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| Age next Birthday. | Annual Premium. | Proportion Invested in Government Securities. | Government Stock Withdrawable as Surrender Value or Banking Account. | |
|--------------------|-----------------|---|--|-----------|
| | | | 1st Year. | 5th Year. |
| 30 | £2 11 3 | £2 1 0 | £1 2 0 | £5 18 0 |

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

| Age next Birthday. | Amount of Annual Premiums. | Proportion invested in Government Securities. | Surrender Value or Banking Account. | |
|--------------------|----------------------------|---|-------------------------------------|------------|
| | | | 1st Year. | 10th Year. |
| 30 | £3 10 2 | £2 17 5 | £1 19 0 | £22 12 0 |

TABLE E.—To insure £100 with Profits by the payment of *Ten Annual Premiums* only.

| Age next Birthday. | Annual Premium. | Proportion in Government Security | Surrender Value or Banking Account. | |
|--------------------|-----------------|-----------------------------------|-------------------------------------|-----------|
| | | | 1st Year. | 5th Year. |
| 25 | £5 1 7 | £4 11 6 | £3 16 0 | £20 11 0 |
| 30 | 5 10 4 | 4 19 4 | 4 3 0 | 22 6 0 |

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

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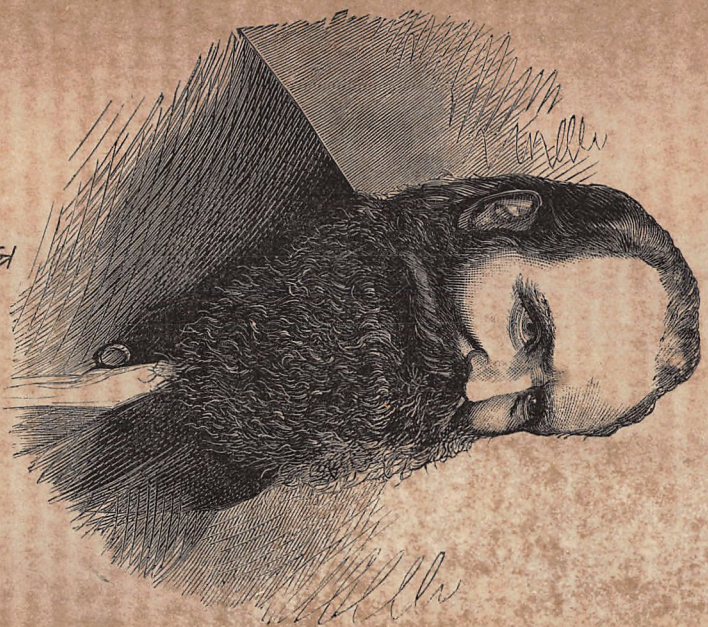
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TO THE READERS OF "HUMAN NATURE"



J. M. PEBBLES.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JULY, 1870.

CREATION.

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

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

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

BUT it is time that we should descend from the telluric to the organic sphere, where the Divine symbolism employs figures, if not of higher import, yet at least of more complex form. We have already said that vegetation as a whole represents the vascular system of the Earth. It has supplied many apt and beautiful figures to moralists and religious teachers. "I am the vine, and ye are the branches," said Christ—an idea which, when enlarged till it had become co-extensive with the universe, we again find embodied in the Scandinavian Myth of Ygdrasil. One speciality of the vegetable, as contradistinguished from the animal, is, that it transacts so many of its functions *externally*. Its alimentary arrangements are not folded up as bowels in an abdomen, but projected as roots into the ground. So its respiratory apparatus is not placed as lungs in a thorax, but very appropriately exposed to direct atmospheric influence in the form of leaves, on the extremities of the branches. As already remarked, it glories in reproduction, and while blushing into blossom at the recurrent season of vernal adolescence, attains to the odour of sanctity in the process of fructification. It is obvious, then, that we have here a type of being in very close relationship to the elemental forms of Nature. It is only at the incipient stage of involution and introversion, its sensibilities are dull, its feelings are feeble. The only function of which it is at all ashamed is nutrition, and it accordingly transacts this underground. It is essentially infantile, if not embryonic in character,

never leaving the breast of the common mother, and trusting its seed-germs to the maturing influence of her maternal offices. At the incipient stage of organic existence, it is of wondrous simplicity and purity and beauty. And what wonder, for in strict accordance with its externality of structure and function, it drinks in the night-dew, and is baptised with the summer rain, and mantled in the wintry snow, and rocked by the rushing wind to the lullaby of the pitiless storm. No saint ever approached it in patience, gentleness, and long-suffering. When its beautiful flowers are crushed beneath our cruel and careless hand, they bless us with their sweetest perfume in return. What lessons in humility might we not learn from the mosses which it spreads as a carpet beneath our feet. What beneficence is manifested in the nutritious grains and luscious fruits which it offers to man, and in that emerald robe, wherefrom not only "the cattle upon a thousand hills," but the larger moiety of the animate kingdom find their sustenance. And how sweetly do its millionfold flowers, exhale with the incense-offering of the morning and evening sacrifice, converting the earth into one vast altar for thankofferings to the living God.

Well have flowers been called "the stars of Earth." "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." And why should they not be beautiful? Have they not, from the hour of their birth, smiled in the splendour of the sun by day, and slumbered under the brightness of the stars by night? What wonder that the glowing tints of dawn are reflected in the rose, and the whiteness of the fleecy summerclouds in the lily, and the deep cerulean of the zenith in the anemone and the violet! What, indeed, are the varied tints of the garden, the orchard, and the mead, but the prismatic hues of the rainbow mirrored in the eyes of these earliest and simplest of earth's organic children. Nor is it only under the fostering care of man that these beauties are developed, for the American prairie and the Asian steppe, when vested in their summer costume, manifest an intensity and variety of colour, before which the tamer tints of the cultured landscape pale into comparative insignificance. While, in our own northern land, the changing verdure of the forests in spring, and their varying tints in autumn, together with the purple glory of the heatherclad hills, show that even here, under our leaden skies, the occasionally amber tints and ruddy glow of dawn, the opaline hues and golden wealth of eve, together with the lurid splendour of the sunlit-storm, have not been altogether in vain, for these beauties of the telluric have found a response in the organic sphere, both, we may remark, being prophetic of the approaching advent, not merely of a sentient but also of an intellectual kingdom for their due appreciation.

But if mosses be lowly and flowers be beautiful, trees, the mighty monarchs of the wood, are majestic, and, when massed in the forest, unspeakably solemn. The mountain was man's first altar, and the grove his earliest temple. We, encased in our formalities, and circumscribed by our creeds, very properly assemble within the limited area of our churches and cathedrals for acts of worship, prescribed by authority, and the expression of belief, defined by sacerdotal councils. We have left our Sinaitic thunders four thousand years behind, and speak of the worship of the groves as an unspeakable abomination. It no doubt is so to us. The dew of the morning is no longer on our brow. We prefer art to nature, and culture to inspiration, and while living for eternity on the expiring echoes of the past, affect to despise the processes of seerdom through which the Divine voice found utterance among the prophets of the first generations. But cycle and epicycle rule here as elsewhere. Through poetry and science we are retracing our steps, or rather retreading the paths which led primæval men to their high communion with the Universal Father, through the subtle forces and sublime aspects of Nature. We are beginning to understand that in the stillness of the forest, voices which speak to the soul may be heard, that are drowned in the din of the city. And in the altitude of the mountain zenith, and the remoteness of its vast horizon, can faintly realise the sublime, and we may add, consolatory truth, that there is a temple not made with hands, even on this poor earthplane.

Strange is the blindness of men to the example of the very prophets they affect to revere. Here are we Christians, whose Divine Master "was carried away of the Spirit into the wilderness" for the great temptation, and sought the mountain for his house of prayer and his grandly ecstatic transfiguration, and to whom the lily and the pine provided his most apt and appropriate texts, preaching, not from the volume of nature written by the finger of God, but from books of human composition, which however inspired can only convey divine truth to us at second-hand. We can read in Hebrew of Ararat, and in Sanscrit of Meru, and in Greek of Olympus, and we can hear of Moriah and Sinai, and Tabor and Zion, and even of the Mount of Olives and Calvary, and then complacently turn round and declare in the face of God and Nature, that four bare walls are better for the purposes of worship than all these things. But God and Nature will ultimately prove too strong for us and our artificialities: and when "the Spirit cometh in like a flood," it will be found that the thunders Omnipotence re-echo from another Sinai, and forms of superhuman beauty hover, to gifted eyes, over a new Olympus. What has been will be again. Well did Solomon say, there is nothing new, and therefore we may

add, nothing old, under the sun. He who does not know that faiths and philosophies, as well as individuals, undergo a resurrection, has yet his alphabet of history to learn. The yesterdays are the best prophecy of to-morrow, for what they were it will be, in fundamentals; so we may rest assured the mountain and the grove will in due time be honoured as of old.

We have spoken of vegetation as a superior form of crystallization. And what is the animate scale but vegetation more intensely vitalised, and so endowed with sensation and voluntary motion, both of which, it may be observed, are feeble and incipient in its lower grades. It is the same with the externality of vegetable function, which is also largely continued in the lower and earlier types of sentient existence. The relationship of the sentient to the insentient form of being is indeed far profounder, and therefore more intimate, than is usually supposed,—a remark which applies also to the relation of the human and rational to the brutal and instinctive plane of being. Again, let us remember that existence, under all its manifold forms, is still a divine unity, its apparent diversity being simply a matter of manifestation, that is, on the organic plane, of structure and function.

Strictly speaking, the animal and vegetable kingdoms are simply the bipolar aspect, the positive and negative phase, respectively, of organic being. We shall yet, probably, discover and define their correspondential scales, when new light will doubtless be thrown upon the indogenous and exogenous, the monocotyledonous and dicotyledonous divisions of the inferior kingdom. Not however until these scales have been carried down to the mineral kingdom, shall we know the true foundation on which we stand in our existing arrangement of the animate scale into those classes, orders, genera, and species, which are recognised by men of science. Till then we must be contented with some remarks, we fear but vague and ill-defined, on the symbolism of animal form and function.

The animal, in virtue of being endowed with sensation, is obviously at the dawn of consciousness, while as being enriched with more or less of voluntary motion, it has obviously the germ of will. It is the beginning of mind on the earthplane, the manifestation of which, in its earlier stages, is so faint and feeble as to be almost imperceptible. But Nature proceeds by fine gradations, and only widens her divisions, and emphasises her distinctions at an after period, by the gradual re-absorption and disappearance of the once connecting and transitional links. Enough however remains to show us her manner of working, to reveal to us, at least in outline, the plan and the process of development from lower to higher stages of material structure and mental constitution. We may now then begin to understand how it is that the animate scale in its higher grades, is character-

ised by more of involution and less of externality in its functions, than the vegetable. This change in corporeal structure corresponds to the interior development of consciousness, and the evolutions of those various mental attributes which constitute the elements of that inner life, by which animals, but more especially men, are distinguished from vegetables.

The Radiata are obviously allied to vegetables in form, and also in the manner of their reproduction by budding; and we accordingly find that the nervous system, the instrumentality for sensation, is almost imperceptible in them. They are at the farthest remove from that centralisation and specialisation, which we find in their maximum of realisation hitherto, in man. We can therefore have little hesitation in saying, that they are also at the furthest possible remove from that consciousness and volition, and that complexity of mental constitution by which he is so specially characterised. Hence we may define the Radiata as the least individualised of all the animate classes, they being, in this respect, also a merely transitional and nearly intermediate type between the vegetable and animal kingdoms.

The true starting point of the individualised animal is the Mollusk, whose shell corresponds to that of the egg, and we may add, the hard external covering of many vegetable seeds. It is simply animal life arrested at the germinal or egg stage. Of necessity these grand classic divisions cover a large area of the animate scale, and so embrace many subdivisions known as species and genera, which though somewhat diversely characterised, are, nevertheless, embraced under one designation. Thus the higher radiata, such as the starfish, are so far specialised as to have mouth, stomach, and legs. It is the same with the mollusca, the nautilus and cuttlefish being very superior creatures to the oyster and the limpet. Now in such general remarks, as the space at our command, and the rather abstract character of these papers will alone permit, we cannot always take note of these emergent and border types, our observations when they have reference to a class, being based on its most common characteristics, any speciality attaching to its several orders, genera and species, if alluded to at all, being treated of separately, and as a *quasi* exceptional peculiarity.

We do not yet understand the Articulata. They represent diffusion as opposed to the advancing concentration manifested in the vertebrata. They still retain so much of the externality of vegetable function, that their embryonic development is transacted after leaving the egg, they being thus very inferior to birds, although the latter are still oviparous. As might be expected from the diffusive character of their nervous system, implying manifold centres and subcentres of vital force, their corporeal structure manifests a far less emphasised idea of unity than that

of the vertebrata. Hence, in some of their lower types, as the worm, they are susceptible of multiplication, like a plant or a polype, by mere mechanical division. While even in their higher types, as in the bee or the beetle, head, thorax, and abdomen, are separated by deep fissural demarcations, and almost constitute in appearance three partially independent, though closely related, corporeal structures. They are thus then still obviously at a considerable remove from well emphasised individualisation, which could not fail to be symbolised by closer union and more intimate relationship between their several corporeal members. As might be expected from the diffusive arrangement of their nervous system, and the fractional character of their corporeal structure, so indicative of the want of centrality, unity, and consequent individuality of being, they are distinguished by fecundity, their power of multiplication far transcending that of most of the higher vertebrate types, and being only rivalled, in a few instances, by that of fishes, the lowest form of this superior grade of organic being.

With the articulata, however, we reach a most important stage in sentient organisation. They are symmetrically duplex or two-sided, and hence bipolar, not merely in a longitudinal direction from head to tail, but also transversely, that is from right to left, or *vice versa*, an arrangement prevalent throughout the entire range of the vertebrata, among the higher of whom at least, and notably in man, the transverse is the major axis. In the logic of events, that is, by the law of organic sequence a true vertebrate structure is here doubtless involved, as an ultimate and inevitable result of the forces thus far in operation. We see here an immense advance upon the monad, which always separates into two individuals, on arriving at this duplex condition, the spiritual tendency to union and synthesis not being of adequate strength for resisting the material proclivity to analysis and division. From this standpoint, we suppose, it is almost needless to say, that both the radiata and mollusca are essentially monadial in character, that is, they are organisms based upon, and so incapable of transcending the monadial principle of organic construction, however highly developed, that is, centralised and specialised, on their own plane.

Now, of what is a monad the organic analogue? and we reply, of analysis in its ultimates, that is, of Creation in its atomic or most nearly inchoate condition, when at the farthest possible remove from the centrality and union of spirit, which combines the manifold and the multiiform of the sphere of effects in the causal ONE of divine potentiality. And of what is the symmetrical duplexity of the articulata and vertebrata the symbol? And we reply, of creation after having passed its apheleon, and

when it is entering on that advancing synthesis which cannot fail to be the accompaniment of its Godward march.

