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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MAY, 1871.

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.

WHAT then is an ape, in regard to the process of alimentation? In direct contrast to man, he is not a cooking animal. Mastication and digestion are still the only processes to which he can subject his food; and as a necessary result, we find the powerful and prognathous animal jaw, and the proportionately protuberant animal abdomen. How, indeed, could it be otherwise, with a creature, who has to grind up and appropriate the diffused nutriment contained in a hundredweight of raw fruit and vegetables, every twenty-four hours. It is here that we begin to obtain a glimpse of what cookery has done, and is doing for man. Among the higher races, who are no longer prognathous, the teeth and jaws are unequal to the mastication of an unprepared diet of fruit and vegetables, to say nothing of the inadequacy of the stomach and alimentary canal, for the due digestion and assimilation of such rude nourishment. The simple fact, indeed, that even the rudest races are everywhere cooks, and, we may add, more or less omnivorous, may satisfy us how far they are removed from the men who were devoid of the mastery of fire.

But there is another alimentary element to be taken into account, when we speak of bimanous and rational man. All truly carnivorous beasts are not merely predatory in habit, but also predacious in structure, this type of quadrupedal life, culminating in the Felidæ, who are, as we have said, destruction incarnate. Now the quadrumana, at their incipient stage, as lemurs and monkeys, are simply frugivorous, while as apes,

they begin to be omnivorous. But the unarmed hand and the predominantly frugivorous teeth, are fatal barriers to a "feast of flesh," on the part of this "wild man of the woods," who has accordingly, to content himself with a very limited larder of small and easily procurable game, and these too of a very lowly order. But the armed hand of the contriving man is more fatal than the taloned paw of the lion, while his well-aimed arrow, to say nothing of the steel-pointed bullet from his rifle, laugh the spring of the tiger or the swiftness of the leopard to utter scorn. He is the arch-destroyer, who makes the very lion himself his prey, and brings down an elephant, with scarcely more ado than he would bag a hare. It is obvious, then, that whether we regard his powers of destruction in the procuring of food, or of preparation in the cooking of it, we have here a being of a new order in alimentation, to whom animal standards and bestial data can only be applied with great limitation. And it is observable that these specialities of man are increasing with the lapse of time, the destructive power of the hunter being supplemented by the productive power of the shepherd and the herdsman, while cookery, which has hitherto been at the most, an art, is apparently, through chemistry, about to become a science.

We are here brought in view of an arch fallacy, which runs through the writings, alike of zoologists, anthropologists, physiologists, and pathologists. We allude to the idea, almost everywhere prevalent, that civilisation and its accompaniments of literature, art, science, law, and religion, are not natural but artificial, and in a sense, accidental, in relation even to the highest races of men. This fallacy again, is due to the want of a true cerebral physiology, or rather to a denial, on the part of our recognised authorities, of that dawning phase of it, known as Phrenology. While some of our greatest comparative anatomists can speak of the almost purely impulsive and perceptive brain of the ape, as if it differed almost imperceptibly in structure from that of rational, recreative, and morally responsible man; and while ethnologists and anthropologists regard cranial diversity through the medium, and speak of it in the vague and inadequate terms of the old anatomy, this is unavoidable. All, however, in good time. The day must come, when nationalities, with all their social and intellectual developments, will be esteemed as natural to the higher races of men, as the hive and the anthill, with their organic and social diversities, to certain species of insects. Of this, however, more hereafter; for the present let us return to the matter immediately in hand.

There, is, perhaps, no grander discovery in the way of principle, through the investigations of modern science, than the existence

and universal rule of the harmonic laws. Everything normal is not only in accord with itself, but its surroundings, the due balance of forces, the equipoise of the golden balance being everywhere preserved. Thus not only have carnivorous creatures an aptitude for capturing, devouring, and digesting their prey, but they have also a brain, equally fitted for the lifework which is before them, and without which, indeed, their teeth or talons, or elastic muscles, would remain useless contrivances, like the works of a watch devoid of the motor force of the mainspring. Similar remarks are equally applicable to the herbivorous types. But are we to suppose that these harmonic laws have ceased with man, that he is a terrible exception to the universal fitness of things, and is no longer in accord with himself and his environment? A supposition so monstrous is, upon the face of it, altogether untenable. We may be quite sure that humanitarian habits and ideas are normal, and that if they don't agree with our theories, it is the latter which are in fault, the facts being against them.

Man then, contemplated through the medium of his equipments and instrumentalities, is as predatory and destructive, and consequently, in so far as those attachments are indicative of habit, may be as carnivorous as the most ferocious of the canidæ or the felidæ, while, as regards his power of production, this extending as it does, over so large a range of both the vegetable and animal kingdoms, would imply that he is not simply carnivorous, but, in a sense, and approximately, omnivorous, more especially in his higher types, who have advanced to the agricultural and horticultural stage of civilisation, while, as regards his aids to mastication and digestion, these also imply such a change in the structure, if not in the quality of his food, and above all, such a concentration of nutritive property in proportion to bulk, that here again, despite his apparently frugivorous and graminivorous teeth, with stomach and intestines to correspond; and despite even his freely perspiring skin, we must come to the conclusion that, while largely and predominantly carnivorous in his savage or hunter stage, he is as normally omnivorous in his civilised and agricultural stage.

We have no doubt that these ideas will be regarded not only as heterodox, but almost as horrible, by our vegetarian friends, and by dietetic reformers generally, but perhaps we shall be pardoned for hinting that the great problem of appropriate aliment for predatory, nomadic, agricultural, and intellectual man, has never yet been probed to its profoundest depths. All arguments that ignore his being most effectually provided with destructive weapons and cooking utensils,—that is with instrumentalities—which, through the product of art, are as much the

outcome of his magnificently developed and contriving brain, as if they constituted a normal portion of his own organism, will fall short of a final solution of the difficulty. And so again, all speculation and enquiry, based on the groundless supposition of racial identity, and with this, of similarity of requirement among the various divisions of mankind, will, of necessity, lead to error; for, however accurate the reasoning, the data thus assumed, will ensure the presence of some fallacy in the conclusion. And lastly, in any investigation of this kind, let us not overlook the teachings of experience, or too lightly regard the authority of immemorial habit and custom, simply because it does not square with our preconceived ideas, which may be, after all, but dietetic crotchets, based on a partial and inadequate apprehension of the manifold elements, demanding careful and unprejudiced consideration. At the risk of falling into the very errors we have specified, and with the frank admission that we are individually exposed to the same sources of fallacy whereof we have so honestly warned others, we will venture upon yet a few further observations on this most important subject, not, be it clearly understood, in the spirit of offensive dogmatism, but humble suggestion.

However we may account for it, the fact nevertheless remains indubitable, that the earliest traces thus far discovered of Man, those in the bone caves, clearly demonstrate that he was largely, and even predominantly, if not wholly carnivorous, as existent humanity, at the stone age of development, still is. Nor was he merely carnivorous, for the same caverns which indicate the fleshly character of his feast, also prove that its materials were subjected to the action of fire. These facts of habit, together with the enlargement of the brain, and the greater complexity of its convolutions, combined with the diminution of prognathism, and the distinctly pronounced specialisation of the anterior extremities into operative, and of the posterior into locomotive instrumentalities, are adequate proof of the enormous width of the gulph which separates the highest of the Quadrumana from the lowest of the Bimana, a gulph which the principles of established zoology seem altogether inadequate to admeasure with scientific precision. But the more immediate question for our consideration in this connection is, have we not in these organic modifications, a sufficient explanation of the dietetic change from the frugivorous aptitudes of the ape to the carnivorous capabilities of the man? And here again, in probing this question to its profounder depths, we must confront the great problem of the relation of mental constitution to physical organisation, which implies that we must advance from exteriors to interiors, from corporeal members ultimated as specialised

instrumentalities on the organic plane, to mental qualities cognised through the consciousness, though manifest to competent observers in the predominant character of expression and action.

