

No. 47.

FEBRUARY 2, 1871.

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LONDON, Dec. 1, 1870.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

FEBRUARY, 1871.

THE PHILOSOPHY OF RE-INCARNATION.

No. XV.—(*Continued.*)

THUS all the seemingly fixed, hard, solid, concomitants of humanised existence, which we are obliged to construct and to maintain with so much care and labour, are peculiar to the human mode of incorporation, and are one of the signs of its abnormal and purgational character; while the spontaneity of their analogues in the Mineral, Vegetable, Animal, and Fluidic Reigns, constitutes one of the signs of the normal character of those Reigns. For instance, in regard to the absorption of the particles necessary to the construction and maintenance of any body, whether inorganic or organic, and which we may consider as being the *food* of that body;—we see that the stone, the ore, the gem, has not to go out of its way to obtain those particles, but finds them ready, and absorbs them, just where Nature has placed it. So with the Vegetable races, all of which find their sustenance ready for them, in the soil and in the air, and suck in the elements of their bodies without any other effort than that which serves to carry on the slow and painless education of the Vegetable Degree. So, too, with the animals, which, though exerting a greater amount of activity in the procuring of their food, find their food ready for them, and take it where they find it, without anything like the forethought, anxiety, and persistent, fatiguing exertion through which the members of the human race are compelled to provide for themselves and their offspring. And so it is, we are assured, with the people of the Fluidic World, who find, in the ether around them, all the elements necessary to the sustenance and well-being of the higher order of bodies proper to that higher Degree.* But the spontaneity which char-

* Vide *Human Nature* for November, 1870, pp. 494-5-6, note †.

acterises the obtaining of their special order of food, by the beings of the four normal reigns, is entirely lacking in the case of Man; and although the arrangements by which the human race supplies itself with food imply a degree of advancement beyond that of the three lower reigns, the painful, anxious, and laborious character of those arrangements sufficiently denotes the abnormal and disciplinary nature of the order of existence to which they belong.

And the same suggestive contrast is observable between what may be called the *clothing*, or *characteristic appearance*, of the four normal "reigns" and the Human Race. For that characteristic appearance which, in the human sphere, is artificially and cumbrously produced by the wearing of clothes, is naturally and spontaneously constituted, for each member of the Mineral and Vegetable reigns, by its special colour, grain, and other distinguishing peculiarities of surface; for each member of the Animal reign, by its special variety of scale, fur, feather, &c.; and, for each member of the Fluidic reign, by the luminous appearances which surround the beings of that reign, and which—as the correspondential expression of their mental and moral state—are produced through the unconscious perispritic action of each spirit, as naturally and spontaneously as are the analogous externalisations of colour, grain, scale, fur, and feather in the three lower reigns, and as are the human bodies for which we instinctively feel the necessity of providing the artificial covering which testifies to their divergence from the innocence of the other reigns.

Equally suggestive is also the increase of freedom observable in the progressive sequence constituted by this natural "clothing" of the four normal reigns, as contrasted with the conditions of human clothing. The characteristic appearance of each member of the Mineral and Vegetable reigns is one with its very existence, and inseparable from it; that of each member of the Animal reign may be separated from its body, but cannot be resumed by the creature from which it is taken; while the luminous appearances, that constitute the "shining raiment" and personal adornment of the beings of the Fluidic reign, not only change spontaneously with every change in the thought and affection of the spirit,* but are modified by the will of the spirit, according to the realm or world it may wish to visit. But the same strange mixture of grandeur and meanness which marks every detail of human life as something apart from the proper order of psycho-material progress—as an irregular and unnatural compromise between a higher and a lower order of existence, and as being, in fact (as it is now declared to be), the *disorderly*

* Vide *Human Nature* for April 1870, p. 146, note *; October, 1870, p. 437; November, p. 494.

return, of souls that have already approached angelhood, towards the *bodily* conditions of animality—is clearly apparent in the art of clothing which, according to the suggestive allegory of the Book of Genesis, *was the immediate result of wrong-going in the learning of Good and Evil*, and with the aid of which the human race provides itself with a substitute for the spontaneously-effected externalisations of the normal reigns. On the one hand, through its susceptibility of removal, restoration, and change, and through its adaptability to varieties of climate, function, and occasion, human clothing evidently corresponds to a degree of development more advanced than that of the three lower reigns; on the other hand, its imperfections and deficiencies, the laboriousness of the processes connected with its production, and the endless trouble and inconvenience involved in the using of it, show it to be only a gross and cumbrous parody of the beautiful and splendid *spontaneous appearing* of the inhabitants of the Fluidic World.

Moreover:—The Great Teacher proposes, for our imitation, the example of the “lilies of the field,” that are “arrayed” in a glory surpassing that of Solomon, although they “neither toil nor spin,” and of the “fowls of the air” that are “fed,” although they “neither sow nor reap.” But his beautiful parable would be at once an absurdity and a mockery if, in this reference to the spontaneous loveliness of the Vegetable reign and the spontaneous plenty of Animal existence, he had not alluded to the spontaneous magnificence and fulness of some higher reign in which—our growth in wisdom and purity rendering us ever more and more faithful reflexes of the Divine Glory—we, too, shall “wrap” ourselves “with light as with a garment,” and shall find, in the ether that surrounds us, the sustenance appropriate to that nobler order of existence. For the advice thus given is totally inapplicable to human life; and as he, evidently, could not counsel us to return to the life of any *lower* reign, he must, as evidently, have meant to spur us on towards the life of a *higher* one. And as he could not have intended to advise any relaxation of the persistent effort on which the continuance of our human life depends, his allusion to the birds and the flowers—which would be utterly without point unless there were a community of destiny between us and them—would be equally without meaning unless we are really intended to attain to a state of being in which we, also, shall find ourselves in spontaneous possession of all the elements of our personal life, and shall therefore be at liberty to devote ourselves to the glorious aims and avocations of an existence in which selfish needs and interests have no place.

But, while the abnormal, punitive, and disciplinary nature of human life is attested by the limitations and compulsions which

that life imposes on the exercise of all the faculties of the soul, the beneficence of the Providential ordering, by which that life is imposed, is conclusively proved by the gradual amelioration of the Human Race, through the modifying action of the conditions of that life, although those conditions appear, at first sight, to be so adverse to its improvement.

As remarked at the opening of this paper, the subjection of the human race to the necessity of labour, and the apparent narrowing and arbitrary direction of our affections by the ties resulting from the parental furnishing of germs, though seeming to be most unfavourable to our mental and moral development, are really the mainsprings of human progress.

The necessity of providing for his bodily wants, and those of the objects of his slowly-awakened affections, compels Man to the exercise of activity that is destined to lead him to the love of usefulness for its own sake, and to the desire of ameliorating the material conditions of life for all humanity. The pressing-in of the suggestive riddles of material, mental, and moral life upon our consciousness, leading us to study and to discovery, secures our gradual education, and leads to successive ameliorations of our corporeal and social life; the slowly-accumulated results of human experience enable us gradually to transform the conditions of our earthly lot, and justify the instinctive beliefs and aspirations we have brought with us from the fluidic "heaven" that "was about us in our infancy." Our growing acquaintance with the order, riches, splendour, and beneficence of the Universe in which we find ourselves, reveals to us the existence of its infinitely wise and benevolent Creator; and the basis of an enlightened acceptance of the announcement of our dual nature being thus arrived at, the generalisation of our conscious connexion with the fluidic-sphere of the planet, and the extension of our field of vision to our universal relations, prepare us for re-admission to the fluidic order of existence from which we have lapsed. And thus it is the limitation and concentration of our faculties and activities by the necessities of material life that lead to their eventual expansion and purification.

A similar concentration and expansion of our affectional nature is accomplished by our subjection to the relations of social life, growing out, as previously remarked, from the parental furnishing of germs which creates for us the narrow affections of family and family-connexions that aid us to take our earliest steps out of the exclusiveness of our self-love, and that will eventually lead us on, through the gradual enlargement of that primitive nucleus of ties and affections, to the broad relations of universal brotherhood. Not, however, that our individual affections are ever lost, or ever merged in an undistinguishing generality of affection which would amount, practically, to their

being lost. Even the affection that we may feel for a creature of the lower reigns is imperishable, and will re-assert itself when, after the lapse of "eternities," the particle of soul-substance which animated the form of the animal or the bird that we formerly loved, shall have entered, as one of the component elements of an individualised "soul," upon the life of the Personal Degree; and we shall be drawn to that soul, and it will be drawn to us, by the spontaneous attraction resulting from that former tie. We are assured that every affection, like everything else in Nature, is always the slow result of a long process of gradual growth, from a first, formless, "germ" of incipient liking, through phases analogous to those of infancy, childhood, and adolescence; that all our affections have their roots in the Past; and that what is called "love at first sight"—the instantaneously-experienced liking for some one whom we seem to meet for the first time—is always the result of relations contracted in previous phases of our career, will be continued and strengthened when we meet, with conscious recognition, in the fluidic-zone of the planet, and will continue through all the future phases of our existence.

As we progress in the knowledge and love of the Creator, our love for all the sentient beings It has called into existence increases in the same ratio; and while every successive phase of our existence adds to the sum of our affections and our friendships, yet, as our capacity of loving increases in the same proportion, our personal preferences—though purged of their narrowness and exclusiveness, and brought into harmony with the increasing breadth and nobleness of our life—preserve an individuality as persistent as that of the soul in which they have been developed.

The knowledge of the great Providential law of re-incarnation, as the necessary condition and means of human progress, is wisely hidden from the humanity of a planet during the earlier ages of its re-ascensional career; both because the miseries of human existence, during those earlier ages, are so terrible that the certainty of having to undergo them again and again would have crushed all hope, and therefore all courage and reactive energy, out of us, and also because, if we had known, in those lower phases of our moral and intellectual progress, that the Divine Goodness would always give a new opportunity of amendment and progress to even the vilest of Its human children, we should have been perpetually tempted to put off the hard work of amendment to "a more convenient season," and to pervert each of our new lives in flesh to the gratification of our debased appetites; thus intensifying the suffering we had already brought upon ourselves, and delaying indefinitely the accomplishment of the purification which is to bring us back to the fluidic level from which we have lapsed.

The sole aim of the process of humanisation being the subjection of the rebellious spirit to a new course of teaching and development in connexion with Compact Matter, spirits who have incurred that penalty can only acquire new ideas (*i. e.* can only regain and re-apply the ideas formerly possessed by them) in the material sphere of the planet to which their psychic impurity has brought them down. Moreover, as our progress must be integral, we can only become acquainted with the law that regulates our re-ascensional destiny as we acquire the knowledge of our other relations which enables us to comprehend that law, and to apply our knowledge of it to our own advancement and to that of the humanity of which we form part. For all these reasons, the law of re-incarnation can only become known in the fluidic-zone of a planet in proportion as that law is made known in its material sphere. And therefore, although (as will be subsequently shown) the existence of this law has been divined, with more or less clearness, by the greatest minds of our planet, and although it has been taught, overtly or covertly, in its oldest Bibles, it is evident that, as it is only now being openly announced in the material sphere of this planet, the greater number of the spirits in the fluidic-zone of our earth must still be ignorant of its existence.* Those who now, in the life of flesh, hear of this law for the first time, even though they should reject the announcement thus made to them, will nevertheless take the idea away with them on their next return into erraticity; and the "seed" of this vital truth having been "quickened" by undergoing the process of "dying" which the Great Teacher declares to be indispensable to its germination, will become the root of an instinctive belief in this law on their subsequent return to the life of earth. In other words, the idea, taken back by them into the spirit-world, will modify the fleshly organisation in connexion with which they will come back into the life of the earth; and their material brain being thus predisposed to an acceptance of the law in question, they will arrive at the conviction of its existence as spontaneously as a Mozart, a Galileo, a Franklin, a Watt, or a Faraday arrives at the special insight into natural law to which he has been brought as a result of his anterior experiences, and by which he advances his own education and that of the humanity of his planet.

Our present forgetfulness of our past existences (resulting from the changing of our material instruments of thought and memory which we undergo at each new descent into flesh†) is, in most cases an indispensable condition of the usefulness of each incarnation. For the knowledge of our past lives would often inter-

* Vide *Human Nature* for October, 1870, p. 445-6.

† Vide *Human Nature* for November and December, 1870.

fare most seriously with the learning of the special lesson of each new earth-life, by substituting rancour and suspicion in place of kindness and goodwill, and thus depriving us of one of the most important aids to our improvement. To the large charity of the inhabitants of the fluidic realms, the reclaiming of a prodigal brother is declared to be a source of livelier joy than is derived from the contemplation of the excellence of those who "need no repentance." But scant as is the kindness of even our present phase of development, with what feelings would the mother regard her infant, the father his child, the husband his wife, and the wife her husband, and with what sentiments would the brother, the sister, the relative, the friend, the master, the servant, regard one another, if they saw, in those united to them by the nearest ties of blood, of affection, of habit, of mutual service, the criminal, the despiser, the enemy, the victim, of their earlier and lower lives? The new relationships which, in our mutual forgetfulness of the past, are so potent a means of softening asperities, of mollifying hatreds, of substituting the influence of kindness for that of wrongs, of aiding us to become better and more loveable through the changed conditions of our successive earth-lives, would be rendered impossible if we were compelled, in the words of the Psalmist, to "remember the hole of the pit whence we were digged," by being able to look into our own past and that of our neighbours. But, that past being beneficently veiled from us, the potent compulsions of the "vestment dipped in blood" are left free to do their appointed work; and our very selfishness is thus made to work its own cure. The bandit, whose heart is still closed against the love of mother or of child, may take his first lesson in kindness from the faithful affection of a dog. Two spirits who have hitherto wronged and hated one another, may be compelled, or induced, to re-incarnate themselves in some near relationship, say as parent and child. The parent, moved by the potent paternal instinct, will feel more or less affection for the child, first, because it is *his* child, and because, in his ignorance of the true nature and origin of our lives, he looks upon it as being a creature of his own making; and, next, because of the appealing helplessness and winning graces which Providence has made the apanage of infancy, and because of the various interests that spring up between parent and child as the family-life goes on. The child, on its side, being dependent on the parent, and experiencing the affectional action of the filial tie, will be more or less drawn towards its former enemy, and will find, in that tie, the basis of a new relation of trust and kindness. Where hostile spirits are thus brought together as parent and child, husband and wife, brothers, relatives, partners, friends, &c., the failure of either party to discharge the duties of this new relation will delay the work

of reconciliation and advancement; but the effect of such a relationship is never wholly lost. The work of improvement, carried on through various relationships, in successive incarnations—and with the aid of other spirits who incarnate themselves in the same family, or in other positions that enable them to exercise a favourable influence on the parties thus brought together—is always accomplished in the course of time; and our bitterest enemies are thus eventually converted into our nearest and dearest friends.

