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The People's Guide to Health and Volunteer's Manual, by H. Smith, M.D. London: Ward, Lock, and Tyler, price 1s.

Water not Convex; The Earth not a Globe! demonstrated by Alfred R. Wallace, Esq., F.R.G.S., &c., on the fifth of March, 1870, by a series of experiments conducted in the old Bedford Canal near Downham Market, Norfolk, by William Carpenter. London: published by the Author, 3, The Terrace, Ladywell Park, Lewisham, London, S.E., price 6s.

Seven Miracles identifying the Church. London: Stevenson, price 6d.

Organic Philosophy, vol. 3, Outlines of Biology, Body, Soul, Mind, Spirit, by Hugh Doherty, M.D. London: Trubner, 12s 6d.

A Complete History of the case of the Welsh Fasting Girl (Sarah Jacob) with comments thereon; and observations on Death from Starvation, by Robert Forster, M.D. London: Renshaw.

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ON THE STUDY OF HUMAN NATURE.

PHYSIOLOGISTS tell us that out of a single cell may be developed an entire animal; so, from a single phrase may be spun a universal system of philosophy. Now, if we analyse the compound expression "human nature," perhaps we may find there the elements of some very profitable and comprehensive speculations.

First, then, the nature of man cannot be studied in the individual. That alone in us is natural—in the strict sense of the term—which we share with our fellow-creatures, that which can be brought within the domain of general laws of some sort. According to modern physicists, nothing is a proper "subject of science," in other words, reducible under laws capable of verification—except some form or other of matter. Whether these doctors be right or wrong in this sweeping assertion we shall probably do well to take a hint from them, and, at any rate, begin our study of human nature from the material plane, and by the aid of the allied physical sciences, Comparative Anatomy, Physiology, and Ethnology. The adepts in these sciences may succeed in tracing the genealogy of our physical nature downwards through the gorilla to protoplasm itself. But whilst discussing the characteristics of the different races of mankind the ethnologist almost inevitably carries us to another region, the disputed border-land between matter and mind, science and metaphysics.

Ethnology is very incomplete without a physiognomy of some sort, or that science which demonstrates the laws governing the analogies and relations between form and feature and moral disposition. And at this point we begin to see how the individual character emerges from the generic type, and how the spiritual being is moulded within a material matrix. Physiognomy, in its widest sense, which would include Phrenology and the artistic

representation of human passions, is that province in the study of man, which is most universally fascinating. It stimulates thought by means of the senses. It possesses the allurements of the occult and the indefinite with some pretensions to the exactitude and tangibility of physics.

Rising into a more abstract region, science next aspires to bring within the domains of law the complex action of the mind itself; and the student of human nature seeks to arrive at the origin of different phases of religious belief, of forms of literature and art, and of social institutions. This inquiry has resulted in a discovery that almost all the seeming individuality around us is apparent only. Personal character is, for the most part, found to be superficial and clearly traceable to physical organisation, or to the influence of society. We say "for the most part," because in the highly cultivated man there appears to be a certain spontaneity of action, a self-regulating freedom of spiritual life, which is the end and glory of humanity.

When this point has been reached in our appreciation of realities, we approach the very shrine of truth itself. The Divine Humanity is felt to be the key to all creation; nay more, creation is seen to be meaningless to us except as the mirror of the mind of man. As time and space are only "forms of human thought," so all the infinite variety of nature is devoid of attraction for us, except as "humanised," as moulding, representing, stimulating, ministering to, and developing the mind and heart of humanity. In a few dry sentences we have endeavoured to indicate a train of thought which may at first seem rather enigmatical, but which, like an avenue of sphinxes, leads to a temple of truth and mystery, the evermore interesting and wonderful reality of human life. Let him who would know anything of this put, as it were, his shoes from off his feet, for the place whereon he stands is holy ground. Unless we feel in some degree the mystery of existence, we may be walking encyclopædias of the several "ologies," we may be versed in every ism that has troubled the world, spiritualism included, and yet be ignorant of the first principles of human nature.

The above analysis of the phrase "human nature," however imperfectly performed, ought to prove suggestive to one who is entering on the study of man. In the first place, it warns us not to start with assumptions as to man's origin and destiny, however pretentious and high-standing their authority, which do not cover the facts with which we have to deal. Theological theories originating in some geographical corner, and unknown to ninety-nine hundredths of mankind, can scarcely be the clue and saving truth to human nature.

Would it not be well to commence with examination of the

raw material of humanity—man in the savage state? Thereby we may see how much of life and faculty is instinctive, and how much the fruit of civilisation. No imagination can conceive a condition more degraded and miserable than that of the untutored savage. Yet the larger portion of the world has probably been peopled by our fellow-creatures in this deplorable state for many myriads of years. The scheme of the government of this world must surely be far other than most theologians would make it. Man in his most abject condition seems to be distinguished from the brute chiefly by the exhibition of an incipient individuality, which shows itself in the most eccentric and irrational manners and customs.

Passing from the utter savage, who is the perfect slave of sense and circumstance, it might be expedient to investigate the effect of climate and physical geography upon early civilisation, ethnical character, and development; to compare the Tartar and Arab rangers of the desert with the Egyptian inhabiting the garden of the Nile; or to contrast the Teuton, educated by the rugged sternness of the north, with the luxurious and indolent but fiery passionate children of the sunny south. We find that external agencies, climatic and the like, generate forms of religious belief and social institutions. Modified by these, the mind of nations grows in a particular shape. From religious or metaphysical systems again, there arises a spiritual atmosphere, which is breathed by the infant soul and which feeds the recipient intellect of sage and poet. Comparative theology will greatly occupy any one who would comprehend the present condition of humanity. Religion has been the source of the highest happiness and deepest misery of our race, embodying some of its most comprehensive and beautiful conceptions of a universal order, and including among its effects, the most horrible mental diseases which have cursed mankind.

From the study of the religious sentiment the transition is simple to forms of political and social government, as almost all such begin in some theocratic shape. It cannot fairly be objected that government is an accident rather than an essential of human nature. By virtue of his birth a man is a member of a family, and families cannot unite for mutual advantage without immediate adoption of some form or other of government. Hitherto, it is true, a most undue importance has been assigned to the governing portion of the world's denizens. So-called universal history consists pretty much of the records of the crimes and follies of kings and governments. It has only lately become an axiom that the government exists for the good of the people and not the people for the pleasure of the government. By all means let liberty of individual development increase every year,

but after all, political and social order and subordination of some kind is inseparable from human nature, as soon as it emerges from the irrational condition of pure savagery and the pastoral, nomad, and patriarchal states. We would fain believe—hoping almost against the testimony of experience—that a brighter career of social amelioration is dawning upon the world. Whether this will ever arrive or no it is certainly our highest vocation and blessedness to strive to bring it about. We shall receive our recompense here no less than hereafter. It is a hope and endeavour which proves its own reward. It can scarcely be for nought that the last quarter of a century has quite revolutionised the conceptions of the scientific world as to the history of our race. By those, whether scientific or unscientific, who do not shut their eyes to the occult side of human nature, hitherto unrecognised powers, almost infinite in range, are seen to be our heritage, which ought to be rich in blessing to ages still to come.

As yet, a text-book of human nature remains a desideratum. As far as we are aware there exists no single volume which worthily follows out the track of thought which we have tried to indicate. We have admirable anthropological treatises discussing with wonderful minuteness the skeletons and tusks of the various sections of the human family. There are many scattered notes of value upon the physiognomical import of the human “form and countenance divine.” Sciences of religion are every year becoming bulkier. Patient investigators may even meet with illustrations of the peculiar action of the human mind in its abnormal phases. But social and ecclesiastical histories continue to be written with hardly a passing allusion to some of the most stupendous phenomena in the world of mind; events which throw more light upon human nature than all your Hume’s and Alison’s political histories put together. Take, for example, the prevalence throughout Europe for several centuries, among every class of society and grade of intellect, of the witch-mania with its hundreds of thousands of victims of both sexes and all ages and conditions done to death in every horrible manner. This is only one, though perhaps the most important, of many neglected chapters of history.

When we come to the region of the marvellous we must acknowledge that good service has been done during the last twenty years. But on the spiritual side of humanity all is as yet so formless, conjectural, and perplexing that we must be content to “possess our souls in patience.” We still stand in need of a “text-book of human nature,” comprehensive but not too bulky, on a level with modern thought and yet with a full appreciation of the genius of the past, awake to the realm of inspiration and mystery, yet conscious of the inflexible rigour of

material laws. There are probably few men living with the varied endowments requisite for the composition of such a work, but we are glad to know that one among them is about it; we need scarcely say that we refer to our most eloquent friend, J. W. Jackson, to whom we heartily wish God-speed in his undertaking.

S. E. B.

CREATION.

THE SYMBOLISM OF NATURE—THE HUMAN FORM.

By J. W. JACKSON, M.A.I.,

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"Esthetics of Genius," &c., &c., &c.

It must not be supposed, however, that the symbolism of the human form terminates with the head and face. These are simply the nobler elements of this wondrous hieroglyph, every portion of which is full of the profoundest significance and sublimest meaning, had we but the skill for its due interpretation. We might indeed be quite sure from the existence and operation of the harmonic laws, that this, the grandest portion of the organism, could not stand alone, or be decidedly exceptional to the remainder. As we have already remarked, the head and face imply the foot and hand, together with all the intervening portions of the corporeal structure, except, perhaps, in so far as the latter are not quite so well emphasised as the former. Still whether we regard them as being in a certain measure effects, or simply as corresponding members, their corroborative significance as indications of character and endowment, and with this of status in the scale of being, is not to be despised in any endeavour to penetrate through externals to internals, and to discover, though but in part, the mental constitution and even the quality of spirit in man, from the corporeal attributes with which they are united. We are fully aware that many may regard this as implying a degree of subtlety in investigation, and, we may add, of profundity in interpretation, not only beyond the ordinary range of scientific enquiry, but even as transcending the normal limit of the human faculties, and thus sure to end in intellectual disaster and defeat. And it should be again understood here, as throughout these papers, that what we aim at is not to be conclusive and dogmatic, but suggestive, our full purpose being answered, if we should only stimulate other and abler observers and thinkers, to exert their powers for the more effective elucidation of this most important subject.

We have already spoken of the erect attitude of man as being

symbolic of his moral exaltation above the merely brute plane of propensity and instinct, and so indicative of a nature not wholly absorbed by things terrestrial, and we may add, not swayed by considerations purely personal. Practically it implies, as already remarked, the reign of rectitude, while inspirationally and aspirationally, it signifies the deeply seated tendency of humanity to seek the central sun of universal being. In other words, as the body assumes the erect position under solar influence during the day, but again becomes recumbent and horizontal at night and in sleep, through the then temporary predominance of telluric force, so is there a tendency in the soul during its higher moments and its loftier moods, to ascend as by spiritual sympathy to the celestial sun, the unfailing source not simply of light but also of life. Yet as the body, through all its nobler members and according to their several degrees, is lifted up and points sunwards, firstly by the head, then the thorax, and then the abdomen, but is nevertheless held fast, through gravitation to the surface of the earth, by the feet, so is the soul, in virtue perhaps of those imperfections through which it is subject to incorporation, continually drawn earthwards and bodywards, and this too, notwithstanding its prayerful strugglings with lingering infirmity, and its holy aspirations after a higher life. Not till man floats freely in the atmosphere above the earth, will his symbolism of telluric relationship and environment be decidedly indicative of entire superiority to all debasing tendencies and grovelling impulses, his inheritance, as we have previously said, from a realm where spines are mostly horizontal, and the face looks earthward for food rather than heavenward for inspiration.

Now it may be observed, that as the spinal perpendicularity of man is not confined, as in the case of certain quadrupeds and birds, to the cervical vertebrae, so neither does his perpendicularity as a whole, terminate with the spine, but extends along the lower members to the feet, where through the beautifully constructed ankle and instep, they rest securely, yet flexibly, and in a sense elastically, as on a transverse beam. This is indicative of the very important fact, that the element of rectitude has pervaded, or is intended to pervade the entire being down to its foundation. We all know the figure of a dancing dog or bear, and that neither the one nor the other presents even the remotest approach to true perpendicularity, the greatest defect in this way being in the lower limbs, whose position, whether in relation to the spine or the foot, renders a perfectly erect posture impossible. In this as in much else, it is not till we arrive at man, that nature seems to have succeeded in accomplishing the purpose she had so steadily in view during

all her previous tentative efforts. And she has succeeded in him, because, as already remarked, he is so nearly the fulfilment of the divine idea foreshadowed, but not completely expressed in the quadruped.

