

No. 49.

APRIL 1, 1871.

Price 6d.

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Zoistic Science, Intelligence, & Popular Anthropology,

EMBODYING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY, SPIRITUALISM, PHILOSOPHY,

THE LAWS OF HEALTH, AND SOCIOLOGY.

AN EDUCATIONAL AND FAMILY MAGAZINE.

CONTENTS.

The Testimony of the Ages. By Anna Blackwell.

Creation—Grade of Function. By J. W. Jackson.

The Earliest Development of Ancient Worship. By C. H. Morris.

Myths of Antiquity—The Sword of Damocles. By J. W. Jackson.

Strength Gained by Resistance. By Hudson Tuttle.

Poetry—"The Fall" and its Interpretation.

Psychological Phenomena: A Psychological Experience—Spirit Voice and Spirit Power—Extraordinary Manifestations in the Light.

Reports of Progress—Children's Rights, or shall we Educate the People?—Mr. Jackson in London.

Reviews.

Magnetic Motive Power.

Miscellanea

LONDON:

JAMES BURNS, PROGRESSIVE LIBRARY,

15 SOUTHAMPTON ROW, BLOOMSBURY SQUARE, HOLBORN, W.C.

H. NISBET, PRINTER, TRONGATE, GLASGOW.

ADVERTISEMENTS.

HUMAN NATURE, Vols. I., II., III., and IV., Bound, 7s. 6d. each.

SUBSCRIPTIONS TO *HUMAN NATURE* FOR 1871 ARE NOW DUE.

One copy monthly, post free, for 7s. per annum; 25 copies monthly, carriage unpaid, £5 per annum.

MRS. EMMA HARDINGE IN LONDON.

The SUNDAY SERVICES conducted by Mrs. EMMA HARDINGE have been removed to the CLEVELAND ASSEMBLY ROOMS, Fitzroy Square. Services commence at Seven o'clock.

MRS. HARDINGE'S ADDRESSES

ARE PUBLISHED WEEKLY IN

THE MEDIUM AND DAYBREAK, PRICE ONE PENNY.

No. 34 Contains Mrs. Hardinge's Reception Report.

- | | | |
|----|---|---|
| 36 | " | Her Inaugural Address at the Cavendish Rooms. |
| 37 | " | The Progress of Spiritualism. |
| 38 | " | The God of the Spirits. |
| 41 | " | Man's Relations, Social and Political. |
| 42 | " | The Spiritual Significance of the Present Great European War. |
| 43 | " | The Progress and Destiny of The Race. |
| 44 | " | The Intellectual Progress of the Human Race. |
| 45 | " | An Historic Review of Man's Religious Progress, with Special Reference to the Origin and Influence of Christianity. |
| 46 | " | The Origin of Man. |
| 47 | " | The Destiny of Man. |
| 48 | " | The Work before us. |
| 49 | " | Man the Immortal. |
| 50 | " | The Divine in Humanity. |
| 51 | " | The Rank and File of Society, and Music as an Educator. |
| 52 | " | Religion and Science. |

Future Addresses will be Published Weekly. Five copies or upwards post free for 1d. each.

THE MEDIUM AND DAYBREAK, a Newspaper devoted to SPIRITUALISM, giving Reports of Meetings and the progress of the movement in all parts of the world; Descriptions of Seances and Spiritual Phenomena; Remarkable Communications; Extracts from New Works; Answers to Correspondents, &c., &c.

Spiritualists, everywhere! help to sustain this Paper.

London: J. BURNS, PROGRESSIVE LIBRARY, 15 SOUTHAMPTON ROW, HOLBORN, W.C. and all Booksellers.

NOTICE TO READERS IN FOREIGN COUNTRIES.

The friends of Progress and Spiritual freedom in foreign countries, particularly in the United States of America, are respectfully solicited to promote the circulation of *Human Nature*, which occupies an unique position in the ranks of literature, and has peculiar claims upon reformers in all parts of the world. By the facilities afforded by the Post-Office, we can supply *Human Nature* to America at the same price as to readers in England, and we are willing to take payment in currency. On receipt of two dollars we will send *Human Nature* for twelve months as issued, or bound volumes for two dollars fifty cents. Any person sending a club of ten subscribers and twenty dollars can have any Volume free by post in addition.

Mrs. Hardinge has received invitations to lecture in the country sufficient to occupy her time fully for about six weeks. She will commence her tour in May.

The special edition of Mrs. Hardinge's "History of Modern Spiritualism," prepared for subscribers of *Human Nature*, is now ready for delivery. This magazine, for 1871, and a copy of the special edition of Mrs. Hardinge's work, may be had for 15s.

The Sunday evening services are being carried on with vigour at the Cleveland Hall, London. Mrs. Hardinge continues to act as regular speaker.

Mr. J. Burns, of the Progressive Library, takes frequent tours in the country and lectures on spiritualism, phrenology, vaccination, &c. Further arrangements for the season should be made at once.

Mr. Taylor's forthcoming (when we write) scientific paper on spiritualism is attracting considerable attention. We hope to let our readers know something of it next month.

ADVERTISEMENTS.

Distribution of Books and Works of Art.

THE Publisher from time to time intends making distributions of valuable Books, Portraits, or Works of Art, to the readers of *Human Nature*. A small sum, not equal to the value of the works offered, will be charged to those who desire to take part in these distributions. By this plan the Publisher will be enabled to place within the reach of those who desire them, very acceptable productions at a nominal cost, on the principles of co-operation. In May, 1868, was offered, "Scepticism and Spiritualism," price 6d; in October, "Letters on Man's Nature and Development," price 3s 6d; in November, "Spiritualism: its Facts and Phases," price 9d; in February, 1869, "The Alpha: a Revelation, but no Mystery," price 2s; in March, "Physiology for Schools," price 7d; in May, "Vital Law," price 4d; in June, "Musical Gymnastics," price 8d; in July, "A Woman's Work in Water Cure and Sanitary Education," price 8d; in September, "Have you been Vaccinated," price 4d; in October, "Marriage and its Violations," price 4d; in November, "Photograph of J. M. Peebles," price 4d; in December, "Social Fetters," price 2s 6d; in January, 1870, "Echoes of my Youth," price 8d; in February, "The History of the Supernatural" (by William Howitt), price 7s 6d; in March, "A Photograph of A. J. Davis," price 4d; in May, "The Philosophy of the Bath," price 2s 6d; in June, "Jesus: Myth, Man, or, God," price 1s; in August, "Supramundane Facts," price 2s 6d; in October, "Dr. Newton's Magnetised Photograph," 9d, post free; in November, "Barkas's Outlines of Spiritualism," 9d, post free. Mrs. Hardinge's "History of Spiritualism" and "Human Nature" for 1871, both for 15s; in February, "Songs of the Spirit," 1s. 6d; "The Annual of Phrenology and Physiognomy, 1871," 6d. These may yet be obtained by sending in the respective certificates. With this number is offered, "The Year Book of Spiritualism, 1871."

Please cut this part off, and send it to the Publisher of Human Nature,

J. BURNS, PROGRESSIVE LIBRARY, 15 SOUTHAMPTON ROW,

BLOOMSBURY SQUARE, HOLBORN, LONDON, W.C.

In accordance with your offer, please send me "The Year Book of Spiritualism," for 1871, published at 5s, for 3s, post free for 3s 4d.

Address, _____

ADVERTISEMENTS.

MR. G. PERRIN, Medical Mesmerist, 95 Camberwell Road, S.E.
Mrs. Perrin attends upon Ladies only.

THE SPIRITUALIST, a Scientific Journal, Published monthly, price Threepence, contains all the latest news of Spiritualism, and much evidence for the benefit of of Non-Spiritualists, demonstrating that the subject deserves serious investigation by all thoughtful people. Publisher, E. W. Allen, Stationers' Hall Court, St. Paul's Churchyard, London, E.C.

MONSIEUR ADOLPHE DIDIER, Professor of Medical Mesmerism and Galvanism (twenty-four years in practice), has the honour to announce that he attends Patients daily, from 2 till 5, at his residence—19 Fitzroy Street, Fitzroy Square. Somnambule consultations for diseases: their causes and remedies.

TREATMENT OF DISEASE BY ELECTRICITY, MAGNETISM, AND FRICTION.

MR. J. HUMBY, continues his Successful Treatment of those suffering from Paralysis, Neuralgia, Weak Spine, Stiff Joints, Debility, Loss of Sleep and Appetite, Deafness, Weak Sight, Gout, Rheumatism, &c.

In consequence of many applications, our correspondents are informed that the LINIMENT, which has aided the cure of hundreds of the above cases in England and America, is sent per post, with instructions, for 14 stamps.

Hot Air Baths, combining the advantages of the Turkish Bath, given to patients at their residences.

1 Paris Cottage, Wellington Road, Stockwell, London, S.W.

THE SCOTTISH GRÆFENBERG.

BRIDGE OF ALLAN WATERCURE ESTABLISHMENT, Stirlingshire. Dr. HUNTER offers Patients all the comforts of a first-class Hotel at from Two to Two-and-a-Half Guineas per week, including Board, Lodging, and Treatment. Bridge-of-Allan possesses unrivalled advantages for Hydropathic Treatment. The celebrated Trossachs, Loch Katrine, Loch Lomond, Loch Drunkaye, &c., and the other beautiful scenery of the "Lady of the Lake," and likewise the gardens at Drummond Castle, Castle Campbell, the Rumbling Bridge, the Falls of the Devon, the Devil's Mill, the fields of Bannockburn, Sheriffmuir, and many other interesting localities, are all within an easy ride. Bridge-of-Allan is one of the stations of the Scottish Central Railway, and is in direct and constant communication with all parts of the United Kingdom. By rail, London can be reached in thirteen hours, and Edinburgh or Glasgow in an hour and a half.

EIGHT PAGES, ONE PENNY.

THE REPUBLICAN; A Monthly Record of Democratic Principles, and the unshackled Advocate for Justice to Labour, affording the freest inquiry into Monopolies of Land and Money, in which is rooted the Evils of the Social System.

LONDON: F. FARRAH, 282 STRAND, W.C.

THE RELIGION OF LIFE, AS EXEMPLIFIED BY THE MAN JESUS CHRIST. By EDWARD N. DENNY, author of the "Alpha." Now publishing in Numbers, each containing Three Lectures, price 4d. Truth.—What is Evil?—Charity.—Poverty.—The Divinity that dwells in Man.—The Church of the Future.—"Stand up; I, Myself, also am a Man."—The Path of Righteousness.—Self Trust.—Trust in God.—What is Christianity?—Thy Kingdom Come.—What is Man?—The One Thing desired by the Psalmist.—Pure Religion.—Philosophy.—The Childhood of Jesus.—Religious Liberty.—Election and Grace.—Time.—Sin.—Law, the Regenerator.—We Spend our Years as a Tale that is Told.—God is not Mocked.—Peace.—The Millennium. The first Six Numbers are now ready.

Also, by the same Author, Two LECTURES to England's Working Population on their Oppressors' Oppressions and How to Avoid them. Price 4d., or at cost price in quantities for distribution.

Photographic Likeness of EDWARD N. DENNY, 1s.

LONDON: J. BURNS, 15 SOUTHAMPTON ROW, W.C.

ADVERTISEMENTS.

WORKS BY WILLIAM DENTON.

OUR PLANET: ITS PAST AND FUTURE. 6s.

SOUL OF THINGS. 6s.

THE IRRECONCILEABLE RECORDS; OR, GENESIS AND GEOLOGY. 1s. 4d.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. A Discourse. 6d.

BE THYSELF. A Discourse. 6d.

WHAT IS RIGHT? A Discourse. 6d.

COMMON SENSE THOUGHTS ON THE BIBLE FOR COMMON SENSE PEOPLE. 6d.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. 6d.

WILLIAM DENTON, THE GEOLOGIST AND RADICAL. A Biographical Sketch. By J. H. Powell. 1s.

A HANDY-BOOK OF FRUIT CULTURE: being a Guide to the cultivation and management of fruit trees; with a condensed description of many of the most popular varieties, illustrated with ninety engravings. Cloth, 3s. 6d.

THE MODERN THINKER: an organ for the more advanced speculations in Philosophy, Science, Sociology, and Religion. No. 1. Price 7s. 6d.

ZURIEL'S VOICE OF THE STARS; OR, SCOTTISH PROPHETIC MESSENGER for 1871; comprising the Predictions of the Events, Weather, &c., that will occur during the year 1871, along with numerous useful Tables, and a variety of interesting matter. 6d.

JESUS: MYTH, MAN, OR GOD; OR, THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED. By J. M. Peebles. 1s. 6d.

THE PHRENOLOGICAL ANNUAL FOR 1871. Containing many Illustrations. 1s.

A KISS FOR A BLOW. By Henry C. Wright. 4d.

HEAVEN OPENED: OR MESSAGES FOR THE BEREAVED FROM THEIR LITTLE ONES IN GLORY. By F. J. T. 6d. Cloth, 1s.

MAN AND WOMAN CONSIDERED IN THEIR RELATIONS TO EACH OTHER AND TO THE WORLD. By HENRY C. PEDDER. Price 5s.

CONTENTS:

I.—Preliminary Examination of the Subject. II.—Adaptability of the Sexes on a Spiritual Plane of Life. III.—Connubial Attachment: Its Potency and Design. IV.—Marriage, the True Order of Life. V.—Equality of the Sexes, the Necessary Result of a Well-ordered Civilization. VI.—Necessity for a Well-defined Relationship.

SOCIAL FETTERS. A Tale of great beauty and power. By Mrs. EDWIN JAMES. Handsome binding. 3s. 6d. This Work was presented with *Human Nature* for December, 1869, for 2s.

THE IDEAL ATTAINED; OR, THE STORY OF TWO STEADFAST HEARTS: HOW THEY WON THEIR HAPPINESS, AND LOST IT NOT. Handsome Volume. 5s.

The Works are very handsome, and adapted for presents.

LONDON: J. BURNS, 15 SOUTHAMPTON ROW.

ADVERTISEMENTS.

BANKING LIFE AND SELF-INSURANCE POLICIES

ISSUED BY THE

BRITISH IMPERIAL INSURANCE CORPORATION

L I M I T E D .

Capital £200,000, in 200,000 Shares of £1 each.

Incorporated pursuant to Act of Parliament.

The only Life Office established which provides British Government Security for its Policy Holders.

HEAD OFFICES—BROWN STREET & MARSDEN STREET, MANCHESTER.
BRANCH OFFICE FOR LONDON—20 COCKSPUR STREET, PALL MALL, S.W.

TRUSTEES.

CHRISTOPHER WEGUELIN, Esq. (Messrs Thomson, Bonar, & Co.,) 57½ Old Broad Street, London, E.C.
CHARLES OPPENHEIM, Esq. (Messrs. Samuel Oppenheim and Sons), 18 Old Broad Street, E.C.
WILLIAM G. GOODLIFFE, Esq., Accountant-General, India Office, Westminster.
AUGUSTUS F. BAYFORD, Esq., LL.D., Senior Registrar, Court of Probate, Doctors' Commons, Chancellor of the Diocese of Manchester.

DIRECTORS.

ALFRED BOWER, Esq. (Messrs W. Bower & Son, Cotton Brokers), Brown's Buildings, Liverpool.
Major-General JOHN THEOPHILUS BOILEAU, R.E., F.R.S., 31 Lad-broke Square, S.W.
WILLIAM DANIEL CHAPMAN, Esq., (Messrs. Pelly, Boyle, & Co.,) All-hallows Chambers, Lombard Street.
Colonel the Hon. H. B. DALZELL (late Bengal Artillery), Director of the Agra Bank, London.
RICHARD JONES, Esq. (Messrs William Andrew and R. Jones), Ardwick, and Cheetham Hill, Manchester.
SAMUEL SHAW, Esq., J.P. (Messrs. P. Shaw & Co.), Croft Mills, and Breeze Hill, Mossley, Manchester.
CHARLES SUTHERS, Esq., Oxford Mills, Oldham, and Riversvale House, Ashton-under-Lyne.

AUDITOR

(To the Government Security Banking Life and Self-Insurance Funds).

WILLIAM FARR, Esq., M.D., F.R.S., &c., &c., London.

STANDING COUNSEL.

JOHN HOLKER, Esq., Q.C., 6 Crown Office Row, Temple, London.

BANKERS.

THE BANK OF ENGLAND, LONDON.
MANCHESTER AND LIVERPOOL DISTRICT BANK, MANCHESTER.
Brokers.—Messrs GORTON BROS. & POOLEY, Manchester.

EDICAL ADVISERS.

J. LEIGH, Esq., M.R.C.S., Manchester. | WILLIAM P. BAIN, Esq., M.D., London
General Manager.—JOHN A. FEIGAN.
Secretary.—WILLIAM DAVIES.

RESIDENT SECRETARIES and BRANCH OFFICES.

JOSEPH WHITTALL, 20 Cockspur Street, Pall Mall, S.W., London.
WILLIAM DALY, 4 College Green, Dublin.
J. H. POLLOCK, 1 Brown's Buildings, Exchange, Liverpool.
JNO. SMITH, Victoria Buildings, 66 Renfield Street, Glasgow.
T. BAWDEN, Douglas, Isle of Man.

ADVERTISEMENTS.

THE DISTINGUISHING FEATURES OF THE SYSTEM ARE:

The Compulsory Investment of the Life Premium Funds in Government Securities.

This form of Security is strictly defined by the General Deed of Trust, and is unalterable. Thus, the numerous dangers attaching to miscellaneous Investments are avoided; and the Policies issued by the Corporation are protected by the most reliable of all Securities.

The Complete Security of the Life Premium Fund.

All the Premiums (with the exception of one-fifth reserved for expenses of Management, Reserve, and Bonuses), are invested in the names of Trustees for the sole purpose of meeting Policy claims. The Trustees act independently of the Directors.

The Control of the Premium Fund is always retained by the Insurants, through their Trustees.

Local Trusts, composed of gentlemen of undoubted position, are formed throughout the Kingdom; the Trustees act solely on behalf of the Policy-holders, and are custodians of the Life Premium Funds subscribed in the district.

An Equitable Surrender-Value Endorsed on each Policy, and Payable on Demand.

From 50 to 70 per cent. of all premiums paid (according to the table under which the Policy is effected) can be obtained, on demand, by Insurants desirous of ceasing premium paying.

All Policies Convertible into Cash on Demand.

The Surrender-Value being endorsed on the Policy, and payable on demand, and the Fund which provides it being deposited in the Bank of England, all Bankers may readily advance the Cash Value of the amount endorsed thereon.

A Policy Banking Account available to each Insurant.

Policy-holders upon depositing their Policies with the Corporation, either personally or through its Agents, may draw upon the Surrender-Value, to its full amount, for any purpose thus using it as a cash balance at their Bankers, without invalidating their Policy.

No Lapsed Policies. The Surrender-Value cannot be Forfeited.

THE BRITISH IMPERIAL plan of Life and Self-Insurance was devised by Dr. Farr, Somerset House. It was originally submitted to Her Majesty's Government, and has been substantially adopted by them through the medium of the Post Office. It imparts an entirely new character to Life Insurance transactions, and effectually removes all doubt as to want of security and equity.

EXAMPLE from TABLE A to Insure £100 with Profits, Payable at Death.

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

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

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

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

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

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

Further information may be obtained on application at any of the Offices of the Corporation or J. BURNS, Agent, 15 Southampton Row, W.C., London.

ADVERTISEMENTS.

PREPARING FOR PUBLICATION.

LECTURES ON PHRENOLOGY

(SECOND EDITION).

BY J. W. JACKSON,

AUTHOR OF "ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE
HISTORIAN;" "IRAN AND TURAN;" "THE ARYAN AND THE
SEMITE;" "THE MYTHS OF ANTIQUITY," &c.

CONTENTS :

- 1.—Principles of Phrenology.
- 2.—Phrenology in its Application to Education.
- 3.—The Effect of Phrenological Development on Health, Disease, and Longevity.
- 4.—Phrenological Development as Indicative of Man's Adaptation to his Moral and Physical Development.
- 5.—Racial Type and Phrenological Development in their Relation to Art.
- 6.—Phrenology as an Aid to the Biographer. Shakespeare--Burns.
- 7.—The Value of Phrenology in Anthropological Investigations.
- 8.—Phrenology as an Aid to the Metaphysician.
- 9.—Organic Conditions in Relation to Psychological Phenomena.

The former edition of this work having been long out of print, it has been determined to reproduce it in an enlarged and improved form, that is with several additional Lectures and in Larger Type, so as to form a Companion Volume to Ethnology and Phrenology by the same Author. The fundamental idea underlying these Lectures, and consequently the design of the Work, is to *apply* the Principles of Phrenology, so as to render them of practical advantage in the solution of those great problems involved in the education and health of the community, in both of which the facts of Cerebral Physiology are virtually ignored. A similar application of the Science to the requirements of Art in its delineation, of the human head, face and form, in congruity with individual character, and the Laws of Organic Development is also attempted, not simply by abstract rules, but also by Illustrative and Descriptive instances. Here also it is time that the ignorant neglect of Phrenological facts and Anthropological data, in an important department of culture to which they are especially applicable, should now cease. The Works of the Old Masters may be disfigured by anachronisms, but those of modern painters are equally disgraced by barbarisms, that is, by the absurd delineation of individual forms, or racial types, which Nature never could have produced, and the equally absurd pictorial representation of historic men, whose known character is in direct opposition to the physical type under which they are portrayed. Neither are we altogether unjust in saying that in Biography there are grave errors, from which a knowledge of Phrenology would have saved authors, otherwise distinguished by sound judgment and deep insight; but who, for want of its guidance, have laboured under misconceptions altogether fatal to their true estimate of the character of the men whose life they were attempting to illustrate. It is surely time that this source of error in so important a department of literature should now be removed; and here also the attempt to do this is accompanied by illustrative examples. Of all existing departments of Science, Anthropology, as being pre-eminently the Science of Man, should be the most expansive in its views, the sublimest in its aims, and the most nearly universal in its receptivity. We suppose it is almost needless to say that the real is in this case, as in many others, very inferior to the ideal. Anthropology has its limitations and its exclusions, like any minor sectarian movement. Among other things, it disdains the study of Cerebral Physiology, and while ready to listen to the exposi-

ADVERTISEMENTS.

tion of structure and function in reference to any other portion of the human body, refuses to investigate the specialization of the brain, that finest, noblest, and most complex province of our wondrous organization. As one among many other results of this unwise procedure, it conspicuously fails in any attempt to define the place of Man in the scale of being, whose demarcation is among Anthropologists, as with the general public, a mere matter of opinion. From the same cause also, it largely fails to define the mental constitution attaching to different races and their sub-varieties. It is time that the prejudices which thus retard the progress of a science of such importance should now cease, and an attempt is here made to remove them. It is almost needless to say that any System of Moral Philosophy or Psychology which ignores Phrenology must be falsely based, and, as being founded on groundless assumptions, cannot fail to end in hopeless fallacies.

