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JANUARY, 1871.

ARTICLES OF BELIEF.

DEAR MR. EDITOR,—At the commencement of a new year you doubtless have a pressure of material asking admittance into your pages, but as an old and sympathetic reader I hope you will allow me the pleasure of congratulating you on the appearance of the 5th volume of "Human Nature," and also of thanking you for the monthly stimulus it has afforded me to a nobler progressive life. Poor humanity—especially in England—is at present terribly discordant, even in its higher planes of thought and feeling, and your Magazine would not be true to its proposed object, if it did not represent something of this lack of harmony in its contents; but, pervading every volume, there has been a truthful, earnest, aspiring spirit manifest, which, even when formally in error, could scarcely fail to have a salutary influence. Such at least has been my own experience, and I wish you heartily God-speed in your disinterested labours of love during 1871.

Perhaps you may find room for the following Articles of Belief, which have been derived from some of the hidden depths of human nature. They will be discovered to be in agreement with the principles of the most noble-hearted, clear-seeing, and highly-cultivated thinkers of the age, and, although I am only responsible for the verbal form which they assume, I feel a tolerably firm conviction of their truth. Pray, do not be alarmed at the phrase "Articles of Belief." I am as impatient of mere formularies as you can be. But, after all, our conception of the relation of our consciousness or personality to our fellow-creatures and the world at large must assume a certain shape, more or less capable of expression in language. Many even find it indispensable to their spiritual sanity to wear some intellectual dress, or

distinct and connected theory of existence. I happen to be among this numerous class, and for the space of twenty years have spent the best energies of my mind in trying to meet with some suitable spiritual clothing. As long as one is destitute of this, one is subject to serious injury or inconvenience from the chilling or scorching blasts of passion and popular opinion, and neighbours are shocked and scandalised at seeing one going about in a state so utterly regardless of prevailing and most natural ideas of decency. It is not enough to pass through life under the guidance of a general idea of "progress." Our imagined progression may chance to take a backward direction, unless we have a clear conception of what "progress" means—and he is in spiritual darkness, befogged with self-conceit, however much inflated with windy notions, who thinks that such conception is easy of attainment. The first step towards it would appear to be a distinct conviction in matters moral and intellectual—and the second, a capability of embodying the same in symbols or in language. Without this capability our own conviction is incommunicable to other minds. Hence, the desirableness of embodiments of faith in symbols or in articles of belief.

The following spiritual costume is offered with becoming modesty to the readers of *Human Nature* for their critical inspection. It is warranted free from any egregious eccentricity, admits of great freedom of movement, and yet will be found to support the loins, warm the heart, and protect the head from many vapouring influences that produce undue heat and giddiness in that organ. The writer hit upon it some four years ago. Since that time he has passed through a great variety of trying circumstances, and has examined carefully almost every philosophical form of apparel; he does not however feel it necessary to introduce any serious modification of the articles of clothing exhibited below.

It is not supposed for a moment that they will fit all minds, or even, perhaps, the generality. Those fully developed will appreciate them best. Very few can complain of their being too tight or inelastic, and those who find them here and there a little loose can set that to rights by taking them in at pleasure.—Always, dear Mr. Editor, yours most truly,

S. E. B.

Article 1.—Object of Man's Creation. I believe—being led to this conclusion by reason and consciousness—that every man is destined by a Creator of infinite goodness and wisdom to share in the Divine blessedness, by participating so far as finite capability admits in the Divine nature.

Art. 2.—The Divine Nature. That this nature is best de-

scribed in words as Infinite Goodness energising in harmony with Infinite Intelligence, and manifesting itself in forms of corresponding beauty.

Art. 3.—Man's Formation. That to qualify man to participate in this nature, it is first of all necessary for him to possess a *consciousness of distinct personality*. This is produced by his investiture with a garment of flesh, which is the means of conveying to his consciousness, through the senses, spiritual ideas adapted to the different stages of his development Godward.

Art. 4.—Man's Discipline. With a consciousness of distinct personality is inevitably associated, the perception of certain relations to other personalities. The adjustment of these relations constitutes morality. The relations themselves of necessity vary with every age, nation, and person, and are calculated to develop in mankind at large, and individuals in particular, a recognition of the conditions under which alone the attainment of Godlikeness is possible. What is called man's *moral goodness* or *viciousness* is really only the peculiar relation of the possessor's individuality to society. This moral physiognomy may be a clue, though at best a very imperfect one, to the grade of progress which he has attained Godward, but has nothing to do with the worth of his *essential individuality*. An absolute or infinite morality is a contradiction in terms, because morality is the result of ever varying finite circumstances.

Art. 5.—Man's Immortality. I believe, from the positive evidence of undeniable facts confirming the witness of reason and consciousness, that the moral discipline begun upon earth is perpetuated after death, when man finds himself clothed with a spiritual body moulded by his actions in terrestrial life. How long moral discipline is continued we have no means of judging.

Art. 6.—Religion. My "Bible" consists of all such precious lore, wherein may be traced the laws in accordance with which the Supreme Intelligence is manifested in the life of humanity. Universal History, therefore, I shall call my Bible. This same revelation of a supreme intelligence, this faint foreshadowing of an infinite wisdom and goodness, inevitably elicits or should elicit a sympathetic allegiance and a reverent homage: hence religion. *True* religion appears to consist of all such thoughts and emotions as consciously or unconsciously recognise the Divine Presence, symbolised in the natural world, but typified with far more clearness in the myriad phases of humanity.

Art. 7.—Function of Religion. All men are *essentially* of perfect equality, all being animated by the same Divine life. It is the function of religion to reveal and enable man to realise this Divine life. *True religion*—such above all as that contained in the teaching of Jesus Christ—and moralism, or quasi-religious systems of thought and action BASED ON MORALITY, are not only

distinct, they are entirely antagonistic in spirit and effect. Religion is destined to become more and more merged in the enacting of a Divine life, and less and less exhibited, as at present, in the cultivation of a hungry consciousness of man's finite personality, as distinct from the Infinite source of life.

Art. 8.—Moral Code. My moral code varies with every day, but of course involves *some permanent* rules for the ordering of outward conduct: such for example as the naughtiness of appropriating bodily your neighbour's goods, or assaulting him when angry. The general character of this same code, internal and external, may be roughly described as the written and unwritten law of that society, and that age of the world to which I belong, interpreted by my conscience. I understand by conscience, the bare instinct or reasonable consciousness possessed by every man of the rights and sanctity of his own individuality, which no authority can supersede or override. This consciousness, however, of necessity changes with every period of life, and differs in every grade of culture. Society also is perpetually undergoing changes, and my moral code accordingly is subject to perpetual modification.

Art. 9.—End of Life. The aim of one who has realised these truths should be, first of all, to employ those countless moral relations by which he is surrounded as a spiritual gymnasium for the cultivation of his individuality. Harmonious development of all the faculties will issue in complete spontaneity of action, when the man *is* all that he *appears* to be. He can then attain comparative blessedness even upon earth, by the employment of his energies in some sphere of congenial activity.

CREATION.

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

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

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

MAN.

MUCH has been written on the organic perfection and artistic beauty of the human form, but most of what has been thus uttered is vague and unsatisfactory, being based on fanciful analogies and relationships, rather than on the ascertained facts of comparative anatomy and physiology. It is doubtful indeed if we are even yet in a position to fully appreciate the profounder significance of the human form, contemplated as a structural symbol, the highest telluric hieroglyph in the great volume of nature. With cerebral physiology in a state of absolute chaos

and with physiognomy at the merely empirical stage, and with the principles of analogy and the doctrine of correspondences ignored, it is no wonder that religion and science are at open war on the character and attributes of man, and that eminent professors not only differ in opinion but put forth directly contradictory statements as to matters of fact, while at the same time overlooking the essentials of their controversy. In such a state of things, it is scarcely necessary to say that our own observations must be regarded as, at the most, suggestive, and not in any measure as exhaustive or even conclusive.

The grandly distinctive feature of man is, that he presents us with the perfection of that type whereto the quadrupedal and quadrumanous mammalia are successive approximations. He is a four-limbed viviparous vertebrate, with his posterior extremities effectually specialised into instruments for locomotion; while his anterior are, if possible, yet more effectually specialised into intellectual instrumentalities for mechanical and artistic manipulation. Of course this implies that his limbs should be fully born, that is, anatomically liberated from the trunk of the body, and it also equally implies, though perhaps more remotely, that his brain should have attained to unexampled power, more especially in the anterior lobe, this nervous centralisation being a necessary concomitant, if not the more immediately producing cause of that specialisation of the corporeal members to which we have been just alluding. Transcended in digestive function by the ruminants and in respiration by the bird, man's contriving intellect has long since supplied the first stomach of the latter by the cooking agency of fire, and is now providing mechanical instrumentalities for locomotion, that promise eventually to far surpass, both in swiftness and continuity, the most vigorous flight of the latter.

Now it must be at once obvious that these facts bring us to the consideration of many most important problems. If man be thus the culmination of sentient telluric existence, is he also its termination? Having ascended to this height of organic excellence, will Nature's developmental processes be here arrested? Into this we purpose entering at a more advanced stage of the present papers. The question which, as a part of The Symbolism of Nature, demands our more immediate attention here, is the congruity between the mind of man and his corporeal structure, contemplated individually, racially, and collectively. Let us begin with the latter province, implying some general specifications as to the mental constitution and organic characteristics of humanity.

We have seen that the quadrupedal mammalia are on the plane of passion, affection, and perception, that is, speaking physiologically, their bodies are the apt instrumentalities of a

predominantly and almost solely basilar brain, and in accordance with this, their spines are nearly horizontal, their limbs, though imperfectly liberated, are in most instances merely for locomotion, their faces are very large in proportion to their crania, and their mouths are decidedly prognathous. This is simply saying in detail, that the brute mind is mirrored in the brute body. In the transitional *Quadrumanus* the limbs are liberated, and the extremities are partially adapted for manipulation, which, however, is imperfect for want of a duly opposing thumb, implying the absence of an effective specialisation of the anterior members. As we have already remarked, in so far as they are not absolutely brutal and instinctive, but semihuman and intelligent, they are the embodiment of mere perception and cunning. Their cognition is of the isolated facts of personal experience, and not of the laws on which phenomena, or the principles on which actions depend, and they are as utterly devoid of all but the rudimentary elements of a moral nature as the quadrupedal brutes, that, under certain aspects of organisation and conditions of function are beneath them.

Now mentally, man belongs, though in the majority of individual instances, by promise rather than fulfilment, to a higher plane of being, the rational, constructive, æsthetic and morally responsible form of existence. He rises from facts to principles, from phenomena to the laws on which they depend. His conceptions of beauty and his ideal standards of excellence, transcend experience, and he has a vivid consciousness of the sense of duty, implying the powerful influence, if not the predominant sway of rectitude, reverence, and benevolence in the realm of his higher nature. All this again is only saying in detail, that he has a brain which is not simply basilar or predominantly posterior in its development; in other words, not merely brutal but also human in its form and function, implying considerable power and activity in the anterior and median lobes, or, if the phrase be preferred, in the superior cerebral convolutions. Now, as we have said, the question more immediately awaiting solution here is, the degree of congruity between this inner and higher nature of man and his outer and corporeal structure, between his mind as a force and his body as an agent, between his consciousness and his organisation.

In the attempted solution of this problem, we must never forget that man, as he exists at present, is simply an initial and therefore imperfect type of that ideal humanity, whose outline we have just sketched. The great majority of individuals, even among the higher races, are not perfectly rational or absolutely moral, while they are not even partially original or creative. Now, the physical type of a race is a symbolic expression of the mental constitution, not of its exceptionally gifted, but of its

average members; it is so, because, as an hereditarily transmissible form, it is a racial rather than an individual speciality. Thus, for example, a Turanian mastermind, whether a sage like Confucius, or a conqueror like Ghengis Khan, will generally have Turanian features in virtue of ancestral influences, and so from the ethnic characteristics of his physiognomy, may, to a superficial observer, appear decidedly inferior to an average Caucasian, to whom, nevertheless, he is as an individual, immeasurably superior. The same principle applies, though, of course, with less emphasis, to the different castes of the same race. Thus, for example, among ourselves, the good-looking but mediocre scion of some handsome aristocratic family, may have inherited a more graceful person and more finely chiselled features than a Cromwell or a James Watt, whose inherent superiority as an individual, is nevertheless evidenced, not only in thought and action, but to a competent Phrenologist also in his cerebral organisation. It is here that we touch the keynote of the whole matter. These richly gifted individuals, though endowed with powerfully organised and grandly developed brains, have not had time for the ultimatum of their vigorous cerebration in a perfectly corresponding corporeal structure. Now what thus applies to individuals is also applicable, though in a modified degree, to castes and races, and perhaps in a measure to the whole of humanity, which is not yet adequately ultimated to be the full and effective symbolic expression of its inner and higher consciousness, more especially as this is developed in the specially gifted individualities of the higher races.

We would not have the foregoing observations too rigidly interpreted or too severely applied. Every form of being is profoundly symbolic of the plane on which it exists, and even of the distinctive attributes with which it is endowed. But the minute precision of this symbolism in any species must of necessity depend on the degree of its ultimatum. Hence it is less accurate and so less reliable in purely transitional than in comparatively final and perfected types. The Quadrumana, for instance, are more difficult to interpret than the Felidae; they are so in part, because they are ethnically younger, and yet more so, because they constitute a bridge between the instinctive and quadrupedal brute, and bimanous and rational man. The latter is the terminus, to which they point; the end, whose effectuation they subserve; the organic form, to whose production, as its intermediate link, they have conduced. What, then, is the significance of the human form? What is its meaning as an organic symbol? Of what force is it the result? Of what mental constitution is it the index? These are rather searching questions, nor can we hope to do more than attempt an approximative solution of the great problems they involve.

