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BY EMMA HARDINGE.

THERE are personages, as well as phenomenal signs and tokens, in the movement called Modern Spiritualism—indeed, considering that the signs and tokens must come through the agency of personages, and that the unknown and mysterious force by which all demonstrations of spirit-presence occur, must originally reside in the human organism, and constitute the speciality we designate “medium power,” the realm of causation which explains spirit communion, belongs to the persons connected with it, and they are the real phenomena of the movement, the signs and tokens being only the secondary effects of their peculiar endowments.

It is an instructive study, therefore, to analyse the specialties of those individuals who stand as waymarks between the natural world and the hitherto insoluble mysteries of the spirit country. Indeed, it seems to me conclusive that we shall never arrive at any systematic comprehension of the “spiritual telegraph,” and its methods of working, until we can physiologically, as well as psychologically, apprehend the functional peculiarities which create “mediums.” One of the most remarkable phenomenal specimens of the genus “media” with which I am acquainted is Hudson Tuttle, a young farmer residing on his own estate of “Walnut Grove Farm,” at or near “Berlin Heights,” Ohio, U.S. My first acquaintance with Mr. Tuttle was a literary one, or rather, to speak correctly, a mere hearsay knowledge. I saw by the advertisements in our American spiritual journals, that two volumes had issued from the press entitled, “The Arcana of Nature;” and from the lips of competent judges I learned that the said volumes contained glimpses into every department of

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HUDSON TUTTLE, THE PHENOMENAL SPIRITUALIST. 101

touch that only requires the polishing attrition of society to rub off, Hudson Tuttle in all else is the scholar, the gentleman, and a person of refinement and good taste.

His tall and slightly stooping figure is neither awkward nor uncomely. His gait is quiet, self-possessed, and gentlemanly,—his face is dreamy and thoughtful, his smile full of benevolence and beauty. Something of reserve, or shyness, or *reticence*, anything which might accompany secluded habits, and mark that lack of *tone* which intercourse with good society gives,—is *all*, absolutely all which remains to remind the observer of the ploughboy of ten years ago;—and yet those ten years have been passed in the same rustic scenes and surroundings, and in pursuance of the very same occupations which had formerly engrossed all his time.

Hudson Tuttle farms his own estate now, and manages about 150 acres of land solely with the assistance of one hired man.

How much time for study or research he can have now, more than heretofore, I for one could not conceive, though his day should be twenty-four in place of twelve hours. How he ever found time even to transcribe the thoughts which fill his teeming brain was a mystery to me, until I perceived how many hours of the night he would devote, and that after a hard day of farm-work, to this duty of transcription. Hudson Tuttle was preparing his “Year Book of Spiritualism,” during the week I spent at his house. He had engaged me to give three meetings at “Milan,” six miles from his residence, and, to make them a great success, he had spent weeks beforehand in circulating notices through the towns and villages of a sparsely settled rural district. Milan itself is a stirring country town, where it happens that some of the best educated, most progressive, and most progressed minds in Ohio have gravitated together, as by the force of mutual attraction. I never met amongst the most cultivated circles of America a more refined, intellectual, and liberal little society, than in this same dearly remembered Milan. Of course Hudson Tuttle is warmly appreciated in such a community, but, after all, it is but a small country place, and its *progressives* at the very farthest cannot count up more than a couple of hundred in their

ist, writer, and historian, had sounded out from the quiet woods of his Western home to the lyceums and colleges of the Athens of Eastern America. Many and many a pilgrimage was made to the secluded district where his father's humble dwelling was situated, to visit the "learned author" of the "Arcana of Nature," and when the visitors arrived, what did they discover?

A modest frame cottage inhabited by the dearest, kindest, most hospitable, but most primitive couple in the world;—the dear, precious mother scouring her pots and pans; the good, honest, upright father, cutting his hay or harvesting his corn, guiding his plough or hoeing his potatoes, just as the season and its necessities might require. But it was their gifted son Hudson that the strangers had come to visit, and Hudson it was whose appearance and employments were to be the subject of their curious scrutiny. This was soon satisfied. A tall, thin, eager-looking lad appeared, with a shock of "*unkempt*" hair, bare feet, a ploughman's attire, hard hands, and nothing but dreamy-looking eyes to suggest the slightest idea of any unusual inspiration from that of the cow-boy whose occupations he had been just sharing. I am told that nothing, in even the most rustic walks of life, could have been more uncouth, *gauche*, and unscholarly, than the young farmer's deportment at the first periods of his youthful celebrity, and yet it was from such a source, and from such occupations as the care of pigs, sheep, cows, and poultry,—the ploughing, sowing, and reaping of his father's fields, and the incessant labours demanded from his humble station, that the writer, teacher, scientist, naturalist, geologist, theologian, lecturer, artist, and draughtsman has sprung. "Impossible!" cries one; "Incredible! at the very best," adds another. "True, but inexplicable," adds a third, whose incredulity has gradually yielded to the searching investigation of which Hudson Tuttle has so often been the subject.

Neither impossible, incredible, nor inexplicable, Messrs. Critics, to those who know, as I do, that Hudson Tuttle is a *spirit medium*, and as such, has been simply a suitable instrument through whom wise and well-informed spirits have poured forth their knowledge and opinions, as through a willing and capable amanuensis.

More than this—the very processes of instrumentality to which this spirit medium has been subjected, have seemed to educate him in the same proportion that they have enlightened the world. Last summer, I became the guest of Hudson Tuttle and his charming wife Emma, and neither in appearance or manners could I have traced the least shadow of the *gauche*, awkward, bare-footed boy, whose wildly rustic appearance used to create such a marvellous effect upon the minds of those visitors who had come to do homage to the scholar and philosopher. With the impossible touch of criticism in his tone and manner a

to the finest of the imponderable forces, yet, through his bones, he rests directly on the mineral kingdom, these being in a sense, his organic foundation. While through other portions of his structure, and the functions they respectively discharge, he is also related more or less, to all those intermediate provinces which lie between these two extremes. In all this, however, he is by no means exceptional, as it is a characteristic of every grade of telluric being, that it not only rests upon but includes, at least elementally and in first principles, the structure and functions of all beneath it. Of these fundamental laws, however, we shall find many other, and more varied illustrations as we proceed.

But, to return to function; in common with the higher grades of the animate scale, we discharge cerebation, respiration, alimentation and reproduction, implying as their accompaniments sensation, muscular movement, assimilation, secretion, and excretion, and necessitating, as their results, birth, growth, maturity, decay and death. It will thus be seen that we are allied functionally, not only to animals but also to vegetables, and, we may add, through the chemical changes which take place in our system, also to minerals, the truth being that all phenomena are essentially and fundamentally vital, either on the cosmic, telluric, or so called organic plane. And now let us ask, is there such a thing as grade in function? Are some functions higher, that is inherently and essentially superior to others? And, if so, do we find that, correspondentially, these superior functions are especially emphasised in the higher grades of organic being, while the inferior are as especially marked in the lower types of structural existence. Let us take the four principal we have just mentioned, and see what the duties they discharge and the relationships they necessitate, imply.

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nature from the starry heavens to the flower-gemmed earth; from all the varieties upon its surface, into the profoundest depths beneath:—opening up page after page of the old stone book, and tracing the present order of creation back through every phase of being, until its mysteries were explored, from the nebulous masses of inorganic matter floating in the realms of space, to the fair and infinitely varied ultimates of animate and inanimate forms, now constituting the theatre of human existence.

From hearsay, I learned that these marvellous revelations were written in strict harmony with the demonstrations of science, and yet launched out into realms of bold hypothesis into which the wary feet of exact science had not as yet dared to tread. Now, had these two volumes stood alone, they would have remained a legacy to mankind of incalculable value, and if literary justice is ever done, their publication would alone have ensured to their author the enduring gratitude of the thinkers through all succeeding ages;—but they did not, and do not stand alone.

One after another there were poured forth from the prolific pen of this indefatigable author, fresh works of a kindred character, such as "The Origin and Antiquity of Man," "The Arcana of Spiritualism," "The Career of the God Idea in History," "The Career of the Christ Idea in History,"—and numerous other works in volumes and short articles, ranging through the realms of the sciences, including geology, chemistry, zoology, archæology, theology, history ancient and modern, and mental science in all its phases, from the world of intuition to the demonstrations of spiritual existence through moving furniture and rapping tables. But this is not all: wonderful charts of geological formations have been drawn by the hand of this same ready writer, illustrating the earth's crust and the geological strata beneath our feet, in a manner which competent authorities declare to be fully equal to the performances of the most highly skilled artists and best informed geologists; and lastly, there lies now on my desk the report of an admirable lecture delivered by Hudson Tuttle in a splendid hall filled by thousands of intelligent listeners, and over my desk may be seen a finely executed drawing of a strange Oriental-looking scene, claiming to be the representation of some portion of that eternal "summer land" whose radiant realities can only become visible to the spiritual sense of the highly-endowed clairvoyant. Now, to go over the ground which I have here briefly sketched out, and to go over it so well as to defy the carping critic to take exception to a single fact recorded in any of those multitudinous varieties of science through which they carry their reader, must suggest the opinion that the writer was a man who

had devoted a long life to the most profound research—and that not in one, but in every department open to the exploration of the human intellect. The achievements of the accomplished draughtsman and artist may be referred to natural taste in those directions, improved by artistic culture,—but to collect the immense array of facts necessary to write fluently upon such a vast mass of scientific subjects as are treated of in the works alluded to, must have occupied the time, patience, and industry of a long and devoted life of study, for otherwise they could not have been come by legitimately, or *naturally*, that is to say, in the ordinary course of nature. But, my readers may say, why indulge in the last-named suppositions at all?

Hudson Tuttle is not the first scholar who has collated facts on an immense variety of subjects, nor the first scientist who has been endowed with the faculty of writing out what he has learned. But the chief difficulties in the way of accepting this account of Hudson Tuttle's writings is, *that it is not true*, and does not in the remotest degree fit the man or his history. Hudson Tuttle has been no reader; is no scholar, no scientist, nor has ever enjoyed any advantages of literary culture, or access to scientific or historical writings. Hudson Tuttle has not spent a long life in industrious research, for he has as yet only enjoyed the privileges of a very short life, being quite a young man, a little over thirty years of age;—and several of his most important works were produced when he was quite a boy, and that, too, one of the most untaught, uncouth, and uncultured boys that the remote farm on which he was born and brought up, in the remote district of the State of Ohio, could produce.

The brief outline of Hudson Tuttle's history is, that he is a farmer's son in what I have above declared to be a remote district in the State of Ohio. That, like all other American lads, he was taught to read, write, and cypher, at a common district school, but beyond this, EDUCATION *of any kind* he has had *none*! I believe he was about the age of sixteen, when the spiritual outpouring whose tides were surging over other parts of the country, first manifested their influence in the neighbourhood of his home, and seized upon almost every one of his father's family. That they could have ever transmuted any of its rustic hard-working members into philosophers, geologists, naturalists, and historians, &c., &c., was a vision which not even the most vivid imaginings of a "crazy spiritualist" would have indulged in. Yet, before the age of nineteen, Hudson Tuttle's writings had achieved a reputation which extended throughout the length and breadth of America.

Hudson Tuttle's geological charts and paintings were seen by persons, many of whom had travelled from far distant places to witness them,—and Hudson Tuttle's fame as a geologist, natural-

ist, writer, and historian, had sounded out from the quiet woods of his Western home to the lyceums and colleges of the Athens of Eastern America. Many and many a pilgrimage was made to the secluded district where his father's humble dwelling was situated, to visit the "learned author" of the "Arcana of Nature," and when the visitors arrived, what did they discover?

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correcting proofs, reading and discussing philosophy with me and my visitors, and attending the sick couch of his beloved Emma,—and the mention of this dear name suggests to my mind another source of influence from which the refining processes of good Hudson Tuttle's life and manners have been evolved. Hudson Tuttle has married a sweet and gracious creature, lovely in face and mind, educated enough for a modest country girl, but far more highly educated by the aspirations of an exalted intellect, and a highly poetic fancy. Emma Tuttle's charming poems are as widely circulated as her husband's writings, and both are equally admired, and productive of influence for good upon their generation. Finally, this industrious and most exemplary couple, deeming perhaps that they have not enough of labour in their farm, the cares of a household, and the management of their young family, must needs add to all this the duty of caring for the spiritual welfare of all the other young families in their vicinity, and devote the principal part of their Sabbaths and a considerable portion of time besides, to the interests of the "Children's Lyceum" at Milan, which, under the fostering care of their excellent leaders and officers, amongst whom Hudson and Emma Tuttle have taken an indefatigable share,—has become one of the best Lyceums in the States.

I am now writing in a country where the strange lines, curves, dots, spots, flowers, fruits, and figures, of accomplished and artistically educated ladies are put forth as evidences of the most conclusive character that they executed these *wonderful* (?) productions, under the influence of angels and arch-angels, or the spirits of the great masters of antiquity,—where whole volumes of MS. twaddle, of less real value than the essays which their authors performed at school as composition exercises, are read to weary listeners as the inspirations of Milton, Dante, Swedenborg, &c., &c., and where really well-educated and capable people declare themselves to be under the influence of Moses, Daniel, Elijah, &c., &c., &c., if they shut up their eyes and pour forth the reflexions of their own narrow views of orthodoxy. I do not mean to affirm that there are no good, genuine, and even astounding evidences of phenomenal mediumship in England. On the contrary, there are MANY, and many both ladies and gentlemen known to me in London, from whom tokens of spirit-presence, the most startling, convincing, and unquestionably genuine, have been given in my presence, exceeding in power and marvel anything I have ever witnessed in my life, but where the real and good is overlaid with such a vast amount of self-delusion, and *psychological irritation* merely, I would strongly advise the confused and baffled sceptic, no less than the fanciful and imaginative self-deluder, to study the case of Hudson Tuttle, and see if they can account for his own remarkable *career* in

history, on any other hypothesis than that of spirit-control and inspiration.

CREATION.

GRADE OF FUNCTION.

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.

WE have, in some of our former papers, spoken of the ocean as our great mundane mother. But even oceans, like all things else, are susceptible of translation, from the lower to the higher planes of being, and in undergoing this process of advancing transmigration, it will be found that they are emerging out of the materially feminine into the spiritually masculine condition of being. Thus, for example, the aerial ocean rests upon the aqueous, and as it is a more refined and active manifestation of fluidity, so its flora and fauna are higher than their marine counterparts. Thus we have the rose in place of the algae, and the bird in place of the fish, and perhaps, we may add, the man in place of the seal; but, from the forms of the aerial being much younger than those of the aqueous ocean, its superiority as a maternal producer of organic life, although already complete and undoubted, is yet in large measure a thing of the future, a magnificent promise, still awaiting its higher fulfilment. But, must we stop here? Most assuredly not. There is yet another and a higher ocean, to which the aerial is gross, and in comparison with which, consequently, its productions must be low and inferior in type and power, in range and function. This is the imponderable or magnetic ocean, the ethereal sphere of light and glory. Now, it is to this sphere, which is essentially masculine, that we are more immediately related through the nervous system so powerfully developed, more especially in its cerebral portions, in the human type. While it is to the second or aerial ocean that we are related through respiration, which, however, as we have already remarked, does not attain its maximum in mammals, but in that emphatically aerial type, the birds. And lastly, it is through our blood and other fluids, that we are related to the first or aqueous ocean, and the proportion of the fluid to the solid portions of our corporeal structure, may suffice to show us, that although terrene, we are still very nearly related to our common mother, the sea.

Now to understand even man aright, we must remember that he is simply the apex of the pyramid of telluric being, and thus, while through his magnificent brain he is related

to the finest of the imponderable forces, yet, through his bones, he rests directly on the mineral kingdom, these being in a sense, his organic foundation. While through other portions of his structure, and the functions they respectively discharge, he is also related more or less, to all those intermediate provinces which lie between these two extremes. In all this, however, he is by no means exceptional, as it is a characteristic of every grade of telluric being, that it not only rests upon but includes, at least elementally and in first principles, the structure and functions of all beneath it. Of these fundamental laws, however, we shall find many other, and more varied illustrations as we proceed.

But, to return to function; in common with the higher grades of the animate scale, we discharge cerebation, respiration, alimentation and reproduction, implying as their accompaniments sensation, muscular movement, assimilation, secretion, and excretion, and necessitating, as their results, birth, growth, maturity, decay and death. It will thus be seen that we are allied functionally, not only to animals but also to vegetables, and, we may add, through the chemical changes which take place in our system, also to minerals, the truth being that all phenomena are essentially and fundamentally vital, either on the cosmic, telluric, or so called organic plane. And now let us ask, is there such a thing as grade in function? Are some functions higher, that is inherently and essentially superior to others? And, if so, do we find that, correspondentially, these superior functions are especially emphasised in the higher grades of organic being, while the inferior are as especially marked in the lower types of structural existence. Let us take the four principal we have just mentioned, and see what the duties they discharge and the relationships they necessitate, imply.

Cerebation attains to its maximum in man, and among men, in the highest race, and through the most gifted individuals of that race. Strictly speaking, cerebation proper, is scarcely more than germinal in brutes, their especial nervous function being sensation, hence the immense development of the nerves of sense and motion, in proportion to the volume of brain to which they are attached, and we may add, the powerful development of the basis of the brain in proportion to its superior convolutions. And this inferiority in cerebation is marked by successive gradations of descent, from the higher to the lower type of mammals, and from these, through birds and reptiles, to cold-blooded fish. Strictly speaking, cerebation ceases with the vertebrata, as the articulata, even in their highest forms, are simply splendid specimens of a ganglionic development of the nervous system. Now cerebation is efficient in proportion to the centralisation of nervous force and function in the cerebrum,

and perhaps the cerebellum, and this centralisation as indicated both by structure and function, increases from the fish up through the reptile, bird, and quadruped to man, and from the lowest to the highest races of men. Now this centralisation of the nervous system, is always accompanied by something like proportionate specialisation in the organs of the accompanying structure, and we may add, by greater efficiency in the discharge of many of its functions. Thus, for example, in the ascent from the reptile to the bird, although reproduction has not advanced beyond the oviparous stage, respiration and circulation have attained to their known maximum, while in ascending from the bird to the quadruped we arrive at the viviparous grade. And lastly in man, the anterior extremities have become specialised into constructive instrumentalities, the apt executants of his intelligent will, a far higher form of specialisation than the wing of the bird, which is the expression of action rather than thought, and so more immediately, the outcome of its respiration rather than its cerebation. But even the anterior extremity of man has already, at least the germ of many gradations of development and specialisation, indicated by the rudimentary, the spatular, the artistic and the psychical hand, the instruments respectively of the labourer, the mechanic, the artist and the poet. That is, speaking anatomically and physiologically, each is the index and expression of a brain and nervous system at a certain stage of ascensive development.