If what we term Mental Phenomena be in reality the functional manifestation of cerebral action, it must be at once obvious that the sooner we study passion and affection, principle and faculty in connection with the specialities of the organisation whence they proceed, the better. A true Psychology, in its application to man, cannot be dis severed from Physiology. This is one of those plain yet profound truths which, however patent to those who have once understood and accepted them, are nevertheless "a stumbling block and a rock of offence" to all whose educational prejudices oppose their reception. To remove such prejudices, and demonstrate the necessity of applying the principles of inductive investigation to the elucidation of mental phenomena, even when most complex and occult, is the more especial purpose of the two concluding Lectures of the Series.

The Work will extend to about 300 Pages Octavo. Price to Subscribers, 4s ; to non-Subscribers, 5s.

Names may be sent to Mr. BURNS, Publisher, 15 SOUTHAMPTON ROW, HOLBORN, LONDON, W.C. ; ALEX. STEWART, PHRENOLOGICAL MUSEUM, SURGEON SQUARE, EDINBURGH ; or to JAMES GOWANS, ESQ., 7 INGLISTON STREET, EDINBURGH.

WORKS BY J. W. JACKSON, M.A.I.

ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN. 324 pp., cloth, 4s. This most agreeably written work describes in a lucid manner the races of men of ancient and modern times.

EXTATICS OF GENIUS. Price 1s. 6d. **INTRODUCTORY REMARKS**—1. Pythagoras. 2. Socrates. 3. Josephus. 4. Apollonius Tyaneus. 5. Mahomet. 6. Joan of Arc. 7. Ignatius Loyola. 8. George Fox. 9. Sir Isaac Newton. 10. Swedenborg. 11. Mrs. Buchan. 12. Joseph Smith. 13. Schamyl. Conclusion. This wonderful book illustrates the existence of the Inspirational or Mediumistic faculty in the noted personages named above.

MESMERISM IN CONNECTION WITH POPULAR SUPERSTITIONS. Price 1s. **INTRODUCTION**.—Charms, Amulets, Crystallic Divinations, and Magic Mirrors. Seerdom and Oracles. Witchcraft, Exorcism, Magic, and Enchantment. Dreams, Second Sight, and Presentiments. Village Stories of Ghosts and Fairies. Verified Apparitions. Death Omens. Rustic Sorcery. Miracles of the Papal Church—Saintly Cures. Fasting and Vision. Stigmata and Crown of Glory. Ritual of the Papal Church—Holy Water, Incense, and Litanies.

THE SEER OF SINAI, AND OTHER POEMS. Price 1s. Egypt, or Slavery. Exodus, or Liberty. Sinai, or Law. Pisgah, or Futurity. "The author is both a scholar and a poet of no mean order."—*Christian Cabinet*.

THE PEOPLES OF EUROPE AND THE WAR IN THE EAST. Price 1s. This work bore the same relation to the Crimean War as the paper just prepared by Mr. Jackson for the Anthropological Society bears to the present European War. Mr. Jackson has contributed a series of able papers in "Human Nature," running through four volumes, 7s. 6d. each.

LONDON: J. BURNS, 15 SOUTHAMPTON ROW, W.C.

ADVERTISEMENTS.

RARE ANCIENT AND VALUABLE WORKS,

Showing how the Gods were made, the origin of religious ideas, and the nature of primitive forms of worship. By a perusal of these learned works the roots of the Christian Theology, and its religious rites may be discovered.

1. The Mythology and Fables of the Ancients Explained from History. By the Abbe Banier. 4 vols. 20s.
2. Maurice's Indian Antiquities. 6 vols. Containing some curious and extensive descriptions of the philosophy and religion of the Brahmins, Worshippers of the Lingam and Yoni. Uncut, 20s.
3. Mallet's Northern Antiquities, containing a translation of the Edda or sacred book of the Teutonic Fathers of the English. 2 vols. 16s.
4. Alexander Ross's Mystagogus or Muses' Interpreter, explaining the historical mysteries and mystical histories of the ancient Greek and Latin poets. London, 1675. Price 12s. 6d.
5. Joannis Seldeni, I.C. de dis Syris Santagma II. London, 1517. Latin. This is a very scarce book. 5s.
6. Savary's Letters on Egypt, containing an elaborate account of the Egyptian Gods, their meaning and signification according to the ancients. 2 vols. 7s. 6d.
7. Dr. Inman's Ancient Faiths embodied in Ancient Names. 2 vols. This work contains more matter relating to the worship of the *Phallus* than any other that has yet appeared in the literary world. Privately printed for the author, containing nearly 2000 pages. £3. Quite new.
8. Took's Pantheon, or a History of the Heathen Gods and Goddesses. 6s.
9. Wilson's Solar System of the Ancients Discovered. (New.) 12s. Published at 30s.
10. Toland's Works, containing the History of the Druids. This is a most learned work, and all who are desirous of knowing anything of our Celtic fathers should read it. 2 vols. 12s. 6d.
11. Blackwell's Letters concerning the Mythology of the Ancients. A very excellent book. 7s. 6d.
12. The History of the Gods is the History of the Universe. By Jacob Bryant.
13. Meek's Mythology. A rudimentary work, very useful. 4s. 6d.
14. Rev. T. Wilson's Archæological Dictionary, containing some curious and instructive matters relating to the Religion, Poetry, and Mythology of the Ancients. Well worth knowing. 10s. 6d.
15. Moritz's Mythology, by an American Author. Illustrated. A very excellent work on this subject. 5s. 6d.
16. Boyce on the Gods. A work containing more authentic matter relating to the poetry and mythology of the ancients than any other in print. Illustrated with Plates, and Medallions beautifully executed. 10s 6d.
17. Dr. King's work on the Gods. A most excellent book, held in high esteem by the learned. Illustrated with Plates. Dedicated to the Head-Master of Westminster School. 5s.
18. Morgan's Mythology. Contains some curious matter relating to the origin of the practical system of the mythology of the ancients. A scarce book. 5s. 6d.
19. Twelve Volumes of the Asiatic Researches, a work originally published under the authority of the Asiatic Society (under the Presidency of Sir W. Jones,) of Bengal, containing matter relating to the religion, laws, and traditions of the Hindoos. This work requires no written recommendation to those who are acquainted with the religion of the Hindoos. Price £3.

These works are sold extremely cheap, and are very bulky, so that purchasers require to pay postage or carriage. Some cheaper copies have been sold off, and as there is only one copy left of some, immediate application should be made by those who desire to secure them. These works contain matter that is hid from the great bulk of the people, but which is of the greatest importance to the philosopher or religious thinker.

LONDON: J. BURNS, 15 Southampton Row, W.C.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

APRIL, 1871.

THE TESTIMONY OF THE AGES.

(Continued.)

BUDDHA.

THE modification of the primitive Brahmanism of the Vedas which is called Buddhism, from Buddha (or Wisdom) its reputed founder, is equally explicit in regard to the purification of the soul through its successive existences; but, regarding the action of the body as the chain which holds the soul to the miseries of the earthly life, Buddhism aims at hastening the soul's deliverance by an extinction of all bodily appetites, and of all worldly desires, accomplished through a system of renunciations, penances, and mortifications unknown to the earlier faith. Thus we read that when Gótama (since worshipped, under the name of Sakya Muni, as the last supposed incarnation of Buddha,) was in the act of dying, "his mouth, overflowing with the honey of wisdom" gave utterance, for the consolation of his sorrowing disciples, to the following song, expressive of his exultation at having surmounted all the imperfections that "frame" for us "houses" of flesh, and having thus completed the course of his earthly lives:—

"Through many, various, oft-repeated births,
I've run my course; still seeking, but in vain,
The Builder of the house framed by desire.
Painful and wearying are repeated births.
But now, House-Builder! thee I've found at last.
No house, henceforward, can'st thou build for me;
For, having quenched the flames of low desire,
Rafters and ridge-pole I have broken down.
My soul from earthly life has gained release,
And entered blest Nirvana's glorious peace."

And since the soul of the founder of the Buddhist faith, purified by that long succession of efforts and trials, has soared beyond the sphere of earthly life, and entered on the enjoy-

ment of exemption from farther conflict with evil—foreshadowed, by Jewish medianimity, as “the rest that remaineth for the people of God,” by Buddhism, as the “Nirvana,” or absolute repose in the bosom of the Deity, which it holds up to its *four hundred millions of sectaries* as the Supreme Good—the Liturgic Hymns of the Buddhist ritual, in language identical with the symbolic expressions employed, by the Hebrew Psalmists, in reference to the same deliverance, celebrate his happiness in being “out of the miry pit,” in being “free of the mire;” and in “standing on dry ground” (*i.e.*, in being out of the “mire” of the flesh), whence he “will now save the other animate beings that are being carried away by the mighty stream,” *i.e.* by the “stream” or “river” of our successive lives in connexion with the “mire” of earthly existence, from which discipline the purified soul, through the attainment of comparative “perfection,” is now released.

That the Buddhist Heaven, ‘Nirvana,’ as dimly foreshadowed in the conception of the founder of the Buddhist faith, was substantially *the state of being* which constitutes what, in Spiritist phraseology, is called ‘The Fluidic World,’ is evident from the characteristics attributed to it. ‘Nirvana’ is “the annihilation of all the principles of existence” as constituted to our perception, while living the life of flesh, by the bodily organs whose limitations appear to us to be necessary to our consciousness of life; an “annihilation” accomplished by the “breaking down” and clearing away of the imperfections which furnish “the rafters and ridge-pole” of the Correctional “houses” of flesh, our need of the discipline of which entails upon us the “painful and wearying” alternation of “repeated births” and deaths, peculiar to the lower degrees of planetary life. It is “the completion and opposite shore of existence” as “existence” is carried on in the life of flesh; and is therefore “free from decay, knowing no restraint, of great blessedness.” “There is no difference (contrariety) in Nirvana;” it is “unmixed satisfaction, entirely free from sorrow.” “The wind cannot be squeezed in the hand, nor can its colour be told; yet the wind *is*. Even so, Nirvana *is*; but its properties cannot be told. Nirvana *is not, except to the being who attains to it;*” *i.e.*, who has acquired the power of operating, (through its purified *périsprit*, or magnetic soul-envelope,) the higher order of vibrations which constitutes, to the perception of each soul as to that of the other souls with which it is in sympathy, the externalised concomitants of that higher state; * an earlier intimation, in regard to the nature of our future happiness (and consequently of the ‘Way’ by which alone we can attain to that happiness) fully confirmed, by the

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

Great Teacher, in his subsequent declaration, "The Kingdom of Heaven is *within you*."

ZOROASTER.

The Magian religion of Persia was founded by Zardusht, or Zoroaster, who is declared by Pliny to have lived 6000 years before Plato. He is the author of the Zend-Avesta, or Zend Bible, which contains the Gnostic doctrine of the Logos, (Anohver, from *Anohe Verehe*, the "I AM" or "BE IT!" the Formative Word by the pronouncing of which "Zer-uana Akherena" (Unlimited or Uncreated Time, Infinity, Essentiality, the Supreme God,) created "Ormuzd," the Spirit of Good, of Light, of Love. Ormuzd, as the agent and instrument of the Supreme Causal Power, then, by the utterance of the same "Living Word," began his work of secondary "creation." He first formed "his own bright dwelling" ("Sakhter," the sun,) and then formed the earth and all that it contains; and the "universe" thus called into existence by him will also be maintained and ruled by him, until the final consummation of all things: a cosmogonic theory in close accordance with that set forth in the last of the Canonical Gospels, and by the Apostle Paul in his Epistle to the Hebrews. Under Ormuzd are other classes of spirits, who preside over the various departments of Nature and of human life. The highest of these, the 'Amshaspunds,' are non-humanised spirits, corresponding to the 'Maruts' of the Rig Veda; and 'Ormuzd' is styled 'the Chief of the Amshaspunds,' as 'Indra-Agni' is styled 'the Chief of the Maruts.' The lower class of the 'Izeds'—whose designation as "male and female" implies their having been humanised—correspond to the Vedic 'Ribhus;' spirits who, having lapsed from the obedience of the 'Fluidic' life, have at length regained the innocence, and consequent cosmic power, of that degree.

Zoroaster says that the Supreme God did not create Evil; but that the creation of Ormuzd (the Spirit of Good) necessarily produced, by an inevitable effect of contrast, the Spirit of Evil, the dark and monstrous Ahriman, whose direful appearance followed instantaneously the appearance of Ormuzd, "as Shadow follows Light." The Spirit of Evil, having thus come into the world of Ormuzd, brought with him into existence a train of "Devs" (devils) and produced, by contrast with the glorious 'Gorodman' (Heaven), the dark abode of 'Duzakh' (Hell). Ahriman and his hosts do their utmost to draw souls away from the path of rectitude and from 'Ormuzd;' but, though the struggle between 'Ormuzd' and 'Ahriman' will be long and severe, the ultimate victory of the Powers of Light is foretold in prophecies, almost identical with those of the Hebrews, of the birth—of a Virgin and heralded by a star—of the "Redeemer" (Sosiash)

who is to deliver the earth from the power of evil, and to purify Ahriman himself, and all the Devs, by fire. Zoroaster's system implies the "fall" of the soul from some higher state of being, and its gradual regaining of that higher state; for it teaches that Man was not made for the earth, but the earth for Man, and that it is only the souls who have completed their purification, "by the path of time" (*i.e.*, by successive lives in the planetary worlds that are the domain of Time), that can pass over 'Chinavar' 'the Golden Bridge' (implying passage and progression, and also *water*, symbol of planetary Matter and thus of *flesh*) to Ormuzd, with whom they will thenceforth remain, "freed from the need of food" by the assumption of "luminous bodies," in the happy realm from which, being perfectly wise and pure, they return no more into the purifying pains of earthly life. The name of Zoroaster (from *Zor-Aster*, the Honoured or Worshipped Star) would seem to be an allusion to his doctrine of the luminosity gradually acquired by the bodies of the purified soul; while the probability of his having possessed, at least, a vague idea of the pre-human stages of soul-education through the forms of the lower reigns,* implied in certain passages of the Zend-Avesta, is still farther strengthened by the legend of his birth, which tells that Ormuzd originally created the soul of Zoroaster in a shrub, that this shrub was eaten by a cow, that the milk of this cow was drunk by his mother, and that the virtue of this milk imparted superhuman excellence to the personality of the future Revealer.

CONFUCIUS.

Three religions divide between them the teeming millions of China; that of Kong-fu-tze, or Confucius, that of Tao-tze, and that of Fuh or Buddha. The extreme difficulty of the Chinese language has hitherto rendered the study of the first two of these almost impossible; but recent translations of the Chung-Yung, or Confucian Bible, shows that Confucius was fully convinced of the soul's immortality, and of the fact of communication between the "natural" and the "spirit" worlds, and that he was probably aware of the great law of human purification through successive lives upon this earth. In the Chung-Yung it is said that "the *Shing*," or very highest class of men, "those who combine the rarest qualities of heart and mind, and *pleasurably* discharge all the duties of life, act like spirits, as it were invisibly." "How admirable," says Confucius, in the 16th Chapter, "are the virtues of genii and spirits! They are diffused above us, like waves of the ocean, on our right hand and on our left." One day, his favourite disciple, Tze-Kung, tells him that he has scrupulously rendered

* Vide *Human Nature* for April, 1870.

the prescribed homage to his ancestors, but is assailed by doubts as to whether they are conscious of his pious devotion.

"Do they see me? Do they hear me? Do they know what I do?" anxiously inquires Tze-Kung. "I have often wished to learn your opinion on the subject; a word from you will remove my doubts."

"It is not necessary," replies Confucius, "that I should speak explicitly on this point. If I were to say that our ancestors are conscious of the honours we pay to them, that they see, hear, and know what passes on the earth, it is to be feared that they who cherish a deep sense of filial piety would neglect their own lives for the sake of rejoining those whom they have loved; and, on the contrary, were I to say that all knowledge of the living ceases with life, it would encourage a neglect of filial duties, and dissolve those sacred ties that bind mankind in social happiness. Continue, therefore, my dear Tze-Kung, to fulfil, as you have hitherto done, your duties to your progenitors; conduct yourself as though you knew them to be the witnesses of your actions, and seek to know no more. *The time will come when you will know all.*"

When the Emperor asks Confucius, "Are we not, then, *entirely* derived from our parents?" Confucius replies, "A part of us is derived from our parents; but the intellectual part which completes the human being is imparted by Heaven. So long as *this* part remains in the bodily form, the latter goes through its phases, and possesses life. But when the intellectual principle goes back into Heaven (or, as we should say, into the spirit-world), the breath of life (or, as it is expressed in the Rig Veda and in Genesis, "the breath of *lives*") mixes with the aerial fluid; and the body, being thus left to itself, is resolved again into *water and dust*." That is to say, into the constituents of *mud*, or *mire*, the fitting emblem of our earthly bodies.

In the 22nd chapter of the Chung-Yung we read: "Throughout the Universe, he alone who has attained to the height of perfection can fathom the depths of his own nature; he who has fathomed his own nature can fathom that of other men; he can fathom the nature of things; he can, with Heaven and Earth, contribute to permutation and production. *He might form a third term, worthy of Heaven and of Earth.*" A very close approximation to the doctrine set forth in the remarkable explanation of the books of the New Testament, now being given by spirits who declare themselves to have been their original writers,* and which asserts that the "Christs" of the Universe are spirits precisely like ourselves, but of earlier creations, and con-

* *The Four Gospels explained in Spirit and in Truth.* By J. B. ROUSTAING, Bordeaux.

sequently more advanced than we are; that they are our "Elder Brothers," who have risen, from the common origin of *all* spirits, and by the same inevitable road of effort and trial, to the state of wisdom and and purity which enables them to become the immediate recipients and distributors of the Divine Efflux which is the sole, incessantly-renewed, life of all beings; the "many who" according to St. Paul "are *called* Gods" because they are the direct representatives of the Deity, the executors of the Divine Volitions, and, as such, are entrusted by the Almighty with the formation and government of planets, each of which, throughout the universe, has its own formative and presiding "Christ," charged to bring its humanity to perfection.* In the 20th chapter of the Chung-Yung—after setting forth "the various virtues we have to acquire," and which some acquire so quickly, and others so slowly—Confucius says, in relation to the latter, "Let them not despair. What some accomplish through one effort, they accomplish through a hundred; what another might do in ten times of trying, they do in a thousand. He who shall follow this rule, however small his knowledge, will certainly acquire understanding: however weak, he will acquire strength." May we not infer, from the terms in which this assurance is given, that the profound philosopher, the sagacious analyst of human life, if he had been pressed to explain himself more clearly in regard to these gradual and consecutive acquisitions, would have said, with Lessing, "*In one and the same life-time?* Surely, not *that*."

LAO-TZE.

We are all the more warranted in inferring a knowledge of the Law of Re-incarnation on the part of Confucius, because the writings of his friend and teacher, Lao-Tze, founder of the Tao-Tze religion, the second of the three great creeds of China, abound in passages which not only imply (in the compressed, elliptical, enigmatical style habitual to him,) the doctrine of Re-incarnation, but are utterly incomprehensible without the help of this key to their meaning.

This profound and original thinker, whose speculations have been brought within reach of Western students by the labours of various eminent Orientalists, attributes the origin and development of all things to TAO, a term signifying the Way, the Order, the Primal Reason, the Absolute, the Eternal, Immutable, All-containing, Intelligent, Beneficent First Cause. By '*Tao*,' considered as what we should call 'the Divine Operation' carried out through the agency of the Planetary Rulers recognised, under different names, by all the religious philosophies of the world, both 'Heaven' and earth, "and all that in them is," have been evolved from the Incommensurable 'Abyss,' the 'Primal Mass,'

* Vide *Human Nature* for August, 1870.

prolific 'Mother' of all finite existences. Everything being thus attributable to *Tao*, 'the Old Philosopher' (as his name imports) employs that same elastic term to designate not only the Producer of the Universe, but also the Power or Virtue by which it produces, the aggregate of existences thus produced, the state of felicity to which those existences will ultimately attain, and the steps of the 'Way' by which we reach that consummation of our being.

As the 'Primeval Chaos,' the diffused 'Cosmic Matter,' "*Tao* is impalpable, undefined, and yet therein are *forms*; it is Profound! Dark! yet therein is essentiality; this essentiality is most true, and in it is *faith*" (a distinct recognition of the co-existence, in the Cosmic 'Chaos' of the elements of soul, as of those of Matter, and of their joint development, through corresponding processes of evolution, into the 'souls' and 'bodies' of the Universe). As the orderly process by which "*the spirit in being* becomes externalised, and gives issue to all beings," "*Tao* tempers its splendour; it assimilates itself to *dust*. It passes into, and gives vision to (or inspects) all things that have beginning."

In regard to our individual progress, we are told that "What is incomplete becomes entire. What is bent becomes straight. What is empty becomes full. What is *worn out* becomes *renewed*. He who grows in wisdom *becomes again a babe* (an assertion frequently repeated by Lao-tze). . . . When one has done things and obtained reputation, he must *go aside* (or *out of view*); such is the way to Heaven." (A very trite remark unless implying the completion of the life in flesh by the complementary life in the spirit-world) . . . "He who is between Heaven and the earth (*i.e.* still subjected to the discipline of the earthly life), resembles the bellows of a forge, which is empty, and yet is not exhausted; which is set in movement, and produces more and more;" the alternate phases of our earthly life being implied in the inspirations and expirations of the bellows, and our educational gain therefrom, in the increased production resulting from the continued working of the bellows.

Inveighing against the error of attaching our affections to our present bodies, and to the order of relations and satisfactions which we obtain through them, and which, so far from being really desirable, he shows to be "the source of all our calamities," he says, "Doors and windows are pierced in order to make a house. It is on their non-existence (as the absence of wall, matter, obstacle, permitting *ingress* and *egress*) that the usefulness of the house depends." Having thus warned us against sensuality, he proceeds to warn us against the opposite error, viz., a short-sighted refusal to accept the inevitable sufferings of human life. Continuing to employ the same significant meta-

phor, he says, "Take care not to regard your *dwelling* (i.e. the conditions of your earthly lot, the 'habitations' and 'stations' which 'Agni' appoints to the people of the earth) as too narrow; take care not to feel disgust against your fate. Among all the things of the world," he continues, still farther amplifying the same thought, but employing another and equally significant metaphor, "there is nothing softer and weaker than *water*; and, nevertheless, *nothing can excel it for breaking what is hard and strong*." In other words, the fleshly body, which the Apostle Paul speaks of as "the earthly house of my tabernacle," is merely a temporary residence, appropriated to the carrying out of a process of education and amendment, and consequently nothing more than a place of passage, furnished with "doors" for ingress and egress, and "windows" through which we are to see and to learn, and therefore, as our subjection to the action of fleshly organisms is simply disciplinary, and destined to come to an end, we should neither identify ourselves with our present life as though it constituted for us a permanent home, nor should we rebel against the discipline of incarnation which, like the slow but certain action of the "water" that is its symbol, is destined, in course of time, to wear away the asperities due to our various imperfections. Wisely using this discipline, "little by little" man must "let the turbidity of his heart grow pure. . . . Little by little he must get himself born into the spiritual life."