This union laterally, however, and through the transverse axis, is at first almost compensated for by approximative dis-severance longitudinally, into head, thorax, and abdomen, thus showing that even on this higher plane of symmetrical organisation, the synthetic tendency is still comparatively feeble. Thus contemplated, the articulata are simply a preparation for the vertebrata, in whose yet higher structure, there is not only a symmetrical disposition of the two sides of the body, into the obviously corresponding halves of one harmonious whole, but in whose longitudinal arrangement, effective interaction between the several parts of the body has been amply provided for, by the closeness of their union and the intimacy of their connection. This advancing synthesis of the higher types of organic existence is also observable, we may remark, in the transition from monocotyledonous to dicotyledonous plants in the vegetable kingdom. We suppose it is almost needless to inform the reader who has perused the foregoing papers of the series, that this gradually advancing synthesis in the organic types of telluric existence, is also a sign of their progressive masculinity, and an effect of that spiritualisation through which the multiplicity of creation in its ultimates is being steadily absorbed into the unity of divine causality, as at once its source and terminus, the whole process being simply the reunion of the *many* in the ONE, the return of the manifold and multiform creature to the Creator.

(To be continued.)

THE PHILOSOPHY OF RE-INCARNATION.

No. IX.

WE have seen that the antithetic dualism of Right and Wrong, as constituted by conformity with, or opposition to, the Creative Plan, is necessarily inherent in the possibilities of each spirit as it attains to the state in which, through the awakening of its reason and its conscience, it is able to enter upon the study of that Plan, as manifested in the tendencies of Nature, and interpreted by the teachings of its Guides; and that the choice of one or other of the terms of this dualism, as its rule of action, necessarily leads, by a natural effect of Psycho-magnetic attraction upon the external elements of its fluidic life, to results of happiness or unhappiness which, as perceived by the spirit, constitute for that spirit either Good or Evil. We have also seen that each spirit, when it has attained to the personal degree which introduces it to the responsibilities of free-will, is at liberty either to follow the guidance of reason and conscience,

and thus to pursue, in the progressive spheres of the fluidic life, the course of its education up to the Sidereal Degree, or to follow the selfish impulses resulting from the animal experience of the Psychic substance of which its soul is composed, and thus to incur the terrible penalty of exile from the higher life, through the materialization of its corporeal envelope which is the natural, inevitable, magnetically-correspondential effect of its voluntary return towards the psychic level of animality. We have now to ascertain the cause of the declension which leads to the "casting down" of so many of the "Sons of the Morning" from the happy fluidic "Heaven" of spirit-education to the "dark places" of material existence; and to examine the process by which they are gradually enabled to purify themselves from their animal tendencies, through this new contact and struggle with Matter in its grosser state, which is at once the effect, the punishment, and the cure of their voluntary return towards the psychic *status* of the animal degree.

The immediate cause of the "fall" of a spirit from the fluidic to the material sphere of spirit-education is stated to be, in all cases, some form of presumption or of envy; *i.e.* some one of the many derivatives of the pride which, itself the result of ignorance, leads to the isolation and exaltation of Self, which is the opposite of the love of God and of the neighbour that, by merging Self-love in devotion to Universal interests, constitutes the perfection and the happiness of the Sidereal Degree.

But this "fall" from the fluidic to the material world is never brought about suddenly; for, in the higher as in the lower spheres "the Mother of Mischief is no bigger than the midge's wing." The *périsprit*, whose magnetic attractility is the agent by which each spirit operates its various incorporations, corresponds to the temperament, or idiosyncrasy, of the psychic element which constitutes its inner self, or Soul. That element, as already stated, is *equivalent* for each spirit, but is not *identical*. Variety being one of the primordial laws of Nature in all its departments, the proportion of the various faculties and qualities, with their resulting tendencies to different modes of activity, which compose a Soul, though constituting, for each spirit, an equivalent psychic total, is, nevertheless, as regards the elements of that total, different in each. In other words, the possibility of acquiring all the knowledge, all the purity, all the power, and all the happiness of which Derived Existence is susceptible, is equally inherent in every spirit, but the various elements of that possibility are diversely combined in each; thus pre-supposing and necessitating, on the part of each spirit, a somewhat different line of action, the choice of a somewhat different road, and a more or less speedy attainment (according to the direction it voluntarily gives to the various elements of that possibility) of

the elevation of the Sidereal Degree which constitutes, for each spirit, the commencement of the true, definitive, ineffable Soul-life of Immortality, to whose unending duration the preliminary educational processes of the preceding phases of its existence—though possibly occupying myriads upon myriads of ages—will have been immeasurably less than the period occupied by the winking of an eye in comparison with the totality of one of our earthly lives. Some temperaments, affording greater possibilities of rapid and brilliant progress, present, at the same time, greater facilities for error; others, compelling the spirit to a slower or more laborious advance, are less subject to the temptations that dazzle and mislead. Thus the possibilities, for each spirit, though diverse, are equal in the long run; the “more” or “less” of the facility for going right being compensated, in each case, by a corresponding “more” or “less” of the facility for going wrong; since there can be no mixture of faculties and qualities, offering any special facility for the one course of action, which does not, in conjunction with an autonomic will, furnish equal facilities for the other. Through the universally-active magnetic forces—which, in their various modifications as cohesive, mineralised, vegetablized, animalized, nervous, vital, spiritual, &c., are the instruments of every movement and function in every realm of Derived Existence—the slightest tendency to moral aberration on the part of a spirit produces, immediately and necessarily, through a magnetic attraction of corresponding fluidic particles to its përisprittically-attracted external envelope, or fluidic body, a modification of the latter which, however slight, is at once perceived by the watchful eyes of its Guides. If the remonstrances and counsels of the latter are duly attended to by the spirit, its efforts to resist and overcome the evil tendency suffice to purify its ethereal body from this slight admixture of grosser particles, and to restore it to its pristine fluidicity. But, if this first slight aberration be persisted in, the deterioration of its ethereal body, which is thus rendered more and more material, causes the spirit to “fall” to a sphere of a mixed degree corresponding to the nature and degree of this aberration, and into which it enters by the mode of incorporation, or of incarnation, which appertains to the particular level of semi-fluidicity, or of more or less gross materiality, to which its faultiness has caused it to descend. The attainment of absolute purity being the one great aim of spirit-education, the most inexorable exactness in the application of the standard of rectitude is evidently the very greatest kindness that can be done to the spirit who is thus being educated up to that purity; and therefore, through the Divinely-appointed self-acting ordinations of existence, the very slightest defection from the Innocence that should be harmoniously developed into Goodness correspondentially produces its

own appropriate punishment, which is not, in any sense, a *vengeance* on the part of the Divine Ordainer of the Universe, but is simply the beneficent compelling of each spirit to undergo the special process by which alone it can be purified from whatever tendency to wrong-doing may be inherent in its soul. Thus, among the spirits who incur the penalty of a temporary descent into a lower sphere, some are said to be only guilty of a fault so exceedingly slight that we of this low earth, with our blunted moral perceptions, would be altogether unable to detect its faultiness; and as, in the Divine Government, regenerative retribution is always exactly correspondential to the degree of the evil which it is intended to remove, the spirit, whose wrong-doing has amounted only to this very slight dereliction from the standard of conscience, only descends to a semi-fluidic world of very slightly materialized character, in which the conditions of existence are so beautiful and happy, in comparison with those of a purgatorial world like ours, that, could we be transported to such a sphere, we should imagine ourselves to have reached an abode of celestial delight; but which, as everything is relative, is none the less a place of suffering for the spirit who has come down to it from a still higher and happier sphere. Thus the spirit who, on its first experience of the results of a tendency to wrong-doing on its part, gives heed to the counsels of its Guides, and makes diligent use of the reactions of the incorporation to whose reformatory influence it is submitted, is able, even through a single incorporation, to purify its fluidic body from a first slight admixture of inferior particles, and to regain, at the termination of that incorporation, the fluidic level from which it had lapsed.* But if, on the contrary, through apathy, obstinacy, or self-conceit, the spirit, who has thus taken its first step on the wrong road, allows the remonstrances of its Guides to pass unheeded, the first slight impurity acquired by its *périsprit* becomes permanent; and the evil tendency, which caused this deterioration, remaining unrepressed, and therefore necessarily leading to repetitions of the original fault, the materialization of its *périspiritically*-accreted corporeal envelope is speedily increased by the attraction of other material particles of the grosser and heavier nature that corresponds to the progressive development of its psychic and *périspiritic* impurity. Thus the first slight tendency to evil, which might have been so easily overcome if the spirit had so willed it, becomes aggravated by its heedlessness or its wilfulness, until the habit of evil—gradually invading one

* Incarnation in a material body is the penalty of the first fault that has caused the "fall" of a spirit; Re-incarnation is the penalty of a relapse in wrong-doing. Thus your successive lives in flesh are linked together as the consequences of your faults; and each spirit, when incarnated in flesh, carries with it, into this new existence, the secret penalty of the wrong-doing of its preceding incarnations. ROUSTAING. *Les Quatre Evangiles*. Vol. i. p. 211.

department of its psychic nature after the other, and thereby causing an increasing impurification of its périsprit, the magnetic action of the latter, attracting to its outer envelope particles proportionally more and more material, causes it to decline to lower and lower levels, until, through progressively lower and grosser incorporations, it has reached the degree of materiality which corresponds to the nature and degree of its latent psychic impurity.

The Divine Prescience having always enabled the Creator to foresee, among the Creatures that ITS Creative Action calls into existence, the proportion of those who, in the exercise of their free-will, will go right, or will go wrong, the Creative Plan has always provided, in every department of the unimaginable Immensity of the Universe of Derived Existence, the conditions appropriate to the various categories of existences which it foresees will be constituted by the spontaneous action of those Creatures, and which will cause the Creatures of each of those categories, from the highest to the lowest, to perform—consciously or unconsciously—some branch of the work of the Universe, thus rendered self-sufficing. The worlds which constitute the hierarchy of the Universe correspond, therefore, in their degrees of etherealized purity and of materialized impurity, to every degree of the distance between the fluidic spheres appropriated to the education of spirits, from their attainment of personality, upwards to the degree of Sidereal Perfection, and downwards (through increasing materiality) to the extremest degree of wrongdoing, which entails the most terrible of all degrees of correspondent retribution, viz., incarnation in the rudimentary human bodies of worlds which have just emerged from the incandescent stage of planetary formation; and, accordingly, every spirit who deviates from the path of reason and conscience finds itself transported to a world whose fluidic or materialised level corresponds exactly to the quality of its fault, and the reactions of whose external conditions will supply it with the means of purification and progress by which it will be enabled gradually to regain the elevation from which it has “fallen.”* Of the spirits who “fall” from the fluidic sphere of education to levels more or less morally (and consequently physically) inferior, vast numbers err so slightly as only to incur the penalty of incorporation in semi-fluidic bodies which have nothing of the vileness of flesh; others fail to an extent which draws them down to worlds of a lower and more materialized character, and to incarnations in flesh of a nature less gross than that of the putrescible

* The worlds of the Universe are infinitely numerous. Their multiplicity would bewilder you; nothing, within the present narrow limits of your intelligence, could give you any idea of their number. Yet the spirits of the Universe are still more innumerable. ROUSTAING. *Les Quatre Evangiles*. Vol. i., p. 212.

bodies of the planet we inhabit; others "fall" to the level of one or other of the graduated human races of planets of the degree of development at which our planet now is; others, to that of the lower and more rudimentary degrees of development through which our planet has already passed, and through which other and younger globes are now passing; the greatest amount of moral aberration, on the part of a spirit, entailing, as already stated, that heaviest degree of correspondential and curative retribution which consists in incarnation in the rudimentary, undeveloped, almost amorphous bodies—accreted directly, with the aid of the vitalizing and animalizing forces, from the earthy atoms of the planet—of the male and female founders of human races, in globes just emerging from the period of their formation. At every level of the scale of descent, the conditions of external existence are correspondentially heavier, grosser, harder, and more painful; those conditions becoming, in an inverse ratio, lighter, purer, easier, and happier, at each successive step accomplished by the amending spirit on its return towards the fluidic level from which it has lapsed.*

It is of the utmost importance to a true comprehension of retribution, as the necessary consequence of moral wrong-doing, to consider Retribution, not as *punishment* in the sense which our imperfect human legislation attaches to that word, but as the magnetically correspondential result of that wrong-doing, and, through the experience of the practical consequences of wrong-doing thus brought home to the consciousness of the wrong-doer, as furnishing him with the appropriate means of

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* "To incarnations in material bodies, as a punishment necessary for expiation and progress, succeed, in worlds of a more and more elevated character, incarnations that become less and less material (for the conditions of its material envelopes always correspond to the progress made by the spirit), and then more and more fluidic, in proportion as the spirit, through the elevation it acquires, disengages itself from all contact with flesh, and returns to the higher regions, through successive strata of air and of worlds, learning on the one hand, and instructing on the other. . . . By way of giving you, relative to the fluidic bodies of the higher planets, a comparison based on a form of matter which, under your own observation, may change its nature (though all comparisons between the things of your earth and those of higher worlds are necessarily defective), we will liken the human body of your earth to water which seems, to your eyes, to be compact, and the bodies—also human—of certain other planets, to vapour; the latter being none the less *water*, but arrived at a state which allows of its rising into the air, and of blending with the atmosphere, instead of remaining, massive, upon a fixed basis. In the successively higher incarnations which follow those accomplished on your earth, the body loses, little by little, its density, and becomes more and more capable of rising through the air. The feet are no longer rivetted to the ground, and an upright position is no longer a necessity. The regions occupied by these various planets are provided with an atmosphere appropriated to the needs of each; and, as the water of the sea, having a greater density than that of rivers, affords a stronger support to the bodies confided to it, so the air of those regions has a density greater than that of the bodies of the mortals by whom they are inhabited. ROUSTAING. *Les Quatre Evangiles*. Vol. i. pp. 212-221.

rehabilitation. This view of Retribution enables us to perceive how the expiation, in a subsequent life, of the wrong-doing of a former life, can be beneficial to the spirit who, in most cases, is unaware of the fact that he is undergoing an expiation. The aim of this expiation being—not *vengeance*, not *retaliation*, but simply—*educational improvement*, one who, having robbed or murdered, or having been haughty, cruel, unjust, negligent, deceitful, in a former life, is made, on his return into flesh, to undergo (in a new set of material organs from which—for many reasons, to be set forth in a future paper—the memory of the details of its former lives has been more or less entirely excluded) the suffering or annoyance which is caused by the particular form of wrong-doing of which he was formerly guilty,* acquires