But perpendicularity of attitude when thoroughly carried out, implies much else, among other things squareness of the shoulders, and as an accompaniment, an arching, and with this a possible expansion of the chest, almost unattainable in the true quadrupedal type. This is indicative of an actual, and yet more of an approaching relationship to the atmosphere, rather prophetic of an aërial type than appropriately characteristic of one purely and solely terrestrial. Nor are these the only indications of superiority thus afforded, for such a structure necessitates the more effective development of the anterior or nobler side of the body, and with this its more emphasised divarication and separation from the posterior and inferior. In a well-built man, the back as such, is more distinctly pronounced than in any quadruped. But above all, the chest is thrown out before the shoulders to an extent, all but impossible in a quadruped, the position and use of whose anterior members as merely locomotive instrumentalities, renders him of necessity, what in humanity would be regarded as round shouldered. Now these peculiarities of structure are indicative of much else. While organic facts they are moral symbols. They suggest that in man the anterior and coronal portions of the brain exercise more power over the moulding of the organism than in brutes, and if so, then by parity of reasoning, over the character and conduct. This put into other words, means that the intellectual and moral elements of his being are more potent in proportion to the passional and impulsive than in the inferior grade, corporeal specialities thus corroborating cerebral indications, and both agreeing with the facts of thought and conduct ascertained by observation and experience.

In truth the human type is that of the brute fully unfolded, or as we have elsewhere said, the fulfilment of which the latter is only the promise. We have already dwelt on the enormous difference between the brain of the one and that of the other. Now let us remember throughout these prelections, that in the order of causation and consequently of interpretation, the remainder of the structure is simply the brain, more or less effectually ultimated in appropriate instrumentalities for the effectuation of its ruling purposes, the great object of life in time being the exercise and manifestation of the spirit in a sphere, firstly, of conscious thought, and then the ultimatum of this thought in corresponding action. Hence the profound significance of symbolism in relation to organic structure. It leads us from effects up to causes, and through the latter enables us to

interpret in some slight measure, however dimly and feebly, the intentions of the designer. It need scarcely be said, or rather repeated here, that of this wondrous volume, whose author is God, and whose illuminated pages are seen alike in the flower-clad meadows of earth and the star-gemmed expanses of the sky, we have as yet spelled out but a few of the simplest words, on that little leaf we call the earth, and even of these we have only with much guessing and vast labour, interpreted simply the surface meaning.

But to return to the brute form, this is predominantly an instrumentality of the basilar and posterior portion of the brain, and hence its want of effective unfoldment in the front of the body, which is closed in both at the thoracic and abdominal regions by the position of the fore and hinder limbs, themselves also, as already observed, largely buried in the trunk. The contraction of the anterior and the depression in the coronal region of the brute brain, is thus reflected in the great outlines of quadrupedal organisation, as conversely the expansion in the region of the intellectual faculties, and the elevation appropriate to that of the moral sentiments in man, is similarly reflected in the freedom of his limbs and their position in relation both to the thoracic and abdominal portions of the trunk. We suppose it is almost unnecessary to say that from the stand-point of these papers, such organic specialities as those to which we have just referred, are also regarded as profoundly indicative of underlying psychological conditions, whereof they are the symbolic expression because the inevitable effect. The brute is compressed in his organisation, because closed up in his soul, the former contemplated from the spiritual plane being the product and instrumentality of the latter. So the man is more unfolded in his body, because his soul is more open to the influx of light and knowledge, this being indicated in the first place by the superior development of his brain, the latter being finally ultimated in the remaining portions of his corporeal structure. The structural liberation of the human limbs from the trunk, is of course followed by their greater functional freedom, this being especially manifest in the arms, whose range is so vastly greater than in any quadruped, and without which, indeed, the hand, with all its wondrous aptitudes, would be almost useless for many of the higher purposes to which it is commonly applied. Now this liberty of motion in our anterior limbs, which with their fine extremities, constitute the executive instrumentalities of our designing and contriving intellect, is symbolic of proportionate freedom of thought, present or prospective. We were obviously not intended to have our ideas move in fixed grooves or gyrate in repeating circles. People thus restricted in their mental opera-

tions are not effectually humanised—a remark doubtless more or less applicable to every man who still finds it necessary to effect change of place, by the laborious process of bipedal locomotion. Thus contemplated, the arm and hand are doubtless still prophetic, more especially as regards the average of common-place and merely receptive and imitative minds, who can only accept ideas from authority and during the process of tuition, and who remain comfortably fossilised from youth to age, in the set forms of thought wherewith they quitted school or college.

We have already in our previous papers on respiration and alimentation, spoken of the different proportions between chest and abdomen, which prevail in the different classes, orders, genera, and species of the animal kingdom. In the true human type, the thoracic should thoroughly dominate the abdominal viscera, implying as already remarked, the preponderance of thought and action over nutrition. This brings us to the important truth, that a most significant volume of profound symbolism is hidden in the viscera, their forms, functions and proportions. To fully carry out our enquiries on this subject, as well as some others already incidentally or directly alluded to, we should need a more detailed acquaintance with the facts of human comparative anatomy than has been yet attained. We want to know the visceral as well as the cranial and facial characteristics of different races, whose specialities of character, contemplated in connection with their peculiarities of organisation, might throw considerable light on the interactions subsisting, not only between thought and respiration, but also between emotion and digestion, excitement and secretion, together with many other questions still somewhat "vexed." Our own observations on this subject must then not only be brief, but we fear also superficial and unsatisfactory.

Respiration and circulation, the functions attaching to those two thoracic viscera, the lungs and heart, represent the systole and diastole of universal being, as visible in the tides and seasons, as in the interior movement of the animal organism. We inhale life, we exale death. Our arterial circulation is vital; our venous is mortal. Hence the significance of the different proportions which prevail between the viscera of various races of men, and species of animals. For example, it is not without meaning that the liver of the negro is much larger in proportion to his lungs than in the Caucasian, for this simple fact implies that his venous circulation is more important in relation to the arterial, that respiration is of inferior and secretion of superior significance in his physical constitution; and in accurate correspondence with this, that thought, imagination, cognition, and memory, or shall we say the manifold processes of intellection,

are of less moment in his interior being, while the promptings of the merely animal instincts, are stronger than in his more nervously constituted brother. In running these parallels down to the lower types of organisation, we find that the liver of the crocodile or alligator is in a similar manner, far larger in proportion to his lungs than that of a mammal, and we know how decidedly inferior is his status in the scale of sentient being. It is doubtful if we have yet mastered even the alphabet of this province of analogical investigation, and yet visceral structure and function, as attaching to organs which are interior and vital, must have a profounder significance than anything attainable from the exterior of the body, whether as regards its general contour or the special structure and action of its constituent members.

Respiration symbolises our drinking in of "the breath of life" from the central fount of being. In this relation, the circumambient atmosphere surrounding us on every side, so that we are bathed in and pervaded by it, represents the omnipresent vitality and power of the universal spirit, not simply as an external force, but also as an internal power, dwelling, as we have elsewhere said, in the profoundest depths of our consciousness. The fact that man is not yet at the maximum of organic development and functional efficiency in respiration, being surpassed by the bird, is an assured indication that when his type has become more aerial, he will be more spiritual in his mental constitution, that is, he will be more open in his interiors, as Swedenborg would say, to the influx of divine power, and so will be more effectually controlled and more profoundly moulded by its exalting and plastic force.

The circulation of the blood typifies, because it reproduces within the limits of an individual organism, the vital circulation of the universe. The heart in this case is a lower or subcentre, from whence the vitalised arterial blood flows to the remotest extremities, carrying with it all the possibilities, or shall we not rather say, capabilities of life, health, and repair to the adult and of growth to the young. This is the flood-tide of birth, the spring-tide of bloom, the morning of resurrection, whereby old things pass away, and all things become new. The venous blood on the contrary, laden with the elements of impurity and disease, goes down to that grave the liver, only however to undergo that purification, and eventually, through respiration, that quickening, which is the lot of all things cast into the earth, that must die ere they can live, and be buried in corruption ere they can rise in glory. It is simply the befouled water of our mighty rivers, flowing sluggishly back to the ocean, laden with the washings and *excreta* of mighty continents, rendered

fertile by the rainfall, whose superfluity thus returns to its source, thence to undergo a resurrection in purity and splendour, beneath the vitalising beams of to-morrow's sun. Let us clearly understand that the old aphorism, "Man is a microcosm," has a depth of meaning and a universality of application of which the ancient sages never dreamed, and whereof we doubtless form but a most inadequate conception.

Alimentation, through which we obtain material growth and physical strength, by the absorption of food, is very properly effected through the lower or abdominal viscera. As already remarked, these relationships of position are eminently significant. Through the brain we are connected with the imponderable forces of the magnetic ocean, through the lungs with the aerial atmosphere, while by the stomach and intestines, we are more nearly related to the earth as a solid and ponderable planetary organism, though even in this regard, through the animal and vegetable realms beneath us, except in the matter of water, where our telluric mother fulfils the myth of the pelican, and feeds her young from the living veins in her own breast. It is doubtless well that the foundation should be thus laid at the basis of the organic edifice. The proprieties of nature that cannot be violated, demand such an arrangement. Alimentation in truth is the necessary and so eternally recurrent process of sustentation from the divine centre and fount of all life, reproduced, and so typified, in one of its lower forms, through which "the bread of life" for the body is appropriately administered.

Excretion is, strictly speaking, a process of dying, or as we say both literally and metaphorically, expiring. Our excreta consist of those substances, which having been absorbed and performed their duty in relation to our system, are then expelled as either noxious or superfluous, so that their farther retention would ultimately prove productive, first, of disease, and then of death. Not merely the fæces, but also the exudations from our skin and even the carbon from our lungs, come under this category of morbid agencies, and may be regarded in their process of expulsion, as a series of little funerals, for effecting what is very happily the extramural interment of decomposed bodies dangerous to the health of the community. There is here, it need scarcely be said, a mighty volume of possible discovery in relation to health and disease, of which even the profoundest pathologists as yet scarcely dream. The truth is, birth and death are incidents of daily occurrence in every individual organism, which without this exchange and circulation, this absorption and expulsion of its component particles, could no more enjoy permanent health and vigour, than could a body corporate or politic, on the supposition that its inferior and aged citizens

were never to die nor their places to be filled by successors of fewer years and greater energy. These things go down to great depths. We have already said that all individuality, save in the case of the ABSOLUTE ONE, is merely relative and apparent, the mightiest creaturely personality being but a component part of the larger whole of universal being. So, conversely, could we see it aright, the smallest or the most insignificant seeming unity known to us, is in all probability a compound of forms and beings, lying altogether beyond our ken, and of whom or whose attributes it is impossible we should ever attain to an exhaustive knowledge under our present conditions of existence, and this too despite the exercise of the profoundest thought and the aid of the finest instrumentalities. The telescope and the microscope have done much for us. They have revealed provinces of sublimity and beauty, of wisdom and design, whereof the greatest masterminds of earlier ages never dreamed, but the most important revelation, after all, has been that of our own limitations, and with this the irrefragable demonstration that, try as we may, we can neither scale the loftiest heights nor plumb the profoundest depths of God's truly divine and therefore exhaustless creation.

We may conclude these papers on the symbolism of nature by a few remarks on man as the culmination, and so in a sense, the embodiment of the sentient type of being. Contradistinguished from the vegetable by sensation and locomotion, his entire structure is obviously based upon the fundamental idea of action. Although, as already observed, allied to the mineral kingdom through his bones, these are nevertheless so arranged in regard to articulation and the attachment of muscles, that in place of being impediments to motion, they are the levers through which it is effected. So his muscles, though massive and weighty, are yet so powerful and elastic, that they transcend as motor instrumentalities, any combination of cordage yet invented. Nor must we be surprised that in an organisation so amply provided with means for movement, there should be arteries and veins for maintaining internal circulation. Nor, when we find both, is it matter for astonishment that there should be secretion and excretion, inspiration and expiration. In truth, these internal activities are often found in considerable force, in certain types of being where the locomotive instrumentalities are either imperfectly developed or non-existent. But action is only thought in the process of ultimatum. Man's body is simply his mind mirrored on the material plane; for the most part doubtless, the mind of the race rather than of the individual. Hence the profound significance, present and prospective, of the human brain, that solar centre of the nervous system, whereof all other portions of the organism may be regarded as the planetary and

satellitary dependencies. And hence also the symbolic importance of his finely arched and expanded cranium, that mystic yet magnificent temple, slowly yet surely built up through all the countless ages of the past era of sentient life upon the globe, and still retaining in its successive stages of embryonic development, unmistakeable traces of the lengthened processes of its slow and laborious edification. Such a being then, so constituted and related, has obviously been formed for the noblest and most exalted phase of thought and action yet witnessed on the earth. He is an embodiment of all the inferior realms of telluric existence transfigured and translated, and thus, as we have already shown, the initial type, the beginning of a new order, not merely of sentient, but also of moral and rational being. It is here that we best perceive the true significance of man. As a fresh organic advent of higher development and more effective specialisation than any other type which has preceded him, he is of great importance even to the Zoologist and Comparative Anatomist solely occupied with the realities of the present. But the very processes through which he has been built up in the past, are unmistakeably indicative of proportionate results in the future. The dial-plate of destiny never stands still. The onward march of structural evolution cannot be arrested. The forces which have produced man are still in action, and must eventuate in the advent of an organic type yet more advanced. Nor does this remark apply to him only. Creation as a universal work, progresses in all its provinces, mineral, vegetable, sentient, and rational. And it is to this great problem, "The probable aspect of future organic life on the earth," that we have now to address ourselves, not in any hope of effecting even its approximative solution, but simply with the purpose of suggesting subject-matter for speculation to a few minds sufficiently free to think for themselves, and yet adequately informed to feel an enlightened interest in some of the later discoveries and profounder investigations of modern science.