Many other passages, only comprehensible as allusions to the 'fluidic world,' might be quoted; while several entire chapters, equally incomprehensible from any other point of view, are seen, with the aid of the explanation now offered, to be a sublime shadowing forth of the "fall" of the soul, its gradual rehabilitation, and its virtual identification with the Creator through the enlightenment and purification of its intellect and will. The following utterance, attributed to Lao-tze by one of his score of native commentators, may fitly conclude this brief and imperfect outline of the doctrine of the Tao-te-King:—"I was born before the manifestation of any corporal form. Before the supreme beginning, I appeared. I acted at the origin of simple and unorganised matter. I was present at the development of the great first mass, and moved in the midst of the abyss. I entered and departed by the doors of the mysterious immensity of Space." A magnificent recognition of the distinction between Spirit and Matter, and of the anteriority of the soul to the material forms it successively constructs, and quits; of the fact of nebular evolution from the primal mass of Cosmic Matter; and of the entrances and departures of Spirit through the "doors" of planetary development, i.e., through successive births and deaths in progressively higher and higher phases of planetary existence.

THE EGYPTIANS.

That the religion of the ancient Egyptians was an offshoot of the primitive Hindu Brahminism, which, through them, was largely infused into the speculative faiths of Greece and Rome, and, as we shall see, into the secret teaching of the Jews, is now generally admitted by the learned. But, whether drawing its doctrines from India or from other sources, it inculcated the same three grand ideas of the Unity of God, the true motions and inhabitedness of the heavenly bodies, and our successive lives in this planet and in the other worlds of the Universe. Herodotus, who first introduced the Egyptian theology to the knowledge of the Greeks, says that they taught the immortality of the soul, and its return, at the fanciful interval of 3000 years, "into a human body on the point of being born."

The Egyptian creed recognised a Supreme, Incomprehensible, Self-existent, Intelligent First Cause, whose name 'I AM' was held in such veneration that it was never pronounced, but only indicated by a gesture; and a 'divine' Ruler of the earth, whose dual nature as Intelligence and Affection was symbolised as the god Osiris and his sister-wife Isis, to whom the sacred name of 'I AM' was also attributed, and who formed, together, the central object of Egyptian worship. As in most of the 'faiths' of the world, there were also a host of lesser 'divinities,' honoured under various forms. The legend of Osiris sets forth that he was killed by Typhon, who gradually came to be defined into the impersonation of Evil. But Osiris was still declared to be as really alive as ever; he had only gone back to his supernal home above the earth, whence he watched over and protected his worshippers; and there was the promise of a "Redeemer" who would eventually put an end to the reign of Evil. The Egyptians were acquainted with the fact of communication between men and spirits; and their religious ceremonies were, in their most important particulars, the same as those subsequently adopted by the Jews.

THE MEXICANS.

The Mexicans, whose strong resemblance to the Egyptians renders it probable that they derived their theology from them, had, at least, some vague idea of the anteriority of the soul, and the plurality of our human lives; for, in their baptismal service, which was performed in presence of the relatives and friends of the infant, the priest, while sprinkling its lips and bosom with water, prayed that the Deity "would permit the holy drops to wash away the sin *acquired by it before the foundation of the world*, so that it may be born anew." An interesting testimony to the doctrine of the "fall" of the soul from some earlier and

higher state of being, prior to its being sent down, into a world of lower degree, for expiation and reformation and to the use, in baptism, of *water*, as the synonym of Matter, signifying the purification of the soul through its incarnation in a new earth-body; a signification still farther indicated by the *giving of a name* in connexion with the administering of that rite, thus indicating the change of character that is to be accomplished, by the newly-incarnated spirit, through its new conjunction with planetary Matter.

THE BOOK OF GENESIS.

It is well known that Moses was a student of the priestly school of Heliopolis, and that he "was learned in all the wisdom of the Egyptians;" the influence of his Egyptian education and training being abundantly shown by his application of the favourite name of Osiris, the Egyptian Deity, "I AM," to the God of the Hebrews; by his adoption of circumcision, the Passover, "burnt-offerings," the scape-goat, and the use of the Urim and Thummim (from *Re*, Truth, and *Thimei*, Justice), all of which had formed part of the ecclesiastical economy of the Osirian worship for ages; and by his ostracising of the pig, an animal held in abomination, from time immemorial, by the Egyptians.

It is fully admitted by Hebrew scholars that the book of Genesis consists of two perfectly distinct portions; and that the first of these is very much older than the time of Moses, and is, in fact, an exceedingly ancient composition, adopted by him. We shall see that this most ancient portion of the Jewish Scriptures, while asserting the triple nature of the human being, implies also the plurality of the soul's existences in flesh. The 7th verse of the 2nd Chapter of Genesis which, misled by an incorrect translation, we are in the habit of supposing to be an account of the 'creation' of Man by the Almighty, does not treat either of God or of a 'Creation.' For it speaks only of the Formative Rulers of our solar system—whose plurality is affirmed by the use of the plural noun 'Elohim,' while their identity of function and of action is indicated by the use of the singular pronoun—and of the *formation* of Man out of *elements already existing*; a statement equally applicable to that of the first verse of the first chapter, in which the same group of god-like Intelligences are spoken of—not as "creating the Heavens and the earth" out of nothing, but—as *forming* them out of elements already existing. The verse in question, literally rendered, according to the best Hebrew scholars, runs thus:—"And He who was, is, and shall be, the Gods, conceived in His thought, and modelled, as does a potter, the terrestrial body which is *dust*, taken from the *humus*, or vegetable earth, and breathed into its

material organs the *Nichema* (principle of intelligence, of conscious personality, the *me*), to which was adjoined the *Rouach*, the divine breath, the celestial spirit, the principle of love, the principle (not "of *life*," as it is erroneously translated in our English version, but) of *lives*, of existences, of all the modes to be successively assumed by the soul; and the terrestrial body was tied to the *Nichema* by the *Nephesch* (principle of animal or astral life) derived from the planet, and which is indispensable to the soul's life upon the earth." The analysis of the complex nature of man, given by this very ancient writer, is, therefore, identical with that given by the modern Spiritist school; for it distinguishes, 1st, The terrestrial body; 2nd, The soul in its two essential modes as Intelligence and Affection, called, respectively, the *Nichema* and the *Rouach*; 3rd, The soul's immediate and permanent envelope, the *Nephesch*, which is stated to consist of the "*principle of terrestrial life*," and to be the link between the soul and its terrestrial body, thus answering exactly to what is called, in the Spiritist Philosophy, the *périsprit*, or permanent magnetic envelope of the soul. The fact of re-incarnation implied in the function assigned to the *Rouach*, as the principle of 'love' and thus of the "*lives*" whose nature is decided, for each soul, by the quality of its ruling 'love,' is also implied in the Mosaic declaration, that the sins of the "fathers" are visited "on the children, to the third and fourth generation;" a mode of punishment utterly inconsistent with justice unless the same spirits who have sinned as the 'fathers' of a former generation come back as the 'children' of a later one, so that the retribution of any wrong-doing falls on the spirit who did the wrong.

THE BOOK OF JOB.

In this very ancient poem, considered by critics to be an Arabian production of a date far anterior to the time of Moses, the same analysis of the human being, and a still stronger assertion of our successive lives, are found in the 2nd and 3rd verses of the 27th chapter, which, literally translated, are as follows:—"And the living God has caused the judgment of the guilty to be deferred, and the all-powerful Ruler has filled with bitterness the *Nephesch* (soul's envelope, spirit-body, *périsprit*), afflicting it during many days; because, through all future times, my *Nichema* (my intelligent principle, my *me*) is, and shall always be, in me; and my *Rouach* (my celestial breath, my love-principle, that which determines my successive lives and existences) is, and shall always be, externally united with it (with my *Nichema*) in my brain (or mental organs), and in my thought." In other words, this deferring of the punishment of the guilty, which is declared to be a filling of his magnetic soul-envelope with "bitterness," implies that this punishment takes place *after* the

guilty soul has quitted its earthly body ; because it is not in its earthly body that it is to be afflicted, but in its *Nephesh*, or magnetic soul-envelope. This statement, therefore, not only implies the immortality of the soul, but also implies the existence of another state of being, distinct from this life, but forming the complement of it, and thus corresponds exactly with the spiritist doctrine of the period of punishment undergone, by guilty souls, on returning to the spirit-world. The reason assigned for this Providential delaying of the punishment of the guilty, viz., that the soul's intelligence and affection will always remain united in its consciousness of suffering, is equally confirmative of the doctrine of re-incarnation ; because, as Providential retribution is always reformatory, this punishment necessarily implies, as its consequence and complement, the possibility, for the soul, of new and regenerative experiences in the course of the "many days" of its future existence, in other words, of reformatory *returns to the sphere of earthly life*, for it is only of the earthly life, and not of life in the spirit-world, that "days," that is to say, the *conditions of time*, are predicable. This ancient poet makes other affirmations equally confirmatory of the fact of our successive existences ; as, for instance, the famous passage in which he declares his conviction that, although worms would destroy the terrestrial body with which he was *then* clothed—as worms had already disintegrated the innumerable other bodies into whose composition its particles had previously entered since the formation of the planet—"yet, in his *flesh* he would see God." A conviction based on his knowledge of the special property and function of the *Nephesh*, or *perisprit*, as the magnetic agent by which the *formative* principle, the soul, agglomerates the material particles of which it constructs its *body*, or external envelope ; and implying that he used the word "*flesh*" for "*body*," or external envelope of soul, and that he admitted, as did subsequently the Apostle Paul, that, as there are, even in this planet, different kinds of "*flesh*," so there are, for the progressing soul, in the planets it successively inhabits, different orders of "*bodies*."

THE ZOHAR.

The *Zohar*, which constituted the Kabbala (or Secret Teaching of the Jews), consists of two parts. One of these, called "The History of the Creation," was never imparted to more than one person at a time ; the other part, called "The Holy Mercaba, or Celestial Chariot," was also confided to but one person at a time, and that person could only be a very old man of exceptional virtue. Some ancient authorities attribute to Abraham this wonderful collection of old-world wisdom, long neglected, but becoming every day the object of more careful study among the learned. Others assert that it was written by Moses, and com-

mitted by him to the guardianship of seventy "Ancients," as the true explanation of the teachings which he had been compelled to veil, under the symbols of Sinai, for the rude and childish understanding of the vulgar. The Zohar teaches the true motion of the bodies of our solar system; affirms the unity of God, the triple nature of man, and the immortality of the soul, to which the body, with "its skin, flesh, bones, and veins, is only a robe, a shell, an integument that is thrown off at death;" asserts the persistence of the *Nephesch* or *perispit*; and expressly teaches that the soul lived before its conjunction with the body, and that it will animate a succession of terrestrial bodies for its discipline and purification. "All souls," says the Zohar, "are subjected to the trials of transmigration; and men know not what are, in regard to them, the ways of the Most High. They know not how they are judged at all periods, both before they come into this world, and after they have quitted it. They know not by how many transformations and mysterious trials they are obliged to pass."

The Ancients, as we know, supposed that the soul entered into a body already prepared for its reception; hence their belief that the soul *migrated* from one body into another. But, with the light that has recently been thrown, by more advanced intelligences, on the obscure subject of the formation of organised bodies,* we now see that, in throwing off an old body and assuming a new one, we no more "transmigrate" than does the crab when he throws off his old shell and makes for himself a new one.

GREECE.

The Theology of the Ancient Greeks was strongly tinged with the old Brahminic ideas imported into Greece, as already remarked, by Herodotus, after his sojourn in Egypt. The learned Hellenist, Dr. Louis Mesnard, thus sums up the Greek idea of the changes of existence undergone by the human spirit:—"The souls of the dead seek out a new destiny, and re-enter, through Lethe, into the movement of universal life, from which they come down again upon the earth; some to repair the faults of an anterior life, and to purify themselves by new struggles; others, to win back to virtue those who are going wrong, and thus still farther to advance their own improvement. When all whom they love have come after them (through Lethe, into Hades, or the spirit-world), they go off together, to higher, unknown spheres, by the path of the Milky Way, which is styled 'The Path of Souls.'" They restricted the action of the unitary memory, which constitutes our conscious individuality, to "the periods of our absence from the life of earth;" that is to say, to

* Vide *Human Nature* for November, 1870.

the soul's life in "Hades," the state to which it returned after death, and from which it operated its descents into the human sphere. The passing of the soul through *Lethe* (the "river," or "water," of "forgetfulness") symbolised both the continuance of our connexion with Matter, and the temporary loss of memory attendant on our earlier changes of corporeal envelope; the power of remembering such past changes as we may wish to re-call being only gradually regained by us, even in the spirit-world, as we surmount the lower phases of our re-ascensional career, which, being usually painful, and often humiliating, are better forgotten, both by ourselves and our neighbours, so that the memory of even those who are most advanced, in the spirit-zone of this planet, is, as yet, only of limited extent.

Pythagoras, Jamblichus, Socrates, Plato, Timæus of Locris, Plotinus, Archytas of Tarentum, Solon, Thales, Anaxagoras, Archimedes, Aristotle, Aristarchus of Samos, Philolaus, Hierocles, Hipparchus, all taught that the soul is anterior to its body, and that it animates a succession of material forms. In his treatise on the Egyptian Mysteries, (Section vi. Chapter 4,) Jamblichus says, "The justice of God is not the justice of men. Man bases his idea of justice on the relations of his present life; God's justice is based on our successive existences, and the great total of our lives. Thus the troubles that afflict us are often the chastisement of sins of which the soul has been guilty in a preceding life. Sometimes GOD hides from us the reason of our earthly afflictions; but we ought, none the less, to attribute them to his justice." In Sec. iii. Chap. 9, he says, "Before being exiled in a body, the soul had heard the harmonies of the celestial regions. If accents analogous to those divine concerts, of which it always preserves the reminiscence, strike its consciousness, it is thrilled by them, and thrown into rupture."

The whole teaching of Plato, like that of his illustrious Master, is based on the double idea of the immortality of the soul, and of the happiness or unhappiness of its successive existences, as the result of its moral and intellectual acquisitions. In his Book of Laws he says:—"In one word, in the lives and deaths that we successively undergo, we receive from our similars just the treatment that we may naturally expect from them. . . . Thou wilt never escape this doom wert thou small enough to penetrate the depths of the earth, wert thou great enough to rise into the sky. But thou wilt undergo the penalty appointed to thee, either upon this earth, or in Hades, or in some worse place (a Spiritist would say, *in some lower planet*). Thus shall it be with those who have gained power and fortune by impious means, whom thou hast imagined to have passed from infamy to happiness, and from whose success thou hast inferred that the Gods do not trouble themselves about the things that go on

here, because thou wast not aware of the tribute which those men, in appearance so fortunate, must one day pay to the general order. *And how, presumptuous youth, canst thou imagine that the knowledge of this order is not necessary, seeing that, for lack of this knowledge, it is impossible to form to oneself a true plan of life, or to conceive a true idea as to what constitutes our happiness or our misfortune?*" Plotinus says, "It is a dogma admitted by all antiquity that the soul, if it have committed faults, is condemned to expiate them by undergoing punishment in the dark regions of Hades; and is then permitted to pass into new bodies, and to begin anew the course of its trials. . . . For our sufferings here, no blame attaches to the Gods, for their providence is incessant. They ensure to each man the earthly lot which is suitable for him, and which is in harmony with his antecedents, according to his successive existences." He expatiates on the doctrine of Heraclitus and Empedocles on "the fall of the soul," and the necessity of our undergoing a succession of lives for purification and education; and, after speculating on the higher and happier state from which, according to Plato, the soul has fallen,* and on its return to that higher state through progressive existences, Plotinus continues:—"Souls have thus a double life, since they live alternately in the world of intelligence, and in the world of sense. . . . There are two possible faults for the soul. The first consists in the motive which determines its descent; the second, in the evil it commits when it has come down into this world.† The first fault is expiated by the very state in which the soul finds itself on descending hither. The punishment of the second fault, when it is slight, is to pass into other bodies, and more or less promptly according to the judgment pronounced on its deserts (we say "judgment," adds Plotinus, "to show that it is the consequence of a Divine Law"); but, when the soul has a perversity that oversteps all measure, it is subjected, under the spirits appointed to carry out its chastisements, to the severe punishments which it has incurred."

Porphyry, the Neo-Platonist, endeavouring to unite the ideas of his master with the so-called "Christian" creed, admits, as demonstrated, the Platonic hypothesis of reminiscence, and teaches that we have already existed in an anterior life, that we have committed faults in that life, and that it is in order to expiate those faults that we are clothed upon with a material body. He explains that, according as our past conduct has been more or less guilty, the envelope that covers our soul is more or less gross in its nature. Thus, some souls are united to an

* Vide *Human Nature* for July, 1870, p. 300.

† Vide *Human Nature* for July, 1870, p. 302.

"aerial body;" others to a "human body;" and, if they undergo their trial with resignation, and scrupulously fulfil the duties it imposes on them, they gradually rise again to the condition from which they have fallen. All the Pythagoreans and Platonists have inculcated, substantially, the same idea.

THE DRUIDS.

The Druids divided the Universe into two regions, viz., the region of Cause, and the region of Effects. The former, which they called *Ceugant* (the Cave, or Hollow), was Infinity, the dwelling-place of God, the region of Cause, enclosing, containing, encircling, the region of Effects, but for ever inaccessible to the creatures called into existence by the Creative Power. The other region, viz., the World of Effects, or of Perception, was composed of three concentric circles or zones, containing the sum of creative things, and called respectively *Annwfn* (the Abyss), *Abred* (realm of Passage and of Trial), and *Gwynfyd* (Abode of Felicity). The lowest, or innermost of these, *Annwfn*, is the substance or thickness of the earth, the realm of beginnings, in which all created things have their commencement, including Man, who begins life as an earth-worm, and passes through a long series of transformations that bring him at length into the human form, in which he enters the second, or middle zone, *Abred*, which is the surface of the globe, the theatre of human life, the scene of purification through trial. (The student of the Jewish Scriptures may remember how David exclaims, "I will say of the worm, 'Thou art my mother;'" and speaks of the time "when I was curiously fashioned in the lowest parts of the earth"). He now passes through a long succession of human existences that bring him up, at last, to the third, or outermost zone, *Gwynfyd* (Abode of Felicity), situated outside of, and therefore above, the earth. In proportion as, through continued efforts, he improves in wisdom and in purity, he rises to higher and higher realms of this zone; and when he has reached its highest elevation, being now "perfect" both in his intellect and in his affection, he has no farther need to undergo deaths or mutations, but enters upon the life of Immortality, and the enjoyment of all the blessedness that can be experienced by created beings. The Roman poet, Lucan, who had studied the Druidic philosophy in Gaul, alluding, in his First Song, to the unity of our successive lives, exclaims, "The same influx rules our organization in another world; and Death (if your songs, O Bards! are correctly understood) is only the middle of a long life." Julius Cæsar, Pomponius-Mella, Ammianus-Marcellinus, Valerius-Maximus, and Diodorus-Siculus, in tracing the connexion between the Druidic philosophy and that of Pythagoras, assert that it taught that souls are eternal, and that they animate a suc-

cession of bodies, through the experiences of which existences they are gradually educated up to a state of perfect felicity, in which they are freed from all farther contact with flesh. It will be remembered that both Julius Cæsar and Julian the Apostate claimed to have been Alexander the Great; judging from the spiritist point of view, they may have been two re-incarnations of the spirit of Alexander. It is worthy of note, as confirming the explanation now given of the Elohist nature and function, that the Druids of Aven employ the word *eloha* to designate the soul who, having surmounted the need of probation through 'births and deaths,' has at length attained to 'Gwynfyd,' i.e. to the definitive life of 'Felicity,' corresponding to the state of purity, wisdom, power, and happiness that constitutes the 'Sidereal Degree'.

(To be continued.)

CREATION.

GRADE OF FUNCTION.

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

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

NEXT in order, because more immediately subordinate in grade to cerebration, we have placed respiration, through which we are related to the aerial ocean. In function, as in structure, there are certain bipolar relationships not yet effectually grasped by zoologists. Thus cerebration and respiration are both positive as compared with reproduction and alimentation. Their presence in force always indicates a superior type, and, consequently, their activity and efficiency may be expected to increase with the advance of organisation. And here let us remark, that structure and function in the predominant organic types, vegetable or animal, of any geologic era, afford very important data for deciding on telluric conditions, whereof they are in part the expression. Thus the increased cerebration manifested in man, probably synchronised with an advanced magnetic condition of the earth, whereof he is so important an organ. So the greater power of respiration manifested in Birds, as compared with Reptiles and Fish, was perhaps similarly indicative of improved atmospheric conditions, of necessity the accompaniment of telluric progress in other provinces. Science is not yet sufficiently advanced for even the imperfect, much less the rigid application of these data as tests, but they will no doubt be rendered available by the generations of the future.

Under cerebration we were enabled to place man in the foremost rank of telluric organisms, and even to cite him as the sole

existing instance of this high function, in such a state of efficiency as to be productive of its appropriate results. But it is otherwise with respiration: here we have to veil our high pretensions in favour of creatures, a class lower in the scale of being than ourselves, we mean Birds. This is due primarily to the fact that they are a comparatively matured aerial type, while we at best, are but initial. There is also another consideration, not to be omitted in a speculation like the present—we mean that Birds are an aerial type pre-eminently. This is their highest speciality, their most marked characteristic, their relationship to the imponderable forces through the nervous system, being of a very inferior order. To be understood thoroughly, the Bird must be regarded as the culmination of the oviparous type. The grub and the butterfly, the reptile and the bird, constitute the two duplex stages of this type, the first based upon a ganglionic, and the second on a vertebrate arrangement of the nervous system. Now, if we are to judge by the organic promise folded up, but as yet very feebly expressed in man, his dominant relationship will be through the nervous system, to the imponderable forces, so that, strictly speaking, he will not be so much an aerial as a magnetic type of being. For the present, however, let us return to respiration.