The life of earth being absolutely without value or importance *in itself*, and being always the result of our past and a preparation for our future, none of the innumerable relations and conditions of our earth-lives are the result of chance; but all the circumstances and surroundings of each phase of our existence are combined according to our needs of expiation and advancement, and each of our selfish instincts is used as the starting-point of our attainment of some end of purification and progress. Let us take, by way of illustration of the mode in which the progress of the humanised spirit is accomplished in successive existences, the extreme case of a spirit whose impurity has brought it down to the level of cannibalism; the lowest of the human degrees to be found in our planet in its present state, and already almost extinct, though we are told that our earth has been (as younger planets now are) the theatre of human incarnations immensely lower, more imperfect and rudimentary, than any of the savage races still existing among us. Great as must be the depravity which has brought a spirit down to so low a level, and grovelling as such a life must necessarily be, the spirit's existence as a cannibal will not have been wholly useless. The struggles through which he has conquered the enemies he has subsequently devoured will have roused his activity, and will have sharpened his wits through the stratagems by which he compassed their destruction; and this rousing of his physical and mental faculties, however low their present degree, however base their present employment, will have raised him a little higher in the scale of being, and will have brought him on towards the higher degree of cultivation, and the nobler employment of those faculties, to which he will attain in course of time. Moreover, his cannibalism will have constituted only one of the elements of a career which, however limited and however low, has been made up of many others; and although the development of the latter will have corresponded to the baseness of the cannibal grade, they will all have helped him to make some slight advance. The suggestions of hunger, and the changes of the seasons—by teaching him to search after the roots and fruits he has not yet learned to cultivate, to make traps and nets and arrows, for taking the prey he has not yet learned to tame, to build himself a hut,

to make himself clothing from the skins of his victims and the bark of trees, to guide himself in his wanderings by the direction of the shadows and the position of the stars—will have brought him to the threshold of the world of science and industry whose relations will exercise so potent an influence on the future phases of his planetary education. His affectional and moral nature will also have received some slight awakening. His experience of a preference for some woman of his tribe, of a dim sense of kindness and responsibility towards the child she gave him, of a liking for some companion with whom he willingly shared his repasts, but whom he would not willingly have eaten, will have drawn him a little way out of the exclusiveness of his self-love, and will thus have commenced the work of his affective and social development. A bit of red or yellow ochre, a brilliant-hued feather, or a shining shell, will have roused within him the first glimmering of admiration for something external to himself, which is the germ of the desire of personal adornment, of the sense of the Beautiful, and of the perception of the Divine Perfections as revealed in the glory and loveliness of Nature, which will play so important a part in his future development. Low and brutal as the cannibal's life will have been, it will nevertheless have served to quicken the germs of activities, ideas, and affections that will be still farther developed on his return to the fluidic-zone of the planet, where he will be made to undergo the punishment appropriate to the baseness of his offences, and will receive from his Guides such warning and instruction as he is capable of understanding; and whence he will be made—when they judge the time to have come for subjecting him to a new experimental trial—to accrete to himself a new material body. If the discipline he has undergone as the consequence of his cannibalism, acting upon the degree of mental and moral progress he had made in his last earth-life, have only weakened, without destroying, his appetite for human flesh, his new body will be so constructed as to furnish him with an organic tendency to cannibalism which, though proportionally diminished, will still be strong enough to lead him to the occasional indulgence of that vicious propensity,* and thus to bring himself again, on his return to the fluidic-zone, under the lash of the punitive sufferings which—being more severe in proportion to the progress already made by the spirit—will alienate him still farther from his old vice. His next material body will therefore only furnish him with an organic tendency to cannibalism just strong enough to afford him the opportunity of testing and strengthening his resolution against it; and the action of retributive justice, that always causes us to suffer from the infliction

* Vide *Human Nature* for December, 1870, p. 545, *et sequitur*.

of the wrong-doing of which we have formerly been guilty, will complete his purification from his debased appetite, by causing him to be eaten by other savages, or by wild beasts, and will thus send him back, into the fluidic-zone of the planet, completely cured of his former vice. But though now freed for ever from the possibility of temptation to cannibalism, he will still retain his tendency to cunning, cruelty, and violence. He may slay his hundreds as a warrior, his tens as a Borgia or a Brinvilliers, his units as a Lapommeraye or a Troppmann; his cruelty and violence tapering off, at length, to a single murder, and then to harsh and overbearing demeanour, for all of which he will suffer appropriate punishment in subsequent earthly and fluidic lives, until cured of those defects. His tendency to cunning must be got rid of through similar gradations. In successive lives he will be a robber, a swindler, a dishonest dealer, an over-reacher, a driver of hard bargains, until retributive suffering, and increasing enlightenment, have led him to hold dishonesty in horror. And so with all his other imperfections, which he will have to get rid of, little by little, as he got rid of his cannibal propensity, through the alternate experiences of his earthly and "erratic" lives.

In the course of these experiences he will commit many crimes and follies which he will have to atone for and repair; and will make many enemies whom he will have to conciliate and make friends of. He may hasten his deliverance from the necessity of incarnation, or he may linger on the way; but he is compelled, by the conditions of human life, to make, at least, some slight advance in each of his sojourns in flesh. For the crimes and shortcomings that we see around us are always a shade less heinous than those which, could we look into the past, we should see to have been committed by the same spirits in their previous incarnations.

Thus, as our bitterest enmities are transformed, in the course of ages, into our dearest affections, so our vices are made to become the germs of all our virtues. The short-sighted cunning, that sacrificed the rights of others to the accomplishment of selfish ends, becomes the enlightened ingenuity that employs the forces of Nature for the promotion of the general weal; the greed of riches that we must leave behind us becomes the desire of the mental and moral wealth that we take with us into the successive phases of our existence; the pride of place and power becomes the noble ambition to enlighten and ameliorate; the passion for artificial adornment becomes the desire for the mental and moral qualities that are, not metaphorically, but actually, the source of enduring ornament, for they will gradually surround us with the refined and delightful concomitants of the higher degrees of

planetary life, and, eventually, with the splendid externalisations of the Fluidic World.

The seemingly dark and tangled web of earthly existence, contemplated from this point of view, brightens into the aspect of a vast and beneficent Plan, to the working out of which not only all the powers of Nature, but the very crimes and follies of human life, are seen to be subservient, and whose scope includes the purification and happiness of every humanised soul; and the labours, short-comings, and sorrows of our individual lives are seen to be only "light afflictions, enduring for a moment," and "working out" for us, through their results, "a weight of glory" altogether "exceeding" not only our present powers of computation, but even our present faculties of comprehension.

December 7, 1870.

ANNA BLACKWELL.

CREATION.

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

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.

STRICTLY speaking, however, the crowning glory of the man, is his head. There his humanity is most distinctly emphasised. In this his royal rank and regal functions are most unmistakeably declared. Whether in the volume and contour of his cranium or the moulding of his features, he is alike unique, and both announce him as indubitably the organic king of terrestrial creation. We suppose it is almost needless to say that both phrenology and physiognomy are necessary to the due interpretation of these magnificent symbols, and each might well demand a separate treatise to itself, for anything approaching to an exhaustive application of its profounder indications. At a future time we may perhaps attempt something of the kind, but here our observations on this, as on every other department of the subject, can be little more than illustrative and suggestive.

We have already said that manhood is distinguished from brutehood not so much by subtraction as addition. This is especially true of the brain, where the convolutions, which are the seat of the superior intellectual faculties and the moral sentiments, rest upon the almost purely basilar and posterior organs, which characterise the quadruped. Thus the brain of man is characterised, not merely by the number and complexity of its convolutions, but also by the elevation of the median and expansion of the anterior lobe, resulting in the lofty forehead

and elevated coronal region, which attach to the truly human as contradistinguished from the simply brute type of head. And it is observable that, speaking racially, as the brain increases in altitude and in the vigour of its anterior development, so do prognathism and other remnants of animality in the face diminish, and as a result we obtain that proportion of parts, that mould of feature, and that general intellectuality and even profound spirituality of expression, which not only distinguish man from creatures on the simply instinctive plane, but which also in their more distinctly pronounced and emphasised form, characterise the higher as contradistinguished from the lower races, and the superior as compared with the inferior individualities, even of those types more especially marked by intellectual endowment or moral exaltation.

What, then, is the symbolism of the head and face, as read by the light of analogy? The basilar brain is, in virtue of position, the foundation of the cerebral edifice. Hence its functions are action and cognition, that is, in the language of phrenology, it is the seat of the impulsive passions and the knowing faculties, and thus in proportion to its development indicates the animal force of its possessor. As the converse of this, coronal altitude is the apt and appropriate symbol, as it is the phrenological index of moral elevation and spiritual aspiration. This is one of the grand specialities of man, whereby he is raised to the sublime plane of moral responsibility, and through which therefore he belongs to an order of being altogether distinct from that of the merely instinctive brutes. Even the detailed geography, if we may so express ourselves, of this sublime region, is not devoid of profoundly suggestive facts. How significant that firmness, the more especial organ of the will, should have conscientiousness, conducing to a sense of integrity, as its chief counsellor to the right and the left, while cautiousness, with its prudence and expediency, is relegated to a remoter and so less influential position. What a profound revelation of the fundamental rectitude of man's nature is here afforded, and consequently what a hopeful prophecy of his far future, when his now dawning and struggling humanity shall have reduced the inferior elements of his compound being into due subjection.

Neither in this connection must we overlook the central position of veneration, with perseverance, prudence, hope, and charity, encircling it like so many satellites around a primary, showing the vast importance of faith and reverence in the mental constitution of humanity. The tendency of these latter ages has been to undervalue the religious sentiment, but the symbolism of Nature thus interpreted, indicates that it is the dominant influence in the mind of man, and history corroborates this conclusion, by showing that religion has been in all ages,

and notably among civilised people, the supreme power in human affairs.

But if we can see that it is symbolically correct, and in perfect accordance with "the eternal fitness of things," for the organs of the moral sentiments to be enthroned coronally, is it not equally proper and in order, for the seat of the intellectual faculties to be placed anteriorly, above the face, and in juxtaposition with the finer senses, thus constituting the Corinthian capital of the front, that is the nobler side of the body. And how admirable, and therefore how suggestive, are the subdivisions and their relationship of position in this important region. The perceptive faculties, the sphere of fact, at the basis, those of reflection, the sphere of thought, superincumbent upon them; sublime symbol of the relation between phenomena and the laws on which they depend. And is it not equally right that ideality, with its supporting moral sentiments, sublimity and wonder, should be placed supralaterally, like eagles' wings, to bear us upward to the glorious heights of imagination and aspiration, where a beauty not of earth and a grandeur not of mortality, are occasionally revealed to the rapt eye of the invisioned seer. And as there is an obvious propriety in making veneration the central organ of the moral sentiments, so is there an equal propriety in making comparison the central organ of the intellectual faculties, the high tribunal, whereto our cognitions and recollections, our thoughts and conceptions, may occasionally resort to have their respective merits determined, and whence, as from some high watchtower, we sweep the circle of a vaster and more distant horizon than could be obtained from a lower altitude.

And here we are brought in view of a great truth, which, however unpleasant, will yet have to be universally received—namely, the very important fact, that the great majority of men are, as yet, but imperfectly humanised. In some of our future articles this will have to be still more distinctly emphasised. Here, and in this more immediate connection, it may be sufficient to say that the proportion between the basilar and coronal, the posterior and anterior cerebral development of all the inferior races, and of a large moiety of individuals, even of the superior types, is such as to show that instinctive desires and passionnal impulses—our inheritance from the brute-sphere—but too often triumph over the principles and the judgment, that is our more especial endowments as men. The full force of these remarks can only be felt by a true cerebral physiologist, that is, one who admits of specialisation of function in the brain and that localisation of its constituent organs which must of necessity be the accompaniment of such specialisation.

Let us now advance to the physiognomy of man, whose face,

when rightly read, is as truly indicative of his character and attributes as his cranium. And here the most distinctive feature is the absence of brute prognathism, whereof, however, a fading remnant is distinctly perceptible in the Negroid and Turanian races, among manifold other indications of their inferiority. The Turanian, when distinctly pronounced, as in the Mongolic variety, has, in addition, a speciality in reference to the position of the eyes, which seems a faint remnant of their lateral place in all the vertebrate types below man, and which, in his case, is probably due to the great width and pyramidal form of the cranium, and the consequent strength of the lateral and basilar organs, constituting the more especially brute portion of the superior human brain. In conjunction with this peculiar disposition of the eyes in the Turanian type, we also find a width and prominency in the cheekbones, which remain long after the obliquity of the organs of vision has disappeared, as in many Tartar tribes, and even in some varieties of the Aryan race, and which, contemplated from our present standpoint, must be regarded as a remnant of animalism not yet quite expurgated from some of the more advanced types of humanity.