* "Let mankind thoroughly understand, in its principle, its aim, and its consequences, the natural, divinely-appointed law of re-incarnation which is now being brought to their knowledge, in order to teach them that, for each one of them, human life and social conditions are either a trial or an expiation. Let them understand and never forget—that through the plurality of existences and according to the degree of culpability, for an end of purification and progress—the trials and expiations of each life always correspond to the faults committed in preceding incarnations. For example:—the master who, in a former existence, was hard and haughty, and failed to fulfil the duties of his position, at whatever degree of the social scale he may have been placed, will be the servant, the domestic, or the slave, in a succeeding incarnation; the man of science who, materialistic or proud of his learning, has misused his intelligence and his scientific acquirements, and has misled or perverted his fellow-men, will be blind, idiotic, or a madman, in his next earthly life; the orator whose eloquence, employed for injurious purposes, has drawn the masses into wrong paths, will be deaf and dumb in another incarnation; they who, gifted with health, strength, and physical beauty, have misused those gifts, will come back into the life of earth in a sickly, rickety, or ugly body. For, although fleshly bodies proceed from one another, each body is fashioned with reference to the trials and the expiations to be undergone by the spirit incarnated in it, and whose incarnation will take place under the conditions required for ensuring the accomplishment of those trials and expiations. This law therefore shows how and why it is that, in the same family, two children, two adults, issue of the same parents, are often born into different and even opposite temperaments and physical conditions; while, on the other hand, the difference in the nature of the trials to be respectively undergone by them, the difference in the degrees of advancement acquired by them in preceding incarnations, explains how and why, from a moral and intellectual point of view, these two children, these two adults, are born into such different and even opposite conditions. Let mankind understand and never forget that the nearest and most beloved relative, the dearest friend, of the earth-life of yesterday, may be, and often is, the stranger, the foreigner, the inferior, in the earth-life of to-day; and that they may thus, at any moment of an incarnation, meet, befriend, or repulse, some one who, in the spirit-world, is of the number of those whom they love best. Knowing that human life, and its various social conditions, are means of discipline and trial, and, at the same time an instrument and a means of mutual support and help for the members of a humanity as it advances on the path of reparation and progress, let all mankind practice the law of love, sharing with one another their possessions, whether material or intellectual, he who has giving to him who lacks, of his heart, his arm, his purse, his intelligence, and, above all, through his example; and the reign of truth and happiness will have commenced on your earth, under the auspices and through the working of the solidarity of fraternal reciprocity. . . . We may, by a comparison of an almost trivial nature, but which gives something like an idea of the pressure exerted

thereby the "realizing sense" of the intrinsic inconvenience, undesirability, and evil of that wrong-doing, or the true value of the misused gift, power, or opportunity, which this experience of the quality and effects of such wrong-doing, or of the privation of such advantage, was intended to bring home to him; and the practical lesson of which experience (repeated, if necessary, in several successive incarnations, with variations in the details of the lesson calculated to render it more impressive, and with a progressive increase, on his part, of the mental and moral enlightenment which will enable him to perceive and apply it) will ultimately lead him, on reviewing his earthly experiences in the higher light of the Spirit-world, to detest, strive against, and shun the wrong-doing from which he has suffered, and thus at length to purify himself from the Psychic impurity of which that wrong-doing was the result. Thus, as all the virtues, which are gradually developed among those who have "fallen" so low as to incur the penalty of incarnation in such a planet as ours, are the hard-won trophies of their victory over the opposite vices, we may be sure, in regard to any vice which we feel to be specially and "naturally" repugnant to us, that it is one to which

by Matter upon Spirit, enable you to understand the action of incarnation upon the latter. . . . Observe the effect produced on the bundle of hay which has been compressed in order to render it more easy of carriage. Its volume is diminished, its filaments, so to say, no longer exist. But let it undergo the action of humidity which restores it to liberty, and it expands, and regains its original volume. The spirit, however developed it may be, if it have to undergo an incarnation which is to be ignorant, limited, or idiotic, is only furnished with a heavy, unpliant organisation, which it can make no use of, and which may be likened to a piano whose metallic strings have been taken out, and replaced by strings of hemp; no matter how great the skill of the player, he can draw no sound from such an instrument.

When, on the contrary, incarnate spirits are acted upon by spirits of a higher degree, they experience a development of their intellectual faculties; the heaviness of the cerebral matter gives place to lucidity, and their medianimic faculties also become developed, enabling them to overcome the obstacles which Matter, in its grosser state, however refined, necessarily creates for the most elevated spirit when it has assumed a garment of flesh such as yours. Independently of the vital fluid which circulates in the veins, mixed with the blood, and acting upon its qualities (and, consequently, upon the totality of the human organization), and of the nervous fluid which gives elasticity to the muscles, nerves, and articulations (and thus aids the working of the organized machine), there exists the spiritual fluid which serves to develop intelligence, and which, enveloping the cerebral matter that receives impressions, renders it more or less flexible to those impressions, more or less apt to receive and to retain them. If you were able to see into the human head, you would behold a luminous layer spread over the brain like a varnish over a picture. It is upon this fluidic layer that we perform the operation by which we transmit to you the thought that produces inspiration, and which, acting consecutively upon the vital and nervous fluids, produces psychographic and oral medianimity. Your brain—which is the reservoir, and the seat of impulsion and direction, of the spiritual fluids—then becomes, so to say, a galvanic battery which we set going, and which transmits the shock to the rest of the body, in the degree and according to the conditions of the effects we wish to produce. In such cases, the hempen strings may be said to have been replaced by sonorous ones.—ROUSTAING *Les Quatre Évangiles*. Vol. i. p. 31; vol. ii. p. 365.

we have been specially addicted at some earlier period of our career.

A perception of the simply educational and regenerative character of Providential Retribution suffices to clear our minds of the anthropomorphic figment of the "anger" attributed to the Divine Being against wrong-doers, which, in the absence of explanations of the Providential Plan, that could not be usefully given until the world had become prepared to receive them, has veiled the true nature of that Plan from our apprehension. While a spirit remains in antagonism to the Plan of the Universe, the working of that Plan is necessarily perceived, in the experience of the spirit, as though that Plan were against it, although the antagonism exists only in its own perversity. In proportion as, through the gradual enlightenment of its intellect and will, it brings itself into a position of harmony with the ordinations of the Creative Plan, the change in its own position with regard to those ordinations causes them to appear to it as the result of friendly beneficence instead of appearing to it, as they had previously done, to be the result of anger; but this change in the character of its perception of the working of those ordinations has been the consequence solely of its own change of state, and not of any change in the action of these ordinations, or of the Infinite and Immutable Benevolence by which they have been established. So in regard to the idea of *Reward*, which as a result of the Divine Providential action, should not be conceived of as the granting of a favour in recompense of Right-doing, but should rather be conceived of as the necessary, natural, magnetically-correspondential effect of the Right-doing which, in the long run, brings us into a position in which all the ordinations of the Universe, as established by the Creator, are found to be working for us, instead of seeming to be working against us. Even the higher view of Right-doing and Wrong-doing as constituting *Merit* and *Demerit*, and thus justly entitling the right-doer and the wrong-doer to the natural fruition of their respective action, is seen, in the new light which is now being thrown upon the subject of our relations and destiny, to merge in the still higher conception of *Happiness* or *Unhappiness*, as the necessary (because Divinely-appointed) result of the correspondence between a spirit's quality and its power of perception. The lower ideas of Reward and Retribution, of Merit and Demerit, are included in the conception of *quality* as deciding the level of a spirit's consciousness of the conditions of its external existence; but they are seen to be only imperfect and transitional aspects of an intrinsic and necessary correlation. The lower and more impure we are, the darker, harder, and more painful are the correspondential conditions of our life, whether produced through our incarnations in material globes, whose

physical condition is the translation, into the language of material externalisation, of the psychic *status* to which it corresponds, or, in our returns into the spirit-world, by the modifying power which is exercised by each spirit, involuntarily and unconsciously, through the magnetic action of its perisprit on the fluidic elements among which it finds itself, and in virtue of which those elements are always perceived by it as an externalisation of its own degree of backwardness or of advancement; the spirits of each category *i. e.*, of each various degree of advancement, being drawn together in that world by the attraction of a similar state, and thus, in virtue of that similarity of state, operating, and perceiving, the same magnetically-modified externalisation. It is through this magnetic correspondence between a spirit's *quality* and its *perceptions*, in virtue of which it necessarily *perceives* the conditions of its existence according to its moral and intellectual state, that, as its "Hell" is necessarily and correspondentially created for it by its own opposition to the Divinely-appointed order of the Universe, so its "Heaven" must be, as necessarily, the correspondential result of the enlightenment and purification which bring its state into harmony with that Divinely-appointed order. The power of operating modifications of the external conditions of its life corresponding to its own state, which is exercised by the psychic element through the magnetic action of its perisprit—a power of which we have direct evidence in the symmetrical groupings of grains of sand, or other light particles, when submitted to the action of sound, light, or other modes of magnetic vibration, and which we have seen to be the cause of the production of the substances and forms of the various Natural reigns—not only explains both the gloomy anthropomorphic creeds of the early stages of planetary development, and the contradictory perceptions of media in the past as at the present day, but also demonstrates the utter impossibility of any "salvation" of a spirit from the results of its own impurity otherwise than by its own intrinsic purification from that impurity: a principle whose capital importance will become more fully evident when, with the aid of the higher light now being brought to bear on the problems of existence, we examine the teachings of Christ which, veiled in condescension to the incapacity of his hearers of eighteen centuries ago, are seen, as now explained by spirit-interpretation, to have been, from one end of his mission to the other, the inculcation of this vital truth, and the assertion of the Providential law of Purification, first, through progressive incarnations in bodies of a character less and less material, and then through incorporations in bodies of a character more and more fluidic, as the sole means by which spirits, who have incurred the penalty of "Death by Sin," are enabled, in conjunction with the action of the Providential influences brought to bear upon them, to regain the

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deathless state of fluidic existence from which they have "fallen."

The influences by which the humanity of a planet is assisted in operating its deliverance from the penalty of contact with the grosser state of Matter, will be considered in the following paper.

Paris, June 7, 1870.

ANNA BLACKWELL.

THE TWO SINGERS.*

In a nameless nook of the fair green earth,
Two fountains of music at once had birth;
The one, a streamlet, fresh and new,
That mirror'd in beauty the sky's deep blue,
Hiding from sight like a maiden coy,
Singing the while a sweet song of joy.
And wherever it went the wild flowers grew,
Daisy and buttercup, speedwells blue,
Snowy convolvulus, starworts white,
Festooned the bushes with bells of light;
Fragrant meadow-sweet scented the air,
Globe-flower and king-cup golden grew there,
Just kissing the cottager's garden plot,
Where it floated the school-boy's tiny boat;
It warbled a stave at the cottage door,
Then away on its shining path as before,—
Lost in wonderment, leaving me
To ponder the cause of its ceaseless glee.
But when the sun glared fierce at noon
No longer I heard its blythe sweet tune,
Like a pale white ghost it was gliding on high,
Its waters had vanished, its bed was dry.

The other, a bird, of plumage grey,
Burst into song at the dawn of day,
Shaking to earth the diamond dew,
As soaring and singing it skywards flew.
Rain-showers of melody, rare, O rare!
Gladden'd the green earth, sprinkled the air;
Garlands of melody! blossoms that shed
Odours of ecstasy, high over head;
Clouds in their journeying paus'd mid the blue,
Gnats less bewildering eddy'd and flew;
Flowers spread their challices eager to bear
Brimful of pearly ore liquid and clear.
There, too, a maiden, fair as the day,
Leant on her rake 'mid the tedded hay,
Drinking delight from the quivering air,
Tossing the curls of her golden hair
From her brow, as she watched the singer afar,
Melting from sight like the morning star.

Streamlet and bird though no longer I see,
Still in my heart they are singing to me,
Bidding me hope for their coming again—

The bird to its nestlings, the streamlet in rain.—J. NICHOLSON.

* From the Author's forthcoming volume, "Idylls O' Hame and other Poems," which will be out by the end of October; pp., 248, handsomely bound, toned paper, price 3/. Intending subscribers will please send in their names to the Author's address—218 Eglinton Street, Glasgow.

J. M. PEEBLES.

THE late visit of this gentleman to England, and his peculiar merits as a man, are our plea for occupying these few pages with some remarks on his organic conditions. In doing so, we offer a hint which we suggest ought to form a prominent feature in anthropological research, namely, the psychological influences which operate on race leading to change of type physically and mentally. Few periods are more favourable for such observations than the present, during which we behold our own countrymen journeying into the Western continent, and there in a few years—or at least in two generations—changing into a distinct nationality. This may by some be attributed to the social influences prevalent; but, we may ask, what produced these social influences? America has been peopled by immigration, and some cause external to these imported inhabitants has operated on them to transform their character into its present condition, and the change is still going on. Writers on the subject attribute these phenomena to climate and other telluric causes, but we have reason to believe that they proceed from psychological and spiritual influences. This is more particularly apparent when we come to consider the peculiar religious philosophy which is at present being developed on the American continent. This strange manifestation of mind is fitly represented in the Harmonial Philosophy and the Spiritual movement. Here we find a marked blending of the religious views of the native Indian with the best parts of Aryan philosophy. The keen natural intuitions of the red man, his monotheistic creed, and consciousness of the “Great Spirit,” are engrafted upon the white man’s culture and rationalistic tendencies, and as a result we have an improved combination of the primary and recent, the natural and attained, the intuitive and rationalistic, the spiritual and intellectual. And where did these influences come from? They have been derived from two sources. First, from the psychological influences impressed on the soil, atmosphere, and objects of the country by its former inhabitants, and unconsciously perceived and absorbed by the present population. Second, from the spirit-world, through the action of the spirits of the departed race upon those who this day occupy their places. We repeat, these considerations must become leading features in the investigations of ethnologists before the secrets of the wonderful transformations which are going on, and have taken place, amongst mankind can be accounted for. While anthropologists are mere physicists—materialists, they can only deceive themselves and mislead the world. Their anatomical facts and incidental narratives are all good so far as they go; but they are only children’s stories and old women’s fables when compared

with that form of knowledge which exposes the hidden causes from which objective phenomena proceed. We preface these remarks to a Delineation of J. M. Peebles, as he is a well-marked example of the law we are endeavouring to point out. He is almost immediately descended from Scotch and English ancestors, yet, while he retains in the deeper strata of his character some of the features of both, but more particularly the Scotch, yet he very prominently exhibits peculiarities that belong to neither. The more we see of American mediums and spiritualists, and the deeper we dive into their psychological experiences, the more are we impressed by the fact that the unsectarian, natural, free influence of Indian spirits has much to do with the broad liberality and untrammelled love of spiritual truth which characterises advanced Americans; and the work is yet going on, intensifying from year to year. And as new means of communication open up between the various countries of the earth, we shall behold a wider extension of this great principle of psychological action, which we believe is the great modifier of humanity.