This seems to be a primal necessity of organic being, whether vegetable or animal, for plants respire through their leaves as we through our lungs. There is also this remarkable fact in relation to these two great kingdoms, namely, that in respiration they are the complements of each other, plants expiring oxygen and inspiring carbon, while animals expire carbon and inspire oxygen, the poison of the one, which it exhales for relief, being the sustenance of the other, which it inhales for food. With our present experience, it is very difficult to conceive of organic existence on a planet devoid of an atmosphere, the presence of which is apparently one of the conditions of what we term life. It, however, by no means follows that its constituent elements must necessarily be the same in quality and proportion as those to which we are accustomed. In truth, all analogy would seem to indicate that every planet has its own atmosphere, and that the atmosphere of the same planet varies according to its cosmic age and development.

What then, is respiration? and we reply, that function through which we maintain direct communication with the lifebreath of our common mother. Through the nervous system our solar father "baptizes us with fire," through respiration our telluric mother "breathes into our nostrils the breath of life." And, judging by the vertebrata, physical life seems to be largely dependent for its intensity on the force with which respiration is discharged. Thus life is more intense in reptiles, that respire by

lungs, than in fishes, that respire through gills. While it is yet more intense in mammals, whose respiratory apparatus is so superior to that of reptiles. Again, it is more intense in the Caucasian than in the Negro, and it seems from the anatomical investigations of Dr. Pruner Bey, that the lungs are much larger in proportion to the liver, in the former race than in the latter. It is, however, in birds, and more especially in the raptorial, that we find respiration pervading the entire frame, even to the bones. And what an amount of muscular power in proportion to weight, are they capable of expending in their rapid and vigorous flight. It is not, perhaps, too much to say that respiration and muscular activity culminate in birds, and it is observable that, save in a few exceptional cases, such as the ostrich, their strongest locomotive organs are anterior and in a sense thoracic, not as in most mammals, posterior and lumbar. In winged insects, this thoracic relationship of the organs of flight is direct and complete, their wings being simply an extension of the lungs. Let us again remember, however, that we have here to do with a ganglionic arrangement of the nervous system, under which there is occasionally a stupendous development of force, as in the leap of a flea.

It is apparently to Swedenborg that we are indebted for the first distinct announcement of the intimate connection which exists between respiration and cerebration, a fact, perhaps, not yet fully applied either physiologically or pathologically. That they should interact powerfully is what might be expected from their quasi-spiritual and positive character, as compared with alimentation and reproduction, and in virtue of which they constitute the superior duplexity of function on the sentient plane. We use this phrase advisedly, for respiration appears to be a process of alimentation, whereby the waste of cerebration more especially, and perhaps of neuration generally, is supplied. We respire, not merely the gases of the atmosphere, but also the imponderable elements mingled with them, and of which, possibly, the chemistry of the future will demonstrate that they are simply the ponderable vehicles. This, of course, is only saying that the lungs are, in a sense, the stomach of the nervous system and its circulation, as the stomach proper is the more immediate feeder of the vascular system and its circulation. Does this fact underlie the prevalence of pulmonary consumption among young students and remolence of the brain among those in the decline of life? The former irritate the lungs by overwork of brain, while the latter do not supply cerebral waste by proportionate respiration.

What rich vistas of thought are opened up to us by these simple facts. Among all the more civilised nations of Europe, and notably those on its western seaboard, there has been a marked increase in cerebration during the last two centuries, and with

this, probably a proportionate increase in not only the functional power, but also the organic development of the brain, accompanied by an increase in the susceptibility of the nervous system generally. Now all this implies proportionate functional and organic changes throughout the corporeal system as a whole; that is, if we would expect health to prevail, and a normal condition of body and mind to be once more the rule, there must be an expansion of the chest, an enlargement of the lungs, and probably an increase in the number of their air-cells. And with this the heart and arterial circulation should also sympathise, and undergo proportional development. The liver must decrease, and the entire abdominal region, more especially in the male, must also undergo diminution, implying that alimentation and reproduction will lose a portion of their present importance in the corporeal economy. It need scarcely be said, we suppose, that under such circumstances the bones must become smaller but denser, the muscles firmer but more elastic, the extremities finer, and the articulations more finished. It is almost needless to say that such changes in organic type, could only take place in harmony with cosmic and telluric conditions, of a character more favourable to humanity than those antecedently prevalent.

We come now to alimentation, implying assimilation, nutrition, and growth, a function which we not only share in common with the vegetable kingdom, but probably with all the great cosmic bodies of the universe. The earth is thus doubtless nourished by solar emanations, just as the child is sustained by the lacteal secretion of its mother—this maternal, or yet more generically, parental and filial relationship, being the root-thought of the whole matter, whether in relation to the great or the small. Primarily, the universe itself is thus sustained by the life-power of its divine author, which, transmitted through manifold channels, vitalises and nourishes every province of creation. In reflecting on this subject, let us never forget the essential unity of all being, in virtue of which the entire universe is but one vast organism, whereof suns and systems are the several members, and yet in which the simplest moss and smallest animalcule discharge functions absolutely necessary to the wellbeing of all the mighty interests of derivative existence.

Primarily, alimentation is simply a form of that universal process, whereby spirit, or the divine life, clothes itself in a material vesture, attracting and, in a sense, assimilating the requisite elemental or compound substances, as the case may be, for this purpose. As we have said the function is universal, the form which it assumes in any special instance depending on the cosmic or organic grade of the individual under consideration. Every life-grade has its own mode of nutrition, its own fashion of assimilation and growth, from the central and divine, whose vesture

is the universe, to the creational and peripheral, in the lowest and most rudimentary types of vegetable and animal existence. Thus contemplated, food represents the external and material world, or, shall we say, our great Mother, Nature; while life represents the internal, spiritual and plastic power, that is our great Father, God.

The life is more than the meat, just as character is of more importance than circumstances. On the same telluric area, and under similar thermal and other conditions, we find the lichen and the lily, the mollusk and the man, every organic germ attracting the elements appropriate to its nutrition, while rejecting those unsuitable to its requirements. The instinctive selection of food on the part of animals, and its conscious selection on that of man, are but higher instances of this law of discriminative assimilation, which is manifested with as much precision by a blade of grass as by the intelligent being that gazes upon it.

In addition to the selection of his food, man also performs another operation, that of preparation, in other words, he is a cook, invoking chemistry to the aid of his digestion, and converting the stewpan into a species of preliminary stomach. This is a fact, the full significance of which is altogether under-estimated by ordinary writers on dietetics. It at once fatally weakens, if it does not altogether invalidate, all their arguments derived from the habits of non-cooking animals—whether of the carnivorous, herbivorous, or omnivorous order.

We have already spoken of man as unique on the plane of rationality and moral responsibility, and he is equally unique in having obtained a command over the stupendous instrumentality of fire—save when the subtle and devouring monster escapes from the spell of this archmagician, and leaps up for a moment in ruddy splendour, the flame-crowned fiend of destruction. "Familiarity breedeth contempt." We who daily see the imprisoned elf, smiling and dancing behind the iron bars of our parlour grate, can with difficulty conceive of the feelings of those early men, who never beheld him except when clothed in the dread sublimity of the burning prairie and consuming forest. The nameless genius who first thought of taming such a fiend, and rendering his terrible power subservient to human necessities was, as a discoverer and pioneer, in no way inferior to Watt and Stephenson, nor was the revolution in human affairs which he inaugurated, one whit inferior in importance to that of which their inventions were the precursors.

The importance of cookery, which means the process of pre-digestion, is altogether underestimated, whether by the pathologist, physiologist, comparative anatomist, or anthropologist. We talk of it as if it were a matter of taste and luxury,

whereas to every existing race, but more especially to the higher types of men, it is an absolute necessity. They could not be what they are without it, their organic structure being modified into accordance with its assistance in the process of alimentation. As this is a very important subject, both theoretically and practically, we shall perhaps be held excused for entering on a few further suggestive remarks in reference to it. We have already spoken of food as representing the external and material world in its relation to the central, appropriative and plastic life-germ. In the vegetable kingdom we see the so-called organic sphere in direct contact with the mineral, through its roots, and with the elemental, through its leaves, man, the highest of the organic types, sharing the latter speciality through his lungs. In the lowest sentient types there is a near approach to mere vegetative alimentation in those creatures who feed directly on "protoplasm." Ascending however somewhat higher, we find that the grub will eat its own weight of green garbage in twenty-four hours, while the papilio delicately sips the sweet honeydew, as if already a spiritualized denizen of the aro-mal sphere. Here we have quantity for the lower type, quality for the higher, not as an accident, but as the manifestation of a law. The fish and reptile are still voracious gluttons, as might be known by their face, all mouth, and their head, all basis. Alimentation and reproduction are here still supreme over both respiration and cerebation. And, passing over the aerial type of birds, what more can we say of the lower types of mammals. Not to mention the small-brained and narrow-chested marsupials, what are we to make of the pig and the cow, but that they are pre-eminently, patent digesters, whose chief function is nutrition. Again, look at their physiognomy, their cranial contour, and the proportion of abdomen to chest, and if capable of interpreting this sure symbolism of nature, you will be at no loss to understand the essential character of the beings thus vested with a material organisation. In the superior varieties of the horse and dog, as in the lion, respiration holds a higher place, and in accordance with this, thoracic begins to dominate abdominal development, indicative of the fact that action is gaining ground on indulgence. But where, amidst all this, is cerebation! alas, still almost wholly, if not entirely basilar, implying a creature of the impulsive and perceptive, but not of the reflective, creative, or moral grade of being.

Let us now, however ascend from the quadrupedal to the quadrumanous type of mammalian life. Here we have the manifestation of a law of which modern zoologists appear to be practically ignorant, though the principle was distinctly enunciated by Swedenborg in his doctrine of discrete degrees; we allude to the fact that transitional types are often inferior in character to the

more strongly pronounced genera and species of the class out of which they are in the process of emergence. Thus the lion is a very superior type of being to the ape, although the latter is beyond question a preparation for the man. So the finned fish is in many points superior to the limbless snake, just as the eagle is a grander being than the opossum or kangaroo. Thus then it is that the ape halts between the completed quadruped and the fully initiated man. And as a being thus standing midway between the bestial and the human type, he is especially interesting to us from the alimentary point of view, as here, if anywhere, we may hope to obtain a glimpse of the structure and habits of primeval man, prior to his discovery of the cooking properties of fire.

THE EARLIEST DEVELOPMENT OF ANCIENT WORSHIP.

“THE SABÆAN AND FIRE WORSHIP,” WITH THEIR SYMBOLISMS.

BY CAROLINA HONORIA MORRIS.

“The unsteady eye,
Restless, and dazzled, wanders unconfined
O’er all this field of glories;—spacious field,
And worthy of the Master,—Him whose hand
With hieroglyphics elder than the Nile
Inscribed the mystic tablet, hung on high
To public gaze, and said: Adore, O man,
The finger of thy God!”

ADORATION and worship are intuitive in the human soul, whether in the unlettered Indian, or in the intellectual European, whether in the earliest stages of our globe, or at the present period; man’s “heaven-erected face” must look upwards and adore! He quickly feels how impotent he is, and that there is revealed to his inner consciousness something above and superior to himself, which has the power both to guide him, and to protect him.

Thus the soul early learned to yearn for some species of worship in conformity to the state of ideas of the period, the various different nationalities, and the ascending grades of intellectual development.

Who that has travelled into Eastern climes and gazed upwards through the pure deep ether into that starry-gemmed vault of heaven, has not experienced that speechless awe, that silent adoration of One Great Being, and not realised the full meaning of those fine lines of Addison—

“What though no real voice nor sound
Amidst these radiant orbs be found;
In Reason’s ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,—
The Hand that made us is Divine!”

Therefore we cannot for one moment wonder that these glorious resplendent orbs, rolling silently and majestically above the heads of these early worshippers, and sending down on them their mild and placid beams, should have led them to worship rather the works which were visible, than their great Invisible Author, to them then an abstract principle.

Few can realise but those who have sojourned in such regions, or have traversed the wide and solemn waste of waters into Southern seas, the intense delight, above all, in the dull monotony of ship-life—

“That lonely home, for human thoughts and ties,
Between the heavens and deep!”


to keep converse with the heavenly bodies,—perhaps to think,—to feel that some bright and holy eyes of the loved and “gone before” are looking down upon us from their heavenly embattlements; to watch, as we have often done through silent night till early morn on the deck, the risings and settings of the various constellations over one’s head, and eagerly waiting for the approach of some of these glorious gems, announced by man’s grand powers to appear on the visible horizon at a given period.

“It was my doom—e’en from the first,
When witnessing the primal burst
Of Nature’s wonders, I saw rise
Those bright creations in the skies,—
Those worlds instinct with life and light,
Which man remote, but sees by night,—

Oh, what a vision were these stars,
When first I saw them burn on high,
Rolling along, like living cars
Of light, for Gods to journey by!
They were my heart’s first passion—days
And nights unwearied, in their rays
Have I hung floating, till each sense
Seemed full of the bright influence.

Often—so much I loved to trace
The secrets of the starry race—
Have I at morn and evening run
Along the lines of radiance spun
Like webs between them and the sun,
Untwisting all the tangled ties
Of light, into their different dyes—
Then, fleetly winged, I off in quest
Of those the furthest,—loveliest,
That watch, like winking sentinels,
The void, beyond which Chaos dwells;
And there, with noiseless plume, pursued
Their tract, thro’ the vast solitude!
Asking intently all, and each,
What *Soul* within their radiance dwelt,
And wishing their sweet light were speech,
That they might tell me all they felt.”

MOORE’S “*Loves of the Angels*.”

Well can we imagine the transport of Vasco da Gama and the enthusiastic vision of himself and companions, when they first beheld that very remarkable constellation Crux Australis (Southern Cross), which Mickle in his *Lusiad* beautifully mentions. I might be allowed to digress here by saying that the story of Constantine being converted by seeing the Cross in the heavens is a great error, as this is quite a southern constellation, and could never by any possibility be seen in the latitude of Rome, or any part of Italy, and therefore is a complete myth with its motto, "In hoc vinces." Besides the form of the figure called *Labarum*, which is the sign said to have been seen at noon by the Emperor Constantine in the heavens, was this— not at all representing the position of the stars in the constellation of Crux Australis.

Though the southern skies may not have such a galaxy of constellations as our northern, so as towards the South Pole, to have been apostrophised by Herschel in comparison as "the starless South," yet some of these are very fine, particularly "Argo Navis," which occupies so distinguished a place in Sabæan worship; also Crux Australis, Centaur, &c., besides Orion, where Nimrod is enshrined, Pleiades, &c., circumequatorial, therefore, are seen in both hemispheres. Yet, after all, how sadly does the eye of the voyager see his own dear Ursa Major, his bright Polar Star, and other Boreal signs, whose risings and settings have rivetted from early childhood his wonder and admiration, gradually drop, as it were, into the ocean and recede, perhaps for ever, from his earthly gaze; though new ones troop up nightly to take their place, a sorrowful feeling, like the losing of old friends, though replaced by new, pervades one;—but when the traveller returns, how joyfully he hails his own dear-loved starry friends come out gradually each night as he nears his native clime, to appear as if to welcome him back to his fatherland—to a home he left in days gone by!—perhaps his no more; for the earthly treasures that it contained, may now be treasured in one of those heavenly mansions now shining above his head!

To return to our subject: the earliest form of worship was that of Sabæism, the religion of the ancient Arabians and Chaldees. Some authors refer this name to Saba, the son of Cush; others declare that this sect originated in a Saba, son of Jotkin; but M. Fourmont says it is derived from a Syro-Arabic word, Sabi, Sabian, signifying to deviate from the true religion. The T before the S is used by those who derive this word from the old Arabic—Tsaba, a host, as they worshipped the hosts of heaven. Others, again, declare that this worship dates from the time of Seth, son of Adam, whose son Enoch, reputed to have taught his sons the art of writing, thus apostrophises them: "Know, oh my

sons, that you are Sabæans; learn, therefore, to read in your youth that this may turn to profit in your old age."

We learn that Sabæism was the original religion of the world until Abraham's time, and it is very clear, from the historian Abulfeda, that Noah's sons and descendants returned after the Deluge to their idolatry and sun-worship, one even being called Abd Shem, or Servant of the Sun.

Sabæan-worship was of two kinds,—the more ancient people of Iran only worshipped the sun; whereas the Chaldæans and Syrians added to this, by fabricating innumerable idols which were supposed to represent the various heavenly bodies; and went still farther, by symbolising the powers of Nature and the attributes of their deities.

At the beginning, before they turned idolaters, the Sabæans had a very exalted idea of the Deity,—in fact, no theology can be genuine which fails to recognise intellect as the primordial principle, and that God is the creator of all existence, whether spiritual or material. Now, so far their theory was in unison with ours; but as the government of the world by a Divine Spirit, who appeared only as an abstraction under such characteristics as of infinity, invisibility, immateriality, and immortality, could not be comprehended by human understanding then, and likewise not suited to the views of their monarchs or priesthood, they set speedily to work to symbolise all these, so as to be able to explain to the vulgar and illiterate the abstruse and metaphysical doctrines on this subject.

They began naturally with the grandest object in the heavens, the Sun; the source of heat, light, and life, and thus the cause of all the blessings our earth enjoys;—this, then, was the visible type of the invisible God.

The moon became the female, or passive principle, and typified material nature acted on by the divine mind; matter being inert and motionless in itself, receives its vivifying power from the sun, and likewise owes its light to that body. The Sabæans considered the five great planets as the great archangels that stand ever before the Deity; the fixed stars were a mighty host of all degrees of perfection, according to their brilliancy and magnitude, and formed God's celestial hierarchy and messengers to do His will.

These symbols, however, soon had a bad effect, for the worship of the Deity too quickly merged into that of the symbol. Thus in Egypt, and throughout Asia, the sun itself was adored by mankind, except by one nation, and the true God of nature was misunderstood or ignored. Neither did the evil terminate here, for the symbolic system once introduced, it knew no limits. As the sun, planets, and stars were supposed to represent the Deity and the spiritual hierarchy, symbols were used to designate the

celestial bodies, and then began the idolatrous adoration of the new symbols. Religious truths were hid under the veil of allegory, and Superstition, so true an element of ignorance, and excited by priestly fraud, continued systematically her work until she had fully achieved the monstrous fabric of the heathen Pantheon.

To the priests and kings this idolatrous worship was most congenial, for it was intimately connected with their own policy, their self-glorification. The priests knew, as in all times, how to direct this machinery to their own ends, and by rousing or quelling the fears of monarchs and subjects, guided the vessel of the State precisely to suit their own sinister purposes.

Egypt was the very focus of this symbolic system. Every object in nature they got gradually to imitate. The sun by a circle, moon by a crescent, and sacred mountains by heaps of stones; what they failed to imitate, as sacred rivers, rocks, groves, they worshipped these individually; and likewise with regard to the stars, &c., they formed these into symbolic groups, which they fancied had the shape of animals, and hence named them after these, or after their Pagan deities who resided in them, and paid them also divine worship.

When agriculture began to make some progress among them, they felt a necessity of making a division both of time and seasons. They commenced their infantile astronomy thus:—The revolution of the sun gave them their year; and the twelve phases of the moon their lunar months, to each of which they gave the name of one of their gods. Thus the first month of the Egyptian year was named after their great deity *Thoth* (the Greek *Hermes* or *Mercury*, the *The-os*, *Deus*, *Dieu*, of later times.) This was merely in the shape of a boundary column; so its name means in Egyptian, and thus was earliest worshipped, before they put it into the symbolic form of a man. The second month was called *Paophi*, which in their language signifies a serpent—a reptile which has been one of the earliest to be worshipped by all heathen nations. The third month was called *Athor*, which means *Venus*; at first, also, represented by a rough stone. But it was chiefly the deities of the seventh month *Phamenoth*, the moon, and the ninth month *Pachon*, the sun, which excited both their greatest and earliest adoration.

The number twelve was celebrated among all the ancient religions, and they employed it again to measure the time more exactly. They made a circle, which was to represent the sun's course during the year; this was divided into twelve equal parts for the months; these, again, were subdivided into thirty parts each for the days. In correcting the lunar year they were nearly correct; it was necessary to add, however, upwards of nine days, and they only added five, which gives only 360 days instead of

365. It was, however, the origin of the more convenient number, and is still used by geometricians in dividing the circle. The circle thus divided was called the zodiac; and they imagined a similar one in the heavens. They watched carefully the various constellations or stars which followed the sun's annual route; these marked twelve celestial divisions, which corresponded to the artificial zodiac of the twelve months. These, again, were not sufficient, for each of these divisions in the celestial zodiac, therefore, had separate signs and denominations. The earthly zodiac was designed to mark the various seasons to guide their agricultural pursuits; the times for sowing, reaping, the two solstices, and the two equinoxes are exactly handed down to us from them to this day.

Before going further, we beg to say that at one of the most interesting epochs of the year, the spring equinox was not then in the same sign of the zodiac as we have it now. This change is on account of the procession of the equinoxes. For the last two ages the sun arrives in the spring equinox in the sign *Pisces*; before that time, for more than 2000 years, it was in the sign of *Capricornus*; before that in *Taurus*; anterior to that again in *Gemini*. We may, therefore, fairly put down that this sign Gemini was the one in which truly originated our *first* almanack, more than six thousand five hundred years ago, and is due to the religious worship of the Sabæans. The sign of Gemini, or the Twins, was two equal, parallel, and vertical lines, joined near the base with two horizontal ones; this was meant to depict the state of the heavens at the vernal equinox, the length of day and night, like the lines, being equal; symbolised by two children of same age, same height and born together and in their infancy, typifying the commencement of the earth's germination. Two columns were long seen at Sparta, in exact imitation of this sign, joined together, and they were also called Castor and Pollux in Gemini. The season when the sun is at its zenith, the days the longest, and nature and vegetation at its height, was symbolised by *Leo*, the Lion. The harvest time, when the corn was in its ear, they depicted by a woman holding corn ears in her hand, called *Virgo*, the Virgin; the autumnal equinox was well characterised by *Libra*, a Balance, between equal day and equal night. The winter solstice was marked by a vase from which water flowed, and was called *Aquarius*, the Water-Bearer, being the season of universal rain, especially in tropical regions. *Taurus*, the Bull, typified the time for opening the soil and using these animals in their ploughs, &c. Such was the origin of the zodiac. The ancient rustic calendars, the almanacks in wood described by Court de Gebelin, and the mechanical ones used by the Turks to this day, with perhaps our Shepherd's Calendar, approach somewhat in their simplicity to that of the zodiac at its first

institution. These early Sabæan astronomers were soon aware of the fixity of some of the planets. It is conjectured that the whole five principal ones of our solar system were not discovered all at once, but that Venus, Mercury, and Mars, were first known; and it is thought, from the far greater distance of the sun from either Jupiter or Saturn, and consequently the difficulty to calculate their movements, that they were not acquainted with them until a much later date. These were all called and worshipped as divinities. The planets they also symbolised, with the circle as the sun, in which they put the image of the god whose name they bore. Thus for Mercury, to his circle they added the Tau, **T**, the symbol of Thoth, their great god (in Greek Hermes, or Mercury); to this sign they added a pair of wings, emblem of his velocity round the sun. The Greeks make him flying, as the messenger of the gods with the wings on his heels. Venus had the same sign of Tau, **T**, without any wings. Mars is represented by the point of a lance, and adored by warlike people as their deity. Every combination from his name denotes war and instruments of destruction. It is fuller seen in the French language than ours, viz., Meurtre, Martyrs, Martel, Marteau, besides, in our words to mar or destroy, martyrdom, martial, &c.