We have already spoken of the prognathism of the lower races and individualities of humanity, as being a remnant of the animalism of the inferior types of existence; as such it is indicative of the strength of the brute nature and of the impulses originating in the sphere of the passions. When strongly pronounced, it indicates that animal desire dominates moral will, and, in a sense, takes it captive to its own baser purposes. Persons so constituted are generally strong in the selfhood, as might be expected, from the fact that their organisation is indicative of imperfection, that is, immaturity of development. Contemplated from the standard of a higher humanity, they are still infantile, if not embryonic, in type, and so lack many of the nobler attributes of their species, or rather shall we say, class. It is here we obtain a glimpse of the principle that should underlie every true system of physiognomy, which must be based on the facts of comparative anatomy, and on the laws of organic development. In some future paper specially devoted to this subject we may, perhaps, attempt to carry this out in detail; here all we can hope to accomplish is to throw out a few suggestions as to the physiognomical characteristics of the principal races of mankind, and their indications as to character, contemplated in the light of what we have already said on the symbolism of nature.

Taking a fully developed Caucasian as the existing standard of humanity, the Negro is embryonic, and the Turanian infantile, in organisation. Hence the marked approximation of the first to many of the anatomical peculiarities of the Anthropoid

Ape. He is humanity not yet fully born, and so with some of its higher attributes still germinal. Hence, also, the minor volume of his brain, and the powerful development of the lower portion of his face, combined, nevertheless, with the absence of a properly-formed chin. The broad and projecting mouth, the thick and sensual lips, and the large and protruding teeth, indicate the powerful sway of his sensuous nature, which is so strong that in all unfavourably constituted individualities, it sinks into the grossest and most unredeemed sensualism. The short nose, flat at the bridge and turned up at the end, exhibiting the open nostrils like a baboon, is simply a rudimentary organ, pre-eminently indicative of the infantile weakness and imperfection of his intellectual faculties that subsist, as in the case of children, almost wholly on the plane of perception. Such a being can originate no new ideas and carry out no enterprises of great pith and moment. He is deficient alike in thought and action, wanting the requisite profundity for the first and the effective energy demanded by the last. His foot, with the projecting heel and flat sole, his calveless leg and rudimentary hand, correspond entirely with his face and head in the evidence they afford, that his type is embryonic, and that as a man consequently, he must be regarded as pre-eminently rude and immature.

In the Turanian we have more power. Whatever else he may lack, he has breadth, and, with this, force. But he wants altitude of head and elevation of feature. He is deficient in the moral sentiments. His energy is largely that of impulse. His actions are often base, because his aspirations are mean and his desires are grovelling. He is of the earth, earthy, and may be defined as an unredeemed child of nature in one of the ruder garbs of humanity. As a conqueror he is cruel and destructive; as an enemy he is vindictive and treacherous, while as a subject he is generally industrious, though often rebellious. We have said that his type is infantile; and we may add, that in his various subdivisions he ascends from the Mongolic child to the Tartar boy, though he can nowhere be regarded as the perfected man.

It is in the Caucasian alone that we behold the latter; if, indeed, even this exalted type can be regarded as other than the latest and so most advanced advent of humanity, which is in turn to be superseded by some other more organically and mentally developed form of rational and bipedal existence. As an accomplished fact, however, Caucasian man, more especially in his superior individualities, is the highest type of organic, sentient, and rational being within the range of our cognition; and, in reference to any general remarks on humanity, it is to this type more especially that they may be considered as applicable. With oval head and face, and with a cranium elevated

in the moral and expanded in the intellectual region, and with features whose classic mould is indicative at once of refinement and strength, of energy and susceptibility; with a head whose poise is the very symbol of grace and power, with a finely arched and expanded chest, decidedly dominating in circumference; his slender abdomen, clearly indicating the preponderance of respiration over alimentation; with magnificently developed and muscular limbs, terminating in beautifully formed extremities, giving through their fine yet firmly knitted articulations the perfection of motion, we have here every characteristic of the most advanced physical and mental development, that is, of a being adapted to the highest form of life yet possible on this planet. For the full appreciation, however, of these manifold characteristics, whether separately or collectively, it is necessary that the reader should advance to the next division of our subject, namely, "grade of function," where the relative importance of cerebration, respiration, alimentation, and reproduction, will be decided by tests and comparisons that we trust may prove satisfactory, not only to the zoologist and physiologist, but the man of science generally.

THE SCIENCE OF RELIGION.

No. II.

[Abstract of an Article in the *Revue des Deux Mondes*, by M. Emile Burnouf, one of the greatest Oriental scholars in Europe.]

IN a former paper* it was shown that there is a fundamental doctrine common to all the great religions of the world—to the prevalent religion of Europe, as well as that of India, of Persia, and even China and Japan. It was proved that the Universal Force which appeals to the senses, as heat and fire, worshipped first of all as a merely *physical agent*, is invested with *life*, when an explanation is required of vital phenomena, and becomes a *metaphysical being* when considered as supreme and absolute thought.

The diversity of religions arose in great measure from the different ways in which men apprehended and appreciated the multiform parts enacted by the first principle discovered by the primitive Aryas. Amongst some nations, the physical action of fire attracting most attention, religion took note of the various phenomena to which this gives rise; and—so to speak—breaking it into as many pieces, became polytheism. For each order of facts in nature the priests, the poets, and the people imagined and represented visibly the figure of a divinity, to which they consecrated temples and decorated altars. Thus the

* *Human Nature*, vol. iii., p. 225.

grand unity of the vital force which moves the world was divided into an ever-increasing number of secondary forces more or less cleverly arranged. Elsewhere, again, the fire of the altar—or fire in its sacred character—assumed the first importance, and the ceremonies of worship were substituted for the knowledge of reality. Among other nations—Mussulmans, for example—all physical or psychological action of the divine principle was set aside; and the Deity was reduced to a metaphysical conception, an abstraction from which fatalism was a logical deduction.

The principles which form the basis of the Science of Comparative Mythology are of such surpassing importance that we will venture to recapitulate them, before we essay, by their means, to trace the development of some of the greatest religions of the world. Movement, life, thought,—these are the three universal phenomena, which our ancestors tried to account for and explain. They began with movement, of which the sun seemed to them to be the centre and origin. Fire or heat, in its various forms was the cosmical and terrestrial agent of the sun. Wind—or air in movement—was a condition necessary to the continuance, or even to the very production, of heat. Regarding these three things as universal agents, they formed a conception of *one force with three different aspects*, and the source of all the countless forms of movement on the earth. The study of the sacred books of Persia and India has shown that this was the first shape taken by religious doctrine, and in it we may recognise the first appearance of that conception which afterwards was called the tri-unity—Trinity.

The unfailing connection between life and heat caused these to be identified. And as the less cannot produce the greater, it was felt necessary to attribute life to the first cause of heat, and to make of the motive force and its three primary elements—living beings. The sun was no longer simply the motive cause; he became the *père céleste*, or Heavenly Father; the fire was called the son; the air, the spirit whose breath penetrates all animated beings and sustains their life. Such is the second form of the trinity. The first was purely physical, this is of a psychological nature, and embraces within it all the vital phenomena of the universe.

The third form of trinity relates to mental phenomena, of which the earth affords examples of every grade, from thought in its most rudimentary shape, as seen in the lowest animals, to the thought of man, which rises to the conception of eternal truths and absolute principles. The deity, at first only a bright luminary (*Lêba*), next became a principle of life (*asura*), afterwards thought in its most elevated form, that of religion (*brahma*). The very earliest thinkers inquired how the One Supreme Deity, assuming in its action different personalities, became father, son, and spirit,—sun, fire, and air. But we need

not reproduce here the endless discussions which arose on this subject from the time of the Veda, which have been renewed in every age, and are far from having terminated. If the Deity has given up the world to the theme of disputation, it may be truly said that he has been still more discussed himself.

It is of importance to establish, as a fundamental principle of the Science of History, that religion is a metaphysical conception, a theory of the visible and invisible universe. A theory, however, could not contribute a complete religion, if it remained a mere abstraction. A religion is imperfect without a form of worship. When once the Deity has been conceived as an intelligent being, from whose reason the laws of the world proceed, and whose action produces life and movement, man feels his existence connected with this infinite power, which he imagines analogous to himself, although far superior. This sentiment—this recognition of a bond uniting him to God, is the first form which religion takes. The second is the outward act by which this faith manifests itself. The act will always be found to consist of some form or other of sacrifice. Worship was at first personal, domestic, performed in his family by the father surrounded by his wife, children, and servants. It then became public. Families united around a common altar, the number of priests increased, churches were formed, and with the combined resources of their members it became possible to give to worship an elaboration, splendour, and refinement, of which domestic religion was not capable. All this is made clear by a simple reading of the Veda. The Indian hymns—anterior in date to all known books—even go so far as to name the persons under whose influence worship passed from the domestic to the public form. They are called *Ribbous*, which name answers to that of *Orpheus*, as the legend of the Thracian bard corresponds to that of the ancient *Ribbou*.

So far, worship is only the expression of an idea, the symbol of a metaphysical theory. This theory and symbol constitute the whole of the essentials of religion. These two elements of sacred institutions are the only ones handed down from age to age, from one people to another, and are found at all epochs of history, not only among different branches of the Aryan race, but also among nations of alien stock both ancient and modern. Every man, whether priest or layman, who is willing, without prejudice or passion, to examine the facts made known to us by philology and the comparative study of religions, will acknowledge that all Aryan religions, whether of the past or present, are identical in their origin, are based on the same theory, and practise the same worship. The theory had been completed, the worship had been organised in all its fundamentals, before the completion of the later Vedic hymns. Since that time, nothing has been added of importance. It might even be said that

nothing has been changed of the original institution. Our own rites, of which most of us understand nothing; our symbols, which have become almost a dead letter; our very legends, even when referring to that which seems most real and local, may be read in the Veda, expressed almost in the identical terms which we employ at present.

It would be easy to prove, either by the sacred books of India, of ancient Greece, or again by those of Zoroaster—at least the more ancient among them—that the object sought by the institution of religion was not to render men more or less virtuous, and that it had no rules of morality to impose upon them. Religion was simply the affirmation of a metaphysical theory, elaborated by our ancestors. It was later that churches assumed the right of imposing commandments and rules of conduct on their adherents. That religion which most abounded in such enactments was the very one in which the metaphysical theory occupies the least important place, viz., Buddhism. Next came Christianity, particularly Roman Catholicism. More rigid still as regards morality is the Protestant Church, which arose the last. It was, then, the process of time which introduced morality into the different religions; and in this respect they followed the general movement of civilization, and the form of morality which obtained in each was always in agreement with the general wants of each society.

An inquiry into the history of morals, or manners and customs, demonstrates that directly religion becomes involved with morality, it loses its universal character, and adapts itself to a particular age and people. In the course of time—as different manners and customs arise out of a different social condition—either the religion must change, or, being abandoned, perish. The latter generally happens, because the immutability belonging to that metaphysical doctrine which is the basis of all religions being shared by religious institutions, each church claims to be unchangeable in all its elements. It soon ceases to answer to the changing needs of the nation, men leave it first, women follow the men, and at last the temples are deserted. This it was which happened to the religions of Greece and Italy, when they had attained the height of civilization.

Religion is also entirely foreign to politics, and ought not to be associated with them. It is, indeed, far superior to them, because a metaphysical theory so simple and well established as that on which primitive religion rests, is not only outside, but above the ever-changing institutions of the state. It is impossible to say what was the political condition of that Aryan people among whom arose the first religious institution; but, according to the hymns of the Veda, that condition must have been very rudimentary, for, long after the establishment of public

worship by the Ribbous, the inhabitants of northern India were still in the most divided feudal stage. One step further backward, and we should see only families without political relations, and united by no bonds save those of race and religion.

When political relations arose, religion became connected with them and took part in the contentions engendered by politics. Brahminism adapted itself to the feudal condition of Indian society, and enjoyed a privileged and leisurely existence; but, as manners gradually changed, a time arrived when a sort of revolution became inevitable. The equality of men in religion, and before the law became an object of interest to a large number of disinherited persons, and Buddhism was preached as a separation of the Church and State: it proclaimed indifference in politics, and, as regards morality, renunciation of wealth, universal charity, and the brotherhood of all men. It is astonishing how little information is contained in the Buddhist books as to the nature of the *religion*, but as a social reform, and political revolution directed against the temporal power of the Brahmins, Buddhism is one of the most important and instructive events that have influenced humanity.

When Christianity came, five or six centuries after Buddha, it made in the West a revolution analogous to Buddhism, but under other conditions. On comparing Christian dogmas, rites, and symbols, with those of the East, it is astounding to find the close resemblance between them, I should rather say their positive identity. It is not possible, then, to entertain any reasonable doubt that Christianity is the veritable Aryan religion brought from Asia in the time of Augustus and Tiberius, whatever may have been the manner in which it was introduced, promulgated, and adapted to general reception.

Before we occupy ourselves with the development of Christianity, it is necessary for us to digress for a while, to make some observations on the character of that remarkable people, whose influence was so considerable upon the early history of this religion. After the Aryan race the Shemitic has played the most important part in the religious history of the world. Anthropologists are almost all agreed in placing the Shemitic between the Aryan and the yellow races, not because their characteristics are a link between those of our race and those of the peoples inhabiting the extreme east of Asia, but because, while decidedly superior to the yellow races, the Semites exhibit peculiarities which distinguish them from Indo-Europeans. The true Semite has frizzled hair, hooked nose, prominent and fleshy lips, heavy extremities, small calf, and flat foot. Another more important mark remains to be noted—he belongs to the occipital races, or those in whom the hind-head is more developed than the anterior or frontal region. His growth is very

rapid, as he is matured when 15 or 16 years old. At that age the anterior portions of the skull which contain the organs of intelligence already intersect each other, and are often even welded together. From that time all further growth of the brain, and especially of the grey matter, is impossible. Amongst the Aryas such phenomena do not occur at any period of life; at least, they are never met with in persons of normal growth. The bones of the head, always preserving a sort of mobility in their relations to each other, allow the interior organ to continue its growth and experience transformations to the last day of life. The Jews do not all belong to the Semitic race. M. E. de Bunsen has shown throughout the Bible the co-existence among them of two races of men, one of light and the other of dark complexion. These two families still exist, and may be recognised in the East, wherever there are Israelites. In Europe, too, where the civil laws have encouraged the mixture of races, the distinction is still perceptible.