Mr. Peebles has now returned to America for perhaps one year, when he hopes to revisit us and labour again for a season, and, it may be, make a tour into Syria, India, and China. He was entertained at a grand farewell soiree in the Cavendish Rooms, London, on the evening of June 2, and left for America by way of Nottingham, where he lectured; passed on to Dublin and Cork, and sailed from Queenstown on the evening of the 11th ult. Full particulars of these events may be found in the *Medium*. We waste not words nor occupy space with terms of praise. His character speaks for itself, and it is as good when tried in the crucible of experience as it is under the hands of the scientific delineator.

PHRENOLOGICAL AND PHYSIOLOGICAL DELINEATION OF J. M. PEEBLES.

Your organisation indicates many hereditary acquirements, and your ancestors appear to have been possessed of culture and development. Some of your predecessors have been remarkably long lived, and have wielded great physical power and control over circumstances and the minds of others. Latterly, however, the physical capabilities have somewhat degenerated, and given way to the mental powers. This is eminently the case with you.

Your brain is exceedingly active. The organs are sharply developed, and few of them are in a dormant state. Your body is eminently fitted for action. It is the servant of the brain in every particular, and your bodily organs and passions are entirely under the control of the mind, and subservient to its highest behests. You are lacking in vitality, you do not love life sufficiently for its own sake. Physical wants and

animal necessities are disregarded by you, and you are entirely removed from the sphere of sensuous pleasure and animal indulgence. You have scarcely sufficient lung power or arterial blood, but your peculiar temperament enables you to derive more from spiritual than physical sources. You do not feel the want of these deficiencies of the vital apparatus in the same degree as others would of a grosser temperament. Your nervous system is excellently harmonised and balanced by your locomotive apparatus, which is long in development and exercises much power of equilibrium over your exceedingly excitable nervous system; hence you can expend all your nerve power in useful acts, and are inclined to be busy, continually carrying your thoughts into action and doing a great deal of work with a very little wear and tear. The base of the brain is upon the whole very fully represented, especially those organs that connect the mind with the bodily functions; thus you are capable of enduring much more than your vital power indicates, because of the great harmony which exists between the nerves of vital action and the nerves of volition.

You have many tendencies indicating long life, and taking the circumstances of your organisation into account, you will indeed subsist for a long time, and endure fatigues and difficulties that would overwhelm others of stronger build.

The social organs are very fully marked. This region of the brain is indicative of the feminine type. You have all the feelings of a mother, and, as it were, take a maternal interest in those with whom you come in contact. Your affections are more of the domestic than social type, hence you take everybody with whom you sympathise into the close relationship of brotherhood, and take a real interest in all with whom you become acquainted.

You are eminently patriotic, and love the land of your birth, and all the circumstances that can be connected with your language and race.

You are very considerate towards woman. You harmonise with her spirit very truly, and can influence the female mind quite favourably, if it is on the same plane as your own. You are capable of making many female friends.

Industry and promptness, are striking characteristics. You are always busy and cannot waste time or take sufficient rest. You would be better with more hardness and aggressiveness of character to resist encroachments and protect self. Were it not for the fact that you have very little fear and restraining power generally, you would not have sufficient resolution to accomplish the work of your life, but your mind is free from apprehension or fear, hence you can advance with very little friction.

You are exceedingly deficient in that which leads to policy, equivocation, and suspicion. You are too open and unguarded. You have moral forethought, which keeps you straight with your conscience. You likewise manifest that quality of reserve and depth of mind which keeps you from opening up your character at once to the greater number of those you meet with; hence, though familiar with many, they may not know you thoroughly, because of a certain delicacy which restrains you from manifesting yourself beyond the limits of strict propriety.

You have the power of connecting your thoughts, and can allow your mind to dwell upon a subject from time to time, till completed, and yet you can easily turn your attention to a variety of matters in succession.

You are exceedingly sensitive, more especially to moral imputations of any kind. You do not care what may be said of you unless it is something your own conscience may deride you for, and in that respect you are very tender-minded. Love of popularity and display are not your sins, yet you are normally stimulated by these influences.

You are naturally proud and elevated, and conduct yourself with dignity and manliness; but you are somewhat deficient in self-reliance, and like to have a positive companion with whom you can associate and take counsel.

The summit of your character calminates in your great integrity and stability of moral principle, perseverance, and sense of duty; though you may for a moment feel absorbed in individuals, and apparently succumb to their opinions, yet you maintain a fixed inflexibility of purpose.

You are not one of those circumspect people who make every day of their life accord with the others, but you are ready to renounce everything you profess if your discoveries of truth indicate such a course.

The spiritual faculties might be cultivated to advantage—Hope, consciousness of the divine and spiritual. Sometimes there is a want of faith and trust in your nature, and you trouble yourself with many details to make things right that you need not give so much attention to. You feel as if too much of the success of the world's struggles depended upon yourself and upon your works. Thus you do not enjoy so much spiritual beatitude and divine fellowship as you find pleasure in doing the work and promoting the interests of humanity. Your benevolence is exceedingly large and active; your sympathies are susceptible almost to an abnormal extent. You cannot come within the sphere of necessity without feeling it as your own. Yours is the spirit of the true philanthropist.

You have a prophetic and intuitive perception of the course of things, which lead you on when your want of faith and hope would cause you to flag and give up the contest. Your mind is looking forward and backward at the same time. You see very clearly the relations between the past and the future, and the present is to you a sphere of progressive activity.

Your intellect is very harmonious and works with great ease. The perceptive faculties though quite full do not take the leading place in your mental operations, because of the great harmony which exists between that group and the others.

Ingenious and versatile, you can readily turn your attention to a great variety of subjects. You have much taste and literary ability, and as the inspirational faculty is very active, you readily find material to cover the necessities of your case. You gather knowledge accurately and to the purpose, and having great power of recollection, you have an inexhaustible fund of literary matter to fall back upon. You readily distinguish special features of thought, and can make your selections according to your requirements.

Then your mind is eminently metaphysical, and adapts you to see the peculiarities, excellencies, and differences between forms of thought and to judge of the natural course of man's development. Your work is with man more than with matter, but you are not by any means a mere idealist. The percepts give your deductions a decidedly objective cast, hence you are never abstract or general, but can carry your hearers or readers along with you. You have a happy power of bringing the facts and thoughts of spiritual existence down to the consciousness of the undeveloped, and thus to many minds you are a ready bridge to span over the gulf which separates the objective from the subjective.

Your love of music and desire for harmony is intense, and you should seek it as you would the bread upon which you subsist.

You are a great chronologist. Your sense of time and your ability to determine the relative dates of events is good. Thus you are historical, and can mark epochs and the lapse of eras almost intuitively. You are also a traveller, you love to peregrinate and visit the various parts of the world to collect their mental products. You do not notice so much the phenomena of nature as you do those of mind. Your mechanical skill takes a mental form, and you readily sketch out a subject as a builder would a house, and see all the adjustments of your subject. Your sense of perspective, order and arrangement, are very good, and there is an exquisiteness and artistic beauty about your speeches and literary works.

Your command of language is moderately good, but there is a greater fund of matter than there is a speciality of words in which to clothe it.

Feminine and eminently spiritual in temperament, J. M. Peebles is from brain development, constituted to view spiritual and religious subjects from the secular or humanitarian side. Thus, while his inspirations are intensely religious and spiritual, yet his method is for truth against priestly devices, and favourable to the unity of all human interest.

J. BURNS, *Practical Phrenologist*.

CASES OF ABSTINENCE.

BESIDES being a unique instance of Fasting, the following account is very suggestive on the subject of Phrenology and Spirit-seeing. It is taken from *The British Medical Journal*. May 28, 1870:—

Case of Lethargy and Abstinence.—Eleanore Addison, aged 11, is the daughter of a carpenter residing at "The Hill," Millom. I visited the child, at the request of her uncle, first on the 10th March, 1869, and saw her a few times in consultation with Dr. Robinson of this town. Her case attracted much attention; and, being noticed in the local papers, the paragraph was copied into many other journals until it acquired great notoriety as "the sleeping girl of Ulverston." The history of the case, as obtained from the mother, was obscure; all she seemed to know was, that the child had something like croup and a "low fever" during the spring and summer of 1868, for which she was attended by Dr. Astles, at that time residing at Millom, at whose recommendation she was removed to Ulverston for change of air on

October 28th, 1868. At this time she was very weak, quite conscious, and able to speak. A fortnight after her arrival in Ulverston, she ceased to take food entirely, in consequence of a state of insensibility following convulsions, in which state of "trance," as it was called, she had remained, fasting for fourteen weeks. She then awoke, talked, and had some wine and cod-liver oil, but no food proper. This lasted one month; and when she "came round" she stated to her astonished relatives that she had been in heaven, and had angels about her (her little brother among them), and she was so happy in their company that she desired to return to them. I made the following notes of her appearance and condition after my attendance upon her.

"The girl is lying as if asleep, but so quietly that her breathing is scarcely perceptible. The pulse at the wrist is very feeble, almost absent, but distinct enough at the temples. The stethoscope, applied over the cardiac region, reveals only one slight regular sound; the second seems lost, just as it sometimes is in severe cases of typhus fever, with great debility. The extremities are cold, and the skin in every part dry and harsh. The limbs are wasted, the abdomen sunken, the ribs and bones of the pelvis very prominent; and with the exception of the face, the whole body is emaciated, apparently to the last degree. The face appears to have the ruddy hue of health, and there is no sensation anywhere but in the eyes, which are closed. On touching the eyelashes, the eyelid quivers a very little, as may be seen in the case of the sleeping infant. The pupils cannot be perceived, as the eyes are turned up towards the roof of the orbits. The countenance wears a happy ecstatic expression, ineffable pleasure being firmly depicted upon the features, as if they were moulded into that form. Tickling, pinching, or tapping with the finger, neither excites reflex action in any part of the body, nor disturbs the serenity of the face. There has been no action neither by the skin, kidneys, or bowels, for many weeks. The breath occasionally is very peculiarly offensive. The patient lies motionless, but there is no catalepsy. The back part and sides of the head and face are cold; but the upper portion, ascribed by phrenologists to veneration, hope, spirituality, sublimity, and ideality, is hot, and unmistakably supplied more largely with blood than any other part of the body. This fact, taken into consideration with the extraordinary visions related by the child during her temporary recovery, is a remarkable psychological phenomenon. The only sign of consciousness is the slight inclination forward of the head in answer to questions about angels, heaven, or her present happy state of mind. She does not make the least sign when interrogated upon any other subject. As the patient cannot swallow, the lips are moistened occasionally with water, or weak wine-and-water."

I came to the conclusion that this was a clear illustration of the lethargic state sometimes induced by the non-elimination of urea. The peculiar dry, harsh state of the skin, and the history of the case furnished by the friends, seemed to point to suppressed scarlatina and desquamative nephritis having occurred previously to the child's removal from home. I gave this opinion to Dr. Robinson, and subsequently to Dr. Astles, when we all met to consider the case, but Dr. Astles

attributed all the symptoms to tuberculous deposit in the brain. The matter was referred to the Local Branch of the British Medical Association at Carlisle afterwards by Dr. Robinson, but I was prevented from attending the meeting, which, I learned, leaned to the opinion of Dr. Astles.

The mother objected to nutritive enemata, so I suggested inunction of the whole body daily with warm olive oil, and hot applications (bottles and flannels) to the feet and legs and to the nape of the neck, for the purpose of promoting the action of the skin, and nourishing the body by absorption, and deriving the blood from the head. This treatment did not restore consciousness; but the hot applications to the feet, etc., had the effect of diminishing the heat in the coronal region, and, oddly enough, of removing the strong spiritual impressions previously existing; consequently, the serene expression of the face was changed to one of sadness and despondency, and the angles of the mouth were drawn as if the patient were suffering acute anguish of mind. This feeling at times increased until, as on one occasion when I was present, tears ran down the face, and faint sounds of suppressed sobbing showed the alteration in the mental vision, and the removal of the "angels ever bright and fair" from the world in which the poor creature existed. She no longer replied to any questions; and, as might be expected, this unpleasant change greatly disappointed the relatives and the numbers of persons of all classes who constantly visited her. Hundreds of people had crowded to see the child from the first, as many as half-a-dozen being admitted to the room at a time; and as every one had long concluded she must die, this strange treatment of mine was looked upon as a cruel and unwarrantable interference. The possibility of saving the life of the girl was never thought of; the only idea with most of the visitors being that she ought to be allowed to die happily. Some intelligent persons—to their honour be it spoken—insisted that proper measures should be used, and aided greatly by endeavouring to reason with the ignorant. I did not visit the house again; but, under Dr. Robinson's care, the injunction was partially carried out, and at length, after twelve weeks had passed, she awoke one Sunday from this second trance, and asked for porridge, which she ate freely. At this time there was a little action by the kidneys. She recovered gradually her strength, and was removed to her own home, June 5th, 1869, where she is at the present time in tolerable health. Thus, without reckoning the interval of one month, this girl was without food for twenty-six weeks, unless a clever piece of deception has been practised, to accomplish which both the child and her mother must be very much more sophisticated and artful than I gave them credit for.

The following letter from Mrs. Anderson contains some very suggestive statements, which may be usefully compared with the remarks of J. Burns on the Welsh Fasting Girl, in *Human Nature*, vol. iii. p. 205:—

"Heidelberg, May 1, 1870.

"DEAR MR. BURNS,—Sitting at my window, overlooking the calm

lovely Neckar, and contemplating the beautiful view, my thoughts have as often lately wandered away from this peaceful scene to the many sad trials put on us through the tyranny and oppression of our brother man, and the sad position of the parents of the poor Welsh girl, so completely monopolising every thought, I have decided to give you *my experience* of the dire effect of some persons on myself, feeling that the case is very similar, and thus, perhaps, open the eyes of these unpardonably stupid physicians as to their ignorance at this day, when there is no excuse for such. I have a very kind friend who is always most entertaining, but a visit of two or three hours from her will so completely prostrate me for *three* days, I can compare it to nothing but the approach of typhus fever, so utterly helpless am I, and unable to bear the presence of *any one* near me for days, my only relief being to sit *perfectly quiet* in the sun, thus restoring the vitality so crushed out.

"Now another instance—and remember *I am in good health*, but have always been considered of PECULIAR temperament. During my stay at Paris, there were three daughters of a fine old English divine, who had such fearful influence over me, even in the room opposite, I could not eat a mouthful let me be ever so faint, a choking horrible sensation overpowering me; and yet I never experienced this with either father or mother, or two of the younger sisters, thus showing the different effect of different persons; and so painful have I felt this when in a mixed company, I have often been made VERY ill, breaking out all over with painful small boils as soon as the prostration attained its crisis. Now, no doubt, these said intelligent (?) physicians will say this is all imagination, but I can only say would that they could name an antidote for such suffering, for I find the control of will only adds to it, as my whole life has hitherto been a battle between the two, physical suffering invariably obtaining the mastery.