The worm, the eel, and the serpent, are horizontal and limbless. They are of the earth, earthy; the one, an initial type of the Articulata, the others, an equally initial type of the Vertebrata. In direct contrast with this, man is perpendicular, his limbs are perfectly free and effectually specialised. In death and sleep, that is, when reduced to absolute or even relative negativity, he becomes horizontal, his mother earth resumes her sway, and thus he falls prone upon her bosom, like the mineral strata on which he rests, and in which, could we see it aright, he is rooted like a tree, and to which therefore, like a vegetable, he, in his physical form, ultimately returns. Now, man's perpendicularity is not an accident, neither as a symbol is it devoid of significance. It implies the final supremacy of his moral nature, the rule of rectitude throughout the entire range of his being, whether in thought or action. It is also prophetic of his liberation from the degrading sway of the lower propensities, that is, in the language of a true cerebral physiology, his liberation from the predominant influence of that basilar portion of his brain, which is almost the sole endowment and largely the ruling power in brutes. It shows that his dominant proclivities are not earthwards but sunwards, not downwards but upwards—that is, in the language of theology, heavenwards.

As a part of this perfect perpendicularity, his anterior extremities are specialised into hands, and his lower into feet. He can stand *erect*, the only earthly being that can do so. The foot is by no means to be despised as an index of character, as we may see in the arched instep of the Caucasian and the flat sole of the Negro. But it is his hand which, as an extremity, is the especial glory of man. Hands, however, are of many kinds, the rudimentary, the spatular, the artistic, and the psychical, and each is indicative of a certain type of character, gradually ascending from that of the rude and impulsive savage to that of the most gifted genius or the most exalted saint. Now, the physiological indication afforded by the hand as an effectually specialised constructive instrumentality, developed as an extremity to our anterior members, is that of advancing cerebral centralisation. It is in this respect, fundamentally of the same import as the localisation of sight, hearing, smell, and taste, that is of the higher senses, around the head, or the transference of the mammae from the abdominal to the thoracic region of the trunk. The focalisation of the senses, effected even in the lower grades of the animate scale, is simply indicative of cerebral power generally, and this too of an almost purely basilar character. The transference of the mammae results from the increasing power of the affections, as contradistinguished from the passions, and probably from the faintly dawning influence of the moral sentiments and higher intellectual faculties, in virtue of which

her young appeal to higher and yet higher elements in their mother, in accordance with which the maternal office of lacteal nutrition is so discharged, as to be under the more immediate inspection of the senses, and the more direct cognition of the intellectual faculties. It is here that we see how *prophetic* the lower types are of the higher; in this particular instance, for example, how nearly do the almost purely instinctive *Quadruman*a foreshadow the partially rational and moral *Bimana*. It will be well that the reader should bear this principle in mind, as further use may be made of it, in our contemplated paper on "The Probable Aspect of Future Organic Life on the Earth."

Now, the specialisation of the hand into a constructive, and of the foot into a purely locomotive instrumentality, is a result of the increased power of the anterior or intellectual portion of the brain, as contradistinguished from the posterior and basilar, in virtue of which each of these cerebral divisions demands, and ultimately evolves an organic agency of its own. There is a more or less remote approach to and promise of this, throughout the quadrupedal vertebrates, even, for instance, in the lizard, and more especially in the crocodile, whose brain and anterior members are supplied with better arterialised blood than the posterior portion of his body. It is also seen in the superior organisation of the anterior members of the *felidae* as compared with the *canidae*. It would seem, however, that the climbing habits of the lemurs and monkeys were necessary to the effective evolution of a hand—if, indeed, strictly speaking, the extremities of these imperfectly specialised creatures can be regarded as other than very superior, that is, prehensile paws. In truth it is not till we come to man that we arrive at the true hand, with its opposing thumb, to the production of which Nature seems to have been incompetent, till she could effectually specialise this anterior member, by the entire transference of locomotive function to the posterior members and their admirably adapted pedal extremities:

Now, it is worthy of notice that this process of advancing specialisation in their anterior and posterior extremities, did not terminate, that is, was not arrested in the earlier races of men. Thus the hand and foot of the Negro are very rude when compared with those of the Caucasian. And among the manifold varieties comprehended under the latter designation, it is observable that the Slavons are very inferior, more especially in the construction of their feet, to the Arabs or Celts, the former being characterised by the flat sole, and the two latter by the arched instep, and the elastic tread that always accompanies it. While even among the most physically refined and organically advanced nations of Western Europe we may notice an immense difference in this respect, as between their several castes and diversely endowed individualities, showing, we may presume,

that the process of organic evolution in this direction, has not yet ceased.

And now let us ask, of what is the hand of man the symbol? Of what functions is it the instrument? Of what powers is it the index? And we reply that the possessor of such an organic instrumentality, must be an intelligent co-operator with Nature, in the great achievement of being's progression. He is inherently and essentially a **WORKER**—whether as labourer, artizan, engineer, architect, artist, or poet. Nor is this all, for he reacts intelligently, and with set purpose, on the forms of Nature herself. As agriculturist, horticulturist, and stockbreeder, he modifies the vegetable and animal organisms which are subjected to his control, so that their culture are very different from their wild types, and these processes, extensive and important as may be the results already achieved, are yet only in their infancy. Above all, we have reason to believe, that he will thus ultimately react on his own organism, aiding the process of natural selection by scientifically directed pre-arrangements, as in the case of inferior creatures.

But we have not yet exhausted the symbolism of the hand, which in its profounder significance implies not merely the temple, but the religion, of whose worship it is the shrine; not only the book, but the philosophy propounded in its pages; not simply the retort or the telescope, but the whole system of knowledge comprehended under the name of science. So it does not mean only the palace and the senate-house, but also government and laws, national and municipal, and the entire scheme of polity and society, whereby nations are constituted and communities are rendered possible. This is merely saying by detailed instances, that the products of intellect are implied in the hand which is its instrument, the quality of the product being more or less indicated by the character of the instrument, as an index of the mind whereof it is the agent.

(To be continued.)

THE PHILOSOPHY OF RE-INCARNATION.

No. XV.

WE have seen that the very quality of Compact Matter (viz., its inertia) which would seem, most especially, to disqualify it for conjunction with the spiritual principle, is the source of its reformatory action on the spirits who have incurred the curative penalty of humanisation. We shall now see that the necessity of labour, and the apparently arbitrary direction imposed on their affections by the parental furnishing of the germ from

which each of their successive flesh bodies is built up, though seeming, at first sight, to constitute the most enthralling conditions of the yoke of materiality, are really the means whereby those spirits are eventually freed from that yoke; in other words, that it is the very weight and strength of the chain of materiality that ensures our ultimate deliverance from its fetters, and restores us to the untrammelled freedom of the Fluidic World. For it is through the physical necessities of planetary life that the spirit is gradually educated into the scientific knowledge and love of usefulness which ensure its enlightened and voluntary participation in the work of the Universe; and it is through the compulsory attractions of the family-relations, determined by the parental furnishing of germs, that the spirit is gradually drawn out of the isolation and antagonism of its self-love, and educated into the wider affectional and social relations which lead it at length into sympathy with all the other beings of the Universe, and with the Being of beings from Whom, in Whom, and to Whom, is the progression of all things.

As previously set forth:—through the natural and inevitable correspondence between the mental and moral state of a spirit and the quality of the body it assumes as the material expression of that state, a spirit's self-abandonment to the selfish instincts that are the motive springs of the animal degree,* necessarily determines a corresponding retrogradation of its bodily form towards the conditions of animality. But as a fully-formed and individualised soul *cannot* produce any of the forms of the pre-personal period of psychic-development which constitute the Animal Degree, that retrogradation consists in the substitution, in place of its normal *fluidic body*, of the envelope of putrescible flesh that we call a *human body*, and which, so far from being the glorious thing our vanity has led us to suppose it to be, is the badge of our degradation, as being the nearest approach to the conditions of animality that is possible to souls who have already attained to the Personal Degree.

We have now to consider the evidence furnished, by the world about us, in support of the assumption that incarnation in a human body does not form part of the proper and normal course of natural development, but constitutes a deviation from that course, and a corporeal retrogradation for the spirit who has been humanised by the accretion of such a body.

A glance at the sequence of psychic progress as manifested in the forms, or *bodies*† of the three lower "reigns," shows us an orderly series of ascending existences, in relation to which the Human Race evidently occupies an exceptional and anomalous

* Vide *Human Nature* for May, 1870, p. 210.

† "Bodies" of *what*, if not of *soul*?

position, and constitutes—not a *new term*, but rather—a repetition, or reduplication, of one of the previous terms; a proposition which will be made clearer by the following considerations.

Although the three lower “reigns” are connected by intermediaries, through which the progression from the lower to the higher is made so gradually that it is impossible to say where the one ends and where the other begins, the difference between them is entire and unmistakeable. The special mode of activity of the Mineral reign (Agglomeration) is possessed in a higher degree by the Vegetable, while the special mode of activity of the Vegetable reign (Growth) is possessed in a higher degree by the Animal; and yet we should never dream of classing the Vegetable as a higher species of Mineral, or of classing the Animal as a higher species of Vegetable: for, though connected so closely with each other by qualities possessed by each *at a different degree of development*, and by links participating in the characteristics of the two “reigns” between which those links are placed, each “reign” differs so widely from the other two that we could not possibly confound them with one another. But this marked difference of character, which exists so evidently between each of the three lower “reigns,” does not exist between the Animal reign and Man, who, so far as his bodily organisation is concerned, is only a higher species of animal. Not only is every human faculty found, though in a rudimentary and fragmentary state, in one or other of the animal races,* but the human body, in its mode of production, chemical constituents, organs, appetites, functions, growth, and decay, is neither more nor less than an animal; in some respects superior, in others inferior, to that of the other animal races, but still *an animal*. The Human Race, therefore, when compared with the other animal races, does not present the characteristics of a new and distinct degree, as does the Animal when compared with the Vegetable, and as does the Vegetable when compared with the Mineral; but constitutes, in regard to the Animal degree, as previously remarked, a repetition or reduplication of that degree, such as does not occur in regard to either of the other degrees. So that the Human Race, instead of presenting the characteristics of a new and orderly term in the progressional serie of natural development, is seen to occupy an exceptional and anomalous position in regard to the other terms of that serie, and thus constitutes an evident departure from the order of serial sequence as established by the successive unfoldings of those lower “reigns.”

The Human Race, considered as a new and higher term of the natural serie of psycho-material development, deviates from the

* Vide *Human Nature* for May, 1870, pp. 208-9.

order of that serie in another and most suggestive particular. Each of the ascending terms of that serie embodies, together with its own special mode of development, the acquisitions of the terms below it,* reproduced with the nobler development appropriate to the special characteristics of its own higher degree. But Man does not thus combine, in himself, and with added glory, the characteristics of the reigns below him. His body does not outshine the iridescence of the mineral, or the sparkle of the gem; it possesses neither the harmonies of form, the colours, nor the perfume, of the flowers; it has neither the strength, suppleness, grace, nor swiftness, of the fish, the quadruped, or the bird; thus pre-supposing the existence, elsewhere than in our planet, of the higher "reign" which, standing to the Animal Reign as each of the three lower reigns stands to the one below it, should crown and complete the serie of psycho-material development in accordance with the progressive filiation of the other terms of that serie.

Again—the Vegetable does not lord it over the Mineral, nor the Animal over the Vegetable; for, though each "reign" serves as the basis and food-supplier of the reign below it, all those reigns co-exist, in other respects, on an equal footing, and live their respective lives independently of one another. Man, on the contrary, not only utilises the other orders of existences that he finds around him, but, as the development of the human race goes on (through the intellectual and moral educability that is its exclusive apanage), he naturally assumes, to a very considerable extent, the command and direction of the three lower reigns. For, although the human body clearly belongs to the Animal Kingdom, and although the rudiments of Man's mental and affectional faculties exist also in the animals, the educability of the human race constitutes it into a category that is as evidently above the Animal as the Animal is above the Vegetable, as the Vegetable is above the Mineral, and as the Mineral is above the gases from which all the minerals have been condensed, and into which they are all resolvable. And this mental and moral superiority of Man to the other animals, conjoined as it is with a corporeality in so many respects inferior to theirs, renders still more evident the anomalousness of his position in relation to the other natural "reigns." For the contrast between the grandeur of Man's possibilities and the baseness of his physical organisation, is not only evident in his primitive savage state, but becomes even more glaringly evident as those possibilities assert themselves more broadly in the finer types of later generations. And this contrast, which is as striking and as suggestive as is the harmony observable between the possibilities

* Vide *Human Nature* for April, 1870, p. 162.

and the physical conditions of the beings of the three lower reigns, still farther strengthens the presumption of there being, elsewhere, a higher order of corporeality as harmoniously adapted to the possibilities of the individualised spirit as is the special order of corporeality of each of the lower reigns to the possibilities of the special degree of psychic development to which each of those reigns corresponds; and thus furnishes additional evidence of the disorderly, abnormal, and punitive nature of the special conjunction of Spirit and Matter which constitutes the Human Body.

It is also to be remarked that while the creatures of the Mineral, Vegetable, and Animal reigns find themselves in spontaneous possession of all the material conditions they need for living the life, and learning the lesson, of their several degrees, Man alone, coming into the world with needs vastly larger and more imperative than theirs, finds nothing ready for him; finds, so to say, only a jumble of unknown substances, and a chaos of hostile forces, with which he has slowly and laboriously to make himself acquainted, and out of which he has to construct for himself—apparently without guide or helper—the conditions of his life, with none of which is he ever satisfied. And although, through successive ages of searching and working, the human race gradually creates for itself material conditions which imply, and correspond to, a degree of psychic development far more advanced than that of the races of the lower reigns, those very conditions furnish additional proof of the anomalousness of human life in the scale of psycho-material development, because, though *intrinsically* superior to the conditions of the lower reigns, they are *inferior to them* in this respect, viz., that, while the material conditions of the lower orders of existence fully satisfy the needs of the creatures of those orders, the material conditions which Man gradually provides for himself are always inadequate to his wants and aspirations. Each new comfort, convenience, or gratification arrived at by his ingenuity, suggests new desires that compel him to new efforts of invention; each new discovery only stimulates his thirst for knowledge; each new achievement in the realm of Art only deepens his yearning after the ideal Perfection that seems to recede as he advances in its pursuit. And although this persistent discontent with his present attainment—a dissatisfaction which is only another aspect of his constantly-expanding faculty of aspiration—is at once the stamp which attests the superiority of Man's rank in the planet, and the goad which urges him on to the attainment of his destiny, it is none the less confirmatory of the exceptional and anomalous character of human life, considered in reference to the other orders of earthly existences. For, while everything is prepared for the life of the lower reigns, through the earth's spontaneous

furnishing of all that is needed by those inferior orders of its population, not only is nothing prepared for the life of Man, but Man can only procure for himself the necessary conditions of his existence by doing violence, as it were, to the spontaneous order of Nature, as manifested in the state of things amidst which he finds himself. All climes, seasons, and weathers, all soils and sites, all qualities, occurrences, influences, and conditions, are congruous to the other creatures that, by the intelligent arrangement which we call "Natural ordering," are associated with them. But to Man all natural conditions are more or less hostile. He must protect himself alike against sun, rain, and frost, and against the elements; the animals, if he did not master them, would soon destroy him; the development of vegetation, if uncontrolled by him, would stifle him. Rocks and deserts refuse him a habitation; and the most fertile lands, on which the lower races live in spontaneous plenty, must be tilled by him before they can be made to furnish him with a single meal.