Primarily, the Carnivora are predatory in habit because they are predacious in mind, their structure and habits being simply cunning, cruelty, and ferocity, ultimated into appropriate organs, and manifested through befitting actions. They are destruction duly vested for the stage on which they are to enact the dreadful tragedy of life. Now, more immediately after mind, that is, firstly, in the sequences of organic ultimation, it is the nervous system which undergoes the changes incident to any advancing alteration in the dietetic or other conditions of an animate type, this being, as we have already said, the determining element of form and function throughout the sentient realm of terrestrial life. Now, if this be so, then the question for decision in the present case, by a Baconian appeal to fact, is, what alterations in structure and function has the nervous system, and more especially the brain, of the savage undergone, as compared with those of the predominantly frugivorous ape?

In the first place, it has quadrupled in volume, indicating a far more advanced centralisation of the nervous system, which again implies, either immediately or ultimately, a greater specialisation of function throughout the organism dependant on its influence. This is manifested in the complexity of its own convolutions, and in that diversity of structure between the anterior and posterior extremities of man already alluded to. But it has not merely increased in volume; it has also undergone a change in form, and with this an alteration in the proportion of its several parts. It is higher, coronally; it is more expanded, anteriorly; it is broader, laterally. And lastly, the convolutions which are presumably the instrumentalities for our mental operations, are much larger in proportion to the basis, and those portions of the cerebral structure which are connected with the nerves of the senses. Now, is not this very largely a general statement of the difference between the brains of the carnivora and herbivora, more especially in their well emphasised contrasts, as for example the felidae and the ruminantia? Compare the brain of a lion or leopard with that of an ox or sheep, and what do we find but greater volume and complexity; or shall we say, in phrenological terms, more combativeness, destructiveness, and secretiveness, together with better developed perceptive faculties, and a nervo-fibrous temperament more indicative of general force and energy of character.

Now, in carrying out this parallel, we must remember some of the canons of criticism, or rather, shall we say, some of the principles of investigation already laid down in previous para-

graphs. Man, when fully endowed with a predacious, was also enriched with a contriving brain, and hence did not need a taloned paw, but an executant hand, with which to shape the spear and the tomahawk, the bow and the bomerang, equipped with which he at once became the most formidable being in terrestrial creation. So, when his appetite for flesh was fully formed, he did not need the powerful jaw and cruel fangs of the tiger, having, in the dread instrumentality of fire, the means of preparing meat so as to be susceptible of mastication by his predominantly frugivorous, though from the cooking stand-point, omnivorous teeth, and we may add of digestion, by his graminivorous stomach. Again, we have no doubt, that these will sound like rather terrible sentences to our vegetarian friends, but let them remember that we are not savages, but men at the agricultural and horticultural stage, of whom more anon. In the meantime we are simply accounting, on scientific principles, for the indubitable fact that man, at the earliest and rudest stage of his humanity yet revealed to us, was largely and by preference carnivorous, though doubtless never ceasing, as in the case of the most civilised children, to show his near relationship to the frugivorous types of the animate scale.

Perhaps we may discover a certain fitness of things in these arrangements. As man advanced in organisation, his weaker jaws and smaller teeth left him less provided with offensive weapons than the ape, while his thin cranium, nearly devoid of ridges, and his almost hairless skin, exposed him in an especial manner to the attacks either of the ruder quadrumana or the more ferocious carnivora. In addition to this, his feet, more adapted for walking but less fitted for climbing than the hinder extremities of the true Simiæ, largely deprived him of the safety which they so often seek in trees. Under these circumstances, it was absolutely necessary to his preservation that art should supplement nature for his defence; in other words, that his inventive and contriving brain, in place of teeth and talons, should furnish him with weapons to be grasped by his admirably developed hand. But creatures thus provided with destructive instrumentalities are always carnivorous, and had speared and shielded man remained simply frugivorous, like the majority of the quadrumana, to whom, in many respects, he is so nearly allied, he would have been an exception to the otherwise universal harmony of nature, that is, he would have been endowed with extremities more destructive in character than those of the highest carnivora, yet have remained devoid of their appetite for the flesh of his victims.

But man is not simply a destructive, but also a productive agent, in the economy of nature. As a herdsman and shepherd

he very properly adds the milk of his kine and sheep to the produce of the chase, on which he chiefly fed as a hunter. While as a husbandman and gardener, the cereals, vegetables, and fruits improved by his skill, and cultured by his labour, are as appropriately applied to his use. At this, which may be termed his present stage, in all even approximately civilised countries, he is very properly omnivorous, in the sense of being carnivorous, graminivorous, and frugivorous, and perhaps we may add horticulturally, herbivorous. Though it is worthy of remark, and carries with it much suggestive matter for reflection, that only in the matter of *fruit* can he generally dispense with cookery, retrospectively indicative of his descent and prospectively perhaps of his reform, as again our vegetarian friends would say.

But it must not be supposed that we use the term omnivorous as applicable to existent man, more especially to his higher races, without limitation. He is not exactly a domesticated pig even in his ruder, and he is at a vast remove from this in his higher types. The lower the race, the greater toleration has the organism for impure air and gross food. It may, perhaps, be quite proper for a Tartar to feed on horseflesh, and for a Chinaman to partake of pigs and puppies. Such aliment may suit their Turanian stomachs, and even assimilate healthfully with their low and coarse organisation. But the Caucasian, if he is to retain the perfection of his type, must be more selective, and never descend below, at least, the Mosaic standard of purity in his food. Of course our Christian friends won't believe this. They, as already remarked in a former article, talk of the *abrogation* of the law, never doubting but this is possible. Perhaps they will some day learn that Nature's laws, which are the edicts of God, never change, and cannot be abrogated—Peter's vision to the contrary notwithstanding.

The topics of necessity so cursorily discussed in the last few paragraphs, afford subject matter for much reflection. We have spoken of man as a cook, but this by no means expresses the totality of his power and skill in the preparation of his food, which he not only modifies in the way of premastication, by the mill, and of predigestion by fire, but over which, whether as to quantity or quality, he also exerts a most potent influence during the process of production. Not only has he domesticated certain kinds of beasts and birds, but he has modified their form, and altered the proportion of bone to muscle, and in other ways "improved the breed," as it is commonly phrased, and thus not only increased his supply of animal food, but changed its quality. Similar remarks are also applicable to that portion of the Vegetable Kingdom which he has subjected to his agricultural and horticultural processes. The corn, fruit, and vegetables on which

he so largely subsists, are no longer what they were from the hand of Nature. The farmer's wheat and the gardener's peach are no more a product of unassisted Nature than the double-stock of the florist. They bear the stamp of man's intelligent co-operation, and show unmistakable traces of submission to his special necessities. Now whether in reference to the Animal or the Vegetable Kingdom, this mastery of form and quality, obtained in the process of production, is obviously in its infancy, and may be expected to advance at least, *pari passu* with chemical art, in the after preparation of food for the uses of the table.