Now, what is a nervous system? And we reply, an organic apparatus for the circulation of imponderable force, implying the discharge of vital functions of the highest known order, and bearing the same relation to the magnetic, which the heart and blood-vessels do to the aqueous ocean. Hence the ground of our remark, that through it we are related to the solar sphere of light and spirituality, as through some other portions of our organisation, and notably the alimentary organs, we are related to the telluric sphere of materiality and opacity. And now, perhaps, the reader begins to understand how it is that, from the worm up to man, that is from an initial stage of the ganglionic up to the highest known type of vertebrate organisation, there is not only a gradual improvement in form and function, but also an advancing assumption of the perpendicular in attitude, the entire angle of ninety degrees, being, if not filled, at least bridged, by the intermediate groups. And it is observable that in birds, cameleopards, horses and deer, where the dorsal and lumber vertebræ are still largely horizontal, the cervical, that is, those more immediately under the influence of the brain, approach to and sometimes almost attain the perpendicular. But it is in man, the most centralised and solarised being yet developed on the earth, that

this tendency to perpendicularity attains to its maximum, and even here only reaches perfection in the highest races. And it is noticeable that, strictly speaking, the perpendicular is a diurnal attitude, the nocturnal, when negative and telluric influences prevail, being horizontal. Man as a solar child, rises in the morning to greet his celestial sire, but worn and wearied with his many labours, falls asleep upon his terrestrial mother's bosom at night. Figures and poetry apart, have we not reason to believe that the immense volume of nervous matter collected in the human cranium, is one very important element among others, which, in their totality, furnish the conditions of man's perpendicularity; and if so, then granting the possibility of a still farther, nay, of a practically indefinite development of the nervous system, in the higher and gradually ascensive bipedal and rational types of the future, and have we not some of the elements, which indicate the possibility of a grade of organic being, so intimately related and so susceptible to the influence of imponderable force, that in certain conditions of the system, the body may become luminous and buoyant as in the case of certain ecstasies—if we may trust the combined evidence of tradition and living witnesses? But of this more hereafter.

We have said that cerebration is only initial in brutes, while it is only germinal in the vertebrate grades beneath them, but it would be absurd to suppose that it has yet attained to its maximum even in man. When we see what a ganglionic arrangement of the nervous system can accomplish in the production of *quasi* intelligence through the bee and the ant, we must come to the conclusion that the most complex arrangements and finest culture of civilised society, do not yet represent the highest possible form of vertebrate existence.

While on this subject we would venture to suggest, from the data afforded by structure and function, that the highest form of ganglionic organisation can only eventuate in the evolution of blindly instinctive action, ignorant of the means which it employs, and unconscious of any definite purpose in the production of those results, which it nevertheless so unerringly accomplishes. While under a well-developed vertebrate and cerebral structure, there is ever a growing and perceptible tendency to conscious action and intentional purpose; this diversity in the matter of consciousness being due to the fact, that the ganglionic stage of organisation, as being more diffusive and so less centralised, is also less individualised in structure and mental constitution than the vertebrate type, more especially when the latter shall have been proportionately matured. The hive and the anthill are social reproductions of those physical aggregations, of which we have already spoken, as reflections of our common mother, nature. So the unerring instinct of the

individual bee or ant, is a manifestation of the intelligence of the universal mind, operating through an organic instrumentality, with almost the same undeviating regularity as in the law of gravitation. As we advance in these speculations, it will be found that even human society is also largely composed of "working bees," the solarised, that is individualised KINGS, the original minds or men of genius, who shine by primal and not derivative light, being like the Queens, few and far between.

And now then are we not justified in affirming that cerebration is the highest of all known functions, that it is the most positive, spiritual and masculine, of all the duties, which even the human organism is called upon to discharge? And when we consider the importance of the nervous system as a determining element of form and function, are we not supported in our conclusion, that the human brain, with the magnificent development of its convolutions in the higher races, has not yet been fully reflected in the remainder of the organisation? But this is a vast subject, for whose treatment, moreover, we have not yet prepared the way, by a due exposition of subsidiary topics. We will, therefore, return to our more immediate inquiry, the grade of function.

Ere leaving cerebration, and we may add neuration, of which cerebration is only a province, we would remark that it must increase in intensity, as the earth in its capacity as a cosmic organism, becomes more effectually vitalised, that is more thoroughly suffused with solar power, for let us never forget that man is not only a telluric organ, but the highest and most complex yet developed. Thus contemplated the great racial divisions, with their several castes and individualities, must be regarded as the faintly adumbrated outlines of a telluric cerebral system, just as the vegetable and animal kingdoms are its vascular and muscular systems respectively. Now whether we consider the late period of its advent, or its obvious immaturity, we cannot but conclude that whatever may be the functions of humanity as a telluric organ, it has yet discharged this duty but feebly and imperfectly. And accordingly, as we have already seen, if the hominal be regarded as an inherently and essentially rational and moral type of being, it thus far, in all the inferior races at least, falls very far below its ideal standard. But, precisely as it does so, must the earth, as a cosmic organism, be pronounced proportionately immature, having the promise rather than the fulfilment of its appropriate and predestined mental constitution. The conclusion, then, to which we are brought in relation to neuration generally, and cerebration more especially, is that they must increase in force and importance, as the earth, pervaded and cosmically vitalised more and yet more by solar influence, becomes more magnetic in its

constitution, and, as a result, more vigorous in the discharge of its higher functions. But normal increase of function implies, because it necessitates, improvement in that portion of the organisation through which it is discharged, in this case the brain and nervous system of man, which, from the telluric stand point, must accordingly be regarded, in their present state, as simply initial and germinal.

(To be continued.)

THE TESTIMONY OF THE AGES.

THE WAY WE ARE GOING.

MANY of the readers of *Human Nature* are probably acquainted with the writings of a noble religious thinker, the late Revd. Frederick William Robertson; some of them may, perhaps, have seen his translation of a short but suggestive essay, by Gotthold Lessing, on "The Education of the Human Race." In that essay Lessing shows that the education of the Human Race can only be accomplished gradually, *because* each successive generation can only acquire the modicum of new truth for whose reception it has been prepared by the progress of preceding generations; so that the new gain of each generation is not only the *result* of the earlier lessons, doubts, investigations, and slowly-acquired convictions of the generations that have gone before it, but becomes, in its turn, the *necessary stepping-stone* to yet higher acquirement for the generation that follows it. He illustrates the gradual and progressive nature of the education of the Human Race by a reference to the changes that take place in human ideas, in the course of ages, in regard to every object of thought; as, for instance, in our ideas of Right and Wrong:—the Mosaic dispensation inculcating Right-doing as a means to the obtaining of earthly rewards; the first form of Christianity substituting the idea of heavenly rewards in the place of earthly ones; and the progress of human thought gradually leading us, through a more enlightened understanding of the teachings of Christ and of our relations to the Divine Being and to one another, to the nobler idea of Right as something to be loved and followed for its own sake, irrespective of any lower ideas of Rewards and Penalties. Alluding to the slowness with which this gradual education of the Human Race is accomplished, and the unreasonableness of those who are sometimes inclined to despond because "the progress for which Nature takes thousands of years does not mature itself in the brief space of their single lifetime," the eminent Philosopher

then gives utterance to the following profound and eloquent sentences:—

“Go Thine inscrutable way, Eternal Providence! Only let me not despair of Thee because of this inscrutableness! Let me not despair of Thee, even if Thy steps sometimes appear to me to be going backwards! It is not true that the shortest line is always straight. Thou hast, on Thine eternal way, so much to carry on together; so much to do; so many side steps to take! And what if it were as good as proved that the vast slow wheel, which is bringing mankind nearer and nearer to its future perfection, is only put in motion by smaller, swifter wheels, each of which contributes its own individual unit to the sum of that greater movement? . . . And so it is! The very same Way, by which the Human Race is travelling on to its perfection, must every individual of that Race—one sooner, another later—have travelled over. *Have travelled over in one and the same life-time?* Can he have been, in one and the self-same life, a sensual Jew and a spiritual Christian? Can he, in the self-same life, have overtaken both? . . . Surely not that! But why may not every individual man have existed more than once upon this earth? Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the Schools had perverted and debilitated it, lighted upon it at once? Why may not *I* have already performed those steps of my education which the prospect of merely temporal Penalties and Rewards can bring man to? And why may I not also have performed all those other steps which the prospect of Eternal Rewards have so powerfully assisted us to accomplish? And why should I not come back again as often as I am able to acquire fresh knowledge, fresh expertness, from the experiences of this world? Do I take away so much from one life here that there is nothing to repay me for the trouble of coming back? Is this a reason against it? Or because I forget that I have been here already? *Happy is it for me that I do forget!* The recollection of my former condition would permit me to make only a bad use of the present. And even that which I forget *now*, is it necessarily forgotten for ever? Or is it a reason against this hypothesis that so much time would have been lost to me? (*But can that time be said to be ‘lost’ to me whose results have made me what I am?*) ‘Lost?’ ‘Time lost?’ And how much, then, should I miss? *Is not a whole Eternity mine?*”

This extract from the reasoning of the eminent German Philosopher may serve as a fitting introduction to the subject of the present paper because it suggests four principal points, or aspects of the question, which, mutually supporting and completing one another, may be regarded as constituting the strong, four-sided

"corner-stone" of evidence on which the advocates of the doctrine of Re-incarnation may be well content to rest their cause. These four points are as follows:—

First,—The antiquity and generality of the doctrine of Re-incarnation; that is to say, of the doctrine which teaches that the Soul not only survives the material body, but that it lived before the material body, and that it is gradually educated out of ignorance and impurity, and into wisdom and purity, by the discipline of its successive and progressive lives.

Secondly,—The evidence afforded, by observation of the world around us, in support of the assertion that the Soul lives many such progressive lives *upon this earth*, until, having exhausted the educational possibilities of this planet, it has become fitted for admission into a higher one.

Thirdly,—The beneficial effects* of the suspension of our remembrance of past existences which is usually undergone by us during our earthly lives, and during the period of our return into the spirit-zone of this planet† that completes each of those lives, and which suspension is both an indispensable condition of our attainment of the educational and social ends of each new incarnation, and the guarantee of our happiness in the higher states of being to which we progressively attain, and in which we recover the memory of our past.

Fourthly,—The admirable consequences of this doctrine which, as the tree is known by its fruit, conclusively prove the superiority of this theory of human existence to all others, because *it affords the only possible demonstration of the Justice of the Divine Government and of the brotherhood of the Human Race*, the only complete and coherent explanation of human progress, and consequently the only clear and certain guide in the path of reformation and improvement, and the only rational consolation under the difficulties, inequalities, and sorrows of earthly life, by showing that these, whether in the experience of the individual or of the race, are only earlier steps of the "Way" by which (to recur to the eloquent words of Lessing) each human being, as well as the whole human race, is travelling on towards its future "Perfection."

It is mainly to the establishment of the first of the four points just specified (viz., the antiquity and universality of the doctrine of our successive existences in this earth, and in other planets) that the present paper will be devoted; but, before entering on the special argument which we shall thus have to consider, it is necessary to ask attention to a few preliminary remarks.

* *Vide Human Nature* for February, 1871, p. 54.

† *Vide Human Nature* for March, 1870, p. 108. October, p. 442. December, p. 547. January, 1871, p. 18.

In the first place, it may be well to state, distinctly, that Re-incarnationists do not adopt this doctrine from any desire to come back into the life of this earth. On the contrary, they regard this return, as it has been regarded by thinkers in all ages of the world, as a painful necessity, a regrettable consequence of our ignorance, sins, and imperfections. But, while so regarding it, they nevertheless consider that, if we have a certain amount of punishment or of discipline to undergo, or a certain amount of lessons to learn, before we *can* go up higher, it does not much matter whether we accomplish our task here, or in some other world of the same degree of advancement. Even those persons who have suffered most severely in this life, very properly endeavour to prolong, to the utmost, their present existence; while the greater number seem to consider that, on the whole, the satisfactions of even our present admittedly low phase of life outweigh its sorrows. Re-incarnationists, therefore, do not admit that there is any valid reason for regarding a return to this earth, with the benefit of greater experience on our own part, and of the improved moral, social, and physical states which our earth is evidently approaching, as constituting a prospect in any way degrading, derogatory, or lamentable, as so many seem to imagine. Fully convinced that the Divine Overruling will ensure to us, at all times, the conditions best calculated to aid us in the work of self-education, they consider that we ought to be willing to come back to this imperfect but already-improving planet, as often as, by so doing, we can most effectually advance our own amelioration, help forward the persons and interests most intimately connected with us, or hasten the ascensional development of the planet itself. But, while thus willing to accept as best for us whatever the higher Ordering may have appointed as the next step of our discipline, they none the less look forward to the attainment of progressively higher *realms*, as well as *states*, as the great aim of the preparatory education we are now undergoing; and they, therefore, insist on the importance of our making the best possible use of each of our earthly lives, in order to diminish, as far as may be, the number of our penitential, expiatory, and educational sojourns in what has always been regarded, by those who have held this doctrine, as the "*prison* of flesh." In regard to re-incarnation, they take exactly the same ground as that taken by their brother in conviction, Massimo d'Azeglio, in regard to the modern spiritual phenomena. In replying to a friend, who had written to him on the subject, the illustrious Italian statesman thus expresses himself:—"To answer your queries would require a volume of philosophical dissertation, and I have only time to make a few observations. For a long time, the world had adopted the old Aristotelian or Scholastic system of reasoning

and was accustomed to say, in regard to any novel statement or fact, 'I don't believe it; therefore, it is not so.' Bacon, Galileo, and others," continues d'Azeglio, "have inverted the phrase, and say, 'The thing *is* so; therefore I believe it.'" So say the re-incarnationists. The question is not whether we *like* the doctrine of re-incarnation, nor whether we *believe* it; the question is simply whether that doctrine is *true* or *not*. To which brief statement of the nature of the question under consideration may be added the consoling comment that, if re-incarnation be, indeed, the law of human life, it must necessarily, as part of the Divine arrangements, be the best thing for us.

It is frequently urged, as an objection to this doctrine, that it has not been proclaimed by the majority of the spirits in communication with English and American media, and is, on the contrary, usually denied by them. To this objection I reply that the doctrine in question is proclaimed, with almost entire unanimity, through the media of France, Spain, Italy, Germany, Belgium, Holland, Russia, Turkey, India, China, in fact, of all the rest of the world; so that, if a question of this nature could be decided by a majority of votes, the question of re-incarnation would probably be decided in the affirmative. And it is to be farther remarked that the discrepancy between the tenour of the spirit-communications in the two former countries, and those received everywhere else, is by no means so entire as is commonly supposed. Just as, both in this country and in the United States, persons are occasionally met with who have preserved a more or less distinct remembrance of the scenes and events of their former lives, and many English and American media have received partial announcements tending in the direction of the doctrine in question, even in centres in which it had not previously been heard of; while one English medium (authoress of a very clever book, entitled "*Spiritualism versus Scepticism*,") received, from the spirit of her husband, a series of communications giving nearly all the leading ideas of the Kardec books, long before she had heard of their existence. But the fact of this discrepancy, be it more or less, is, from the spiritist point of view, very easily accounted for.

As Carlyle says, "The eye sees what the eye brings the means of seeing;" in other words, we only perceive, in regard to any matter, what the course of our previous experience has enabled us to perceive: a *dictum* whose literal and absolute truth, in regard to our present life, is proved by the experience of every day and of every century; while our increasing acquaintance with the life of the spirit-zone of the planet shows us that it is equally true in regard to the people of that zone. It is, in our individual lives, as in a school. Some of the scholars learn more quickly and others more slowly; but,

just as each scholar must master the lessons of his present class before he can become fitted, by the resulting education of his intellectual "eye," to enter the class next above it, so he must always master the lesson he has in hand, as the sole condition of his understanding the lesson that follows it. And as it is only by the diligent learning of all the various lessons afforded by the planet in which we find ourselves that we can become fitted for living in a higher one, so we can only learn, in each new earthly incarnation, the lesson for whose comprehension we have been prepared by the experience of our preceding lives.

The new light that is beginning to be thrown, from "beyond the Veil," on the order of our earthly life, explains and confirms, in regard to that order, the statement of the Apostle Paul that "the natural is first, and then the spiritual;" and thus explains also the discrepancy between the communications of media in different countries. We are assured that the education of the Human Race is carried on through the alternate sojourns of its members in the two spheres of planetary life: that is to say, by our living *first* in the "natural" or surface-sphere of a planet, clothed in an outer garment, or "body" composed of the material elements of that sphere; and, next, after the death of the earthly body, by living in the spirit-zone, or sphere, of the same planet, clothed in an outer garment, or "body," of a different order, composed of the material elements proper to that other sphere. For the soul does not *enter into* or *take possession of*, the bodies it successively animates; but constructs for itself, at each period of its career, the new body which corresponds to its state at that particular period, and which will be the organ of its activity, and its instrument of progress, in its new phase of existence. And the soul constructs these various bodies by the same natural action—*unconscious* but none the less *real*—by which we, in our human life, unconsciously build up for ourselves, in the course of every month, *an entirely new body*.*

"Invisible things," says the same Apostle, "are understood by the things that are seen;" and accordingly we are now assured that, just as each of our human lives consists of an alternation of sleeping and waking, of nights and days, so the course of our educational career in any given planet consists of a corresponding alternation of sojourns in the two spheres of existence furnished by its "natural" and "spirit" zones; the short phase of our life in flesh, and the longer phase of spirit-life that follows and completes it, constituting "the evening and the morning" which, together, make up each successive "day," or step, of our educational career. The Biblical declaration that "the Almighty instructs men in dreams, in visions upon their

beds" is thus seen to be an allusion, not merely to the intercourse which habitually takes place, during sleep, between souls in flesh and souls in the spirit-world, but also to the Providential order of human life, which restricts our acquisition of new ideas to the period of our sojourn in the "natural" or evening-life of planetary existence; the special benefit accruing to us from our returns to the spirit-zone of the planet being the correction and farther development of the ideas already acquired by us, and the power of operating a better and more fruitful incarnation as the result of this farther development.*

As I am about to show, the doctrine of re-incarnation has been taught from the very earliest ages of the world. But, although the Divine Overruling has caused this testimony to be prepared for the enlightenment of future generations, the open promulgation of this great doctrine has been, for many important reasons, purposely delayed.† And therefore, as in the Divinely-appointed order of human development, new ideas can only be arrived at, by each spirit, through the instrumentality of a new set of material organs, in a new sojourn in the surface-sphere of planetary life, it follows that this law must still be unknown to an immense number of the souls who are now in the spirit-zone of our earth, and who—not having become aware of it during their past incarnations—will only be able to acquire a knowledge of its reality as they come back, with a new set of material organs, to carry on their education in the "natural" sphere of what is declared to be one of the least advanced of the globes of our solar system.