HISTORY OF A SPIRITUALIST.

(Continued.)

ONE cannot disguise from oneself that the road is encumbered with error, for unclouded truth rarely appears to men. It is their lot to make use of their intelligence, and separate truth from error, but, human weakness and passion intervening, it is but by slow degrees that they are able to accomplish it. The possibility of communicating with the dead must first strike loving souls, for there is in the idea of an eternal separation

something so dreadful,—the anguish of seeing a beloved being disappear is so profound, that every supposition, everything tending to a probability of re-union ought to be cordially welcomed by broken hearts. Feelings are more powerful than reflection, and examination seems useless to the mother who imagines that she is listening to her son, or to the husband who feels that an adored wife lives again. It is through love that this new belief has made its way, and the consolation it brings is found to be immense for all those who, mourning without hope, suddenly, sometimes by means of a table, sometimes through a medium's hand, have recognised the character, the affection, the expression of that which they had thought annihilated for ever. The authorised religions offer so little of certainty—the unknown hovers with such thick darkness over the life that follows the tomb—faith, that ought to illuminate it, rests upon foundations so frail, that the announcement of the possibility of a communication, necessarily, has the effect of a revelation, which has blindly been accepted by all those who have had the happiness to find themselves connected with it in a manner not in direct opposition to the dictates of reason. After the loving souls come the irresolute and timid ones; the number of weak minds, the direction of whose life is but imperfectly traced, is great; the irresolution resulting from an imperfect education—from living among those with whom right and wrong are badly defined, or from causes purely organic—renders them especially impressionable, and prone to receive an exterior impulse. These latter, like the former, seek in the marvellous the strength in which they find themselves deficient, and attach themselves with enthusiasm to that which gratifies them, without examination, or without even reflecting that some control may be necessary. Then come the ardent souls who, ingenuous and enthusiastic, catch a glimpse of the progress which a more general knowledge of the phenomena would bring about,—these, however, become as intolerant in what they often inconsiderately affirm as the deniers who have made up their minds beforehand, or the large number of pretended examiners who really appear afraid of discovering anything.

A vulgar belief, derived from the teaching of the Catholic Church, which promulgates the idea that after death a complete return of the soul to spirituality takes place, holds that the withdrawal of the impediment of the body instantaneously develops in the being a superior intelligence, out of proportion to that which had been manifested through the terrestrial organs: this causes a blind confidence in every dictum from the other world, and sometimes this moral blindness goes so far as to cause the entire resignation of reason and free will. I have seen simple-

minded people, who could do nothing without consulting their table, or running to their chosen medium, and the most deplorable consequences resulting from this annihilation of volition. It is as it were a yoke which these irresponsible souls have to bear, and one can be a slave quite as much to religious principles as to earthly interests. It is extremely necessary to counteract a tendency which leads to folly and stupidity, in order to do which it will be sufficient to establish the truth, so little understood, respecting the state of the soul after death. It is a great error to suppose that the disappearance of the corporeal envelope, and its being replaced by the interior organism, procures for the soul intuitive knowledge. In shaking off one's winding sheet, to continue one's existence in another sphere, man knows nothing more than he did the day he was buried, for the degree of light which marks his starting-point is in exact proportion to that which illuminated him on earth. It is true he is freed from material nature and its requirements, but the progress he has made is entirely physical—the better position which he occupies gives him neither virtue nor knowledge. It is only by his own efforts on earth that he can become greater, better, or purer; after leaving it he perceives more clearly the goal—he has more facility for the concentration of his forces, and fewer obstacles in the management of his will, but that is all. It is only by long and continued labour, by incessant struggling, that he shakes off, little by little, the chain which binds him to earth—he still inhabits it as long as material instincts and selfish feelings are stronger than the instinct of love and celestial impulse. It is only the souls completely purified that separate themselves from earth by a superior attraction, and go where God sends them. The great mass who cross the threshold of death are marked with the stamp “purification necessary.” In admitting the possibility of communicating with the departed of this earth, it is with the mass of more or less contaminated beings that the *rapport* is established. The great majority of mediumistic communications are marked by a constant stamp of vulgarity. The superterrestrial society gives but an average, inferior in many points of view, to the present development of our intelligences; if at long intervals a more exalted view shines upon this monotonous common-place, it is that there is a hierarchy of souls, and that progress is made there as here. But, however little one sifts this quantity of information which loving and credulous souls receive daily, one finds the spirits unanimous as to moral laws, to which they recommend obedience in an unmistakeable manner. Infinitely divided as they are in matters of detail, when once they leave fundamental positions truths and errors are alternately decried and extolled, presenting a very Tower of Babel,

where all the passions and follies of humanity are to be found. Sometimes a prophetic light, whose prediction is fulfilled, is mingled with them; but what falsehoods, what studied trickery, what infamous deceit, are emitted with the colour of truth. Can a reasonable being take such instructors as these for guides? The examination, which experience must necessarily bring about, will expose the thoughtlessness which a large number of believers are guilty of. God, in creating man, has decreed that it shall not be necessary for him to seek out of himself for the rule which will lead him to happiness. He has given him a conscience which decides what is right and wrong, and a free will which chooses one or the other. All human events are within human foresight, and the brain is constructed in such a manner as to suffice for all the necessities of life. The voluntary abdication of one's own will, then, is a culpable weakness, a forsaking of one's dignity, and an abandonment of the attributes with which the soul is endowed. The revelation of the future would do away with the law of responsibility—it would paralyse all impulse, in leaving no room for hope, and the foreknowledge of misfortune to happen at a fixed date would surround humanity with an atmosphere of despair. It is a kindness on the part of Divine Mercy to have hidden the morrow from us, and the precious veil which hides the unknown leaves entire liberty to human efforts, seeing that individuals are too gross, as yet, to devote themselves to a labour without hoping to reap the fruits thereof. No doubt, the day will come when a strong faith in another life will only accord a secondary consideration to the sufferings which accompany the terrestrial phase. The certainty of a continued existence, taking from death all that is inauspicious, and causing the infallibility of the progress as yet accomplished to shine in the horizon of the thoughts, will allow the human soul to perceive more clearly the general consequences of the harmonic concatenation, that is to say, to have an insight into the future. Then there will be no danger in questioning the dead: at present it is puerile to do so, for they nearly always answer in the enigmatic manner of the ancient oracles. This is dangerous for weak minds who may allow themselves to be influenced by falsehood, and under the empire of this illusion may neglect some important duties. Every man ought to be convinced that his soul is a direct ray from God himself, and he should subject to the examination of his reason everything that serves to indicate his line of conduct, whether emanating from this world or the other. Nothing should seem to him above the light which he carries in himself. Above all, he must not allow himself to be imposed upon by a high-sounding name, an abuse easy to be discovered whenever the spirits practise it.

It is, indeed, remarkable that all the celebrated men, the ancient sages, the saints and angels, play an active part under the mediums' pencils. Although they often contradict themselves in giving exactly opposite answers, on the same subjects, simple souls are not wanting who are dazzled by the honour of the signature, and whose pride is flattered in being in communication with such exalted personages. Alas, it is an illusion proceeding from the heart, and which it is painful to destroy, but the "speak to them and they will answer you" of the Spiritist school is an utopia. There is no certain means of proving the identity of the spirits. Undeniable proof has been considered to have been obtained in the spontaneity of the communication, the similarity of the writing, the analogy between the thoughts expressed and the character of the person invoked, the revelation of facts known only to the enquirer, these are indications, but not proofs. Possibly the spirits whether invoked or whether coming of their own accord, really bear the name they claim, but it is impossible to establish that fact for certain. Every day in mediumistic experiences, one sees spirits taking a name that does not belong to them, and one must always bear in mind how little refined is the plane inhabited by a large portion of the souls of the invisible world. But even when truthful ones are found—for in the life that follows, as on earth, one meets with all sorts, and among the number there are many that daily gravitate towards purification—what criterion is there for recognising identity? The spontaneity of presentation? That applies to all. The exact reproduction of the writing of the dead? How do we know that the spirits who handle matter as they please within certain limits have not the faculty of imitation the same as we ourselves have? The analogy of characters and the facts revealed? We see here below our clairvoyants read the thoughts of those with whom they are "*en rapport*." Endowed with organs infinitely more subtle, do not the spirits possess the same faculty, as indeed they show they do by the raps every day, and are they not able to discover in our brains the facts which they make use of to play the part they have assumed? Cannot they equally read the thoughts of other spirits, and communicate them to us, thus producing reflections of second hand? Where begins or where ends the possible? All is still embryonic in the phenomena, and every embryo conceals a mystery. Our grandchildren will smile, perhaps, at seeing our hesitations and fears; nevertheless, at present doubt, groping, and research must accompany a serious examination, and we must confess that we are surrounded by the unknown. Why is a certain faculty to be found with one medium, while with another its nature is changed, or disappears altogether? Why is the mediumistic

power often great in proportion to the small degree of morality or knowledge? Why is this faculty denied to the most ardent prayers, and the most convinced disciples, while it is given to persons who have not asked for or who even resist it? Why is darkness often a necessary condition for experimenting? Why does the presence of sceptics paralyse the mediums to such an extent, that although of good faith, and wishing to be convinced, inquirers bring with themselves the hindrance that prevents their conviction?

Such questions might be put *ad infinitum*. The answer seems to me to be simply this—the connection between the living and dead, as old as the world, is only now beginning to be scientifically examined. This question will take its place among subjects for human consideration; but it will be but gradually, by dint of observation, that the laws which govern it will be understood. Nevertheless, however thick the clouds may be which yet prevent our distinguishing these laws, whatever danger may appear to menace the weak and ill-balanced minds, this relation between the living and the dead contains the germ of an immense progress which we are permitted from this time forth to see the importance of. It might be practically utilised immediately, for as the super-terrestrial world is composed of a hierarchy of intelligences similar to our own, and having the same ties of sympathy in consequence of their having preceded us on earth, we can call upon their love, and without troubling ourselves about an identity which is always doubtful we can profit by the light, the warning, and assistance of all kinds which the good and happy invisibles are always desirous of affording us. It is above all things necessary to remember that one must not allow the disappointments that one is sure to meet with in the examinations to cause us to conclude negatively about them. One single attested fact is worth more than a hundred failures, for it is a testimony to the possibility; whilst the non-success can only result from the means employed, or the difficulty caused by persons present. I must now again quote some cases, and I will take two of a different kind.

Mr. L. of Corfu was claiming his father's property to the succession of which there was some difficulty, and it appeared as if he were about entirely to lose his case through the absence of certain papers which were indispensable, when his father communicated with him of his own accord through the table, and not only did he indicate where the papers were found, of which all trace had been lost, but he directed his son in the management of the affairs, and did it so well that the heritage was restored to him.

I confine myself to this single example although I could quote

a great number of the same kind, but it is not so much variety as the knowledge that a fact is authentic that is required, for one well attested case answers for others of an analagous nature; and of this one the possibility is shown and its use. It is worthy of mention, that under his father's influence Mr. L. found that he was a medium for the raps, while his interests were in question, but that this faculty only remained with him while advice was necessary, it disappearing entirely when the object was gained, never to return again.

The other case is personal, and in order that its importance may be appreciated, I must enter into some details. In 1826, I was at Leghorn. A lobster which had probably been boiled in a dirty copper vessel, poisoned me. I was saved however by energetic treatment, but not without the poison having made frightful ravages, my stomach was ruined, the most extraordinary symptoms showed themselves. I had inflammation of the stomach which lasted seven years, and was followed by nervous complaints, singular lethargies, and morbid symptoms which defied all diagnosis: the crises were accompanied with fearful peculiarities; sometimes my eyes were convulsed, the paleness of death spreading itself over my features which were distorted by painful contractions, my cheeks became instantly hollow; sometimes my limbs became stiff, my body upright, my head would strike itself against the wall, and I remained thus rigid like one in a state of catalepsy; sometimes I felt the disease take hold of me like a bird of prey, twisting my bowels, stomach, and chest. The attack lasted at most an hour, but the havoc it made in the system remained. Often it caused an aberration of sight which made me see every object threefold; always for the time being an exhaustion and prostration of my strength; my digestion was deranged, and whatever precaution I might take, I could never guard myself from these attacks. I have been subject to them everywhere in repose, and while mind and body have been in action, in Paris, and at the top of the Cordilleras, without apparent reason or visible cause.

In Bolivia, however, where I resided nearly nine years, the disease seemed to have somewhat lost its intensity, although it showed itself from time to time in the midst of relative tranquillity. I was transferred to Tampico, where the necessity of overcoming a mortal fever, obliged me to take considerable doses of quinine. I was saved, but the malady returned with its original severity.