It is not until we thus contemplate man as an intelligent co-operator with Nature, that we begin to fully understand how unique is his position on the globe. No doubt the simplest patch of vegetation modifies the atmospheric and other conditions of the world, for it is a part of the living whole of universal being, and so is subjected to the all-pervasive law of action and reaction, which affects alike the sand grain and the sun, but it does so perfunctorily and unconsciously, and is thus necessarily limited in the range of its operations. While man, if not absolutely a free, is at all events largely a conscious agent, and has an extent of domain within his influence altogether unparalleled by any other terrestrial instrumentality. It is thus that he increases the quantity and improves the quality of his food in the process of production, while changing its consistence and appearance, if not its character, in the further process of preparation. Now it is impossible that he should possess such means for subsistence, without its ultimately affecting not only certain portions, but the entirety of his organisation, and notably, the magnitude of his alimentary arrangements, a modification already perceptible in the Bimana as compared with the Quadrumana, and in the higher races as compared with the lower, but of which yet further results doubtless await us in the far future.

Whither, then, thus far, is man obviously tending? and we reply, to an increase in the thoracic and a diminution in the volume and functional power of the abdominal viscera. This is already observable in the smaller liver and larger lungs of the Caucasian as compared with the corresponding organs in the Negro. But alas, how are we here straitened for appropriate illustrations, by our shameful ignorance of the Comparative Anatomy, and we may add, Physiology of races. With the exception of what Baron Larry communicated in the earlier part of the present century, respecting the disposition and colour of the muscles in the Arab, and what his equally illustrious countryman, Dr. Pruner Bey, has recently told us, respecting the viscera of the Negro, what do we really know of the minute anatomical specialities of the grander divisions of mankind, always, of course, excepting the

skeleton, which can be imported! But as to this matter, what do our medical authorities really know about the diversity in visceral proportion as between the several temperaments at home, and if indifferent to this, what wonder that they have hitherto largely neglected the more remote subject of racial speciality in respect to the same subject.

In preceding papers we have spoken of man as an initial type, a counterpart, on the mammalian plane, of the bird and the butterfly in the earlier and oviparous orders of sentient being. This of course implies that he is yet to evolve many different species and genera, whereof existent races and varieties are perhaps the germinal form, though we rather incline to the opinion that the savage or carnivorous type, as essentially transitional, is destined to ultimate extinction, by that process of supercession of which our colonial extensions afford such an efficient example. But however this may be, diversity of type implies speciality of nutrition, embracing, if we are to judge by the inferior classes, whereof we are the counterparts, the entire range from the Carnivora to the Frugivora. Let us not, however, push this parallel too far, remembering the cardinal fact that man is a cook, who, moreover, rears and grows his own food. At present, as already remarked, the average Caucasian appears to be properly omnivorous, under the purifying restriction of the Mosaic code, which we value, it need scarcely be said, not for its Sinaitic thunders, but because it embodies the matured wisdom of that remote and prehistoric antiquity, when diet, personal purity, and other conditions of health and organic development were profoundly studied, and when the highest castes imposed the strictest regimen upon their members. But within this Caucasian type are many varieties, and among others, one of an eminently moral, if not intellectual order, where the coronal region is very elevated, but above all, where the passional and basilar developments are comparatively weak, and who are consequently at the opposite pole from the true carnivora. Such persons are perhaps naturally, and therefore properly Vegetarians, and could they evolve and perpetuate a caste, might remain so for centuries, or perhaps, like the Brahmans, for milleniums, in a climate suitable for the production of their appropriate food—that is, where grain will grow and fruit ripen to perfection. Not that we would dogmatise on this or any other branch of the subject, our aim being not to present ready-made conclusions, but to suggest profounder views and larger data for the further consideration of those engaged in its discussion.

Is it not true that the "Father of lies" dwells in us; but it is the *God of Truth*, "whose temples we are," "who worketh in us, both to will and to do."—EDWARD N. DENNY.

THE EARLIEST DEVELOPMENT OF ANCIENT WORSHIP.

"THE SABÆAN AND FIRE WORSHIP," WITH THEIR SYMBOLISMS.

PART II.

BY CAROLINA HONORIA MORRIS.

WE now come to what we can glean of the early Rites of the ancient Sabæans to their Deities of sun, moon, stars, serpents, and trees.

They burned frankincense to the Sun, on his altar; they did not bury their dead, but left them, even their kings, to rot upon dunghills. Adultery was punished with death, but incest was not considered a sin. They used the rite of circumcision, like the Jews. Their priests wore linen, with something approaching to mitres on their heads, and sandals on their feet; they abhorred the flesh of swine; they paid tithes of their frankincense to their god Sabis, and this was not to be taken by weight but by measure. They were strictly forbidden to gather cinnamon until they had sacrificed, then they had to divide it with a consecrated spear, and give the *Sun his portion*. The priests had stately temples, and ruled both politically as well as ecclesiastically. They were bound to devote the most of their time to singing hymns, and in rehearsing the acts of their gods. They could not go out of the sacred bounds allotted to them, if they did, they might be killed by the authority of the law; and mice they looked on with rage, as the dire enemies of their gods, eating up their property, therefore they exterminated them. See on this subject Solinus, Diodorus, &c. The Sabæans were rivalled in their worship of the heavenly bodies by the Tartars and Scythians, who all offered the first fruits of the earth, and their own meat and drink to these deities each morning, before they partook themselves, showing that a profound sense of adoration and gratitude to Some Being, is at the very basis of man's soul from the very first, and by all nations, however uneducated or unilluminated they may be; therefore all culminating to that one grand and elevating idea, that there is only but One God!

It is stated in an old Rabbinical tradition that the cause of the catastrophe of the Deluge was the Sabæan belief, which was looked on as a crime, and hence punished.

It is thus apparent that the Sabæans began by building up fables upon facts, and by incorporating historical facts with mythological fictions. In the course of time the facts and the truth got so perverted and changed, as to be no longer distinguishable from the mass of fables with which they were

surrounded. The gods of Paganism, in later ages, were personated by individuals; for Saturn, Ammon, and Osiris are the distorted portraits of Noah, Cham, and Mitzrim.