"You are at liberty to make any use you think best of this statement, as I feel it is only by showing the DIRE effect of some magnetisms, knowledge can be obtained. I have given you but two of MANY such experiences, yet I hope this may lead others to do the same who suffer in a similar way. Once for *three* months, when suffering intensely from some mental and heart struggle, I never tasted one mouthful of food, nothing but cold water; but at this time I found my whole strength prostrated, if long separated from a dearly loved relative, but as long as she was near me I could bear everything cheerfully, thus showing another phase of this same power of magnetism. I will tax you no longer, but begging you to accept my sympathy with this oppressed family as my apology—Believe me, yours truly, "C. ANDERSON."

MORE ABOUT EDUCATION.

(To the Editor.)

MR. EDITOR,—I thank you for publishing my letter in your June number on a "New System of Education Wanted;" and to the various gentlemen who have communicated with me on the subject I beg to tender my thanks, and to assure them that, if they are as earnest as their letters would indicate, I feel confident we shall have no difficulty

in launching a system of Education based on the soundest philosophy. It is a known fact that electrotyping and photography must ever stand at the foundation of knowledge—or, I may state, that magnetism and optics are so highly essential to a sound system of Education, that it would be a mere waste of time to attempt to deal with Education unless we become practically acquainted with this important branch of science. The late Evan Hopkins's book on geology and magnetism has so systematically laid the foundation of a new school of philosophy, as far as geology and magnetism are concerned, that there is little left to be said on that subject; while John Howard Kyan has scientifically handled the chemistry of optics, leaving us little to do but to manipulate these simple laws into harmony with our physical constitution. In the investigation of this subject the philosophy of Spiritualism stands out in all its grandeur, and the connecting links from the visible to the invisible are made manifest, and may become palpable and practical to the positive philosopher, who is capable of dealing scientifically with the solids and fluids of our planet. The simplicity with which each link is connected in the chain will appear surprising to the uninitiated, in the general laws that govern celestial and terrestrial bodies; but let us be thankful that every hour is expanding our vision, enabling us to recognise the spirit-life pouring on mankind. It is somewhat surprising that millions of men should be looking for a system of Education to spring forth from the political institutions of our country. I have investigated this subject for more than thirty years, and I totally deny that politicians are, or ever will be, capable of initiating or developing the future education of the people of this country. There is a deep chasm between politicians and the future education of the people. Every day the breach becomes wider, and, as science advances, the political school must sink into oblivion. As the education of the people must be based upon wisdom, such wisdom will demand justice; hence the laws of love. A love of work is the problem to be solved, and on this principle is founded the resurrection of the Kingdom of Labour. There is a desperate struggle making just now—to dovetail in, or amalgamate the people's future with, the political and commercial chicanery which is now gulling mankind. Our future education can have no hand with this fraternity, and it is only those who are emancipated from commercial cupidity that will be able to work out the new order of things. Science is every day spreading a new life, light, and glory, of which the political school has no conception—the unscrupulous hand of commerce, now grasping the labours of the people, can form no part of the future work. It is, therefore, important that persons who wish to work in the new life should be prepared to join a Land and Labour Association. There is ample room in this country for many millions of people more than we have at present, and with a grand system of Home Colonisation we may without fail prepare the way for a comprehensive system of Emigration. This is the destiny of our people, and let us hope the time is at hand when a master-mind shall handle the subject and throw down the gauntlet that may be taken up by the people without chance of failure. All things are nearly ready, and a cloud has arisen on the horizon the size of a man's hand, that will be capable of indi-

cating the future. I therefore say there has been abundance of table rapping, political speechifying, an enormous amount of preaching, and an abundance of praying; but I ask, Where are the workers? Echo answers, Where? It is a question if the sun ever looked down on such scenes of white slavery as is presented in our country, whether we penetrate the coal mines, the factory, or the workshop, the incessant toil and suffering of our people make angels weep, while Selfishness is inaugurating a death struggle of competition such as the world has never witnessed. I say, then, that Emerson never uttered a grander sentence than when he charged us to "Beware of the time when the Great God sent a Thinker on our planet." The religion of our nation would be changed, and our sciences be shaken to the centre. The new spirit-life which is falling on man will accomplish this work without chance of failure. Our present position was clearly prophesied and defined eighteen centuries back, and every day's experience throws out in bold relief that the future was clear to Christ, and is every day becoming manifestly clear to us. I may, therefore, conclude that this work has to be accomplished whatever may be its ulterior consequences; and if it be possible to waken the dry bones of the producing classes of our country, and restore them to a consciousness of the duty they owe to themselves, I for one shall rejoice and be exceeding glad, knowing that our reward is with us; but let us be watchful, and remember *Time*.

June 20th, 1870.

POSITIVE.

To the Editor.

SIR,—I fear the system so many years persisted in in this country, under the mistaken thought that heads of colleges and others in authority can do no wrong; the fact of our irritating "the nervous system" before the human being, as a youth, is strong enough to bear more mental tasks given to him (in our artificial system, as Dr. Lyon Playfair, M.P., has recently stated), than the "one prayer to God:" destroys that rest in sleep he goes to bed to receive, is the great but simple error we commit. This superabundant strain on his then state of a buoyant faculty, goaded as he is not only from a fear of punishment, but disgrace of incapacity, conscious of it as he is made to feel if deficient, must disturb his rest,—and this going on from day to day, week to week, and year to year, must disturb that energy which he would otherwise possess. Is it not reasonable to think, from this disturbance which we think so little of, brought on by that interfering with the mental energy too early, is the cause of that want of resistance to temptation of every kind, whether of vice, gluttony, drinking, reckless expenditure, or extravagant joy, grief, belief in myths and conventionalities, not omitting religious enthusiasm, superstition, and insanity, etc., etc., etc., as the fruits of an overstrained imagination, which man, from so many years, has been labouring under? I have shown in my *Psychoneurology*, that the human eye has lost its intellectual characteristic almost, and has become absorbed as it is in that of the selfish and insane eye. As your correspondent asks for a new system of education, which is wanted, I refer him to the fact

of Jno. S. Mill presenting my petition on the 4th of March, 1869, for "an alteration of the system of education."

I consider we are old enough to have a universal system suitable for the whole world; not one for Ireland, one for Scotland, and one for England, but one for the whole human race, which I have formed, and am willing to give a course of six lectures, illustrated by numerous diagrams, having visited forty-two Counties in England and Wales for the purpose.—I am, sir, your most obedient servant,

ROBERT T. STOTHARD.

PSYCHOLOGICAL PHENOMENA.

EXPERIENCES IN DEVELOPMENT.

COMMUNICATED BY A. C. SWINTON.

THE following Notes of a Diary kept by Mr. Swinton during the time he has conducted his Spirit-circle for Development, are deeply interesting to all spiritualists and students of psychology, and very instructive to such as desire the best directions in forming a similar circle. The perseverance, care, and patience of this circle have been very noteworthy, and (as the respective developments seem to indicate) to these qualities mainly is its non-failure due. If the same steps were taken by family groups generally, the phenomena of Spiritualism might soon become universal. The reader should pay particular attention to the conditions observed in the following Notes:—

Developing Circle for Dark Séances, formed of five persons (by Dr. Buchanan of the spirit-world, through the mediumship of J. J. Morse), consisting of Mrs. Shaw, her daughter, Mrs. Knight, Miss Elmer, and A. C. Swinton, at the latter's house, 5 Cambridge Road, The Junction, Kilburn, N. W., March 8th, 1870.

The sittings to be of half-an-hour's duration nightly, from 9.30 to 10 P.M., for one week (under spirit-direction). The following week, one hour every other night, from 9.30 to 10.30. For the next fortnight an hour and a half each night.

March 28th.—Up to this time the *thoroughly-darkened* room has appeared light in parts to each member of the circle, and numerous spirits have been distinctly seen by Mrs. Knight and Miss Shaw, and clear "ticks" on the table have been heard by us all. Our spirit friend, Dr. Buchanan, who seems at present to be the chief director of our circle, instructed us by impression, the alphabet, and movement of the table, to make a light tube. During this evening the tube was moved about on the table by A. C. Swinton's mother and other spirits present. A. C. Swinton has hitherto held the tube, when desirable, by request of the spirit friend, and also magnetised the chief medium (Miss Shaw) each evening as desired by them.

March 29th.—Tube more easily moved about on the table by our good visitors from the summerland, who say that they hope soon to be

able to speak to us vocally. Miss Shaw saw a spirit-hand moving the tube this evening. The table frequently seems almost like a living creature—with such graphic force and tenderness does it by movements express the wishes and affections of our visitors. When in my bed-chamber (at midnight) heard *birds singing*, from the time I retired to rest till I fell asleep—raised myself in bed, and placed my head in several positions to test the accuracy of my senses, but the sweet singing continued just the same, though no bird is kept near us. Mrs. Knight, of 8 Cambridge Road, has heard similar singing in her own house, caused by our spirit friends. Mrs. Shaw states, that a delightful perfume pervaded her bedroom during the preceding night.

Our spirit circle seems to consist of a large number, and among those we have at present heard of are Edward Dennys (author of *ALPHA*), Michael Angelo, Confucius, Tien (a Chinese philosopher), Channing, Dr. Buchanan, C. Mackworth, S—, Robert Shaw (who passed away in this house on the 31st of December last), M. A. Swinton (my mother), C. Swinton, and H. Swinton (a sister and brother of mine), Mesmer, F. Pearce, Percy Bysshe Shelley, and George Gordon Byron.

30th.—Luminous halo—blue and white first, and afterwards golden—seen on the head of a visitor, who was permitted by our spirit-friends to join our circle. The halo was seen continuously by Mrs. Shaw for about five minutes. A. C. Swinton was touched several times on the right hand by his mother, and the tube was several times moved about, and apparently lifted off the table.

31st.—Frequent movements of the tube, and a sheet of writing paper was moved from behind Miss Elmer to her lap (without noise, and apparently as the shortest mode of our spirit-friends expressing their wishes) for the medium to write upon. There was much light in the room, and a slight noise seemed to be made through the tube. A message was written through the medium, Miss Shaw, who is now magnetised by our spirit-friends, and remains unconscious during the seances. She occasionally holds the tube. The previous evening Mrs. Knight seemed to hear a spirit-friend speak in a low voice, and other members of the circle heard it.

April 1st.—Tube frequently moved about, and a pencil moved by our spirit-friends from Miss Elmer's waistband to her knee. An attempt at *direct-writing* apparently made, but unsuccessful. Light seen as before.

2nd.—Similar phenomena.

3rd.—Removed to another room by spirit direction, so as to have *music*, to induce harmony, &c. Piano played by W. Atkins (who happened to be staying here). Robert Shaw seen twice by Mrs. Knight and Mrs. Shaw. Spirits beat time to the music, and numerous lights were seen.

April 4th.—Piano played (in the dark) by W. Atkins, and table beating time and dancing about the room; numerous lights seen. Efforts made by our spirit friends to present a luminous key-board to the player when he faltered. Two spirit eyes were very distinctly seen twice by Mrs. Shaw and her daughter—said by Dr. Buchanan to be his. Mrs. Shaw also saw a form, and many indistinct ones were seen. All our spirit friends, as usual, communicated.

5th.—Mrs. Shaw and Mrs. Knight distinctly saw the former's husband walking round the circle, and C. W. Pearce (who has just joined our circle) was touched by him. Light was seen, as usual, pervading the room, and some bright stars. The tube was raised from the table occasionally. Mrs. Knight also saw several of our spirit friends, but not clearly enough to recognise them. A new tube had been made for this evening, the old one having been broken by Miss Shaw (whilst entranced), the evening before, in beating time to the music on the table. Mrs. Knight received three pats on the side of the head from our lively spirit friend Robert Shaw. Three spiritual visions occurred the same night to Mrs. Shaw, and scenes in spirit life were also seen by Mrs. Knight.

6th.—Miss Elmer and Miss Shaw (by our spirit friends' request), attended a séance at R. Stephens' (conductor of the Co-operative Store, 337 Strand), 26 Waterloo Road, to get some instructions and other developments for our circle, through the mediumship of J. J. Morse, who had engaged to be present. Instructions were given by our spirit friend, Dr. Buchanan, that we are to sit an hour each evening, from 9.15 to 10.15, and to occupy the room, if possible, an hour before.—This is an important provision.—*Ed.*]

7th.—Much light seen, and Robert Shaw visible to Mrs. Shaw and Mrs. Knight.

8th.—Similar phenomena.

9th.—C. W. Pearce again joined us. Room thoroughly darkened as usual. After a few directions given through the table, and Miss Shaw had passed into the trance state, Mrs. Shaw was for the first time, and by us quite unexpectedly controlled by her son, who passed away an infant, and has now been some twelve years in spirit life. The communication was made with much emotion and expressed the great gladness of the son in thus being able to communicate. C. W. Pearce's sister Clara next controlled.

A. C. Swinton's mother followed her. Miss Elmer's sister, Mrs. Knight's aunt, A. C. S.'s eldest sister, a spirit friend named "Moggie," and Dr. Buchanan (who almost invariably controls last, and closes the séance), afterwards communicated in the same manner.

One or two spirit lights were seen, and two or more of the circle were touched by our dear visitors. In addition to advice on family matters, several of these spirit friends briefly, but very touchingly, expressed their grief at the sad selfishness, hypocrisy, and great wrongdoing everywhere, especially at the want and sufferings of the sons and daughters of toil, in a world where the all-loving Father had so amply provided for the spiritual and physical needs of each one of his children, if they but acted *justly* to their fellows. They grieved greatly at the sufferings these selfish wrong-doers would, as the necessary consequence of their sins, have to endure in the next world, as well as for those betrayed millions, their *unChristian* and God-denying *practice* so deeply injured.

Highly pathetic and impressive were these loving utterances.

The following messages were afterwards conveyed impressionally through C. W. Pearce, to the circle generally, by a spirit friend called

"Joseph." "It is with grateful feeling that we have viewed the progress which has been made this night."

To the Medium.—"We offer you our heart-felt thanks for your kind assistance."

To the Circle.—"Join with us in praise to the Eternal Father whose love and power have enabled us to communicate with you."

To the Medium, Miss Shaw, from her father.—"Your father looks on with unutterable joy. His future dawns with a brightness far surpassing his highest hope. With your assistance he will increase your usefulness, and this usefulness must largely increase your happiness. Eat some fruit for breakfast, and wait longer before you eat heavier food."

We were informed that the entrancing of Miss Shaw enabled her spirit to temporarily leave its body, and associate and travel with her father and others of the spirit-world, and by our request, her spirit moved the table and communicated with us apparently as easily as any other. We were also told that the motions of the table are caused by the action of the spirits' *will* power on the magnetic sphere enveloping the table. Though our spirit friends failed to speak through *Miss Shaw*, they seemed to nearly succeed in doing so, and imitated whistling and laughter through her organism. Neither mother nor daughter on returning to their normal state seemed conscious of anything they had said and done during the time of "possession" and trance.

April 10th (Sunday), Saturday at 8 p.m.—Present with us, C. W. Pearce. Much light seen in the room by all of us—save Miss Elmer—and spirits indistinctly seen, and members of our circle touched by them.