The discovery of Jupiter made a great sensation among them for the grandeur of its orbit; thus they dignified it with the highest of all names. They say their first shout of admiration was O, sign also of the sun; this got into On, Om, Chon, and were portions of the Greek sun-gods Hercules, Bacchus, and Apollo. This O, which we call Jupiter, had *Siris* added to it to distinguish it from the sun, and was called by them *Osiris*, their great god, who figures often to symbolise likewise the sun.

Saturn was the last and most distant planet these ancients were acquainted with. The Greeks named it *Chronos*; hence our word Chronology, or science of time and dates. The planet Saturn was at the very extremity of the heavens then known to them. These early worshippers attributed occult powers to all these planets, their influence on all animals and vegetables, and their secret powers over each other; from this sprung up their extraordinary and celebrated religious belief in the science of Astrology and Magic. These were in the highest favour among the Egyptians, Chaldeans, and Persians, who received it first from Sabæism, of which it was a corruption. By this science they pretended to foretell the future, to elude the laws of nature when it suited them, to force the elements, &c. They employed all kinds of charms, rings, and bracelets, inscribed with zodiacal signs; such was the credulity and ignorance of those ages,—even as late as the times of the great astronomer Tycho Brahe, who, it is said, employed much of his labour in compiling a “Calen-

darium Naturale Magicum," published in A.D. 1592. At that period the mania for astrology and divination was at its zenith. The French author Etoile informs us that "people's brains were turned with the sciences of astrology and magic, especially the crowned heads;" and he assures us that, in the reign of Charles IX., there were no less than thirty thousand astrologers in Paris!

Sun-worship in early ages was not confined to the Sabæans, for the Titans, Scythians, and all the nations seemed, as it were, by one consent, to have selected that glorious luminary for their adoration. God being a Spirit, an abstraction as it were, and utterly incomprehensible to them, and finding that no sensible entity was like the sun in glory, light, motion, power, beauty, and operation, that all things in a manner depended on him in respect of life, comfort, and being, they at first concluded the sun was the only Deity to the world, and at a later time, the chief Deity, which they worshipped under a variety of names given from their extensive heathen Pandemonium—as Jupiter, Apollo, Mercury, Mars, Hercules, &c. Other nations called him King of Fire, Guide of the World, Belus of Euphrates, the Lybian Ammon, Apis of Nilus, the Arabian Saturn, the Assyrian Jupiter, the Egyptian Osiris, and Serapis, Phæton, the Chaldee Mithris, the Babylonian Sun, the Grecian Delphic Apollo, Pan, Æther, or the Heaven. Orpheus calls the sun Vulcan, a perpetual fire. Mars surrounded with sunbeams, was thus worshipped in ancient Spain, and called the God of War, as all strifes and contentions proceed from the heat of the blood engendered by his influence—under the name Apollo, because either he darted his beams around, or shone alone, therefore in Latin, termed *quasi Solus*.—(See Macrob., lib. 1.) Sometimes the sun is called Saturn, from destroying creatures with his excessive heat. When called Apollo, as the god of physic, his warmth typifies the cure and driving away of disease. He was called Phæton and Phœbus from his brightness; Delius, from manifesting and revealing all things; hence the god of divination. He was called Loxius to show his oblique motion in the ecliptic; also Callimachus, abounding in gold—that is, in golden beams and generating, by its heat, gold; for this cause, his garments, harp, quiver, arrow, bow, &c., are always represented by the poets made of gold. In Phœnicia the sun was called Adonis, a Lord, being the lord of this inferior world and of our system. This Adonis was reputed to have been killed by a boar, and said to enjoy the society of Proserpine six months under the earth, for which he was bewailed by the women; for the other six months he revived again, and shared his society with Venus above the Earth, when the women rejoiced. This was typical of the sun in the six southern signs, when it appeared dead,

and killed by the wild boar, a northern animal, this symbolised the winter. By Proserpine was meant the *Inferior*, and by Venus the *Superior* hemisphere. This Adonis is the same Thammuz for whom the women mourned in Ezekiel viii. 14. But when he came back, the Alexandrians sent by sea to the mourning women of Byblus, letters shut up within a vessel of bull-rushes, to signify that Adonis or Thammuz had returned, and that they might now rejoice—(see Procopius, Cyril and Orpheus Hymn) “Thou who art *sometimes extinct*, and shineth *again* in the beautiful circling hours,” &c. The sun also was worshipped, under the name Atys, a fair boy, beloved by Cybele, which meant the earth, which is in love with the sun. The festival in his honour they held on 22nd March, called Hilaria, afterwards St. Hilary, to express their rejoicings at the day now exceeding the night in length. He was also worshipped by the Egyptians by the name of Osiris, who was killed by the wicked Typhon; his members were scattered, but gathered together by his wife, the goddess Isis, and worshipped again, under the names of Phallus and Priapus by the Greeks and Moabites, and also it is thought, were the idols the Edomites worshipped under the name of Baal-peor, meaning a *naked Lord*. Virgil, in his Georgics, calls the sun Liber, from its freeing men from the fears and dangers of the night. Egypt worshipped him under the name of Apis, and Mnevis, in the shape of a bull or calf, to show his strength, and power, and the benefits we receive from him in the shape of the fruits of the soil; therefore the golden calf that the Jews worshipped in the desert, and afterwards Jeroboam set up, was no other but the Sun, under the image of Serapis, whose idol was intended to represent him, being made of gold and silver, with beams painted blue, typical of his rising, meridian, and setting. The Hebrews sometimes called him Achad, meaning *One* that is the *sole* light; thus, in Isaiah lxvi. 17, we find this passage, “They purify and sanctify themselves in gardens behind *One*,” that is behind the image of the sun, so says Scaliger. Moloch was another name for him, meaning king of the world, to whose light all things are visible, therefore represented this idol with a sceptre with an eye in it, and on his forehead a precious stone, shining like Lucifer or the sun. The Valentinian heretics named him Abraxas, ‘I have showed,’ for in this word it is reputed is contained 365, which is the number of days of the sun’s course in the zodiac. The Persians paid homage to him under the name of Mithra, meaning Lord, according to Scaliger, as he ruled and governed the other stars; and in this word, too, is found the number 365 days. He was likewise adored under the name Jupiter or Juvanius-pater, the father and helper of all things; therefore they represented him with the thunderbolt or fulmen in his hand. The sun in the Georgics is also called Ather, from shining; by Mercury likewise, keeping his

court in the midst of the planets; and Hermes, from interpreting, as his light expoundeth or reveals all dark places. He was painted with wings, emblematical of his rapid motion. Mercury is depicted youthful, to show the sun is ever young and strong; he is sometimes represented with three heads on a square stone, symbolical of his three cardinal virtues, viz., of heat, light, and influence over the four quarters of the globe, and the four seasons; also as the god of merchants, as without his light there was no trading; under the various names of Bel, Baal, Belus, Baal Samen, that is Lord of the heavens. The ancient Norwegians and Celts called him Belenus, now Belus, (see Belus, Macrobius, *Sat-lib.*) Hercules was another name under which he was worshipped, meaning the glory of the air. His twelve labours are the twelve signs of the zodiac, through which he labours every year; he is called Alcides, strength, for like a giant he rejoiceth to run his course. Juno is said to have endeavoured to obscure the glory of Hercules; so doth the air, which the poets call Juno, often obscure by clouds and vapour the glory of the sun. The tenths of the earth were offered to Hercules, to show their gratitude to him for his heat and power, by which the earth is fructified; also, Hercules denoted fecundity, as the fable states he begot eighty sons in one night, typical of the generating principle of the sun. Another name under which the sun was worshipped was Amœus, the giant, whose strength increases as he nears the ground, but when getting above it he grows weak; symbolical of the sun getting power and force when he is in his lowest declension near the earth, but when he is in his apogee, or highest elevation, his strength gets weak. Pan also was another of his names; he is painted with a red face, horns, and long beard, to imitate the sun's beams, and is covered with a spotted skin, emblematical of the sun's spots, or, perhaps, his starry mantle of the night; his wings, to represent the sun's swiftness; of a voluptuous nature, to represent his monthly conjunction with the moon was expressed by Pan being in love with the moon. Bellerophon was again another of his names, who, by the assistance of the winged Pegasus, overcame Chimæra; as the sun, by the help of the winds, dispels and overcomes all pestilential vapours: likewise by Polyphemus, the one-eyed giant, the other being destroyed by earthly vapours. Endymion is also this luminary, with whom the moon is in love, visiting him once every month; Janus is again another of his names, keeper of the four doors of heaven, the cardinal points being represented with a key and a sceptre, to show that he rules the day, and that he openeth it to us in the morning, and closes it in the evening. Janus is said to have first taught men religion, by the adoration of the beauty, power, and influence of the sun. He is represented with a serpent beside him, biting its tail, intimating

that the sun's annual motion is circular. Minerva, again, is another name for the sun, as appears by the golden lamp dedicated to her at Athens, in which a perpetual light was burning, showing that by its heat the organs of the brain were excited and refined, and thus she was the goddess of wisdom and learning. Her golden helmet, her circular target, both resemble the sun in colour and form; the dragon dedicated to her was the type of the sun's piercing eye, and the cock was sacred to her, so he was to the sun; then again no one could look at her target, having gorgons' heads on it, without danger, neither can we, without injury to our eyes, look at the solar orb. The classic Athenians preferred Minerva to Neptune, for they considered the benefits man receives from the sun far greater than those he receives from the sea, and that hot and dry constitutions make them greater scholars than cold and moist ones, for it was the fire Prometheus stole from heaven (that is the sun) which brought all arts to perfection. Pallas is another name for Minerva; her image was kept in the Temple of Vesta, where the sacred fire burned perpetually, a symbol of the sun again being the eternal fount of heat and light—Pallas signifying the brandishing of the sunbeams, typified by the same with the spears. She could employ Jupiter's thunder, and raise storms, to show the sun's influence on these. She and Vulcan, the God of fire, are only the sun over again, which Homer expressed by giving her a fiery chariot and a golden lamp; when night comes she makes herself invisible with putting on her dark helmet, and thus is the sun when he sinks under our horizon.

In a few instances this grand orb is called Nemesis, the goddess of revenge, for he punishes men's sins by famine, pestilence, and the sword, by his heat raising up noxious vapours, burning the fruits of the earth, and inflaming their minds and blood to strife and war. As Nemesis raised the lowly and humbled the proud, so does the sun obscure lucid bodies, and give light to dark ones. The Egyptians, to show that the sun and Nemesis were the same, placed her *above* the moon. The beautiful Tythionius was another of his innumerable names, he being thought *the* beauty of the world, and Aurora was enamoured of him, and rejoiced at his presence, symbolical of his approach, which gives beauty, joy, and loveliness to the morning, when he appears. Aurora carries Tythionius in her chariot, they say, first to Ethiopia, where he begets black men from her, to show he is then moving south, is powerful, and of excessive heat, thus tanning or blackening their skins; but in his old age became a grasshopper, so the sun in its decline in the evening loses both light and heat. By Castor and Pollux they meant the sun and the moon—they divided immortality between them.

The bearded Venus also was emblematical of the sun. Virgil calls her, in the *Æneid*, Venus-aurea, or the golden. Thus it

appears the sun, under all these number of names of Heathen imaginary deities was their Only God among all ancient nations after all, for the honour that these idolators gave the moon, stars, fire, air, earth, and sea was *all* in relation to the sun, as they were all subservient to him; and the many names they gave the moon also, as Minerva, Vesta, Urania, Luna, Juno, Diana, Isis, Lucina, Hecate, Cybele, Astarte, Cynthia, &c., were only to signify the different *operations* of the sun by the moon; so Aristotle says truly, "God being One, but hath Many Names given to Him, for his *many effects* produced on the world."

(To be continued.)

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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

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

THE SWORD OF DAMOCLES.

THE CARES OF RANK AND THE DANGERS OF APOSTLESHIP—THE FUTURE AS A SOURCE OF ANXIETY.

It is the stupendous prerogative of man to contemplate the past and anticipate the future, having thus the Janus-face which looks both before and after. It is very doubtful whether this is to be accounted an unmingled blessing. Like most other great gifts, the faculty of foresight has to be paid for. If it can aggrandise the possibilities of coming time, and clothe them in the brighter hues of imagination, it can equally magnify its incertitudes and drape them in the darkest shadows, not simply of doubt, but of absolute despair. Few realities warrant either the joy or the dread inspired by the expectations of their advent, on the principle that the ideal is always greater—that is, more sublime or more terrible, than the real. And this gift, more potent than any magician's wand for the interior world of consciousness, is generally powerful in proportion to the genius of its possessor. The ability to realise the remote and the absent is usually feeble in the weak, who dwell, like the animals, almost wholly in the present, while it is proportionately vigorous in the strong, whose area of thought and sympathy covers a larger space and embraces a greater variety of objects. And, oh, how often in this world of sorrow and suffering, of hopes raised but to be disappointed, and affections, evoked only to end in bereavement, is this sublime endowment, the source of unutterable agony to its overstrung and oftentimes needlessly anxious possessor. But, like everything else, this, too, is subject to the law of compensation, and thus the Damocles, who sees the sword of fate, ever suspended over his head by a single hair, sometimes conversely, mounts his imaginary throne, and rules his realm of dreamland like a veritable king.

It has been remarked that there are few human faces, whose possessor has attained to middle age, that do not bear unmistakable traces of sorrow, however refined or intellectual or haughty their lineaments, or, we may add, however apparently easy the circumstances or exalted the position of him who wears this spiritually transparent veil. And amidst the sorrows that carve these lines and plough these furrows, anxiety plays no unimportant part. It broods over the palace of the prince and the castle of the noble, and enters into the office of the merchant and the mansion of the millionaire. From some hearths it is never absent. There are households where it descends, even into the souls of little children, and blights the hopes of youth and withers the bloom of beauty before their appointed time. Of some men it may be truly said, that after awakening from the unconsciousness of infancy, they never knew what it was to lay their heads on a perfectly easy pillow. They have inherited anxiety with their very name, and what they acquired from their fathers some of them transmit to their children.

Not without cause did Dionysius place Damocles on his throne. The tyrant, doubtless, felt, from painful experience, the utter hollowness of his courtiers' praise of kingly conditions; and although these may be somewhat modified in the case of constitutional monarchies and for the successor of an established dynasty, yet have we reason to believe that, even in such a case, palace walls are no security against care, and cuirassed guards no absolute assurance of freedom from personal danger. But in the case of a true Dionysius—that is, of one who has achieved royalty for himself, the sword of Damocles is never absent. It hangs suspended as an ever-present horror, from which no exorcism avails to provide relief. Have we not, in the case of a neighbouring potentate, beheld this saddening spectacle now for many years past. Have we not seen an Emperor of France, whose military preparations kept all Europe in anxiety and suspense, and who, despite the wall of steel by which he was thus surrounded, seemed, nevertheless, in hourly dread of assassination. And although he escaped this edge of the sword, yet he was not proof against the other, for although he fell not by private revenge or internal commotion, yet was he at last dethroned as a result of foreign invasion, thus showing that his lifelong and heart-wearing anxiety was not wholly groundless, for his throne, that seemed to rest so securely on six hundred thousand bayonets, dissolved like a morning mist, and his power, that had overawed a world, burst like a bubble touched by the wand of a greater enchanter than himself. What is so nearly universal must assuredly subserve a great purpose. Not without stern necessity does our heavenly Father afflict his beloved children. Their care for the morrow is a part of their moral discipline.

Without incertitude as to our future, the most of us would stagnate. How, devoid of this element in our experience, could we be provided with occasions for the exercise of forethought, and precalculation? Above all, how, without doubt and difficulty, care and anxiety, should we have opportunity, and we may almost say necessity, for the exercise of that highest of all possible functions to a created and dependent being, the exercise of faith, which means reliance on the goodness and full belief in the truly paternal love of God. Do we not here reach the solution of this great mystery? Our spiritual insight is clouded that our feeling of dependence may be deepened, and so our childlike reliance on our heavenly guide and sustainer increased in strength and exalted in character.

The true Damocles is, however, as we have said, the man of genius, who ever makes his pilgrimage of life, engirdled both with the sublimities and the terrors of existence. If he scales the mountain tops of thought whence "the kingdoms of earth and the glories thereof" are visible, it is to look down into the yawning chasms immediately beneath him, and into which, without the surest footing, he feels that he may at any moment be precipitated. His very altitude is the admeasurement, if not of his danger, then at least of his anxiety, for in proportion to the extent of his horizon is the multiplication of his sources of care. And why, we may here ask, is this especial child of God thus so sorely afflicted? Why should his refined and sensitive nature, so painfully alive to every form of emotion, be subjected not only to the actual blasts of misfortune, in a degree of force and intensity far greater than usually falls to the lot of other men? but, above all, why should his vast endowments be used to deepen and intensify his agonies by their poetic power to paint the future in a more minatory aspect and in darker hues than it could possibly wear to an ordinary mind? And to this there is but one reply. He is perfected by suffering beyond the most, because he has a work to do they know not of. He is subjected to the baptism by fire, because he has truths to utter that demand not only an unusually gifted intellect for their conception, but also a degree of courage equally beyond the average for their fearless utterance.

Every truth-seeker and every truth-speaker must then make up his mind for the experience of Damocles. He must live and work beneath a suspended sword. What other was the fate of all the great Baptist spirits of whom history makes mention? Did not Socrates utter his words of almost unapproachable human wisdom, with the hemlock bowl at an ever-diminishing distance in the future. And did not our own Roger Bacon pursue his scientific investigations under every discouragement, more especially from his ecclesiastical superiors, whose petty

persecution embittered the life and fettered the exertions of this noble pioneer of the experimental philosophy, who was regarded as little other than a heretic because he preferred the testimony of Nature to the dogmatic tuition of Aristotle, more especially as interpreted by the authority of the Church. And we all know that the fate with which he was threatened ultimately befel Galileo, whose reward for his persevering labours as the interpreter of Nature was the threat of the rack and the surveillance of the inquisition. And although Francis of Verulam, the masterspirit of Induction, escaped such rude interference, and thanks to the growing liberty of his Protestant country, never needed to fear for the liberty of his person, yet was his whole life, intellectually, one prolonged battle with the crushing despotism of the schools, not fully overthrown even at his death. Nay, does not this persecuting spirit of the mediæval schoolmen survive, though in a weakened and modified form, to this day? What was the reception accorded to geology, and what is the treatment now experienced by anthropology at the hands of the dominant religious parties in this country? And what has been the history of political reform throughout Europe, more especially on the continent? Has not every champion of the liberty of peoples and the independence of states been a Damocles, over whom the sword of the executioner has been suspended, oftentimes by a thread so slender that we have trembled for his fate and wondered at his escape, and not without reason; for, alas! in how many instances have these heroic men sealed their testimony with their blood.

But if the sword of Damocles has been thus so generally suspended in some form over the heads of the champions of liberty and the pioneers of thought and knowledge, it has impended, if possible, in a yet more threatening shape over the great founders and reformers of religion. We know the history of Protestantism from the days of Wickliffe, the morning star of the Reformation, to the last of the Covenanters, who so nobly perished upon the moorlands of Scotland. Through John Huss and Jerome of Prague, through Cranmer, Ridley, and Latimer, and a host of minor men, who, if less illustrious, were not less noble and devoted, it made its way despite the stake and the torture-room of the Church of Rome. Nor were these sufferings and martyrdoms of its earlier advocates peculiar to the infancy of Protestantism. The first Christians were equally persecuted, and went forth to the conversion of a world with their lives in their hand. There was not one of the Apostles or their immediate successors but beheld the sword of Damocles ever suspended by the slenderest thread, and, in truth, welcomed its advent as the longed-for attainment of the crown of martyrdom. Nor was it otherwise in yet earlier ages. Did not Moses effect the delivery of the Israelites despite

the repeated threats and, we may say, beneath the very death-frown of Pharoah? And what was the life of Elijah but one long career of heroic seerdom, achieved under the ever-recurrent possibility of immediate destruction? And can we say less of that of his great successor, the precursor of Christ, on whom eventually the axe actually fell?

And what shall we say of the Master himself? Was he not in very truth the arch-Damocles of all time? Did he not, in his interior consciousness, sit upon the highest throne ever occupied by man? Was not his stainless soul effulgent with the light and glory of the highest heaven, and even yet more divinely illumined with a love that embraced and would have redeemed creation? And did he not know himself as the Messiah, for whom the ages had waited from the beginning, and on whom the future of earth's manifold nations so largely depended? And yet, above this spiritual throne, and in place of the celestial crown that should have adorned his more than royal brow, there ever hung suspended the terrible fate of Calvary. He knew that he came not only to save but also to suffer, and like his cousin and so many of the elder seers, finally seal his testimony with his blood. Yes, at the marriage of Cana, and while delivering his sermon on the mount, and when feeding the five thousand, and even when healing the sick and raising the dead, the sword of Damocles was ever suspended over his head. His lofty seerdom, that spanned the centuries was not blind to his own doom. His discourses, so childlike in their simplicity and yet so profound in their wisdom, are pervaded as by the light and aura of immortality. He speaks as one for whom the gates of eternal life were already turning on their golden hinges, and to whom the fadeless splendour of the far hereafter had become familiar as his childhood's home. And it was under such conditions that he discharged his glorious mission, both cross and crown being ever within the range of his prophetic vision, that foresaw not only the redemption of a world but also the price at which it was to be accomplished.