But while, on the one hand, so large a portion of the people of the spirit-zone of our earth are ignorant of the law in question, and consequently of the real nature of the "changes of sphere" they so frequently announce themselves as about to undergo, it is evident, on the other hand, that this law must be known to a great number of spirits who have already had the opportunity of learning it in the earthly life. And as the time is now declared to have come for the general promulgation of this law throughout our planet, the spirits who were best prepared to serve, in this generation, as media for its announcement, have naturally been caused to re-incarnate themselves in the countries whose people are best prepared, by their former experiences, to accept that announcement, and to spread abroad the knowledge thus brought to them. Those who are already prepared to accept the statement thus made, will do so; those who are not yet prepared will, nevertheless, take the idea back with them into the spirit-world, will judge it by the clearer light of that "morning-life,"

* Vide *Human Nature* for December, 1870, p. 548.

† Vide *Human Nature* for February, 1871, p. 53.

and will come back, on their next return to earth, with a mental organization that will enable them to accept it.

With these preliminary observations, I now pass on to the special subject of this paper.

Cicero, in speaking of the belief in the Immortality of the Soul as "an opinion supported by the concurrent testimony of all the most learned and eminent men of antiquity," remarks that "such a support, which gives great weight to any cause, is entitled to all the more respect because, that opinion having been arrived at long before the formation of the body of reasoning to which we give the name of Philosophy, the prevalence of such an opinion, at that earlier period, can only be accounted for as being the result of natural inspiration."*

It is this general testimony to the existence of the great Law of Re-incarnation and to the soundness of the explanation of the Universe of which this law is an integral and necessary element, that we have now to examine; a testimony furnished by the various religious teachings of the world, by its "Bibles" or "Sacred Writings," by the insights of its greatest thinkers, by the prudentially-veiled yet explicit declarations of Christ, and forming a continuous chain of evidence reaching down from the remotest antiquity to the present day. Imperfect and superficial as so rapid a survey must necessarily be, its purpose will be sufficiently answered if it should succeed in arresting attention, and in showing the desirability of a more thorough exploration of the vast field of thought of which we are sometimes disposed to think too lightly.

It can hardly be necessary to point out, in this place, that, "as *all* the families of the earth" are equally (though only metaphorically) the "children" of the same Divine Creator, so the inscrutable BEING alluded to in the Book of Job as "the Judge of *all* the earth" and proclaimed by Christ as the Universal "Father" is really, as the Apostle Paul emphatically declares, the very same GOD who, in all ages, and under various forms, has been more or less "ignorantly worshipped" by all ITS human children;—that, as it is always and everywhere "the inspiration of the Almighty that giveth understanding," so all the religious beliefs of the world must be admitted to have emanated from the same Source, although the truths contained in them will necessarily have been more or less clouded and perverted by the ignorance and prejudices of the various eras in which they took their rise; and that, therefore, while the insights of the world's best thinkers, and all those specially mediumistic writings which the world has spontaneously accepted as constituting, in an especial sense, its "inspired

* Tusc. quaest. L. I. N. 12.

Scriptures," or "Sacred Books," will inevitably abound in misconceptions and imperfect or erroneous statements, they may all be expected to agree in certain fundamental teachings, whose substantial identity, indicating their common origin, must be admitted to constitute a strong presumption in favour of their truth. For while, on the one hand, the teachings of the Overruling Wisdom can only be received according to the receptivity of those to whom they are addressed, we cannot suppose, on the other hand, that the Divine Overruling would permit the inculcation of unmixed falsehood. And therefore, while expecting to find the Creeds of the Ages overlaid with heaps of accumulated rubbish, we may also confidently expect that the sifting of these will yield, at least, some few grains of sound and living seed that will justify the Great Teacher's injunction to "*search* the Scriptures." For to what may Christ be considered as having referred in this injunction? As the later Jewish writings to which we have given the name of "the New Testament" were not written until long afterwards, it is evident that he could not have alluded to *them*; and is it not equally evident that he, the whole tenor of whose teachings pointed to the brotherhood of all mankind, could not have intended to restrict the term "Scriptures" to the earlier Jewish writings to which we have given the name of "the Old Testament"? That Christ intended to direct our attention to *all* the writings that could enlighten us in regard to the nature of "immortality" is, indeed, indicated by the very form of his injunction. For in telling us to "search" the medianimic writings referred to, he distinctly implies that what we are to seek in them is something which, though really there, is nevertheless *hidden*, and can only be discovered by us—not through a blind and wholesale swallowing of those writings that is fully as unwise as their blind and wholesale rejection, but—through a careful, open-eyed ascertainment of their convergent indications; a "proving" of all the various ideas contained in them, as a condition of the "holding fast" of that which, after this broad examination and comparison, shall commend itself to our best judgment as "good." And may we not, then, say, in regard to the term "Scripture," as the eminent philosopher, Ballanche, says in regard to "Faith"—"I understand Inspiration in a larger sense, as shining above all creeds; and I employ the word 'Scripture' to express the generality of human traditions, the universal religion of the human race"? Moreover, does not the Apostle Paul, in exalting the teaching of Christ, claim, as the special glory of that teaching, that it is a later wave of the *same* world-wide stream of spiritual influx through which the *same* Divine Wisdom had previously conveyed its instructions, "at sundry times, and in divers manners" appropriated to the needs and degrees of

receptivity of those various times, to the earlier generations of our common humanity; *i.e.* according to the spiritual view of that humanity, to *ourselves*, in the earlier periods of our educational and re-generative career? And does not Christ himself expressly declare that "the Kingdom of Heaven," whose establishment upon this earth we all believe, in one way or other, is being ushered in by the generalization of conscious communication between the surface and the spirit-zone of the planet, is a bringing out, from the "treasures" of the "householder," of "things new and old," *i.e.* of old truths, hitherto misapprehended or neglected, but which are now to be presented afresh to the children of the House, cleared of the obscuring deposits of the Past, and re-vivified by a new and living interpretation, in harmony with the advancing Science of the age?

Let us now see what the "treasures" of Ancient Thought may contain in support of the general Theory of Derived Existence alluded to above, and especially of the great law of our progress through successive existences; the "Open Secret" of all History as of all Biography, "the Mystery" which, though always proclaimed, has yet—in the order of Providential Development, and for the accomplishment of various Providential ends—been hitherto, as regards its general perception by the people of this planet, "kept secret from the foundation of the world."

THE ANCIENT MYSTERIES.

It is well known that all the old religions hid their profoundest doctrines behind a veil of initiation, intended to keep them from the knowledge of the masses, who were supposed to be, and probably were, incapable of worthily understanding them; so that the innermost articles of the world's most ancient Beliefs were only imparted, under solemn vows of secrecy, to the select few who, after due preparation, were considered fit to be entrusted with them, and to transmit them, in their turn, to new recipients. It is admitted by scholars that the principal of the "Ancient Mysteries," or Secret Teachings of Antiquity, viz., the Hermetic, the Orphic, the Eleusian, and the Kabballistic, taught, substantially, the same three great doctrines. According to Dr. Dollinger, the eminent Catholic church-historian of Germany, in his treatise on the Eleusianian Mysteries, those three doctrines, thus made known to the initiated from the earliest ages of the world were *First*, The Unity of the Supreme Being, and the fact that the pretended 'Gods' of the temples were only representations of the Divine attributes, symbolised for the use of the unlearned, who were considered to be incapable of appreciating abstract ideas;—*Secondly*, The Plurality of Inhabited Worlds, and the true motion of the planets round the sun, as subsequently

demonstrated by Copernicus and Galileo;—*Thirdly*, The anteriority of the Soul to the body, and its gradual education and purification through the trials and discipline of a succession of earthly lives in this globe and in other planets, until freed from the need of any farther contact with planetary Matter. Delormel, in his great work on the Ancient Mysteries, thus expresses himself:—"From the earliest times the initiated have known the Unity, Infinity, and Perfection of God; the infinity of inhabited worlds; and our successive lives in them;" and, in arguing in support of the latter point, he says, "As it is absurd to suppose that blessings and sorrows are the result of Chance, we must believe them to be a consequence of our right-doing or wrong-doing in previous lives." The Mysteries also taught the fact of communication between souls in the flesh and souls in the spirit-world; and the grand doctrine of Orpheus in regard to the more advanced spirits whom he called the 'Rector-Gods,' or 'Ruling Gods' of planets—the 'Viswadevas,' of the Rig-Veda, the 'Amshaspands' of the Zend-Avesta, the 'Elohim' of Genesis, the 'Thrones, Principalities, and Powers' of the Apostle Paul, the 'Christ's'† of the New Revelation—of which doctrine, styled by Proclus 'God-given,' Kircher says that "it has appeared worthy of this beautiful name to more than one Father of the Church."

In the Book of Hermes it is said that "The Source and Principle of all things is GOD. Darkness was boundless in the abyss; but water, and a subtle spirit, existed in Chaos. Over all this the Holy Light broke forth; and the elements were produced among the sand of a watery essence." It would be difficult to draw up so concise and yet so close a *résumé* of the theory of Evolution set forth by the writer in preceding papers. GOD, the Self-existent Cause and Source of Derived Existence; the unorganised Cosmic Matter, (the "rolling blackness" of certain recent and interesting experiments, which, if it were not *something* could not "roll,") existing in Space before the utterance of the formative FIAT that initiated its condensation into a Nebula;‡ the co-existence, in that primitive "Chaos," of the two distinct but eternally-united modes of Substantiality that will ultimate, respectively, in what we call "Soul" and in what we call "Matter;" and the supervening action of the Third factor of the Universe, viz., the Dynamic, Magnetic, or Force-element, whose vibratory power is indicated by the breaking forth of the "Light" which is, to our perception, the earliest product of vibration, and which, as the sole agent in the production of material forms,§ is repre-

* DOLLINGER. *Judaism and Paganism*. Vol. i., p. 164.

† Vide *Human Nature* for August, 1870.

‡ Vide *Human Nature* for February, 1870, p. 63, note.

§ Vide *Human Nature* for March, 1870, and September, pp. 400, 1, 2.

sented as producing the constituent "elements" of the Material Universe from "the sand" (*i.e.* the separate, mutually-repellant material atoms) of "a watery essence," *i.e.* from the latent possibilities of the Cosmic Matter, always symbolised, in the old philosophies, as "water," which was regarded by them as the source of material substance. The similarity of this statement to that contained in the Book of Genesis is too obvious to call for comment.

Cicero and Plutarch exalt the teachings of the Mysteries. Aristophanes says, "Their adepts lead an innocent, tranquil, and holy life; they die counting upon the light of the Elysian Fields, while others look only for eternal darkness." The grave and serious Sophocles, glory of the Athenian stage, styles the teachings of the Mysteries "The hopes of Death." But though these views were thus handed down from generation to generation among the learned, their public promulgation was forbidden lest they should lead the common people to throw off the yoke of the priests, to addict themselves to the practice of Magic, or even—disgusted with the ills of earthly life—to commit suicide in the hope of finding themselves in a happier state of existence, as did the pupils of Hegesias, at Cyrene, after listening to his eloquent discourse on Immortality, when, impatient to enter on the enjoyment of the felicity he had described, they all killed themselves in a body.

So much for the testimony of the traditional teaching of the Ancient World. We shall find that its "Bibles" are equally declaratory of the views in question.

THE VEDAS.

The oldest of the so-called "Sacred Writings" of this planet, and those which have unquestionably exercised the widest influence in the shaping of its theological ideas, are those of Ancient India; so old that Orientalists are unable to fix their date with any precision. Two of the most learned of the latter, *viz.*, the French *savant*, Pauthier, and our English Colebrooke, in their masterly analyses of the ancient Hindu Scriptures—the Vedas, the Manava-Dharma-Shastra, the Puranas, the Laws of Manu, the Bhagavat-Gita, &c.—point them out as the source whence Pythagoras and Plato drew the elements of the philosophy which, through their writings, has exercised so vast an influence on the subsequent mental development of this planet. "If ever human thought received the inspiration of the Deity," exclaims Pauthier, "assuredly the Vedas, more than any other record, bear the stamp of that inspiration. Never," he continues, "did the religious sentiment attain to so high a pitch of conception; never did it reveal to mankind sublimer symbols."

All these most ancient of the world's writings proclaim the

soul to be anterior to the bodies it successively assumes in the course of its education and purification; and assert the necessity of our repeated descents from the life of the spirit-world into the life of flesh, as the condition of our gradual attainment of the higher order of existence in which—being delivered from the need, and from the *possibility*,* of any farther conjunction with flesh, and therefore being also delivered from 'death' which is the result of that conjunction—we enter upon the true Soul-life of Immortality.

The doctrinal indications scattered through the Vedas and the other "Sacred Books" of India are exceedingly suggestive and important; but the arranging of these in an orderly and instructive sequence demands both a long and careful study of those works, and also an amplitude of development incompatible with the limits of the present paper. Leaving, therefore, the rest of the vast mass of those writings for future consideration, we must confine ourselves, for the moment, to a few of the indications afforded by the collection of Hymns called the Rig-Veda (the oldest of them all), and by the Bhagavat-Gita, itself a portion of the great sacred Hindu poem entitled the Mahābhārata.

The Sacred Books of India present us with what appears, at first sight, to be a mere confused swarm of legendary 'divinities' of various rank, and conflicting attributes. But the earliest Hindu commentators expressly declare that all the so-called 'divinities' of those books "are but parts of one *ātmā* or soul, subservient to the diversities of his praises through the immensity and variety of his functions;" that "there is but one deity, the "Great Soul" (*Māhan Ātmā*); and quote, in confirmation of this interpretation of their Mythology, passages in which the attribution of mental and moral qualities and influences to natural objects (as the Sun, the Lightning, the Winds, &c.) conclusively proves that the names of those objects, in connection with the qualities and influences attributed to them, were only employed symbolically. The more we study these earliest utterances of human aspiration after the Divine Reality, the more evident becomes the correctness of this view of their imagery; and the more clearly do we perceive that the Influential Life has used, as the vehicle of its teachings, the symbols furnished by the Nature-Worship which gave rise to the primitive religious formula of our race. And how, indeed could it have been otherwise? For is not Nature the visible expression of the Unseen POWER to Whose inscrutable working all the phenomena of the outer world are instinctively felt to be due? And as our perception of natural facts must necessarily precede our conception of the evidence of the occult action by which they are produced, it

* Vide *Human Nature* for November, 1870, p. 494, note †.

was inevitable that those facts should shape our earliest doctrinal explanation of that action. If the theory of the Universe set forth, by the writer, in preceding papers, be correct, we should, therefore, expect to find, in the records of the earliest results of "natural inspiration," occasional traces, vague and far between, of the conception of the Unapproachable, Self-Existent, Creative Cause of all that is; evidences of a clearer perception of the personality and action of the immediate "Ruler" of the planet, who, as the instrument of the unimaginable Creator, would often be mistaken for, and confounded with, the Supreme BEING of Whom that "Ruler"—however great and however glorious, relatively to the planet confided to his care—is only the creature and the servant; and a still more distinct recognition of the host of lesser "powers," some "unborn," some "having birth," who would naturally be included in the general idea of "divinities" or unseen intelligences presiding over certain departments of human life, though admittedly inferior, in rank and influence, to the Planetary Chief under whose direction they act. We should also expect to find evidences, more or less clouded and confused, of the fact of our education being carried on through a long series of existences, in this planet and in other planetary worlds, until—through gradual improvement, result of our continuous effort—we have succeeded in emancipating ourselves from the necessity of any farther subjection to the discipline of planetary life. And this is just what we find in the literature we are about to examine.

The Rig-Veda alludes to a Supreme, "unnameable Creator," of whom the other personages, loosely styled 'divine,' are only representatives, agents, and servants. The highest of these, celebrated under many names, but most frequently as 'Indra' (Lord of Light or Intelligence) and as 'Agni' (Lord of Heat or Love) is the Formative Ruler of the earth; "the blender of all things;" who, "to render all things visible, elevated the sun in the sky, and charged the cloud with abundant waters . . . Mortals" says one of the Hymns, "you owe your daily birth to Indra, who, with the rays of the morning (Light, as the symbol of vibration), gives sense to the senseless, gives, to the formless, form;" *i.e.* develops the intelligence of the soul through a succession of births and "days." As the "ever-young," "resplendent" Agni, giver of "vital heat, "vital breaths," "successive existences," the "purifier," he "pervades the association of our thoughts," and "without his aid the sacrifice of the wise is not perfected;" *i.e.* knowledge without love does not suffice to our perfection, for it is "Love" that, in the words of later inspiration, "is the fulfilling of the law." This "Ruler of the earth" is "unborn," a statement in close accordance with the assertion that the 'Christs' of the Universe are spirits who have never

incurred the penalty of humanisation in bodies of flesh. His "paths" are declared to be "free from *dust*," and "well placed in the firmament." He is "the giver of habitations" and "stations" to his worshippers; he is the "destroyer and reviver of all things." In one hymn he is thus entreated:—"Dissolve not, Agni, *our ancestral friendship*; for thou art cognisant of the past as well as of the present. In like manner as the light speeds over the sky (a life-day), so decay impairs my body. Think of me before that source of destruction prevails." In other words, prepare for me a new body, and a new "day."

The fine hymn of which each stanza ends with the refrain, 'May our sin be repented of!' prays thus:—"May we be born successively in the persons of our descendants!" "May Agni convey us, *as in a boat over a river*, across all wickedness." "Of which of the Immortals" it is asked in another hymn, "shall we invoke the auspicious name? Who will give us to the great Aditi (the earth) that I may again behold my father and mother?" *i.e.* give us back to the earth-life, with a renewal of earthly relations. In another hymn it is said that "*Ambaya* (Mothers, or Waters) take away sin."