Were the Human Race extinguished to-morrow, the Mineral, Vegetable, and Animal worlds would still be in possession of the necessary elements of their respective existences; and might probably still pursue, though more slowly and under somewhat modified conditions, the long serie of their appointed psycho-material metamorphoses. But were Man to discontinue his directing and modifying action on the material conditions of the globe, were he to cease his tilling and planting, his building and weaving, his innumerable and incessant labours, how long would the human race continue to co-exist with the beings of the lower reigns? And does not this contrast between the adaptability of the planet to the needs of the lower reigns, and its want of adaptability to the needs of the Human Race, afford presumptive evidence, closely akin to proof, that, while the three lower reigns constitute normal and necessary links in the chain of psycho-material development, the Human Race does *not* constitute a normal and necessary link in that chain? that Human life does *not* form a term of the proper serie of psycho-material progress? that the natural conditions of this planet, though so favourable to the creatures of the lower reigns, being antagonistic to his needs and aspirations, Man's superiority to those creatures can only be the heritage of some higher phase of development already attained to, and lost, by him in some higher realm of existence?

It is true that the very inadaptedness and difficulty of human life becomes, in the long run, the means of Man's advancement; but, when we contrast the conditions under which this advancement is accomplished, with those, immeasurably easier and more harmonious, under which the Psychic element, in its previous career, accomplishes the enormous distance between each of the

lower reigns and the reign above it, we are compelled to ask ourselves whether the Source of all Wisdom, Purity, and Perfection could have devised no better way of carrying on the education of the Children of Life to the next step above animality than by subjecting them to the horrors, abominations, and tribulations of Human existence? whether, when the Psychic element has accomplished its indispensable preliminary elaboration of the elements of its future choice between Good and Evil under the *comparatively* innocent and painless conditions of the Animal degree,* it can really be necessary for that element to undergo a repetition of that elaboration, *after* its individualisation, and under conditions of mental and moral depravity, of memory, apprehension, regret, &c., that render the effects of Selfishness so immeasurably more painful and repulsive than they are when undergone in the pre-personal stage of psycho-material development? whether all the indications of Nature do not point to the conclusion that Man has formerly attained to, and fallen from, a higher level of existence, and that his subjection to the inharmonious conditions and compulsions of human life constitutes for him a penal and disciplinary exile to a lower condition of existence, in which he is being educated back to the higher phase from which he has fallen?

To sum up:—The human organisation, compared with the Animality of the planet, and considered as constituting a new degree in the scale of psycho-material development, does not present the distinctive change and superiority of character which is presented by each of those lower reigns when compared with the reign below it;—Man's position, in regard to those lower reigns, does not "fit in" to the symmetry of the ascending serie of those reigns;—his mental and moral faculties are so greatly in advance of his physical nature that his existence is not harmonious in itself as is that of each of the lower reigns;—The material conditions of the globe, which are so naturally and perfectly adapted to the needs of the lower reigns that they may be said to pre-suppose the presence of the latter, are so ill-adapted to the needs of Man that he can only maintain his existence by waging an incessant war with the elements by which he is surrounded;—and, while the lower orders of planetary beings are born into the plenitude of their faculties and of their life, and are always content with their lot, Man is compelled to learn, and to get, through unremitting effort, and is never satisfied with any amount of acquisition. While, therefore the indications of Nature fully sustain the assertion that planetary existence constitutes a *unit*, and is, in all its modes, "reigns," phases, and epochs, the result of the progressive inter-

* Vide *Human Nature* for May, 1870, pp. 210-11-12.

action of the self-same Elements, determined by the self-same Forces, in obedience to a Universal Law, and in accordance with a Unitary Plan, those indications are equally conclusive in favour of the explanation now given of the Human Race as being, so to say, an *exerescence* on the normal serie of the Natural "reigns," and of Human life as constituting an order of existence equally beside, and exrescent on, the proper and normal serie of psychomaterial progression; that progression being from the Nebulous to the Gaseous, from the Gaseous to the Mineral, from the Mineral to the Vegetable, from the Vegetable to the Animal, and from the Animal to that other and nobler order of etherealised corporeality in connection with which each soul, on attaining to its permanent individuality, sets out on its unending career of conscious personality and free-will, in the higher mode of being which, for want of a better name, we call "the Fluidic Life," in the non-planetary realms of existence that occupy the boundless regions of inter-nebular Space.

As previously remarked, the *nature* of the Fluidic World, and of the modes of existence proper to the various realms of that World* is not imaginable by us in our present state, and with our present organs of thought. But the grounds on which we base our assertion of the existence of that other "World," are none the less substantial.

In the first place, the *probability*, as well as the *possibility*, of our being in the midst of other orders of actual and conscious life, of which we ordinarily have no perception, is shown by the fact—fully demonstrated by science†—of the existence, all around us, of classes of vibrations not appreciable by human perception, and which consequently pre-suppose the existence, in our immediate vicinity and everywhere through space, of other orders of beings by whom those vibrations *are* perceptible. In the next place, the recent experiments of an illustrious Professor, in relation to Dust‡ conclusively prove, what all astronomers now admit, viz., that Space is everywhere occupied by some highly-attenuated form of Matter,§ because the presence of material particles in the atmosphere having been shown, by those experiments, to be an indispensable condition of the occurrence of the mode of vibration that we call "Light," it follows that, if Space were a vacuum, that mode of vibration would not occur; in which case, not only should we not see the stars, but we should see nothing at all, and should be in

* Vide *Human Nature* for, October, 1870, pp. 437-8. December, p. 547.

† Vide *Human Nature* for March, 1870, pp. 102-3-4, footnotes; and Sept. p. 401.

‡ Vide *Human Nature* for March, 1870, p. 126.

§ Vide *Human Nature* for February, 1870, p. 63.

utter darkness, and as light is essential to the production of the phenomena of earthly life, we ourselves, and the world we live in, would be alike non-existent. And as we are beginning to see that our perception of the phenomena of the Universe is simply the result of vibrations whose occurrence is due to pre-established correlations between our perceptive faculties and the unknown vehicle of Force and Substratum of Movement that we call "Matter,"* we also begin to see that this "Matter," existing in other states than those which come within the scope of our present perceptions, acted upon by other modes of Force than those known to us, and determining other classes of vibrations in organisations of an order in harmony with another system of psycho-material relations, may cause those organisations to experience perceptions that shall constitute *for them*, a world of phenomena as *real to their* consciousness as are the phenomena of our present sphere of perception to *us*. And, in the third place, the fact that the atmosphere by which we are surrounded is really a realm of conscious life and activity, dissimilar to ours, but as *real* as it—and constituted, like ours, by a system of vibrations, but of vibrations of a different order from those which occur at the surface of the planet—is as positively and conclusively demonstrated by the so-called "Spiritual Phenomena," as any other result of modern Experimental Science.† While, therefore, the anomalous character of the human body and of human life, as compared with the bodies and lives of the lower "reigns," suggests the existence, elsewhere, of the higher "reign" that should symmetrically complete, and crown, the serie of those lower existences, the testimony of Experimental Science abundantly confirms the statement of our Spirit-friends in regard to the existence of what we call the "Fluidic order of incorporation," as the proper and normal completion of the ascending serie of psycho-material development whose earlier stages are accomplished, on planet-surfaces, by the succession of the Mineral, Vegetable, and Animal reigns, and of the existence of the "Fluidic World," as the proper and normal *habitat* of the spirits who have been gradually fashioned into individualised personalities through the experiences of that ascending serie.

It is impossible for spirits who have fallen to the human level to form to themselves any conception of the life of the true "Fluidic World;" for the glimpses of spirit life and doings obtained by media are only, in the immense majority of cases, glimpses of their present sphere of correspondential affinity in the spirit zone of this planet, or, in very rare cases, of the spirit-

* Vide *Human Nature* for March, 1870, p. 100 *et sequitur*.

† Vide *Human Nature* for March, 1870.

zone of some other planet of our system, and such impressions, which are necessarily modified by the state of each medium, only correspond to the semi-materialised life of the spirit-zone of planetary existence. We therefore know, as yet, but very little of the conditions of the true non-planetary Fluidic Life; but a comparison of that little with the conditions of the three lower "reigns," still farther confirms the assertion that *fluidic incorporation*, and not *humanisation*, is the next degree after animality in the normal order of Psychomaterial progress; and that incarnation in a human body really constitutes a *physical* retrogradation for the spirit who is thus brought down to the *corporeal* level of animality, and is compelled to repeat—under punitive and purgatorial conditions,—the lessons of the pre-personal phase of elaboration in fleshly forms.

As previously remarked, Spirit, while animating the bodies of the lower "reigns," has no responsibility, no anxiety, respecting the elements of its outer life. Each mineral, vegetable, animal, is always placed in the locality, and amidst the conditions, best suited to its special requirements; finds the elements of its existence—home, food, "clothing," society, or solitude—ready, so to say, to its hand; needs no teacher for the exercise of its special activity, and lives the life of its degree without regret for the past or thought for the morrow. And, although the spirit-essence, while developing its latent possibilities in either of those preparatory degrees, is being made to learn the special lesson of activity which constitutes that degree, and although the creatures of each "reign" take a more active part in procuring their food and habitation than do the creatures of the "reign" below it (because approaching more nearly to the conditions and responsibilities of personality), none of them know anything of the anxious, laborious efforts through which the human race is compelled to provide itself with the elements of its physical existence. The dim life of the Mineral Degree is not wearied by the long lapse of ages during which it slowly builds up the granite, the ore, and the gem; the Plant, in its nearer approach to consciousness, seems almost to rejoice in the processes by which it decks itself in the glories of leaf, and flower, and fruit; and the Animals evidently enjoy the activities by which they satisfy the promptings of their higher degree, for the most industrious of them—as the ant, the beaver, and the bee—work from attraction, and accomplish, without anxiety and almost without fatigue, an amount of labour which, in comparison with their means and strength, may fairly be termed prodigious. And this same spontaneous possession of the elements of their physical life which causes the existence of the beings of the three lower "reigns," to contrast so enviably with the tormenting disquietudes, wearinesses, and disappointments of

human life, is stated to be shared, in the vastly larger and nobler degree appertaining to a higher "reign," by the inhabitants of the Fluidic World, each of whom is spontaneously provided, by the same unconscious, correspondential action which produces the externalisations of the three lower "reigns," with all the component elements of its outer life. Something of this spontaneity of material conditions obtains, we are told, in the surface-sphere of planets more advanced than our own, and will obtain in our earth when it shall have attained to a higher degree of advancement; while, in the fluidic zone of our own planet, the conditions (analogous, but utterly different) which correspond, in the economy of that zone, to personality, locality, habitation, sustenance clothing, surroundings, scenery, &c., in the sphere we now inhabit, are produced, to the perception of each spirit, and of the spirits with which it is in sympathy, by an effect of psycho-magnetic action on the material elements contained in the atmosphere of that zone, of which we can now form but a very vague and imperfect idea.

(To be continued.)

ERRATA IN LAST NUMBER.

Page 538, line 11, note (*), for "rehabitated," read "rehabilitated."—Page 545, 1st line, for "facilities," read "faculties."

PSYCHOLOGICAL INQUIRIES.

VOICE MEDIUMSHIP.

BY DELTA.

To those who have witnessed the manifestations of the Voice at semi-public seances, on Monday evenings, at 15 Southampton Row, the phenomena which have most struck the mind have been those characterised by intelligence. Casual visitors have not unfrequently murmured that any one might utter sounds through a paper speaking-trumpet; and under the demanded condition of absence of light, it would not be easy for a stranger to aver through what medium, or by what means, the vocal sounds were produced. The absence of light is said to be one of the conditions necessary for the production of speech by a spirit, therefore inquirers into the veritableness of the phenomenon, being deprived of ocular evidence are thrown upon logical inference and collateral proof. For instance, at the seance of 5th December, when the writer was present, a voice addressed one of the outer members of the circle by name, and, after the gentleman thus addressed had interchanged a few sentences with the voice, the latter spoke in distinct and definite terms of having seen him at a place named, that he had received

there a basket, that in it were so and so, and asked him what he thought of them. The gentleman subsequently said that he alone in that room knew anything about this said basket, which he had received that day from a country friend, and that the contents were accurately stated. The easy solution of a sceptic present was possible confederacy, to which another gentleman replied that, to infer confederacy on the part of a professional gentleman, whom he knew to be of high respectability, would be to stultify oneself. Another instance:—The voice entered into conversation with a lady who had said that she would willingly leave this world; the voice said, "Your work is not done yet; you are not so near going as you thought you were last Saturday." From this alone the lady inferred spirit presence. She told us, in explanation, that, on that day, a house close to hers was in flames, and that, when the excitement of the danger was past, depression and faintness came on, and that she had asked herself, "Can this faintness mean death?" To her, she said, it showed not only that a spirit spoke now, but that a spirit was with her at the time. Another lady asked, "Were you at my house to-day, John King?" The voice answered in the affirmative, and asked her to tell her daughter that it would *not* hurt her to attend a dark seance. The lady said this was a test to her, for, that afternoon, through another medium, it had been written that, to sit in a dark circle, *would* do her daughter harm; and that afterwards, through another medium, the name of "John King" had been written, denoting his presence. The same lady asked "John," at a previous seance, to describe the spirit which, he said, he saw standing by her. He said she was a bright-looking quakeress: through her daughter's hand it had been written, the lady said, that her guardian spirit is a quakeress.