Another version makes Noah, Osiris, as both are said to have been the first to plant the vine, and according to Herodotus, the patron of wine. The Bible informs us that Noah *did* patronise it. Osiris and Noah are closely connected. With regard to the death and sepulture of the former, we read that the body of Osiris was committed to the waters of the Nile, in a chest, emblematical of Noah's ark; and that Typhon, whom the Greeks represent as the symbol of the sea, was the emblem of that ocean which deluged the world. The learned Mr Faber is of opinion, that the day Osiris was placed in the chest and thrown into the Nile, corresponds exactly to the day Noah entered the ark. Tradition says that they embarked where Babylon afterwards stood. Noah is reputed to have sojourned in the ark 40 days* and 40 nights, and to have left it, according to Faber, on the 1st of May, which is singularly set apart for the great festivals in India, Babylonia, and among the ancient Britons and Celts. The ark, the Sabæans looked upon as the temple of their deity, and when they began to systematise their stars into constellations, the names conferred had always a reference to these emblems. Hence we find that in the Tower of Babel, the lower part was devoted to their initiation to their various mysteries, but the upper part was solely for astronomical researches; and here they made their arrangement of the fixed stars into constellations before their dispersion from the plains of Shinar, and Nimrod was then placed in the heavens under the name of the constellation "Orion." Osiris was symbolised by a bull or ox, and so was Noah; and the ark was called *Keu Tauros* (stimulator of the bull). The bull seems to have been a very favourite symbol among all early nations of worship, being considered typical of the sun, fire, light and power, hence not only an Osiris, a Noah, an Isis, an Ammon, a Bacchus, an Alexander, an Attila, &c., but Moses himself is represented with horns; and also the ox is a prevailing figure in the cherubim. Osiris was the name under which the Egyptians

* The number Forty, among the Pythagoreans and other Ancients, was held in high veneration, as typical of many Religious Ceremonies and Mysteries. For instance, in the time of the Deluge, the Lord rained 40 days and 40 nights on the Earth; the Children of Israel lived 40 years in the Wilderness; the Destruction of Nineveh was delayed 40 days. This number was accounted sacred in the Fast of the Saints, as Moses, Elias, and Christ fasted 40 days; the Saviour abode 40 weeks within a Virgin; remained 40 days after birth at Bethlehem, before he was presented at the Temple; he preached 40 months publicly; he lay 40 hours dead in the Sepulchre; the 40th day after his Resurrection he ascended into Heaven; and it is said infants refrain from smiling, are infirm, and live with great difficulty before 40 days; therefore, says the great occult philosopher, Cornelius Agrippa, there is *some* great occult mystery in this number.

worshipped the sun, and when they first established this worship, Taurus, the bull, was the leading constellation; therefore, the one is only a symbol of the other. Osiris, floating in his chest on the waves, symbolises the patriarch enclosed in his ship, without rudder, sails, or oars, tost to and fro on a shoreless ocean.

For many years after the Deluge, they continued their sun-worship when, at the vernal equinox, the sun was in the constellation Taurus. The bull, therefore, or rather the bulls, for one was sacred to the sun, and another to the moon, were objects of the highest veneration among the Egyptians; the one they called the fair image of the soul of Osiris, and the other of Apis, the highest of the Egyptian gods.

The learned Vossius strongly argues that the patriarch Joseph, and the principal events of *his* life, were quite symbolised in the rites solemnised in honour of Apis. Thus we see how the sacred bull (the sacred cow), down to this day, is held so holy by the Hindus, &c., and how ancient and symbolic is its worship, for it sprung from the adoration of the tauriform sun, which was the symbol of the deity when the Deluge prevailed; and hence a bull became the symbol of Osiris, himself the type of Noah,* worshipped in conjunction with the solar orb, Isis, being the symbol of the ark and of the moon. When Noah entered the ark, the full moon happened to rise with Taurus, but as the moon approached near the sun, and as she gradually rose after that conjunction, her crescent form suggested the idea of a boat or ship, hence Isis became the symbol of the ark. Then again, the lunar crescent was farther symbolised by the horns of a heifer, and hence a cow became the double symbol of both Isis and of the ark, and she was afterwards worshipped under the form of a ship. This has been well named the Helio-arkite worship.

The belief in a deluge occurs in all nations, from the Egyptian Osiris, or Noah, taking refuge in the ark to escape the rage of Typhon (the sea); or the Greek fable of Deucalion, or the Chaldean, of the preservation of Xisuthrus. We find that the ancient Druids, also, believed in one, which they say was sent by the great God, as mankind was steeped in profligacy, and it was necessary that they should be purified both by fire and water—that the lake Llion should overflow its banks and destroy all. In consequence of this revelation a vessel without sails was built, and in it were placed a male and a female of each animal, and a man and a woman named Durivan and Dwyvach: when

* The old Welsh Poets even sing of Noe and his wife Eseye; Noah, Noe, *Nu*, according to many Eastern Scholars, has been sufficiently identified with the 7th Great Law-giver of the Hindus: Me-*Nu*, and Eseye—as Isi, Isis, Isaiah, &c.

safely housed a pestilential wind arose, which spread death everywhere; then followed a fiery deluge, and the lake Llion burst forth and destroyed all that remained, except those in the sacred vessel. When finished, the Beaver, symbolic of the ark, was drawn to land by Gadaru, the British Mercury. Gwidion formed the rainbow as the proper attendant to the sun; when an assurance was given to the man and woman who were to repopulate the world, that the lake should burst no more. Is there not a close resemblance in this to that contained in the Jewish Scriptures? It may be curious to note also, in this place, the ideas of other nations on this great event. In Hindu mythology it is said that, during this catastrophe, Vishnu slept full length beneath the waters on the bosom of Devi, in the form of a gigantic serpent coiled up like a boat; a lotus plant issued from the centre of his body, and gradually ascending, spread its leaves and flowers, from which sprung the great god Brahma, who, seated on its calyx, claimed to be first-born of men and gods. The navicular serpent Devi was grounded on Mount Meru. Vishnu was seen gloriously arrayed like a rainbow, and Devi flew away in the form of a dove.

The Chinese version is the following:—A number of persons, having grown very rich, soon grew irreligious, and neglected divine worship and held their gods in contempt. These slighted beings desired to revenge themselves. They revealed to the king, who was good, that, whenever he should observe the faces of two idols in front of the temple turn red, he and his family were to immediately escape from the island to avoid the impending destruction of its inhabitants. The king told his subjects this, but he only met with ridicule, and one of them out of derision, actually daubed these idols with red paint. When the king saw this, he fled, and all his family. They then ridiculed him for being so deceived. No sooner, however, than he was departed, than the island and its inhabitants were swallowed up by its waters. The King arrived safely from the island of Mauriga Simia to China, where his escape is still commemorated by a yearly festival to this day. (See Kœmpfer's Japan.)

The South American Indians, also, have their tradition of the deluge on the plains of Bogota. Here the deluge is brought about by the wicked machinations of a beautiful woman Huythaca, but her husband Bohica, moved with compassion for the perishing inhabitants, opened the rocks and flood-gates, thus drained the lake of Bogota, drove his wicked but beautiful wife from the earth, where she became the moon to enlighten our planet, and watch over our waters for the future. He then introduced sun worship. (See Humboldt's Researches, vol. i.) Another Indian

tribe have a like tradition of general dispersion, only they say, that all who did not perish in the inundation, were transformed into *Fish*, excepting those who fled into caverns. The savages of South America believe that a priest called Tepse was saved from a general inundation by getting into a wooden box, with wife and children, animals, and all kinds of seed, &c., and that, when the waters retreated, he let fly a bird called Aura, which returned not; but a very small bird came back in its place, with a branch of a tree in its mouth.

It has generally been thought that Noah's Ark was the original prototype of the constellation Argo Navis, and thus modern astronomers have even called a small star near it Columba (the dove), and with fanciful ingenuity, named various constellations, in its proximity, after the diverse animals taken into the ark as symbols of the Deluge, viz., Corvus, Centaur, Lupus, &c., and they named the commander of the boat Osiris, and the pilot Canopus (the chief star in the constellation of Argo Navis). These the Egyptians placed in their sphere ages before the Greeks represented the ship Argo in theirs, and most likely only then copied from the Chaldean. The Egyptians detested the sea, which they symbolised by Typhon, the evil demon; their priests abstained from fish, made use of no salt, which they called the froth of Typhon, and the sea-god Neptune is not honoured by a place in their crowded pantheon.