These hymns also recognise, under the name of 'Maruts,' "the mind-born sons" of the Supreme GOD; *i.e.* spirits who are being educated, through the discharge of various cosmic functions, under the authority of the "Ruler of the earth," in the realms of the Fluidic World*; and who, progressing in the mode of corporeality appropriate to spirits who have not lapsed from the innocence of "the brilliant birth," have not been humanised. They thus recognise "both kinds of birth," *i.e.* "the brilliant birth" of the soul's fluidic childhood, and its birth in flesh, as the penalty of wrong-doing in that earlier life; and also the regaining of that higher mode of existence by "the Pure (purified souls) who, having worshipped Agni (the Love-principle) . . . and being re-generated, obtain celestial bodies." These purified souls, or 'Ribhus,' are practically confounded with the 'Maruts,' on regaining the elevation from which they have lapsed; they too, are "rays of the sun," "leaders of the air," and take part in cosmic work, "having made their aged parents young;" *i.e.* having, as the children of later generations, cured themselves of the imperfections of their previous incarnations. Thus Kutsa, son of Angiras, calls the Ribhus, "his kinsmen of a former period, when they were immature in wisdom," *i.e.* before they had become freed from the life of flesh.

Throughout these Hymns, wherever 'night' and 'day' or 'dawn' are mentioned together, the latter is always spoken of as following and completing the former; a mode of expression con-

* Vide *Human Nature* for April 1870, pp. 165-6.

firmatory of the view of planetary life set forth in previous papers.

The sage, Vamadeva, is said to have "invoked the aid of the all-knowing Aswins while yet in his mother's womb." "Mystic rites" understood only by the wise, are frequently alluded to; and "bipeds and quadrupeds" are classed together as benefiting by the beneficent rule of Indra-Agni.

A remarkable passage referring to "the rite in which the housewife repeats egress from, and ingress into, the sacrificial chamber," and in which Indra is entreated to "recognise and partake of the effusions of the mortar," shows that the usual sacrificial offering of butter and of soma-juice (both of which were prepared with the aid of a 'mortar'), indicated the purification of the spirit, by its separation from grosser elements, through the discipline of life; a process symbolised by the separation of the butter from the watery portion of the milk, and of the juice of the soma-plant from its fibrous portion. The symbolism of the Rig-Veda, utterly incomprehensible from any other point of view than that set forth in the explanation of the Phenomena of Existence referred to above, is exceedingly rich in allusions confirmatory of that explanation; but demands, as previously remarked, a much more ample treatment than can be given to it in this place.

In the Bhagavat-Gita, an inspired teacher styled "The Holy One," when speaking to a prince, Arjuna, on the edge of a battlefield, thus expresses himself:—"The wise grieve not for dead or living. Never, at any period, did I, or thou, or these kings of men, not exist; nor shall any of us henceforth cease to exist. As the soul, in its present body, undergoes the changes of childhood, manhood, and old age, so, hereafter, it obtains a new body. . . . Finite bodies have been declared to be the product of an eternal, indestructible, infinite spirit. He who believes that this spirit can kill, and he who believes that it can be killed, are both of them wrong in their judgment. It neither kills nor is killed. Unborn, changeless, eternal, both as to future and past time, it is not slain when the body is killed. As a man quits worn-out clothes and puts on new clothes, so the soul quits its worn-out bodies and clothes itself with new bodies. Weapons cannot cleave it; fire cannot burn it. It is impenetrable, incombustible, and insusceptible of moisture (*i.e.* it is essentially distinct from Matter, symbolised as *Water*, which, as previously remarked, was regarded by the ancients as the matrix of the Material Universe). "It is," he continues, "invisible, incomprehensible, immutable. Therefore, knowing it to be such, thou art not right to grieve for it. For, to everything that is born, death is certain; to everything dead, re-generation is certain."

"I have had many births, and thou also, Arjuna," says the

heavenly Messenger; "I know them all, but thou, Hero! knowest them not." An allusion both to our usual ignorance of our past incarnations during the earlier, more painful, and more perplexing periods of our educational career, and also to our gradual recovery of the remembrance of those earlier phases as we attain to the happier states in which the past can be recalled by us without the pain, shame, manifold inconveniences, and hindrances to our improvement, that would result from such remembrances if permitted at an earlier period of our career. Of the man who strives steadfastly to do his duty, and to advance on the upward road, it is said that "He goes to the dwelling of the Pure (*i.e.*, to the spirit-world); he remains there a great number of years; and is then born again into a family of pure and happy people."

The necessity for these repeated returns to the life of flesh is thus explained:—"The recompense acquired by good or evil deeds is like the waves of the sea, whose working none can hinder; it is like a cord which binds them to their author, and which none can break. . . . For the education of our preceding life influences us in the life that follows. . . . If a man have done the works that lead to the world of the Moon (good deeds done in view of recompense), he goes to the world of the Moon. . . . If a man have done the works that lead to the world of the Sun, he goes to the world of the Sun; if a man have done the works that lead to the world of the Creator, he goes to the world of the Creator. Thus the soul goes to the world to which its works belong. What, then, is the use of giving oneself up to the gratification of sensual desires? Abandon yourself to the satisfactions of sense, and all you will have got from this indulgence will be to have forged for yourself, at death, the chains that will link you to other (material) bodies, and to other (material) worlds. There is no other source of peace, or of usefulness, than the knowledge of the Creator. . . . The soul, on returning to the earth, profits by its previous acquirements: and thus, through a long succession of gradual advances, . . . and only after many new births . . . the soul that has become pure and wise is, at length, enfranchised from the necessity of coming back to this earth, and goes to the Pure;" in other words, passes into a world of a higher degree than ours. "When these great souls have attained to perfection," continues 'the Holy One,' they return no more to the perishable life of earth, sojourn of sorrows. . . . The love of virtue is the Supreme Path, those who have attained to that elevation undergo no more births, but take on luminous bodies:" *i. e.*, the purely fluidic bodies of the Sidereal Degree,* the "glorified" or "celes-

* Vide *Human Nature* for April, 1870, p. 146.

tial" bodies of the Apostle Paul, in reference to which Christ says, that "The righteous shall shine like the sun in the firmament of Heaven." Clothed in this glorious order of corporeal envelope, we enter the happy realm "whence we never come back;" in other words, we shall have attained to a state of wisdom and purity in which we no longer need to undergo the mutations of births and deaths, but become the denizens of "the Supreme Dwelling-place," which is "lighted neither by the sun nor by the moon, nor by fire, but is the sojourn of the Highest." Ignorance of this law of progress is declared by "the Holy One," to be a sign of human inferiority. It is only the "Sage," who has already accomplished a large portion of his return towards the glorious home of "the Supreme Purity," that is made aware of the fact of his having assumed a great number of bodies during the earlier and lower phases of his educational career.

In another part of the same poem, the Supreme Being is made to say, "It is I who . . . developed this universe; in me are contained all beings; but I am not contained in them. . . . In another sense, those beings are not in me; such is the sovereign union (*i.e.*, between God and the Universe). My soul is the sustainer of all beings; and, without being contained in them, is that which constitutes their being." A sublime summing up of the relationship between the Causal Essentiality and the Creations it calls into existence, and perpetually sustains.

(*To be continued.*)

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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.

M A R S.

ELEMENTAL AND MORAL CONFLICT—THE STRUGGLE FOR EXISTENCE.

IN all ages there have been advocates of peace. In none, perhaps, were they more eloquent than in our own. As Christians, we profess the faith and march under the banner of "The Prince of Peace," who, however, at his last advent, very truly declared that he came to bring "not peace but a sword." Of all warriors, those of Christendom are the most potent, whether we regard the perfection of their drill, the excellence of their equipment, or the strategic skill of their commanders. Like the Romans, we have made war a science, wherein, nevertheless, genius, as in the case of the elder Napoleon, has unlimited scope, but through which even respectable mediocrity is sure to command with success, when pitted against "barbarians." We often speak with pride of the resources of modern civilisation. They are nowhere seen to

more advantage as regards efficiency than in an army transported by railways, commanded through the telegraph, and armed with all the fearfully destructive weapons supplied by the chemistry and mechanics of these latter ages.

"The progress of the species" is, doubtless, not altogether "a delusion and a snare," but it is quite certain that we have not yet quite overgrown the arbitrament of the sword. War is still the *ultima ratio* of nations, whose differences cannot be otherwise settled to their mutual satisfaction. As litigants before the high Justiciary of the universe, they appeal to the battlefield, and plead their cause amidst blood and slaughter, before the Lord of Hosts and God of armies. Philanthropy is abundantly, nay, almost superabundantly eloquent, before the conflict, but is practically powerless to prevent its occurrence. The rulers of nations are still deaf to the voice of the charmer, charm he never so wisely. Even now as of old, "it is useless to argue with a man at the head of twenty legions." The thunderclouds gather as by a law of nature, and discharge their destructive bolts alike on the open prairie and the cultured plain, respecting the garden and its rosebloom no more than the desert and its sanddrift.

That which has been and which is, that defies history to reveal its origin, for it dates from before tradition, cannot be an accident. War, speak of it as we may, is a humanitarian institution. It has existed as a recurrent fact in all ages. We might as well complain of the earthquake and the avalanche, the flood and the tempest. In a sense, it is one of the ordinations of nature. It is simply a certain phase of humanity in action on the largest scale. Tavern brawls and battlefields, differ rather in magnitude than in essential character. They are alike rooted in the passions which man shares in common with the brute creation. They are only individual impulse massed into more effective manifestation by the process of well disciplined operation. An army is a machine whereof the general-in-chief is engineer. It is the many trained to act in subordination to the one, and so represents chaos ordered and subdued by the laws of creation. Civil Government, as the mere exercise of autocratic will, if it ever existed, has wellnigh ceased, not only in Europe but also in Asia. But it is retained through all its grades and phases in the army, where, from the field-marshal to the corporal, every man according to his sphere, commands despotically, and is obeyed mechanically. It is true not only of individuals but also of institutions, that they exist for their uses; and to this, war is doubtless no exemption. The very evils, so fearful in character, so stupendous in amount, to which it conduces, may suffice to assure us of its dread necessity. But for an imperative demand for its recurrence, it must long since have ceased, borne down by the consentient disapproval and universal reprobation of mankind.

We have said that war is rooted in that impulsive portion of our being which we have in common with the brutes, but we may go yet farther, and say that it is based upon the antagonisms and conflicts, that pervade even the inanimate realm of nature. Peace in truth, is the baseless dream of a few wellmeaning enthusiasts. As a fact it does not exist anywhere in all the wide provinces of the known universe, whose sublime harmonies, the music of the spheres, are produced by the due tension of its mighty harp-strings, attuned by the potent antagonism of its opposing because bipolar forms. How, for example, can we expect peace in a world where summer and winter, spring and autumn succeed each other in a ceaseless round of supercession, and where as a consequence, not only the buds expand into blossoms, and the blossoms ripen into fruits, but where the latter also are subject to dissolution and decay? Every rustle of the autumn leaves is a message of death to earth's multitudinous dwellers, who may read their own fate of ultimate decrepitude and demise in these sad memorials of a departed summer and sure precursors of an approaching winter. And how can there be peace where there is disease and death, the indices and accompaniments of conflict, followed by disaster and defeat?

Everywhere there is unrest; the tidal ebb and flow of universal being. How, indeed, should it be otherwise, for what is the timesphere, but a theatre for the shortlived apparition of forms, inherently and essentially mortal, whose whole existence is in a sense, a beginning and an ending. Death! do you not in that very word imply conflict, and even defeat? How, indeed, can there be peace when there is dissolution, itself but a manifestation of the war of elements on the organic plan? The realm of matter is not the foundation on which the temple of concord can by possibility be erected. It is not adequately stable for so sublime an edifice, which demands not the seemings of time but the realities of eternity.

What a far reaching significance there is in that simple phrase, "the struggle for existence," implying "the right of the strongest" not merely to rule but to be. On the plane of nature it is very obvious that the weak live upon sufferance. They are only waiting their turn for extinction. The geological record is little other than a doomsday book of destruction. There are the simple annals of long past forms of vegetable and animal life, no longer extant, primarily, perhaps, because no longer suited to the conditions of the globe, as a telluric sphere for the sustainment of particular types of organic existence, but yet more immediately from being dominated and destroyed, and so superseded by types more suited to the situation. And this record of wrecks, this catalogue of the dead is not yet closed. The coming centuries will add to its pages, on which, so far as we can judge by the

past, the future will inscribe the name, or rather the form of every organic species now in existence. We are in the midst of the battle, and must ourselves, though doubtless at a date all but incalculably remote, submit to the fate of the defeated. Now how can there be peace in such a realm and on such an area, where not merely the predatory beasts, but the apparently mild and impassive vegetables strive for subsistence in what is virtually, mortal conflict?

Neither does the realm of war terminate with the material sphere; on the contrary, it extends, if with fewer instrumentalities, yet with greater force into the moral, where under the form of rivalry and controversy, social and domestic, political and religious, it maintains the element of antagonism in recurrent manifestation. Into how few houses can you enter, and say on your departure, "my peace I leave with you." What nation is not divided into parties? What community is not rent by factions? While the schools of philosophy and the sects of religion have among all people, become a byword and a proverb for their diversities and dissensions. Under a certain aspect, no doubt all this is very sad, but as a necessary phase in the development of universal being, it is perfectly normal, and so ultimately healthful and invigorating. Mars, in short, has his legitimate place among the Olympian gods. He represents an elemental form in the great scheme of things. He impersonates that divine might, whose very invincibility demonstrates that it must somewhere be rooted in equally divine right. In a sense he is Omnipotence in *manifestation*. There we touch the keynote of the whole matter. All manifestation is a process of birth. It is subjective possibility struggling into objective actuality, a result not to be achieved without conflict. Every new thing, from a world to a pebble, from a man to a monad, has to make good its place by fighting for it. The old use and wont, the old law, the old philosophy, the old religion, never yields but to superior force. Chaos holds its own till creation, chartered by divine right and armed with divine might, proves too strong for it. Thus Mars is always invoked, so that the wise, when they proclaim a new truth, however benign its character, know that they bring not peace but a sword. Mars then is a great God, and the sword, whether of the flesh or the spirit, a stupendous instrumentality. It is useless to ignore these truths. We might as well deny the occurrence of the eclipse and the earthquake. Conflict is one of the conditions of temporal being. We may some day rise above it into the serene atmosphere of eternal day and everlasting peace, but here night and morning, birth and death, peace and war, succeed each other in unrelenting and never-ending alternation.

SPIRITUALISM IN THE UNITED STATES.

BY HUDSON TUTTLE.

It is now twenty years since the first rappings at Hydesville, New York, gave positive assurance of man's immortality. In saying this, I by no means cast aught against the religions of the past, for they have all had their time, place, and mission. Their testimony, however, was not of our senses, nor the accurately-recorded evidence of the senses of others, but dependent on faith. It is possible for some persons to thus rely, not for all; not for the majority even. The present is noted for unbelief, and Spiritualism is a necessary reaction against the insupportable materialism.

I venture not to pronounce how it is in England, but in America those who openly express disbelief in religious dogmas are not a tithe of those who conceal the scepticism with an hypocrisy engendered by a cowardly fear of public opinion. The scientific class of England, well represented by Professor Huxley, manifest a daring bravery of past and present ideas, for which it is vain to seek in America. We are a Government of the people, and the people are King. Very delightful to rule ourselves! At the same time, this "people" becomes an intangible power, which exercises over us a tyranny more oppressive than the iron heel of an autocratic Czar. We have no King—yes, public opinion, and before its throne we bow our foreheads in the dust like slaves of an Oriental despot. Our selfhood is lost in the mass of selfhoods, of which we are a dependent atom, and body and soul must yield to the public will.

This is a lamentable matter affecting every station of American life, from the lowest to the highest, but more especially exhibited in the latter. The sudden possession of wealth; the unhealthy mental and moral state it engenders; the strife for position; the insecurity felt by sudden elevation, foster a love of veneer and sham—of gilt and shoddy, utterly shameless. The dignity of selfhood is lost in the fear of public censure, and society consents to an organic hypocrisy as pitiable as detestable.

This condition is opposed to the reception of an unpopular cause. It required more than thirty years to popularise the Anti-Slavery movement. Its advocates were mobbed in the streets of the refined city of Boston, boasting of being the Modern Athens. Especially has it retarded the growth of Spiritualism, which has received little assistance from those in place or power, who have anything to lose by the popular voice. How true this really is, and how unspeakable the power of this tyrant, may be learned by the following extract from an article on the condition of Spiritualism at Washington, in the "Year-Book":—

"There are a great many spiritualists among the senators and members of Congress. From careful computation, based on personal knowledge, there are at least twenty-two out of the sixty-seven in the Senate. It may be that the proportion of members of Congress may be as large, but perhaps not more than fifty out of the two hundred and five. These for the most part are free to acknowledge themselves spiritualists *among spiritualists*.

but *nowhere else*—they are so much afraid of losing caste by so doing. If they would be honest to themselves and the world by declaring their convictions, and boldly placing themselves by our side, it is morally certain that the spiritualists would have the largest hall in the city. Besides the above we have *high* Government officials, and officials of all grades, judges, auditors, commissioners, generals, &c., none of which at present would thank you for reporting their names, or any person for reporting them."

There are many worthy exceptions to this statement—men who in a past age would have suffered martyrdom, and are now crucified on the cross of public opinion which they dare oppose. Of these Judge Edmonds, of New York city, was one of the first, who in an early day, when the cause was far more unpopular than at present, came boldly forward and defended its claims with clearness and vigour. Robert Hare, Professor of Chemistry in the University of Pennsylvania, and Associate of the Smithsonian Institute, who had gained a world-wide fame by his discoveries, and invention of the oxhydrogen blow-pipe, about the same time began his investigations. He at first received the absurd opinion of Faraday, but after a series of experiments, in which he exhibited the wonderful accumen and accuracy of detail for which he was so distinguished, became convinced, and published his researches, which in any other field would have been received by any scientific body as conclusive. Yet he remarks they were "assailed by the most disparaging suggestions, as respects my capacity to avoid being the dupe of the medium employed." These with others, like Henry C. Wright, the venerable John Pierpont, A. E. Newton, and Dr. Brittan, gave all for the truth.

There has been a great change within a few years in the tone of public sentiment in regard to Spiritualism. The secular press is usually conciliatory in its tone, and gives fair reports of our meetings and conventions. Ten years ago, scurrility and blackguardism were the rule when Spiritualism was mentioned; now it is the exception.