But, in a semi-public seance, where few are known to each other, and where each visitor thinks himself as entitled as his neighbour, to hear the sound of his own voice—so sweet to many,—one does not hear the spirit-voice to the same advantage as at a private seance, when the circle, being selected, spontaneously falls into order, each member of it subordinating himself willingly to the direction of the inviter.

At such a circle one is often astonished at the intrinsic evidence, which compels the conclusion that the speech coming through the tube is that of a spirit. A volume could be filled with evidence of this sort, demonstrating not only that this or that one of the circle is personally known, but that his acts, thoughts, feelings, are as an open book to the spirit who speaks, or to some other spirit or spirits who communicate their knowledge to the speaking spirit. For instance, at such a circle the other evening, Mr. Herne being the medium, a Mr. William D. was told that

a certain spirit was by him, applying the familiar name by which Mr. William D. always called him. In addressing Mr. W. D. the spirit addressed him also with the familiar abbreviation, which his deceased friend habitually made use of; I said, "You seem to know my cousin," "O yes," was his quick answer, "I know all about him, and his plus this and equal that, plus that and equal the other." To throw a light upon this answer, let me say that W. D. was originally a teacher of mathematics, but for six years has been engaged in a business. To give further point to this answer he related to me that, on that morning, he awoke from a dream of being in his old class-room, working out a demonstration on the black-board, to a class, with those terms, in fact, plus and equal, still in his mind. At this private seance each one of the circle received as striking evidence, the spirit, while speaking to the ear, speaking more penetratingly to the memory and inmost mind.

That at such selected circles the finest tests are given was shown, quite recently, at a seance at Mrs. Berry's:—Some foreign visitors had been introduced without notice to Mrs. B., and she was quite willing to facilitate their witnessing the phenomenon of the spirit-voice. In their presence, however, it was with difficulty a speaking spirit could operate, although strong physical manifestations were numerous enough and quite convincing. But, after the withdrawal of the strangers from the circle, the voice came freely and uninterruptedly, the spirit showing a knowledge of persons, things, and thoughts beyond our utmost expectation, and notably, but most good humouredly, it criticised the ways, the thoughts, and caprices of one present, compelling astonishing assent of a member of her family.

From observations it appears that Speaking Mediumship is of three kinds:—The first, which is most common, where the spirit speaks immediately through the medium, he being in the trance state; the second, where the spirit uses the medium's organs also immediately, the latter not being in the trance state, and therefore conscious of what the spirit utters through him; the third, and which is at present the least commonly observed, where the spirit operates in the outer sphere of the medium, using his vocal organisation mediately, his consciousness, but not his volition participating.

When spirits speak in the outer sphere of a *medium*, as in the last case, they must be able to acquire for their own vocal organisation, in some unexplained manner, a transient solidity out of earthly emanations; but for this there must be, they say, a blending of their magnetism with that of the medium, and they say that this operation of theirs is favoured or thwarted by harmonious magnetism, or otherwise, of the members of the circle, individually or collectively.

It is on account of considerations such as these that inquirers into the subject do wisely when they arrange circles the members of which are favourably known to each other, and who have reason for faith in the medium.

H. G. ATKINSON AND A. J. DAVIS,

ON INTUITION, FAITH, AND THE "STILL SMALL VOICE."

Mr. ATKINSON, at pp 212 and 216 of his Letters to Harriet Martineau on "Man's Nature," speaks of Christ as having been constitutionally a *clairvoyant*, who "listened to the voice within him,"—the "voice of the intuitive faculty," which he "believed to be the voice of God,"—believed "he was divinely inspired;" and that "out of this other delusions arose, as in all similar cases;" that "the boy Davis in America, like the carpenter's son, astonishes men with his learning;" that "he prays and fasts, and is subject to ecstatic fits, which are termed transfiguration;" that "he has a belief in an almost invincible force of faith—that is, if you will but have faith in your ability, you may move mountains;" and that "in this state, men listen to the voice of intuition—fancy themselves inspired—are carried away by the delusion, and delude the world with their wanderings."

A. J. Davis says (Great Harmonia, vol. 5, p. 14):—"Intuition is 'PURE REASON,' which does not always need for its growth the gymnastical exercises of the outward perceptive faculties. It is the inwrought wisdom of the eternal Spirit, which ever transcends the schools, and confounds the templed doctors; but *industrious reflections*, or *logical argumentations* of the lesser powers, are indispensable working-aids upon the royal road to knowledge. Acquired information is the kit of tools, the musical instrument, or forwarding agent, by which the intuitive and inspired mind *demonstrates* its constructive truths and hidden melody."

Speaking of *faith*, he says, p. 54, "ESSENTIAL FAITH is the faith which feeling finds in itself. It is the revelation and reconciliation of spirit to itself; under the form of faith in the Creator and Preserver. It is an objective manifestation of what is subjective and natural to the spirit of man. The heathen mind, influenced and regulated by the perturbations of instinctive reasonings, regards and adorns itself in the form of ceremonial worship. The mind's conception of God is the mind's conception of its own essential nature; so that, when the feelings fix themselves upon an objective Being of divine attributes, the mind is but reporting its inner life to its own bodily senses. But no reader will understand me to affirm, or imply, by this, that there is no divine existence outside of man's self-consciousness; but only this, that man's conceptions and intuitions are endowed with the capability, under different forms, of reporting the nature and extent of his own innate attributes. And yet, notwithstanding the fact that man's essential principles are capable of intelligently discovering and comprehending nothing else, there is, outside of him, elaborated and unfolded to an infinite extent, a divine existence and personal entities exactly identical with what is felt and represented by his 'nature.'"

CONSTITUTIONAL FAITH he defines as "the faith which the mind cherishes from the force of progenitory inheritance. It has been said," he remarks, "that some minds absorb and drink in dispositions from their mother," and he asks, "May not FAITH also flow out of the maternal fountain? For example: there are mental organizations who are, as it were, *compelled* to believe certain doctrines, and to reject others; thus, some are 'fatalists,' or presbyterians of the philosophic or Calvinistic school; others, more poetic by nature, are unfettered and 'free agents' in belief; others believe in a God of the senses, enthroned in space; others, in a God of spirit and truth, lighting up the feelings and reason; many are organic believers in stoicism; a few everywhere accept Plato—and so, throughout the conformation of mental organs, parental instrumentality does much in framing forms of faith. But as essential faith is the only real logical faith, so should, and will, the spirit one day overcome the mere constitutional persuasion, and be at liberty to feel the original essence of *unlimited belief in the sway of immutable principles*."

"Wisdom," he says, "including will, and knowledge, and intuition, and all permanent faith, comes to the rescue. The inner life yearns to be delivered of all its burdens of mystery. Reason, the true midwife, attends. The spirit is born again. Essential faith explains, enlightens, and gives the soul to itself. Reason, universal and unrestricted in the exercise of the constituents of its nature, overrides the partial elections of Love, and goes forth to feast at the festival of NATURE. The organic essence of Nature is God; and the voluntative essence of man is Reason; and the true marriage of these essences is harmony. . . . Pure reason, lifting and expanding the limited self-consciousness, and contemplating, as from the throne of justice, all things by turns, overrides partisanism, and brings peace universal."

"Faith without knowledge," he goes on to say, "is like eyes without light. Faith in God, therefore, is nothing but the normal belief of the spirit in itself, in its inherent ability to comprehend and progress in all directions. But such beautiful faith, without the reason to go before and make plain the path which is pleasant, is like a seed without soil, or a wandering dove that can find no place of safety and rest. Faith in immortality, for example, is inferior to knowledge. The story is romantically and supernaturally told by faith; but no mind can rest short of demonstration."

In the "Harmonial Man," p. 129, he says:—"Let truth and falsehood grapple; let good and evil have their battle, for God reigns;—and so truth and good will ever come uppermost." A. B. T.

We are pleased to hear that our former contributor, Charles Bray, author of the *Philosophy of Necessity*, &c., &c., has a work in the press, entitled a "Manual of Anthropology, or Science of Man, based on Modern Research." The series of Articles, from his pen, which appeared in *Human Nature*, vol. 2, have been collected in a separate form, and may be obtained at our Office, price 1s.

PROGRESSIVE LIFE.

ETERNAL Father! all-pervading God!
 My soul struck speechless by Thy chastening rod,
 Subdued by sacred sorrow, yearns towards Thee,
 In dumb contrition struggles to be free—
 Free from the bondage of perplexing strife—
 Free from the doubts that haunt the walks of life—
 Free from the false in every form and creed—
 Free as Thyself from meanness, pride, and greed,
 The struggle with a too impatient will,
 To soar to Thee from all the powers of ill.

Teach me, Great Father, lessons of thy love,
 And bid my spirit, like a peaceful dove,
 Wing upwards towards the firmament of Being,
 Where Love's celestial orb glows pure,
 And the soul's eye gains power of sense and seeing,
 Where time and sin cannot endure.
 But, Father, teach me first to know Thy will,
 And battle bravely 'gainst the slaves of ill.

This lower world, and this fair body frail,
 Have uses, Father, for thy child;
 The rustling corn, when beaten by the flail,
 Starts from its ear in freedom wild;
 And like that corn my hidden spirit grows,
 And gains its freedom by Life's flail-like blows.

Created by Thy fiat, we are here
 To learn to live in Love's immortal sphere;
 Endowed with reason, we are born to feel
 The precious pleasures that Thy works reveal.
 The burning sun—the birds that fill the air
 With liquid songs of praise and prayer—
 The flowers' rich perfume borne upon the breeze—
 The laughing streamlets, and the leafy trees—
 The ocean's epic grandeur, mountains vast—
 The cataract, the comet, havoc's blast—
 The kindly summer's rain, the thunder's crash—
 The moon, its pensive light, the lightning's flash—
 The four-faced year, and Nature's changeless laws—
 The causes of effects, effects of cause:
 All, all proclaim Progressive Life to man—
 A life that is not compassed by "a span."

Boston, Mass.

J. H. POWELL.

GYMNASTICS IN BIRMINGHAM.—We are much pleased to hear of Miss Beauclerc's great success in the matter of her gymnastic class. The fee for children under 12 is 3s. 6d. per quarter; for adults, 5s. per quarter. The juveniles meet on Wednesday afternoons, and the adults on Thursday evenings, at the Hockley New Church School-room. There is a public entertainment in connection with the classes every quarter. These re-unions are becoming quite popular—there were nearly 500 persons at the last one, and all without any advertising, as the pupils dispose of tickets quite readily. Here is a useful suggestion to those who conduct public movements. Give the members something to do, and they will work for results.

SPIRITUALISM IN NEW ZEALAND.

WE have been permitted to make the following interesting extracts from a letter to Mr. Everitt, written by Mr. W. D. Meers, Dunedin, dated September 30, 1870.

This article is worthy of the most careful perusal. It shows that the spirit can leave the body and journey in the spirit world and to other countries of the earth, and that the spirit of a human being, yet in the flesh, can travel from one side of the globe to the other, and manifest itself at the spirit circle in the audible voice :—

“Your kind and interesting letter, dated the 20th June, came to hand on the 18th instant, and such a letter, from such a friend, has given both my wife and myself, an earnest craving to return to dear old England, and its many social and domestic joys, and to again participate in the pleasures of spiritual communion, of that elevating and wonderful character, such as is obtained through the mediumship of your dear wife. We out here can get nothing beyond tipping, rapping, and writing by the planchette, except under very favourable conditions, when a few of our new mediums occasionally obtain a glimpse of a spirit form, and see spirit light ; but this you perhaps will say is fair progress, when we consider that up to the time of our arrival, not a single person in this city had ever been present at a seance, although they were spiritualists, but they relied entirely on book evidence. The subject was not altogether popular until last June, when I was solicited to give a Lecture on Spiritualism, in aid of the Young Men’s Mutual Improvement Society. I at length consented, and the largest hall in the town was engaged. Two hundred extra seats were fitted, and on the eventful evening, with the mayor in the chair, I stood before a crowded audience of upwards of six hundred of the most fashionable and wealthy inhabitants of this city, and I have to thank God for helping me on that occasion, as my lecture occupied about two hours and a half, and was considered in every way a decided success. Every paper in New Zealand had articles upon it, and in every instance it was favourably, and in some cases flatteringly spoken of. And now I must tell you what followed ; it set the whole town in a state of furious excitement, and within a month there was upwards of two hundred regularly organised circles formed, and phenomena obtained at almost all of them. The greater part are now being most successfully conducted, in addition to which a periodical devoted to Spiritualism was started, which I regret to say our limited population could not support, so we only had five weekly issues. We are visited by the most influential and wealthy men in the province, but we have no meetings or gatherings like yours, no spirit messages of the wonderful and beautiful description such as you are blest with, but God and myself only knows how much I crave for them. I do not envy you, my dear friend, but I do most sincerely wish we could sometimes meet in the company of the holy angels that gather round your altar, and bring their heavenly food and blessings to your happy home. If I can get a chance of coming at some time when you are holding a seance, I will try to speak in the audible voice, and in Mrs. E.’s presence I think it highly probable I

may succeed, and if so, that will be a wonderful evidence of spirit journeying, and it is worth a trial. It would be such an important fact, that it is worth any amount of patience and time if it can be accomplished. I have no doubt about my coming to you while we were on the ocean, when Mrs. Everitt and Mrs. Hardinge saw me—and, therefore, why not again? The spiritual friends are about starting a Children's Lyceum in this city; we expect to commence operations in a week or two, as all the necessary books came from America about a fortnight ago, so you will perceive we are rather a go-a-head class out here. If this succeeds our next step will be to form a spiritual church for free and liberal teaching, not to be in any way secular or formal. The matter is now under consideration, and about seventy persons are prepared to support it. The poor Presbyterian ministers are almost raving mad with us. They tell their congregations we are a set of Infidels, and rushing to hell headlong, but strange to say, the more bitter they are against us the more come over on our side, as the thinking part of the community seems to prefer our tolerant doctrine to the wrathful condemnation of their own ministers. I almost fear our little population is too limited to support an independent church, but we are trying it very hard. We have a young girl here in a similar state to the Welsh fasting girl. She resides with her parents about ten miles from town, and belongs to a very respectable family; she has not tasted food for several months, with the exception of a little liquid occasionally, but nothing solid, as she is unable to swallow it. She is called the Tairia fasting girl, and occasionally sees visions, and holds converse with angels, joins in their singing, and describes what she sees in most beautiful language. She is perfectly sane in every respect, and is visited by hundreds of persons. If I can get an opportunity I purpose paying her a visit, and try if I can make anything of her case. Several friends wish me to go and report my opinion on her. I enclose in this a small photograph of Dunedin, showing our lovely bay and giant hills, some of which are three or four thousand feet high, and are covered with evergreen native trees and shrubs, and swarm with birds, some of which are so tame that, when sitting, they will pick a crumb out of the hand, and hop upon us as if we were perches placed there for their especial use and amusement. I must not forget to tell you that we have been promised the audible voice during the approaching spring, not through our mediumship but in our presence. I wish we may get it. Our garden is now in beautiful order, and I could easily gather a cart load of flowers, and scarcely miss them, and this month is equal to March in England."