We can easily perceive that, as Noah and Osiris are symbolic, so was Samson of the Scriptures with Sem, or Hercules; but it is more difficult to find the connection of Enoch with Atlas, according to the Greeks. It is true the Bible tells us, that he was carried up into Heaven without dying; therefore, it is quite *as* easy to admit that he afterwards carried the world on his back. One is certainly strongly inclined, in spite of its so-called sacred authority, to relegate this story, with many others, to the region of myths, not very comprehensible to reason, and a fitting pendant to that of Phaeton in Ovid's *Metamorphoses*; the only difference being, that one "went *up* into Heaven in a chariot of fire," and the other was not so fortunate, he only fell *down* from Heaven!

In tracing the mysterious institutions of all nations, we cannot but be surprised with a wonderful similarity in their fables, all bearing a reference to the same event. Thus, in one system, the Deity is represented inside a fish; in another, sailing over the sea in a golden cup; in a third, on a broad lotus-lily leaf. And again, he was said to be saved from drowning by a Princess, who made a rope out of her own hair; others made out it was in some vessel without sails, or on a mare or crocodile's back, or by a dove, or by a rainbow; whether, says Oliver in his "Signs

and Symbols," he was said to be born from a cavern, a cloud, or a door, hewn out of a rock, produced from a virgin without the co-operation of a father, from an egg, a cow, or the moon, the reference is undoubtedly the same, salvation through "One Individual."

All these legends have the same origin as Noah and the Ark. It is quite clear that the foundation of every known system of idolatry, from the Sabæans downwards, was the worship of the great father, God, and the great mother, Nature, symbolised by the Sun and Moon, and other objects of nature. These two, however, often got confounded, for the early idolaters reckoned their deities sometimes hermaphrodite. Every principle however, even of false religion, rested on *some* basis of truth, direct or implied, and thus the worship of the heavenly bodies was derived from the very language of the ancient Patriarchs themselves. Does not Balaam call God a star? (Numb. xxiv. 17.) David calls Him a sun (Ps. lxxxiv. 11), and so does Malachi (Mal. iv. 2).

Bryant affirms that, though the Sabæans were no doubt the first worshippers of the heavenly host, that the Titans or Scythians may, probably, be reckoned with them, as, from what light history affords us, the stars seem to owe their *first* denominations to the latter. *Uranus*, the father of the Titans, is represented as an observer of the stars; *Ur-En*, in Celtic meaning *Vir Cœlestis*, (the heavenly man.) *Hyperion*, his son, is said to have found out the motion of the planets; and, therefore, it is presumed his son and daughter, *Apollo* and *Diana*, were honoured with the name of the two principal ones. *Atlas*, another Titan, is called the supporter of the heavens (Cicero Tusc. Quæst.), and his brother *Prometheus* was the founder of Chaldean astronomy, couched under the fable of stealing fire from heaven. These are the Titanic names of the planets, from the Gods whose name they bear, in Celtic and in Latin:—

SATVRNVS.....	Sadorn or Sadwin..	i.e. Potens, bellicosus.
IVPITER.....	Jovis.....Jou. pater.....	i.e. Juvenis Pater.
VENVS.....	Veneris....Guener	i.e. Amor, Pulchritudo.
MARS.....	Martis ...Maurth	i.e. Bellum Prœlium.
SOL	Hayl. Heol.....	i.e. Sol Ardor Solis.
LVNA.....	Lhun.....	i.e. Effigies Figura Vid.
		Plutarch de Facie in
		Orbe Lunæ.
MERCVRIVS.....	Merc-Ur.....	i.e. Mercium Vir.

We now will enter into the next phase of Worship, and even thought by some to be coeval with the Sabæan. From Sun and Planet worship naturally arose the symbol of the Sun—Fire; hence monuments in all countries sprung up to this worship,

being the root and real essence of all beliefs and symbols. Thus we find the great "Mystery of Fire" is the very basis of Christianity, Buddhism, Mohammedanism, and all the heathen worships. It must surely be taken to typify God the Spirit, the real Light or Fire. All architecture, also, whether in the primeval monolith the tor, tower, column, spire, pyramid, pagoda, minaret, or steeple, are emblematical of Fire-Worship, and the raising of these "reminding stones" were long before the antediluvian period. A mysterious Cabalistic volume, says Jennings, of high repute and of the greatest antiquity, is the "Book of Lights." The greatest light being God, and the second light is the Material One, or World-producer, but proceeding from Him, for *He is all*.

All the heathen gods from Balder, the Scandinavian Sun-God, the same as the Egyptian Osiris and Pthah, also the Greek Hercules, Apollo, or Bacchus, the Indian Krishna, the Persian Mithra, the Sidonian Astaroth or Astarte—in fact, all gods were *personated* by Fire in these varied upright monuments. It may be mentioned, also, that Fire-Creeds much resembled each other. They had many rites and ceremonies to which they initiated secretly their followers until they became what was called the "Illuminated." Noah is suspected to be the Fo, Foh, of the Chinese, and the Chinese *Tien* means Fire. Their pagodas are the primeval monoliths gilt. In these, Fire is *still* worshipped. "These," says the learned writer,* "exhibit the fundamental dogma of their religion—Transmigration, through varied stages of being out into mere nothingness in this world, in its gradually diminishing stories, and fining away into a vertical rod with a series of unaccountable discs, till it culminates in a golden fiery ball or Buddhist glorying." Throughout the pages of the Old Testament fire, flame, light, and glory, are words ever recurring. For instance, God is said to have "descended on Mount Sinai in fire." (Exod. xix. 18.) Also, God (Deut. iv. 12) "speaks out of the midst of fire;" "the angel appeared to Moses in a flame of fire;" and "the bush was burned with fire." (Exod. iii. 3.) There was always a glory or light surrounding God—hence he was thought to dwell in that fire. They were said to pass through the fire. Then the offerings to Him were to be consumed by fire. (1 Chron. vii. 1.) And we read of "the fire of the Lord" which fell, to prove that Baal was no god; and in the New Testament, of the fiery Pentecostal tongues. Thus we can easily see how natural it was for the early worshippers, particularly the Persians and Chaldeans, to worship Him as Fire, as it was by this element He manifested himself to them in consuming and accept-

* See Jennings' Rosicrucians.

ing their sacrifices, and also in their adoration of the Sun and Stars. This Fire-worship further extended into Assyria, to Egypt, and even into Greece and Italy.

The *Pyrlænia* were the names of the temples in Greece devoted to this worship; here the sacred fire was ever burning on their altars, and was called by the name of Vesta,* and to these temples they repaired to consult on all matters of importance.

It is said that Vesta, meaning Fire in Hebrew, was worshipped at Troy; and Æneas brought her into Italy. Numa Pompilius established an order of Virgin Priestesses, whose sole lives were devoted to maintain this fire ever-burning, and these virgins who watched over the flames, were from all times selected from the most noble families.