The number of believers in the United States, as estimated by Catholic authorities is 11,000,000, an estimate which has been often ridiculed, but never disputed by our opponents, and which, I believe, is a close approximation to the truth. For reasons previously stated, our strength is not apparent, and will not be until public prejudice is slowly overcome by the self-sacrifice of the few. Then these Peters who deny their Lord every day, and thrice a-day, will loudly proclaim their belief.

American Spiritualism at its very outset became doctrinal. The evidence of man's immortality awoke the desire to know the condition of the future life, which elicited statements of the spirits opposed to the received notions of heaven and hell, and the more vital affirmation that the gates of salvation were not closed at death. It thus struck at many darling dogmas of the Churches, and although they at first were inclined towards it, they at once set themselves in opposition where these doctrinal tendencies were disclosed. Since which time the most virulent opposition spiritualists has received has been from those who, above all others, it would be in-

ferred *a priori* would have hailed with joy this new evidence of future life.

In advocacy of Spiritualism, a great number of journals have sprung up, many of which, not striking the key-note of the movement, have failed. At present it is represented by seven journals, at the head of which, in circulation, stands the *Banner of Light*. It is also the oldest, having reached its twenty-eighth semi-yearly volume. Its location is extremely favourable, Boston being a spiritual, as well as intellectual focus. It has survived trials and financial disasters to which men less indomitable than its proprietors would have succumbed. They have now the pleasure of seeing their persistency crowned with success, and the news companies of the country distributing their paper by the thousand far to the west of the Mississippi.

The West has two journals located in the fabulously energetic city of Chicago, the *Religio-Philosophical Journal*, and the *Present Age*. The former in its early days suffered reverses and discouragements greater even than the *Banner of Light*, and has been preserved only by the determined efforts of its editor and proprietor, Mr. S. S. Jones. He, too, has now the satisfaction of financial success.

The *Present Age*, edited by Col. D. M. Fox, is ably managed, and finely printed. Its sphere is somewhat different from the *Journal*, having an especial department devoted to the question of woman's rights. The Great West is an ample field for both these excellent papers, and each after its own place is working nobly for the diffusion of spiritual knowledge.

The *American Spiritualist* is located at Cleveland, Ohio, a central position, overlooking both the East and the West. J. M. Peebles and Hudson Tuttle are its editors, and A. A. Wheelock, managing editor. It is a bold and fearless advocate, presenting both the phenomena and philosophy of Spiritualism.

There is a monthly issued at Boston, edited by J. H. Powell, of England, but as I have not seen a copy, I cannot state its character.

At the national capital there is issued a German paper, *Die Tafelrunde*, edited by Dr. P. L. Schücking. It contains essays from the best German thinkers in America, and is characterised by elevation of tone and depth of philosophy.

The *Lyceum Banner*, the organ of the Lyceum movement, so happily inaugurated by A. J. Davis, is published at Chicago by Mrs. S. H. Kimball, and edited by Mrs. H. F. M. Brown, two women who are worthy of all praise for the energy they have displayed in carrying the heavy burden of their journal to its present enviable position. It is the only children's paper, especially designed for the children of spiritualists and liberalists; and the purity and excellence of its pages are not only an honour to its editors, but to the cause. Nearly all the Progressive Lyceums, furnish each of their members with a copy, and in this manner supply the want of a library, and when the choice is presented—a library or the *Ban-*

ner, I should in all cases choose the latter, that I might place in every member's hands its fresh and beautiful pages, with thoughts expressly penned for those who believe in the Lyceum system.

The circulation of all these journals is steadily increasing. Books treating on the subject are in request, and new ones are constantly brought forward. Like the mercury of the thermometer, these signs indicate the deep interest felt in our philosophy and its rapid extension. Regular meetings are sustained in nearly all our large cities, and well attended. Our list of able lecturers is a long one, yet they are constantly employed. Emma Hardinge accomplished a good work while here, as she is doing in England, and we shall cordially welcome her return when her mission there is fulfilled.

In my next I will endeavour to show what has been accomplished by organisation, its defects, glance at our lecture system, and present such items as may be of interest to the English reader.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BY MARY F. DAVIS.

WHEREVER a well-conducted Children's Lyceum exists a noble company of youthful recruits are in training for the grand progressive army. The children of "four years and upwards," who are now numbered as members of Groups will, years hence, instead of turning coldly from the living faith which their parents cherish, to the dead formulas of creeds, stand ready to affirm the doctrines of Nature's true religion, and help the world to a comprehension of its divine realities.

The Lyceum system commences with the child as Nature begins with the races of men. It first gives scope to his physical activities. It seizes upon his love of motion, of colour, of symmetry and of sound, and makes it subservient to intellectual perception, moral insight, and religious aspiration. The young being, engulfed in his instincts, environed by his senses, groping toward the unknown, needs beauty, and music, and the orderly play of normal activities, to awaken him to a perception of the higher life of the soul, and to make him receptive of the truths which arise from, and belong to that superior life. The Lyceum method provides for all the tendencies and needs of the child nature, and thus makes its transition not only easy but delightful, from the attraction of the senses to the perception of truth and the love of good. This is true spirit culture—a gradual and natural disengagement of the higher faculties from the bondage of sense, and opportunity for their free activity, until they obtain control of the entire being. Then consciousness of the Divine Spirit floods the soul as the morning sunlight bursts upon the earth, and worship is spontaneous and full of joy.

It may be well to glance at some of the features and methods of this new Sunday School, and we will begin with the Lyceum emblems. We are more or less acquainted with the magical effect of symbols on the human mind. A word or thing which stands as the type of a lofty feeling or idea, has power to stir our pulses to an unwonted throb.

There are names and phrases that are poetic, the mention of which at once suggests numerous beautiful thoughts or objects that cluster about them, or of which they are typical. Children are no less susceptible than adults to this poetic and inspiring influence of emblematic words and forms, and to this susceptibility, which is an important adjunct of culture, the Lyceum symbols are remarkably adapted.

Let us repeat, for instance, the names by which the Groups are designated—fountain, stream, river, lake, sea, ocean, shore, beacon, banner, star, excelsior, liberty. Not one of these words but is in a high degree lyrical and inspiring; not one of them but has formed a theme for lofty poems, rich music, or the charming products of imitative art. Not only are they euphonious, so that we dwell upon their spoken sound as if it were a strain of music, but they suggest images of things or thoughts that are inexpressibly beautiful and dear. To the lover of Nature, these names “body forth” her solitudes, forests, and mountains, her vast waste of waters, her rock-bound coasts, her illimitable firmament, and, above all, the triumph of soul amid these grand environments of matter. To the child they suggest the freedom and joy of outdoor life, the gleam and melody of falling and rushing waves, the flight of the butterfly over soft, green banks, the gold of the cowslip and the dandelion, the faint red of the wild rose in lowland meadows, and the dip of the thrush's wing in wildwood brooks. Thus these names of Groups perform a beneficent mission through the poetic faculty. They also signify the natural gradations in the unfolding of the human spirit. The Officers of the New-York Lyceum, in its early stages, illustrated this fact by forming a set of emblematic banners, on which were symbolised the conditions and struggles of the developing mind in its journey from the Fountain of life to the heights of liberty.

The badges in their turn are also twofold symbols. In the most attractive manner to a child, that is, by the display of a particular color, each badge is made to indicate the name of a Group, and, on the other hand, each color signifies some affection of the child nature, to which it is assigned. The targets perform a similar office, and also help to give order to the Lyceum Sessions. So these different colored symbols, like different notes of music in one anthem, have the effect to inspire harmony in the children's hearts, and attachment to a common cause, and the noble feeling of fraternity. This feeling is intensified and broadened by the use of the national flag in the marches, as under its beautiful folds the oppressed of every clime find shelter, and thus it has become an emblem of universal brotherhood.

Again, the principle of natural emulation is cultivated by the Lyceum system. Children are led to strive for *excellence*, not to *excel*; and *aspiration* is encouraged rather than *ambition*. There are no prizes, but each standard of achievement is attainable by all. The powerful and priceless stimulant of affection between child and teacher is made way for by the simple numerical arrangement of Groups. The number of members in each group is limited to twelve, and this gives each leader a chance to form acquaintance and a sympathetic relation with every member of the Group. The sweet, pure affection thus awakened

stimulates the children to every exertion possible at the suggestion of their faithful leaders. The same good understanding and mutual interest arise between officers and groups, so that *love* becomes the inspiring and controlling power throughout the Lyceum.

Thus the Lyceum system advances to a direct moral and spiritual influence on all its members. It is not merely an innovation on the Orthodox Sunday School, but it forms a distinct point of departure. It is a new type, a legitimate outgrowth from the new religious views which spiritual insight has given to this age. We have but to reflect on the immense difference between our ideas and those of the sects of Christendom, with regard to the nature of man and his relations to God, in order to see that we must necessarily adopt a mode of religious instruction radically different from the old. "New wine must be put into new bottles." We regard little children as did the blessed Nazarene. "Of such is the kingdom of heaven." The churches have departed from this view. But we re-affirm it. Every child is endowed with all the attributes of the Highest, needing only the nourishing and expanding influence of true spirit culture for gradual and beautiful unfolding. The germs of moral growth and spiritual aspiration lie deep within the soul, to be invited forth by the warm sun-rays of affection and the nurturing hand of truth. Moral lessons are inculcated by leading the child to acquaintance with himself, and with his highest relation to other human beings and the Divine. To this primal instruction the sacred literature of the world is made tributary, and pure and lofty sentiments and maxims are impressed upon the youthful memory during Lyceum Sessions, which will re-appear in after years, like faithful sentinels, to guard the struggling soul. A sense of moral obligation is thus aroused, and love, justice, truth, purity, beauty and beneficence arise and shine in the youthful heart.

On page twenty-nine of the unabridged Manual,* we are told that the Lyceum aims to cultivate and harmonise the spiritual nature:—"First, by addressing the intuitions and highest mental powers progressively, beginning with simplest truths, and advancing steadily toward the fixed central principles of the Divine existence; Second, by means of persuasive questions, and memorable maxims, and precepts in poetic measure, teaching the young spirit to discern holy truths, and to love reverently the works and ways of Father God and Mother-Nature; Third, by conversations concerning charity and heavenly things, concerning life in the Summer-Land, where existence itself is at once a joy and a worship, and concerning the divine and perpetually good things that surround the good and the gifted in the supernal state; Fourth, by the reading of books given by inspiration; Fifth, by Silver-Chain Recitations of purely devotional prose or verse; Sixth, by the singing of loving and sacred songs and hymns, portraying the beauty and value of life and the lessons of immortality; Seventh, by inculcating, free from the constraints of dogmatic methods, the central truths and principles of whatsoever is heavenly, infinite, unlimited and eternal."

A new book has been issued by some faithful friends of the Chil-

* English Reprint, No. 1, price 2d. London: J. Burns.

dren's Lyceum, called "The Lyceum Guide."* It is a collection of songs, hymns, readings, lessons, and recitations, with original music, and directions for marches and calisthenics. May it be an efficient aid to Officers, Leaders, and Members of Groups, and carry forward the good work that was begun by the Lyceum Manual.

Another ally of the cause is the latest production of A. J. Davis, entitled "The Fountain."† It was written with a deep desire on the part of its author to bring the things of the spirit within the comprehension of all, and to present the truths of the Harmonial Philosophy in pleasing and acceptable form, so that the members of Lyceums, as well as the mature minded, might partake of their benefit. The book contains four chapters that are especially applicable to the opening and expanding mind. These are entitled "The Wisdom of Getting Knowledge," "The Children's Progressive Lyceum," "Lyceum Teachings for Children," and "Imagination as an Educational Force." The hope of the author is, that this volume will in some degree assist parents in the just education of children, and that it will prove a blessing to the ever cherished Lyceum.

PROGRESSIVE VIEWS ON VACCINATION.

ONE of the great questions of the day, not only in London but also in several provincial districts, is the prevalence of small-pox, and the attendant hue and cry about vaccination. The school of medicine, at present in the ascendant, has relinquished the right hand of science, and receives in lieu thereof generous support from the arm of the policeman. State endowments are found in modern times to be far more efficacious in promulgating a therapeutic or prophylactic operation than reason or logical argument, and hence the blood of the British public is forced to receive the most filthy nostrum of an unblushing but legalised quackery. The medical fraternity derive a few hundreds of thousands of pounds annually from the practice of the unwholesome operation of vaccination, and to secure such an important item of business and professional prestige, every effort is being made. Parents who refuse to comply are being prosecuted and fined repeatedly or imprisoned. The medical officers of union workhouses are repeatedly vaccinating all who come under their sway, to the advantage of their periodical account, and to the ruin and destruction of many of their victims. Schools are favourite hunting grounds for these merciless vampires, who spare no pains to hunt up these resorts of the young, and in instances have shut the doors and forcibly operated on the undefended innocents, to their hearts' content. Many schools are at this present moment on that account hotbeds of febrile disease, where for hours daily, dozens of children are crowded together, reeking with the vile blood fermentation caused by the action of the vaccine poison in their systems. If a plentiful crop of small-pox is not the result, Providence must be thanked—certainly not the doctors.

* Cloth, illustrated, price 2s. 6d. London: J. Burns.

† With many illustrations. 5s. London: J. Burns.

The promoters of this tyrannical and absurd measure are not quite content with these active means, but the Crown lawyers would even prevent the free discussion of the subject if they had the power! It is not because these men have not the will, but because they happily have not the power, that all who fail to fall down and worship the "golden calf" of the vaccinators, are not summarily punished. The question has assumed such a crisis, that at length the Legislature is about to commence a form of inquiry into the operation of the Vaccination Acts: a course similar to which should have been instituted before these Acts were passed. This work will be undertaken by a Select Committee of the House of Commons, and all who are interested in human health and liberty should give all the evidence at their command resulting from the evil effects of vaccination. Those who are interested in this patriotic work should correspond with the active Secretary of the Anti-Compulsory Vaccination League, R. B. Gibbs, Esq., 1 South Place, Finsbury, London, E.C., who will give the necessary instructions for the getting up and forwarding of petitions.

Meanwhile an interesting question arises, What do progressive teachers and psychological sources of knowledge impart on this momentous question?

Our attention is first directed to the clairvoyant researches of Andrew Jackson Davis, and we must premise that that writer has no confidence in schemes of salvation for moral evil or medicines for ill health. His universal dictum is, that every experience is visited by appropriate consequences, and that we cannot by any means be "saved" from the effects of our acts, or the circumstances amidst which we may be placed. When this writer speaks of palliatives or remedies, it is always as a benevolent means of protecting the patient from unnecessary suffering, and not to stand in place of an observance of the laws of our being. Having said so much, we introduce the following passage from the *Great Harmonia*, vol. i., p. 407:—

"What will cure small-pox in one instance may cause it in another; no remedies are specific and reliable in their application to the same disease in every individual case of its occurrence. *But as a defence against the disease in question, vaccination is the first step, abstemiousness in eating and drinking is the second step, and attention to the organic temperament is the third.* If *all* these conditions are observed, they will place the patient *beyond* the sphere of the disease, or if they fail, as in rare instances they may, he will still have a more desirable alternative in being placed beyond the sphere of earth and its multifarious imperfections."

It is not the absence of vaccination but the presence of something else which causes small-pox. All diseases originate in man's surroundings, habits, or the effects of these transmitted hereditarily. Hence Davis wisely views vaccination at best as a means of preventing malarious influences from taking the specific form of small-pox, and even in that respect we are inclined to think he accords it far too much credit. We must observe, also, that he couples with it an observance of the laws of health, and if these are also necessary, of what use is vaccination? We have the patient existing in the midst of all the disease-

producing influences which he previously experienced, *with the addition of the vaccine virus and its multiform concomitants and effects.* Even granting that small-pox is mitigated by vaccination, is human life prolonged, is the rate of mortality decreased? Most assuredly not. Where, then, is the good result proceeding from the operation? If possibly small-pox is not so virulent in a "protected" organism, is the constitution improved or depreciated? Statistics most assuredly answer that febrile disorders of the most alarming description are notoriously on the increase. All these cutaneous diseases are Nature's safety valve, whereby noxious influences are eliminated from the blood. Vaccination does not remove these influences, hence they must find expression, if not as small-pox, in other forms.

The great leader of the modern system of hydrotherapeutics in America, Dr. Trall, thus writes in his *Hydropathic Cyclopaedia* :—

"There is no question *that vaccination is, to a great extent, a protection* from the violence and danger of the natural small-pox; at the same time there is danger of inoculating the patient with some loathsome disease, &c. . . . I am fully convinced that if people could bring up their children in strict physiological habits, the non-vaccinating plan would be altogether the best; but *in a city this seems next to impossible*, and in the country it is pretty generally neglected. . . . My own practice would be to keep children as healthy as possible, and if the small-pox happen along, let it have its natural course. Those who have the means to do the same I would advise to act accordingly, while those who live, move, eat, and drink, after the ordinary manner, *would have a better chance at chances by resorting to vaccination.*"

We endorse the Doctor's philosophy, for with his excellent and rational form of treatment, small-pox would soon cease to be a curse, and prove a real blessing—a salutary cleansing to the constitution. Our next desire is to know whether the process of vaccination confers on the patient diseases derived from the bodies of those from whom the vaccine matter has been previously taken. Dr. Collins* shows that the cow-pock is synonymous with the grease in horses, which again is a symptom of lung disease in that animal; and it is notorious, that since vaccination became so prevalent, diseases of the lungs and breathing apparatus have become decidedly more manifest.

On the subject of contagion, we introduce an opinion which we have never before seen expressed. It is from an article on small-pox in the *Anti-Vaccinator*, by J. Burns of the Progressive Library, and it explains why the psychologic disease-sphere of the "lymph" may prove innocuous to positive subjects, yet after having passed through their bodies, infect such as are impressible :—

"There are three modes of communicating disease. First, The physical mode, or contagion, by bringing the healthy in personal contact with the diseased; illustrated by the way in which venereal diseases are commonly contracted. Secondly, The atmospheric mode; or, infection by the healthy person inhaling or otherwise absorbing the spores

* Have you been Vaccinated? J. Burns. 6d.

or seeds of disease which float in the atmosphere, and take root in blood prepared to receive it. Thirdly, The psychological mode, by magnetic sympathy, in which persons of a negative sensitive temperament take on the pains and diseased conditions of those who maintain certain temperamental relations to them, even though the individuals be widely apart. The operation of vaccination may bring such persons *en rapport*, and thus communicate diseases psychologically; especially the more subtle and attenuated forms of infection, such as proceed from consumptives, and nervous susceptible subjects generally."