We are now in a position to assign to the different races their special part, not only in the formation, but even in the origination of Christianity. While observation indicates that the Jewish people are composed of two distinct races; historical criticism applied to the Bible shows us these two races in constant hostility to each other from the most remote period. The mass of the people were Semitic worshippers of the Elohim. The others, who were always in a minority, occupied the position of foreigners, emigrants from Asia, and practised the worship of Jehovah. They were probably Aryas, and lived chiefly to the north of Jerusalem, in Galilee. The inhabitants of this province are wonderfully unlike those in the South, and to them the Hebrew race are indebted for the symbolical portion of their worship, and that small measure of metaphysics contained in the Old Testament. The prophets generally belonged to this race, and to it may be traced those bitter invectives against the stiff-necked generation, whose natural incapacity for high thoughts, and whose perpetual returns to idolatry awakened their indignation. On this old foundation—the Aryan origin of which is now admitted—the captives who returned from Babylon established, not only their most explicit doctrines, but a complete sacerdotal and political system, borrowed from the subjects of Cyrus and Darius. A clear demonstration of the above facts is among the last results of the exegetical labours of European scholars.

It must be observed, that there is in the Bible an element foreign to the Aryas, since we meet with it neither in the books of Zoroaster, in Brahmanism, or in the Veda. This important element is *the personality of God*. Shortly after the composition of the Veda Pantheism was established in India as a fundamental theory at the same time as the Brahmanic constitution, and it

has always continued to be the religious doctrine of India. It is well known that in Persia the highest divine personality was, and has continued to be, Ormuzd; but above this personal and living God, the creator and governor of the world, the Magians, like the Brahmins, formed the conception of an absolute and impersonal Being, into whose unity all living creatures and Ormuzd himself are resolvable. There is no essential difference, then, between the metaphysics of the Persians and that of the Indians. The scholars of our own time who have devoted themselves especially to Semitic studies have shown that Semitic doctrine, on the contrary, is based on the personality of the Divine Being, and in this distinct from Aryan teaching. The majority of the Jewish nation understood nothing of metaphysics. The cerebral and intellectual development of the Semite ceases before the age when a man is in a state to comprehend these profound speculations. The deity worshipped by the true Semite, whether Mahometan or Jew, however distinct from the visible creation, will always retain the characteristics of a magnificent man, a powerful prince, and king of the desert.

The part played by Galilee and Syria during the earliest days of Christianity, the short time that Jesus passed in Jerusalem, the confusion which lasted for a long time between his followers and the Essenes, but above all the primitive rites, the symbols as we see them figured in the catacombs, and the common doctrines of Christianity, all go to prove that the religion of Christ did not originate with the Semites, though the old law contained a portion of the Aryan doctrine which Jesus came, not to destroy but to fulfil. The more or less modified teaching of Moses was only adapted for that people of mixed race, whose capital was Jerusalem. It had not the universality which marks a widespread religion or the metaphysical depth which the Aryan mind demands. Thus, when the new religion began to be preached, its first enemies were the Semites of Judea. They slew Jesus, whilst the Greeks and Jews inhabiting Greek-speaking countries adopted the faith and formed the first churches.

Except in the gospel of St. John, which was posterior to the other three, and in the theory of the Christ of the Pauline epistles, there are no metaphysics in the New Testament. The gospels themselves, even including those called Apocryphal, are very insufficient to give us a complete idea of primitive Christianity. They only contain, so to speak, the morality, and answer, as exactly as difference of time and place permits, to the Boudhist Sûkas. The two other parts of the Triple Collection (Tripitaka) of the Boudhists contain the metaphysics and the discipline. It must, however, be allowed that the founders of our religion were acquainted with the first principles of Christian metaphysics as transmitted by the Indo-Persians. This

doctrine is contained implicitly in very ancient rituals, several of which are anterior to Jesus himself and his precursor John the Baptist. Many of the Christian symbols to be seen at Rome in the earlier catacombs are foreign to ancient Egypt, to Greece, and to Judea, but are found in the books of the Indians and Persians with the same metaphysical sense. One is then led to conclude that the ideal doctrine, and the symbolism under which it lay concealed, travelled ready-made from the East to the West, passing through Syria, Galilee, and perhaps also Egypt. Christianity existed *there*, in free Christian times, as it does now, in its purely religious, that is to say, its theoretical and universal element. The remainder—just as in other religious institutions—is a creation of later date, has been changed with the course of time, and will change in the future. To science it belongs to discover the traces which the religious idea has followed since its departure from Central Asia, to reconstitute the primitive unity of the doctrine, and to make known to us the laws which have regulated its transmission.

ON SERPENT WORSHIP.

In my last article I endeavoured to give a sketch of one of the two earliest forms of worship—the *Tree*, which culminated in that of the Cross. I shall now give a short description of the other, which was even prior to it, and which heads this article.

In all the ancient sculptures and architecture of the East, whether we visit Ceylon, the birth-place of Buddhism, Central India, or Egypt, the Serpent and the Tree are ever portrayed as objects of adoration; and Mr. Fergusson, in his interesting researches, states that, to this day, the same worship prevails among many of the Hindoos, and the half-civilised tribes of Africa. Mr. Bathurst Deane, in his excellent work, accounts for this practice on the supposition that it was from a corrupt tradition of the Serpent of Paradise, which was handed down to them, and embodied in their heathen mythologies; but this must be a fallacy, as Genesis was very modern literature to the time of the religion of Egypt and India, where the Serpent and Tree symbols played so conspicuous a part in Hindoo theology. Mr. Maurice, in his "History of Hindostan," mentions the great veneration it was held in in that country. It was associated often with Brahma, Vishnu, and still oftener with Siva, in a dual sense, both as the Destroyer and the Regenerator, being equally shared by this deity, thus shadowing out that death and reproduction were united in causing death or evil for future good. In this twofold sense has the Serpent come down to us, Christians looking on the serpent as synonymous with the Devil, the Ahriman of the Persians; whilst, in classic Greece, the Serpent of Æsculapius was a symbol of healing and beneficence. The ancient worshippers looked also upon it as a symbol of God,

representing in their eyes his attributes of wisdom, life, eternity, and reproduction; and the Egyptians regarded it as the symbol of Divine Providence, and typified in the earliest mythologies the reproductive energies of animal life, as the Tree was that of vegetable life.

We find that the two worships were often found together. By a singular mythological selection, the Aryan races of the Western World have almost invariably preferred the Tree symbol; but, in the East, the Serpent held the chief place from being the higher symbol of the two. Yet we find in a learned pamphlet, without name, lately written, that there is a Serpent Temple even in England, at Abury, in Wiltshire, one of the interesting monuments still existing of Druidical worship. The word "Abury" is virtually Europe (the great serpent) transposed. This temple is supposed to represent the Deity, more particularly what is called the Father and the Word, who created all things; and this symbol of the serpent may be found on the summit of the various obelisks.

It is said that a snake proceeding from a circle, which we find also in masonic devices, represents the procession of the Son, Divine Wisdom, from the First Great Cause, or God. According to Bryant's "Mythology," *Ab*, which in Hebrew means Father, is synonymous with the Egyptian *Ob* or *Aub*, signifying a Serpent, thus uniting the two ideas.

In the Anacalypsis we read also that in all the emblematical groups of the Indians, the Serpent is sure in some form to appear, and that when its tail is in its mouth, it is an emblem of eternity. In the most ancient Buddhist Temples it also abounds; and in Egypt likewise the hooded snake or cobra is depicted, which, as it is *not* a native of that country, must have been imported even before the invention of their hieroglyphics. The same may also be said of the Jews, for by reference to the historic books of the Old Testament, we find that they, too, mixed up a strange compound of Paganism in connection also with Serpent worship. The learned Hebraist, Dr. S. Davidson, has remarked that the Jews inadequately apprehended the fundamental doctrine of Moses, which was, that there was but ONE God, until after the Babylonish captivity; for serpent-worship prevailed among them as we read in 2 Kings xviii. 3, as late as the reign of King Hezekiah, where it states, "Hezekiah removed the high places," &c., "and broke in pieces the brazen serpent that Moses had made," for until those days the children of Israel did burn incense to Neshutan (Serpent).

The writer before alluded to, in his interesting work, says that this is positive evidence of the existence of serpent-worship as late as the days of Hezekiah, being the serpent set on a pole, afterwards typified on a column or obelisk. The story, however, of Moses having erected it in the wilderness 800 years before, is merely a legend, like the greater part of the Jewish Scriptures, and was written to palliate and explain this idolatry, but appears to be recorded only in the Book of Numbers, which makes it valueless, as this Book is not only of modern date, but unhistorical in character.

Serpent-worship did not, however, confine itself to the Land of the East, but, even in these early and crude ideas of Nature-worship found a refined expression in the ancient and philosophical systems of Greece. The fecund principle of Nature became as the idea of a Divine Personality, the creative energy of God, and this was symbolised by the divine Plato in his philosophy as the Divine Wisdom, or Word of God, or the operating power of God, and by means of this emanated a divine essence, with which God made the world. Plato's God, like Brahma, was considered as a pure spirit, eternal, self-existent; but the Maker and Former of the World, was an emanation from Him, the Demiurgos or Logos, the Word or Wisdom of God, but not God directly, but what Christians call his only-begotten Son Jesus, who made the world. Thus the Serpent symbolised to Plato the Logos, or Wisdom of God.

Another phase of this worship, we are told, came into Greece two centuries before Christ. The Jews, beginning to get less gross in their ideas of representing the Diving Being, imagined a personification of Divine Wisdom, called "*Sophia*," meaning in Greek, Wisdom. They announced that God made this world by this *Sophia*, or Wisdom, and that he appeared to Abraham and Noah by his angel, or Logos, *i.e.*, the Son. Catholics depict God as a venerable man. Now the pious Philo-Judæus tells us that no mortal thing could have been formed on the type of the Divine Being (this also contradicts Swedenborg), but only after the pattern of the second Deity, the Son or Logos.

Christians may be startled to hear that serpent-worship even prevailed among them, in a sect called aptly the "Ophitæ," or Serpentinians, during the second century. This sect engrafted on the doctrines of the Egyptian Gnostics the horrid notion that the Serpent of Genesis by which Eve was said to be tempted, was either Christ or God, the Æon, *Sophia*, or Logos, concealed under the form of this reptile. Dideon, in his Christian Iconography, informs us that the "Ophitæ" were divided into sects, the Christian and the Jewish, and that the former looked on the God of the Jews as a wicked and unintelligent being. The Christian sect, according to Dr. Oliver, in his "Signs and Symbols," kept their serpent in a cage, and at certain times let it out, and placed loaves of bread before it, which it twined round. This bread they afterwards broke and distributed among the company, who then all kissed the serpent in turn, and this ceremony they called their "Eucharist." In Higgins's "Anacalypsis"—to which work I have before referred—he says the Serpent in Genesis could not have been that of a Destroyer, but rather that of a Renovator, for the doctrine of *Fallen Angels* did not enter the Mosaic religion till after the Babylonish Captivity, and thus ought to be understood as a Regenerator and Saviour, and not as is imagined, that of a Devil or Fallen Angel.

The Serpent also enters into the emblems of Freemasonry, which perpetuates in its symbols the world's most ancient faiths. "It is curious," says Dr. Oliver in his work, "to see that there was always attached to the serpent an undefined idea of some restora-

tion to Divine favour, which was expected to be accompanied by a gratuitous sacrifice."

Eve is, in some Etruscan pottery, represented as *the* tempter, and *not* the Serpent; and the word "Eva" (a giver of life) is the same word as *Hava* in Chaldee, which signifies a Serpent. Thus she or the Serpent, with the "Ophitæ," represented the principle of fecundity, and bore a similar signification to Isis, Ceres, the Virgin Mary, &c., and he suggests, when they wanted to give a miraculous character to a *birth*, they said he sprung from the embraces of a serpent, as Cecrops, the founder of Athens, half man, and half serpent. Pythagoras, said to have sprung from the embraces of his mother by Apollo the Python, or Serpent of the Sun; also, Olympias, the mother of Alexander the Great, who declared the father of her son was a dragon. Cadmus, also, it is said, sowed serpent's teeth, from which sprung armed men; he, we are told, was changed at death into a serpent; and as he had been the first in his lifetime who introduced letters, and was accounted very learned, hence came the saying as said to be uttered by Christ, "Be ye *wise* as serpents," &c. Godfrey Higgins asserts that the words "cherubim" and "seraphim" both mean fiery serpents.

Now let us conclude by showing what the Serpent means in more modern times. Among the Christians, it is always employed to denote a wicked and evil being, called the "Old Serpent, the Devil," and this originated from the dual system of an evil and a good God, and the Ahriman of the Persians, and we can scarcely wonder at it from the instinctive horror which this reptile inspires. Thus, in their religion Ormuzd (God), is ever in continual battle with Ahriman, the Dragon (Devil). This is somewhat Miltonic. We see, therefore, how evanescent are human faiths—how devoutly the Serpent was worshipped in early ages, even in classic Greece; through Cecrops it was called the *Father of the Greeks*. Then the symbol of Apollo, it spoke the oracles at the various temples, or inspired priestesses to do so; but now, in Christian theology, the Devil and Serpent are convertible terms. We have Apollo slaying the python, Hercules killing the hydra, St. George destroying the dragon, and St. Patrick banishing all Serpents from Ireland; and to complete those mythological legends, we have a scriptural one, in which "Jesus is to bruise the Serpent's head," and he is to "vanquish the Devil, the Old Serpent, and cast him into the bottomless pit, where he is to be chained for a thousand years!" This therefore clearly proves that nearly all our Christian doctrines, have their origin in ancient Pagan thought, and have not been given by *any supernatural revelation* to man.