Mr. Clark (formerly a London solicitor), controlled Mrs. Shaw, and made a communication to his late wife, the present Mrs. Stephens of 26 Waterloo Road. A. C. S.'s mother next communicated, and expressed her regret that "a spirit from a higher sphere than any present—whose brilliance would have shone on all of us and ensured a glorious evening—could not approach through the thick damp atmosphere that environed us" (I state the *language* of the medium, which may not strictly represent the *ideas* impressed on her—the *clothing* of them being of course, *hers*. There seems little doubt, however, but that the communication is *generally* correct: we had previously heard that a "glorious spirit" from the "Lord's sphere" would bless us by his presence.)

Mrs. Knight's sister-in-law, Mrs. Shaw's son, his father Robert Shaw, and Dr. Buchanan followed in order named. They each regretted that the weak state of the medium prevented their having the power to manifest themselves as they wished, and also that the state of the external atmosphere had defeated their anticipations of a highly important and delightful evening.

During the evening, our spirit friend, Robert Shaw, said he would now give us the test of identity he had promised us just before he passed away. He then gave it, namely, "Humanity's advocate all the world over."

April 11th.—C. W. P. not present. Similar phenomena, but appa-

rently less remarkable in consequence of the weak condition of Mrs. Shaw and her daughter. Had a confirmation of a communication made to C. W. P. at Cambridge, by Ed. Dennys, that he should be impressed by the latter to write a letter for each Member of the House of Commons and the Editors of the leading Newspapers on the *Education Question*. Copy of Letter communicated, which was sent as desired:—

“RELIGIOUS EDUCATION.

“SIR,—If Parliament be *sincere* in its desire to afford the Young true Religious Education, it must first *define* Religion, before it can direct its teaching.

“What is Religion? *Theoretically*, it is a knowledge of the Relationship existing between Man and God, and the duties arising therefrom.

“It is said by those *interested* that the only way to teach Religion is by making the Bible a class book, with full liberty to expound it. If Parliament sanction this, the effect will be—and you know it—that Sectarian Creedalism will be taught, and *every sect will be ESTABLISHED*.

“But what is THE BIBLE, that *It* should be selected? ‘The inspired Word of God,’ say they who profess to teach Religion. Then if it be the expression of Infinite Intelligence, all its statements will be demonstrably true—*self-evident* to ALL. If it need an Interpreter—a fallible man—then the expression of Infinite Intelligence is the expression of the mind of the interpreter, and the ‘Infallible Word of God’ is nothing more than the opinion of fallible man.

“Further, every well-read man knows the ‘Bible’ to be simply a selection from the writings of Jewish Reformers, made by various Ecumenical Councils, the decision of the first—the Council of Nicæ—being reversed many times by other Councils, before the final settlement of the Canon. Thus, again, what is, and what is not the ‘Word of God,’ being decided by Man’s opinion.

“Seeing this—as a True Man—expose the imposition: Refuse to allow the Bible to be used as a class-book: refuse AUTHORITY to dwarf the expanding intelligence of the young mind, by indoctrinating it with lifeless and Soul-degrading Creeds. Strip Religious teachers (so called) of all POWER. *Then*, and not till then, will the Divinity within the Soul appear, and the first step be taken towards attaining that social Millennium whose LAW will be—“As ye would that men should do to you, do ye also unto them,” the fulfilment of which is PRACTICAL Religion.

“I am, Sir, yours respectfully,

“6 Cambridge-road, Kilburn,
“May 1st.”

“C. W. PEARCE.

After the sitting and the hands of our circle had been withdrawn from the table, but whilst we remained sitting chatting around it, a beautiful and deeply interesting sight was observed by *all* of us. The centre of the table (a small rosewood chess-table, with *veneered* squares for that game on its top) seemed to expand as if it were a hollow vessel with a thin elastic covering subjected to inflation. Its surface continued to rise and subside for several minutes with occasional slight oscillations and vibrations of the whole table. Our spirit friends informed us that they hoped soon to be able to raise and suspend the table for the benefit of

such materialistic sceptics who were blind to the higher proofs of spirit power and communion.

12th.—In consequence of the weak state of health of two or three of our circle, our good spirit visitors did not, as usual, request the room to be darkened, and seemed to confine themselves to magnetizing our circle. After the sitting, and our hands had been removed from the table, it was again moved and apparently made to expand as on the preceding evening, though not so prominently.

13th.—Our spirit friends seemed to mainly occupy themselves in magnetising two members of our circle that were in weak health, and we were again requested not to darken the room. Mrs. Shaw's and Miss Elmer's hands were removed from the table by the spirits so soon almost as placed there. After the lapse of an hour, and a request had been made by Ed. Dennys that I should accompany Miss Shaw to C. W. Pearce's *seance* next Friday evening, the medium was, as usual, demagnetised by Dr. Buchanan, and we remained sitting round the table for a minute or two with our hands off to see if our friends could move it. It again seemed to expand as before stated, though the phenomenon lasted but a short time.

14th.—Mrs. Shaw and Miss Elmer in much better health, but not allowed to have their hands on the table, though sitting in the circle. Nothing specially noteworthy was observed. Table moved slightly after the hands of Mrs. Knight, Miss Shaw, and A. C. S., were removed from it. Mr. and Mrs. Dell of Harefield present. Room again kept light.

15th. (Good Friday).—Went, as invited and urged by our spirit friends, to a *seance* at C. W. Pearce's, 29 Hargwyne Street, Stockwell, accompanied by Miss Shaw—the evening chosen for the dedicating of his children to their angel guardians. Persons present:—Mrs. Everitt—the voice medium—and her husband; Miss Shaw; W. H. Harrison; Mrs. Bryant and her husband, of Cambridge; N. H. F. Daw; C. W. Pearce and wife; J. M. Peebles; R. S. Pearce, sen., and wife; Mrs. Maggs, and A. C. Swinton. During the dedication of the children, the continuous rappings of the spirits, attested their approval of the proceedings. The direct speaking of the spirit friend "John Watt" was delayed unusually long, in consequence of conflicting influences; continuous rappings, strong currents of air, and written explanations and directions by the controlling spirit occurred till the order was given by him to put out the lights. Shortly after this the delicious scents of various flowers (doubtless appropriate to the special occasion) were strongly diffused in the room and enjoyed by the whole circle. A. C. S. was informed that the scent became more apparent to us by the dissolving of the spirit flowers in the atmosphere of the room. The voice of "John Watt" followed about 9-30, and he continued speaking with us till nearly 11; many humorous and instructive remarks were made by him. Lights were seen in different parts of the room, and one very remarkable sphere of light was seen by A. C. S. beside C. W. Pearce.

Loud raps occurred in Mrs. Shaw's room at 5 Cambridge Road, whilst her daughter was present, just after our return home at 1.15 a.m., and again next morning (the 16th). Our friends here, William

Dell and his wife, Mrs. Shaw, and Miss Elmer were informed, during the sitting at Stockwell, by one of our spirit circle (Mesmer) of the number of each sex present at C. W. P.'s *seance*: his statement being confirmed by us on returning.

16th.—C. W. Pearce with us. He had been "impressed" during the afternoon first to visit the "Progressive Library," 15 Southampton Row, to read an article on "The Power of the Human Will," by Oliver Stevens, in the *American Spiritualist*, and afterwards to visit our circle for a special purpose. We sat about 8-30, and soon afterwards C. W. P. started from his chair, and his arms stretched rigidly out to the right and left as if galvanised. We thought at first that one of our spirit friends had entranced him with the intention, if possible, of using his organism to speak to us through, but he soon made rapid passes over the table as though there were some influence on it that required to be removed. He next threw the table on the floor, and after letting it lie there a few seconds, he raised it, and commenced making passes over the medium, Miss Shaw, whom he entranced, and afterwards made continuous rapid passes around her for several minutes. We were then told by one of our spirit circle that the object was to separate "John Watt's" circle from a member of it who had followed us home from C. W. P.'s *seance* the preceding evening, and wished, with the concurrence of our spirit circle, to join it. We were also told that our new friend had caused the rapping heard by Mrs. Shaw and her daughter, and by C. W. Pearce and myself just before we sat down. He was the first to communicate. C. W. P. was requested by the spirit circle to join us again on the following evening.

17th. (Sunday).—Sat from 7 p.m. till 9-15. The hands of Miss Shaw and C. W. Pearce were alone allowed to remain on the table—the former's hands were soon after held by A. C. S. and C. W. P. (by spirit instruction,) each one holding a hand during the remainder of the sitting. Room kept light at first and darkened afterwards. The operations seemed chiefly confined to magnetising. C. W. P. again made many passes over the medium and over our circle. Lights and the forms of our spirit friends were seen in the darkened room. Directions given by Ed. Dennys for the order of publication of four more of his sermons. C. W. P. was requested to again join our circle on the following evening.

18th.—All hands but one of the medium's kept off the table. Lights and forms seen as usual—the controlling spirits always seen by Mrs. Knight standing opposite to her. She sees them come and go.

19th.—Similar proceedings and results.

20th.—Like phenomena.

21st.—Through the weak health of two of our circle, but little was seen in the room this evening other than a hazy light, with very indistinct forms.

22nd.—Magnetising seemed the chief work of our spirit friends. Much light seen in the room, but no distinct forms.

23rd.—Much light seen, but no forms clear.

24th.—Room light, but little seen. Impressed by two of our spirit friends to write a letter of welcome to Chunder Sen, the Indian refor-

mer, and to send him a copy of "THE ALPHA."* The following is the letter as dictated to us, and according with our views and wishes, it was sent to Chunder Sen with the book on the 26th instant:—

Hail, child of light, son of the East, land of the rising sun, all hail!

Thy brethren in progress welcome thee; welcome with gladness thy noble utterances in the cause of spiritual freedom.

Welcome thy fearless spirit in its devotion to truth.

Welcome thy rejection of dogmas and creeds.

Welcome thy exposure of Christian idolatry; thy proclamation of One God.

Welcome thy faith in the divinity of man, and the Christ-like love which reveals it!—to England, all true brethren welcome thee.

A tribute to thy manhood is offered—'tis a book,—“The Alpha.” Within is the jewel of great price, wrought by a skilful master, now working in the upper world. Its pages burn with living fire, and shine with light from the fount of truth, most needful to humanity.

Inspired by intelligence, it is offered to intelligence; deign to accept it and make it thine own.

Hearts and hands in this, and the world beyond, unite to strengthen thee in thy effort to release from the chains which ignorance and priestly arrogance, and in the name of religion, have forged around the sons and daughters of thy native land.

No true progress can ever be made by humanity until the God-like nature of man be recognised, and mental freedom, his birthright, be his. This will never be conceded by those who arrogate the position of ambassadors from heaven. They shout, Great is the *mystery* of godliness, and *we alone* explain it! Freedom will endanger their craft.

But fear not, beloved brother, progress, thy soul's desire, is eternal. The Infinite Intelligence, from whence we are, is ever working. The divine light, which shines through thee, is in all, and waiting but the time, will pierce by its intensity the gross darkness in which priest-craft has enveloped the mind, and reveal to *now* degraded man his heavenly birth, and the universal Fatherhood of God.

Then the immortal mind, growing strong with knowledge, shall rise above earth-born superstitions, and mounting upwards on the expanded wings of *its own* intelligence, shall *itself* enter into the holiest of holies, and there walk with God.—Ever yours, for many brethren,

A. C. SWINTON.

5, Cambridge Road, the Junction, Kilburn, N.W., April 26, 1870.

To Keshub Chunder Sen.

FURTHER FACTS ON DIRECT SPIRIT-WRITING.

THE origin and *modus operandi* of the direct writings obtained with such wondrous rapidity through Mrs. Everitt's mediumship are questions that have deeply engaged the attention of many of

* It will be of some advantage to our readers, who are continually increasing in numbers, to know that this valuable work, “The Alpha,” was offered as a premium volume to *Human Nature* for February, 1869, at the nominal price of 2s., and copies may yet be obtained by sending in the certificate, or purchasing that number.

our readers during the last two months. Mr. Gardner, of Newcastle, was the first to point out the similarity of some of the information given, with passages in the travels of Sæwulf in one of Bohn's volumes. This matter has been investigated by another correspondent, who has been so kind as to pen the following letter:—

SIR,—I have succeeded in tracing one passage in the direct spirit-writing of which a *fac simile* appeared in the last number of *Human Nature*, to the travels of the Anglo-Saxon Sæwulf, A.D., 1102 and 1103, included in "Early Travels in Palestine," published in Bohn's Antiquarian Library. At p. 40 of that volume we find these words:—"There is the gate of the city on the eastern side of the Temple, which is called the Golden, where Joachim, the father of the blessed Mary, by 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, entered the city of Jerusalem, while the children sang, 'Hosanna 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."

A comparison of the foregoing extract with the passage in the spirit-writing relating to the Golden Gate, will show that they are nearly identical. The words, "Sæwulf, A.D., 1102 and 1103," written below, are evidently intended for a foot-note quoting the authority for the foregoing statement.

The same volume contains the travels of Sir John Maundeville and of Henry Maundrell, and I have found the statements made in the spirit-writing on their authority at p. 168 and 469 respectively.

I take this opportunity of pointing out that it was shown in the *Globe* newspaper of the 3rd instant, that part of the spirit-writing regarding the manners and customs of the Chinese, which appeared in the *Medium* of the 27th May, is derived from a letter written by Mr. Wingrove Cook, the Hong Kong correspondent of the *Times*, to that journal, dated, Hong Kong, February 22nd, 1858. Mr. Cook's words, as quoted in the *Globe*, are as follows:—"In a country where the roses have no fragrance, and the women no petticoats; where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads bear no vehicles, and the ships no keels; where old men fly kites; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honour is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning, we ought not to be astonished to find a literature without an alphabet, and a language without a grammar."

The corresponding portion of the spirit-writing is nearly word for word the same as the above quotation.

The inference naturally suggested by these cases is, that what are called spiritual communications are sometimes attributable to the revival of dormant impressions in the mind of the medium of matters read or heard long before. Many instances are on record of such revivals of memory in the case of persons labouring under peculiar

forms of disease, who have even spoken in languages learnt in youth, and afterwards quite forgotten. This view, however, does not in the present case preclude the hypothesis of spiritual agency, which may so act on the mind of the medium as to arouse dormant impressions and effect their communication in writing.

J. S. L.

Oriental Club.