MR. MEERS SPEAKS IN THE AUDIBLE VOICE AT A SPIRIT CIRCLE IN LONDON.

The following account of a seance which took place at 15 Southampton Row, on the evening of Tuesday, December 6, 1870, is a fitting and instructive supplement to Mr. Meers' letter, especially as regards the part in which he hopes to be able to speak in the audible voice at some circle in London. That the reader may thoroughly appreciate the merits of this performance he must understand that Mr. Meers was in

New Zealand, and the circle at which he spoke audibly was in London. Hence, Mr. Meers attended that circle spiritually as a disembodied spirit would do, and produced the phenomena peculiar to a spirit. The particulars are as follows:—The circle was composed of Mr. and Mrs. Everitt, Mr. Daw, Mr. and Mrs. Morse, Mr. and Mrs. Cogman, Mrs. Stephens, Miss Mary Wooderson, Miss Nisbet, Miss Mawle, Mr. and Mrs. Burns. After certain passages of Scripture illustrative of spiritual manifestations had been read by Mr. Burns under the instruction of the spirits, Mr. Everitt offered prayer. Various sounds were heard in the table, and delicious and cooling perfumes were showered upon the sitters several times during the evening, and each time the kind of perfume was varied. It should be stated that after the reading of the Scriptures all lights were extinguished and the room was in dense darkness. Spirit lights were seen the brightest and largest that have ever been witnessed at Mrs. Everitt's circles. At one time they appeared like large butterflies or bats of fire winging their flight through the darkness; then they appeared like balls, fountains of fire, and large irregular masses of light of the size of an outstretched hand. A seer saw a spiritual figure preparing these lights, and she could tell when the sitters might expect to see a light, from the preparations by the spirits which she saw going on. When the sitters engaged in singing these phenomena were intensified. Mr. Cogman's spirits influenced him in a very humorous manner a great part of the evening, which caused much hilarity, and tended to harmonize the minds of those present. Nippy, the Indian spirit, came and talked through the tube. Mr. Cogman held a conversation with this spirit in an unknown tongue, and they seemed to understand each other perfectly.

Before the spirit voice was heard Mrs. Everitt and Mrs. Burns passed into the trance. The tube was carried up to the ceiling, and John Watt saluted the company and carried on some conversation, which he renewed during the latter part of the seance. When Mrs. Burns came out of the trance he asked her to tell what she had seen in the spirit world. She said she remembered meeting Mrs. Everitt and walking in a beautiful wood. They approached a mountain, up which they walked some distance, but Mrs. Everitt got tired and turned aside amongst some flowers, while Mrs. Burns persevered in the ascent till she gained the top. From this eminence she saw a large city, and from a plain below her there were bands of spirits carrying flowers to circles in various parts of the earth. She remembered following these spirits to six different circles, and counted eight sitters at one of them. She visited in spirit the circle at which her body sat, and though the spirits around it were quite visible to her, yet the sitters were as it were in a cloud, and she would not have recognised it as her own circle if John Watt had not called her attention to it. She was then taken to the large conservatory where these beautiful flowers were grown, and its beauty was too great for description. It is from these flowers that the spirits produce the perfumes for the spirit circles. She particularly remembered passing over a green plain, and then a great expanse of water. She found herself in a balmy climate where the trees were fresh and green, and many flowers. A man was seen riding on a grey

horse, and she entered a white house in which people were engaged holding a seance. At this point she was brought out of the trance, and thought she had been in New Zealand. Immediately after this one of the most wonderful phenomena that has yet occurred in modern Spiritualism took place. A voice spoke through the tube in a husky whisper at first, but it afterwards got to be more distinct. It said, "Mr. Everitt, I want to speak to you. I have been trying to come to you for some time. I can't stop long, but take note of the date and time that I am here. God bless you, dear friend, we are all well here. Good night." Mr. Everitt exclaimed, "Who are you?" "I am your friend Mr. Meers," and with a hasty adieu the phenomenon ended. We ought to observe that this took place about eleven o'clock in the evening of December 6, 1870, and we hope Mr. Meers will be able to give some corroboration of this statement from his personal experience at the time. His memory of these events would, however, much depend on questions being put to him while in the trance, by those who sat with him. We can from these wonderful facts understand the import of the passage which the spirits directed to be read. Ezekiel 8 and 3: "And he put forth the form of an hand and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem to the door of the inner gate that looketh towards the North, where was the seat of the image of jealousy which provoketh to jealousy."

Mrs. Everitt came out of the trance in due course, and corroborated all that Mrs. Burns had said respecting their mutual wanderings in the brighter lands. This was one of the most important and enjoyable seances we ever attended, and in some degree illustrates the wonderful gift of mediumship possessed by Mrs. Everitt.

MYTHIC ORIGIN OF CHRISTMAS TREES AND THEIR SYMBOLIC REFERENCE TO THE CROSS.

GENTLE READER,—This is the joyous season of the Christian World. Even our children look forward to their Christmas trees and candles with delight. We can remember when this custom was first introduced into England, when she got doubly Germanised by the alliance of our august Queen, and, as a natural result, both German ideas, literature, and customs gradually blended into ours.

Christmas trees, though but comparatively lately familiar to us, and imported from our German neighbours, have really a far more remote origin, and carry us back to ages anterior to the birth of Christ, and to the ancient land of the Pyramids. The first idea of the Tree arose from a popular belief among the Egyptians that their palm-tree develops a monthly shoot, and the final one at the *winter* solstice is the completed coronal or symbol of the year. The Goddess of Divine Life, Nutpi, is represented on the sepulchral monuments as seated under the Tree of Life, in the Paradise of Osiris, and dispensing divine sustenance to the immortal soul; she was especially worshipped at Sais in Egypt, a city renowned for its grand Feast of Lights, and thus was derived the addition of decorating trees, as still continued at Christmas, with candles.

The tree in many parts of Germany is replaced by a pyramid, equally significant, as being the same symbol among the Egyptians.

Tree and Serpent Worship are the oldest on record, and embrace every religious belief from Pagan to Christian. In this present article I will only endeavour to investigate the first, as bearing especially on the subject,—and the latter, on “serpent worship,” I may at a future time enter upon. The Hindu *VEDAS*, the most ancient of all religious books, clearly and amply show that Nature Worship, that is adoring and worshipping God in surrounding objects, their properties and powers, was the earliest of all human “worship,” therefore the *Tree* and the *Serpent* were the two specific symbols typifying the productive powers of vegetable and animal life. We read in the Hebrew scriptures the same legend of the Tree of Life in the Garden of Eden, which is thought to have come to them not from an Egyptian, but a Chaldean source. We likewise meet with the same legend in the Scandinavian mythology, exemplified in their ash tree (*yggdrasil*), and mentioned in their Eddas as the noblest of trees, symbolic of that inscrutable power which is the life of all things, thus representing under an arborescent form the ancient theory of nature, personified in the Indian Goddess of Life, Parvah, the Egyptian Isis, or the Diana of the Ephesians.

We find also among the followers of Zoroaster, in the *Zendavesta*, the sacred Tree *Hom*, spoken of as the “Word of Life, the Author of Salvation, the Tree of Life,” &c. When this tree was consecrated, the Persians regarded it as the mystic body of God (much like the Catholics who worship the wood of the cross even), and when partaken of as a sacrament, they looked upon it as the food of eternal life, similar to what the Eucharist is regarded by Christians.

The mistletoe of the Druids no doubt received an analogous importance at yule-tide, for its life-giving powers. Then they also worshipped the oak, and the Turkish variety was held sacred in the Holy Land as the emblem of the divine government. Among the Greeks, the oak of Dodona was the seat of the oldest Hellenic oracle, and the priests inscribed their decrees on its leaves. From a learned work, we find that the same Hebrew word, *alah*, signifies an *oak* and an *oath*; the root *al* meaning mighty and strong, and thus the origin of the name of the Deity in many of the ancient languages.

The Buddhists have also their sacred tree in Ceylon, called *Bogaha*, or God's Tree. Captain Welford, in an interesting article in the *Asiatic Researches*, says that “The Tree of Life and Knowledge, or the Jambu tree, is represented in the shape of a Manichæan cross (×) placed on a Calvary, thus clearly forestalling the Catholics. When represented as a trunk without branches, it is said to be the seat of the *Supreme One*. The obelisk and pyramid had the same import as the *branchless* tree, the symbol of the ONE great God. When two arms were added then came the Christian symbol of the cross, but to Pagan nations the *Trimurti* or Indian Trinity, viz., Brahma, Vishnu, and Siva.

Tree worship was forbidden in England as far back as Canute, and the barest remnants in a few of its ceremonies have come down to us in the dancing of Morrice-dancers and Jacks-in-the-Green. In France,

it was equally rigorously prohibited by the ecclesiastical councils of the middle ages.

Now let me glide from the legend of the Tree of Life to the Cross on which Christ suffered, which in early legends was said to be made of the Tree of Knowledge,—in one of these of the 13th century it is related, in a valuable pamphlet lately written, that “Eve, along with the forbidden fruit, broke off a branch from the ‘tree of knowledge,’ which she, in her distraction of spirit, brought with her from Paradise. Stuck in the ground by her, it grew to a great tree, under which Abel was killed, at a later time it was used in the building of the most holy place in the Temple of Solomon, and finally it yielded the *beams out of which the Cross was made.*” Another old legend, in an old French Poem by the Priest Herman, says that “after the fall of Adam, God rooted out the Tree of Knowledge, and cast it over the wall of Paradise. A thousand years after, it was found by Abraham, who planted it in his garden, and a voice announced to him from heaven that this was the tree on the wood of which the Saviour would be crucified.” The Tree of Knowledge and the Cross of Christ have been associated from the earliest periods of Christianity. In the gospel of Nicodemus, after Christ has visited Hades, the personification of Hades, addressing Satan, says, “Behold, and see that the dead one has gone from me; what therefore thou hast gained through the Tree of Knowledge, thou hast lost through the Tree of the Cross.” So St. Augustine, in his sermon on Eve and the Virgin Mary, says, “As we have been made dead by a tree, so have we been made alive by a tree. A tree discovered to us our nakedness, and a tree has covered us with the leaves of mercy,” &c. These few examples, and many more could be added to them did my space permit, show convincingly how early and continuously the Tree and Cross symbol were united, not only as relating to Christ’s crucifixion, but as symbolic of more ancient worships. The cross has diverse meanings. Christians looked on it as the symbol of resurrection, and it is often in scriptures called a tree—see Acts. Peter says of Jesus, “whom they slew and hanged on a tree;” and in Revelations, this *Tree of Life* denotes Christ, becomes the Cross, “the word whence salvation cometh.” There is a strange compound of heathenism blended with Christianity in the following hymn, in favour with Catholics and Ritualists, composed by Fortunatus, Bishop of Poitiers, about the sixth century, viz. :—

“Faithful Cross! above all others,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweetest wood, and sweetest iron!
Sweetest weight is hung on thee.

“Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For a while the ancient vigour
That thy birth bestowed, suspend;
And the King of Heavenly Beauty
On thy bosom gently tend!”

These being a literal translation of the original:—

“Crux fidelis, inter omnes arbor una nobilis,
 Silva talem nulla profert fronde, flore, germine
 Dulce ferrum, dulce lignum, dulce pondus sustinent.
 Flecte ramos arbor alta, tensa laxa viscera
 Et rigor lentescat ille quem dedit nativitas,
 Et superni membra regis tende miti stipite.”

Thus it is the Tree of Life becomes the Cross, “the wood whence salvation cometh.”

But the *true* origin of the Cross from the Tree symbol is now fully acknowledged by biblical scholars as a *pre-Christian* symbol, and in fact was not used among Christians themselves until the third century in their worship, and then only, as we are told by that great authority, Mosheim, at baptisms, for the sole purpose of exorcising evil spirits and influence, and this cross was only the Pagan one; the true cross of the crucifixion was not used until the sixth century. The Greek cross, or Maltese, is probably older than any, as it was connected with *Sun* worship. I have thus endeavoured to show that the Cross Christians adore is merely the *Tree* symbol in another form, and not before the sixth century merged into the Cross of Calvary; and with them has two meanings—on Good Friday, it is their symbol of suffering and death; but on Easter Sunday they take the Pagan view of it—the symbol of life and resurrection. We are told by a learned writer that the ancient Cross was the same, with the sign *tau*, mentioned by Ezekiel in his vision, which he saw stamped on the brows of the faithful Jews; this *tau* or *thau* **T** being the sign of eternal life, and under the name *crux* was placed in the hand of all the Egyptian gods. In the Samaritan form **+** this tau was stamped on all their coins, and in this form **×** constitutes the famous hammer of *Thor*, the great Norse divinity. Longfellow's King Olaf, when keeping Christmas at Drontheim, sings—

“O'er his drinking horn, the sign
 He made of the Cross Divine,
 As he drank and muttered his prayers;
 But the Berserks evermore
 Made the sign of the Hammer of Thor over theirs.”