Upon my return to Paris I combated without success this cruel disorder. The crises became of longer duration; hitherto they had not lasted more than one or two hours, they came to last twelve or fifteen. The cramp declared itself suddenly,

sometimes in the stomach, sometimes in the chest, less often in the head. All my nerves were contracted to such an extent, that they became as it were a chaplet, sensible to the touch, and moving with the undulation of a serpent; then I was seized with spasm and hysterical vomiting, which after it had emptied the stomach of its contents, caused convulsions strong enough to endanger the bursting of a blood vessel. It was frightful to see my livid and distorted face; I was writhing in suffocation from the pressure of the gas which could not escape; a cold sweat covered my body, and it appeared to those present that I was about to die; but by degrees the symptoms became milder, the cramps departed, and a calm returned, but the prostration was immense. A general feeling of being bruised inside and outside the body made it most painful. I could not speak, the throat was inflamed, the eyes swollen and injected with blood. This state of intense pain which seemed only bearable when compared with that of the attack itself, lasted from three to eight days, gradually finishing by leaving me in my ordinary state. One may easily believe that I tried everything—allopathy, homeopathy, hydro-pathy, magnetism, clairvoyance, electricity, friction, hot baths, empiricism,—I had tried all these with a scrupulous perseverance which proved the inefficacy of all the medications employed. I was leading an unhealthy existence when I was sent to Corfu. The climate made no difference in this frightful nervous disorder, nor heat nor cold, neither was digestion the occasion of it. The cramps continued to torture me,—I had attacks of fifteen, seventeen, up to twenty-six hours of duration. Ice taken at the commencement modified sometimes the invasion; I employed also with some success, chlorodyne, but its effects like all other remedies soon ceased, easing only at first, soon losing its power. I succeeded in preventing the first attacks, for two, four, eight days; but as if the malady thrown back had retreated to increase its impulse, at the end of that period I was overcome by a sudden cramp, that no effort could get rid of. What frightened my friends, was, that the attacks came now at shorter intervals. So long as there were two or three months between them, there was time for me to regain my strength and prepare for the contest, but I became anxious when I felt that a succession of less violent seizures were coming in between the great attacks, for this deprived me of all power of withstanding them. It became quite evident to me that if no remedy were found to this state of things, I must grow weaker and succumb. Of course I had made use of the knowledge of the eminent doctors who are not rare at Corfu. One of the most illustrious, well known by his writings and his knowledge, Dr. Cogevina, was both my physician and friend. He lamented his inability to cure a malady so

formidable, but his science might well fail after the fruitless attempts that had everywhere been made. He found me always worse, subject it is true to less violent attacks, but which were occurring every three or four days, and which left me powerless against a more formidable one.

Dr. Cogevina belonged to that class of minds whom nothing fully satisfies, but who are always seeking and thoroughly examining; he was one of those doctors whose independent spirit escapes from the yoke of the schools, and employs every means of cure whatever may be its origin. He had already shown his tendencies in a clever work upon magnetism, written in partnership with the celebrated Professor Orioli. Being a conscientious magnetiser he had not been able to remain unacquainted with healing mediumship, and his attention was directed to the possibility of utilising these forces in effecting cures. From the time of my arrival he put himself in connection with a medium inspired by a spirit doctor. I followed for some time his instructions, without experiencing any improvement, and after two consultations with him I gave up his treatment altogether. One year later the medium died, and the spirit that had influenced him transferred himself to his niece, a gentle and modest young girl, who was industriously living on the product of a little primary school for young girls. Proud yet charitable, Caterina was happy to do good, and was offended at the slightest offer of compensation. She put her mediumship at the service of all who were suffering. She was *mechanical*, and had no knowledge of what she wrote—which was often in French, of which she knew little, and in English, of which she knew nothing. Her honesty, her delicacy and sincerity, have never been doubted by any one. I had only seen her once at a circle for manifestations.

One evening about a year after I had ceased to follow the prescriptions of the spirit, while Doctor Cogevina was with her, consulting with Giaperro about one of his patients, he suddenly interrupted the conversation by saying—"Friend, I have found a remedy for your patient, Leon;" and so explaining to him how I should make use of the apparatus of Mansdorf, he reversed the poles, and put the negative uppermost instead of the positive, as the inventor had designed. A drowning man catches at a straw, and so I followed the instruction of the spirit, whose personality is sufficiently curious to merit a few words. He said his name was Giacomo Giaferro, born at Venice in 1418, and died in 1510, at the age of 92, at Verona, where he practised medicine. Generally, the procedure of spirit doctors is like that of clairvoyants; they inspect the patient and prescribe the remedies without obliging him to give any information. Giaferro acted

like a living doctor, for the patient was obliged to describe his complaint without omitting the smallest detail. Giaferro listened attentively to the case described, but he rarely foresaw any phase that might unexpectedly appear. I often assembled three or four doctors at my house to corroborate his judgment. I have heard them argue with him, and after having auscultated a patient a second time in consequence of his remarks, they have had to acknowledge that they were wrong, and that he—Giaferro, the invisible—was right. His conceptions were stamped by a remarkable clearness, and almost always I observed that the doctors agreed with him as to the proper treatment to pursue. His character was impetuous and of an extreme susceptibility; full of affection for those to whom he was sympathetic, he could not support irony or doubt; a contradiction made in good faith he could tolerate, but as soon as he perceived that raillery or prejudiced incredulity was levelled at him, he disappeared, and could not be prevailed upon by any effort or solicitation to return. It was under the direction of this invisible doctor, at first controlled by my friend Cogevina, that I put myself as already stated, on the 5th of March, 1868. Reversing the direction of Mansdorf, he made me put the silver on the stomach, and the zinc under the soles of the feet, commencing by an application of ten minutes, which increasing every day ten minutes, came to nine hours. For the space of three months examining me twice-a-week, with the assistance of Dr. Cogevina, and afterwards alone, he changed the poles, placing on the stomach sometimes the positive, and sometimes the negative, varying the duration of the application, or suspending it altogether for some days, and treating me internally, principally with bismuth, magnesia, and the codeine of Berthé. At the end of three months he declared that I was cured of my cramps which would never return. He continued the use of the apparatus till December, gradually increasing the interval between the applications till he suspended them altogether. In truth I was cured.

(To be Continued.)

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

By J. W. JACKSON, M.A.I.,

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THE TRANSFIGURATION.

RECOGNITION OF DEPARTED WORTH.—BUILDING THE PROPHET'S SEPULCHRE.

"The fathers stone the prophets and the children build their sepulchres," is true now as of old. Being the expression of a

principle, it has a never-ending applicability. It was said of the Jews, but it is equally applicable to ourselves. The *manner* in which the prophet is stoned, and the *form* in which we build his sepulchre, may differ, according to the culture of those who are guilty of the one, or who accomplish the other; but the *spirit* underlying the whole process is the same, whether the scene be Jerusalem or Athens, Paris or London. To despise and destroy a prophet in one generation, and then revere his memory and obey his precepts in the next, is not peculiar to the Jews, although, as an exceedingly earnest and devout, yet bigoted people, they may, perhaps, have somewhat strongly emphasised the procedure in the case of some of their more distinguished religious teachers. Under all its superficial diversities, humanity is radically identical, so that neither Jew nor Greek, Frenchman nor Englishman, likes to have his religion attacked, or his respectabilities invaded, under the pretext that the former is false and the latter are immoral. The reigning gods are always strongly enthroned, and whether seated on Olympus or Mount Zion, employ their thunderbolts to good purpose on their advancing foes. He who would overthrow a faith must do so at his own cost, and the price is not uncommonly the life of himself and his more immediate followers. The true reformer is never a favourite with his cotemporaries. It is, of course, unavoidable that pioneers should find a rough road, it being a part of their business to make it smooth. Now the prophet, as founder of a faith, is essentially a pioneer, and thus seldom finds his path strewn with roses—which are usually reserved for his pontiff successors.

It is natural, nay, almost unavoidable, that a world, resting on use and wont, and guided in every important transaction by precedent, should dislike innovation. The powers that be, whether political or ecclesiastical, of course abhor revolution. Now the prophet, whether from his character or commission, is essentially an innovator. He comes to proclaim a new truth, to announce a fresh principle, or rather to re-affirm the old veracities, long hidden and made of none effect through the traditions of men. Yes, here is the rock of his offence. He goes down to fundamentals. He discards authority, and discountenances the worship of great names. He is essentially an iconoclast. He comes to overthrow the strongholds of idolatry, and destroy its gods with the very breath of his mouth. He bears the torch which lights the aged phoenix to her doom. Before his living words the broad phylacteries of pharisaic formalism perish, like tow in the flames of a consuming fire. As the herald of a new morning, he comes in the night of time, whose shadows are superstitions. As the founder of a new dispensation he neces-

sarily supersedes, if he does not disparage, the sanctities of its predecessor. It is, therefore, no wonder that hierarchies do not befriend him. They subsist on the echoes of the past, and account it their greatest merit to repeat, without variation, the words of the departed. It is their boast that they conserve the testaments. Their scriptures are the records of the dead. They live among the tombs. The church in whose offices they minister is one vast mausoleum. How, then, should they recognise a living man, even though he come with testimonials, signed afresh by the God of truth? Such credentials are, indeed, his greatest obstacle to recognition by men whose war-cry at the prospect of every unwelcome innovation is "To the law and the testimony." And so, it not unfrequently happens that they who are most devout on the basis of the past are the direst persecutors in the sphere of the present. They crucify Christ because they revere Moses, esteeming the young seer a blasphemer, because he speaks not in the letter but in the spirit of the prophets of old.

Sacerdotal opposition to every new revelation of the truth is easily understood. Established hierarchies and accepted ministries are not the most favourable sphere for the development of new ideas. Neither, on the other hand, can you expect the multitude to accept the new man, who comes without ostentation, and devoid of those outward insignia whereby monarchs and hierophants are usually emphasised. If they cannot recognise a poet, how should they accept a prophet? If they cannot understand the lesser, how should they comprehend the greater? And thus it sometimes comes to pass that he whose advent is the regeneration of a world, knows not where to lay his head. A very sorrowful fact for the prophet, but, if we could see it aright, a yet more sorrowful fact for the world, that thus receives its God-sent master-mind. This crucifixion of redeemers is, how ever, as we have said, a time-honoured usage. It must, therefore, have its uses, both to those who do and those who suffer in this mysterious process of providentially appointed discipline.

Of its necessity to the prophet himself we have already spoken. He needs the schooling of adversity to fit him for his higher duties. Poverty, obscurity, mortification, and disappointment; delay, which dries up the dew of his youth and wastes the strength of his manhood in long years of yearning expectancy; the hope deferred, which maketh the heart sick, are each and all necessary to prepare him for the work on whose completion the destinies of a world depend. And that world itself, judging by all the analogies of nature, is better for being illumined gradually, as with the slow dawn of the morning, than by the sudden flash

of lightning splendour, bursting forth without premonition on the midnight darkness. Nature's grander processes are not spasmodic. The blushing Aurora precedes effulgent Hyperion, and with her blue eyes mildly beaming, gradually prepares the world for his radiant advent. Neither light nor darkness are suddenly induced under the ordinary processes of nature in the material world, and we can therefore readily understand that it is better the transition from one to the other should be equally gradual in the moral sphere. The passage from winter to summer, through the intervention of spring, teaches us the same beautiful lesson in the all-sufficing language of leaf, and bud, and blossom, where-with Nature so eloquently announces the successive steps of her advance from wintry gloom to summer splendour.

And now then, perhaps, we may begin to understand how it is that prophets are so seldom transfigured during the period of their earthly sojourn. The world could not bear the sudden burst of their unclouded glory, rushing like an overwhelming flood upon its worse than Egyptian darkness. The eyes of men would be blinded by such unaccustomed brightness. We have had one such instance, during the historic period, in the case of the founder of Islam, Mohammed having emerged into full recognition during his lifetime, and his manifestation shook the world from the borders of India to the Pillars of Hercules. The faith of the Crescent not only flashed, but consumed like lightning, from the east even unto the west. It subdued some of the fairest provinces of ancient civilisation, and soon converted this smiling garden into a howling wilderness. As its prophet was a warrior, its apostles were soldiers, who, while they carried the Koran in one hand, very appropriately wielded the sword in the other, and, thus equipped, went forth not simply for the conversion, but also the conquest of a world.

As a contrast to this, we have Christianity, whose founder came "in the form of a servant," and died as a malefactor on the cross, "the despised and rejected of men." Its early disciples, few and feeble, were not, to outward seeming at least, an invincible army, but on the contrary a feeble flock, ever in danger of being devoured by the wolves. And yet, slowly but surely, by the invincible force of its moral power, it grew in strength and expanded in area, till it has become the dominant faith of the world, if not numerically, then at least in the civilisation and resources, the material and intellectual power of its converts. The first was a volcanic eruption, whose burning lava desolated kingdoms, suddenly overwhelmed by its fiery flood. While the last was, in very truth, but as a grain of mustard seed, which, however, has now grown into a tree, amidst whose widespread branches the monarchs of the world find shelter. This latter is no doubt the

normal process of development for an enduring faith. It was, as we have said, that of Christianity, and, we may add, of Buddhism and the systems of Confucius and Lao Tsze, whose founders were not transfigured during their lifetime, except to the deeper insight of their more favoured disciples. There we obtain a key to the mystery. The world does not know its own immortals. It is blind to the splendour of its angelic presences. It does not recognise its heavenly ambassadors, because it does not understand the nature of their testimonials. It does despite to its God-sent messengers, because their crowns of glory are too refined and spiritual for its gross and sensuous perception. It can only see them through the eyes of others. The Christ of the gospels is divine, because we see him through the medium of Matthew and John; but Jesus of Nazareth and his band of wandering fishermen would no doubt have appeared to us a very common-place spectacle, because we should have beheld them with the eye of the body and not of the mind, and so have failed to recognise the Redeemer in the carpenter, or an apostle in the mender of nets.