It has also been pointed out by other friends that the passage containing Swedenborgian philosophy was to be found in Swedenborg's "Heaven and Hell;" and the *Globe* as appears above, traces a late specimen of direct spirit-writing given in the *Medium* to what appeared in the *Times* some years ago. One thing is certain, whatever be the original source of the matter thus given, the fact remains undeniable that the writings were produced in the manner formerly stated, without the intervention of human hand, and without any consciousness of the fact as matter or method on the part of Mr. or Mrs. Everitt. When the writings are produced these parties are as much surprised at the result as are strangers at their circle. Nor did they know that such passages or extracts were in existence till told of it in our office. The fact that the spirit or influence, whatever it may be, gives extracts from existing works, gives additional interest to the phenomenon. The questions arise—Do the spirits read these extracts from the works in which they are recorded? or do the spirit authors come to the circle and give them? This may not be possible in the case of the *Times'* correspondent if he is still in earth-life. It may be that the passages exist in the brain of some one in the circle, though the person may not be conscious of it; or some psychological law may take effect which is not yet understood or even surmised, yet the fact remains that the spirits have access to these passages, and can put them down on paper as is proved by the clairvoyant observations of those who have the ability to notify the facts.

We will now proceed to give the leading particulars of a seance held at Mrs. Everitt's on the evening of the 7th June, which affords some additional matters for investigation.

We will not detain the reader with details, the like of which may have been given before. One notable phenomenon was observed by a seeing medium. Three spirits were seen behind Mrs. Varley, two males and one female. They placed a crimson flower on her breast, within the corolla of which was a written scroll, but as it was in a strange character resembling Egyptian hieroglyphics, it could not be read. One of the male spirits brought a piece of fine vapoury tissue, like fine paper, but much more ethereal, and placed it on the scroll. When the peculiar ticking sound was heard, and when the candle was lighted, a

specimen of direct writing was found on the table. The following is a transcript of it :—

“Reason, or the faculty of reasoning, is no more the religion of man than the faculty of doubting or erring is, and that it can no more make those to be divine who place their trust in it, than a great error can make those to be divine who abide by it. The good of religion is like the good of food and drink to a hungry and thirsty creature; and if, instead of giving him bread and wine or water, you should teach him to seek for relief by attending to clear ideas of the nature of bread and the relation it hath to water, he would be left to die in the want of sustenance, just as every thing that is in life has its degree of life in and from God. It lives, and moves, and has its being in God. This is as true of evil and wicked spirits as of the highest and most perfect angels. Therefore all the happiness or misery of all creatures consists only in in this, as they are *more* or *less* possessed of God, or as they *differently* partake of the divine nature, or according to their different state of existence in God. Thus we have the certainty of demonstration that nothing can be good to us in religion but that which communicates to us something of God or the divine nature, or that which better our state or manner of existence in God, as religion of reasoning leaves the soul to perish in the want of true religion or the religion of good. The good that is in religion, or the good that we want to receive by it, is no more within the reach of our reason, or to be communicated to us by it, than the good of food is in the reach of our reason; and yet as a man may have the use of food much assisted by the right use of his reason, though reason has not the good of food in it, so man may have the good of religion, much assisted by the right use of reason, although reason has not the good of religion in it.”

At the bottom was written, “Do not handle it.”

When the lights were again extinguished, Mrs. Burns was asked to describe spirits around the sitters. She said she could not do so very well, as she was diverted by another influence which was operating on her. She was engaged in describing spirit forms behind Mrs. Scott, from Wolverhampton, when the ticking sound was heard, indicating the process of giving direct writing; and, on the candle being lighted, the following piece of writing was found between Mrs. Burns's arms, as they lay on the table before her. The time during which the ticking sounds were heard, in both cases, was estimated to be twelve seconds, and the two passages contain 646 words :—

“Now, in that light of the heart, or attraction of God, which is common to all mankind, is a real life, a living thing, sentiment of the heart, and so far as it grows and increases in us, so far it destroys all that is bad and corrupt within us. It has the same contrariety to all vices of the heart that light has to darkness, and must either suppress or be suppressed by them. When I speak of this light or instinct of the heart or attraction to God, we have not only the authority of Scripture but every man's own experience as well. That distinction between the head and the heart which every one knows how to make,

plainly declares for all that has been said, it shows that the state, and manner, and tendency of our heart is all that is good within us; and that the reasonings and speculations of the head are only an empty sham and noise that is made on the outside of us. Our heart is our *manner* of existence or the state in which we feel ourselves to be. It is an inward life—a vital sensibility which contains our manner of feeling what and how we are. It is the state of our desires and tendencies of inwardly seeing, hearing, tasting, relishing, and feeling that which passes within us. It is that to us inwardly with regard to ourselves, which our senses of seeing, hearing, feeling are with regard to things that are without, or external to us. F. N. B."

John Watt then spoke through the trumpet in the audible spirit-voice for some time; a very interesting conversation ensued, and many interesting questions were asked and answered. The séance concluded with an incident, which is described below by the gentleman mainly interested. It was a remarkable séance. The harmony was almost perfect, and the power great. Mrs. Burns saw around the sitters as it were a cable formed of a strand of gold and one of silver twisted together. That was the only instance in which she witnessed such a cord, though she has seen a band of a different appearance.

How "John Watt" remembered his Promise.

DEAR SIR,—In the May number of *Human Nature* you gave a fac simile and description of direct spirit-writing, given at Mrs. Everitt's on the evening of the 18th April last. I was one of the circle, and during the evening had some conversation with "John Watt," and among other subjects on nationality, which I concluded from his remarks has an existence in his sphere of life. Recognising me to be a Scotchman, "John" very kindly offered to give me an introduction to a gentleman in Glasgow. I told him I thought I knew who he meant, and that Mr. Burns had already provided me with one. "John" replied, "Oh, has he," and so the matter ended at that time. A day or two after I went to Edinburgh, but had not time to visit Glasgow, previous to again returning to London.

Last Tuesday evening I was one of a circle of nine, gathered round Mrs. Everitt's hospitable table, waiting for that spiritual food we were about to receive so abundantly (an account of which will no doubt find its way into your pages). When the séance was drawing to a close, and John had wished us good-night, the pencil was heard to be at work for a second or so on direct writing. A light having been produced (in addition to the 646 words that had already been written in 12 seconds), we found the following on a small scrap of paper:—

"Dear Brother Nisbet,

"Do yer best to gie our freend a welcome in guid auld Scottish fashion.

"JOHN WATT."

Mrs. Everitt did not know that "John," at a former sitting, had proposed to give me an introduction to Mr. Nisbet. I was not aware the proposal was really a promise, and meant to be kept, therefore did not expect a written introduction.

In the course of a conversation with "John Watt" last Friday evening, recollecting our previous conversation on Nationality, I asked him where he got the Scotch expressions, used in his written introduction to Mr. Nisbet. "Out of your brain to be sure," was the characteristic reply.

Incidental and short as it is, this answer is suggestive of a broad field of thought and interesting inquiry. Worked by skilful hands, a small portion of it might often furnish material for another item in the pages of *Human Nature*.—Yours truly,
JAMES MYTNE.

REVIEWS.

THE AVOIDABLE CAUSES OF DISEASE. By John Ellis, M.D. Glasgow: James M'Geachy. London: James Burns. Price 4s. 6d.

THIS book is from an American source, and the publisher is entitled to credit for his enterprize in venturing upon its reproduction in this country, considering the culpable apathy amongst our home population, and even of the educating classes in such subjects as bear most comprehensively upon the nearest and most far-reaching interests of our race. The author of the volume, in his prefatory notice, says, "that by far the greatest portion of all the suffering, disease, deformity, and premature deaths which occur, are the direct result of either the violation of or the want of compliance with the laws of our being—calamities which, were the requisite knowledge possessed by the community, can and should be avoided." The writer undertakes this question, and we need scarcely say he has little difficulty in finding an ample array of vital statistics to prove his case. Aside from the spiritualistic air about the book, which to some may increase its interest, the substantial instruction Dr. Ellis supplies, especially upon those important points too frequently left to the hazard of blind experience, or perhaps acquired in a *sub rosa* manner, if widely read, pondered, and practised, would greatly help to hasten that blissful consummation toward which all social, political, and religious efforts professedly aim. How many medical men, when dealing with a patient, try not merely to cure, but to give instruction as to the hereditary or actual cause of disease? How many—fewer still—go higher, and to a more comprehensive source, and, like true family physicians, plainly and faithfully speak to young people and parents as to the special constitution and functions of their nature, and the vital future their life and conduct may affect? If this book helps this great object some good will be done. It closes with a chapter on a very important branch of the subject, which cannot be too well known by those seniors whose duty it is to instruct their juniors. In some aspects of the subject it is more thoroughly and substantially treated by Dr. Trall in his work on the Fundamental Problems in Sociology, published by the same firms.—*From the Glasgow Herald*. [The reviewer refers to "Sexual Physiology," an illustrated work by Dr. Trall, price 5s.]

THE MENTAL CURE; illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans. Glasgow: James M'Geachy, 89 Union Street.

THIS is a book specially adapted for advanced minds; while by *advanced*, we mean all such as realise—or at least believe in the possibility

of realising—communion with the spirit-world as a real and ever-present good; and who, with the author, believe that the soul or spirit is the real man, and that the material body is only the outer manifestation of the inner, the outer crust or shell by which we are able to come into contact with the material world. In accordance with this view the author traces all disease to its source in the internal man, and attributes it to a disordered spiritual condition, which become ultimated in the material body through the laws of correspondence. He is confident that a knowledge of this law of correspondence betwixt mind and body enables us to make a correct diagnosis of disease, as well as the proper method of cure. The curative agent upon which he confidently relies is the health-force which we are continually receiving by influx from the great fountain of Divine life; our measure of which is in accordance with our receptivity or openness of the spiritual interiors to receive it. This force he maintains is under the control of the will, so that we are able to transmit it to those who need it, or to any part of our own systems where its aid may be required. He further tells us that this force has long been known to medical men under the name of the *Vis Medicatrix Naturæ*, and is in part the agent upon which the healers of every system depend for success.

Our author differs from the mesmerists, in that he believes this force to be not so much a nerve aura as a living essence projected from the spirit of the operator, and which he receives by influx from the Giver of all good. The author seems to have thoroughly studied, and to have had a wide and successful experience of this wonderful system of self-cure. The whole subject is ably discussed, and will, we doubt not, prove a valuable aid to all who take an interest in psychological studies. It is a large and promising field for the philanthropist, and with such men as the author, to demonstrate its truths; and with operators like Dr. Newton to confirm and illustrate them, the day is not far distant when it shall be white for the harvest.

The book also contains a vast amount of useful information in connection with the bodily organism, which is presented to the reader in a popular and no less striking manner, as the following extract will show:—

“The waste, worn-out particles pass off from the skin invisibly, in the form of *insensible* perspiration, and visibly, and in appreciable quantities, in sensible perspiration or sweat. This useless matter is eliminated from the system through what we call the pores of the skin, which are crowded together upon the entire surface of the body, and are the terminations of millions of minute spiral tubes, proceeding from the membranous envelopes of the internal organs. They are not mere punctures or holes in the cuticular covering, but are the outlets of a grand system of drainage, and of pipes conveying nutritious elements into the body. In this way, and by means of nervous fibres which proceed from the various organs, and are spread out into a nexus or network in the *cutis vere*, the skin has connection and communication with all the internal organs, and is their ultimation or external boundary. These pores or tubes are more numerous in some places than in others. There are more of them in the palms of the hand than in the

heel of the foot, there being in the former about *three thousand five hundred and twenty-eight* to the square inch, and in the latter *two thousand two hundred and sixty-eight*. The general average has been estimated in Wilson's Anatomy to be *twenty-eight hundred* to the square inch. The number of square inches of surface in a man of medium size is twenty-five hundred. This would give *seven millions* as the whole number of pores. These tubes are estimated to be only one-fourth of an inch in length, which falls greatly short of the truth, but this gives the number of inches of perspiratory tube as *one million seven hundred and fifty thousand*, or nearly twenty-eight miles. But this is some six times too small in relation to the length of each tube, and at least five times less than the real number of pores to the square inch. If so, there would be *eight hundred and forty miles* of these minute draining pipes terminating in the skin.

Physiologists have computed, that through these channels there are excreted about two and a half pounds of waste matter every day, or seventy-five pounds a month. A large proportion of this is mere watery vapour, but holding in solution minute quantities of solid matter, which once composed the muscles, nerves, and other tissues. If this were left to accumulate, it would aggregate in such quantities as to interfere with the healthful and vigorous functional action of all the organs, and fevers and other morbid conditions of the system would be the inevitable result. This passes off from the body through the skin, and is lodged in the clothing, or surrounds us as a sphere or atmosphere of its own exhalations. This perspiration is attended with a sensible odour, different in various persons, and in the same persons at different times. To keep these pores open and in proper action is as necessary to the health of the internal organs as it is to that of the surface. And to ascertain what spiritual states and influences affect their action is not merely a matter of curiosity, but of practical hygienic value."

A VOICE FROM AMERICA.

(To the Editor.)

Glen Beulah, Wisconsin, U.S., May 24, 1870.

DEAR BROTHER,—I am the happy recipient of a few copies of your monthly, entitled *Human Nature*, and must say I am delighted with its scholarship and scientific status. Carefully reading one number, I closed its logical pages, and as is my peculiar habit, paused and listened to "the still small voice" of spiritual impression, and its purport was a musical joy to the soul.

Though England and Continental Europe are apparently behind America in propagating Spiritualism, having entered the morning sunlight, yet are they laying the foundation of this philosophy deeper than America can. We of the West are a fast people, impetuous, enthusiastic in what pleases us, delighting in the artistic as children with rain-bows and whistles, ideally inventive, astonishing the world with our rapid structures, creating a sensation among the nations, that carries the

masses to dizzy altitudes, where they must either fly or fall headlong from the skies. Whom science has made wings are safe, but only such. A conglomeration of all races, invited and impelled to expansion, as our territory allows, we are not, as a whole, concentrative but radiative. We have not time to see how the currents of life drift us: our thought is, "Move on!"

The influx from the angel-world has rolled upon us in waves whose rise and fall we have all felt—full of courage to-day, weeping to-morrow, and our tears swelling the tide again. We have not shaped conditions, but conditions have shaped us. For awhile one would think the millennium had verily dawned, and all the people were "bound for glory," but *presto, change!* a spiritual simoon swept over us, when the dissolving views are amusements for the philosopher, but ruins to the belligerent devotees. Then the popular church had its seeming victory—gloating with a mock-pious vengeance over "the downfall of Satan," as Spiritualism is prayerfully styled, and began to reap a harvest from fields it did not sow. When the church lay back upon its dignity, fanning off its fevered sweat, confident of supreme power, in would bound a wave from the spirit-font, and up would spring a thousand more than we had at first. So we build and can build. We pass from hell to heaven, and from heaven to hell, and then back again, with the rapidity of a "pneumatic railroad," no doubt to magnetise both places, and make old-fabled Hades as morally respectable as the Elysian fields of the sainted, that there may be one heaven for all to all.

We have our spiritual scientists, able to cope with any difficulties, strong and sinewy in thought, broad and fraternal as our dominion is; but their investigations do not pay; we have but little time to dig among the roots—we are after the blossoms and fruits. "Give us a picture or a song," is the demand; "let the long heads not speak, but write their thoughts in books, to be read when we are more at leisure!"