Virgil alludes also to altars with "quenchless lights" as proofs of the presence of the gods,—no doubt believing angels and gods were ever present where this symbol was maintained. Porphyry says that the ancients kept up an unextinguished fire in their temples to their gods, because it was what they appeared in. "By degrees," says the learned Jennings, "the world came to be over-curious about this fire to be constantly kept up, and in things to be sacrificed, and they proceeded from one step to another, till at length they filled up the measure of their aberrations, which were in reality instigated by their zeal and by their intense desire to mitigate the displeasure of their divinities." We see religion was far more intense as a feeling among those early worshippers than it is now amongst us, for they went fearless under the most dreadful ceremonies which would now

* The word Vesta is derived, some say, from a Greek word literally meaning a chimney, a house or household goods ("Socum, penutem, domum significat." Cic. de Nat. Deor. lib. 2.) This goddess, who presided over altar fires, was also, it seems, worshipped as the guardian over houses, as she was said to have invented building them; therefore her image was placed over the chief entrance doors of the ancient Roman buildings, where they were in the habit of offering her daily sacrifice; hence this entrance, or passage, was called the *vestibula* from her, and rendered in our times by the word Vestibule. The legend relative to this mythological personage is this: Vesta is reputed to have been so ardent an admirer of purity, that she asked her brother Jupiter to grant her two favours, viz., to remain ever a sacred and pure virgin; and secondly, to receive the *first* oblations in all sacrifices. (See Ovid. Fast. 3.) She not only obtained these, but was further honoured among the Romans by having that perpetual fire kept burning in her orbicular temples, representing the world, and which formed one of the most sacred pledges of the empire; and, moreover, this fire was especially kept up different to all others which were burnt on altars or chimneys, for this vestal flame required the utmost vigilance to maintain, being hung up in earthen vessels in mid-air. We read also in Ovid, that if by any chance the vestal virgins let out this fire, all public and private business ceased, and a long and painful expiation for this crime had to be gone through, before it could be atoned; and if through wilful carelessness, they were severely flagellated. On the kalends of March yearly, this vestal fire, though not extinguished, was renewed afresh with rays only produced from the Sun himself.

make us quail; even they withheld not their first-born to the flames as being the dearest oblations they could offer to their deities. Have we not cause of thankfulness that we live in a more enlightened era, or when man's grandest oblation is no longer gross matter, but that ethereal spirit-flame we call Soul, to that Divine Fount from whence it came! These very sacrifices are now handed down to us in a materialised shape by the symbolic mask or head we see adorning our arches or portals, being intended at the first for deified mortals, then evidently meant to attract the eyes of the invisible but wandering angels who roam ever through our world, to guard and watch over the ingress and egress of our habitations. The learned author of the Rosicrucians informs us, that the triangular form which Fire assumes in its ascent to Heaven, is, in its monolithic typology, used to signify the great generative power, afterwards worshipped, no doubt, as the Phallus. "We have only to look," says he, "at Stonehenge, Ellora, the Babel-Towers of Central America, the gigantic ruins over India, to see how gloriously they symbolised the majesty of the Supreme,—to these upright obelisks or *Lithoi*, including the Bethel, or Jacob's Pillar or Pillow, in the Plain of Luz; the Pyramids of Egypt; the Millenarius, Gnomon, Mete, or "London Stone," all crosses at the junction of four roads, market crosses, the round towers of Ireland, and all spires, &c., in their grand hieroglyphic proclamation all over the world."

These monoliths in every country, from the earliest ages, are very remarkable, from the rude simple stone, or stones, to the lofty column, or glittering minaret—all symbolic of Fire and its worship. We read that as early as the time of Adam's grandson Seth, that they raised two columns, and on these were inscribed two prophecies, viz., that this earth would be destroyed twice; first by a deluge, and then by fire. Now, these columns, it is said, were typical,—the one made in brick, which could bear or resist the fire; the other in stone, which could not be hurt by water. Josephus declares (Joseph. Antiq. lio. 1) that the last existed even at his day in Syria.

Also we read of "Hercules Columns" in many places, as in the Straits of Gibraltar, in Germany, Belgium, and Arabia,—all "reminding stones" of this Fire-worship.

Eusebius cites from a very ancient fragment some curious facts relative to these ancient monoliths. He says in Phœnicia and in Palestine they went by the name of Bethels, which means the "Dwelling of God." This word Bethel is from Betylus, son of Uranus, the Heavens,—and Ghe, the Earths. We find in Genesis that Jacob erected a pillar on which he poured oil, called it Bethel as the abode of the Deity, for it is here written, "I am the *God of Bethel*," &c. (Genesis xxxi. 13.) The Canaan-

ites, it seems, adored these Bethels as God himself. But the Hebrews were not such idolaters, and looked on the Canaanites with hatred, as guilty of a crime, and transformed their name Bethel to Beth-Aven; instead of "God's Dwelling" they named them "The Dwelling of Lies." In fact, their abomination against the worship of these stones and columns, &c., and their indignation against these idolaters broke out with all the violence of the wildest fanaticism. "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down *all* their high places." (See Num. xxxiii. 52.)

We read, also, Absalom erected a column in the "Valley of the King," but it seems this he erected to his own memory, as he had no son; this was called "*Titulus*."

Now Herodotus tells us that Sesostris was in the habit of raising these fire-columns also in every country wherever his arms were victorious, on which were engraved—"Sesostris, king of kings, lord of lords, has conquered these countries by his arms."

The mountain chain of Libanus were crowded with these stones emblematical of Fire-worship. In Egypt they were held in the highest veneration, and went often by the name of Thoth, or Boundary Marks, from their great god Thoth—the Greek Mercury or Hermes. In Persia they also were equally common. Lucian even mentions some of the inscriptions on them to prove the age that their ancient King Cyrus died. In Greece they went by the name Hermes, like the Egyptian Thoth, and from being at first of merely rude stones, in this classic land they soon assumed more regular and beautiful forms, and they then surmounted them with the head of one of their Deities,—in fact, one street in Athens we read was decorated with these Hermes, or columns, on both sides, which on festivals were twined round with flowers.

We read that these stones, or Cippi, were worshipped at Delphos under the name of Apollo; at Argos, under the name of Juno; at Thebes, as Bacchus; and at Corinth, as Diana; at other places as Heliogabalus, or the Sun. Virgil mentions in his last book of the *Æneid* these "Boundary Stones." Juvenal likewise mentions the respect paid to them, as well as Ovid in his *Fasti*. We find this same worship in the islanders of St. Domingo, who call them Zemez; also among the Chippawee Indians, the Natchez of Louisiana; in our own country, at Stonehenge, Overton-Temple, Oxfordshire, and many others; very many which abound in Sweden and Norway. The Laplanders even have their rough stone that they adore, which they call "Storjunkare;" and the French nation, after Christianity was known among them, still clung to the adoration

of these "Stone Monuments," especially in the district of Brittany.