We may now then, perhaps, begin to understand how it is that time is the great "Mount of Transfiguration," whereon at last genius stands revealed in all its celestial splendour and supernal glory to the wondering gaze of the admiring ages. It is not that the multitude of to-day look more profoundly into the heart of things than the multitude of yesterday. But they see the past with the eyes of others. They read of Socrates in the pages of Plato, and thus behold the Athenian sage, as he was reflected from the soul-mirror of the greatest of his disciples. They hear of Bacon through the prelections of those experimentalists who have made their discoveries under the guidance of his *Novum Organum*. Nay, almost in our own day, did we not obtain a deeper insight into the character of Hamlet, and so, perchance, into that of Shakespeare, through the intuitions of Goethe? Did not the mighty German evolve a far-reaching significance from that dramatic master-piece, of which apparently no previous reader had entertained the slightest suspicion, but which, being revealed, is now and henceforth patent to all persons of competent understanding. It is thus that the fame of a true master-mind grows with the lapsing centuries. Every generation adds the favourable verdict of its supreme critic to that of his predecessors of equal eminence, until common men are at length content to take the towering reputation upon trust, not caring or daring to disavow the calm award of the consentient ages.

And what is this Transfiguration whereof the master-minds of time, and more especially those in the prophetic sphere, are the

sublime subject-matter? And we reply, a revelation of the inner and spiritual being of the man, who outwardly, and to more sensuous perception, seems clothed with mortality. That this is its essential character we may know from what may be called its phenomenal accompaniment of luminous radiation and semi-transparency of body in those cases of ecstatic crisis which have come under the notice of fortunate, if not competent observers. The analogy here is plain and unmistakeable. Interior light, in truth the radiance of the vital force, is developed in such power and emanated with such intensity, that first the head and ultimately the whole body becomes enveloped in a luminous halo, perceptible in most instances perhaps only to sensitives and those in magnetic rapport with the exalted seer. Perhaps, in this latter fact we obtain the analogical key to that slow recognition which has usually awaited prophets of the highest order. Their true glory could only be seen primarily by those who from mental constitution, and, we may add, physical temperament, were adequately receptive of their ideas, the outer world being enlightened not primarily and directly by the prophet, but mediately and secondarily through his disciples, the favoured few privileged to behold the true celestial splendour of his transfiguration, this sublime phenomenon being simply an unveiling of the true individuality of the seer, hopelessly hidden from the vulgar of his own day by the externals of his person and position. They saw the stone-cutter of Athens and the carpenter of Nazareth, where we behold the greatest sage and the mightiest messiah of antiquity—through the dialogues of Plato and the discourses in St. John.

It is doubtful if humanity will ever be absolved from the operation of this law of misapprehension. The accepted seer of his own day and people can scarcely fail to be mediocre. The man they can admeasure is infallibly of moderate stature. However mortifying the truth, we may be quite sure that we are as blind as the earlier generations to the heavenly splendour hidden from us in excess of light. They saw not the full effulgence of the present glory, neither do we. As the face of their Moses was veiled to them, so we may be quite sure is the face of our Moses veiled to us. They only saw Elijah in his garment of camel's hair, running before the chariot of Ahab, while Elisha beheld him in one of fire, ascending to heaven, and through his eyes we also behold the same august spectacle, though blind as our predecessors to the Tishbiters who are our cotemporaries.

It is doubtless oftentimes the wisest and best of all mercies that we should not be relieved until the eleventh hour.

HUMAN NATURE, AS DISTINCT FROM SPIRITUAL
NATURE.

BY FREDERICK WILSON.

THE subject I propose we should consider on the present occasion is HUMAN NATURE—a wide term, with no definite meaning attached to it, other than the natural conduct of man in obedience to his instincts. Now, as man's instincts are rooted in the same way as animal instincts, human nature is animal nature, and that which an animal would do under certain circumstances, man, in obedience to human nature, would do in extension under similar circumstances. Here comes the question, What are animal instincts? The gratification of desires. But with man the desires take a far wider range, and it is the immense extension of desire in man that has created the supposition of a distinct separation between the man and the animal. Accepting the extension of desire, we now have to consider its directions, and here man seems to project himself to all the radiations of the compass. As desires are the outcome of instincts, no desire can be contrary to nature—consequently, the most apparently trivial reason that can be given as a cause of action, must be accepted as a natural reason, which to another and differently organised person, in his ignorance of the analysis of disposition, and not understanding how such a cause could produce such an effect, would appear as most unsatisfactory, and, therefore, contrary to nature.

The position we have reached is, that desire cannot be unnatural, and if a reason can be assigned, it must be accepted, and the conclusion from these premises is, that we are in a wilderness of entanglement as to the supposed rights and the supposed wrongs existing in society. How comes it then that, with so wide a philosophic base, society is as it is? Simply because law interferes to check the direction and subdue the desires of erratic man. If law produces such an effect, then law is beneficial. Yes, it is beneficial to the community, but destructive of moral growth in the individual, for when the law intervenes, it creates an impediment to action, but does not enter into reasons—the consequence is that the wish is veiled, but not eradicated; and thus it is the very existence of the law that encourages the ingenuity of disobedience to devise illegal and surreptitious means for the gratification of the wish in contravention of the law. If such is the tendency of law, then for moral government we may say, the perfection of law is the absence of law. If law was lost, and every man did that which was right in his own eyes, would not that lead to the breaking up of society

as it now exists? Certainly it would, in so far as society maintains its influence by law, in opposition to human nature; that which was unhealthy in society would die, and that which was natural would live. If such would be the result, namely, that the healthy would live, then we must believe, or assume, the perfectibility of human nature. I associate "assume" with "believe," because if you do not believe in the perfectibility of human nature, I must ask you, for argument's sake, to assume it. Why?—because it is impossible for human nature to escape from the influence of the universal laws, which, as permanently enduring and all-prevailing, regulate the most extravagant or simple actions, in obedience to cause and effect; and as cause and effect are the legitimate exponents of conduct, then it will be in the causes that our inquiry must lie, for effects, as consequences, are, of course, the result of causes. Now, as all causes and effects are within the scope of Nature's laws, we must assume that every cause is good in itself. But every cause can be proved to be the effect of a previous cause, and here we have the scale of continuity, so happily illustrated by the old woman whose pig would not go over the style, and who petitioned the forces of Nature, rather than a moral appeal to the pig on her own behalf, or a dispassionate investigation as to the influences that prompted the objection on the pig's part. This example of the old woman and her pig, represents the action of our legal procedure. If a person does not like to do a thing, make him do it by law. The pig had to submit on feeling the bite of the dog—as the cause. The dog was not a responsible agent, for the stick, as a cause, would have beaten him if he had refused. So law also treats dependent man as the old lady did her pig; but man, seeing beyond the executive, hates the legislative power—whereas the pig, in a narrower view of things, limited his antipathy to the dog, proving the root (irritation to the individual) to be the same in human as in animal natures. Consequently, as this example proves that every cause is but the effect of a preceding cause, or causes, we must now seek out the origin of causes, with the understanding that the sequences must be in conformity with the universal laws. To do this, we must come back again to desires. What is desire? Desire is life—life could not exist without desire, or wishes, for a person who has no wishes will die in a week, or less. Therefore, life, selfishness, and wishes, are synonymous. A new element is now introduced, namely, others—as the universal law of life is selfishness, and to promote this selfishness we wish the benefit or destruction of others. The question now comes, how far will the benefit or destruction of others promote our interests or selfishness? and here reason is introduced to assist the inquiry, and to appeal to reason, you

must establish a scale of motives, greater and less. Of course, in the present state of society, all motives of self-consideration are inadmissible, as contrary to law, for law binds, self-consideration separates, and so, as I said, man takes a round-about course to evade law, and obtain the result he demands. Consequently, law and human nature are in mutual variance to violation. To make this scale of reasons, we must tabulate the universal laws as to their successional application to man's desires.* And the first law of nature is to live somehow, for, to retain life, a man will endure a long continuance of hardships. The next desire is happiness—and on these two hang all the causes that can be investigated, for no man kills himself without a cause, and no man seeks unhappiness other than in obtaining a greater amount of eventual happiness than he could otherwise obtain. It will be seen that it is in the far distant view of happiness that the man is raised above the beast, and one man above another, for the beast but desires gratification, or limited to the storing up, as by the ant or bee, of provisions for the next winter; whereas man's prospective notions of eventual happiness are immeasurable. Still it is selfish, and the unhappiness he undergoes is but a self-education for an increase of his premeditated selfishness.

What is happiness? The overflowing of gratification. Now, in measuring happiness as the ingredient of the cup of human life, we must consider the size of the cups. A nutshell, a pint pot, and the tun at Heidelberg are all cups. A little overflows the one—it will take a large quantity to make the other overflow, but the nutshell and the tun are both equally happy. Therefore, you see, it is not happiness that is in extension—it is the receptacle for happiness, our human nature, that extends. Now, human nature is gratification, and we have power to widen the capacity of gratification, and here will be introduced the developing element of education, which expands the mind—the nutshell to the dimensions of the tun of Heidelberg, and the tun of Heidelberg to the ocean. As education expands the mind for gratification, we have, therefore, to inquire what is mind, and how far education expands it. Mind is the cream of the sensations, and education turns this cream into curds and whey, butter or cheese, in proportion to its power of coagulation, or the concentration of its comprehensions, for unless you can bring illustrations to dovetail with your arguments, they float about as curds on the whey, and you are not fit for much as a thinker. Now, the secret of this coagulation is reflection, and reflection is the elimination of the electricity caused by the action of com-

* In the article on "Truth," in the August Number of *Human Nature*, I gave the harmonic sequence of the universal laws.

parison in obtaining satisfaction, and this reflection is caused by the desire to obtain the desires which endeavours to allay the friction of the illustrations as they are advanced in the comparison of relationality, thus unsettling the assumed conclusion to re-settle, as a more perfect conviction. The comparison between cream, with its variety of transformations, with mentalation and its solidifications, could be worked out in singular harmony, as butter, representing the conversational mind, that spreads itself over the surface of knowledge, as a superficial acquaintanceship, so as to be in palatable companionship with the man, only conversant in one department of the universal idea. The cheese may represent the mind of solid nourishment, for those who, having a strong intellectual digestion, crave something hard on which to exercise their faculties; but the second question must take up our attention, rather than a curious examination that has no result to metaphysics, other than an appropriate but unsequential prefigurement; namely, How does education expand the mind? It must be remembered you cannot prove to another that education is a desirable attainment, for the advance in education is a voluntary conviction. The nut was full of happiness, in gratification, as was the Heidelberg tun, and it is education that expands the nut—but suppose the nut does not want to expand, we try to make it, by force, in sending the boy to school, whether he wishes it or not; but no permanent benefit was ever obtained by force. You may be thankful your parents sent you to school, and we all regret we did not there learn more of the useful than we did, but what does such a confession of thankfulness prove? Why, that we will equally hesitate of ourselves at the next school of advance, unless the influence, which may or may not be our parents, force us to its favours, proving that the desire for development is not in ourselves, but the produce of external force. For though man has the faculty of development, it does not follow he may have the inclination to exercise the faculty. Now, it is this external force we want to get rid of, and how are we to make nuts, or rather brains the size of a nut, grow? If you would induce nuts to grow, you must soften the shell, and the way to do that is to create an atmosphere of ideas. Now, as ideas are made by fancy, out of observation, you must place the observation before the eye, and then the nut inside the shell will want to know, and, wanting to know, will begin to guess, with its fancy acting on the object, and an idea has pierced the shell. After getting the idea into the shell, it has to be hammered by reflection into coagulation as a fact, and then, as a fact, it can be used until use may prove its utility, and, if so, it may be a truth, as a note in the universal harmony of nature. Now, the nut

wanting to know it, will then find out where to learn, and will remember what it is told, and so the shell develops. This is easy to say, but it requires great exertion of the mind to hammer the idea into a fact by reflection, for reflection implies the testing (hammering) the idea by all the previously ascertained knowledge you possess. So, on its becoming a fact, it is a brick in raising your mental structure, for minds are, like tall chimneys, built from within. To prove this statement out, an example should be given to show the powers of the mind in full exercise. But what I want to illustrate is the necessity of promoting observation. The mind, in its natural state, is so in harmony with nature that it ceases to inquire into the action of nature. The waters flow, the leaves fall in autumn, the birds sing, and dogs delight to bark and bite, because it is their natures too; and the child's mind fulfils its part in the performance of nature, without asking questions.