CAROLINE HONORIA MORRIS.

POPULARITY OF POETS.—The *Nation* states that in America there are two copies of Burns sold for one of Byron; that ten editions of Burns, published in America, are in the market to six of Byron; while in importations from abroad Burns is vastly in excess. Scott sells worse than any modern poet except Wordsworth, and to one copy of his works there are forty sold of Burns.

FACTS SHOWING THAT CLAIRVOYANT REVELATIONS
ANTICIPATED MODERN SCIENCE.

BY J. B. LOOMIS.

MR. EDITOR,—My attention has recently been called to the following paragraph, clipped, it seems, from an English paper* :—

"A recent number of *Human Nature*, contains an article by Mr. J. B. Loomis, of New York, setting forth that Andrew Jackson Davis, the 'Poughkeepsie Seer,' by his clairvoyant revelations anticipated by some years the leading discoveries of modern science. Mr. Loomis asserts—'The hydrogen flames of the sun, and nearly all the conclusions recently arrived at by the aid of the spectroscope; the life-beds at the ocean bottoms; the planet Neptune; Alcyon as the centre of the grand universe to which our system belongs; and many other things of like import, were *put on record* by Mr. Davis years before science proved or even discovered them.' Is this true? If Mr. Loomis is able to give the name, date, publisher, and place of publication of each book, containing the record proving each of his assertions, we will examine the books, sift the statements thoroughly, and publish the results. Such strong assertions should not be made unaccompanied by proof."

In this paragraph, with its original connections, I simply designed to show that clairvoyance, or the true and worthy exercise of this faculty of the spirit, has often preceded by many years the slower steps of scientific inquiry which, although ultimately sure to reach the same conclusions, ushers in an advanced knowledge, and the light of a better philosophy, by tedious methods, and but slowly at best. Clairvoyance, it may be well to observe, does not follow the laborious methods of science in its investigations, but with the leap of the lightning's sight-line, it bridges the intervening vales of test and uncertainty, where observers are compelled to labour, discovering facts or things instantaneously, or it enters directly into the penetration of truths and principles.

The following references indicate substantially what I had in mind when the paragraph above quoted was written; and if Mr. Davis' generalisations in his various works are examined like those of other writers in other branches of philosophy, with a simple view to the truth, the evidence is ample to prove that the conclusions arrived at by recent investigations in various fields of inquiry were indicated by him long ago, by a process still unrecognised by the schools.

On pages 159 and 209 of "*Nature's Divine Revelations*" (edition of June, 1847) sufficient evidence is found that Mr. Davis saw and described very clearly the solar flames that science has recently termed the "hydrogen flames," and which he in general terms designated as a form of electricity, and which will ultimately be verified when science shall have proved the identity of what it now terms electricity and hydrogen.

In Vol. I. of "*Great Harmonia*" (edition of 1850), pp. 79, 80, 81, 85, 89, he calls hydrogen, oxygen, nitrogen, &c., only different forms of electricity in some of its allotropic forms—or, rather, electricity in different degrees of refinement. The reason for his say-

ing this is, that he sees the ultimate atoms of each as clearly as we see and recognise cannon-shot or billiard-balls. Hydrogen, as we know the element, could not, as some observers allege, ascend 111,000 miles above the incandescent solar sphere. Common hydrogen, as the spectroscope at *present* indicates these flames, and it indicates only the extremities or edges, would be annihilated instantaneously at the very surface of the sun. But electricity developed in its lowest form, or in a form compatible with the inconceivable heat at the surface, might mount in its luminous state, transmuting through its various forms as it ascends, to the condition denominated hydrogen at the extremes or edges of the flames, thus possibly attaining the altitude indicated, and answering the observed behaviour of the spectroscope. As collateral evidence of the truth of this, on page 161, "Nature's Divine Revelations," it is said, "*Electricity* followed next as a consequent development of [light]. And the last active fluid [electricity] extended to the utmost extreme of the whole mass and its *successive radiations*."

Within the past five or six years, Mr. Davis has several times in conversation redescribed to me from memory, with various particulars originally omitted, the grand and wonderfully near view and prolonged observation he had of the solar sphere.

I do not feel called upon here to cite proof or references for my assertion, that the seer anticipated science by the revelation, that "*Alcyone* is the centre of the grand universe to which our system belongs." Science itself has not yet proved it to a certainty. It is the speculative assumption, however, of many scientific minds of to-day, based upon somewhat questionable evidence, or rather upon observations not sufficiently abundant or mathematically certain. I will say, however, that Mr. Davis recorded the fact, solely from the clairvoyant outlook during March, 1846 (*vide* "Nature's Divine Revelations," page 159, sec. 14, edition of 1847). On page 210, same work, he says of the sun, "It has become a planet of the requisite degree of density, belonging to a *more interior centre*"—referring, of course, to Alcyone, for he saw the "centre" upon which the grand system swung (see also page 160 same work). Moreover, he saw at this time a universe of truths and principles so grand, facts and worlds so multitudinous, that he utterly despaired of revealing them, or of putting a tithe of them on record, and yet these facts and truths the scientific world will not "discover" for ages to come.

In regard to Neptune, and its prior discovery by clairvoyance, reference may be had to "Nature's Divine Revelations," page 160-1. The evidence here is sufficiently ample, had the announcement originated within the pale of the fraternised schools, instead of in the manger of obscurity, to establish beyond cavil its clairvoyant discovery, and prove the cerebro-telescopic power of the human mind. None who recognize the divine faculties engendered in the human spirit will doubt that Mr. Davis, in March, 1846, saw with a clearness that observers have not yet attained, this grand but unripe planet, the eighth of our system, then unknown to the

scientific world. Clairvoyance, again, outstripped the slow but sure mathematical computations of Professor Adams and M. Le Verrier. The boy of *seventeen* saw the planet long in advance of Dr. Galle, of Berlin, with a far more penetrating eye than his telescope afforded, for, shall I add, he made record even of the planet's density, the number of its satellites, and the chemical constituents of its atmosphere (*vide* "Nature's Divine Revelations," p. 167), the truth of which the telescope and the improved spectroscope, or its equivalent, will some day verify.

In regard to the life-beds of the ocean bottom, I will quote a paragraph which appeared in an English journal not long since, after which I will quote Mr. Davis' own words upon the same subject, and the similarity is marvellous as all will admit:—

"Some interesting facts have been lately ascertained respecting the conditions of life at the bottom of the sea. Dr. Carpenter and Professor Wyville Thompson have recently been engaged in deep-sea dredging in the bed of the North Atlantic, having been furnished with a ship for the purpose by the English Government. They reached greater depths than had ever before been attained, bringing up mud by the hundred weight from the ocean-bed, 3,900 feet below the surface.

"It had been generally supposed that animal life ceases at a depth of about 1,800 feet, but many varieties of it have now been shown to dwell at depths far lower, where the pressure of the superincumbent sea is more than 100 atmospheres. But the strangest result of this deep dredging has reference to the *quality of the mud itself* which was brought up from the sea-bottom. It is described as a bluish-white, unctuous, or gelatinous substance, with indications of a protoplasmic or low organised constitution. By some it has been regarded as a gigantic protozoan, extending perhaps over miles of surface, and yet all one living mass. Professor Huxley has been engaged in studying this singular substance under the microscope, and has termed it *Bathylbius*."

Now let the reader's attention be given to the following statement made 12 years ago by the American Seer in his admirable and sublime chapter on the Law of Immortality ("Great Harmonia," vol. v., p. 335 *et seq.*, edition of 1859), the vision of which was had some years previously (*vide* "Nature's Divine Revelations," pp. 237-8):—

"After our earth has passed from childhood into its teens—has emerged from the comet-state into a sober planet—then all elements, earth, air, fire, water, were being momentarily modified and refined gradually, for the production and support of animal life. Carbon had become universally disseminated; while oxygen in comparatively minute portions, was assuming a few of its present positions. The substance in granite known as 'quartz,' which is the most perfect combination of oxygen and silicon) was combined with the *limestone* in which carbon was so extremely condensed; and these combining, and the magnetic warmth generated thereby, acting at the same time with favourable affinities floating in the air and water, *formed extensive masses of gelatinous matter*, which were spread over certain portions of the sea-beds, and not less upon the mountains, whose summits were but just protruding themselves over the surface of the deep. These electro-magnetic beds of gelatinous matter contained the first germs of organic life, out of which all Nature awoke from the profound solitude of countless ages of inanimation!

"By clairvoyant retrospection, I behold *an ocean* almost universal, with

here and there a mountain-top projecting over the watery abyss. Tempest-clouds gather in reckless profusion, storm-blasts go hurriedly o'er the trackless waste of waters, and thunders go muttering along the distant verge, smiting the turbulent billows with the electric fire; the sullen waves go foaming, dashing, sparkling, spreading their brightness and whiteness over its unbounded and stainless bosom, till the world of waters is impregnated with the laws of all life and the germs of lower organisation. Beneath, I behold a vast sea-bottom, diversified throughout the globe with valleys and mountains innumerable, and certain portions thickly coated over with deep strata of gelatinous mud. I say 'gelatinous,' because in certain localities, and latitudes south of the equator, this muddy coating has a stiff, viscous gummy appearance, resembling the substance of fishes and worms, after having, under the solar ray, passed through the chemical process of decomposition."

Here is evident proof of a knowledge of the ocean-bottom years prior to the proofs obtained by Dr. Carpenter and Professor Thompson; and the main point I desired to make in a previous article in *Human Nature* was, that the high faculty of clairvoyance—a faculty inherent in the constitution of man, but as yet rarely developed, frequently antedates scientific discovery, and is capable of searching the realms of infinitude for facts, causes, laws, or principles, and its recognition, and its just and unselfish use would advance our philosophy to a more divine unfolding.

Of course, the scientific world paid not the least regard to the revelations of the seer, but rather passed them by in silent contempt. It is so common for Truth to be born in a manger that those well satisfied with authorised paths and methods rarely look for it in humble places. Often the finest gem is passed unheeded because of its common appearance, or its want of the well-known *artificial polish*. The eyes of the true philosopher, however, are gradually opening to the reasonable fact, that Intuition—and its high development, clairvoyance—cannot, in the light of its unimpeachable testimony, be ignored.

It is ever a source of satisfaction that the slow steps of science in the last analysis reach the same conclusions, and that thus is proved to external recognition the accuracy of the power of prevision inherent in the human mind, a power which takes cognisance equally of the atomic realm of the unlimited past, the boundless present, or the infinite future.

DE BOISMONT ON HALLUCINATIONS.

By R. BEAMISH, F.R.S., &c.

SIR,—Permit me to call the attention of your readers to a work of M. Brierre de Boismont on "*Hallucinations, ou Histoire raisonnée des apparitions, des visions, des songes, de l'extase, des rêves, du Magnétisme et du Somnambulisme.*"

The perfectly liberal spirit in which the work has been conceived, the analytical power which it displays, and the wide range of observation and acquirement which has been brought to bear upon the most complicated phenomena presented to the contemplation of man, entitle

M. de Boismont to the serious consideration of all who desire to see Spiritualism freed from its connection with that morbid condition of the faculties with which it is often confounded.

"In his chapter on the compatibility of hallucination with reason, he says, 'Some years ago, in a note addressed to an honourable fellow-labourer, M. Bernard d'Apt, who had requested my opinion on the subject of Spiritualism, I candidly and distinctly avowed my sympathy with that wide-spread belief. A journalist, for whom the note was intended, buried it amongst his papers out of regard for me. The question has been since renewed by M. Guizot, and I entirely concur with him that the condition of society is involved in it. It is in vain that modern rationalism, which, with all its positivism, is unable to determine the cause of any phenomenon, rejects the supernatural. It is too deeply impressed upon the heart; nor can it be otherwise, for is it not the belief in another life—a yearning for the infinite?'

"As a fact, the most intellectual and exalted minds are found amongst its most fervent disciples. Dr. Sigmond goes indeed farther. He says, in his remarks on hallucination, 'that it would be difficult to find a person of any celebrity who, in his autobiography or his confessions, has not made reference to some supernatural event in his life.' He adds, 'that the more apparently sceptical the mind, the more vivid the impression, the more defined the presentiments—the more distinct the visions.' Such individuals have witnessed some remarkable incident for which they seek to find an explanation in physical science, more or less plausible, it may be; yet in secret, in consequence of some peculiarity of mind—a tendency to superstition, or rather to belief in the supernatural—they feel compelled to regard the circumstance as a presage of some serious event—a high destiny—an inspiration from heaven—in a word, a dispensation of Providence.

"Many great men have believed in a star—in a protecting genius.

"The distinctive character of this kind of hallucination is, that the general conduct is not interfered with; nor does it prevent those subjected to it from acquiring the highest reputation for virtue, mental elevation, or wisdom. Often, indeed, projects of the utmost difficulty—of apparent impossibility, have been successfully accomplished under its influence."

"The following anecdote was related to me," says M. de Boismont, "by M. Passy, who received it from General Rapp himself:—On the return of Napoleon from the siege of Dantzic in 1800, Rapp, having something special to communicate, entered the Emperor's closet without having been announced. He found Napoleon standing in a singular state of abstraction. Fearing that he might be ill, Rapp made a noise, which had the effect of causing the Emperor to turn round; when, without preamble, he seized Rapp's arm, exclaiming, as he pointed upwards,—'Do you see?' The General was silent. Being asked a second time, he answered that he could not see anything. 'What!' said the Emperor, 'you do not see before you my brilliant star?' and becoming excited—'No,' he exclaimed, 'it has never abandoned me. On all great occasions it appears to me. It orders me to advance, and is always the harbinger of success.'"