And have we reason to think it will ever be otherwise with earth's great redeemers? Was it not said of the greatest, in the grandly emblematic language of prophecy, that "his face was more marred than any man's, and his form than the sons of men"? Yes, if it be true of the multitude that they "are born to sorrow even as the sparks fly upward," this has always been emphatically applicable to their guides and pioneers, the light-bringers of the ages, who, in their dread warfare with the powers of darkness, have generally been wounded unto death; but too happy, if like the Baptist, their demission has come suddenly, and not, as but too often happens, with the slow torture of a broken heart. And if it be so with these great sons of God, who

so willingly offered themselves a sacrifice for the sins—that is, the errors of the world, does it not also behove us weaker and smaller men to take our share of the general burthen of humanity? Why, if these morning stars of the new creation were so bedimmed with the tears of sorrow, should we expect to make the journey of life in all the brightness of overflowing joy? Most assuredly, the fare which sufficed for them should satisfy us. Let us, then, gird up our loins as men, not only for the work but also the sufferings that most assuredly await us, if we undertake a mission of more than ordinary value to mankind, well knowing that every Prometheus, whatever his rank, has had the vulture of care preying on his vitals, and every redeemer, whatever his sphere, the sword of Damocles, in the form of mortal danger, independent over his head, these being the conditions under which every saviour accomplishes his divinely appointed work of bringing light out of darkness and superseding destruction by salvation.

STRENGTH GAINED BY RESISTANCE.

BY HUDSON TUTTLE.

SELF-ASSERTING and sustaining are the willows in the fence, the elms in the meadow, the oaks on the hillside, the resonating pines and firs of the mountains. Each has a character of its own, the resultant of the fierce struggle for existence of all its ancestors from the beginning of time, and is true to that primogenital impress. They have become strong and beautiful, not by yielding their selfhood, but by its persistent maintenance. The graceful spray of the elm is the effect of rushing winds; the sturdy vigour of the oak, of the shock of the tempest; and the sad beauty of pine and fir, of ice and snow met in innumerable struggles and overcome. The oaks that fell before the storm are unsightly daddocks, through which noisome worms and creeping beetles bore their way, and over which Nature, in compassion, throws moss and vine to conceal with beauty the decay and waste of strength. When the tempest pushes hardest, the giant trees strike their roots deepest down into the hard and persistent rocks, and, anchored firmly, bear aloft their green coronals in triumph, when wind and lightning and clouds roll to the horizon.

Not unscathed do they remain, for often are their branches broken, their leaves stripped away, or on the devoted head of the most lofty the swift lightning has descended, crushing its largest arms, or cleaving down its trunk, but the roots are left untouched. They yield the vitality of recuperation. New branches replace the old, the wounds heal, and the tree is more venerable by these indications of dangers grandly met, as we read its history in its scars.

Straight and tall and gracefully beautiful is the tree in the sheltered glen—strongest and most enduring, perhaps—we know not, how-

ever, and instinctively ask, "How, old tree! were you placed on the top of yonder windy hill?" The old veteran now there is not so beautiful, but we admire it, because in the knottiness of its sturdy bole, and the jagged twist of its limbs, we read of firm self-reliance never failing, and can trust its future. You might resist as well; you might snap asunder, or be bodily overturned.

As with forest trees, so with men. Tempests will rush across the best ordered lives; and heroism is not gained in the seclusion which avoids them, in the foolish daring which courts their coming, nor strength of character by yielding to their pressure. Every defeat is a loss of energy. The struggle is renewed weaker and less confidently, and each repetition becomes weaker and weaker, until the individual falls helplessly, hopelessly imbecile, as incapacitated to resist as the crumbling daddock. Every victory gained gives strength for more arduous struggles; toughens the fibre of the intellect and morals; forces them to take deeper hold of, and extend to, broader views, and results in a noble reliance on self, poise of character, and conscious superiority over the accidents of time.

It is not usually great convulsions which undermine moral strength; they only reveal workings of lesser, often seemingly insignificant causes, which have stolen unawares into the court of life. The weight of snow often breaks great limbs from the forest trees seemingly sound and gnarliest of fibre. Not so, however, for closer inspection shows the insidious course of the insect; the white sperm of the parasitic fungi which have, concealed by the bark, eaten into and wasted the base of the magnificent branch, until scarcely able to support its own weight. Thus imperceptible causes operate on the character, slowly, but fatally, sapping its energy, and preparing it for the result of the extra effort which is to reveal the foulness and weakness of its central part. Not the dash of mountain billows destroys the piles which support the outstanding beacon, but the teeth of the minute tored. The iron-clad ship-of-war is held by the tiny barnacle, gathering the foul garbage of the sea, with stronger clutch than wind or wave.

Thus the sheltering of these scarcely perceptible antagonists to perfect uprightness of character is far more dangerous than receiving the strongest foe. They approach so stealthily, and so cunningly conceal themselves from the gaze of the world, often are they protected under the delusive name of weaknesses, until they open wide the gates of ruin. A known enemy would be resisted to the death. The hunter in African jungle arouses his latent powers to combat the crouching tiger; but, in drowsy slumber, is fanned by the vampire's wings while it drains his precious blood.

There is, nor can be no compromise between perfect rectitude and the least deviation therefrom. It is a straight path, cut only at right angles. Nobility is lost at every step along these angling roads, and brightens as each are passed. Every round surmounted, secures the steady foot for the next, elevates to a purer and more refined atmosphere, and widens the confines of the horizon of the spirit.

"THE FALL" AND ITS INTERPRETATION.

We wake from nothingness to be
Nurslings of Infinity;
We lie entranced in mystery
Of sight and sound.

Our world has no confines—
No hard ungraceful lines,
But light celestial shines
On all around.

We weep; we know not why,
And soon is stilled our cry;
Is not our mother nigh?
Her love, our all?

'Tis Eden o'er again,
E'er Eve the fruit had ta'en
Of knowledge and of pain,
Our gain and fall.

We fall from infant life
To sense of inward strife,
With woe and rapture rife,
And ceaseless change.

From passive joys and loves
Our eager spirit roves,
As fame or beauty moves,
In endless range.

What rocked us once to sleep
In dreamy slumbers deep,
No more our souls may steep.
Ah! never more

If sleep our eyes may seal
Midst fighting woe and weal,
When heart and reason reel,
Nor respite find,

'Tis won by strife and blows,
And only at the close
Of battle comes repose
To toil-worn mind.

So fares it with me now,
And though I see not how,
This life confused, I know,
Is for the best.

It works the weeds away
That o'er my nature lay,
And fits me for a day
Of godly rest.

S. E. B.

CHINA is rapidly undergoing the process of civilization. Beer is made at Shanghae, a whiskey distillery is in operation at Canton, and the first hanging recently came off in that city with great eclat.

PSYCHOLOGICAL PHENOMENA.

A PSYCHOLOGICAL EXPERIENCE.

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

WE must never forget, in any attempt to penetrate into the deeper mysteries of man's nature, that psychology is a science, and as such demands a strict adherence to the rules of Induction on the part of those engaged in its investigation. Baseless assumptions can no more be tolerated here than in chemistry or astronomy. Our conclusions must be based on facts, and all our reliable knowledge obtained through observation, whether of spontaneously developed or purposely induced phenomena. It is in part from want of a due recognition of these principles, which must ever guide experimental inquiry, that modern spiritualists have thus far largely failed in arresting the attention of men of science, who, perhaps, very naturally feel indisposed to test the reality of asserted facts when they find them accompanied by methods and assumptions, of which, as the disciples of Bacon, they can scarcely approve. How far they are really judicious in thus rejecting data of the utmost importance, because first presented to their notice in an unscientific guise and by undisciplined minds, is another question. We have, indeed, a suspicion that the true masters of Induction, men of the calibre of Bacon and Newton, would not have thus despised a fact simply from the rather inappropriate circumstances of its presentation. We know, indeed, that the former did not so despise the occult, but, on the contrary, often alluded to and even dwelt upon it in his works. He could scarcely have done otherwise. A mind so vast and profound, and therefore so nearly all-embracing in its receptivity, could not have excluded a whole province of human experience from the field of its contemplation. A man so nearly universal could not have rejected psychological data as unsuitable subject-matter for his investigation. A procedure so partial, and therefore so unmistakeably indicative of limitation in thought and attainment, may be worthy of his minor successors, the specialists of a particular province of experimental science, but would have been utterly unworthy of the great author of the *Novum Organum*, whose stupendous range of thought seems almost co-extensive with that universe, to the investigation and illustration of whose laws, not in one department, but in all, his great powers were so perseveringly directed.

But whatever may have been the practice of our predecessors, near or remote, there can be but one opinion as to our duty in relation to psychology. We must investigate it, and this, too, not superficially, and therefore imperfectly, and indeed we may add almost contemptuously, after the fashion of some recent works on the subject, but thoroughly and profoundly, rejecting no fact, however apparently insignificant, and slighting no suggestion, however vast and far-reaching, provided it have a bearing, near or remote,

on the subject-matter of our inquiry. Now, of all the facts calculated to throw light on the inner and deeper realm of man's nature, those spontaneously developed are among the most interesting, and perhaps we may add, the most valuable and important for the purposes of scientific investigation. Not that we would undervalue those which are induced. These also have an appreciable value, and, we may add, an especial convenience of their own. But while admitting this, and in no sense seeking to discourage the tentative efforts of mesmerists and spiritualists to evoke, if not to control, psychological phenomena, we would recommend the accumulation of well authenticated narratives and carefully sifted statements, like those embodied in "Owen's Footfalls on the Boundary of another World" and Mrs. Crowe's "Night Side of Nature," instancing the former as approximating more nearly to the ideal of a psychological record than any other work on the subject which has come under our notice. As, however, example is more powerful than precept, and we would do something more than merely *preach* on this interesting subject, we will now, without further prefatory remark, introduce the following narrative as our contribution to the common stock of gradually accumulating psychological phenomena, from which, however impracticable they may prove in our hands, some master-mind of the future, will doubtless prevail to evoke, not so much a philosophy consisting of hypothesis, as a science based on facts and leading us up step by step, as in other provinces of investigation, to the slow, though sure, discovery of Nature's unalterable laws.

The marriage of my parents, like those of so many young people in the past generation, and perhaps of not a few in the present, was opposed on family grounds by my maternal grandfather, Wm. Pine, then, and for forty years previously, the proprietor of the *Bristol Gazette*, by which, and from the general profits of his printing business, he had accumulated what was then considered a handsome fortune. It would seem that he was really a good man, not only after the fashion of that portion of the world, commonly known as "respectable," but inherently and essentially so—that is, he was devout, charitable, and of unimpeachable integrity, ever ready to help by head and hand, purse and brain, whatever movement or institution seemed to him most calculated to benefit the humanity of his time. He was also a good and kind father of the olden type, though entertaining perhaps a somewhat overweening estimate of the proper range of parental authority. He thought that this extended to the marriage of his children. It seems that he deemed it proper for daughters, more especially those with a portion, to be "given away" by their judicious papa, of course to a suitable bridegroom of his selection. In this rather important matter, however, his theory could not be reduced to practice, his only daughter, my mother, after four years' persistent courtship "under difficulties," being married to my father, the first notice the old gentleman received of her disobedience being "the merry peal," which announced the happy event. On returning home, he

destroyed a will in which he had bequeathed her £7000 three per cents, and in due time executed another, in which he never once mentioned her name, supplementing this, however, by a codicil in which he left her children £1000. By this same will he bequeathed £4000 to three of the churches of Bristol, in equal shares—that is, £40 a-year each for the establishment of Sunday evening lectures, St. James', and St. Philip and Jacob being two of them. He also left £500 to the Infirmary, on whose list of bequests that of William Pine will probably still be found, together with many minor gifts to other other institutions.

The execution of this will was well known to his more intimate religious friends. It was, we may presume, necessarily known to the clergymen whose names are mentioned in it, in connection with its special bequests. Be this as it may, one old lady, an intimate friend of many years' standing, the widow of Dr. Castleman, said to him, with all a woman's noble faithfulness, "Mr. Pine, I believe you profess to be a religious man." "I trust, Mrs. Castleman," said he, "I am." "Then," said she, "Have you yet forgiven your daughter?" "Yes," said he, "I have seen her and told her I have forgiven her living and dying." "These are *words*," she said, "Have you forgiven her in DEEDS, that is, have you restored your will to the state in which it stood previous to her marriage?" "No, Mrs. Castleman," said he, "I have not, but I intend doing so, knowing that only as I forgive can I expect to be forgiven." In a few days after this conversation, he returned home from an evening religious service, apparently in his usual health, which, however, had not for some time been robust, retired to rest, and being seized by sudden indisposition, a little before three A.M., expired in a few minutes, before medical aid could be procured; or, when at least, it was unavailing. And now for my father's "psychological experience."

On the night, or rather the early morning of my grandfather's death, he woke up, and to his astonishment beheld a disc of light, "brighter than the sun at mid-day," on the curtain, at my mother's side of the bed, which remained, as far as he could judge, about five minutes, and then disappeared. He used to say it must have been about three feet in diameter, for he particularly noticed that it extended across the whole width of the lower side curtain, which, in a four-post bed of the olden fashion, then prevalent, must have been the full half of six feet. He tried to awaken my mother, but she, together with her infant son, were so sound asleep, that despite his utmost efforts, the glory had departed while they still slumbered. As often happens on these occasions, though disturbed or rather astonished for the moment, he soon slept again, to be awakened in "the grey of the morning," by the announcement that a gentleman wished to see him. Hastily dressing, and going down stairs, he found Mr. Roberts, an old friend of my grandfather, to whom he said, before Mr. R. could speak, "Mr. Roberts, I know what you have come for. It is to tell me that Mr. Pine is dead;" which, of course, led to a succinct statement of the event I have now somewhat more circumstantially related.

And now let us see if this mysterious phenomenon be at all susceptible of explanation. It was my mother's belief to her dying day, that it was her father's "glorified spirit" come to bid her farewell, previous to his departure for the better land. And this, or something equivalent to it, will doubtless be the hypothesis of most spiritualists who may read the present paper. Nor is there any possibility, with our present limited knowledge of the facts and laws of psychology, of directly or satisfactorily disproving the truth of this assumption, which so easily disposes of the whole difficulty. But is this the only possible solution? We think not. However we may account for it, there is no doubt that at the approach of death, there is in certain exceptional cases, a temporary increase of functional power, either in the moral sentiments or intellectual faculties, and sometimes in both, giving rise to mental manifestations, akin to, if not identical with, the clairvoyance of a mesmerised subject, or the spontaneous lucidity of an ecstatic. It is equally beyond question that when certain persons were *in articulo mortis*, sights and sounds of an unaccountable character have been perceived by some of their relatives and friends, even when the latter were at a considerable distance, these phenomena being probably related to those produced at a spiritual seance, when the conditions are favourable, and powerful media are present. Now, in the case under consideration, we have a man of strong will and powerful mind, with a more than usual development of the moral sentiments, who had, nevertheless, been hurried into an act of such severity, as to border closely on injustice, towards his beloved and only daughter—an injustice which, moreover, he intended to repair, without, however, having the time, or rather the present and effective inclination, for its accomplishment. Suddenly he finds himself in the throes of death; and the thought of his unaltered will, and his disinherited daughter, presses home upon his conscience. And granting this, what is more probable than that, with a love stronger than death, and perchance, even with compunction stronger than his love, his yearning soul in that dread hour, ere he had yet quitted his frail tabernacle of clay, went forth in an agony of remorse and affection, to his beloved and injured child; and this too, with such concentrated force and intensity, as to produce that disc of odic light, or, if you will, of vital magnetism, witnessed by my father, apparently about the time of his father-in-law's departure. This presence of a force akin to the vitalomagnetic, or rather, to use a preferable, because a nonhypothetical word, the mesmeric aura, is also indicated by the deep slumber of my mother, on whom, through the intense affection of her dying operator, the influence would be especially directed.

If it be asked, what are my data for the foregoing narrative? I reply: for the conversation with Mrs. Castleman, the report of that lady to my mother; for the disposal of my grandfather's property, his will; and for the mysterious light at the moment of his departure, the oft-repeated and unvarying statement of my father, who, so far as I know, never saw anything else of the same

quasi supernatural character, so that he can hardly be regarded as an habitual ghost-seer. The general reader will perhaps pardon the insertion of a few details respecting the will,* as these, while tending to illustrate the narrative, may have an especial interest for our readers at Bristol, where some of the bequests, and notably those to the churches, are presumably still in operation, though my long absence of more than thirty years, precludes my affirming this.

SPIRIT-VOICE AND SPIRIT POWER.

OF late, seances for the manifestation of the spirit-voice and physical phenomena, have multiplied considerably, not only in London, but in other parts of England. The public seances at 15 Southampton Row, at which Mr. Herne is medium, have been carried on with vigour all winter, and still continue, and these have, no doubt, given popularity to that form of experiment. A few months ago Mr. Alsop commenced a series of regular sittings, at which a young man, Mr. Williams by name, became developed as a powerful medium for these phenomena. The whole of Mr. Alsop's family are mediumistic, and hence the great power manifested at his sittings. It is, no doubt, the most unique circle in London at the present time; and, for the most part, the phenomena are presented under test conditions, which makes them of much more value. This is of great importance, as these sittings are held in the dark, so that every precaution should be taken to guard against the possibility of fraud. These experiments are of no use whatever in a scientific sense, unless the observers are absolutely certain that the manifestations take place just as described. This result attains to comparative perfection with Mr. Alsop, as, indeed, everywhere when Mr. Williams is medium, as has been often testified to in our weekly contemporary, the *Medium*. With this introduction, we have much pleasure in presenting a letter from Mr. Alsop, giving particulars of recent sittings. From our experience, and corroborative testimony, we can place the greatest confidence in the truth of what is hereafter reported:—

DEAR BROTHER BURNS,—I wish to inform you that our seances increase in power, interest, and variety of entertainment. There seems to be no limit to the resources of our spirit-friends which are apparently inexhaustible. We are continually having something fresh. Last Thursday evening we were much pleased by our spirit-friend, John King, giving us an illustration of our future home in America, for I must inform you that it is our intention to go over there this summer. He spoke through the tube most freely, and gave us a description of our settlement by imitating the different sounds in a farm-yard. There was the barking of the dog, the mewing of the cat, the crowing of the cock, and the clacking of the hen as she just leaves her nest; then came on the quacking of the ducks and the hissing of the geese. As for the turkey, you might have imagined he was on the table, strutting about, calling gobble, gobble, gobble! then there was

* May be seen at Doctors' Commons, date Dec. 1803—Wm. Pine, Bristol, 988.

the shrill note of the peacock and the grunt of the pig, the lowing of the cow, the bleating of the sheep, the neighing of the horse, finishing up with the beautiful note, cuckoo, cuckoo, cuckoo! To us this manifestation was most interesting, as all my family are so fond of animals, and it also taught us the lesson of hope and expectation of good things to come. Our spirit friends also treated us with a musical concert. Two accordions were played at one time by the spirits, the harmonium, piano, and tambourine also going on with regularity as to time and tune. Our spirit friends seemed to try, in every possible way, to interest us on this occasion. John King talked with us as familiarly as though he were some old friend we had known for years. He said:—"Let me see now, what can I do for you, Christopher?" "Oh," he said, "I will tell you what I will do. I will get inside the piano." He no sooner said the words than the voice proceeded from that quarter, calling out, "I am inside, will that do, Christopher?" I said, "John, as you are inside, please draw your fingers over the wires," and immediately the wires were played upon as with fingers on the strings of a harp. John King called out the while, "Will that do, Christopher?" He then went inside the harmonium, and knocking, as with his fingers inside, called out, "Will that do, Christopher?" He then went up to the ceiling, beating the tubes all over it in every corner. He then said, "Let me see, what else shall I do? Oh, I will go behind the curtains?" The voice then proceeded from that quarter. He then said, "I will now go under the table," and it was quite evident that he was in that position, for the voice came from underneath. He again said, "Now, let me see, What shall I do for you now, Christopher? Oh, I will tell you what I will do. I will go up the chimney, shall I, Christopher?" I said—"Well, John, I am quite satisfied that you can do almost anything you wish. You need not go up on my account, and, besides, it is rather a dirty place, and I do not require such a condescension on your part, for I am fully satisfied and am much obliged to you for what has been done without this." He replied, "You are quite welcome, Christopher, I am off and up the chimney." As he ascended he called out, "Will that do, Christopher?" In a second he came down, exclaiming, "It is rather a dusty place; I will just give these young rascals," alluding to Mr. Herne and Mr. Williams, "a convincing proof that I have been up," at the same time drawing his fingers down these mediums' faces, and also my daughter Harriett's. John King then said, "Mind, you examine their hands." When the light was brought in, the above named persons' faces were blackened with soot, but all our hands were perfectly clean. There were other interesting things done during the evening by our spirit friends, such as Mr. Herne's watch being brought and put into my hand by John King; Mr. Herne had left it at home safe in a box. My two daughters were lifted in their chairs on to the table; the harmonium was then placed by spirit hands on the table, in front of my daughter, as if for her to play. We brought in a light, and sure enough there were my two daughters, seated on their chairs on the table, with the harmonium in the front of them, and whilst my daughter played a tune, the table danced about, with the harmonium

and them on the top of it. This occurred in the light. The harmonium was again put back in its proper place, and the lights put out, and afterwards when we brought in the lights, to conclude the evening's seance, we found to our great surprise the large table-cover carefully spread over the piano, and the harmonium placed on the top of the piano. The piano was also dragged from its place. It had been several times lifted clean off the floor, and would have been placed upon the table with the harmonium, but my good lady requested them not to do this, as we had experienced sufficient for one night. On the paper was found direct spirit writing, "God is love, God bless you all."—I am yours faithfully,

C. P. B. ALSOP, 2. Great Turnstile, Holborn.

March 18, 1871.

EXTRAORDINARY MANIFESTATIONS IN THE LIGHT.

The following account was clipped from the *Chicago Evening Post*, of Dec. 12, and forwarded to us (*Banner of Light*) by a well-known gentleman of that city, who was present at the seance, and says the facts reported are strictly true:—

"Our reporter is not a bit superstitious. He has never taken much solid comfort in examining the developments and demonstrations of the so-called Spiritualism; but, hearing that Thayer, the Wisconsin 'physical and musical medium,' was holding *seances* here, he dropped in on Friday evening at a select gathering. The manifestations were so far superior in kind and degree to those of the Davenport brothers, which made so much excitement through the States five years ago, that a brief account of the doings is in order.

"To begin with, there was no putting out or turning down lights. The gas burned brightly throughout the entire evening in all parts of the room. The only article of furniture except the chairs was a 'cabinet' of black walnut, about as large as an ordinary double wardrobe—say five feet high, four feet wide, and three feet deep—and mounted on high strips of board for legs. It had a pair of doors in front, which, when open, exposed the entire interior. Within was a carpet, stretched taut upon the floor, and buttoned over carriage buttons at the corners. Upon this were placed a square drum and two drum sticks, a guitar three table-bells of various sizes, and a rubber whistling ball. These were deposited on the left side of the cabinet from the audience.