The fact that vaccination tends to promote disease to an alarming extent, seems to be the dominant thought in connection with it at the present day. This is not to be wondered at, as the vaccination being from "arm to arm," the vicious influences must accumulate with successive generations. We are disposed to agree with the spirit controlling Mr. Morse at the weekly seance at the Progressive Library, that the prophylactic power of the operation proceeds entirely from a *mental impression* produced by the blind belief in its efficacy, and that when this psychologic effect wears off, re-vaccination is said to be necessary. The question was brought before the Spirit Tien-Sien-Tie on the 17th ult., and such was his opinion, and it is evident that as enlightenment increases, such charms and nostrums must lose their influence over the mind, while at the same time the virus administered augments in virulence.

The same subject was recently brought before the spirits controlling Mrs. Connant in Boston, and their opinion is thus recorded in the *Banner of Light*:—

"Q. The virtue of vaccination is questioned in some quarters, have you any information on that subject?"

"A. Yes; to my mind it is the mark of the beast spoken of by John the Revelator, and has been one of the greatest causes of physical suffering known to man—one of the greatest of all physical evils that has ever had an existence among mortals. It is true, it proves quite efficacious in certain cases—very few cases; but the majority suffer, and suffer from causes so remote, that it is impossible to trace them back to their starting point. But they are all lodged in the physique of the individual by vaccination, producing a combination of diseases which, in future years, spring up in different forms of new disease, which baffles the skill of medical men, and carries its thousands and tens of thousands off the earth; and, more than this, it is the cause why millions of souls are groaning to be delivered from the bodies that are encumbered with disease, all over the land; and its originator finds cause for deep remorse, in viewing, as he is able to do, this monstrous mistake. But let us thank the great Father of wisdom that his children are beginning to see the wrong, and to speak against it, to agitate the subject; and by and by it will be known no more except by its effects, which will last for ages. It will take ages to wash out the stain which this one mistake has flung on the garment of humanity."

No wonder that a lady much interested in sanitary matters is thus able to write:—

"In some infant day nurseries which I visit, several children have

been from time to time vaccinated, and in most cases the effect is decidedly injurious to health, sometimes fatal to life; blood poisoning supervenes, showing itself variously, according to the constitution of the subject. Sometimes it is erysipelas, sometimes it attacks the brain, and 'convulsions' carry off the child. The verdict (when there is an inquest) is always in accordance with the final issue, not with the *primary cause*, thus vaccination escapes condemnation."

In conclusion, we are glad to notice that increasing attention is being given to repel the audacious efforts of the Government doctors to destroy our dearest liberties, that of control over our bodies—our lives. Religious persecution never attempted the enormities of the vaccinator. But the Anti-Vaccination League is bestirring itself to agitate the public mind on the question. Mr. Pitman continues to publish weekly his Co-operator* Herald of Health and Anti-Vaccinator. The New Era of Eclecticism† is a monthly magazine, which does not overlook the subject. The *Cosmopolitan*, a London newspaper, acts in the most praiseworthy manner; and a few weeks ago Dr. Duprè of Manchester started a weekly paper, called *Medical Freedom*,‡ which is chiefly devoted to the work of repelling the unjust designs of the medical despots in matters of vaccination, contagious disease acts, &c. We wish them all God-speed.

PSYCHOLOGICAL PHENOMENA.

THE SPIRIT OUT OF THE BODY.

A curious case of the apparition of a living person is recorded as occurring not long ago at Clifton. A lady and her husband were walking among the fields beyond the Downs. Suddenly both observed a figure resembling the wife's brother walking hastily towards them, and the wife exclaimed: "Good Heavens! there is Charley!" Charley was an officer then in India. The figure approached still nearer, and then lightly leaped on a bank, as if to join his sister and brother-in-law. At that instant it vanished from their sight. The lady was so impressed with the vision that she wrote down an account of it immediately on returning home, and waited with great trepidation for news from India. The mail brought her a letter from her brother, dated the day after her singular vision, and containing the remark: "I saw you quite clearly in a dream last night; you were walking in a path with J—, and I ran to meet you, and jumped over a fence to join you, but at that moment, unluckily, I awoke."

A REMARKABLE VISION AND ITS FULFILMENT.

A MAZARIAN correspondent of the *San Francisco Chronicle* says:—"A sensation of importance to spiritualists has excited the public mind ever since the loss of the *Continental*. A clairvoyant physi-

* London: Pitman.

† London: J. Burns.

‡ J. Burns, London.

cian, an American, lately arrived in this city, and practising his profession, had a vision on the night the steamer was wrecked. In the vision he saw an old woman who appeared at his bedside evidently greatly afflicted. At first he was startled, but soon calmed down, and asked the ghost what caused her sorrow. She wrote on the wall that the *Continental* had just foundered, and that a number of passengers had perished. The old lady was particular in stating that the wreck took place off Cape Lucas. Next morning the doctor was so strongly impressed that he told many of his friends. His friends could not keep the secret, and so reports of the wreck spread rapidly throughout the city, and every person who had relatives and friends on board was wondering whether the clairvoyant was right or wrong. Such a strong hold did the reports take upon the public mind, that the authorities had the doctor arrested and fined 35 dols. as a disturber of the peace and possessed of the devil. The spiritualists of the city were somewhat indignant, but the authorities heeded no protests, and exacted the fine. Precisely after these events news arrived from Cape St. Lucas, *via* La Paz, of the wreck of the *Continental*, and the news confirmed in every particular the story of the clairvoyant. Now the spiritualists are in high glee, and demand that the doctor be paid back his fine, and that honours be conferred upon him, rather than that he should be ignominiously dealt with."

A DERBYSHIRE GHOST STORY.

WE extract the following from the *Glasgow Daily Star*, of the 7th February:—"Dr. Spencer Hall's sketch of Samuel Brown is completed in the second part of his 'Morning Studies and Evening Pastimes'—a work of which we have already spoken in this column. Incidentally, the sketch gives a remarkable ghost story which we have not heard before, and which somewhat resembles the one related of Hugh Miller's mother and her experience on that night in which her illustrious son died. In their wanderings in Derbyshire, Brown and Hall came to Lea Hurst—a beautiful locality, become of late more distinguished as the occasional home of Florence Nightingale. There was one cottage there with whose inmates Dr. Hall was already familiar. These were Philip Spencer and the little girl, by this time grown to maturity, with relation to whom the following narrative is told; and Dr. Hall vouches for its truth. The story runs thus:—Philip and his first wife, Martha, having no children of their own, had adopted the little daughter of a young woman who went to live at Derby, and by her were called father and mother as soon as she could speak, as she could not remember her own parents. When scarcely three years old, she one day began to cry out that there was a woman looking at her, and wanting to come to her. According to her description of the person, it must have been her true mother. As no one else saw the apparition, and the child continued to be very excited, Philip took her out of the house to that of a neighbour; but the apparition kept them company, talking (as it seemed to the little one) all the way. They

then went to another house, where it accompanied them still, and appeared as though wanting to embrace the child, *vanished at last in the direction of Derby, in a flash of fire.* Derby is about thirteen miles distant, and as in that day there was neither railway nor telegraph, communication between them was much slower than at present. As soon, however as it was possible for intelligence to come the news arrived that the poor mother had been *burnt to death*; that this happened at the very time of the apparition; and, in short, that she was sorrowing and crying to be taken to her child during the whole period between being set on fire and her expiration. This narrative, told with manifest ingenuousness by these decent and by no means superstitious people, made a deep impression on Samuel Brown's mind. We have said that this Derbyshire story somewhat resembles the experience of Hugh Miller's mother on the night of her son's death—an experience related by the widow of Miller, and printed for the first time in his biography by Mr. Bayne. The old lady, on the night of Hugh's death, about midnight, saw a bright light like a ball of electric fire flit about the room, and linger first on one object of furniture and then on another. She sat up in bed to watch its progress; and saw it at last alight, when, just as she wondered what it might portend, in a moment it was extinguished, leaving utter blackness behind, and on her frame the thrilling effect of a sudden and awful calamity! When we read in Dr. Hall's story how the poor dying mother at Derby was sorrowing and crying to be taken to her child, and that at the very time when the apparition kept talking to the little one at the distant village among the hills, we are also reminded of that wonderful eerie incident in Miss Brontë's story of 'Shirley,' when the heroine hears the voice of her lover at midnight entreating her to come to him—an incident which the authoress decided to give, because it was founded on fact!"

ANOTHER "GHOST STORY."

THE *New York World*, in a recent number, says:—A letter has been received at Richmond, which gives an account of the most extraordinary operations of a supposed "ghost" at Buchanan, in Botetourt County, which has caused considerable excitement and alarm among the inhabitants, in the suburbs of which reside the Rev. G. C. Thrasher, whose house has been for six weeks the theatre of many curious and ghostly exploits. The hobgoblin, or whatever else it may be, commenced operations by extracting from the reverend gentleman's corn-crib, through a padlocked door, a sack of corn, and pouring it out some twenty paces from the crib. Then night after night it came, performed its fantastic tricks, opened windows barred on the inside, doors locked and guarded, scattered furniture, and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around by vigilant neighbours armed to the teeth, and eager to capture or detect the bold hobgoblin who had time and again passed through their

ranks unseen. Three evenings ago Mr. Thrasher went over to Dr. Wood's residence, and while there heard his little children, whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot-gun, and accompanied by Dr. Wood, distinctly heard his little son inquire of his unwelcome visitor what it wanted. A reply was given, but in an undistinguishable mumble, resembling, as Dr. Wood describes it, a confusion of voices coming from the ground. Both gentlemen affirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully examined; nor could any person in the house produce the sounds they heard, no one being at home at the time, except his three little children, the eldest a brave little boy of twelve summers, who with pistol in hand, was interlocuting the hobgoblin who has puzzled the greyest heads in Buchanan. Some two weeks ago Mr. Thrasher was watching in his yard, armed with a double-barrelled shot-gun, when, as he says, something like a thin shadow, bearing resemblance to a human form, passed by him, but swiftly as the wind, and instantly disappeared. This is all that he has seen, and, strange enough, not a track or trace has ever been left behind, although night after night, in moonshine and darkness, in calm and in storm, the mysterious stranger has come, played his curious pranks, the half of which I have not told, and went—where? Every nook has been examined time and again by many persons, and there cannot possibly be any subterranean retreat for flesh and blood. The surrounding grounds are plain and clear, and it seems impossible that any person could pass from the house unperceived, even in partial darkness. And if it is the devil unchained and permitted to roam at will “seeking whom he may devour,” is it not singular that the person he seizes upon should be a Baptist minister?

A PSYCHOMETRIC DELINEATION OF MRS. EMMA HARDINGE.

THROUGH THE MEDIUMSHIP OF J. J. MORSE—PHONOGRAPHICALLY REPORTED BY MR. H. STANDFAST.

On viewing you externally the leading characteristic of the organic structure is harmoniousness of function. The tone or quality is in the main excellent, which confers upon the possessor a more than average share of health. Your brain in its structure is refined, and delicate, and very evenly developed; and these qualities necessitate a high and cultivated cast of mind.

On viewing you in the social region, we find the love element predominant, creating a desire to please, a disposition to make all feel at home and happy; pleasant and agreeable to children; frank and genial to those of older growth; respectful and attentive to all whom you deem to be superior to yourself. When once met with in the privacy of home the impression then made is not effaced for many years. You would shine with equal grace and lustre in the cottage or the

palace. Socially you are strongly marked with a keen sense of moral right and fitness.

Our next impressions are derived from your intellectual nature—the second plane of individual action. Your intellect partakes more of the intuitional than the acquiring disposition, yet the gardens of your mind are aglow with harmony and radiant with the flowers of wisdom. Its clear piercing rays shine with a steady lustre through all your undertakings. You are a student in the vast college of nature, interrogating every substance and subject, ever striving to extract use and beauty therefrom. Eaglelike scaling the heights of being, in your search for knowledge, and upon returning, ever willing to scatter abroad for the benefit of humanity, the wisdom you have acquired. At times trusting to the lightning flashes of intuition, anon down deep in the cold processes of reason; and you may also be found burrowing in the dead past, unearthing its wondrous secrets, bringing to light the experience of bygone ages, fraught with so much importance to humanity at large, yet in all things keen, concentrated, and positive upon the point. You shine in this department of your nature, almost unequalled—unexcelled.

We now scan the third plane of your nature, the beacon of your destiny, and we launch ourselves upon the inward waters of your soul; for the light of your spiritual nature sheds its effulgent glow upon every action permeating your relations with the material world, and reaching upwards by aspiration to unknown heights beyond, awakening in the hearts of the great unseen responsive echoes which, swift as the lightning flash, pass adown the streams of time and sympathetically sustain you in your efforts for the enlightenment, disenthralment, and the improvement of mankind. You are aspirational and devout, sympathetic and humanitarian. You also lend a willing ear to the tale of sorrow and distress; indeed, your spiritual qualities form a coronal that would not be wanting in brilliancy if placed by the side of the bravest and best of the world's history.

Viewed from a spiritual standpoint, you present the appearance of a maiden just emerging into womanhood, with all her faculties just newly aroused, yearning and desiring to know more of the infinite love of our Father, stretching forward for the guidance of God and the truth. Around thee a pure white veil woven by the soul's innate love of the true and the beautiful, called by mortals, modesty; a coronet of pure cerulean blue encircles the brow; upon its front sparkles a brilliant diamond, and rearing its head slightly above the peak is a golden dove—symbols characterising the motor springs of your conduct. The blue is the emblem of the deep love that runs through your nature, and it further typifies the purity of your social sentiments; the brilliantly flashing diamond emblem of the piercing intellect; the golden dove represents thy intuitions, which bears upon its golden wing thy glorious aspirations—truly a messenger of peace divine.

As a mediatorial instrument, the organic, social, mental, and spiritual qualifications are greatly above the average. The receptive nature of the whole organism combined with the extreme delicacy of the nervous system, constitutes a harp that vibrates to the lightest touch of angel

fingers, and all who listen to the melodious sounds set forth, are delighted and instructed.

Thy clear seeing intellect constitutes thee an impartial advocate and an unswerving adherent to the truth, which is a grand essentiality.

In a general sense as we view you, the past has been fraught with much that has been strange and marvellous, battles fought and won at the expense of soul agony deep and terrible. The present is cloudy, yet broken here and there by glimpses of sunshine. The battle is not yet over, but peace in the end will be thine. Victorious for the truth's sake, thou shalt leave a name behind thee that shall be remembered long after the fitful fever of life shall have ceased.

On Mr. Morse's asking Mrs. Hardinge whether he might be permitted to publish the above, he received the following reply:—

"DEAR MR. MORSE,—How far your spirit friends' delineation of my character may be correct I cannot myself judge of. My friends think it is admirable; I can only speak of the expression and phraseology, which I think are highly spiritual, and far beyond either your or my capacity to produce of ourselves. Publish it by all means, and I shall endeavour to *deserve* it in future at least."

"MY ADVENT."*

[UNTIL the last twenty years, the teachings respecting the whereabouts of the habitations of the so-called dead, their surroundings, and occupations, have been given to the world by the ambassadors (self-styled such) between God and Man. These being worthless, from the entire want of knowledge shown by these masters in Israel, and the author of "Alpha" having, in fulfilment of his last earthly pledge (if achievable), again held converse with this world's denizens, the positive intelligence of the immortal sphere is here presented in a condensed account of his Spiritual Advent—assuring those who knew and loved him when he was in the flesh, of his continuance in the work of his life; and also of his nearness to, and power to assist by his counsel, those of his friends who are more immediately occupied in carrying out the work he had commenced.

To accomplish this purpose, he selected J. J. Morse, the now well-known inspirational speaker, to be the *medium* for his communication. The former visited, from time to time (until the narrative was completed) at the house of the editor of this edition, who always invited one or more friends to be present with him during the giving of the "Advent."

The medium at each sitting, and previous to the commencement of the narrative, was thrown into a state corresponding to that induced

* The Readers of *Human Nature* will be pleased to know that a new and corrected Edition of "Alpha" has been called for, embellished with a fine Portrait of the Author, on steel. Appended to it is "My Advent," which we give in this number. "Alpha" is really a part of *Human Nature* as it was offered, as a supplementary volume, with the number for February 1869. By sending in their certificates, readers may secure the new Edition at the nominal price, or the number of *Human Nature* may still be purchased, and "Alpha" supplied with it, both for 2s. 6d.

by mesmeric passes, the operator in this case being in the Spiritual world. During the continuance of this semi-trance state, the medium was made to think the thoughts which passed through the author's mind, and thus to give utterance to the "*inspired*" description of persons, places, and events, which will be found in the "Advent."

Since the departure of the Author to the golden shores of the Summer-land of life, the writer of this and many friends, have frequently seen and conversed with him on the relation of the Physical to the Spiritual life, and kindred topics,—much to their physical, mental, and spiritual improvement.

The "Advent," at first chiefly intended for the Author's intimate friends, has been so highly appreciated by them and others, that he suggested its being added to the present edition of the "Alpha" as an appendix.

In compliance with this suggestion of Ed. N. Dennys, it is so added; with the earnest hope that its perusal may give a perfect, although faint idea, of the Realities of—Life beyond the Veil.]

PART I.

"There are more things in Heaven and Earth, Horatio, than have entered into thy philosophy."—*Hamlet*.

WHEN I became conscious that Physical dissolution was near, I experienced sensations of exquisite delight. I felt as if I were sinking into an atmosphere of indescribable happiness which, from its intensity, gradually overpowered my bodily senses, and caused a profound slumber. This slumber lasted about three days, at the end of which I awoke, and became conscious that the change called "death" had passed over me, and that the veil which, for more than threescore years, had hidden the realities of existence from my sight, was removed and for ever.

When I awoke, I found myself in an apartment, the like of which I had many times pictured but had never before realised. It was circular in shape, having walls of a translucent substance, nearly resembling alabaster, and a bright, yet mellow light pervaded the whole of it. I found myself reclining on a couch, formed to resemble a white lily. Floating around me, and filling the room, was a perfume-laden atmosphere, the inhalation of which gave me a new sense of being, coursing through my veins like ethereal ether, and filling me with joyous life: I had not, however, fully realised my new condition; it was so much like a dream that I arose from my couch, and rubbed my eyes, and felt myself to ascertain whether I was dreaming or awake. After some little consideration, I became fully conscious of an elevation of myself in every sense; when, quietly thinking for a while, I suddenly observed the curtains part at the side of the couch furthest from me, and a person of a most benevolent aspect stood in the opening.