"In the history of Constantine we have another example of the general judgment remaining uninfluenced by what was accepted as supernatural agency.

"It is recorded that during a march at the head of his troops (a few hours before sunset just above the sun's disk and in the midst of resplendent jets of light) Constantine saw a form bearing the image of a cross beneath which he read *by this you will conquer*. It is farther stated that having retired to rest, a personage of superhuman aspect appeared to him in a dream, holding in his hand the same image and commanding him to place it on his banners. The value of the sign having been explained, it was at once concluded that the personage which appeared to Constantine in his dream was no other than Christ himself, in whom, as the Divine essence, his mother, Constantine, had already expressed her belief. Whether inspired with her faith, or influenced by the importance of the struggle upon which he was about to enter with Maxence, it is certain that Constantine not only made a public profession of his conversion to Christianity, but his conviction that God had taken him under his special protection. In accordance with that idea, he ordered that the monogram of Christ should be inscribed on his standards—quitted Gaul, and succeeded in accomplishing the most remarkable revolution of our Era, viz., the establishment of Christianity, and the destruction of Polytheism in the west."

But M. de Boismont does not limit his examples of the supernatural to cases of individual hallucination. He refers also to predictions, prodigies, and signs relating to the immediate as well as the remote fulfilment of events.

"The year 451 (A.D.) for example," he says, "will ever be remembered as a year fatal to the Empire of Rome in the west. In 450, Gaul, part of Spain and Turkey were shaken by subterraneous convulsions. The moon was eclipsed at her rising. A comet of an alarming size and form appeared on the horizon at the setting of the sun. The heavens were for many days obscured by what seemed a bloody atmosphere, in which strange phantoms appeared armed with lances of fire with which they engaged one another in fearful conflict. Servitus, the Bishop of Tongres, proceeded to Rome to enquire at the tombs of Peter and Paul, the nature of the threatened calamities, and the means to be taken to avoid them. The answer he received was, that Gaul would be devastated by the Huns; that all the towns would be destroyed, but that, as a recompense for the faith which he had shown; he would be removed before those awful events should occur, and so it was."

M. de Boismont farther adds, "that in all periods of history, whether fabulous, heroic, barbarous or civilised, there are examples where, at a critical moment, peoples have been abandoned to themselves, like a vessel without a pilot—reduced to despair and in an agony of terror—seeing before them an unknown abyss, into which they were about to be plunged; there has arisen from amongst themselves one of those mysterious beings, the providential mission

of whom is to bring about the most unhopèd for deliverance—one in whom the people, guided by a just instinct, are ready to place their entire confidence."

If it be demanded of the historian how it has come to pass that these beings are not only capable of undertaking such herculean labours, but of conducting them to a successful issue; he replies by showing that—somehow or other—they had obtained a certain influence over their contemporaries by the elevation and largeness of their views—the rapidity of their decisions, the profound knowledge which they obtained of men, the fertility of their resources, and the unshaken confidence which they exhibit in their own power; or it is the progress of the age, the state of maturity in ideas, and the actual need for a chosen incarnation, which inspired and supported by a strong will, is peculiarly qualified to triumph over all opposition.

In the history of Joan, of Arc, it would be difficult to assign a physiological reason for the success which attended her career.

In a hallucination, if it can be so called, continued through seven long years of trial, during which time, there was no evidence either of that incertitude, incongruity, and waywardness that characterise ordinary delusion, or of that self-confidence which attaches to those who have attained position by natural development of power, and a more intimate knowledge of men. In her deeply interesting story there is no contradiction. "The visions seen and the voices heard by that heroic girl," says M. de Boismont, "were never tainted with the errors of her time; neither devil, sorcerer, fairy nor magic.

"The manifestation of her spirit lost none of its high attributes. It was as definite and as competent to direct the most important enterprises at the termination as at the commencement of her military career, and it was impossible to discover in any of her acts the slightest approach to that aberration so common to all monomaniacs."

From the few extracts which I have ventured to offer, some idea may perhaps be formed of the breadth of M. de Boismont's investigations, and which render those investigations so valuable to the inquiring spiritualist.

SPIRITUALISM IN ROME.

(To the Editor.)

Naples, 31st December, 1870.

DEAR SIR,—In my communication to your magazine of February last, I mentioned my intention soon to visit Florence, with the object of becoming acquainted with the President and members of the Spiritual Society there, for some of whom I had letters of introduction. I did so in May last, and I was most kindly received by that Society, and elected one of its honorary members. I also made in Florence the acquaintance of the venerable Baron Kirkup, and gathered much valuable information from him, and from them all, respecting the state of

Spiritualism in Italy, of which information, and of what I saw at Florence of spiritual phenomena, I made a short report for the "Year-book of Spiritualism."*

On my return from England in October last, I sought again my spiritual friends in Florence, but I found that the worthy President of the Spiritual Society, Signor Felice Scifoni, had left for his native city, Rome, from which he had been driven as a political exile for nearly 40 years. In November I left for Rome, and one of my first thoughts was to seek the dear Signor, and congratulate him on his return to his native place, after so long and cruel an absence. I found the dear old man full of joy in the midst of his family, and full of hope for the two great causes nearest to his heart—human freedom and the spiritual philosophy. In our first long interview I learned from him something so extraordinary, that I would not have sought a corner in your valuable space for these lines, were it not for the importance of that information, which is both astounding and gladsome, namely: that he has found Rome so teeming with working mediums and inquirers after the divine philosophy, as to induce him at once to go to work to establish a society in the very midst of the Seven Hills. Now, if one considers the dangers attendant on the investigation of this arch-forbidden and three-times-excommunicable subject there, one must be filled with wonder at the fact, and see in the spread of the grand truth, that Hand of Providence, which knows of no barriers and of no human shackles. For you must know, Mr. Editor, that before the 20th of September last, any individual found in Rome investigating spiritual matters independently and apart from the teachings of *Mother Church*, would have been at once consigned to the underground prisons of the Holy Inquisition, never again to see the light of the sun; and God only knows how many have thus suffered for like offences. This gives you the measure of the daring of the Roman spiritualists. You are aware, that if the Œcumenical Council had not been scared away by the invasion of those *usurpers* and *barbarians*, who, three months and ten days ago, forced their way into the Eternal City under the three-coloured banner of freedom, the mitred host would have had, as per programme, to discuss "*De moderno Spiritualismo*," or rather to try, condemn, and anathematise the obnoxious thing; but in doing so, they would have imagined they were about forbidding something utterly unknown to the Romans, never for a moment suspecting that it had already by stealth penetrated the very capital, in defiance of the cackling of the historical geese, the Holy Inquisition, or the red-hot thunderbolts of the Vatican. But, "*o tempora! o mores!*" While the venerable bishops were trying to build a Chinese wall around the holy (?!) city, to protect it from so abominable a contamination, lo! and behold, the enemy had already penetrated, and was at work within the very precincts, and perhaps in the ground-floors of the Vatican itself. This forcibly reminds me of a story I heard in London, which, if not true, ought to be; namely: that while Michael Faraday was industriously bent upstairs in the construction of that scientific table of his, to prove his far-famed muscular energy-theory; downstairs his cook and her maid were turning the big kitchen

* We hope soon to offer this suggestive book as a supplement to *Human Nature*.

table between themselves, without moving a muscle, and proving once more the futility of the efforts of every modification of ignorance to bar the course of human progress. Long life and prosperity to the Roman Society of Spiritualists!

I am happy to inform you, that the subject of Spiritualism is becoming more and more familiar both in Germany and Italy. When mentioned, people seem less astonished, others more anxious to hear than hitherto, and often you will be told by the listeners, that some friend or relation had spoken to them of these new wonders before, and show a wish to know more of the subject. It is clear, that Spiritualism is rapidly merging on the continent (as well as in England) from the first stage of every new truth, viz.: "*I don't believe a word of it,*" into the second stage of: "*I believe there is something in it;*" soon to pass into the third and last: "*It is all true, I knew it all along.*" This is the ordeal every truth must pass through, and it is most interesting for us to watch the gradual, steady, and sure progress of the new philosophy through the three inevitable stages.

Let me mention to my fellow-workers for the spread of this grand truth, that I find patient listeners, when I present to them the subject in the light of a new science, a philosophy, and not as a new religion, the persons addressed belonging generally to that numerous tribe of materialists, who are sure to spurn everything bearing the name of religion.

I send you herewith some lines of poetry written in English by an Italian gentleman, who does not wish his name to be appended to them. I hope you may find place for them in *Human Nature*.—I am, dear Sir, faithfully yours,

G. DAMIANI.

SCIENCE AND SPIRITUALISM.

..... "Never a thought
Dawns first into the world, but is a curse
On the rash finder, part of heaven's fire
Filched to bestow on men, and for your pay
The vulture at your heart.

..... A madness comes on you,
Whose name is revelation : who has power
To check the passion of it, who in the world?"

To an Inventor, by Augusta Webster.

Hear you the chuckling laugh,—the sneer,—
The gibe of scorn, the growl of hate?
View you yon faces flushed, whose leer
Reveals the heart's abhorrent state?

Start not!—'tis thus the wisest heads
Greet any new-born ray that Truth
From her æthereal mirror spreads
Through layers first of minds uncouth.

Proud on her mole-hill Science deems
Herself too near the Throne of Light,
To miss the dawn of holy beams,
Emerging thence to scare our night;

And will not grant the crew profane
 The right to hail a novel spark,
 Which through their medium now would fain
 Be beacon to Hope's fragile bark.

The fishermen of Galilee
 Stood Heralds of the Holy Ghost,
 But chose the humblest wights to be
 Dispensers of what man needs most.

Yet Science murmurs: "Yes, indeed,
 I sanction this, and bend my knee,
 For man to have some kind of creed
 I own is a necessity,—

"But hush all further dreams that I
 Discountenance as doomed to sink
 Within the yawning gulf, where lie
 The follies all from which I shrink."

Such are her stubborn words! And yet
 If all that Science did repel
 As rudely in the past, had met
 With meek submission, who can tell

How far our fate and China's would
 Go hand-in-hand to-day? Our mind,
 Enthralled in narrow range, had stood
 Inert, and centuries behind.

Tread fearless on, you pioneers,
 So glorious is the star-lit goal!
 On, on to God's unfathomed spheres,
 Where upward strives the living soul!

Tread fearless on, you phalanx brave,
 Upon your bridge æthereal, where
 You span the chasm of the grave,
 And prove that death is powerless there.

On, on, the dawn is spreading fast,
 Yet yearn we for the solar ray!
 The age of doubt and gloom is past,
 If you but usher in the day!

ITALICUS.

P. W. PERFITT ON MODERN SPIRITUALISM.

THIS much-respected public lecturer, in his "Discourses on Practical Religion contrasted with Theological Theories,"* although he reads the conduct of God as "unbroken harmony" working through "laws which underlie and govern all the bodies and forces in nature," and which laws, he says, "are as definite and certain in their application as are the symbols we employ in our geometrical science"—laws "found to be of universal application," and which must, therefore (p. 345), "apply unto us in our whole nature precisely the same as they apply to the objects around us"—and that "it is only while men remain ignorant of the general facts of nature that they believe in marvels;"—

* G. Manwaring, London.

yet he also tells us (p. 322) that, "while changes have been brought about in the external condition of mankind," yet man alone "remains the same;" and in support of this marvellous incongruity he asks, "What superstition was it in which they (the ancients) were so deeply plunged, that has no corresponding believers in our own age?" and says, that "if we but look at our modern mania of spirit-rapping, we shall perceive fallacies equally great with the worst and most absurd that were believed by any of the ancient nations;" that "we have conquered greatly in the physical world," but, "as yet, our victories in the mental are to be won."

So that, pleading and expounding as he does the eternal, immutable, and universal law of progress in creation, he nevertheless excludes from its operation Man, its microcosm; because he finds men of this age believing—not the dictum of others—but what they *know* from personal experience and philosophical investigation; because they have formed their own independent opinions regardless of popular ignorance and prejudice. Surely men who do this, even if their conclusions be open to cavil, cannot consistently be accused of superstition. May they not reasonably retort, in Mr. Perfitt's own words, that "it is only while men remain ignorant of the general facts of nature" that they scoff and sneer at others better informed? Has Mr. P. ever philosophically investigated and pondered seriously the "facts of nature" which he dogmatically denounces?

He tells us (p. 149) that "there is no test too severe to which you can expose opinions before adopting them," and that "you are bound thus severely to test all ere you give them forth to your fellow-men." What test, we ask, has he applied to the opinion he has expressed of man's stationary mental condition, beyond his own assumption of the fallacy of Modern Spiritualism? He says (p. 161) that "the lesser intellect is incapable of seeing at one moment the two sides of a question—sees only the one side, and feels fully persuaded that no other side can be discovered; hence action is resolved upon without any doubt or question regarding its justice or propriety," and that "while scepticism, as a means, is essential to human progress, as an end it is a weakness and a curse." Whence, then, we ask, has arisen his own scepticism and one-sidedness in regard to Modern Spiritualism? Has it an *a priori* source? Like the spiritualist, he argues that man exists in a disembodied as well as in an embodied state; but whilst he depends upon *faith* alone for his belief, the spiritualist builds his upon *knowledge*. Why does he deem it superstitious to believe that nature may have provided a means of communion between beings identical in their nature, and separated only by one of the rivers of eternal progression? How does he make out that this communion is necessarily opposed to nature's principles? Does he assume to be a pope in the matter of nature's laws and forces?