The Pagans also imprinted a similar sign on the cakes offered to their god, Jupiter, from which originated the cross on buns on Good Friday, and thus had a far more ancient origin than what is currently assigned to it. In a learned and recent work, the “Tree of Life” is stated to be often used as a figure in the *devotional* literature of the Jews, having however no relation to the tree of which the Book of Genesis speaks. Thus, in the Proverbs, *wisdom* (of which he it remembered the serpent was the universal symbol) is described as a “tree of life to them which lay hold on her.” There is a curious passage in the “Anacalypsis” of Higgins, in which he says, “that our English word ‘book’ is derived from the heathen god, ‘Bacchus.’” The Latin word *liber*, signifying a book, whence comes our word “library,” was also one of the names of Bacchus. From *liber* is derived “liberty,” signifying in its highest sense the freedom which knowledge confers; and the freedom given to slaves, as well as the liberty and license allowed at the orgies of this god Bacchus, may, in connection with the other meaning *liber* bears, have originated the custom formerly observed in this country of

conferring liberty, or securing freedom or exemption from punishment, to the learned, under the title of "Benefit of Clergy." But *liber* signifies also the bark or inner rind of a tree on which books were originally written. Thus we have one name signifying a tree, a book, and a god. It is owing to the connection of a tree with a book, that we speak of its leaves, and the similarity is still further preserved in the Latin when we speak of the *folios* of a book, and of the foliage of a tree. Again, the word *edition*, used with reference to books, derived from the Latin *Edo*, I eat, allies the idea of books with the *fruit* of the tree; thus the Tree of Knowledge becomes the Book of Wisdom, and as we have a Tree of Life, so also we have the conception of a Book of Life, and the tree spoken of in Revelations, whose leaves were to be for the "healing of the nations," is simply a symbol for the "Book of Life."

I have now, therefore, traced this ancient myth of the "Tree of Life and Knowledge," and the equally mythical legend which commences the Hebrew scriptures, of the Garden of Eden, Adam's disobedience, Eve's temptation, Man's fall, as purely imaginary, and the plain reproductions of similar and more ancient legends. Dr. Piper, in his translation from a learned German essay on this subject, says that "there are two representations of this tree worship *external even to the Church*. These appear to be taken from the Tree of Paradise, of which the account in Genesis is *merely a copy*. For the Zendavesta speaks of the Tree of Immortality, *Hom*, the juice of which conferred eternal life; and besides all these, there is a description of a Tree of Life in the Jewish book Enoch, written long before the Christian era. I will quote in conclusion the parallel myth to that of Adam and Eve in Genesis, from the Zendavesta by Kalisché. "The first couple, the parents of the human race, Meshia and Meshiane, lived originally in purity and innocence. Perpetual happiness was promised to them by Ormuzd, the creator of every good gift, if they persevered in virtue. But an evil demon, Dev (portion of the word devil), was sent to them by Ahriman, the representative of everything that was noxious and sinful. He appeared unexpectedly in the form of a serpent, and gave them the fruit of a *wonderful tree* called *Hom*, which imparted immortality, and had the power of restoring the dead to life. Thus evil inclinations entered their hearts—all their moral excellence was destroyed. Ahriman himself appeared under the form of the same reptile, and completed the work of destruction. They acknowledged him instead of Ormuzd as the creator of everything good, and the consequence was that they forfeited for ever the eternal happiness for which they were destined." (See Colenso on Pentateuch, vol. iv.) These poetical allegories of the earliest ages surely ought no longer to be the emanating point from which our doctrinal system of religion should flow. Do we want, or are we benefited by believing in such obsolete and fossilized myths? It can only be that the Orthodox can bring in by this belief the fall of Man as a Necessity, or else on what basis could they support their dogma of the Atonement, which, apart from this, could not for a moment exist. It is therefore very clear, if there was no Fall, the Atonement was a superfluity.

The creation, the fable of Adam and Eve's fall, and death ensuing as

the consequence of *their* act, we clearly see are merely a compilation of Persian and Chaldean cosmological myths and theological speculations of ambitious Clergymen and highly imaginative Commentators. One sect decides the death as merely spiritual, another that it was physical, another that the apple, or the first sin, introduced the phenomenon of death into the world. Now science fully tells us that Death, that is change, had been at work in nature from its very beginning, countless ages before the Mosaic period.

Dogmatic creeds and false beliefs have done more than anything else to sow dissensions, hatreds, and persecutions among men. A new and enlightened generation of earnest thinkers and deep scholars can no longer believe the vast mass of purely mythical legends, with their absurd and gross contradictions, with which nearly the greater part of the Hebrew Scriptures are composed, and as its infallibility and plenary inspiration as the *pure word of God* is now clearly repudiated by a vast number of our most learned and pious divines, who have carefully sifted it in the balance of clear, critical, logical, and unbiased criticism, and found it *wanting*, so may we pray that the heavy dross of fable and untruths, may be purified from its records, and leave us only what is necessary to salvation, viz., the pure precepts of the world's greatest Reformer, and thus I will conclude with the wise words of Lessing—"It is time to give up what the Church calls *Christianity*, and give the *Religion of Christ* a trial."

CAROLINA HONORIA MORRIS.

December 4th, 1870.

SPIRITUALISM IN LITERATURE.

MR. DISRAELI AND HIS CRITICS.

THERE are some sensible remarks in the *Quarterly Review* for July last, which have just met my eye, respecting "Lothair," by Mr. Disraeli, the late Premier, which may be quite worth the attention of spiritualists. While many critics see only in the above work the effusion of a man in the vale of years, of great experience and natural acumen, blindly worshipping the titled aristocracy—he who has refused high titles for himself—while the critics generally are blindly led to fancy that a man whose life has been passed in unceasing work for his country, is merely a disciple of the luxury and self-indulgence he describes;—the critic of the *Quarterly*, looking deeper than the surface, declares that the late Premier, while he outwardly flatters, in reality despises the false glitter, and that the whole book, as far as regards the conventionalities of high life, is one long satire. "We cannot help feeling," declares this critic of the *Quarterly*, "that Mr. Disraeli is all the while laughing at the aristocracy. If these be thy dukes, O England, if this is all the wit and wisdom that your aristocratic circles can show, of what worth are titles and dukedoms? It is impossible to mistake the vein of satire against the upper classes which runs through the book *like a thread of gold*. The tendency of 'Lothair,' with all its dukes and duchesses, is intensely democratic."

We cannot but acknowledge that the above critic has indeed lifted the veil, which is but a flimsy one at best; and moreover, it seems quite as easy to see also that this writer finds something in the gist of the so-called novel, "Lothair," of a higher intent than that of satire; and that he also reserves no small admiration for Mr. Disraeli in his far more worthy character, that of a spiritualist.

If, indeed, we are to judge an author by his book, it is manifest that the chief object of the whole work is to place before the public the *reality* of spiritual manifestations, and the regenerated inspiration of Spiritualism, in opposition to the decay or utter loss of Spiritualism in the Roman and other Churches. His heroine is a spiritualist of a high order; his hero, a medium of an order by no means uncommon—a young man still led by many of the habits, impulses, and conventionalities of society, but one who is being daily raised by spiritual influences to higher thought, to nobler aspirations, to more rational and more tender philanthropy. In the case of the medium, Lothair, these advantages accrue primarily through the teaching and example of a pure spiritualist lady, named Theodora—which name implies a gift from God—the bright vision of the book.

The critic of the *Quarterly Review*, writing of this highly intellectual and refined ideal of the novelist, is quite as enthusiastic as any spiritualist could be, when speaking of a real personage, gifted as Theodora was. He says, "Theodora was indeed divine, we quite agree with Theodora's friends in their estimate of her character, and when we find any woman like her"—he had better look out—"we may perhaps show ourselves as great geese as Lothair." And we may add, it is to be hoped, profit by her sweet example and her teaching, so as to emerge from the ignoble bird into the swan, as did "The Ugly Duck" of Christian Andersen, and as did indeed, in no small degree, Lothair. For the very critic who pronounces him a goose, tells us, in a previous page, that "Theodora held the young nobleman fast by the magic of her charms, by her pure mind, firm will, and glorious beauty. He was at her feet, and she raised him up. Raised him, not into the wretched position of the lover of another man's wife, but into the dignity of a thinking man. The Cardinal wished to enslave his mind, and make him and his riches the mere tools of Rome; but Theodora set him free by making him think, and by giving him a purpose in life more worthy of a man than building a Cathedral for a set of bigots."

Here is development with a vengeance, here indeed is transition swanwards! Again: "Theodora was one of those beings against whom the impure in spirit scoff, because they are incapable of understanding them. . . . She was above all praise. Fame had no charms for her." In fact, if the critic could have afforded to be sincere, we have little doubt he would have finished his well-placed rhapsodies by summing up all these noble characteristics, and telling us that Theodora was, what Mr. Disraeli himself makes her, a spiritualist.

Theodora was of Roman origin, but she loved not the Papal Throne. Mr. Disraeli makes her husband the friend of the patriot and spiritualist Garibaldi; they are both enthusiasts of his views, and are both present at the battle of Mentana, and there Theodora is killed. Lothair

was there also. With her dying breath Theodora adjures Lothair never to join the Church of Rome. Lothair himself is grievously wounded later in the day, and is carried from the battle-field to Rome. Here comes the evident object of the book, that of setting up a real spiritualistic phenomenon—one common enough in the present day—in opposition to a juggle of the Church of Rome.

Lothair is by stratagem placed in the hands of priests during his illness, and is told that his convalescence has been the effect of a miracle, although he is fully aware that such was not the case. But still weak, and kept in the hands of the priests, he is on the point of being cajoled, or rather forced, into the Church of Rome, when, as the critic tells us, "the evening before the ceremony of his formal reception was to take place, Lothair stole out of the Agostini Palace and wandered about Rome till he came to the Colosseum. There he sat down on a block of stone, fell into a reverie, and then into a dream or vision, in which he saw, or fancied he saw, in the moon-beams, the figure of Theodora. 'Lothair,' said a deep, sweet voice that could never be forgotten. 'I am here,' he at last replied. 'Remember,' she said, with a glance at once severe and solemn. Lothair sprang forward to throw himself at her feet, but alas! the form 'melted into the moonlight and she was gone—that divine Theodora, who, let us hope,' adds Mr. Disraeli, 'returned at last to those Elysian fields she so well deserved.' No wonder," adds the critic of the *Quarterly*, "that, after such a spiritual manifestation, Lothair was found senseless in the Colosseum by Monsignor Catesby, who had been watching him all the while." Lothair, however, escapes from the hands of the priests in an open boat, and flies for refuge to Malta.

Taking, then, "Lothair" as our guide, and not forgetting an old assertion of Mr Disraeli's, that "*he is on the side of the angels*;" judging, I say, an author by his book, and such a book, in these days especially, and perceiving plainly, as we must, his main object in writing that book, any man would be indeed ungenerous who would withhold from Mr. Disraeli a name and quality held in common with many other eminent men of the past and present times, that of a spiritualist, and not alone a spiritualist, but one who has had the boldness to assert his opinion thus publicly, knowing, as he must well have known, that it would be chiefly on account of the spiritualism of his book, that he would lose popularity on every side, and make a vast number of enemies even among his partisans.

W. R. T.

THE DIALECTICAL SOCIETY AND SPIRITUALISM.

THE readers of *Human Nature* are not unacquainted with the doings of the Dialectical Society on the subject of Spiritualism. The copious reports which we gave in our last two volumes contain the gist of the "investigation," with the exception of the private sittings of the Committee, which we understand were of great interest, eliciting the most remarkable phenomena.

Twelve months ago the Council issued their report for the session ending September 30, 1869, and allusion was made to Spiritualism in

the following terms:—"The other Committee appointed is that 'To investigate the Phenomena alleged to be Spiritual Manifestations,' and for appointing this Committee the Society has incurred no small amount of obloquy and ridicule. The public, however, will have greatly mistaken the London Dialectical Society, if they suppose that its Members are likely to be influenced by considerations of that nature, or are to be diverted from any inquiry they may choose to enter upon, by calumny and abuse. At a well attended meeting of the Society, at which the subject of what is called Spiritualism was discussed, a request that the Council should appoint such a Committee, was unanimously agreed to. The Council, feeling that it would be untrue to the fundamental principles of the Society if it refused a hearing to any doctrine while there were persons of repute willing to contest it, without hesitation appointed the Committee sought. It was considered expedient that it should consist of Members, as far as possible, unbiassed, and able to investigate with skill the matter at issue. The Committee comprised Members of the Bar, of the Medical and Clerical Professions, Engineers, Architects, and other persons of literary and scientific attainments; and it is especially worthy of note that of the whole number (above thirty) only five were already pronounced in favour of what was called 'the reality of the phenomena.' Mr. G. W. Bennett accepted the office of Secretary, and thanks are eminently due to this gentleman for the admirable manner in which his duties have been performed. This Committee is, like the other, still pursuing its investigations."

This bold manifesto has kept the eyes of the world interested in Spiritualism eagerly directed towards the valiant Council from which it emanated. Rumours of the most contradictory kind have distracted the anxious minds of those who were watching the "Mountain in Labour." Publishers were even treated with for the sale of the forthcoming work—the Report of the Committee appointed "To investigate the Phenomena alleged to be Spiritual Manifestations." The name of the editor was confidently quoted, and the finding of the labour-laden Committee of Investigation was freely discussed. Fancy the chagrin, then, of the world of wonder-watchers, when a few days ago there was issued by the "Council of the London Dialectical Society," a three-page report containing a five-line allusion to a year of labour. The huge mountain had indeed brought forth the following timid, tiny, *little mouse*:—"The Committee appointed for the purpose of investigating the 'Phenomena alleged to be Spiritual Manifestations' has partly concluded its work, and has laid before the Council an interesting report. The Committee suggested that this report and the evidence upon which it was based should be published, but, for several reasons, the Council decline to adopt this suggestion."