He was clothed in a long flowing robe of emerald color, and bright as the diamond. It was fastened round the waist by a golden cord, with two tassels depending from the ends thereof. His head was bare, and his long wavy hair fell in heavy masses of gold around his shoulder. He quietly advanced to the centre of the apartment, and I felt myself

irresistibly impelled to rise and approach him. When we met, we cordially embraced each other, as dear friends who meet after a long absence. On my part, I was (then) ignorant of the cause, although I felt as if I had a dear brother, from whom I need hide nothing.

After the first blissful sensations were toned down, the following conversation ensued between us.

Myself.—“It is strange, dear friend, and I feel you are a dear one, that you and I, who have never before met, should be so attracted; for I never felt myself so drawn towards another in the whole course of my existence as I am towards yourself.”

He.—“My dear Brother, it is not strange! We *have* met before. Many a long year have I been ever near you; and, assisted by others, have been helpful to you in your interior unfoldment.”

“But what reason had you for attaching yourself to me?”

He.—“That I will explain anon; you must now seek to clear the mind of the undefined shadow that rests upon it.”

Myself.—“True. The shadow, if it can be so called, is this,—I feel myself changed, elevated, and also conscious that my work on earth is but partially completed. Am I entirely separated from the sphere of my labours, consequent upon this interior elevation? I know the higher can descend to the lower; but will not the lower repel the higher, and so render the descent a useless waste of time?—I hope I am not separated from my work: and yet I fear I am. Enlighten me on this point, I pray you.”

He.—“Dost thou not feel an attraction encircling thee? Analyse thy sensations calmly, and trace whence the attraction comes.”

I travelled backward to the scene of my first life. I felt within, the strong desire to elevate those I left behind. I had a clear conception that Intelligence rules all existence, and that Intelligence suffers nothing to exist, unless it be useful. Thus reasoning, I knew there must be some means whereby my desire could be gratified, and I said to my Brother—

“How can I compass the means which I perceive must exist? How can I approach those upon the planet whence I came; for I am conscious of another existence away from that planet; because what I now behold would be impossible thereon.

He replied—“Come with me, my Brother, and I will introduce you to the rest of our circle; you shall then receive a practical exposition of how you can fulfil the animating desire of your soul.”

We arose from the couch upon which we had been seated, and passing between the curtains, which opened at our approach, we passed onward through a corridor, at the end of which I observed a landscape surpassing in beauty and grandeur all that I had ever seen or conceived.

Before us was an open plain interspersed with trees, shrubs, flowers, and streamlets; and away in the far distance rose up, like undulating waves of the grand ocean, bright and verdant mountains, dimly seen over the tops of which was the outline of what appeared to be a city, bathed in a calm, subdued light. Over our heads was a bright blue atmosphere, clear as the noonday sky, and a spirit-sun cast its soft,

golden light around, bathing every object in a flood of celestial glory.

Immediately facing the doorway of the corridor, and at some two hundred paces distant, was a circular grove of feathery trees tapering towards their tops, and bending towards the centre—forming a dome of emerald brightness. Reclining in different attitudes within the circle, were many, to me, then, strangers.

Immediately my Brother, who preceded me, had announced my coming, they all rose to their feet, and ranging themselves in a triple circle, received me into their midst, with much joy and congratulation.

When the enthusiasm consequent upon my reception had somewhat subsided, my conductor asked silence, and briefly recounted to them the history of my change; and how I had been conveyed, still sleeping, to the apartment in which I awoke. The scene about me was soul-stirring; and while I was gazing in wonder around, strange, half-forgotten memories arose: faces and ideas that I saw around me seemed more like old friends (for faces here reflected ideas) than new ones; and yet I had no distinct recollection of at any time whatever exchanging a word with any who were there. The President, or Guide of the circle, observing the slight shades of perplexity which were coursing over my mind like clouds before the summer's sun, motioned me to approach him. Said he—"My Brother, gaze well around thee, and try if thou can'st not recall from the deep recesses of thy memory, the duplicate of the friends you now see here in person." And e'en as I commenced to roll back the curtain of my memory, one by one their counterparts came to view, as train after train of ideas were aroused and passed before my sight; then, involuntarily, I turned around, and found that each idea was the shadowing of a leaf of one or the other of their minds. Like a flood of new light, the consciousness then flowed through my being, that my humble earthly efforts had been guided by minds far superior to mine; and I felt again—as we all must feel, sooner or later—a child entering into the broad fields of wisdom.

The brother who had conducted me (Apoletha his name) approached our president, and in a calm, respectful manner, intimated to him that I was desirous of obtaining the knowledge whereby I should be enabled to return to the planet Earth, and continue my part in the work of the universal elevation of the human family.

Before proceeding further, let me here say a few words in reference to the conduct of the individual members of the circle. Our President, Guide, or Sage—call him what you will—was one whose every motion was the harmonious beat which inwardly responded to that sweet cadence which was echoing all around. His mein was noble, but he was as simple as a child,—kind alike to those who stood next him in knowledge, as to the humblest who formed the happy brotherhood; hence, instead of servile submission to all his desires, there was the ready acquiescence of trustful loving children to a wise and virtuous parent; and truly could they write the proverb in letters of gold—"In honor, preferring one another." Would that the perfected images of such societies glistened like diamonds upon the face of your earth!

To enable me to accomplish my desire to revisit the Earth, four mem-

bers composing our band, besides my conductor, advanced from the main body: Two of them were of the same character; the third less perfect in his movements; the fourth still less: yet, though standing on different plains of mentality, they were each animated by the same loving desires.

The two who were of the highest grade were appointed to be (what you would call) body-guards to myself: The one next in degree was to render them any assistance they might require: The other accompanied the excursion to enlarge and improve his mind. They were all placed under the guidance of Apolettha, who received his instructions from our Chief.

When all was arranged, we rose upward, and appeared to pass outward into the realms of space. Gradually the glorious landscape faded from my sight, and, for the first time, I found myself floating in the boundless ocean of space. How can I describe the delightful feeling that circled through me. How can I convey to you with sufficient clearness the sensations I experienced during this, to me, novel and superior mode of travelling? Only by the experienced can this joyous state be understood, and they alone can say—"Time and space are not."

Suddenly I observed away in the far distance a tiny twinkling star, to which we soon approached. As we passed it, it blazed out in magnitude superior to the sun of our system. Apolettha informed me, that when we arrived at a point whence a line could be struck to the polar centre of it, its distance from us would be 35,000,000 English miles, and that it was the centre of one of the inner systems of the fifth circle of suns, which system occupied just twice the space of that to which the Earth belongs. By this time another bright twinkling star came into view, encircling which was a wide area, or circular sea of magnetic light, revealing internally the same relative gradations of colour as did the star itself. I inquired its name of Apolettha, and he told me that it was the solar centre of the system to which the Earth belongs. By this time its proportions were distinctly seen, when, looking away to the right into the depths beyond, I observed a small, tremulous light come smoothly rolling along. Directly Apolettha saw it, he changed our course, and all descended in an oblique direction, and by that means drew near to the little orb, which gradually revealed to our eyes its spiritual life; and once again, I stood upon the planet Earth. But how changed was the view since my short absence—how dark and cloudy all things were,—the gloom being fitfully illuminated here and there by flickering rays of spiritual light, which, though ever struggling to expand themselves, but seldom succeeded, through the want of associated effort among mankind. I saw the people of earth crowding hither and thither in their search for wealth, and material reputation, stooping down and seldom or never rising beyond their mouths: good and holy were many called, but they were dark and cloudy within. I saw that many a patient, plodding tiller of the soil,—that many of the servants of the rich and so-called great were in themselves brighter, and purer, than their rulers: and, as I looked, tears of pity fell from me, and deep thrills of sympathy for

suffering humanity, coursed through my nature. I wept for the ignorance and misery I saw around me. Apolettha said, "Weep not, Brother! at these sad scenes, there is endless labour yet for thee." Sorrowfully I replied, "How can I raise them now! For too truly do I find they have ears, but they hear not; they have eyes, but they see not; they have understanding, but they understand not. I cannot speak to them as I was wont: I cannot write and distribute my views as I did on earth!" Here again I felt my childhood's simplicity was revealed by the reply he made:—"Ignorance is the cause of error." You are ignorant how to communicate with your brethren in the flesh, hence the error into which you have fallen." I felt the reproof, and bowed myself in silence, reproved by mine own words.*

This occurred in the midst of your busy city London.

We now ascended from our level and passed onwards until we found ourselves among a fresh people, where all things were strange and new to me; but swiftly came the news to my brain, "You are in the land of freedom!"† Said my guide to me, "Follow! and I will now show you how the immortals speak with the mortals."

By a process which I will describe another time, we passed into the house, and to an upper chamber, where, seated around the room, were about twenty brethren of both sexes. Instantly my inner nature responded to the stream which flowed upward from them; for they had met for the purpose of obtaining instruction and advice from the inner or spiritual life. Apolettha, throwing aside his robe, advanced to a young man who was sitting in the centre of the group; and, after he had performed some manipulations around his brain, I observed the image of the young man rise from himself and repose, peacefully sleeping, at a short distance; then the sphere around Apolettha also enveloped the body to which that image belonged, and the "medium" (as you would call him, and as I learnt such were) poured forth, under Apolettha's complete control, a flood of instructive eloquence, which was as dew to the thirsty souls. At the conclusion of the address, mortals and immortals separated,—each refreshed and invigorated by their respective work.

Then Apolettha, turning to me, said, "You have had sufficient for the time, Brother, we will return to our home, and again seek the advice of our Chief and Brotherhood, as to the best mode of procedure to ensure your success.

By the same means that we descended—the use of our *Will*—we ascended, passing through your solar system and several others in our upward course, till we again alighted in the Summerland of the Second-sphere.

PART II.

"Can such things be, o'ershadowing us like a summer-cloud, without our special wonder."—MACBETH.

A LOFTY grove of trees, which united their feathery branches, formed a long avenue where the studious mind could meditate in calmness and

* Alpha, p. 104.

† America.

peace. Slowly down the grove I paced, thinking of the sights and scenes I had lately witnessed, and endeavouring to form some plan by which the evils I knew to exist might be removed. But it must be one, I thought, more elaborate than any I had yet conceived. Plan after plan passed slowly through my mind; but I could not bring myself to accept any one of them; when, sad and dejected, I raised my eyes and saw my friend and brother Apolettha approaching. "Why so sad, Brother?" said he. "Come hence with me: a council of advanced Sages is to be held, and our circlet has summoned a general meeting." I followed him, and met the others of our company, upon whose faces a pleasurable anxiety was depicted.

When all was ready, we commenced our journey towards the distant city I have previously mentioned, which, as he approached, and it became more plainly discernible, appeared more like a Temple than a City. We did not enter it, but passed to its left side. I now became conscious of a still greater elevation, internally and externally, than I had yet experienced; and what surprised me still more was, that upon looking back, I saw our home surrounded by its groves, at some considerable distance beneath us.

We were at this time passing over what appeared to be the brow of a mountain; and around us, on all sides, blossomed flowers of every hue, filling the whole atmosphere with their fragrant odour. The sides of the mountain, which sloped gently downward, and terminated in a broad and open plain, formed a vast amphitheatre, which was dotted here and there with groups sitting, standing, or reclining, whose countenances beamed with love and happiness. Immediately upon our entering their midst, they all rose to their feet, and bending their gaze towards us, extended their right hands, and greeted us thus, "Welcome the circlet of Renethad!" To this greeting, Renethad, our chief, responded on behalf of the circlet.

Gazing across the plain I saw a large Temple. Presently, there issued from its doors four young men (whom, I have since been told, were of those who lived, *but to breathe*, upon your earth, and then passed upward; and that their stage of spiritual development was retained for the service of the sphere.) When they had remained stationary a few moments, they spoke as follows:—The Teachers are ready: The Temple is ready: Let those who will, to the fountains draw nigh, that all trees may be watered, and none wither and die! Come, come, come!"

In answer to the request of the heralds, we arose; and, separating into three divisions, wended our way to the Temple, to which there were three entrances; these at their terminations gave access to three tiers of seats rising in a semi-circle around the interior of the building.

The door at the left hand gave access to the floor of the Temple. The centre door opened to the seats immediately above. The right hand entrance admitted to the highest tier.

The seats were a species of raised work, principally flowers emblematical of the interior development of the occupier; and through each tier ran a grain of colour. The lowermost tier was red, bright spiritual red; the tier above, was a bright golden hue, slightly tinged at the edge with green; the upper tier was of the hue of the violet.

Facing the tiers was a description of ornamental work, chiefly composed of flowers twined and twisted to form seats; three of which were side by side at the top, and twenty-one others in a semi-circle beneath.

The three topmost were for the teachers of the three Divisions; (each division was divided into seven circles.) The twenty-one seats below were for the twenty-one teachers of the Circles. The whole was surmounted by the seat of the Father of the sphere.

On that portion of the floor immediately facing the platform not occupied by seats, was an immense crystal vase. Springing from the interior of this vase were numerous rare flowers, and trailing down its outside, was a graceful creeping vine, of a kind that I had not before seen.

In the centre of the platform, close toward the front, stood a raised desk supported by two pillars, one on each side, and composed of a material that can only be described as condensed light. Between the supports of the desk was a banner of a light silky material, blue in colour, and fringed with silver, in the centre of which was imprinted a crimson heart flaming, the tip of the flame supporting a pair of scales; at the bottom of the heart was a brilliant golden crown and sceptre—a picture symbolising the guiding principles of the Council: or, Wisdom, Justice, and Love.

A deep silence now ran through the vast assembly, for the Chief had risen, and was descending from his elevated position to occupy the desk; whence, in a speech remarkable for its concentration, he stated the objects of the meeting in language of great force and beauty.

The objects, as stated by him, were briefly these:—

Firstly,—That as the heaven from the Angel World had permeated the vast mass of Western civilisation, the attention of this association, combined with the means at its disposal, should be diverted to the opposite section of the earth; taking, as its first point, the English nation; afterwards, traversing France, Germany, and Prussia; thence penetrating the more northern lands, reviving in a certain sense their ancient legendary traditions.

Secondly,—That the aim of this concentration, should be to establish the new dispensation of Intellect: by which means alone it is possible to awaken humanity to the miseries around it.

Thirdly,—That as this association is in possession of certain knowledge, it is recommended to the consideration of its members, that when the objects before mentioned have been achieved, the collective mass of the spiritual Intelligences shall unite themselves with the Western legions of Progress; as the conditions of the western legions on both sides of the "River" will then render such union possible and desirable.

Lastly,—The object of this combination, shall be to effect a resurrection of the mystical countries surrounding the equatorial regions.

In his concluding remarks, the President announced that the Delegates from the various circles would bring before the meeting the idea of the several circles, in relation to the several plans of action mentioned.

The Delegates representing the lower circles spoke first; each speaking from the vacant rostrum, for the Chief had resumed his original position.

The intent of this being, that each grade of Intelligences should present its remarks entirely from its own plane, to prevent an appropriation of ideas proceeding from minds superior to its own. The effect of this regulation was to cause the various minds to exhibit their capacity to the fullest extent; and as every statement was received as the speaker's highest conception of the subject under discussion, there were no false feelings of superiority excited in the minds of any present, since all knew that individual progress is eternal.

Of the further deliberations of the Council it is not my intention now to speak: suffice it to say, that from its assemblage to its dissolution, the space analogous to six months had elapsed; and many changes, by advancement of its members, had been effected.

The number attending this Council was about equal to the population of London; but throughout the vast gathering not one single instance of disturbed harmony occurred.

The effects of the deliberations of this association will not be seen on earth for some years to come; and previous to their being known, we will endeavour to communicate through this "medium" a series of papers in reference thereto.

Commending this brief narration of my "Spiritual Advent" to all, for thoughtful consideration, I ever remain Humanity's brother in "Love and Intelligence."

EDWD. N. DENNYS.

September 25th, 1870.

EDITORIAL SUMMARY.

At Mr. Herne's Monday evening seances at the Spiritual Institution, the spirit voice and other forms of the phenomena occur from week to week, much to the satisfaction of the crowds who avail themselves of these seances. Mrs. Berry has displayed great courage in overcoming the difficulties attendant upon the management of a public circle of the kind, and her devotion and self-denial have been very great, but, we doubt not, will be fully rewarded by the high satisfaction she must experience from the effects produced.

The great amount of space which the contributions of Miss Blackwell have occupied has considerably embarrassed us in our endeavours to present the many papers which lie in our drawers awaiting publication. There has also been some irritation manifested on the part of those readers who are averse to the discussion of the philosophy advanced by Miss B., and again there is a decided aversion on the part of those who enjoy her writings against the probability of their being suspended till the series is completed. Under these circumstances, and to please all parties, we have resolved on making *Human Nature* 16 pages larger during this and the following two months. Those who do not care to read Miss B.'s papers will have their Magazine complete without it, and we shall be in a position to gratify those who are eager to arrive at the consummation of her arguments.

We hope to present our readers next month with a copy of the Year Book of Spiritualism as a supplement to *Human Nature*. After which we hope to make arrangements to offer in the same manner the works of Hudson Tuttle, whose career is outlined by Mrs Hardinge in our present number.

We notice with exceeding pleasure the deep interest attending Mr. Morse's Friday week seance at the Progressive Library, London. Highly intelligent audiences meet and enjoy the intellectual treat afforded by the conversations with the controlling intelligences. Tien-Sien-Tie and the "strolling player" occupy the greater part of the time, and a strange spirit is generally introduced, who give some facts of their lives and their name and address when on earth, which, in many instances, have been verified. We can recommend all who desire a rich treat to avail themselves of Mr. Morse's seances. Country visitors coming to London should endeavour to have Friday night at their disposal for this purpose.