He confirms Paul "that faith is the substance of things hoped for—the evidence of things unseen"—calls this aphorism "one of the noblest and profoundest of truths"—and says that he (Paul) "had risen far above what is now called the philosophy of sensation, and would have smiled at the man whose absolute motto is, "Seeing is believing"

—that “in our age there is great need for comprehending Paul’s position”—that “we are in danger doubly, on one side from an over-confidence in the material, and on the other from a denial and rejection of the intuitional and spiritual growth of our nature”—and that “men place confidence only in what can be measured, or weighed, or counted, as though bricks or acres were the only realities of life.” Does he believe that there are no *hidden* forces in nature—forces that men have at present no notion of—capable of being employed by a disembodied being as a means of telegraphing to a related but embodied one? Nay, he tells us (p. 345) “We are but as little children in our knowledge of nature, and as we march on from discovery to discovery, we are but learning how absurd was the assumption of the olden times that man knew all about the order of creation”—that “there are individuals who, throughout their career, continue to be but little children, whose minds remain intellectually in the same condition as at first,” . . . and “are incapable of conceiving the method of God’s moral government as it is manifested in the development of nature and the progress of mankind,” raising us “far above the grossness and animalism which attaches to the things of our mere body,” and exalting “us at once and so highly in the scale of being, that we enjoy an entirely new life, and are enabled to see things in new aspects.” That the term “death should be understood in a sense widely different from that in which it was understood in the past;” that “the law of change operates upon the mind as upon the body—memory being the only means through which the phases of our being are preserved;” that the “change called death is quite as much a feature of life while we are moving amid our fellow-men, as when we lose the power of speech and motion;” that it “is only the passing from one phase of being into another”—“one of the stages of progress which involves no more to the soul than is involved in the change between childhood and manhood;” and that the future “will not be for any of us so much of a new state, as the intensification of what we are at present.”

Could the disciples of modern Spiritualism wish for a more eloquent exponent of its views and principles than he who has so flippantly denounced it as “the worst and most absurd of superstitions!”

A. B. T.

“APPARITION RINGS.”

“From whence do they come? Where do they go?”* This question asked by the “Apparition Rings,” suggests the idea, Are we also an optical delusion like the rings, or a reality? “From whence do we come? and whither do we go?” Ask the phrenologist. He says the organs of our heads determine the latter part of the question. The orthodox Christian says we spring from Adam, and go to heaven or hell. The Universalist says there is no hell. The Unitarian says, believe in one God and thou shalt be saved. The Calvinist consoles his flock with the comfortable belief that each individual hearer has

* The motto attached to a philosophical toy called “Apparition Rings.”

been doomed from the beginning (through the tender mercies of his God) to everlasting misery or joy, according to his good pleasure. The Methodist tells you, "Work out your own salvation with fear and trembling;" believe in Christ and thou shalt be saved. The Spiritualist says, Live a good life, as your conscience dictates, so shall your spirit have happiness and light in the next life. The great Roman Catholic dogma says, "Believe in the Church, so shall thy soul pass happily through purgatorial fires." And so on, and so on, through countless sects and various creeds, all agreeing to preach each other down; each believing the other wrong, and yet, marvellous to relate, all taking their special views from the one infallible book, called the "Word of God." Oh, chaos for the soul! "From whence do we come? whither do we go?" Where was our beginning? Where shall we end? Or had we a beginning? Shall we ever end? Mystery of mysteries is this thing called life, which for some flows along so smoothly, so gently; placidly gliding over sunny waters embanked by perfumed violets and fresh green mosses, shaded by the arms of great oaks and elms which stretch their branches forth protectingly, wooing the happy life under their shade; and the stream of that life flows on so musically, so joyously; with singing-birds and leafy nooks to nestle in; with happy echoes of the past, and joyful anticipations of the future. Dream on, O life! From whence do "you" come? whither do "you" go?

"Policeman, have you seen my baby?" demanded the starving, shivering, shrinking mother, having left her darling on the door step of a fashionable mansion in the hope of common sustenance being given it, of which, alas! she has no more. "Yes, your baby is all right, poor mother, but you must go before the magistrate, there to answer in that 'great and puffy presence' for your awful crime of poverty. How dare you be poor! and being poor, how dare you dream of allowing vent to to the laws of nature or maternity! You should be virtuous; you have not considered the laws of society or you would never have dared to brave them so. Did you not know that you would be found out, and whipped for society's benefit? stripped naked of all your poor rags of womanliness and modesty to answer in this 'great presence'? How dare you be poor?" Ah, mother, you may weep for your baby, but you can't have it; it is gone to the workhouse, and you must submit to the stern majesty of the mighty laws of great and free England. Yearn, poor heart (while you pass your term of hard labour), and cry aloud with all the anguish of a broken heart, "From whence do I come? whither do I go?"

"Not one word more; it is useless; his place has been supplied; he should not have caught the rheumatic fever," says the large merchant to the wife of the stricken down clerk. "Dear James, take this medicine; I shall go home with this work, and perhaps get a little money." And away through the rain and the sleet flies the anxious wife, faster and faster as she thinks of her dear husband and little ones, now wanting bread, and many other things for sickness. Elegant and graceful is that form, sweet and thoughtful is that face and brow, expressive of high and lofty purpose are those deep grey eyes; no meanness there; no suspicion there; no fear of evil clouds the candour and high-heart-

edness of that expression. And now, what follows? Certainly she can have money, and work, and all things needful for her time of trouble. Rich nourishing cordials for her husband, the best medical advice to save him, the choicest dainties with which to tempt his poor fading appetite, the most cooling fruits, fragrant flowers wherewith to gladden his sick and weary eyes, a graceful lounge and arm chair suggestive of deep comfort; light and flowing draperies for window, bed, and room; elegance and sympathetic surroundings everywhere, with (great crowning joy of all) abundance for the babies. But she hesitates, she stammers, she clasps her hands. In deep despair the voice rings out upon the coarse and hardened nature of the tempter, "Too dear a price to pay!—too dear!" The sorrowing husband drags his life along, weary and faint, *dreaming* of "sunny waters embanked in beds of violets, with branches of the oaks wooing him to its shade," and waking to find poor room, and sordid furniture, and crying children, and broken-spirited wife. "Oh virtue, how amiable thou art!" Great laws of England! Deep politicians, theological scholars, orthodox good Christians, we demand an answer,—What is virtue? From whence do these come?—whither do they go?

"From whence do they come" these troops of world-worn men, crowding, jostling, thronging, treading each other down in the eagerness of the strife, filling the great highway of life to suffocation, grasping, hard and eager, full of animal life and passion, careless, reckless, having one end and aim, one Deity alone to bow before, one shrine before which to prostrate their mean and grovelling spirits, one inspiration to animate their souls, believing only in the goodness of the one thing and scoffing bitterly at all else? They worship money. "Whither do they go?"

"From whence do they come" this stream of great and lofty natures, philanthropists, scholars, statesmen, sailing upon the tide of time, having for their end and aim all of good and love, stretching forth the oar to drowning brethren, placing rafts for those they cannot reach, counting the day lost in which they have not helped some poor one, filling their souls with charity and peace, drawing the curtain softly over the faults and frailties of less favoured brethren?—gentle, courteous, high-bred nature's gentlemen, "Where do they go?"

But why enumerate the throng, the saint and sinner, the lofty and low, the rich and poor, the ignorant and learned, the mean and the proud, the brave and the coward, the groveller and aspirer, the ambitious and lowly, the Queen and the people, the Emperor and his empire, the Republic and its children, "From whence do they come?—whither do they go?"

Through the countless ages of the past, through the coming ages of the future, through the mazy realms of eternity, with our soul's eyes we longingly, hopefully, wistfully gaze for an answer to this deep question, "From whence do we come?—whither do we go?"

IGNORAMUS.

DOUGLAS JERROLD said, when his heart was beating out its last few throbs, he felt as one who was waiting and waited for.

NOTTINGHAM CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor.

M'Queen's Club House, Upper Parliament St.,
January 20th, 1871.

Dear Sir—I have no doubt that you and many of the readers of *Human Nature* will be pleased to hear how we are getting on. I must tell you that we have removed to a more central part of the town, as you will perceive by our present address. The room is not so well adapted for a Lyceum as we could wish, but on the whole it is an improvement on the one we have left; so we commenced the New Year in our new home by holding the half-yearly election of leaders and officers, and I am sure you would have been pleased to have witnessed the scene, for since the last election it had been resolved at a leaders' meeting to deprive the younger members of their right to vote at the election of officers for the Lyceum, on the plea that they were not capable of judging who were best able to fulfil the various offices, but as soon as this was made known to the whole Lyceum, resolutions were put and carried by a great majority that every member claim his or her right to vote at all elections connected with the Lyceum. In my opinion there was real good judgment displayed by the members in the choice of leaders and officers, as it only occupied about 45 minutes, and formerly the whole of the afternoon was taken up with it. The officers were chosen as follows:—Mrs. Hitchcock, conductor; Miss Gamble, musical director; T. S. Stretton, guardian or secretary. When the election was over, the leaders and officers made encouraging and appropriate speeches to the members. I may add that we have purchased a very nice harmonium, so that we can now march and sing to music.—Yours, &c.,

THOS. S. STRETTON.

A SONG OF DREAMLAND.*

(I listened, and one sang to me this measure.)

AWAKE thine heart to sing—
Awake thine harp for praise,
And listen for the melodies
They sang in olden days,
When Hebrew maidens raised their voice
To sing of victory given,

* One part of this "Song" is included in "SONGS OF THE SPIRIT" by H. H. a small volume of spiritual poetry, published a short time ago by F. B. Kitto, 5 Bishopsgate Street Without, but the greater part has not before been printed. The nature of the work is explained in the few words addressed to the reader at the commencement:—"The verses contained in this volume flowed from the pen of the writer unasked for, unpremeditated, and without study or effort. She believes their source to be in the spirit-world. They are here given with very little alteration from the original manuscript. To her they have afforded pleasure and comfort, and she hopes they may not be without interest to others." It is a handsomely bound volume, published at 3s. 6d., and is offered to the purchasers of *Human Nature* for this month, for 1s. 6d.

And the loud chorus of the song
Was echoed back from heaven.

THE SONG.

"The Lord—the Lord is mighty!
He has set the captives free;
The enslavers are o'erwhelmed
Midst the thunders of the sea.

"He spake—the word was given,
The waters fled away,
And in safety passed his people
On freedom's path that day.

"By night His light had led them
Through all their wanderings wide,
And when it surely rested
By that lone water's side,

"Their hearts had almost fainted,
The foe pressed on behind—
Oh, then the needed succour
In their God did Israel find.

"Yes, the Lord—the Lord is mighty,
His hand is strong to save;
He has brought his children over
Where lies the foeman's grave.

"Then sing, and with the timbrel
Make music to the Lord;
For His arm has brought deliverance,
As promised by His Word."

Thus sang the Hebrew maiden
Who led the dancers on,
When all the hosts of Israel
O'er the Red Sea had gone.
And as her soft song faded,
Another met my ear—
The chaunting of a childlike voice
Beside a river clear.

THE SONG.

"I watch and wait beside the stream,
And wander sadly on;
I watch a mother's darling child,
Her only new-born son."

"His tiny cradle on the wave,
Goes floating gently by,
I hush my breath and strain my ears
To list his infant cry.

"'Tis silence all—what may it mean,
O, does my brother sleep,
Or have his baby eyelids closed
In slumber all too deep.

- "The sacred river bears him on,
More faithful to its trust,
Than is the cruel-hearted king
Who back this gift would thrust.
- "HE worships at the river brink;
WE worship whom we know;
Our God holds power over his,
And will His power show.
- "See how each breath of wind that stirs
Wafts on the tiny bark,
It now before the temple lies,
Within its shadow dark.
- "And now I see a maiden fair,
The daughter of that king,
Take softly up our smiling babe
As a most precious thing.
- "THEY worship at the river's brink;
WE worship whom we know,
And thus in mercy infinite
Does God his power show."
-

"May we ask *who* the communicating spirit is?"

"No. You would not know who I am; but I listened, and heard Miriam sing of her life thus, and then I sang to you as you could hear. But your words cannot convey what ours do. Therefore the strains you write are weak compared to those you hear, and mine are weak compared to hers."

She passed away—no more I heard
Her sweet voice singing low;
But I awoke from sleep and said,
"We worship whom we know."
Again I slept, and deep tones rolled,
On which I listening hung,
And while with rapture filled my soul,
The Bard of Israel sung.

A PSALM.

"Behold the deep places of the earth are the Lord's,
The winds and the waves obey Him,
The hills hear His voice, and the thunders echo it;
The birds and the beasts know their Creator,
And move according to His law.
Why, then, will man hold up his head in pride?
In his heart he thinketh, 'I am mighty.'
Then in the midst of his work shall he be cut off,
That he may learn the Lord God ruleth.
He giveth strength—He maketh weak;
He will destroy, and who shall build—
He will build, and who will cast down.
When man saith Peace—lo! adversity;
But he that trusteth in my God shall abide for ever—
His portion is sure, and his peace perfect;
He shall inherit all things;

For the Lord will abundantly satisfy his desires—
There is no want to them that love Him."

Sung by David to him who listened, and sang it on to you. Praise ye
the Lord.

And as he passed, a low voice rose
Upon the distant night,
Lamenting for the glory gone,
The loss of Israel's might.
I knew the Prophet of the Lord,
Who for the people wept,
And thus methought his music ran,
While still my senses slept.

ELI'S LAMENT.

"I am old—I am old,
And the glory hath departed;
Mine eyes have lost their sight,
And I weep broken-hearted.
"Where now are those to whom
In my pride I have trusted?
They perished who for power
And the gods of earth have lusted.
"The ark of God is taken,
And the peace of Israel gone;
Where now is all the glory
Which brightly o'er them shone?
"I am old—the Lord is just,
My heart grows faint with woe;
I am old—I am old,
It is best that I should go."