A primrose by the river brim,
A yellow primrose was to him,
And it was nothing more.—*Wordsworth.*

It is only when the unnatural is observed that the mind is awakened out of its intense personality, and even then the faculties of wonder or fear come to prevent the creation of ideas, and the mind forgets, until the recurrence of the phenomenon recalls the previous influences of the apparition. It was a wise saying of Voltaire that, "God having made man in his own image, man returns the compliment," or, in other words, we always consider perfection the outer circle of our individual spheres, therefore, no one appreciates anything except it is in juxtaposition to his externality; consequently, the child's mind does not understand, as not interested in anything except that which is impressionably perceptible to itself, proving that we all learn from those who are immediately above or in advance of us. As we grow we wider grasp, but it is this recognition, in the early stage of advance, that induces the mother to bend down nearly to the child's level "to teach the young idea how to shoot."

Men are but children of a larger growth, for the whole scale of mental extension being relational in its desire for information, it is obvious that not only children, but men, require objects for observation to be placed before them for the creation of ideas, if you wish to refine their human nature. You may take a horse to the water, but you cannot make him drink—but the horse cannot drink if there is no water, and what water have we provided to slake the people's thirst for knowledge. This question is asked on the presumption that they have a desire for knowledge, for we have done our best to stifle the desire, and prevent the application of knowledge, if obtained, by discouraging thought

to the utmost, in whitewashing every public place of resort internally and externally, for the only places that have any attraction to the eye are private property, decorated for the express purpose of attracting custom—as the theatre, the music hall, and the public house, and even the very places where something can be seen (with the exception of the South Kensington Museum, opened three nights in the week), there is not one of them that is open in the evening, or on Sunday afternoon, the only time that a working man in daily labour could have a chance of seeing them, to gain, by observation, assistance in his work. By discouraging athletic games in taking away the ground on which they can be played, thus encouraging an enervation of disposition that takes to drinking to kill the consciousness of wasting time. To illustrate our discouragement of thought among the people, place a man in Trafalgar Square at seven o'clock p.m. on any night but Saturday—for on Saturday evenings last spring, a series of lectures, were given at the Jermyn Street Museum, not as the regular course of that institution, but by permission, so I quote this example to the credit side, though the free admission was the consequence of private liberality, not of official assistance (I am aware that Professor Huxley gives a course of free lectures in the winter, but admission can only be obtained by ticket, which, if you are lucky enough to get, you can attend, but, as probably five times, or many times, the number of tickets would be eagerly taken if distributed, it is a pity a larger theatre is not obtained for the purpose; perhaps her Majesty might allow the Chapel of Whitehall to be fitted up as a temple of scientific religion)—with this little exception, I do not know of one place where he can go to for intellectual information in the whole of London, except to one or two discussion halls attached to public houses in Fleet Street. Think of that, a city with more than three millions of inhabitants, and not so much as a popular lecture to listen to. And we stamp our preventive system as a finish by the enforcement of laws unsanitary for the people's requirements, unsocial for their advancement, oppositional to their convictions, and childish in their restrictions—that keep them in the strait waistcoat of apparent propriety, under which all their natural desires are distorted to rebellion, in degrading their human nature below the level of animal nature, but which effects, springing from the consequent causes, are in accordance with the laws of nature. Consider what results may follow when these present effects become causes? is a question for those who are interested in the progress of human nature to ask. Such, however, is our position and condition, and the question now comes, What can each one do in promoting a healthier state of things?

As human nature always will be human nature, our objects should be to supply to humanity its natural requirements for beneficial effects. What are the natural requirements of humanity? A decent home, freedom of thought and action, a guaranteed supply of profitable labour with a fair opportunity for obtaining information, and encouraging amusements in his relaxation, so that he may live to enjoy life, not live to destroy life. These are the requirements of human nature, and it must be confessed that, if they are not utopian, we are a long way off the realisation as the representation of the general condition of the country—and it cannot be brought about unless a strong and determined organisation will unite for the purpose, in the first place, by opening institutions in every district for popular lectures, instructional classes, and answers to questions on the innumerable mental difficulties that now beset the incipient thinker; by demanding the restoration of the people's despoiled play-grounds, and by taking upon themselves the advocacy of the legion of measures for parliamentary direction that now oppress the poor to degradation. What could they not do, if they would do? In the meantime, I must appeal to individuals, to each in his little sphere, to assist in lightening individual burdens by sending cheap prints and flowers to hospitals, for there the grievous dullness stares the patient in the face with unceasing patience. But, when one comes to think of it, how little each of us, single-handed and without money, can do—but half-a-dozen energetic persons could form a nucleus for a society that, giving a practical stimulus to human nature to make an effort, and then keeping the ball perpetually rolling when once it is moved, could spread a happiness over mankind that is little dreamt of, in thus swelling the nut to the cocoanut, to the Heidelberg tun, to the ocean, so that man, in his expanded human nature, shall enclose happiness, as the waters are enclosed by the depths of the sea.

THE EXPERIENCES OF A MESMERIC PATIENT.

By J. BURNS.

I AM naturally a man of good constitution—sound, hardy, and enduring. When I was examined for life insurance about fifteen years ago, the physician was astonished at the absolutely healthy condition of my body. Recently, I have undergone a similar operation and every organ was declared sound and satisfactory. I have enjoyed a state of good health with but few exceptions till about four years ago. The exceptional condition to which I refer has, in every instance, been brought on by hard work. Since I was quite a boy my strength, physical and mental, has been constantly on the stretch, to which I attribute in a great

degree the soundness and compactness of my constitution; but oftentimes I have been obliged to live in impure air and prevented from having sufficient rest and recreation, and to these causes, coupled with severe exercise of the mental faculties, my indispositions have been due. I may state that my habits have been temperate and cleanly. I have never used tobacco, and have practically abstained from alcohol all my life. With the exception of a little fish during a peculiar condition of the body I have been a vegetarian for upwards of twenty years. I need scarcely add that, under all circumstances, I have religiously abstained from drugs.

The duties which have been thrust upon me these last six or seven years have gradually exhausted my strength and induced indications of incipient disease. Four years past last winter I confined myself very much to the house, writing incessantly, and allowing myself no time to walk abroad and circulate my blood. My feet became cold and clammy, and suddenly, one day, I felt a sharp stinging thrill in the upper portion of the right side of my chest. This feeling settled into a burning sensation, and in cold weather I felt as if the wind were blowing through it; when very much exhausted it felt worse, but when I had opportunities of repose or a change into the country it would disappear. During the winter of 1869-70, the pressure upon my energies was exceedingly great and my general strength declined in consequence. I made a lecturing tour into Wales, and caught cold, which shortened my visit. The state of my health became worse and worse, till I was so weak that my chest could scarcely bear the weight of my clothes, and I was so intolerably shivering that the clothing necessary to keep me warm was insupportable. I tried the Turkish Bath and various hydropathic appliances, but as I could not devote time to my recovery such treatment seemed to exhaust vitality rather than restore it. I became sleepless and for nights never closed my eyes. My appetite left me and I was almost incapable of assimilating food. I attended the Electric Baths at High Street, Kensington, superintended by Mr. Adolphus, and found that the lungs, liver, kidneys, and other portions of the viscera were badly congested. My mind became gloomy and morose, and life was not a blessing but a terrible punishment. The cares of business and of my position seemed to increase, and to fill the cup to overflowing, I sustained a bitter attack from those who would have been supposed to be at one with me.

Such was my state when I put myself under Mr. Perrin's treatment. At that time, I seemed to have neither hope nor care for my own existence, but my deep attachment for the work in which I am engaged compelled me to crave life for its sake. Many a day have I sat at my table writing in the greatest agony. No master could have extorted such service from me except the great High Priest—Truth, under whose divine guidance it is my constant hope and aim to be engaged. At first, after being mesmerised for thirty minutes, no perceptible benefit was realised, and I would doggedly turn round to my table and commence to write with the firm determination to work with my last ounce of strength. After a few days I fancied Mr. Perrin had obtained

some control over the pain, which would be easier till about the evening, when it would return. I also experienced some little more strength and found that I set about my task with a more cheerful spirit after Mr. Perrin's visit.

Here I was confronted by a host of difficulties of another kind; one sympathetic adviser (and I gratefully acknowledge that I met with many such) would labour to convince me that the mesmerism was acting as a stimulant, exciting me to renewed activity, but at the same time exhausting my normal vitality. Another earnest adviser thought that since I had given mesmerism a fortnight's trial I ought to be better if it could do me any permanent good at all. These influences, coupled with my own dismal condition, were as great impediments to my recovery as my disease, and had it not been for Mr. Perrin's persistent kindness and attention in keeping me up to the treatment when I otherwise would have discharged him, I believe I would never have gone through with it. Persons in the condition in which I was are not by any means their own best advisers, a fact which I hope other mesmeric patients will, for their own sakes, bear in mind.

Mr. Perrin commenced his daily treatment by making passes from the head down to the knees, as I sat in the chair while he sat in front of me. His influence I never felt, except as a cold sensation on the brain. When he made long passes over my head he stood up. The mesmerism fitted me nevertheless, for I am not a sensitive, and hence was unconscious of the mesmeric action. Neither could Mr. Perrin put me into the sleep, though to facilitate the cure I rendered myself as calm and passive as possible; my wakefulness proved to be no impediment, and after a few weeks I found that Mr. Perrin had obtained complete mastery over the pain in the side. His mode of operation in respect to it, was to grasp with his open hand at the spot, and then throw the magnetism into the fire; a few such passes would relieve the pain entirely. Mr. Perrin would then put his palms on my chest and a warm glow would pass through my body; passes down the legs, down the back, and over the head from the front backwards, to take any mesmeric influence from the brain, usually completed the half hour's hard work. When a few weeks had elapsed, Mr. Perrin would come in and find me quite prostrate and unable for thought or action. After treatment I would turn round to my table and do a hard day's work from the effects of his visit. These were the conditions under which my recovery was effected.

After about six weeks' treatment, I experienced a severe attack of fever, accompanied by inflammation in the chest. This I regarded as a favourable symptom. It was the crisis in that part of the body affected, and relieved the congestion therefrom. A little hydropathic treatment was of great service in controlling my good friend the fever, and in two days I was recovered from it, and quite renewed in the tone of my body. Appetite began to return, food was eaten with pleasure, and was digested comfortably. I was impressed that I should have other attacks of fever, and accordingly in about two more weeks, I was seized with a violent pain in the liver, accompanied by my energetic friend fever, and

slight alternate seasons of delirium, and unconscious vacancy. Bathing, the wet-sheet pack, and patience, righted me in twenty-four hours, and I found myself much nearer recovery. In a few days, I again had another attack, accompanied by symptoms in the lower portions of the body. Mr. Perrin continued his kindly services for about ten weeks, when he visited me thrice a-week, instead of daily. The pain in the breast had gone; I slept well from about the third week of treatment; my appetite was restored; my strength and activity had returned; and I was rapidly recovering my wonted endurance, so that after a short time it was not considered necessary that Mr. Perrin should mesmerise me except when unpleasant symptoms manifested themselves.

Dr. Newton arrived in London about the time of my convalescence, and though I was comparatively well, and relieved from the most aggravated symptoms, yet my energies were so continually overtaxed, that I suffered much depression after fatigue. I soon found that contact with Dr. Newton was of great service to me. We travelled much together, and frequently on Saturdays after I had perhaps been up a good part of the night to get my work done in order to get off with him. Though quite exhausted and depressed when I took my seat beside the Doctor in the railway carriage, yet I would soon recover strength and vivacity, and feel very much refreshed and invigorated. I am under lasting obligations to my good friend the Doctor, and so is the cause in which I am engaged, for much vitality received from him during his visit. His assistance in this respect was very marked, when I was on the platform addressing the people, on which occasions he often sat beside me: the peculiar aid enjoyed on such occasions has to be experienced to be at all understood.

Ever since my treatment by Mr. Perrin, my strength has been increasing, and my general health consolidating, and now I find myself more efficient than I have ever been in my life. The late events in London and the labour which they devolved upon me, left me completely used up, and I have again had recourse to Mr. Perrin three times a-week. Though unable to leave town for a holiday, I have a very good substitute in the harmonising and restoring treatment of the gentleman I have named. At the time of writing, I am again without any necessity for further attendance on his part.

I will conclude with a few words on the lessons to be derived from my experience. My benefactor resorted to none of the diagnostic efforts of the medical schools. He did not enquire whether the grievance lay in the muscles, the membranes, or the pulmonary structure. Vitality was deficient and deranged in its action throughout the body, and the operator supplied the deficiency and restored harmony. How different the result would have been if I had resorted to drugs. Before treatment could have been instituted the disease would have required a name and a series of experiments ending in further loss of vitality, and permanent derangement of the vital forces would have been the result. A chronic condition would have ensued, and like thousands of others, I would have been a snug property to the drugging trade. We may ask, is there such a thing as disease at all were it not for maltreatment, that

stupid persistence in poisoning every person who happens to be sick? What we call diseases of the normal class are indications of inharmony and the effort of nature to restore equilibrium.