Before we dismiss this subject, let us allude to the Kaaba, or Black Stone (probably basalt), adored at Mecca by the followers of the Prophet. They who have kissed it, say they, "have kissed an angel's mouth." There was another stone there, called "Brachtan," where they fancied Venus' head occasionally was reflected. This was also in high veneration with the Arabs; but whoever worshipped this stone was anathematised by the Mohammedans. The Mecca stone brings thousands of pilgrims from distant countries to worship it to this day; it is called on account of its colour, "Hadjer-ul-esswed."—(*See Tableau de l'Empire Ottoman par Ohsson.*) There is also another divine stone they worship there, which they give out bears the impression of the feet of Abraham! A vast number of these stones or columns, in after times were devoted to Venus, where the most obscene orgies were held, and from whence Venus ever after was held as the goddess of Love and Voluptuousness. Captain Cooke even mentions festivals among the Otaihte Indians to a similar goddess, as well as the same among the Peruvians.* Thus we see how all the human family, however scattered, seem influenced by the same impressions. How they each served a similar apprenticeship to the same beliefs which were gradually unfolded to them, and these were called "their Mysteries." Many, in fact *most* of these initiations were very severe; as, for instance, that into the mysteries of Mithra, the Sun-god of the Persians. Here those seeking initiation had to pass through three ordeals, viz., that of fire, air, and water, and often perished in going through them. We hear Pythagoras barely escaped with life after his trial initiation. This was done purposely to bring them to the brink of death. "I was," says Apuleius, "conducted almost to death, and I placed my foot on the entrance to the palace of Proserpine."—(*See Apul. Metamorph. lib. ii.*) Virgil in his 6th Book gives a wonderful and graphic account of these various initiations, and Claudian also, and makes them appear very awful, with the accompaniments of earthquakes, lightnings, hissing serpents, and all manner of horrors, which, however, were succeeded by miraculous lights, odorous flowers, angelic strains, and everything celestial; thus indoctrinated, they then conversed and enjoyed the society of the holy and blessed whenever they desired it in these heavenly regions they had at last attained.

The early Christians even had their "mysteries," and admitted none who had not gone through a novitiate of purifications, fast-

* Lord Macartney in his "Voyage into the Interior of China," vol. ii., mentions that he found idols among them exactly similar to Venus and the Virgin Mary.

ings, &c. Even they copied the Pagans in crying out to "Turn out the profane, and close the doors, as the mysteries were going to commence." They likewise, like them and our own Freemasons, had a sign to recognise each other by, and like them, a secret to keep. The Abbé Fleury says that they not only hid these from the Pagans but also from the Catechumens, before whom they neither celebrated or spoke of them. These latter were, like Pythagoras' disciples, divided into hearers, and the illuminated or competent. There is a curious work written by Dr. Vallemont (1710) on "The Secret Mysteries of the Primitive Christians." The Knight Templars in the East adopted many religious ceremonies and rites, which they at a later period introduced also into Europe; and in Scotland especially it took form, and established itself into various mystic branches, known now under the name of Freemasons, which mystic society has now ramifications all over the globe. This society is unlike most of the others, being composed of seculars. In Ireland, that priest-ridden country, they had their grand "mysteries," called "The Purgatory of St. Patrick," in an islet four miles from Donegal, in Ulster. The initiation here was dreadful, viz., 1st act, Fastings, purifications, confessions, scourgings, and terrifying scenes of hell, &c., &c.; after much of this then came the visions of the abodes of the blessed, the Elysian fields, &c. Up to the time of King James these mysteries were in great vogue, and brought much money to the crafty priests, but they were ordered by this king to be abolished, the monks turned out, and, so far as Great Britain was concerned, died out; but the "Purgatory of St. Patrick" was taken up by the Spanish and Portuguese, and subsists in these countries to this day.—("Histoire de la Vie et du Purgatoire de St. Patrice," par François Bouillon Franciscain.)

The Theosophists looked on the soul as a fire. The learned author of the Rosicrucians says, "that the Platonic philosophy of vision is, that it is the view of objects really existing in interior light, which assume form not according to arbitrary laws, but according to the state of the mind. This interior light unites with the exterior light in the eye, and is thus drawn into a sensual activity; but when the outward light is separated it reposes in its own serene atmosphere; and it is in this state of interior repose that the usual class of religious, or what are called *inspired* visions occur. It is the same light of eternity so frequently alluded to in books treating on these mysterious subjects; the light revealed to Primander, Zoroaster, and all the sages of the East, as the emanation of the Spiritual Sun."

Boehmen, the great mystic, treats of it in his "Divine Vision," and Molinos, also, in his "Spiritual Guide," whose work some say was the foundation of Quietism, which became at a later

period the mother of Quakerism and other somewhat similar sects.

The curious on this point will find much to interest and enlighten them on Fire-worship and the mysticisms connected with it, in the excellent work on "The Rosicrucians," to which we have often had to allude.

The belief of all the oldest Theosophists, the ancient Magi, the true Fire-worshippers, Rosicrucians, and Illuminati came simply to this, that everything that existed, soul as well as body, were evolved from fire, and would finally be resolved back again into it, that it was the only known God, that it permeated everything, both in the earth when struck, gives it out, and as the light in the human soul—in fact, existing though dormant, and invisible in all that exists. How natural, then, was its worship in those dark ages, seeing its vast power and mastery over matter; and how can we wonder that they should afterwards fancy that God was really in that mysterious element. The Fire-worshippers will tell you, in rousing it they start Nature from her ambush and interrogate her secrets, which power is only given to a few of the most god-like spirits to follow, called by the moderns the "Illuminati." Therefore, this fire was not worshipped by the enlightened Persians as an idol for itself, no more than Catholics, who now-a-days are also enlightened, worship the representation of their saints in their churches, but merely as symbolic, and standing for the Deity. Thus the worshippers of the Sun, Light, or Fire, adored evidently the great unknown Being, God, in the Brightest, most Beautiful, most Powerful, and Last Image, man could possibly conceive of Him, and in which all could be again resolved and absorbed.

Such are the ideas of the Hindoos, &c., in the fires lighted in their funeral ceremonies; in the abundance of lighted symbolic tapers which the Catholics employ on similar occasions; in Cremation of the dead, which all point to the Fire dogma; in fact, to the Pythagorean transmigration by committing mortality into its last condition of matter, and delivering up the man-mortal into the flame-soul without passing through the various purgatorial spheres, this being the exact doctrine of Bouddha down to the present day. Thus we have imperfectly endeavoured to show the vast ramifications in all countries and from the earliest periods of this great and mysterious worship under various phases. The deep philosophy hid under this emblem, as expounded by these ancient Philosophi *per ignem*, would well repay a profound thinker with ample materials for speculative thought, and deep meditation.

Let us, then, be as watchful as these early Fire-worshippers, these vestal virgins, to guard this sacred fire quenchless in our

immortal souls, with all due care and reverence, knowing from whence it comes and whither it *will* go, until in countless cycles it becomes purified and sublimed into its pristine condition, and that these same spirit-flames, illuming but dimly our mortal ceremonies, shall at last burst into Glory, and be absorbed into the Pleroma of God's Divine Love and Light! For,

Embryos, we here are,—till we burst the shell—
Yon ambient azure shell—and spring to life!
Oh, life immortal, who'd not wish to rise
To starry climes and never-weeping skies!

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.

M E D U S A.

DEADENING EFFECT OF TIME AND AGE.

THE true Gorgon is Time, beneath whose petrifying gaze the most youthful and elastic forms become gradually hardened, osseous and fossilised. To this complexion must we come at last. It is the normal destiny of organisation, which no individual or system can escape for ever. As spirit goes out, matter comes in, till at length the most ethereal are of the earth, earthy, and sink as by the force of moral gravitation into the sphere of immobility and death. It is only in celestial realms that the oldest angels look the youngest, in the terrestrial it is and must be the very reverse.