"The cabinet was of the plainest construction, being loosely screwed together; and the 'medium' asked the company to examine it, and offered to take it to pieces if desired. No 'wires,' or other illegitimate traps, were found. A committee of sceptics was appointed to look out for tricks.

"The cabinet was locked and one of the committee retained the key. The medium then took his seat at the left side of the cabinet and put his hand through a small hole in the lower corner of the case, and rested it on the floor within. The whole of the medium up to his right wrist, was in full view of the audience. The committee sat within three feet of him. It was obvious that he could not reach within three feet of the nearest musical instrument.

"In five minutes there was a rattling inside. 'There's rats!' exclaimed one of the company, and a laugh followed. Presently one string of the guitar uttered a sound. Everybody glanced at Thayer; but there he sat passive, and, in fact, rather stolid. He looked innocent, and his arm was like a stick. Then there was a shrill whistle on the ball. Then the bells

were sounded in the order of their notes, and afterwards all together. Then there was a promiscuous rattling and shaking up all around the cage.

"At this juncture Thayer whistled 'Captain Jinks,' 'Johnny comes marching Home,' and other lively airs, and the cooped-up intelligence, whatever it was, kept perfect and really wonderful time on the bells, whistle, and guitar.

"Then gentlemen in the audience whistled tunes and were similarly accompanied, one of them being a new air composed for the occasion. No sound having yet been heard from the drum, Thayer inquired what was the matter. They, or it, the thing inside, demanded, by an uproarious thumping, that the alphabet be rehearsed, and, on being accommodated, spelled out, 'The drummer is away.' 'Isn't he coming?' asked Thayer in a disappointed tone. 'Don't know; hope so,' was the response.

"Then there was a repetition of the same, with variations; and the imprisoned musicians struck up Yankee Doodle on their own hook, and played it through without apparent assistance. Suddenly there was a tremendous uproar inside, and a long roll, beautifully executed, on the drum. The whistle squealed, the bells jangled, the guitar thrummed, and there were such bangs upon the sides and doors of the cabinet as threatened to knock it to pieces. Thayer explained that the disembodied drummer had arrived, and the rest of the band were rejoicing. It certainly was very earnest, but very undignified joy.

"As soon as the uproar intermitted for a moment, there was heard a thrumming, and Thayer informed us that 'Tracy' was 'tuning his guitar!' Then followed 'music by the band,' and drumming, *secundum artem*. It was certainly first-rate drumming—the operator might have been the ghost of the pathetic drummer boy who was slain so often during the late war. He played one tune through, drumming the lines alternately, one line with the sticks, and the other—you'd not believe it, but that is what Thayer averred, and also what it sounded like—the other with *the finger-nails*. 'Where does he get his finger-nails?' ventured one of the committee to inquire. 'He materializes them,' explained the ready Thayer. Then the cooped-up concerters favoured the audience with a clog dance, keeping time with guitar, bells and whistle—a veritable clog-dance, as far as the human ear could testify. It was evident that the carpet was up, and the disembodied dancer hoed it down on the floor of the cage with all the vehemence of a minstrel in the moment of his most abandoned vigour. There were also simultaneous thumps on the top and sides of the cabinet; the doors were seen to spring outward from the battering, and it seemed at one time as if the whole structure would tumble down before our eyes. And there sat the imperturbable Thayer, and there perambulated the vigilant committee, and we couldn't see how anybody had got inside.

"Then there was more music and more noise, *ad infinitum*. But all things must have an end, and at last there came an end to this scene. Thayer solemnly said 'Good night;' the turbulent musicians vigorously rapped good night on the side of their oaken prison, the instruments dropped to the floor, and all was still. Two of the committee rushed to the doors and flung them open, while one seized Thayer. No wires were found. No traps of any sort were found. No secret door was found, and nobody could have got into it if there had been one. It was plain to all that there had been nobody within the cage except Thayer's right hand, and that had apparently not stirred. The carpet was rolled up in one corner. The guitar was on the drum. The bells were scattered about. And that was all.

"Well, the question which troubles our practical reporter—our very Gadgrind of a reporter—is, What was it?"

REPORTS OF PROGRESS.

CHILDREN'S RIGHTS, OR SHALL WE EDUCATE THE PEOPLE?

A LECTURE on the above subject was delivered by Mrs. Emma Hardinge, on Wednesday evening, the 1st March, at Lawson's Rooms, Gower Street. A. C. Swinton, Esq., presided.

The Chairman, in introducing the lecturer, remarked that no higher or holier subject could engage the thought of any human being, for without education there could be no intellectual or spiritual development—no comprehension of the infinite love and glories of the Almighty One—no worthy life, no sterling happiness. Not to dwell on the uneducated condition of the millions of our equally deserving fellow-creatures, and the vast evils and sufferings that resulted therefrom—evils, nevertheless, that were not confined to that section of society, but more or less permeated every part of it, and required for their removal a very different education to the so-called one at present existing. Let them now glance at their duty in the matter. If their professed belief in the Fatherly government of an all-just God, and their acceptance of the great and accordant principle, that Christ by his daily life, exemplified for them to do likewise, and be spiritualists indeed, were anything more than mere sentiment or empty air, it followed that they could not claim for themselves what they denied to others, and therefore that they were bound to do all they could to give the children of the people *true* education. What true education was in its social and religious bearings, and what were its essential basis, together with the best mode of educating, the meeting would probably hear in the course of the lecture, or some future address on the subject by the eminently able lady who was about to speak to them.

Mrs. Hardinge, after a few introductory observations, stated that she proposed to comment on education as one phase of children's rights, on the nature of the education to be given, and on any disabilities which impeded this object. As an illustration of the value of education, she traced the career of President Lincoln; his birth in a log-hut in the backwoods of Kentucky; his father's ("Honest Thomas's") library of three books—a spelling-book, Bible, and ciphering-book, which neither father nor mother could understand; their removal to Indiana; "Honest Abe's" seven-mile walk to school; his carrying on all his neighbours' correspondence; his successive employment as farm-servant, soldier in the Black Hawk War, clerk in a store, land-surveyor, lawyer, member of the Illinois Legislature, Congressman, and President, till he finally became the saviour and martyr of his country. The spelling-book, she pointed out, was the basis of all these steps on the ladder of distinction, as also the possession of a good, noble, and honest father, and any child might, under favourable circumstances, emerge from the backwoods of barbarism to the highest points of civilisation, provided it

had these starting-points. As a contrast to this picture, she described the Red Indian, unable to comprehend good clothes and habitations, manufactures, railways, or large ships. Compared with him how superior was a man even in a mediocre position, for whom millions of toilers had contributed articles of diet and furniture, and who could become acquainted by books with all that the human race had thought or accomplished. The world was his oyster, which, with the knife of education, he opened and swallowed. The difference between such a man and the poor savage all consisted in education, and if we could convert our children from the rude savage of the woods, give them a world to traverse and understand—lay the globe under contribution to supply their necessities—organise whole armies of industry in every part of the earth to do them service; it was our duty and our children's right that we should do so. The child of the savage, and the child of the civilised man, laid side by side, were of equal capacity, and all the great difference which appeared between them being the result of education, we could not question what our children's rights were. Here, the opportunities were much less frequent than in America, and the struggles much more bitter and toilsome, yet there were many self-made men. With the sword of education in hand, and a certain amount of talent, and indomitable perseverance, there was no scale in the ladder of distinction which a man might not obtain; whereas, without education, he could not move a foot. Proceeding to explain the kind of education to be imparted, the lecturer remarked that instruction to be gained by books, technicalities, such as reading, writing, and arithmetic, were the province of the schoolmaster, and it was his business to apply the best method of cramming the brain with words. Some gave the preference to object-lessons—for words were very apt to slip from the memory unless they were associated with ideas; whereas objects were ideas put into form, and words associated with them not only remained in the memory, but formed an integral part of our ideality. She had therefore a great preference for object-teaching. As far as geology could be illustrated by examining rocks, astronomy by the use of the telescope, natural history by objects investigated, and chemistry by experiment, ideas could be substituted for mere evanescent words. The intellect, however, was not the only part of man. There were wise and powerful men, athletic in form and brain, who were neither good nor happy; and intellectual training only gave power in one direction—in the conquest over natural objects. There was a cry for something more than mere intellectual attainments; and in the London School Board there was an agitation on the subject of religious training. One great difficulty in this matter was the want of a definite understanding of what religion was. Some seemed to think all religion consisted in reading the Bible; but on the same principle there would be a discussion whether children which happened to be born in Jerusalem, should read the Talmud, children in Arabia the Koran, children born in India or Persia the Vedas or the Zendavesta. A great deal of religious training would thus depend

on the particular quarter in which children were born. Something, however, prevailed in all these countries of which this so-called religion was a pretty good imitation—morality and justice. All acknowledged certain duties to each other, which they called justice; individual relations which they called morality, and still more intimate relations which they called love. Ought there not to be teaching in these directions? Yet the first thing boys did on coming out of national schools was to fight with each other—to run rudely against passers-by, whilst they often repeated the oaths and unnatural expressions which they heard at home. When the fumes of intoxication drowned everything good in the nature of the parents, could it be wondered at that children were stamped with the crime and degradation by which they were surrounded? How was this to be corrected? Surely, by teaching the children to form a better generation. Had the parents been instructed when children in something more than reading and writing, viz., in kindness to one another, in morality and justice, they would certainly have carried some of this to their degraded homes, or would have left those homes, as she had known many a pioneer had done when his self-respect would not allow him to remain in the degradation in which his parents lived. She had seen the children of spiritualists in America taught that the sweetest and most gracious act they could do was to prefer some little one to themselves. Love, courtesy, charity, self-sacrifice, were the best imitation of the life of Christ, if they were not Christianity itself. As instances of the influence which could be exerted on the roughest children, the lecturer referred to an old California schoolmaster, whose patience and kindness were a continual lesson to his pupils, and to a boy of cruel and destructive disposition, who, on seeing a smaller boy picking up and carefully tending the beetles which he was mutilating, abandoned his barbarous sport and helped to repair the mischief he had done. Let the foundation of a Christ-like nature be laid in children's natures, no matter whether they were taught to read the ethics of Christianity or not. To set an example of gentle tones and self-sacrifice and curbing the passions was the highest and best part of education, whereas a harsh teacher exasperated his scholars, taught them to repeat his ill-usage on their companions, and made them grow up bullies, fit for soldiers, to keep up the glorious system which we called war. Reading, writing, and cyphering were good intellectual food, but unless the heart and the affections were educated we should not have good men or women. The lecturer then referred to a narrative of a month's work with 550 children in the Chichester training-ship. At least half of them were the children of operatives and mechanics, who, through drunkenness, had reduced themselves and their children to vagrancy. The natural tendency of these children, on losing one or both of their parents, was not to crime, but to gain subsistence by work, and the expedients they resorted to to get a small stock of matches, laces, beads, &c., would wring the hearts of the audience. The most the children 15 or 16 years of age could earn in this way was from 1d. to

3d. a-day, and their first idea was to gain a shelter for the night. To live somewhere appeared to them an act of respectability; 2d. or 3d. was the usual price of a night's lodging, failing which they slept on doorsteps, in wheelbarrows, &c., crawling somewhere else if detected by the police. Nine out of ten could read, and many could write, the ragged schools being eagerly attended when they had time. This agreed with Mayhew's experience, who found that six out of ten "city arabs," though homeless, ragged, and destitute, could read. He estimated their number, 21 years ago, in his "London Labour and the London Poor," at 20,000, and found that some of them could repeat the Church Catechism. They had not, however the slightest idea of morals. They knew that the wares they sold were worthless, and justified themselves as not being half so bad as the shopkeepers. Art and science had been advancing rapidly, but she looked in vain for statistics showing that we were a better people and that the average of crime had diminished, the reason being that we did not consider the necessity of educating our children in the department of moral and physical nature. While numbers of the people were compelled to labour like beasts of the field for a pittance frequently insufficient, and were stowed together in ghastly houses steaming with the foul magnetism of dirt, disease, and crime, it was in vain to expect pure and wholesome minds to issue from such cesspools of iniquity, in vain to look for plants of purity and excellence from such dreadful roots. Cleanse the tenant-houses and give the poor better conditions; teach them that cleanliness, order, decency, and temperance were all parts of education; teach them that foul language was an offence to God and man; teach them that filth externally, exhibiting itself in rags without any necessity, and the excessive disorder which distinguished so many mechanics and operatives was a violation of our nature. She had never found a rustic fond of flowers who was a very bad man; she had never found good order and cleanliness associated with any degree of vice. Where the external aims were beautiful, pure, and cleanly, there was a correspondence internally. All these things were part of our children's rights, and let her not be told of the obstinacy with which men resisted efforts for reform till we had begun with the children. Teach them to respect themselves, and they would run away and tramp the streets rather than live in degraded conditions. Education did not consist in mere verbiage, but in training of the conscience, delicacy, kindness of heart, and that system of morals the complete epitome of which was summed up in the word justice.

The lecturer then answered, as usual, a number of questions which were addressed to her.

MR JACKSON IN LONDON.

It will give unmingled satisfaction to the readers of *HUMAN NATURE* to know that their favourite contributor, Mr J. W. Jackson, still remains in the metropolis, and makes his influence agreeably apparent in many

quarters. The chief purpose for which he visited London was to read a paper before the Anthropological Society—now united with the Ethnological Society, and called the Anthropological Institute. The first paper read before the new society after the introductory evening occupied by the President, Sir John Lubbock, was that of Mr. Jackson, respecting which we quote the following report from *Nature*, a weekly journal of science:—

ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND, March 6. (Dr. R. S. Charnock, Vice-President, in the Chair). The following new members were elected:—Messrs. C. P. L. Naidoo Garroo, Henry Cook, Joseph Sharpe, LL.D., Danby P. Fry, Charles Edward Moore, Jesse Tagg; and W. S. W. Vaux, FR.S., an honorary member. Colonel Lane Fox exhibited a flint implement from Honduras.

Mr. Edward Blyth exhibited some cloth from West Africa.

Mr. Josiah D. Harris read a letter from his son on some remains found in the Macabi Islands, Peru.

Mr. J. W. Jackson read a paper "On the Racial Aspects of the Franco-Prussian War." After some remarks on the Aryan and Semitic divisions of the so-called Caucasian race, the former being defined as the flower of a Turanian, and the latter of a Negroid root, the author said that in the present imperfect state of our knowledge it was impossible to decide whether Europe or Asia should be regarded as the primal and appropriate habitat of the Aryan, although he inclined to the former hypothesis. Neither could we yet assign the date when, and the place where, the various sub-divisions of this great race originated, and so must be contented with the fact of finding Slavons, Iberians, Teutons, and Celts on their existing areas of occupation, where, like the flora and fauna that accompany them, they must be regarded as Telluric organs. From a rapid survey of the earlier periods of European history, it was shown that the Celtic area of Gaul and Britain must have been ethnically effete at the time of the Roman conquest, which civilised but did not physically regenerate the Provincials. This was effected at the Gothic conquest of the Empire, when the Gauls received a slight and imperfect, and the Britons an effectual, baptism of Teutonic bone and muscle. The result of this diversity of fortune is seen in the fact that France, which retained more of the refinement, and with this more of the corruption of classic culture than Britain, preceded the latter in the attainment of civilisation, and now, after some centuries of quasi-imperial leadership in literature, science, manners, and taste, is once again sinking into national weakness as an inevitable result of racial exhaustion. Hence it is that she no longer produces master-minds in any department, not even in war. Where are the successors of Cuvier and La Place, of Corneille, Racine, and Voltaire? This ethnic collapse of France, however, does not necessarily imply a subsidence of the entire Celtic area of Western Europe, as Britain is still at her maximum of racial vigour, and, like Rome after the decadence of Greece, will probably inherit that portion of the mission of imperial leadership forfeited by her effete sister and former rival. The Germans cannot do this, having so recently attained to unification, and being consequently devoid of any great capital like London, which may serve as the future

metropolis of civilisation. Their mental constitution is, moreover, not adequately synthetic for the mission of imperial centrality, which must accordingly devolve on England, the geographical terminus of the great north-western march of empire from the Euphrates to the Thames.

After the reading of Mr. Jackson's paper, a lengthened and interesting discussion ensued, in which many of the leading members of the Institute took part. Mr. Louis argued the race was not influenced by area, and affirmed that civilisation was not introduced by the Teutons. Dr. Carter Blake denied the physical effeteness of the French, and asserted that the Franks were not Teutons. The people of Brittany, who were pure Celts, fought well, and the French schools of astronomy were still the first in the world. Dr. King thoroughly agreed with Mr. Jackson in regarding area as a determining element in the evolution of racial type. Dr. Collier also supported Mr. Jackson's views as to area and the ethnic exhaustion of the French. Mr. Dendy asserted that race had nothing to do with conquest. France was lost, because she had not one right man in the right place. He thought Mr. Jackson's paper was too learned and elaborate. It must have required a library to write it, and demanded six months' study to understand it. He liked epigrammatic articles. Mr. Symes Prideaux regarded Celt and Teuton as imaginative abstractions. There was every variety of type to be found under each. The Danes were short, and the modern Germans are not larger than the men of the North of France. Captain Harris, who had just returned from the seat of war, and who had just travelled through the greater part of Germany and France, differed entirely from the previous speaker, and agreed with Mr. Jackson. The Germans were large and robust, while, as a rule, the French were small, and vastly inferior to them in physical attributes. Mr. Luke Burke agreed with nearly all the fundamental propositions and general tenor of Mr. Jackson's paper, which he characterised as a very able and masterly production, agreeing in this with Dr. King. He affirmed that the German mind was utterly devoid of genius, and capable only of labour.

On the motion of Mr. Joseph Kaimes, seconded by Captain B. Pym, the further discussion of the paper was then adjourned to Monday, the 20th inst., on which occasion Sir John Lubbock, the President, occupied the chair.

After Mr. Stanilands Wake, the director, had read the minutes of the preceding meeting, together with a list of donations, Mr. Kaimes resumed the discussion, saying he would not enter into the larger part of Mr. Jackson's paper. Osseous and muscular temperaments decrease and become less common with civilisation. The Germans are muscular, because they are barbarous. Savages eat enormously, so do the Germans. The French are more nervous and eat less, because they are civilised. Again, the French are industrial, while the Germans are not so—hence the latter are better soldiers. The writings of the French are objective, those of the Germans subjective. The Germans lack inventive power. He did not regard the reformation specially as a Teutonic movement. The truth is, the war was conducted on a mistaken principle; the French are best on the offensive, while their commanders kept them on the defensive. Capt. Bedford Pym asserted

that women do heavier work in Germany than in France. As regards muscularity, the negroes were the most muscular race in the world. The killing off of the French nobility at the revolution—was a good thing—gave the people an opportunity for freer development. The Germans can build up nothing. They are simply destructive. Mr. Jackson's paper, as a whole, was able and well-written; but he must take exception to it on the three points just named. Mr. Bendeir defended the Germans, and cited a long array of their eminent men in all the various departments of literature and science. He thoroughly agreed with the author of the paper as to the exhaustion of the French. Col. Lane Fox differed entirely from the gentleman who asserted that race had nothing to do with conquest,—the race of the soldier largely determined his character and qualities. The gallant officer then quoted the observation of a French General, as to the remarkable steadiness of British troops, and gave his own experience of them, as compared with the French, at the Battle of the Alma, and throughout the Crimean War. He then read some extracts from a work by Dr. George Jackson, confirmatory of his views. He, however, regarded the present war not as a racial conflict, but as the lamentable result of dynastic ambition. Dr. Charnock did not like Mr. Jackson's favourite term, "racial baptism." Which of the Keltic nations was of the nervous stock? The English are not Kelts. It is the Germans, and not the French, who want baptizing—the latter are the most civilised people in Europe.

On rising, Mr. Jackson said he hoped he should be allowed rather more than the allotted time of ten minutes to answer so many objections. As there were distinct areas for the Fauna and Flora of the earth, we might be quite sure there were equally distinct areas for its human types. Hence the utter disappearance of the classic colonists of Northern Africa and the successive conquerors of Egypt. Hence, also, the gradual disappearance of the Turks from Europe, and, we may add, of the Gothic nobility from Italy, France, and Spain. The Teutons did not bring civilisation, but bone and muscle. Whether the Franks, strictly speaking, were Teutons or not was of small importance; Gaul was being gradually colonised from the North by a succession of Teutonic invaders for many centuries. The process was in full activity in the days of Cæsar, and Roman conquest only arrested the onward march of the invaders for a season, when it was resumed with more force than ever, and ultimately submerged the mistress of the world, as well as her provincials. France may still be a good school of anatomy, but her men of science no longer hold the commanding position they did in the days of d'Alembert, La Place, and Cuvier. Neither do her literary men influence the mind of Europe as they did in the days of Voltaire. France had not one right man in the right place, because her master-minds have disappeared. When our papers have been reduced to the limits of an epigram, it is to be feared that the Institute itself will have arrived at the vanishing point. The Germans have genius, and that, too, of a grand and massive order; but their mental constitution is not adequately unitary and synthetic for exercising the exalted function of imperial centrality. The nervous susceptibility of a people is increased by civilisation, as is that of an individual by intellectual culture. But

we must not despise bone and muscle, or hold a vigorous appetite in contempt. As the world is constituted these are desirable even for an individual, and they are absolutely necessary to a people who would hold their own for successive centuries in the great arena of war and politics, where communities struggle for existence in the death-grapple of national rivalry, and where ultimately the weak succumb and the strong make good their position. It is rather a strange opinion that the Germans are not industrial. They were highly valued as workmen in France, and are regarded as among the best colonists that go to America. If the Reformation were not a Teutonic movement, then history is fallacious and geography is unreliable. No doubt the Negroes are muscular. They are the reserve force of the South for some future age of Semitic exhaustion, but their day is not yet, nor will their hour strike till many millenniums shall have waned. The sudden destruction of an old nobility is a very dangerous experiment. It often evokes that terrible Frankenstein, a headless democracy, leading to that worst of all autocracies, the despotism of the sword, whereof unhappy France is an illustrious example. Colonisation is the modern form of racial migration. Ethnic baptisms are as necessary now as of old. They are a part of the collective life of humanity. No doubt dynastic ambition and diplomatic intrigues have had their share in bringing on this war, but it does not follow from this that it is not fundamentally and essentially racial in character and origin. Sovereigns and statesmen are not the masters but the servants of that power, which sternly concatenates "the logic of events." They may provide occasions, but they do not put true causes in motion; these are due to forces beyond their control. Alaric, no doubt, led the Goths to Rome, but he did so only in the sense of heading an inundation, whose well-springs and contributory streams were in full flow centuries before his birth. King William and the Emperor Napoleon, Bismarck and Moltke, were merely agents in this matter, for the transaction of an event as inevitable as the snowstorms of the coming winter or the darkness of an approaching eclipse. It is to this level we must rise if we would contemplate the history of the past or the political evolutions of the present from a true anthropological standpoint. Our political prepossessions and even our social preferences must be cast aside as of no account in the scales of science, which depend in perfect equipoise, from the golden balance of unalterable truth. I do not love France or admire the French less than some of their warmest advocates to-night. Have I not said they are the GREEKS of the Celtic area? Can I say more? But did it not happen to the Greeks that they culminated and declined, as is the destiny, sooner or later, of all the sons of time? But remember Greece did not sink into barbarism till after the fall of Rome. She could not, for she had her own place, and with it her inalienable rights and prerogatives, implying her duties, in the classic scheme of civilisation. So France will never do more than veil a portion of her glory, while Britain, as the future representative of Celtic power and culture, comes to the front. We have also heard much abuse of the Germans, and my paper has been spoken of as pro-Prussian. There cannot be a greater mistake. I am not blind to the solid worth, the substantial virtues,

the profound attainments, and the splendid organisation, civil and military, of our German cousins. But have I not said that ethnically and geographically they lie outside the line of empire, and that consequently, although they have conquered and may hereafter reconquer unhappy France, they cannot supersede her. Have their greatest opponents to-night said more than this? But enough; as anthropologists we have but one aim, the truth as it is in nature, and to the attainment of this let us hope that your observations, if not my paper, have in some measure contributed.