We cannot allow the able series of orations now being delivered on Sunday evenings in the Cleveland Rooms, London, to pass without a word of recognition. We should have been tempted to occupy considerable space with reports of these comprehensive utterances, had it not been that our lively little contemporary, the *Medium*, reports them from week to week. On our wrapper we give a list of the subjects, which are treated of in such a masterly manner, that it would be difficult to specialise them. The oration on "Religious Progress with special reference to the origin of Christianity," was perhaps the most striking of the series, and it has been reported verbatim in the *Medium*. The friends of progress cannot do better than use their utmost endeavours to circulate this little paper. We understand that quantities of the back numbers may be had at nominal prices for distribution. In this manner we have Spiritualism presented in a popular form which we never before enjoyed. The great spirit and energy manifested in this work demands the hearty recognition of all who consider themselves the friends of progress.

We are glad that the pressure on our pages is somewhat relieved by the vast number of cases of remarkable phenomena which are given every week in the *Medium*, and yet we are sorry that some of the very instructive experiments that transpire from day to day are not recorded by us. We would specially allude to a young rising medium, a Mr. Williams, who has been developed at the house of Mr. Alsop, 2 Great Turnstile, Holborn, London. We were present at a seance one evening. The spirit voice was manifested in a very unmistakeable manner. The tube was put into our hand and taken away again repeatedly. We were touched a great many times by the spirits, and the hat of the medium was brought from a distance and placed on our head. At other sittings more extraordinary things have occurred. Apples, a linnnet, a hyacinth bulb, and a delicate beautiful tulip in flower was dropped upon the table one evening recently. On one occasion a lock of hair was presented to Mrs. Alsop with the roots adhering to it, which

was said by the spirit to have been taken from his body in the grave. Such phenomena are suggestive of the extended realms of inquiry yet unexplored by the human intellect. Mr. Duguid, the Glasgow painting medium, now receives direct writing frequently, and also interesting specimens of direct painting.

REVIEWS.

THE ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY for 1871. New York : S. R. Wells; London : J. Burns. Price, 1s.

This is one of the very best issues we have seen of this popular and lively publication. Several of its articles are individually worth the price of the whole book, and such as we would gladly transfer to our pages. The first article is on "National Type of Female Beauty," with 13 engravings. It is the least important contribution of the series. "Breadmaking—how to do it," is worthy of the attention of every housewife, in fact, of every individual who values health and enjoyment. "Woman as an Astronomer," illustrated with one portrait, gives an account of the vast mental resources of Hypatia, Madame Lepante, Marquise da Chatelet, Caroline D. Herschel, Mrs Mary Somerville, &c. It is a paper of which our lady readers may well feel proud. "Phrenology : its history, principles, proofs, and uses," is highly interesting—a volume in a nutshell. It gives a lucid sketch of Gall, Spurzheim, Combe, and others, with an account of the rise and progress of the great house of Fowler & Wells. "Culture of the Perceptives" introduces some remarkable instances of the "Trailers" among the Indians. Their achievements at first sight seem almost supernatural. "What can I do Best?" "Personal Beauty," "Peter Cooper," are of general interest. The portrait of Mrs. Cora Mowatt Ritchie, with a sketch of her life and phrenological development will interest her many friends among the spiritualists of England. The portraits and phrenological memoirs of Count Beust, Charles Dickens, Dr. Ritchie, &c., will be interesting to students of phrenology. "Sisterly Duty to Brothers," "Don't forget the Old Folks," "He could be Trusted," &c., are fraught with valuable social ideas. An illustrated article on the action and definitions of the Organs is from our third volume, and is of use among light students. Perhaps the most valuable article is "Phrenology—is it a Science?" which is amply illustrated. We can refer it to our readers as an invaluable epitome of those arguments which, in intelligent hands, place this science on a firm basis. We need say no more to induce our readers to avail themselves of an offer of the work at half-price with this number of *Human Nature*.

MRS. HARDINGE'S "HISTORY OF SPIRITUALISM," offered in conjunction with *Human Nature*, will, we expect, reach London in a few days. A special edition had to be prepared. Some of our country friends are getting up clubs to secure this great work with *Human Nature* by a system of easy weekly payments. The publisher has kindly indicated that he would entertain such an arrangement.

A BOOK FOR THE SEASON.—*The Specific: or, Cause and Cure of the Potato Disease Discovered and Explained; a Recipe Tested Infalible; also, size increased, and yield per day's work, and per bushel, with Addenda, showing when to Dig, how to Secure, Preserve, and Cook Potatoes Properly, Economically, and Healthfully.* By John M'Laurin, M.D., formerly editor and proprietor of "Gazette," Ottawa, dominion of Canada. No house should lack this work. London: James Burns, 15 Southampton Row, Holborn, W.C. 1870. Price 6d. We need add nothing in extenuation to this very luminous title. We understand the plan succeeds well, and the directions given are worthy of investigation.

REPORTS OF PROGRESS.

THE ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.—On Monday evening, February 14, the formal amalgamation between the Anthropological and Ethnological Societies took place—the new institution to bear the title at the head of this paragraph. Sir John Lubbock, as the new president, read a paper on domestic customs. The first paper to be read at the first regular meeting of the new society will be by Mr J. W. Jackson, on the "Racial Aspects of the Franco-German War."

MR. JACKSON'S RECEPTION IN LONDON.

On Thursday evening, February 16, a select meeting of the members and friends of the Progressive Library and Spiritual Institution met at 15 Southampton Row, London, to welcome Mr. Jackson to the metropolis. Mr. J. Burns briefly introduced the distinguished guest of the evening, and called upon Mr. Shorter to propose the following complimentary resolution:—

"That this meeting of London spiritualists cordially tender a hearty welcome to their distinguished visitor, J. W. Jackson, Esq.; at the same time congratulating him upon the marked ability with which he has so long laboured with tongue and pen for the welfare and enlightenment of humanity."

Mr. Shorter's remarks were highly appreciative of his co-worker, Mr. Jackson, whom he had known intellectually for many years, and now had great pleasure in making his personal acquaintance. The Rev. S. E. Bengough, M.A., seconded the resolution, and in doing so regretted that his words entirely failed to convey his feelings. As a student of history, he was prepared to say that he had never met with an author that treated the history of man with the comprehensive and commanding power manifested by Mr. Jackson in his work, "Ethnology and Phrenology as an Aid to the Historian." Mr. Jackson's style, though highly ornate, even under the most severe analysis, carried with it a great and weighty thought.

The resolution was carried with acclamation, and Mr. Jackson replied in the following terms, which are, of course, much abridged:—

LADIES AND GENTLEMEN,—I suppose we have all experienced the

pleasure of meeting old friends after a long separation. Now, to me a reader of my works is ever a friend, and in most, probably in all of you, I recognise old and valued friends, between whom and myself there has been that soul-communion, that interspheration of thought and feeling which constitutes one of the finest elements in that more directly personal intercourse and acquaintance to which alone, in ordinary phraseology, the term friendship is usually applied. And, in a sense, you are my only friends in this mighty Babylon, for, after an absence of more than five-and-twenty years, I may almost say, in the words of the Arabian poet, "The friends of my youth, where are they? and echo answered, where are they?" I sometimes feel, indeed, almost like what one of our long absent spirit friends might be supposed to do on his return to earth. I have come up to London to see what *posterity* has done with the great metropolis, and I must admit you have not been idle.

I have come up to London, however, not merely as an idle spectator, but to work and to learn—to work in the sphere of literature and science, and learn in the sphere of spiritualism, where I hope you will be my teachers. My more immediate business is to read a paper on "The Racial Aspects of the Franco-Prussian War to the Fellows of the Anthropological Institute of Great Britain and Ireland," which I hope to have the pleasure of some day reading to you. My next object is to observe and study spiritualistic phenomena, for which I have sadly lacked the requisite opportunity in Glasgow and Edinburgh, the house of my friend, Mr. Nisbet, being the only one in which I have been privileged to witness anything of importance. But I hope, nay, I know and feel, it will be otherwise in London.

Nor do my aims end here. I want not only to study spiritualism, but to expand and, in a sense, elevate it. Regarding it as the baptist influence which is to prepare the way for a new development of religion, I feel that it must occupy a broader platform and be forwarded by a more catholic spirit than at present. Pardon the faithfulness of my utterances, but I must tell you that in grandeur and sublimity of thought, and in beneficence of purpose, modern spiritualism falls immeasurably behind that of antiquity. Now, it should as immeasurably transcend it, and will do so some day, when the epicycle of ancient culture shall have fully revolved and endowed us afresh, not only with the magnificent theosophy of old, but also with its truly divine spirit and power of healing. We must have grander ideas and nobler actions than heretofore, if we either want to arrest the world's attention or lead it out of the thralldom of the past into the glorious liberty of the future. Now, do not suppose that I am saying these hard things of modern spiritualism while blind to the grovelling character of modern science. If the former wants expansion, the latter also demands elevation. What, indeed, we want is the marriage of science and religion, the union of knowledge with faith, so that, in the broad yet profound cultus of the future, belief may not degenerate into superstition, nor knowledge be simply the precursor to scepticism. In this great work, which, when completed, will be the well-ripened fruit of all the struggles and labours of the past, we can individually do very little. Even collectively, we

of this generation can only contribute our mite to be thrown into the great treasury of God. But let us not be deterred by its insignificance, remembering the widow, who, out of her poverty, contributed more than the totality of wealthy donors to the resources of the temple. Let not spiritualists, then, hesitate. They may be "a feeble folk," "a little flock," in the world's estimation, but they are "a little leaven that will yet leaven the whole lump," "a grain of mustard seed that will yet overshadow the earth." Spiritualism in its higher phases and grander possibilities is indeed the beginning of a movement whose influence will prove co-extensive with humanity, and whose beneficent results may be visible when the Milleniums shall have waned.

The Rev. John Manners, in an energetic speech, dilated upon the cheering prospects of the times as to the rapid advances of intellectual freedom. Mr. Towns gave his experience in introvision and medical clairvoyance, which very much interested Mr. Jackson.

The proceedings were enlivened by the musical exercises of several ladies, who kindly tendered their very agreeable services. The meeting was a prolonged one, as the delight in meeting Mr. Jackson seemed to be universal. It was suggested that efforts should be made to induce him to reside in London permanently.

EMMA HARDINGE ON MESMER.

On the evening of Wednesday, February 15th, Mrs. Emma Hardinge delivered an oration on "Anton Mesmer, or the Philosopher's Stone," in the Metropolitan Hall, London.

The Chair was occupied by J. W. Jackson, Esq., F.A.S.L., late of Glasgow, who has been for so many years prominently connected with mesmeric and psychological science.

In his opening remarks he hastily reviewed the importance of the subject, and introduced the lecturer, who began by contrasting the power of animal magnetism and spiritualism. The former was of mundane origin, and depended for its exhibition on human volition. But spiritualism emanated from supramundane sources, and was repelled by many adherents of mesmerism, because of that fact. It was only a few bold and gifted scholars, and geniuses like the gentleman in the chair, who dared to allow their minds to explore such new realms of thought. That portion of the subject known as animal magnetism, which related to healing the sick, was but a small fragment of the resources at the disposal of Mesmer, as indicated by his celebrated theorems, some of which Mrs. Hardinge read. In introducing them the gifted lady observed:—

"These theorems were furnished to me by Dr. S——— of Illinois, a German gentleman, who received them from his much loved friend Justinus Kerner. I have adapted Dr. S———'s rough translation to my own phraseology, but carefully preserved his ideas. They are extracts in substance from the theorems furnished by Mesmer to the French Academy of Science, in explanation of his views of animal magnetism.

"There exists a reciprocal influence between all bodies in space, also between bodies in space and all things and beings on earth.

"This influence is propagated through an universal fluid, which is so rare and expansive that it fills all space, yet is so powerful, that there is nothing in the realm of being like itself.

"This universal motor-power is governed by laws, which have only now come under the notice of man.

"The operation of this universal fluid takes the direction of ebb and flow.

"This fluid is particularly attracted to the nerves of animated beings, and through them, can be governed by will.

"In all human bodies are the same properties, as the magnet, also polarity, which can be distributed, and strengthened, and governed at will.

"The influence of the heavenly bodies upon men, and the polarities and magnetic qualities in men, are produced by the participation of this universal fluid in all bodies more or less, and subject to different operations, in different bodies.

"The power to use and control this fluid, especially to project it from one body to another, is animal magnetism.

"The power to project animal magnetism from one body to another, is sometimes resident in the will, and sometimes communicated involuntarily through touch, by the contact, or through the atmosphere.

"This fluid can traverse space, without the assistance or retardation of any intermediate body.

"This fluid can be reflected, increased, and diminished, like light and sound.

"The magnetic fluid can also be accumulated and collected from magnets—mineral substances—and from animated bodies.

"This fluid especially affects human beings suffering from nervous disorders—its use and control must prove an immense influence in all curative operations; and is calculated to throw light upon all the occult powers, forces, and movements in nature."

The lecturer then referred to the career of this form of knowledge, through the experiments of alchemists or hermetic philosophers, who practised what is called magic. The terms alchemy and chemistry were supposed to have been derived from Shem the son of Noah, and was one of the most ancient forms of knowledge practised, and the earliest attempt to discover the conditions of matter. Hermes Trismegistus, a famous Egyptian philosopher, and the Egyptian priests, depended upon their knowledge of animal magnetism for their powers of healing, somnambulism, trance, and clairvoyance. They were also acquainted with the methods of inducing these phenomena by the use of drugs, vapors, mineral magnetism, etc. etc.

In the 7th century alchemists increased in numbers and intelligence, and became a power in the world. They were said to transform metals. Their theory was, that there were two great primaries in the universe, a metallic earth and red matter like sulphur, which on being acted upon by the "philosopher's stone," formed all known substances. This philosopher's stone, the elixir of life, was much sought after. It was supposed, to prolong life indefinitely; and to have all power over the various forms of matter. She referred to the opinions and labours

of Albertus Magnus and Thomas Aquinas. These ancient experimenters subdued animals by their magnetic power; and it was said that some of these ancient operators had controlled a brazen image, and made it instinct with the functions of life, until it became so garrulous that they were afraid it would discover their secrets, and out of self-defence they destroyed it. By the experiments of these alchemists many discoveries were made, which resulted in the manufacture of gunpowder, and many other things now of great use to man. Paracelsus was next referred to as an alchemist and Rosicrucian, who made a "weapon salve," by which he exercised great power over wounds. There was also a preparation known as the "powder of sympathy," which could staunch wounds and cure diseases, without coming in contact with the patient.

These phenomena the lecturer attributed to psychology. Some old writer had termed the philosopher's stone the "tool of creation;" and that it was a universal essence, permeating all worlds and forms of life. It was that divine intermediate, by which the creative thought operated on matter, and thus it had the power of transforming substances and bodily forms, and originating all organisms from a few primary elements. Modern chemistry supplied many facts to show that all forms of matter proceeded from a few simple primaries and that the earth was a large metallic oxide. A drop of water was the type of all crystals, and what held them together was magnetism, which conferred the power of motion and action upon the countless forms and organisms on the earth, or in the universe.

Mrs. Hardinge then gave a brief sketch of the personal history of Mesmer, in connection with his great discoveries. When a child, he was fond of tracing streams of water to their sources, indicating the existence of the faculty for investigation, and the endeavour to discover the sources of phenomena. He became a physician at Vienna, and his inaugural address was on the Universal Force, and Astral Influences on the Temperament and Destinies of Mankind. He became acquainted with a Jesuit Father, who had experimented in the cure of disease, by the application of metallic plates. Mesmer carried the practice to the use of magnets, and found that greater success attended his efforts; but he also discovered that the magnetic power existed in his own person. He became celebrated for his magnetic power, and consequently aroused the animosity of the orthodox practitioners, and was much misrepresented on that account; but to escape the persecutions of his enemies he left Vienna, and took up his residence in Paris.

Besides the use of animal magnetism, Mesmer employed many collateral agencies. He put iron filings, broken glass, etc., into the cistern or bath, and connected his patients with this bath, by wires which they held in their hands. He surrounded his rooms with images of beautiful form, and employed music and other psychological effects to operate upon their minds. When the musicians were performing, even with several rooms intervening between them and the patients, Mesmer would touch the various instruments with his right or left hand, and specific effects were thereby produced upon his patients. By these, and many other means, he investigated the nature of this

magnetic power in a far more searching and scientific manner than any of his successors have ever attempted. Such experiments shadowed forth the immensity of the subject which Mesmer thus only distantly approached. He gathered together a large band of followers; and having suffered many vicissitudes because of the unreasoning persecutions to which he was subjected, he retired into seclusion, and died in comparative poverty, at the age of eighty-one.

Mrs. Hardinge gave much interesting information respecting the peculiarities of his last years. He visited an island where there were many Canary birds, and they were attracted towards him in a very remarkable manner. It is also said that he had a pet Canary, which was much attached to him; and that it died at the exact time his master passed away.

Mrs. Hardinge then gave a sketch of the investigations of several of the disciples of Mesmer, showing the wide field which the subject afforded for independent research and brilliant discoveries.

At the close of her address, a gentleman asked her to explain the philosophy of cross mesmerism. The lecturer replied that magnetism was everywhere the same fluid, yet it took on the forms of the atoms through which it passed. Hence magnetism proceeding from two different individuals, might not only neutralise each other, but produce most injurious effects.

Mrs. Hardinge then suggested that Mr. Jackson should address the meeting. This gentleman accordingly did so, and in a very lucid and masterly fashion, traced the history of the mesmeric art from the time of the Theban Pharaohs—which was long before the time of Abraham—through the Sanscrit literature and Babylonian inscriptions, down to the time of the Greeks and Romans. He even cited instances to show that mesmeric fasts were recorded in Bible history. Indeed, every nation or people on the face of the earth, in one form or another, practised mesmerism; in short man was universally adapted to exercise this peculiar faculty. Mrs. Hardinge answered a few more questions, one especially relating to the cures performed by Dr. Newton. She said that Dr. Newton exercised vitalic magnetism; and also a psychological influence upon the minds of his patients. When their temperaments were not compatible with Dr. Newton's, they could not receive his magnetic influence, though he might make a psychological impression of restored health; but when that passed off the symptoms again returned.

The meeting was well attended, and the interest was very cheering.

This course of lectures, so hopefully inaugurated, will be continued, on successive Wednesday evenings, at Lawson's Rooms, 145 Gower Street, the last meeting taking place on March 22d.

The lecture on March 8th, will take place in the Metropolitan Hall. After this course of lectures it is probable that Mrs. Hardinge may take a tour in the country, as we hear she has received a number of invitations to lecture in various country towns and cities.

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ADVERTISEMENTS.

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

OUR esteemed contributor, Mr. JACKSON, is at present in London, 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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Italy and the Italians—Ancient and Modern.

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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.