It died away, but clearer strains
Came up upon the air—
I heard the boy-like prophet sing,
And knew his face was fair.
He told how, when the call of God
Came down by night to him,
He answered to that gentle voice
Within the temple dim.

SAMUEL'S ANSWER.

"Speak, Lord, thy servant heareth,
And lifts his hands to Thee—
Speak, that Thy child in spirit
Thy glorious light may see.
Make me Thy chosen vessel,
That, by Thy power stirred,
I may be unto Thy people
A Prophet of the Lord."

He ceased,—again the silence fell;
I listened, all in vain—
Upon my inner ear there came
No utterance again.

But slowly from my dream I passed,
 And woke again to find
 The songs those voices sung to me
 Still echoing through my mind.

H. H.

ROBERT DALE OWEN ON MODERN SPIRITUALISM.

[From a letter read at the celebration, in Philadelphia, of the 21st advent of Modern Spiritualism.]

ON such an occasion the friends of spiritual progress, in the largest sense of the words, may well congratulate themselves. Twenty-one years ago, one who confessed belief in the doctrine that agencies from another phase of existence intervene here and operate for good or evil on mankind, was commonly deemed grossly superstitious, if not a fit inmate for a lunatic asylum. Now that doctrine, openly professed by hundreds of thousands of the educated and cultivated in our country, is acknowledged by persons of common intelligence and liberality to be one which enlightened men may accept or reject as they do the foundation tenet of the Unitarian creed, or the belief in the universal salvation of mankind. More than this may be said; from the best evidence on the subject, it seems probable that at this moment the belief in spiritual agency numbers among its votaries a larger proportion of our population than does any one sect, Methodist, Presbyterian, Baptist, Episcopalian, or any other. This wonderful change has been made in the short period which elapses from the time of birth until the young man attains the age of majority. Such rapidity is unexampled in the history of religion. Nor should it diminish our congratulations that many of the believers in Spiritualism are found among those who still remain connected with the various churches, and that some of the pastors of these very churches still occupy their pulpits while sharing that belief. No harm and much good is that. A little leaven leaveneth the whole lump. The essential is that the substance of the spiritual creed should be accepted, not that Spiritualism, as a sect, be built up and obtain power. The enlightened view of Spiritualism is that it is not a sect but an all-pervading, all-important principle which every sect should adopt, and which will soften the asperities and vitalise the creeds of all sects that do adopt it. Another most encouraging sign is that one article of the spiritual creed, which is scarcely second in importance to any other, is gradually gaining popularity among all creeds; I mean the belief that in the next world the occupations, and the duties and the enjoyments are as numerous and as varied as they are in this. The moral influence of such a doctrine is powerful and most beneficial. The heart of the millions is not reached by the prospect commonly presented to them of eternal life. Drawbacks no doubt there are to our advancement, but only such as are incident to all new and unexplored lines of progress, the errors of inexperience. Of these the chief is that same error which shows itself throughout the whole history of religion—I mean the belief in infallibility, the weak or lazy willingness to take doctrines on trust, with implicit faith, on the strength of authority alone. In the earlier days of Spiritualism, many of its disciples, as soon as they became satisfied that a communication came from a spiritual source, rushed to the conclusion that it must on that account be infallibly true. This is no whit more rational than the similar doctrine, denied by Protestants but set up by the Roman Catholic Church. God never intended to dethrone the reason he has given to man. The next world is doubtless a better and a wiser and a happier world than this, but it is not a world that is free either from suffering or from error. Out of this arises one of the most moralising influences

MISCELLANEA.

of Spiritualism. If we would enter the next world, comparatively free from false opinions, from bigoted prejudices, from vicious propensities, we must disencumber ourselves of these here before we go. No faith in a name, or in the dead words of a creed, no righteousness miraculously bestowed or mysteriously imputed, will avail us; we are and ever must be the architects of our own destiny. What we sow here we shall reap hereafter, but the sowing must be of deeds and habits, not of idle phrases strung together in a creed. We shall pass into the next world essentially as we shall be at the time of leaving this, acquiring, indeed, as incident to our new life, perceptions and a wider periscope, relieved too from the clog of the body, yet in soul and in spirit the same beings we were here. For evil habits and vicious lives we may escape punishment here but never hereafter. Future punishment, however, will not be arbitrarily inflicted by an angry God; it will be the natural and the inevitable result of our own misconduct. Let the detractors of Spiritualism allege what they will, there is not a sect in the world that has a doctrine more wholesome than this, more tending to encourage good conduct, more conducive to morality. It is the most fitting answer to the question, "Of what benefit is Spiritualism?" I doubt not that the next generation will witness and rejoice in the spread of the main doctrines of the spiritual faith over the civilised world. Sufficient for us that we have witnessed the inception of these and the promise of better days to come.

MISCELLANEA.

A REMARKABLE STORY.

A strange story is told by an American journal of the resuscitation of an executed criminal. A man named Kriel, of Louisville, was lately sentenced to death for murdering his wife, and was accordingly hanged in the middle of last month. Mr. Kriel, we are told, "went to his doom grim, implacable, and unnaturally firm." As is not unnatural with gentlemen in his position, "his desire to live was paramount to every earthly desire." When the drop fell, it was observed that the closed hands and position of the legs and feet of the culprit remained entirely unchanged, "showing a tremendous exercise of will and control of nerve." The neck was not broken, and General Whittaker, who was present at the execution, declared that pulsation in the carotid arteries of the neck was discernible after the gaol surgeon and his assistants declared life to be extinct. After hanging some minutes, Mr. Kriel was cut down, and his body placed in a coffin; "the eyes, that stared half open when the cap was withdrawn, remained closed after a slight touch upon them, and the face assumed an appearance of rest. The red flushing of the cheeks came back to a certain extent, and the dark colouring on the neck under the knotted rope partially disappeared." No one seemed to have any charge of the body, and it was driven away in a hearse to the vault in the cemetery. "Now," says the *Commercial*, "comes the closing scene in this strange story. Near midnight, a light waggon was driven rapidly out of Walnut Street, in which were seated three muffled silent figures; one of them a surgeon of great experimental knowledge, a firm believer in the theory of resuscitation of animal life through the galvanic process. In the waggon were a mattress and several blankets. The waggon halted near the cemetery fence; the horse was held by the driver, and two men went to the vault, carrying between them a large sack, well filled. In a short time they returned, bringing with them a motionless figure shrouded in a blanket. The figure was placed on the mattress, and in silence the waggon was driven back to the city. The body was conveyed to the surgery of a most skilful and learned surgeon, where some ten or

twelve excited and expectant students stood anxiously awaiting the arrival of the strange party. The body was placed in a recumbent position on the table, the clothing unloosed, the chest extended, and an incision made in one of the veins of the arm. At first but a small drop of dark-coloured blood came forth, but repeated incisions and manipulations of the body caused it at last to trickle forth more freely. The galvanic battery was then applied, and in less than fifteen minutes the warm blood commenced to course through the chilled body, and at last the eyes were opened. The students stood appalled, and could hardly realise the extent of the demonstration before them. One of them spoke to Kriel, asking him, "Are you sensible?" The 'eyes' answered expressively, and the lips opened ineffectually, for no speech came forth. Stimulants were poured down the throat of the revived criminal, and in less than one hour after he had been placed in the surgery, Kriel sat up and asked them, "What have you done? Am I alive?" The consternation and yet the professional delight of the spectators were loudly expressed. Steps were immediately taken to save the life thus marvelously restored. Strangers disguised Mr. Kriel, furnished him with means, and by daylight a man, weak and tottering, but firm and immovable in his demeanour, crossed the river, and was last seen by a watchful, silent friend, who kept near him on the train leaving Seymour, Indiana, on his way to an unknown but it is to be hoped a better future.

EFFECTS OF ELECTRICITY ON CLIMATE.

Some years ago, Andrew Jackson Davis, since known as a great light in the modern movement known as Spiritualism, made a series of scientific experiments in Hartford, if our memory serves us right, publishing several letters on the subject, which we believe were finally incorporated into a book, claiming that rain or dry weather could be produced at will by the aids of electricity and other means which he explained at length. But for some reason the subject was never acted upon by other scientific men, and the matter has since been probably forgotten by almost everybody. But a writer in one of our daily papers advances a theory that seems to be of the same nature as that first advanced by Mr. Davis. The writer spoken of, says that the railroads and telegraphs all over the country seem to be exerting a remarkable change in the climate. Whether they have had anything to do with changing our own New England climate from its rigour of a quarter of a century ago to the mild winters we now frequently enjoy, he does not say; but he thinks that the absence of the terrible thunder-storms of former times must be attributed to the iron rails which touch and cross each other in every direction, and serve as conductors and equalisers of the electric currents, preventing the terrible explosions which terrified us in former years. The telegraphic wires which accompany the iron rails everywhere also act an important part in diffusing electricity equally through the atmosphere, thus preventing the occurrence of severe thunderstorms. He also says that the opinion seems to be gaining strength that the Pacific Railroads is working a great change in the climate of the plains. Instead of continuous droughts, all along the railroads, rain now falls in refreshing abundance. The result has been remarked upon in other sections of the West. In Central Ohio, for example, it is said, the climate has been completely revolutionised since iron rails have formed a network all over that region. Instead of the destructive droughts formerly suffered there, for some four or five years there has been rain in abundance—even more than enough to satisfy all the wants of farmers. This change is thought to be the result of an equilibrium produced in the electrical currents, which has brought about a more uniform dispensation of the rain.

[Mr. Davis's ideas on the subject alluded to by the editor of the *Waverley Magazine* are fully expressed and illustrated in the little work entitled "The Harmonial Man" in our catalogue of books.]

FALLEN MEN.

WE hear a great deal about fallen women, and what is to be done for their reformation. Is it not time to think of reforming the fallen men, too? The following is written by one who has seen and felt something of the inequality with which society treats the two sexes:—

The mother of six beautiful daughters once came to me in a perfect rage against their family physician. A few weeks before, in a time of sickness, which rendered extra help desirable, he recommended a young girl of modest and prepossessing appearance as a gentle and faithful nurse. She came, she performed her duty faithfully, the little invalid was rapidly recovering under her care; her conduct and conversation were alike free from blame. What, then, was the cause of reproach?

Some years before, she had been seduced by this very physician, while living in his own family. She was very young, and must have possessed uncommon power of mind or heart not to have been driven down to a life of infamy by the scorn which the inhabitants of a country village always bestow upon the victim in a tragedy like this, forgetting usually to punish the betrayer! She turned at once to duty and to God. She had won respect even from the companion of her sin, refusing his assistance to support their innocent child, and working steadily and humbly herself for its maintenance. Yet the knowledge of her previous life, suddenly received by the good lady with whom she was then residing, caused her immediate and angry dismissal.

"Only to think," said she, "what a person to be in the same house with my young daughters!"

"Did you dismiss Dr. — also?" asked I, abruptly.

"Oh, no, indeed, we could not get along without him, he is so skilful."

"Skilful enough, perhaps," I rejoined, "when he is sober, but was she not also skilful in her work? And is he not a far more dangerous companion for your daughters?"

The worthy lady was completely mystified. She had never imagined that the same reasoning could apply to man as to woman, yet it had no effect. The humble, penitent woman was dismissed from her faithfully-performed labour with insult—the handsome, talented man was retained, and paid liberally for his services, although with him "drunkenness and licentiousness" were in deed "twin vices."

If this were a strange or solitary instance, it were well, but we all know it is only one of many.

AN EPIGRAM.—A gentleman, hearing a lady praise the eyes of a certain minister, wrote the following:—

"I cannot praise the doctor's eyes,
I never saw his glance divine;
For when he prays he shuts *his eyes*,
And when he preaches he shuts *mine*."

A COSMOPOLITAN CHINAMAN.—A Chinaman named Tye Kinn recently arrived at Omaha, on his way round the world. He went from China to England seven years ago, by way of the Cape of Good Hope, and studied four years at Cambridge. He afterwards directed a Coolie plantation at Cuba until the revolution broke out, when he went to New Orleans and opened a school. He is now on his way to China, to engage a thousand labourers for a Louisiana sugar-planter.—*New York Tribune*.

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

WE understand that our esteemed contributor, Mr. JACKSON, will be in London during the present month, for the purpose of reading a paper on "The Racial Aspects of the Franco-Prussian War" before the Anthropological Society of London, and we should advise our readers to avail themselves of his presence in the Metropolis, and see if they cannot prevail upon him to deliver some of his other Lectures on subjects of yet more lasting interest, among which the following may be enumerated:—

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Communications on this subject may be addressed to the Publisher.

TO THE READERS OF *HUMAN NATURE*.—At a meeting of a few friends and admirers of Mr J. W. Jackson, it was resolved to take steps to raise a fund for a testimonial to be presented to that gentleman in recognition of his able and valued services as a writer and lecturer on Mesmerism, Phrenology, and kindred subjects. A committee was formed to promote the object for which the meeting was called; and among other arrangements they think that an appeal to the readers of *Human Nature* might well be included, as they feel satisfied that there are many of the readers of this magazine who might desire to testify their respect to Mr Jackson in the manner proposed, as an able and gratuitous contributor to these pages. They have reason to believe that the readers of this magazine include many who entertain sentiments of high admiration for Mr Jackson, as one whose literary ability and professional skill, displayed in a cause which has encountered much opposition, is entitled to some public mark of recognition of a substantial character. Without entering into details, it may be stated generally, that Mr Jackson has devoted the greater part of a long life to the advocacy of, and instruction in, Curative Mesmerism and Phrenology, a work which the readers of a magazine such as this, to whose pages he has, as already stated, been an able contributor, are presumed to be interested in; and the committee think that no apology is necessary in asking their assistance in promoting the object in view.

Subscriptions sent to Mr Hay Nisbet, printer, or to Mr James Burns, publisher of *Human Nature*, will be duly acknowledged.—In name of the Committee,
Glasgow, April, 17, 1869.

C. GRACIE, Secy.