REVIEWS.

THE YEAR BOOK OF SPIRITUALISM.

ABOUT twelve months ago intimation was given that it was contemplated to compile a "Spiritual Annual," or year book of the movement, giving an account of the progress of Spiritualism in all parts of the world, and the individual views of leading spiritualists in various countries. The chief labour in this undertaking devolved upon J. M. Peebles, then in this country, his associate, Hudson Tuttle, taking action simultaneously in America. We issued a series of questions in order to ascertain some information as to the state of Spiritualism, but the returns were so meagre that Mr. Peebles preferred to give a resumé of his own experience. Though we had every confidence in the editors, and knew that the list of authors contributing articles embodied the most eminent spiritualists throughout the world, yet we did not expect such an instructive and deeply interesting work as the editors have been fortunate enough to present to their brother Spiritualists. We do not remember having taken up a work on Spiritualism of such universal interest as the "Year Book," and we think that no scientific body could give birth to a more highly appropriate work in its peculiar sphere, than this latest flower from the bright table lands of Spiritualism. It represents Spiritualism in its most extended and truest aspects. Every form of opinion or view of the subject is represented, and that in the most favourable light. It is just such a work as one would desire to put into the hands of any reader who desired to know what Spiritualism was, as a movement, as a philosophy, and as a science. It is a hand-book of Spiritualism which every student of man should possess, and which the friends of Spiritualism should lose no opportunity of circulating in every direction.

To give a satisfactory analysis of the work would be simply impossible, as it is so difficult to prefer one portion to another, or make selections, where the whole is so unique and estimable. The articles naturally fall into departments. The most important is that which so fully answers the all-comprehensive question, "What is Spiritualism?" This query is more or less discussed in each page of this work, but we can commend the "Introduction," as a lucid statement of what Spiritualism is in principle; its objects, and probable influence on

society. "Asiatic and European Spiritualism" follows, with power and propriety, to illustrate the wide-spread influence of Spiritualism as an universal truth, and the various phases which it assumes amongst different peoples. The state of Spiritualism in England is reviewed, and the various incongruous elements which form the spiritualistic community are honestly described. "Science and Spiritualism" occupies a prominent place. Mr. A. R. Wallace contributes an article "On the attitudes of Men of Science towards the investigators of Spiritualism," in which he successfully shows that "men of science" have opposed every new truth, and that such truths have had to fight their own way in the face of "science," so called. Mr. Harrison, in a short paper, pleads for accurate observation of meteorological conditions at seances. The grandest article in this department is by Mr. W. D. Gunning on "The New Sciences and and their Bearings on Spiritualism." The author tells us nothing new, it is true, but he aids the investigator in getting his mind in order previous to determining the proper mode of procedure. "A Review of the Recent Progress" gives a hopeful retrospect of what human intelligence and energy have attained in recent years.

The scope and genius of Spiritualism is admirably delineated in such articles as the "The Significance of Spiritualism," by E. S. Wheeler, in which its value as a science is discussed; "The Great Battle," a contribution to free thought; "Organization," which argues that spiritualists should found institutions of their own, and not support churches; "Permanent Engagement of Speakers," the writer of which cites many opinions of leading spiritualists to show that it is better to supply a speaker for a season in one place, than to have weekly or frequent changes; "The Spiritual Movement—Emancipation," by G. B. Stebbins, sets forth the liberalizing, enlightening effects of this philosophy; "The Number of Spiritualists in the United States," by forcible arguments, seems to adhere to the opinion that there are eleven millions of spiritualists in that country. Many other valuable articles and fragments might be classed in this department, but we have not space to chronicle them.

The work is enriched with numerous instances of phenomena. On "Spirit Art," Mrs. Hardinge contributes an article, and also a communication, through her mediumship, from a spirit artist, in which the philosophy of drawing mediumship is described; another instance of "spirit painting" is given. Dr. Newton writes a golden article on "Healing." It would be difficult to find in the sacred literature of any age purer thoughts or more noble sentiments than the good Doctor gives utterance to. "The Ring Manifestation" is one of the most remarkable instances of the power of spirit over matter. We gave an account of this manifestation some time ago. The characteristic mediumship of Mrs. Everitt, Mr. Morse, Mrs. King, Mrs. Conant, Mrs. Guppy, and other notable mediums; the state of Spiritualism in many parts of America, in Ireland, Wales, Paris, Smyrna, Italy, Sicily, Russia, Germany, Spain, Turkey, is given. Various phases of Spiritualism are illustrated by an article on "Re-Incarnation," by Miss Anna Blackwell; "Parallelism of Christianity and Spiritualism shown in Contemporary

Accusations," by William Howitt; and "Children's Lyceums," by J. O. Barret. The experiences of such men as Baboo-Chunder Sen, Mr. Varley, Victor Hugo, Dr. Burns, Mr. Luxmoore, Gerald Massey, Sir David Brewster, Lord Brougham, &c., are introduced. An account of Spiritualist literature is given, and of the various organizations in America, including the national and state organizations,—a list of societies and lyceums extending over five pages, and a list of lecturers and mediums occupying ten pages. Of spirit artists, we are glad to notice that five belong to this country.

We think we have said enough to show that it is in reality a "Year Book of Spiritualism," and ought to form part of the library of every intelligent man and woman connected with the movement. We are sorry to observe that there are but few facts from this country. We hope this will be rectified next year, as another work of a similar kind is in preparation for 1872. No doubt our most active readers will at once procure a copy of the current "Year Book," and will be able to determine what they can do for its successor. We may suggest that short articles or letters on Spiritualism will be welcome, also accounts of phenomena, and statements as to the progress of the cause. A list of mediums, with a definition of their peculiar talents, will be acceptable; also a statement of the organizations existing in various localities, with the probable number of spiritualists in the district.

The Year Book is published in cloth at 5s., but it is sold to the purchasers of this number of *Human Nature*, as a supplement, for 3s.—Postage 4d.

"HIT."

A new work by Mary E. Walker, is being published simultaneously in New York and London. The title is "Hit." The following commendatory notices will give some idea of its nature: "Dr. Mary E. Walker, whose association with our hospital service during the war, has made her well known throughout the army, has embodied her experience of life in a book now in course of publication, and to which she gives the quaint title of 'Hit.' It consists of dissertations on marriage and divorce, women's rights, dress, tobacco, temperance, and religion, and those other perplexing topics which have so disturbed the world since modern investigation revealed the error into which the Creator blundered at the beginning when, in creating man 'in his own image,' 'male and female created he them.'"—"Dr Mary E. Walker has certainly seen enough of life, both at home and abroad, and been more intimately familiar with thrilling scenes not unusually common to the lot of women, to be able to give her readers a book of value and deep interest. We doubt not her 'Hit' will hit the mark each time, and bring down worthy game. We should all 'shoot folly as it flies.'"—Dr. Holbrook, editor of the *Herald of Health*, says—"My dear Dr. Walker: I am glad that you are publishing your book. From what I have read of the manuscript, I think it unique, full of interest and thought. I hope you will sell a million copies."—[Since the above notice was in type, we have received a copy of the work, and find it bears the imprint,

as publisher, of J. Burns, Progressive Library, 15 Southampton Row, W.C., London. The spirit which actuates the work is ad-
able.]

MAGNETIC MOTIVE POWER.

If we mistake not, we are on the dawn of a new and economic motive power. Our theories of electro-motive force may require to be re-examined, and perhaps changed. The axiom that a given magnetic force is the exact product of a given consumption of zinc or chemicals, must now be challenged and put to the proof. We confront now the proposition that, although the electro-motive force may be in the battery, yet that the magnetic power which follows its application is capable of indefinite enlargement without increase of the initiative agent. We are brought face to face also with the fact that, when a magnet is performing its maximum work, the battery which started the magnetic power is most at rest. In other words, that the magnetic power is not proportioned to the size or consumption of the elements of a battery, although dependent upon it as an initial force. We do not pretend to explain the problem, but we can tell what we have seen. It seems to corroborate the recent position taken by Mr. Highton, of England, another of whose articles we reproduce to-day from that excellent paper the *London Chemical News*, and to prove that we are on the eve of a new and wonderful series of developments of an economic, safe, and efficient motive power. A few days ago we accompanied, on invitation, several gentlemen to the works of Mr. H. M. Payne, of Newark, New York. [The editor here gives a description of a powerful magnetic sawmill which he saw in action.] This rapid and effective action has been watched nine consecutive hours by investigating parties, without any perceptible decline of power, and with a consumption of less than half a pound of zinc—a cost of less than half a cent an hour. The power developed was rated at two-horse, and can be maintained for twenty-four hours without intermission, at a maximum cost of ten cents. Such, at least, is the statement made to us by Mr. Payne, and confirmed by well-known gentlemen who thoroughly examined it. By increase of diameter and width, or by multiplication of wheels, and the number of magnets, the power can be largely increased, so we were assured, by the same number of cells. The four cells we saw were stated as capable of maintaining the speed and power produced in our presence of sixty hours without renewal, at the cost of about a single stage fare on Broadway per day. In this machine, so utterly simple as to challenge the scrutiny of the most ordinary mind, we see the dawn of a new power, capable of endless application at a minimum cost, and destitute of the usual element of danger. It occurs to us as very strange, that what is just being proposed as a possible status of facts by a learned divine in England should prove the self-same theory which an American citizen has been privately and persistently developing in actual practice for years. We may yet see the Atlantic crossed by

huge vessels, propelled without an ounce of coal, by a power the initiative of which the captain may place beside his writing-desk in his cabin, which a child can apply, and the littlest finger may stop. The begrimmed furnaceman may then come out from these lower hells, and walk the deck as clean as the passenger, and the blazing fires out.—*New York Telegraph Journal*.

OBITUARIES.

Two eminent men have passed on to the higher life, both of whom were much interested in progressive measures. They exercised a profound influence on human thought and education in their respective spheres. The first is Robert Chambers, LL.D., of the well-known publishing firm of W. & R. Chambers of Edinburgh, who died at St. Andrews on Friday morning, the 17th ultimo. He may be called the pioneer of popular and entertaining literature, and his efforts in connection with his brother as a distributor of knowledge, no less than his being the author of nearly 100 volumes, must have blessed and enlightened millions of minds. We are pleased to observe that the notice of Dr. Chambers in the *Scotsman* makes allusion to his belief in Spiritualism, a fact which he did not very openly avow when in life.

The death of Professor de Morgan took place on Saturday, March 18. He is well known and highly respected in the ranks of Spiritualism as author of the Introduction to the celebrated work by his wife, entitled, "From Matter to Spirit," which may safely be considered the most popular and useful work on Spiritualism which has appeared in this country. When we think of the great amount of good which one mind may do the world, the vast progress which might be achieved if all did what they could becomes faintly apparent.

MISCELLANEA.

MAZZINI'S CREED.

I believe in God:

In a providential law, prefixed by Him to life:

A law, not of fall, expiation, and redemption through grace of past or present intermediates between God and man; but of indefinite progress, founded upon and measured by our own efforts:

In the unity of life; misconceived by the philosophy of the last two centuries:

In the unity of the law; both as regards the collective and individual manifestation of life:

In the immortality of the Ego; which is but the application of the law of progress (irrefutably revealed by the combined evidence of historical tradition, the aspirations of the human soul, and the discoveries of science) to the individual manifestations of life:

In free will; without which responsibility, conscience, and the power of deserving progress, are impossible:

In the association—successive and ever-increasing—of all the human

faculties and powers; as the sole method of progress, at once individual and collective:

In the unity of the human race, and moral equality of all the children of God; without distinction of sex, colour, or position, and never to be interrupted save by crime:

And therefore:

In the sacred, inexorable, dominant idea of duty, as the one sole rule of life; duty, embracing for each, according to his sphere and power, alike the family, the fatherland, and humanity; the family, altar of the fatherland; the fatherland, sanctuary of humanity; humanity, portion of the universe and temple erected to God, who creates it that it may gravitate towards Him; duty, which commands us to promote the progress of others in order to achieve our own, and our own in order to benefit others; duty, without which no right can exist, and which creates the one pure, sacred, and efficacious virtue—Sacrifice; halo that crowns and sanctifies the human soul.

Finally, I believe, not in the actual dogma, but in a new, great, religious manifestation, founded on the above principles, destined, sooner or later, to proceed from the initiative of a people of freemen and believers—from Rome if she will comprehend her mission—and which, while accepting those portions of truth discovered by anterior religions, shall reveal a new portion; and overthrowing, at its advent, all privilege and caste intolerance, disclose to us the path of future progress.

The liberty of all through the association of all; such is the republican formula.

God and the people are the two sole terms which survive an analysis of the elements accepted by all political schools as the foundation of the social state. Rome well knows the path of self-sacrifice, citizen virtue, and true glory, upon which, led by the banner inscribed by those solemn words in '49, she rekindled all Italy's love and faith in her.—JOSEPH MAZZINI, from *Fortnightly Review* for March.

SPIRITUALISM is just as much superior to any form of sectarianism, as knowledge is superior to a limping belief. Churchmen believe, and Deists hope, while Spiritualists know of immortality.—*American Spiritualist*.

To many the re-appearance of an old sermon is like the meeting of an old friend. "Yes, sir, I allus liked that sermon," replied a rural churchwarden to the vicar, who asked his opinion in the vestry. The vicar winced, but the reply was in perfectly good faith.—*Saturday Review*.

REV. DR. WEBB said in his speech at the recent Temperance Convention in Boston, "We want another law passed, talked, written up, preached everywhere, and that is the *law of individual self-control*, which makes a man feel his responsibility to other men and to his God. When we have created that idea of self-respect we may trust a man everywhere, though grog-shops may be as thick as holes in the ice in the spring."

EDUCATION includes the whole sum of agencies and influences which aid the development and the culture of the individual and of society.

It is a gross, though a common mistake, to narrow education down to identity with primary instruction, or to make intellectual illumination its chief attribute and province. The education of the individual begins with his life: nor can we regard it as ended by death, for beyond the grave we may anticipate a growth of the human being as immortal as it is divine. And the education of the community, commenced in the grey dawn of the world, ceaseth never—new elements continually arise to interfuse, and shape, and impel.—*William Maccall.*

MARRIED MEN.—There is an expression in the face of a good married man who has a good wife that a bachelor cannot have. It is indescribable. He is a little nearer the angels than the prettiest young fellow living. You can see that his broad breast is a pillow for somebody's head, and that little fingers pull his whiskers. No one ever mistakes the good married man. It is only the erratic one that leaves you in doubt. The good one can protect all the unprotected females, and make himself generally agreeable to the ladies, and yet never leave a doubt on any mind that there is a precious little woman at home worth all the world to him.

POISONING BY VACCINATION.—It is becoming a serious question among scientific medical men, whether the attempt to ward off small-pox by vaccination does not introduce another family of diseases, or certainly aggravate and intensify the old ones, in comparison with which it were much safer to run the risk of the contagion first dreaded. That vaccine matter, the best of it, is impure, all men who know anything about it, are satisfied; and the explicit testimony of distinguished practitioners shows that it can scarcely be employed at all except to contaminate and poison its innocent recipients. Dr. Ricord, in 1865, did not hesitate to declare the reality of such poisonings before the Academy of Paris. Dr. Epps, who vaccinated one hundred and twenty thousand persons during his directorship of the Jenner Hospital, in London, has at length declared, after a quarter of a century's practice, that vaccine is a poison; he says "it penetrates as such and affects all organic systems, so that it acts repressively on the small-pox; it paralyzes the expansive powers of the body, and the pox-poison is retained in the mucous membranes." Since vaccination came in, it is averred by the highest authorities, that new diseases have invaded the internal coating, or aggravated existing diseases, such as croup since 1810, abdominal typhus since 1819, cholera since 1830, and diphtheritis since 1854. Children do not, to be sure, die of small-pox, but they do die of measles, scarlet fever, and similar diseases, which the means for expelling small-pox, has made more intense. These allegations certainly challenge the closest investigation.

MUFFLING THE THROAT.—What is the best mode of protecting the throat from colds, where a person is very susceptible to them? The common way of protecting the throat is to bundle and wrap it up closely, thus overheating and rendering it tender and sensitive, and more liable to colds and inflammation than before. This practice is all wrong, and results in much evil. Especially is this the case with children; and when, in addition to the muffling of the throat the extremities are insufficiently clad, as is often the case, the best possible conditions are presented for the production of sore throats, coughs, croup, and all sorts of the throat and lung affections. It is wrong to exclude cold air from the neck, and if it is overheated a portion of the time when it is exposed, some form of disarrangement of the throat will be apt to occur. The rule in regard to clothing the neck should be to keep it as cool as comfort will allow. In doing so you will suffer much less from throat ailments than if you are always fearful of having a little cold air come in contact with the neck. Any one who has been accustomed to have his throat muffled should be careful to leave off gradually, and not all at once.

NEW WORKS, JUST PUBLISHED

THE SHADE OF BYRON: A mock heroic poem, containing strange revelations not hitherto disclosed, with copious notes and references, political, social, theological, moral, scientific, and astronomical. Photographs of Lord and Lady Byron; also, a Preface with the Author's comments on the so-called True "Story" by Mrs. Stowe, and a repudiation of the charges hurled against the memory of Lord Byron and his beloved sister, Ada Augusta. 400 pp., handsomely bound in cloth, 5s.

IDYLLS O' HAME and other Poems. By James Nicholson, author of "Kilwuddie," "Willie Waugh," "Father Fernie," and a frequent and acceptable contributor to *Human Nature*. Handsome volume of 250 pages. 3s.

THE SPIRITUAL HARP; A Collection of Vocal Music for the Choir, Congregations, and Social Circles. By J. M. Peebles and J. O. Barrett. E. H. Bailey, Musical Editor. 8s. Abridged Edition, 4s. 6d.

THE LYCEUM GUIDE; A Collection of Songs, Hymns, and Chants; Lessons, Readings, and Recitations; Marches and Calisthenics; with Illustrations, together with Programmes and Exercises for special occasions. The whole designed for the use of Progressive Lyceums. By J. M. Peebles, J. O. Barrett, and Emma Tuttle. The Musical Department by James G. Clark. 192 Large Pages. Handsome cloth, 2s 6d.

THE SPIRITUAL LYRE; A Collection of Hymns and Songs for the use of Spiritualists. Paper, 6d., Cloth, 1s.

EQUIPMENTS FOR CHILDREN'S PROGRESSIVE LYCEUMS, Targets, Badges, Group Books, Plays, Banners, &c., to order.

FATHER FERNIE, The Botanist; a Tale and a Study, including his Life, Wayside Lessons, and Poems. By James Nicholson, author of "Idylls o' Hame," &c., &c. 2s 6d.

GLIMPSES OF A BRIGHTER LAND. Given through a Writing Medium. Neat Cloth, 2s. 6d.

DEATH AND THE AFTER LIFE. Three Lectures by Andrew Jackson Davis.—1. Death and the After Life; 2. Scenes in the Summer Land; 3. Society in the Summer Land; 4. Voice from James Victor.—Paper, 1s., Cloth, 2s.

THE PROPENSATORIAL ZODIAC; or, Psychoneurology of the Mental Faculties, as governed and developed by the Animal Nature; shown by a Demonstrative Chart, entitled An Anthropological Catholicon. By Robert T. Stothard. Price, including 2 Charts, 3s 6d.

LONDON: J. BURNS, 15 SOUTHAMPTON ROW, W.C.

is at present in London, and we should
of his presence in the Metropolis, and see if
deliver some of his other Lectures on subjects of
which the following may be enumerated:—

SYLLABUS OF LECTURES.

- Ancient and Modern.
- of the Buonaparte Dynasty.
- the Duke of Wellington: a Parallel and a Contrast.
- Ancient and Modern.
- Character and Mission of the Roman Empire, with some Remarks on the Influence of Ancient Civilisation on the Intellect of Modern Europe.
- Character and Tendencies of Modern Civilisation, with some Remarks upon the state of Europe during the Middle Ages.
- The Genius of Shakespeare, with some Remarks on Dramatic Literature.
- The Character and Genius of Milton, with some Remarks on Epic Poetry.
- The Genius and Writings of Lord Byron, with some Remarks on his Age and Contemporaries.
- The Phrenological Development and Mental Characteristics of Robert Burns.
- The Genius and Writings of Sir Walter Scott, with some Remarks on Fiction.
- Lord Bacon and the Experimental Philosophy.
- Race in History.
- The Anglo-Saxon Race and their Destiny.
- The Beard, in its Moral and Physiological Aspects.
- The Gorilla. Illustrated by a Cast of the Cranium and Brain Case, from the Collection of M. Du Chaillu.
- The Imperative Duty of Acquiring and Diffusing Knowledge, with some Remarks on Elocution and Conversation.
- Principles of Phrenology.
- Phrenology in its Application to Education.
- Phrenology as Indicative of Man's Adaptation to his Moral and Physical Environment.
- The Influence of Phrenological Development on Health, Disease, and Longevity.
- Phrenology as an Aid to the Metaphysician.

Mr. JACKSON will respond to invitations from the Provinces. A full Syllabus, with opinions of the Press, may be had on application.

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,

C. GRACIE, Secy