These few lines speak volumes. "Has partly concluded its work;" how many more years would they take to finish the contract? "An interesting report" has been the result. No doubt; but what has become of "the character of the L. D. S.," which the ignorant public had "greatly mistaken"? Are they again anxious to incur a further "amount of obloquy and ridicule"? Have the "unbiassed" members

of Committee failed to investigate with sufficient "skill the matter at issue"? Or have the "Bar, Medical, and Clerical Professors, Engineers, Architects," and other eminent persons suddenly recoiled into drivelling dupes in the presence of dancing tables and galvanised furniture? We know for a certainty that many of the "Committee" have become confirmed spiritualists. It would be well before it has "concluded its work," if it were to invite the Council or other responsible body to join in its deliberations, and such a step might possibly reduce the "several reasons" which prevent the Council from adopting the suggestion of the Committee relative to the publication of their report on Spiritualism. The true position of affairs seems to be that those of the society who investigated the matter became spiritualists. Those who did not remained in their darkness and conceit. And now that the investigators would desire to lay before the world the result of their labours, the non-spiritualised part of the society gag their mouths and prevent the honest termination of a work which was begun to ridicule Spiritualism, but which has hitherto turned the shafts in the other direction.

Verily the public have been in the right, and this society has itself "greatly mistaken the character" of its genius as regards Spiritualism. Whatever its amount of self-respect may be, or however little it may think of its duty towards the subject or the Committee which so arduously examined it, yet those spiritualists who travelled so many miles and spent so many weary hours in instructing that Committee in the facts of Spiritualism deserve some recognition for their disinterested services. Did they visit Fitzroy Square night after night to be made a fool of by a process which began and ended in farce, but which proved serious to the real performers? The Council might surely be able to extend to the spiritualists some small measure of satisfaction—either that their experience has coincided with that of the spiritualists, or that it differed from theirs in certain respects.

It has been whispered that the Council, finding that a considerable sum of money would be involved in publishing the report, have not felt called upon to incur the risk. This is a most evasive plea, if a true one, for the book would be one of almost unparalleled interest connected with Spiritualism, and would sell well to the outside world. We feel certain that if the manuscript were offered, a committee of spiritualists would soon be formed who would undertake its publication.

But wait; the Committee "has only partly concluded its work," and we hear that efforts are being made to put the report before the public. We are greatly mistaken if our brother spiritualists of the Committee of Investigation will allow any consideration to come between them and their duty in respect to letting the world know what has been the result of their experiments and inquiries.

BABOO CHUNDER SEN'S REPORT TO HIS COUNTRYMEN.

BABOO CHUNDER SEN arrived in Bombay on Oct. 15, and at the request of a number of the native residents addressed a large meeting of his countrymen on the following evening. At the outset he said:—You are probably aware that the object which actuated me to undertake

the voyage to England was two-fold—first, to represent the wants and grievances of my countrymen to the British public; and, second, to do all in my humble power to bring about a closer social and spiritual fellowship between England and India—between the East and the West. I am glad to inform you that on the whole the results of my mission are cheering and encouraging in the extreme. I have brought to you glad tidings from the West. The genuine sympathy which thousands of Englishmen and Englishwomen expressed in me and my work cannot fail to encourage us all to persevere in that great and glorious work which God, I believe, has committed to us. Whatever the shortcomings and defects of the English nation may be I have seen in that country a noble and a generous heart in the root of society. Let people traduce the character of that nation who have not had an opportunity to dive beneath the surface of things, but those who have studied English character as it is must see that there is an amount of generosity and nobility there which cannot fail to excite our sympathy and interest and approbation.

There is much that is good and pure in the doctrines of the Christian nation, and in their practice too. But on the whole I cannot say, after having studied Christian doctrines and Christian life in England in the way I could do during my short stay in that country, that on the whole England as a religious nation is superior to the other nations of the world; rather my conviction is that England has much to learn from India, as India has yet much to learn from England. It was mutilated Christianity and a mutilated Christ I saw there. But where is Christian devotion—where is he who went on the mountains to pray—where is sincere fervent prayer—where is that desire to overcome the temptations of the flesh simply with the all-conquering force of faith and prayer—where is that daily communion with God which Christ commends to his disciples? I did not see much of such devotion in England. I see that in India—in my noble ancestors. Going back thousands of years in the stream of time, I find on the heights of those stupendous Himalayas the venerated men of ancient India, with closed eyes, indulging in the sweet happiness of uninterrupted secret communion with their God. Denounce idolatry and caste, protest against the ten thousand social corruptions that you see in India, but still, can you ever for one moment make your eyes blind to those great facts you see in early Hindooism—facts which show and unmistakeably prove the high state of spiritual expansion which the hearts of our forefathers had attained. Let, then, India learn from England practical righteousness; let England learn from India devotion, faith, and prayer. If England seeks to crush down 180 millions of people in this glorious country, to destroy their nationality, to extinguish the fire of noble antiquity and the thrill of ancient patriotism—if England's object in holding intercourse with, and governing, the people of India is simply to make money and to leave the people to themselves in the higher matters of spiritual life,—then I say, perish British rule this moment. God will not tolerate a Government at this time of the day based on principles other than those which we recognise as the principles of justice and benevolence.

In England there is still much that you would see of bigotry and superstition—there are sects far more numerous in England than I ever thought. Two hundred and fifty small narrow sects into which Christendom in England has been split up. The Christian mind in England is endeavouring to throw off the fetters, the bonds of sectarian dogmatism which have shackled it for many years and centuries—that mind is coming out truly and independently in order to acknowledge and vindicate true, free religious liberty. Thousands are beginning to feel sectarianism to be the curse of the country, and are determined to protest against it, and to preach brotherly love and charity.

The English people are really and sincerely anxious to blot out everything that is bad in the government of India. Profoundly ignorant they are as to the actual state of things in our country. If you can have access only to the inmost recesses of the British heart, there sympathy, nothing but sympathy, will you find. In fact, I was oftentimes amused to find that what I said against English people was received with cheers. Is that not a wonderful trait in the British character, they are so honest that they like to hear a foreigner say what is wrong in their character? What better proof can you have of the national honesty? Tell John Bull his faults and he praises and admires you.

Would you like to eat and drink in the English way? I really think it is barbarous. A vegetarian in the midst of carnivorous England! I am sure if the people of India were to see the horrors of the meat market in London, they would never send their little children to England. Certainly horrid English beef is a horror. I was invited to many dinner parties, and what did I invariably see there? Why, the dining room appeared to be more like a zoological garden; there were all sorts of fowls of the air, and beasts of the wilderness, and fishes of the sea, and creeping things laid on the table. They were about to start into a new life as it were. I need not say I could not positively say whether they were alive or dead. These are the things which our English friends eat. I am glad I have run away from England. Oh Indian curry and rice, I must have them soon. But English fashions and dinners! These are really two things that are barbarous. Excuse my saying so, but I honestly believe they are barbarous.

Destitution—poverty in its worst and most frightful phases—is found in the streets of London; ignorance, frightful and appalling, pervades the masses of the people. These know not their God—they are worse than those whom Christians denounce as heathen. England by her own destitution has made herself immensely charitable. The ignorance and wickedness of some of the people has made a large body of philanthropists, ready even now to sacrifice their blood for the glory and redemption of England—and not only to England are their energies confined, but you see them in all parts of the world. All I have to request English residents in India to do is this—let them help us to have English charity here. There are many who have fallen into the lowest depths of sin, ignorance, and superstition. Let us, then, have the thousands of charitable institutions you have in England transplanted into our country.

I can tell you in distinct and emphatic terms that England, and the whole of the civilised world through England, has assured me of Western sympathy with Eastern nations, and especially with India, the noble representative of the East. Such assurance carry home, but do not go to bed till you have offered an humble and heartfelt prayer to your God. Pray that he may put into your mind energy and resolution which will compel and cause you to submit to all manner of privations and sufferings, in order to do good unto your country. Now, Prarthana Somaj brethren, will you call upon all Bombay to come forward and unite with you? Are not the people of Bombay believers in the one living God? Am I to be told at this meeting that educated and enlightened natives of India, Hindoos, Mahommedans, or Parsees, believe in idols? Enlightened men still tied and fettered by the horrid bonds of idolatry and superstition? No; I say, in your hearts, whatever you may say—in your hearts I see an acknowledgment of the one true God. Then stand up, say—In India the banners of truth must be unfurled. Lo! the light is streaming in from the West. Lo! ten thousand hands are outstretched over mountains and across seas and oceans—outstretched to redeem the millions of the Indian population from ignorance, and sin, and idolatry.

A PLAIN WORD TO SPIRITUALISTS.

DEAN CLARK, an eminent writer in the *Banner of Light*, gives his fellow-spiritualists a word of admonition, which we gladly transfer to our pages. Our experience convinces us, that its reproduction in this country is by no means inappropriate.

From careful and extensive observation I am forced to conclude that the greatest need among Spiritualists to-day is a higher conception of the *religious* import of our philosophy. We need a more thorough spiritualisation, a quickening of our religious faculties that will vitalise our souls with divine, humanitarian love. Intellect alone, however cultivated and refined, is not sufficient to reform an individual or a people; it needs the warming, quickening, ennobling power imparted by the affectional and spiritual departments of our complex nature, to stimulate and direct its action to philanthropic labour, and I opine that to this end and for this purpose have our angel-visitants come to us, and the principal cause of our present incoherent and chaotic condition as a body, is our failure to respond to those angel voices that bid us “come up higher” in our thoughts and aspirations.

We grovel too much among material things; are too much devoted to the pursuit of wealth and the gratification of animal desires. The parable of the sower is as applicable to us as to those whom Jesus addressed, and far too many of us have received the seed among thorns, “and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

We ought to have learned by this time, both experimentally and philosophically, that we must use our gifts for the practical benefit of our fellow-men, else they will be withdrawn, and our spiritual natures will become impoverished, as is now the case with hundreds, if not thousands, of professed believers.

Just so long as Spiritualists love their money better than humanity and the truth; just so long as they hoard material wealth, withholding means from all benevolent enterprises, and dole out a mere pittance of their abun-

dant means to support those whom the angels send forth to preach the gospel and inaugurate practical work; just so long as they manifest such contemptible and cruel selfishness, using the time and vitality of mediums without a decent compensation for their services, compelling them to live in poverty and mental suffering; just so long as they harbour the debasing feelings of envy, jealousy, uncharitableness, ambition for leadership, the lust for place and power, and court popularity and "respectability," as understood by self-righteous worldlings; just so long as they neglect to show their faith by their works, in feeding the hungry, clothing the naked, educating the ignorant, and encouraging every reformatory enterprise, with money as well as words; just so long as they cherish apathy and sordid indifference regarding the establishment of "the means of grace,"—libraries, progressive lyceums, and societies for the public exposition of our philosophy, &c., &c.—just so long will our cause languish as it now does, so far as associative action is concerned, and we shall cause the angels, who have so bountifully blessed us, to weep o'er us as did Christ over Jerusalem, that we are so recreant to our sacred trust, and so false to all our claims and pretensions.

Let no one imagine that "a morbid fancy" gives a sombre hue to this portraiture of the present status of our cause. "I speak that I do know and testify that I have seen" from East to West, and every co-labourer I have conversed with confirms the statement, that we are little better than a confused rabble, so conflicting and sordid that nearly every effort at orderly, systematic public labour, has proved abortive. We have built nothing yet but air-castles, fine-spun theories, and—hopes for the future.

Is it not time we begin to show the validity of our claims as reformers and philanthropists? Shall we longer be the butt of ridicule, and the jest of our enemies for our vain boasting of numbers and redemptive power, while we do nothing to justify our self-conceited assumptions?

Consistency is a jewel that it becomes reformers to wear while claiming better things than are exhibited by those we find fault with.

Spiritualists, let us arouse to duty and redeem ourselves ere our celestial visitants withdraw their gifts, or confer them upon more worthy recipients, who will not bury their talents, nor hide their light under the bushel of self-interest and worldly policy. The grandest possibilities conceivable are ours. The mighty minds whose genius, while on earth, unlocked the mysteries of Nature, and gave us the key to the temple of knowledge; those whose far-reaching ken pierced the depths of earth, sea, and sky, rendering all Nature tributary to human happiness; the sages, heroes, artists, poets, philosophers, saints and saviours, of all historic ages, have deigned to become our leaders, teachers and helpers, and are now conferring upon us the marvellous powers of their exalted souls. Thus wonderfully blessed and transcendently endowed, what can we not do if we will? and what ought we to do to enlighten and bless an ignorant and suffering world? Shall we not arise to the true dignity of our exalted and responsible station, and go to work in earnest to scatter far and wide the seeds of truth, the blessings of sympathy and charity, and the fruits of the spirit, which shall feed hungry souls, nourish the germs of divinity clothed in rags, and cast out the demons of intemperance, sensuality and superstition, which now "obsess" millions, of our fellow-beings?

We deplore and condemn the apostacy of the modern Church, which has "departed from the faith once delivered unto the saints," that professes righteousness and fraternal love, but practices the opposite toward all dissenters and the unfortunate victims of vice, and we claim to be in advance of them theoretically, and should be practically, for "unto whom much is given, of them shall much be required." "As ye mete unto others it shall be measured unto you," is the universal law of retributive and distributive justice; and if we neglect to give as freely as it has been given unto us, our

benefactors will withhold the gifts which we refuse to employ, and our last estate will be worse than the first.

In vain shall we hope to grow in spirit while devoting so much care and effort for the flesh; in vain expect to share the joys of "the pure in heart," the generous in soul, the exalted in spirit, while pandering to the baser passions, and devoting all our thoughts and efforts to getting "the things which perish." Mammon-worshipping Spiritualists, who "can't afford" to take our excellent spiritual papers, who stay away from our lectures, or sneak out before they are done, when a collection is to be taken, to save ten cents, remember that angel eyes are upon you, (if they do not turn away in shame and sorrow,) taking note of your poverty of soul, and striving to teach you that you "will reap as you have sown," that you cannot enter the gates of paradise without paying toll, nor the Summer-Land without giving up every mill of your soul-withering treasure!