American Spiritualism attracts everybody, alarms the churches, staggers the doctors of divinity, mortifies respectable people gathered in a respectable place for respectable worship, perplexes the religious press, breaks all chains that fetter souls, blasts husky theologies, is a fighter, is a master, is a constructor, is for ever pressing higher.

You of the East are less eccentric in motion, are more hemmed in, more concentrative, slower to act, more lawful, massive, and endurable in structure. You are analysers, rich soil for the new religion to grow in, thriving best where there is the most decay of the old. You belong to the morning sunrise that shapes the day, which noons and sets in America. Let us join hands across the Atlantic!

It is wisdom to profit by the experience of others. Shun, then, the Charybdis of fanaticism, where many a spiritualist has been wrecked. If you have spiritual scholars who can write and speak, and they are many among you, set them to work *instructing* the people. Let your circles be scientific in inquiry and prayerful in spirit. Encourage no phantasy of speech, or an adolescent "free lover," amusing a crowd with show of tinselled words, carved in the sensuous merit of ideal pleasures. Be not *in haste* about organising; let conditions determine this. Nature never puts together incongruous elements to make a

symmetrical body. Beware of gross conventions, as an end of action, or as a propagating work; begin in harmonious circles, and let them widen out till the masses come together by a spontaneity of feeling, moved by the spirit of union. If you put in office ambitious aspirants, ruin will speedily follow. Blasted are all worldly speculations in Spiritualism. "Every plant which my heavenly Father hath not planted shall be rooted up." Only by a motive of genuine principle can this gospel be advanced. We must be calm as prophets, listening to what the calm angels say, and heroic as Christs, storming the citadels of false theology, yet breathing the spirit of love which says of the crucifiers,—“Father, forgive them, for they know not what they do.” Would you plant this heavenly seed where thorns and rocks will not choke it? *Gather your children together, organised into Progressive Lyceums.* The great thing needful is, not proselyting, but improvement of what we have. Our strength lies in moral and spiritual enlightenment and character. If we trust in “the wisdom that cometh from above,” we shall have wisdom to act, and power to gain, and for our crowning excellence—“Peace on earth and goodwill toward men.”—
Fraternally your brother, J. O. BARRETT.

ANIMALS AS SPIRIT MEDIUMS.

To the Editor.

15 ROBERT STREET, N.W., June 20th, 1870.

DEAR SIR,—In *Human Nature* for this month I observe there is on page 289 an account of the extraordinary affection and intelligence exhibited by a dog in its endeavour to prevent its already intoxicated master from drinking more alcoholic liquor; and at the end of the account the writer asks the reader if this is an instance of instinct or reason. Now, it occurred to me (supposing the account to be perfectly accurate), that it was, probably, neither instinct nor reason (purely as such on the part of the dog), but rather an instance of spirit-solicitude and intervention, making use of the animal as an instrument. I recollect reading a spirit's reply to a question concerning the unusual actions of a dog, to the effect, that some animals, especially dogs, have naturally and generally the power of seeing spirits, and that the same power is *natural* to men, and would be as general if they lived as natural physical lives as most animals do.

There are many recorded anecdotes of the actions of dogs (at the time of departure of people from their bodies, &c.) which appear to prove they could see the spirit, and if so, may not their *actions* be directed sometimes by *spirits*?

The anecdote in *Human Nature* also brought to my mind one I read some years ago, which was given as an instance of special Providence (I believe in an old Wesleyan Magazine); it was to the effect, that a dissenting local preacher, after preaching at some place in the country, had to walk some miles to his home. Shortly after starting he found a large dog was accompanying him; as it did not belong to him, he attempted to drive it back, but the dog only retired a short

distance and presently came on again, and so persisted in this course that he at last gave up the attempt to drive him away. After a time he had to cross some fields, the pathway leading by the side of a ditch and hedge; suddenly the dog started a-head and commenced barking furiously at something in the hedge; the preacher hastening to the spot saw two ruffianly looking men partially concealed in the ditch and hedge, who were evidently kept at bay by the fury of the dog. Not liking the appearance of the men he walked hastily on, and presently the dog again followed him, which, naturally, the man now encouraged him to do; but after going with him some distance farther, the dog of his own accord turned and went back.—This anecdote was related at a time when Wesleyan preachers were often very roughly treated in some parts of the country, and in this instance, at least, there was something in the actions of the dog higher than either instinct or reason.

I think there is in this subject a field for interesting, and perhaps instructive investigation, for those who may have the will, time, and means at hand to enter on it.—I am, Sir, yours respectfully,

THOS. J. ANDREWS.

BATHING AND SWIMMING WITHOUT DANGER OF DROWNING.

By T. L. NICHOLS, M.D.

SMILE not readers of *Human Nature* at the smallness of the volume which we present you with, as a supplement to the present number. It cannot be of small consequence since the matter it contains, if practically applied, would save upwards of 4000 lives in this country annually. This charmingly-written little treatise, by a scientist and philanthropist, whom millions have read after with delight, aims at putting deaths by drowning entirely out of fashion. It teaches the reader how simple and scientific appliances may be used, even by those who cannot swim, so that it is impossible for them to sink in water! One of these life-preservers, weighing from one to two ounces, will keep three persons from drowning. Such information is invaluable to those who have to go to sea, but it is almost of as much consequence to the young of both sexes, who, at this season of the year, are prone to dabble in ponds, rivers, or ocean's margin, practising the commendable art of swimming. With these admirable means it would be impossible for casualties to occur on such occasions. The royal road to swimming is through the portals of this little book. We say no more, but append the list of contents and add, that the price of the work is only 2d., but it is now offered at 1d., or 1s. 3d. per dozen Post free. We hope philanthropists will procure large quantities for free distribution amongst their young friends.

Contents:—Of Water—Baths, ancient and modern, natural and artificial—the Swimming Baths of England and the Metropolis—the Dangers of Drowning—How to Learn to Swim—the Principle and Means of Buoyancy—Sea-Bathing and Bathing-Dresses—Life-Preserving Inventions—the Pocket Swimming Life-Preserver—the Invisible Pocket Life-Preserver—the Buoyant Bathing-Dress—the Buoyant Boating-Jacket, etc. etc.

PROPOSED THEISTIC SOCIETY.

THROUGH the kindness of Mr. Crawford we are enabled to place before our readers the features of this new movement. The following, with others, are members of the Provisional Committee. Miss S. Dobson Collet, 3 St. John's Road, Upper Holloway; M. D. Conway, 51 Notting Hill Square; J. G. Crawford, 52 Gloucester Crescent, Regent's Park; Miss Blackwell, 6 Burwood Place, Edgware Road; E. Vansittart Neale, 12 Church Row, Hampstead; J. E. Odgers, Bridgewater; Baboo Rakhal Chundir Roy; Baboo Keshub Chunder Sen; Miss E. Shaen, 15 Upper Phillimore Gardens; W. Shaen, 8 Bedford Row, Holborn. Hon. Secretary, E. H. Busk, 3 Holly Terrace, Highgate.

The following has been provisionally proposed as a Statement of the Objects and Means of the Society:—

The objects of the Society are to unite men, notwithstanding any differences in their religious creeds, in a common effort to attain and diffuse purity of Spiritual Life by investigating religious truth, cultivating devotional feelings, and furthering practical morality.

The Society seeks to attain these objects by the following means:—By holding Meetings for the reading of Papers, and for Conference; by holding and encouraging Meetings for the united worship of God; by helping its Members to ascertain and discharge their personal social duties; by the formation of similar Societies with the same objects in various parts of the British Empire and other countries; by correspondence with those who may be supposed willing to assist in the objects of this Society; by the issue of Publications calculated to promote the above purposes.

This Society is offered as a means of uniting all those, who believe in the fatherhood of God and the brotherhood of man, in the endeavour to supplement their individual efforts towards goodness and truth by mutual sympathy; to intensify their trust in and love to God by fellowship in worship; and to aid each other in the discovery and propagation of Spiritual Truth, that thus they may attain to the more complete observance of the Divine Laws of Human Nature.

A Meeting will be held in the Freemason's Hall, Great Queen Street, on Wednesday, the 20th July, 1870, at 7 p.m., for the purpose of definitely constituting the Society.

The Committee invite practical suggestions as to the formation, objects, and modes of action of the proposed Society. Communications may be addressed to any Member of the Provisional Committee, or to the Honorary Secretary.

THE AMERICAN MYSTERY-DOCTOR.

WHAT SCIENCE HAS TO SAY.

(From the Morning Advertiser.)

Sir,—I think I would scarcely pass such a harsh verdict on this new mystery-man from America, Dr. Newton, as the "sensational" Sunday Press, as a bit of stock-in-trade, might do. Let us remember, though forgotten, that Lytton Bulwer, the novelist, gave us *Zanoni* and another novel, fully believing in and explaining such influences; and that of all "mortal" things, medical facts are those in England (it is not so in France or Germany) on which the general London Press is cruelly, constitutionally, and unnecessarily ignorant: hence our Contagious Diseases' Act, now the scandal of all well-regulated circles, but pushed forward by the general Press and smuggled through Parliament: hence the statement that it is to Edinburgh, not America, we are indebted for the grandest fact of the 19th century—surgical operations without pain, by ether or chloroform; at first

derided quite as much as this mystery-doctor, as a new fangle from America, but now quietly assimilated, but still a falsehood, as a great Edinburgh wonder! If this mystery-doctor can get people to apply hot water to the spine as he advises, and if he uses any the commonest kind of electricity, as he probably does, he will cure scores of paralysis cases, notwithstanding the "sensational" Sunday word-painters, and the nobodies who re-write these reports. This mystery-doctor is a wild fanatic, a mesmerist, or what not; but let us remember that dozens of agonizing surgical operations have been performed without pain while patients were only mesmerised. There are more things in heaven and earth than are dreamt of in the philosophy of our penny-a-liner. I can see that this new doctor's "knowledge in fragments," as Bacon styles it, may lead to more than the prejudice or dogmatism of reporters would make us believe.—I am, sir, yours, &c.,

CHARLES KIDD, M.D.

Sackville Street, May 22, 1870.

Dr. Kidd sends us his letter as above, which is very well for a fashionable doctor to write. He also points out an extract from his work "On Chloroform," which indicates that "the Actual Cautery" or red-hot iron applied under the influence of chloroform produces results somewhat similar to Dr. Newton's healing power. "Several very instructive cases have been published where this method has proved invaluable, 'not merely is the hot iron painless, but it absolutely relieves pain.' In a somewhat typical instance, one of these all too familiar hospital cases where nothing in the world would do good without chloroform: 'Jane S., aged six, a pale strumous girl, suffering from pain and swelling of the left knee for twenty months.' The knee was a good deal bent, the child cried and shrieked when it was touched, or when any attempt was made to move it. I drew four striae of linear cauterisation, and got the limb into a straight position. On recovering from the chloroform, the child sat up, and began to play with toys and other children in the ward. At the end of about two months the child left the hospital cured."

MISCELLANEA.

ON HEARING AN ACCORDION—PLAYED BY INVISIBLE POWER— AT A SEANCE WITH MR. D. D. HOME.

What marvellous power, sweet instrument, awakes
In thee those tones?—that loudly swelling awes
My soul—then, softly dying, charms my ear!
That listening, hails the echo from afar!
Some hand angelic moves thy keys—too pure
For mortal sight; but ah, the sense of hearing
Tells my soul that some blessed being with a
Power divine, and fond remembrance of his
"Home sweet home," doth with that melody thus
Flood my throbbing heart—that owns his presence there!
And yields me proofs, more tangible than faith,
That the sublime and inner life, when freed
From mortal coil, hath power and inspiration
Surpassing far the greatest efforts here,
Possessed by man, and teacheth us, however
Much we fear, the bugbear death's no foe.

ALEX. KEITH.

THE AMERICAN JOURNAL OF SPIRITUAL SCIENCES is the title of a new periodical to be published in New York. It will be a condensation of spiritual principles, experiments, and phenomena, designed for the higher classes of readers, suggesting a scientific platform, and basis of truth as most likely to attract attention, and lead to conviction in superior minds. We shall report to our readers when our new contemporary makes its appearance.

THE VALUE of HYGIENIC KNOWLEDGE.—My son, whom I had ill of dropsy of the abdomen, I am happy to be able to say has completely recovered, and is now a strong and healthy boy, thanks to the simplicity of the means used, viz., the wet bandages and the Turkish Bath, to which I ascribe his recovery, along with various other hydropathic means which I made use of, as the wet sheet rubbing night and morning. Had I carried out the doctor's remedies I do not know what the consequences might have been. I cannot express the amount of thankfulness I feel that ever I came to know the value of the water-cure, and you may be sure that the future of my life will be devoted as far as possible to the promotion of the system. I think I have to thank Mrs. Fowler for recommending me to use the wet bandages, which were wrung out of hot water—as hot as could be borne—and wrapped round the bowels, with a dry covering over that. I tell you this that you may be able to recommend it should you ever be brought in contact with such a case.

SHEFFIELD MECHANICS' INSTITUTION.—On Monday evening the members of the phrenological class and a number of friends took tea together, when the result of the phrenological and physiological examination was made known by Mr. George Dawson, the teacher and examiner. The competition, as previously announced, took place last week. The report showed that the first-prize, a China phrenological bust, was obtained by Mr. Geo. Straw, an engine-tenter, for elementary proficiency in the above subjects. He obtained, out of 64 questions, 54 marks; and for chart-marking and attendance 15, making a total of 69. Mr. J. W. Lawton scored 61 marks, including 12 for chart and attendance, gaining him "Fowler's Lectures on Man." The third prize fell to Mr. R. O'Neill, with 55 marks. Those not successful are Mr. J. Cooper, 52; and Mr. Hague, 37 marks. The prizes were offered by Professor L. N. Fowler. They were presented by the Mayor, who took tea with the company. Addresses upon phrenology and the cognate subjects were given by the Mayor, Mr. Edward Priest, Mr. Henry Turner, and others. A number of large portraits of eminent men were hung upon the wall, the characteristics of some of which were explained by Mr. Dawson. A copy of Dugald Stewart's "Philosophical Essays" was presented to the latter gentleman by the Mayor—the gift of Mr. H. Turner—as a slight token of respect for his efforts in promulgating the principles of phrenology, etc., in this town. The Mayor also moved a vote of thanks to Mr. Dawson for the same, and for his energy as Secretary of the Institution, which was supported by Mr. E. Priest, Mr. J. C. Wing, and Mr. G. Shaw. An enthusiastic vote of thanks to the Mayor for presiding, who spoke of the pleasure he had derived from the meeting, terminated the proceedings of a very happily spent evening.—*Sheffield Daily Telegraph*.

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| <i>THE HOLY GHOST,</i> | <i>HELL,</i> | <i>PROGRESSION,</i> |
| <i>BAPTISM,</i> | <i>EVIL SPIRITS,</i> | <i>THE SPIRIT-WORLD</i> |
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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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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.