests on the cause of Human Progress.

15 Southampton Row, London, W.C.

J. BURNS.

Jerusalem next became appellationed for a time as one of the tetrarchies that replaced the unity of government under Herod but the successive assaults of the years brought upon it capture and destruction by Titus then afterwards by Hadrian who drove the Jews entirely away from it gave it the name of Aelia Capitolina and decorated the Antonine shrine and even the revered sepulchre of Christ by introducing the filthy rites of the most parts of Eastern idolatry adapted into Pagan pantheism under the title of Aelionis. The once Holy City preserved its Roman name until the time of Constantine whose mother the Empress Helena was the first to avail herself of her sons conversion to Christianity and search far and wide for the Christian monuments with a pious care the subsequent capture by the Persian king Chosroes the release of the holy shrine by the Crusaders and the final triumph of the Saracens with the subsequent history of Palestine you are no doubt familiar with. Every dynasty has left its stamp upon the city the site is melancholic and all around speaks of the pastoral days which tells us of David the Temple platform of Solomon the towers of Herod the walls and bridge of the Romans the Mosque of Omar and the Turks the Holy Sepulchre of Constantine the churches and monuments of the Crusades the Mount of Olives of the Samaritans the Valley of Hinnom of the worship of Molech the valley of Jehoshaphat and its tombs of the prophets and the Kings and of the wretched people who live in exile and fear and trembling beg to purchase permission to lay their bones there.

There is a gate of the city on the eastern side of the Temple which is called the Golden where Joachim the Father of Mary by the order of the Angel of the Lord met his wife Anne. By the same gate the Lord Jesus Christ from Bethany on the day of Olives sitting on an ass entered the city of Jerusalem while the children sang Hosannas to the Son of David. By this gate the Emperor Heraclius entered Jerusalem when he returned victorious from Persia with the Cross of our Lord. Sir John Mandeville describes in his time A.D. 1322 the marks of the Asses feet as being still seen in those places at the Golden Gate the steps of which are of very hard stone and Maundrell says below this gate in the bottom of the valley was a broad hard stone discovering the prints made by our Saviours feet that was there to be a standing monument of the real existence and identity of the Lord Christ.

This also is another proof.
 German: *Jesus Nazarenus subversorem gentis contemptorem Caesaris et falsum messiam ut majorum suae gentis testimonio probatum est ducte ad communis supplicii locum ut cum ludibris regie magestatis in medio duorum latronum cruci affigite. Victor expedi cruce*
 You will find this in the Ecclesiastical Books of the Jews.

This piece of writing consisting of 501 words was written without human intervention. No hand held the pencil. Mrs. Everitt, Medium. April 19th 1870. It was done in 14 seconds. The following persons were present and signed their names to this declaration:-

W. A. Everett
 James Maase
 J. Burns
 Joseph Freeman
 Annie Freeman
 Shoop & Prigant

ple of edonius. The once Holy City preserved its Roman name until the
 time of Constantine whose mother the Empress Helena was the first to avail
 herself of her sons conversion to Christianity and search far and wide the
 Christian monuments with a pious care the subsequent capture by the
 Saracen king Chosroes the release of the holy shrine by the Crusaders and the
 final triumph of the Saracens with the subsequent history of Palestine you
 are no doubt familiar with. By dynasty has left its stamp upon the
 city the site is Melchisedek's and all around speaks of the pastoral days
 as of David the Temple platform of Solomon the towers of Herod
 the walls and bridge of the Romans the Mosque of Omar and the Turks
 the Holy Sepulchre of Constantine the churches and monuments of the Crusaders
 the Mount of Olives of the Sannians the Valley of Hinnom of the Merships
 of Melchizedek the valley of Jehoshaphat and its tombs of the prophets and the
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 a steps of which are of very hard stone and Maundrell says below this gate in
 the bottom of the valley was a broad hard stone disc covering the prints made by
 a Saviour's feet. That was there to be a standing monument of the real existence
 and identity of the Lord Christ

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 Scire quod Nazarenus subversorem gentis contemptorem
 resoris et fulcrum messianum ut Majorum suae gentis testimonio probatum
 t-ducere ad communis supplicii Vocum ut cum ludibris regiae maiestatis in
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Mrs. Everitt, Medium. April 19th 1870. It was done in 14 seconds.

The following persons were present and signed their names
 to this declaration:-

M. A. Everitt

Joseph Freeman.
Annie Freeman

James Maase

Thos R Bryant

A Burns

Mari. B. Bryant

J. M. Peebles

J. Everitt

J. Burns

Human Nature. May 2, 1870.

Progressive Library and Anthropological Institute,

15 SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

CALENDAR FOR MAY, 1870.

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

- Monday 2.—Developing Circle, at 8 o'clock. Eligible persons admitted at 1s each.
- Wednesday 4.—Concert Seance by Mr. Shepard, Musical Medium, on Pianoforte and Singing. Tickets, 2s 6d each.
- Thursday 5.—Social Meeting of Subscribers at 8 o'clock.
- Friday 6.—Spiritual Seance, at 8 o'clock. Mr. Morse, Trance Medium.
- Monday 9.—Circle for Development and Investigation.
- Wednesday 11.—Concert Seance. Mr. Shepard, Musical Medium.
- Thursday 12.—Social Meeting of Subscribers.
- Friday 13.—Spiritual Seance, at 8 o'clock. Mr. Morse, Trance Medium.
- Monday 16.—Circle for Development and Investigation.
- Wednesday 18.—Concert Seance. Mr. Shepard, Musical Medium.
- Thursday 19.—Social Meeting of Subscribers and Spiritualists.
- Friday 20.—Spiritual Seance. Mr. Morse, Trance Medium.
- Monday 23.—Circle for Development and Investigation.
- Wednesday 25.—Concert Seance. Mr. Shepard, Musical Medium.
- Thursday 26.—Social Meeting of Subscribers and Spiritualists.
- Friday 27.—Spiritual Seance. Mr. Morse, Trance Medium.
- Monday 30.—Circle for Development and Investigation.

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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AND

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As the responsibilities incurred in establishing this "Home for Spiritualism" and the Science of Man are very heavy, the Proprietor earnestly solicits the kind co-operation and support of all who sympathise with the enterprise. Strangers in London should at once call at the Progressive Library, where they may hear of Lodgings and get other useful information.

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