Phlegmatic and indifferent Spiritualists, who, having found "the pearl of great price," conceal it in your own bosoms, saying, "I am satisfied: let others seek for themselves; I'll not trouble myself about their condition"—remember that "it is more blessed to give than to receive;" that the soul expands only as we open it and let our light shine, only by exercising our benevolence by giving of our treasures to the needy, thus truly "laying up treasures in heaven," that will bring us an hundred-fold more happiness here and hereafter, than all the hoarded wealth of this world's millionaires! It is the universal testimony of returning spirits that the misers of this world are the veriest beggars of the next. What, then, doth it profit a man to be so mercenary as to waste this life in the sole pursuit of that which but gratifies a base selfishness, and dwarfs the spirit, starves the intellect and closes all the avenues through which heavenly influence can come? Take heed, lest, in closing the door of happiness against those who need the blessings you might and ought to share with them, but refuse to, you may find yourself debarred from the joys which benevolence alone can bring!

Office-seeking, ambitious Spiritualists, who strive to be the greatest in the "kingdom of this world"—who intrigue for position, that your inordinate egotism may be gratified—who are bound to rule societies and lyceums, ruin their harmony by backbiting those who may be selected in your stead, who, if not promoted, refuse to labour for the good of others—remember that "he that would be greatest must be the servant of the rest;" that places of honour and trust are always positions of responsibility, and in our ranks, of personal sacrifice and hardship. Remember that "he that exalteth himself shall be abased;" that humility, docility, and ability, with honesty and moral principle, are the pre-requisites for eminence among us, and that it is far more honourable to be a true man or woman, than a leader or president.

Brethren, one and all, let us beware of becoming "worldly, sensual, and devilish," (which trinity embraces all the errors and vices that we need to correct); let us place a just value upon the phenomenal manifestations, "coveting earnestly the best gifts," but remembering that all gifts are for use—not diversion; that the grand mission of Spiritualism is reformatory and philanthropic—to establish the Democracy of Heaven on Earth—to educate, liberate and spiritualise mankind; and we who "have part in the first resurrection" are bound, by every obligation which gratitude to our benefactors and duty to our fellow-men can impose, to carry out, in practical measures, its true genius and purpose, by contributing of talent and money to every benevolent enterprise, to every progressive movement, to sustain lectures that enlighten and stimulate the public mind, establish Progressive Lyceums that will truly educate the youth, and, so far as necessary to forward all these ends, to associate in local and general organisations, that shall unitise our individual power, and make us *the mightiest reformatory power the world has ever known.*

EDITORIAL SUMMARY.

THE MOVEMENT called Spiritualism was never in such a prosperous state as it is at present. In London a number of Local Associations are being formed, particularly at Kilburn, Dalston, Brixton, &c. The original society at Clerkenwell is as lively as ever. A new station was opened by J. Burns at Chelsea a few nights ago; and he is announced to lecture to the Secularist Society of South London on the 15th inst. Sunday services are being instituted in various parts of the country, and are being talked of in the London associations. The example set by the Cavendish Rooms has been of great good to the whole movement. The phenomena are at present more plentiful and wonderful than they have been at any other period in the history of the movement. The most common now developing at circles is the direct spirit voice, direct writing, the carrying of solid substances by spirits often through walls, perfumes produced by spirits, and seership. For full details of the progress of these interesting matters we must refer our readers to our lively little sister, the *Medium*.

MR. HERNE accompanied by Mrs. Berry has been giving a series of dark séances at the Spiritual Institution, London, on Monday evenings. The meetings have been so crowded that sufficient names have been entered a week in advance. The phenomena witnessed consists chiefly of the spirit voice, details of which are given in another article. The Monday series will be continued, and it is contemplated to hold a series of six select séances on Tuesday evenings, the ticket for which is one guinea.

A COLLEGE FOR MEDIUMS has been commenced at the Progressive Library and Spiritual Institution, 15 Southampton Row, London. About twenty persons have become members, and they sit on Wednesday evenings for development and improvement in mediumship. When the members are capable they will visit other circles and meetings, and give manifestations and lectures to inquirers.

MRS. EMMA HARDINGE is giving a series of Sunday evening discourses in the Cavendish Rooms, London, which have been reported in the *Medium* weekly. The hall is already too small to hold those who desire to hear her, and the funds are well sustained. Mrs. Hardinge never had such a large audience consecutively in London, and efforts are being made to find a larger place for her. She speaks with great freshness and originality, and gives greater satisfaction than at any of her former visits to London. She has also received invitations from various parts of the country to give courses of lectures, and there is a movement on foot in London to enable her to stir up the metropolis on matters spiritual. We heartily wish all these efforts thorough success.

THE SERIES of séances at the Progressive Library which Mr. Morse commenced more than fifteen months ago are yet being continued on Friday evenings, and are attended with greater interest than ever. Sometimes the room is quite full of visitors. Mr. Morse is generally entranced by his guide Tien Sien Tie, who answers questions which are put to him either in writing or by the voice. The "Strolling Player," another familiar visitor from the spiritual side also controls frequently, and amuses and instructs the audience by many humorous and wise remarks. A strange spirit usually comes and gives some particulars of his life and death, with name and address. These test messages are reported in the *Medium* weekly; and many of them have been authenticated. Mr. Morse gave a series of addresses in the trance at the Cavendish Rooms, which were so highly approved of that Mr. Daw found no difficulty in collecting the sum of £8 10s. 6d., which was presented to Mr. Morse as a testimonial of the valuable services which his mediumship had rendered to the movement.

J. M. PEEBLES has been appointed editor of the *American Spiritualist*. He is also lecturing in Ohio.

REVIEW.

IDYLLS O' HAME. By JAMES NICHOLSON, author of "Kilwuddie," "Willie Waugh," Father Fernie," &c., &c. London: Houlston & Son, Paternoster Row; Edinburgh: J. Menzies & Co., Hanover Street; Glasgow: J. McGeachy, Union Street.

ONE of the finest of the many good sayings of Fletcher of Salton was, "Give me the power to make a nation's songs, and I care not who shall make its laws." Granting that the saying is correct, and we are very much disposed to think that there is a strong undertone of truth in it at least, Mr. Nicholson, who has again come before us with his lyric lyre, is richly entitled to the gratitude of his country.

The public has already made his acquaintance in his graphic poems of "Kilwuddie" and "Willie Waugh," so that, in his present volume, he comes as an old recognised friend, whose name is to many of us "familiar as household words."

Like Burns, our great high priest of Scottish song, Mr. Nicholson is a peasant poet; and, like Burns, he has strong leanings to his native Doric, which he exalts by his nobility of sentiment, exuberance of fancy, and depth of pathos.

He seems to be quite at home in all its pawky humour, characteristic sturdiness and melodious power; and in much that he has written, in the present volume, he has shown that there still lives and moves amongst us the lyric Muse that once sang so sweetly by the banks of the Doon, or amid the pastoral dales of the Ettrick and Yarrow.

It is refreshing, in these days, to hear such a distinct, manly, and

melodious voice ascending from amidst the ranks of the sons of toil. Carlyle has dwelt on the intense gratification it is to him—and ought to be to broad humanity—when he sees the horny hand of labour and the lofty soul united in one man. In Mr. Nicholson we have both, and the world ought to welcome him as one of the powers for good which, happily, we have yet moving amongst us in the midst of much that is confounding and unsatisfactory.

That Mr. Nicholson has both the power of quaint description and broad humour will be seen from his two poems, "The Laddie's Exultation over the Finding of his Whistle," and "Sartor Resartus, or the Tailor makes the Man," the former of which is a worthy sequel to Robert Leighton's masterly poem, "The Laddie's Lamentation for the Loss of his Whistle." But our author is a subtle analyst, and seems to have studied and summed up all the varied phases of the human heart, and he can equally well show us "laughter, holding both her sides," or draw aside the thin veil of circumstance, and reveal to us the "sad philosophy of tears." It requires genius to do this thoroughly, and we are satisfied that, in his "Idylls of Hamel," Mr. Nicholson has succeeded in no small degree.

And again, for quiet soft beauty and pathos combined, we would commend the poem "Wee Jeanie," to our readers. The tender doating of the friends over that little angel of the hearth, the grief when the fair one is stricken down, and the self-abandonment and despair when the rustling of the wings of the angel of death fell on their ears are all described with the power of a true poet. Nothing could exceed two lines in the last verse for beauty and tenderness—

"She hsp'd oor loved names to the last—the last! she near at han,
Her pure soul sweetly passed awa' as stars melt frae the dawn."

But Mr. Nicholson is also at home in classic English. A poem in blank verse, toward the end of the volume, entitled, "Creation," is alike superior in thought and diction. Moreover, in it, the author exhibits forcibly a thorough knowledge of botany, and of the deeper and more intricate truths of geology.

As an indication of the average style of the poem, we quote the introduction, which is an invocation to the poetic spirit of Milton:—

"Oh for thy daring wing, great king of song!
Milton! thou mighty master of the lyre!
Oh for one tith of that supernal light
That lit thy rushing thoughts the while they rose
Out of the darkness of thy life eclipse!
That I might stem, like thee, the dark unknown,
And sing the mighty secrets of the past."

We cannot leave our author without notifying our appreciation of his poem entitled, "The World of Dreams. An artistic finish and pathetic tenderness characterize its every verse. In it he brings out the grand and comforting principle of spiritual identity and spirit sympathy. We do not know whether Mr. Nicholson thought of Longfellow's "Footsteps of Angels" while writing this poem, but there is the same

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poetic beauty about the verses, two of which we shall quote to show the style:—

“ And the stars all night at my window,
Look in with their cold clear eyes;
But mine is a bluer welkin,
Mine are the brighter skies.

And the gap that seems so abysmal
To me in my waking hours,
In my dreams is a living present,
A summerland of flowers.”

The one beautiful truth that runs through this poem is that the spiritual relationship to each other is not destroyed at death, but continues around us as a soothing and correcting power.

We would like to see the same principle more fully developed in our literature and acted upon in our life.

In conclusion, we would wish Mr. Nicholson all success in his “*Idylls o’ Hame*,” and so long as he sings may his voice be always as manly and clear, and his lyric lyre as true to his touch.

ALEXANDER LAMONT.

A LETTER FROM MR. FOWLER.

MR. BURNS, DEAR SIR,—The year that is about closing has been one of the most successful years that Mrs. Fowler and myself have had in England. We have both lectured to appreciative and large audiences in nearly all the large towns of England. During the past year we have visited 26 towns, and with only two or three exceptions we have had great success. I have lectured about 240 times at an average of five nights each week for forty-eight weeks, and have examined several thousand heads, and have scattered an immense number of charts and printed lectures throughout Great Britain. The time has nearly passed when people seek phrenological examinations from motives of curiosity. Now they hail them as the greatest aids they can have to assist them in their physical and mental development. Parents bring their children to me to have me decide as to their training, their studies, and their selection of occupation. Both young and old seek with avidity the assistance that a correct phrenological examination will afford them in the prosecution of their lifework. I feel that my mission is of great importance, for I fate the destinies of so many young people for life; but I conscientiously believe that phrenology is the best system of mental philosophy that has ever been promulgated, and it ought to be of universal benefit to the community. The more widely it is known, the better it is appreciated by the masses.

Early in January of 1871, we take a vacation for a few months, and expect to visit Egypt, Palestine, Turkey, Greece, Asia Minor, and Italy. We shall have our eyes about us to observe the mental peculiarities of the inhabitants of these distant regions, and we shall hope to return to England again in the spring with fresh experiences that our journey will afford us, to resume our labours, and to work in Great Britain more zealously than ever to make phrenology and physiology household words throughout the community.—I remain yours truly,

December, 1870.

L. N. FOWLER.

THE DIRECT WRITING.—In our article on this topic in last month's number, there occurred a communication given by "Direct Writing," in which there was a sentence in Latin. Mr. Gardner, of Newcastle, in communicating on matters in general thus refers to the passage:—"The Latin sentence means this: Religion is necessary, but exclusive devotion is wicked. Of course, that is not the literal rendering of the words, but it is their meaning, as the author was opposed to monks and devotees, who spend all their lives in pretended acts of devotion. Many of the ancient orders thought religion necessary to the State, but still they saw that those who were entirely devoted to it were neglecting the interests of their country, by leaving the active employments of life for the seclusion of the cloister."

SUPERSTITION IN WORCESTERSHIRE.—An inquest was held on Wednesday, the 7th ult., at Bewdley, Worcestershire, on the body of a man who had been found drowned in the River Severn. After the inquiry was over, a woman, accompanied by her son, a lad eight or nine years old, made a strange application to the Chief Constable Fisher. She pointed out several unsightly wens that disfigured her son's neck, and begged to be permitted to draw the lad's hand nine times over the dead man's throat, in order that as the body decayed and wasted away, the wens on her boy's neck might at the same time, and in the same way disappear. The Chief Constable gratified the superstitious imagination of the woman, and she then went through the ceremony, after which she returned home rejoicing.—[Not so superstitious after all. It is a fact which has been authenticated hundreds of times, that a psychological impression will cause the absorption of wens, warts, &c. It does not matter through what process it is obtained, but the more impressive the means used, the more certain the end effected. We know of numbers who have had warts absorbed by going through certain ceremonies, seemingly meaningless, but from the results produced, quite potent, as every student of psychology can well understand.]

"WHY don't you limit yourself?" said a physician to an intemperate person. "Set down a stake that you will go so far, and no further." "I do," replied the other;" "but I set it so far off that I always get drunk before I get to it."

At Florence, aside from the famous picture gallery, rich in the works of the old masters, what impressed me most deeply were the graves of the poetess, Elizabeth Barrett Browning, and the reformer, Theodore Parker. At the grave of Parker I met an orthodox clergyman. He stood there reverently, and, at last, he spoke these words: "Here lies the ashes of the man who loved justice—the people's man." Thought I: "Damned to-day, to-morrow adored!" This man, so venerated in his grave, was identical with him who was so persecuted in his life. Take courage, reformer; you can afford to wait; the time is sure to come when the world will do you justice.—*J. M. Peebles.*