Let us understand these efforts and cordially second them by removing or administering heat, imparting vitality, or distributing it. Positive cruel diseases are the result of drugging and maltreatment, and to be cured in the usual way is the most dangerous operation which a human being can possibly submit to.

I am happy to report that Mr. Perrin is in full practice and is effecting a great amount of good. I can most heartily recommend him as a judicious, efficient, and kindly operator. To such cases as indicate it, he administers galvanism and with the best effects. His benevolence is one of his marked peculiarities. About twelve months ago he commenced the treatment of a poor young woman who was on the point of death, and after a year's persistent treatment he has the great pleasure to see her restored to health. Mr. Perrin occasionally uses clairvoyance and mediumistic directions to aid him in obscure cases complicated by the murderous methods of the so-called medical men. He has established an institution at 95 Camberwell Road, where he sees patients at certain hours, but he attends cases often at great distances from town. He has also convenience for the reception of boarders which is a matter of great importance to those who may desire to come town for treatment.

It gives me great pleasure to testify to these facts, and to express the deep obligation I am under to Mr. Perrin, for what he has done for me. All who participate in the labour I have been enabled to accomplish, also owe some slight regard to Mr. Perrin, for had it not been for his timely interference no one can tell what my humble place in the ship of progress might have been to-day. There is ample scope for multitudes of such establishments as that conducted by Mr. Perrin, and I rejoice to know that Mr. Jackson has intimated the formation of a committee in London for the purpose of imparting a knowledge of the mesmeric art. He has already trained a numerous class at the Progressive Library, and I hope soon to hear that substantial good is being done not only to suffering but to ignorant humanity.

A VISIT TO SALT LAKE CITY.

DEAR HUMAN NATURE,—A visit to Salt Lake City has long been in our minds, and the morning of the 8th of June found us on board the good steamer "El Capitan," to cross the bay of San Francisco to take the train on the Central Pacific Railroad for Ogden. This road is not more than two years old, and runs over the Coast Range mountains, through the plains of Sacramento and San Joaquin valleys, over the Sierra Nevada mountains, through the State of Nevada into Utah, where at Ogden it is met by the Union Pacific Railroad, and by means of other connections one may be transported across the continent, a distance of 3,500 miles in six days including all stoppages.

We took a "Silver Palace Car," or carriage, and, as its name implies, it is palatial in all its appointments. A "section" as it is called, is about nine feet long and five wide (and there were six sections on each side of the car we occupied), and will accommodate four persons with comfortable seats facing each other, which can be quickly converted into two beds for two persons each, one above the other, and wholly separated from the rest of the car by drapery. A black walnut slab with one leg on a hinge, that allows it to lie close when not needed as a support, is inserted into silver sockets in the side wall by means of two points that project from one end, and serves as a table for eating, writing, or playing games, and finds storage with the bedding needed within the section. There are also two windows with a mirror between, which will slide up within the wall, exposing to view a lamp securely set for eyes that require greater light than is afforded by the chandeliers suspended from the middle roof of the car. I think ingenuity to promote human comfort within small space was never greater, and can never be excelled in the same space. We took provisions with us for the journey and spread our table three times a-day, and imitated "home" to every possible extent; and I assure you the extent is not so slight as to be ungratifying or merely pretentious. Just think of enjoying the comforts and elegancies of a drawing-room with all the conveniences of tasteful, orderly, and cleanly living at the same time that one is rushing through magnificent valleys, over rolling timber lands and low hills, up and down mountain sides, until an elevation of more than 7,000 feet above the level of the sea is attained! This Pacific Road may fairly be considered one of the wonders of the world—a grand triumph of practical science over difficulties still wholly insurmountable to the common apprehension, yet which present danger and risks scarcely greater than the ordinary railroad line through what is denominated a level country; for smoothness of road I thought I never found it equalled. To aid in its construction the Congress donated to the Company every alternate section of public land within twenty miles on each side of the road, excepting some lands more valuable for mining than agriculture, and on these the timber was granted the Company. Every variety of land therefore, varying in climate from semi-tropical to temperate, is held by this Company with perfect titles, making purchase quite safe to emigrants, which is not generally the case in many parts of California. The policy of the Company, as stated in its public reports, is to sell the lands at low prices, believing that the best interests of the road are promoted by selling to those who personally cultivate and own the land. Thus a settler upon 160 acres of Government land can purchase 640 acres or less adjoining land of the railroad company—the agricultural lands on a credit of five years if desired, the purchaser paying at the time of purchase twenty per cent per annum of the principal, and the remainder bearing interest at ten per cent per annum, that being the rate established by law in California. Oak and pine lands are required to be paid for at the time of purchase. Ogden City, 880 miles from San Francisco, we were about forty-six hours in reaching. It is on the east side of Great Salt Lake, round the north and eastern

sides of which we wound for many miles, with a sea and land view as fine in the haze of the early morning as I ever witnessed in any part of the world. This lake is several per cent saltier than the ocean, and a wetting in it leaves beautiful crystals pendant from hair and clothing. Ogden being the point of junction of the Central Pacific and Union Pacific Railroads, and also of the Utah Central, has become of considerable importance and is steadily growing, now numbers upwards of 6,000 inhabitants. Here we took the Utah Central, and passing through fine farming communities with heavy moving grain fields, in less than two hours found ourselves in Salt Lake City; a place from the manner of its settlement and peculiar religion established there, one of the most noted on this continent. Twenty-four years have not elapsed since the first party of Mormons, who located and built it, first arrived in this valley of the Wahsatch Mountain. My respect was uppermost, and my heart filled to overflowing with sympathy throughout my visit for the industry, prudence, and thrift, that must have been exercised, and the trials that must have been endured by this people to have produced such results. The city is laid out in blocks of ten acres each, with streets upwards of 130 feet wide, running north and south, east and west, traversed on both sides by streams conducted from the mountains, which flow at the rate of about four miles the hour, affording water for irrigating and domestic purposes. Shade trees line the streets and flourish finely, owing no doubt to the plentiful supply of water. Snow was still lying on the tops and sides of the mountains, and seemed so near that a walk of thirty minutes would land one in its midst, though from fifteen to twenty miles distant, and does not entirely leave the highest peaks in the hottest season. The wealthy orchards, and the densely-foliaged shade trees with small, comfortable looking dwellings, and in many cases elegant mansions and blocks of handsome buildings, form a combination of country and city exceedingly fine. The City Hall is a large and elegant structure, and is used as the Capitol of the Territory. The Tabernacle, the Mormon place of worship, is an immense building, having a roof of a single oval span resting on forty-six pillars of red sandstone, and is capable of seating from 10,000 to 12,000 persons. The seats are stationary, settees like, quite comfortable, of unpainted pine, tempting to the knife and lead pencil which have left unmistakeable symbols of thought other than religious upon them. Here we heard the prophet and president, Brigham Young, make some unexceptionable remarks upon the state of the civilised world in consequence of Christianity, and draw comparisons between the results in daily living of the "Latter Day Saints" and other religionists. Mr. Young's seventieth birthday has recently been celebrated, and he still retains an unusual amount of speaking energy and earnestness. The Temple, whose corner stone was laid in 1853, now in process of construction, is designed for the *ceremonies* of the church, *not* for public worship. The basement is to be devoted to the ceremony of baptism—both for the living and the dead—(the latter, it was remarked by the gentleman having the grounds in charge, and who very politely tendered us information, being very

little understood.) The baptismal font is after the one in Solomon's Temple, supported by twelve oxen. The floor above the basement is to be devoted to marriages, and all the ordinances of the endowment house—(pronounced on-doo-ment.) The structure is to be of granite, three stories high, and the foundations are laid seventeen feet below the surface of the ground. The estimated cost is ten millions of dollars, one million having been already expended in the foundation work, while the Tabernacle cost but about half a million and is built of lumber. The social state here as evinced by outward appearance and business prosperity, is more faultless probably than that of any place of equal or of much less size; but when this is attained through a sacrifice of intellectual, moral, and spiritual freedom, as none who know of the governing power here can doubt, the seeds of its death are grown in the same luxuriant soil, and decay or revolution is only a question of time. The inevitable change is manifest in an "apostate movement," as the Mormon Church styles it, made at first by a few persons, upon whose minds had dawned the truths of modern Spiritualism, now numbering hundreds, toward a freer and fuller thought respecting the social relations of men and women, which lie at the foundation of all institutions and duties, civil, political, and religious. This movement has taken form and strong root, has put forth the following platform principles, has established its daily and weekly newspapers, both bearing the name of the "Salt Lake Tribune," and built its church or place for public meetings, which is the finest finished and furnished of any public edifice in the city. I had the pleasure and honour of assisting with the wives and daughters in the formation of a Woman's Mutual Improvement Society, whose primary object is to learn the advantages coming of the right to vote, which President Young in his policy has recently secured to them. This Society embraces in its divisions, charity, industry, moral and intellectual culture. Another perceptible change is in the fact, that a married man can but rarely now find a young woman brought up in the territory willing to become his wife. We believe what we were told by members of the Mormon Church, as well as by outsiders, that there is among the young men and women here a growing repugnance, amounting to an abhorrence of the system of polygamy; and the undoubted increase of this sentiment will soon decide against the longer existence of this doctrine of the Church as an *institution*. With the often expressed opinion that it is much more humane to provide for *all* of one's children and their mothers, and to recognise them before the world, than to subject all but one wife and her progeny to ignominy and neglect, as is the case where monogamic marriage is the law, I can agree; but this statement, it seems to me, does not at all touch the real question, which is that of the true relation of the sexes, and can only be solved when perfect freedom of thought and act is accorded both. There are two dailies and two weeklies published here in the interests of the Mormon Church beside the above named papers. The Salt Lake Theatre is distinguished as being one of the best of its class, and was built and is largely patronised by the heads of the Mormon Church—a worthy example

certainly to the "Gentile Church," which, it would seem, ought long ago to have recognised this need in human nature, and provided for it as an aid to religious advance. There is much that is commendable and worthy of imitation in the habits and doctrines of this people, but their central institution being what it is, I am led to believe that their existence for even this short period of years, is chiefly owing to the abuse and detraction heaped upon them by outsiders, causing them to stand by each other, and to exalt mere appetite and carnality into the sphere of religious duty—the more odium and turpitude heaped upon a system, the more bright and glorious it often appears to its votaries.—Very truly yours,

C. H. SPEAR.

914 Bush Street, San Francisco, Cal.

[Our readers are indebted to the kind attention of Mrs. Spear, for the map of the Pacific Railroad, which accompanies this number of *Human Nature*.]

VACCINATION AND TRANSFUSION—A PARALLEL.

TO THE LORDS OF HER MAJESTY'S MOST HONOURABLE PRIVY COUNCIL
(MEDICAL DEPARTMENT).

MY LORDS,—I intend to address my Lords at least once again, if necessary, but I shall confine myself at present to the subjects—the kindred subjects of vaccination and transfusion.

Jenner imagined that he had discovered that the blood-poison of small-pox could be controlled by destroying its grosser principle by the introduction of another. No other fever—no other disease—he admitted, could be controlled by similar means; because, he explained, that none betrayed such a specific character as small-pox poison. I admit that measles, a secondary fever, is venous; scarlet fever, arterial; and small-pox, capillary; but still, if poison be present in the blood, why can it not be controlled as certainly in one part of the circulating system as in another?

I state now, *for the second time*, that from experiments I have made, I think it very probable that by exhaustive analysis the fever poison in the blood will yet be discovered and named, as would any other foreign intrusive abnormal constituent; and I *claim the merit of this prediction*, and the repetition of it, in the present communication. Such a discovery would rival Harvey's. When the infant blood is in the normal state, with the exception of any casual hereditary taint, it is a comparatively healthy atom; but from the moment that, by vaccination (which is nothing more nor less than transfusion of the congested blood virus taken from a system suffering under disease) the little scion of humanity becomes tainted with corruption, and its pristine purity is for ever at an end. If vaccination be not transfusion of corrupt virus, tainting the blood with a specific blood poison on the insane pretext of controlling the grosser principles of another, why it is nothing at all but an empty

farce—a delusion—or a deliberate and unprincipled imposition. But lend me your ear and I will unfold a tale which in itself is startling, though not novel; and, after all, the principle on which it is based is not so insane and stultifying as the *no-principle* of the, it may be erudite, though practically unscientific Jenner.

It took thirty years before Harvey could get his discovery admitted, in spite of supplying the most evident and undeniable proofs of his triumph; but it was no sooner acknowledged than people's minds were turned, and the general public everywhere seized with a sort of delirium; they thought they had discovered a cure for all diseases, and that frail and finite man was about to become, in some sense, immortal in the flesh. The cause of all our evils was attributed to the blood; and, to cure them, we had only to remove the *bad* blood, and to replace it by *pure* blood drawn from a *sound* animal. But they admitted that it must be *sound* blood, drawn from a *sound* animal.

The trial was first made on the inferior animals, indifferently, and in some instances with apparent success.

But Denys and Emerez soon attempted transfusion on man—the one a physician, and the other a surgeon of Paris.

They introduced into the veins of a young idiot the blood of a calf, and they alleged that he appeared to recover. A leprous person, and a patient suffering under quartan ague, seemed, as they reported, better after the operation; however, the young idiot fell into a state of violent madness a short time after the experiment, and, on its being attempted by the adventurous monsters a second time, he was immediately seized with a hæmaturia, and died in a state of sleepiness and torpor. A young prince of the blood royal required to have his constitution freshened up and invigorated; so they selected a healthy human subject; the experiment was tried, and delirium and death was the inevitable consequence. Riva, in Italy, had the audacity to repeat this experiment against the order of nature upon two individuals successively; and death, preceded by fearful torture, was the reward of his temerity. The prohibition of the Pope followed instantaneously. From that moment the audacious experiment of transfusion was at an end.

But if the transfusion of *pure* blood was attended with such alarming consequences, what are we to expect from the transfusion of the *virus of disease and corruption*? Headache, prevailing pain, sore throat, abscesses, corruption of the blood and humours, complete constitutional derangement. I shall go no farther at present, in indicating the symptoms, and the probable, nay not unfrequent consequences; and all attributable to the unnatural and unscientific practice of vaccination.

In my communication of the 1st and 21st of August, I explained to my Lords the operation of my patent Antiseptic preparations, and their efficacy in fever, secondary and continued. And I now repeat that my medicine, like quinine, has been found useful in congestive as well as inflammatory affections, where either may exist; the alkaloid acting upon the acid secretion and blood-poisons, whilst the acid checks any tendency to inflammatory action—this depending on the elective action of the system itself. And in my communication to my Lords of

the 21st August, I took care to explain the reason, giving at the same time a parallel.

If this brief statement should not produce conviction in the educated, as well as in the common mind, I shall take care that it shall be done in my next, and that beyond the possibility of rational contradiction.—
I am, sir, your most obedient servant, WILLIAM HIBBERT.

Albion Villa, Higher Crumpsall, Manchester.

9th Sept., 1871.

A NEW WORK BY ANDREW JACKSON DAVIS.

In the following letter to the *Banner of Light*, entitled "WHAT I KNOW ABOUT INSANITY," MR. DAVIS announces a new work of great interest:—

FRIENDLY BANNER—Prompted by the desire to do some more work for our common humanity, I have recently been thoroughly investigating the "causes of insanity." I have "looked into" the various asylums for the insane, and especially into the irrational and diabolical treatment imposed therein upon the mentally unfortunate; and therefore I realise a certain responsibility, speaking authoritatively, in my affections like a voice from heaven, which will not let me remain silent, insisting upon the entire *reconstruction* of almost all popular theories of insanity, and upon a complete *revolution* in the principles and methods of "casting devils out" of the human mental and material constitution.

In the opinion of many fair-minded outsiders, doubtless, I am already considered well qualified to be first-rate authority upon *lunacy*, and that all I need do is to "make up no extra faces," but remain, for an illustration of the disorder, just as Spiritualism has made me! But these critical outsiders, who get their views from within the creedal temples, should remember that the best writers on the generation and education of children are those warm-hearted persons, "both male and female," who never had and never expect to have a child of their own! Best writers on the causes and cure of immorality, vice, and great crimes are persons naturally timid and mentally incapable of committing a petty larceny. Possibly, therefore, a man, and a thorough-going, straight-out Spiritualist, (as I am and always expect to be,) may publish what he knows about insanity, and yet be, for all practical purposes, as *sane* and as far from madness as any other member of the immense family of races.

This reminds me that my neighbour, Horace Greeley, a thorough-bred political high-tariff and demi-semi-progressive editor of a semi-demi-conservative and really grand journal—a man, taking "him all in all," as totally innocent of agriculture as I am of Orthodox theology, has written a genuine book entitled "What I Know about Farming;" which, considering his limited opportunities for personal practice, and in view of the varied and reliable information he imparts on the subject, is enough to establish for him the desirable reputation of being "a spiritual medium for writing trusty communications for the advancement of mankind." There is, as every one familiar with him well knows, a

certain sweetness of countenance, "and a smile, childlike and bland," which indicate mental impressibility, and a very slight leaning toward the Presidential chair.

But the point is: If practical Horace Greeley can write intelligently "About Farming," and be not even suspected of knowing anything practically of agriculture, why may not I communicate something reliable concerning "Insanity," and yet be not accused of exemplifying the state of lunacy *per se*?

But to return: What I have learned during the past twelve weeks (between six and twelve o'clock each morning) on the subject of brain distempers and nerve-mania, including the different phases of spiritual perturbation, impressed me profoundly with the conviction that the "PSYCHOPATHIC INSTITUTE" proposed by Dr. Mead is imperatively urged upon Spiritualists and all benevolent rationalists as the beginning of a great and needful revolution in the conduct of asylums for the insane. Let the capital required for an honest and thorough test of the *new principles* be forthcoming. New ideas call for new institutions. "New wine in new bottles!" A true psychological philosophy of insanity demands, in mercy to the wretched victims, a true psychopathic institution for its effective application.

In the autumn, if I am successful in present investigations, my new work on Mental Diseases will be given to the people. I hope it will contain true and good things, and I trust it may be widely and thoughtfully read. And especially do I pray that it may *aid* in founding an asylum for the mentally sorrowful and sick, where the principles of love will inspire the discipline, and wherein spiritual and magnetic influences will be the chief remedies administered. Hopefully,

ANDREW JACKSON DAVIS.

THE ALPHA, ETC.

THE *Banner of Light* speaks in terms of high commendation of this valuable work. It says,—"THE ALPHA, a Revelation, but no Mystery, by EDWARD N. DENNYS, comes to us in its fourth edition from the London press of J. Burns. It is a remarkable book, and that is the most we can say in few words about it. It discusses all creeds and philosophies, pushes its practical speculations into all branches of knowledge, ventilates all systems, preaches in the most powerful and pungent manner all virtues, excoriates the champions, advocates, and supporters of all wrong, illustrates the beauty of noble life with multitudes of examples, holds familiar conversations with all souls as to their profoundest experiences, presents the raciest biographical passages, touches on the emotions equally with the intellect, and the affections as warmly as the will, comes bravely to the rescue of poverty and suffering, and, in general, sweeps through the entire system of the world's wisdom as a fresh, cool breeze would blow through the oppressive atmosphere of a confined apartment. The index to the book will soonest show the vast variety of themes it handles, and

handles well. THE ALPHA is the book of an age. No reader but will find on its crowded pages thoughts that will renew his life if he pays heed to them."

The same paper thus notices MISS BLACKWELL'S work—"J. Burns, of London, has put forth in substantial pamphlet form, "THE PHILOSOPHY OF EXISTENCE," by ANNA BLACKWELL. This particular publication is devoted to "THE TESTIMONY OF THE AGES," and is reprinted from *Human Nature*, by request of those desirous of possessing in a separate form this portion of the author's forthcoming work. The problem of Re-incarnation will here be found to be exhaustively and eloquently discussed."

DR. DIXON ON CLAIRVOYANCE.—This little work, now in its second edition, is full of instructions and interest to all who desire to study clairvoyance as applied to the diagnosis of disease. It would form a most appropriate series of articles for *Human Nature*, but in its present form we are, through the kindness of the author, enabled to offer it cheaper than if it appeared in part of our issues.

PHRENOLOGY, CHIROGNOMY, AND CRIME.

SIR,—A favourable opportunity offers for ascertaining what are the indications of character in the accused who has recently been committed for trial in the "Brighton poisoning case."

It would be curious, and perhaps instructive, to know what Chiromy (or Psychomy of the hand) reveals with regard to the tendencies of that individual, and if such indications of character could be compared with the results of a Phrenological examination, it would enable persons who are interested in either science to compare the teachings of the one with the other, and both with the facts which are now public. It is to be regretted when a remarkable case of the kind is not taken advantage of, with the view of testing the value of these sciences as a means of judging of character.

I am, sir, yours, &c.,

PSYCHOLOGIST.

A CORRECTION.

SIR,—In a paper in *Human Nature* of August, termed "Two Mornings with the Healers," I notice an error, perhaps arising from the illegibility of my writing. In allusion to the gift of a flower placed in my hand by a spirit, instead of the words, "which I have placed in a Testament over the seventeenth verse of the *eleventh* chapter of the Acts of the Apostles;" it should have been "over the seventeenth

verse of the *second* chapter of the Acts of the Apostles." Singular enough, however, on turning to the seventeenth verse of the eleventh chapter, I find that that verse, as regards spiritual gifts, is as much to the point as the other, and I may add, is equally catholical.

AUDAX.

MISCELLANEA.

DISCOVERY OF GIGANTIC HUMAN REMAINS IN CANADA.—A most singular "find" was that in Cavaga, Canada, West, last Wednesday. In digging on the farm of Daniel Fredenburg, in that township, the workmen found, about five feet below the surface, a pit filled with gigantic human skeletons, judged to be at least two hundred in number. The skeletons are those of men of gigantic stature, some of them measuring nine feet, very few of them measuring less than seven feet. Some of the thigh bones were found to be at least half a foot longer than those at present known, and one of the skulls, being examined, completely covered the head of an ordinary person. They were piled in regular layers, each skeleton having a string of beads around the neck, and some of them having pipes of stone in their jaws. A number of stone axes and other implements of the same material were found in this charnel house. A correspondent of the *Toronto Telegraph* thinks that the site of the farm where the remains were found was the site of a lost city. He says—At various times within the past year the remains of mud houses with their chimneys had been found; and there are dozens of pits of similar kind to that just unearthed, though much smaller, in the place which has been discovered before, though the fact has not been made public hitherto. The remains of a blacksmith's shop containing two tons of charcoal and various implements were turned up a few months ago. The farm, which consists of 150 acres, has been cultivated for nearly a century, and was covered with a thick growth of pine, so that it must have been ages ago since the remains were deposited there. The skulls of the skeletons are of an enormous size and of all manner of shapes, about half as large again as are now to be seen. The teeth in most of them are still in an almost perfect state of preservation, though they soon fall out when exposed to the air. It is supposed that there is gold or silver in large quantities to be found in the premises, as mineral rods have invariably, when tested, pointed to a certain spot, and a few yards from where the last batch of these skeletons were found, directly under an apple tree. Some large shells, supposed to have been used for holding water, which were also found in the pit, were almost petrified. There is no doubt that were there a scheme of exploration carried on thoroughly, the result would be highly interesting. A good deal of excitement exists in the neighbourhood, and many visitors call at the farm daily. The skulls and bones of the giants are fast disappearing, being taken away by curiosity hunters. It is the intention of Mr. Fredenburg to cover the pit up very

soon. The pit is ghastly in the extreme. The farm is skirted on the north by the Grand River. The pit is close to the banks, but marks are there to show where the gold or silver treasure is supposed to be under. From the appearance of the skulls it would seem that their possessors died a violent death, as many of them were broken and dented. The axes are shaped like tomahawks—small, but keen instruments. The beads are all of stone and of all sizes and shapes. The pipes are not unlike in shape the cutty pipe, and several of them are engraved with dog's heads. They have not lost their virtue for smoking. Some people profess to believe that the locality of Fredenburg farm was formerly an Indian burial place, but the enormous stature of the skeletons and the fact that pine trees of centuries' growth covered the spot go far to disprove this idea.

DR. LIVINGSTONE ANTICIPATING DEATH.—Mr. Holden, Rochdale, sends to the *Leeds Mercury* a copy of one of the last letters written by Dr. Livingstone himself to Sir Thomas Maclear, of Capetown, in which occurs a passage expressing presentiment of his death. It is as follows:—"Dr. Kirk, I am sorry to say, will soon leave us, and I suppose I shall die in these uplands, and somebody else will carry out the plans I have longed to put into practice. I have been thinking a great deal since the departure of my beloved one, about the regions whither she has gone, and imagine from the manner the Bible describes it, we have got too much mockery in our ideas. There will be work there as well as here, and possibly not such a vast difference in our being as is expected; but a short time there will give more insight than a thousand musings. We shall see him by whose inexpressible love and mercy we got there, all whom we loved and all the lovable. I can sympathise more fully with you than I did before. I work with as much vigour as I can, and mean to do so till the change comes; but the prospect of a home is all dispelled."

EMANCIPATION OF WOMEN IN RUSSIA.—After due deliberation in the Ministerial Council, the Emperor has issued an order whereby the existing institutions for instructing women in midwifery are to be enlarged in every possible direction. Further, "considering the great utility of the Sisters of Mercy in hospitals," women are to be allowed to act as surgeons, to vaccinate, and to be employed as chemists. They are to have every facility and assistance in all educational establishments. Women are further to be admitted as "signal-women" in the telegraph departments; they may be employed as accountants, and may be placed in the female institutions subject to the Emperor's own chancery. Altogether, Russia seems to be the first European country which has really carried out the emancipation of women.

SANDS OF THOUGHT.

The summation of all miracles is being.—Profoundly contemplated, effect is but cause manifested in its ultimates.—Beware lest a weak will betray you into irremediable folly.—It is more blessed to build up than pull down, to create than to destroy.—J. W. JACKSON.

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