We need not fear that mankind will ever lack the conservative element. We might as well tremble lest the trees should some day fail to be sufficiently rooted. While there is a profound feeling of reverence in humanity it will respect the past, and under the influence of tradition and the force of habit repeat it. There need be no especial anxiety on the subject of too great fluctuation in human affairs, for precept will ever be powerful, and example all but omnipotent with the sons of men, who like the old ways, and prefer the beaten tracks, and never depart from them but amidst the exceptional storm of revolution. These are truths not now, perhaps, particularly patent. We are in the midst of commotion, and see little other than mutation on every side. We are in no danger of fossilisation, but rather of dissolution. Yet we have only to read history, and we shall soon be made conscious that Medusa has played a rather important part in the past, and may therefore be expected to enact a proportionately significant *role* in the future. What, for in-

stance, is all Asia but one vast deposit of magnificent fossils, whereof the life has long since departed, leaving only the once beautiful and finely proportioned form moulded in stone. We have heard of the stagnant immutability of India and China, but let us never forget that they must have *grown* into their present condition, day by day, as living and expanding organisms, in the full and free discharge of all their vital functions, just as the Trilobites and Ichthyosauri of Palæontology must long since have grown into theirs. Whether we contemplate a moral or a physical fossil, let us never forget that this now defunct petrification once pulsed with the energy and palpitated with the susceptibility of youth. But Time, the Gorgon, has arrested the bounding currents of its vitality with his paralysing gaze, and stiffened its once flexible and elastic limbs into the iron immutability of hopeless age.

And have we not also several fossils of no insignificant pretensions somewhat nearer home. What, for instance, is the Church of Rome, or, for that matter, perhaps some other Churches not quite so remote? What are they but the dead forms of a traditional faith that might once have been instinct with life, but are now simply an insensible image of stone? What, for example, is our much boasted faith in the miracles of Christ, when combined with an utter inability to accept the narrative of similar wonders in modern times, however well attested, whether as regards the number or the character of the witnesses,—what, we say, is such a one-sided faith, but the dead fossil of superstitious credulity, that takes its stand on the fetish worship of an old record, whose written statements are preferred to the evidence of living men.

It is the same with government. What, for instance, is a constitutional monarchy, where “the king can do no wrong,” and the minister and not the monarch is the really responsible person, but a fossil of defunct royalty, endowed with the form, called by the name, clothed in the trappings and treated with the respect, but no longer possessed of the vitality and force of ancient kingship. And what is a territorial aristocracy, that cannot manage even their own estates, and who having long since ceased to be military chiefs in their several districts, are now, for the most part, voluntarily foregoing their especial privileges and corresponding duties as hereditary legislators? What is such an institution but a fossilised remnant of the past, no longer endowed with the energy that built it up, and no longer conducing to those political uses which called it forth, and which alone render its farther existence either desirable or possible. What, indeed, is the red-tapism and official routine whereby nearly every department of the State is more or less

paralysed, but a result of that gradual fossilisation to which all long established institutions seem more or less liable, and which, while an evidence of their senility, is also a pre-admonition of their approaching departure.

Nor must it be supposed that this process of fossilisation is confined wholly to religion and government, for it tends in almost equal force to pervade every other province of thought and action. What is pedantry but the fossilisation of scholarship; and what is the worship of great names in science but a departure from the truth of nature in favour of human authority. Everywhere the paralysing effects of Medusa's stony gaze are more or less visible. Time, the fossiliser, is never idle. Men and institutions are alike growing old and feeble, formal and inapplicable, the living fact of to-day hastening to become the defunct tradition of to-morrow. Yet this apparent preparation for the baptism of death is in reality but an incipient stage of the process of rebirth. Let us have no fear in this matter, Medusa may fossilise the body, but the spirit is beyond her power, secure amidst the darkest shadows of night in the surely approaching dawn of the morning of resurrection.

THE TESTIMONY OF THE AGES.

(Continued.)

THE EDDA.

THIS wonderful group of ancient poems, owing its name of "*Edda*" (Grandmother) to its great age, is declared by Schimmelmans, who translated it into German, to be "the very word of God, and the oldest book that exists in the world." Gœransson says that these poems were written in the time of Moses, and were found in Sweden, engraved on tablets of brass, three hundred years before the Siege of Troy. Resenius, Guddmundus, Andræ, Runolfus, Jonas, and other Northern *savants*, all consider the Edda to be the utterances of a Sybil who lived long before the Trojan war. Marmier, who translated the Edda into French, says that "it may be affirmed, without fear of contradiction, that many of the transactions recounted in the songs of the Edda go back to the very earliest times, to that remote period, lost in the night of ages, when the Scandinavian tribes came into the North;" and points to the analogies between these songs and the mythologies of India and Persia as a proof of close kinship between the Northern and Eastern races, and of a consequent kinship of their creeds.

The existence of these poems was first made known to European scholars, in 1603, by Svendsen, Bishop of Skaholt, who translated and published, under the quaint but expressive title by which we know them, the poems in question, from the original text of the Icelandic priest, Sæmund Sigfussen (surnamed "*Fröda*," or The Wise), by whom they were first collected and arranged, in the sixteenth century, about fifty years after the introduction of Christianity into Iceland. Among the many suggestive legends that have overlaid the biography of "Sæmund The Wise," is one which tells that he went to the South of Europe to study under a famous Master; "became so filled with new lore that he forgot everything he had previously known" even to his own name and that of his birthland; and subsequently, through the companionship of a relative who came to visit him, recovered the memory of all that he had previously forgotten.

Wild, stormy, fitful, like the scene and the clime with which they are traditionally associated—a region of icy peaks, huge boulders, and boiling springs, a winter lit up with the weird splendours of the northern night, a summer blossoming amid snow and fire—these poems (especially the '*Voluspa*,' or '*Vala's* prophecy,' the oldest, grandest, and most distinctly mediumistic of them all) are utterly unlike, in form and colour, all the other '*Sacred Writings*' of our planet. And yet, unlike as they are, in outward seeming, to those other writings, their cosmogonic and theosophic indications are substantially the same; a proof that they, too, are an outgrowth from the same complex root that has produced all the other religious formulæ of the world, which formulæ, the more carefully and dispassionately we analyse and compare them, the more clearly do we see them to have been formed by the same process, viz., by an infusion of fabulised historic traditions into speculative theologic symbols previously furnished by the suggestions of the primitive Nature-Worship, and the employment of those symbols, by the Providential Overruling, as continents for the reception and safe-keeping of certain pregnant inspirational hints, whose subsequent discovery (like that of coins hidden under seals or deposited in the foundations of edifices,) was intended to subserve (when the time for that discovery should have arrived,) two equally important ends. For this discovery is intended, first, by rendering yet more evident the reality of that Overruling, to help us in our search after the laws of Existence, at a knowledge of which we only arrive through the persistent effort of succeeding generations; and, next—by showing us that the fact of our successive existences upon this globe has thus been taught, though not rightly apprehended, from the

earliest times—to bring a flood of living sunlight into the ‘dark places’ of the Past and of the Present: the human beings to whom, in the course of ages, the sense of the allegory gradually becomes clear, being seen to be later incarnations of the same spirits whose efforts, in their earlier incarnations, worked out the rude letters through which that allegory was first expressed; and the invariable justice of the Divine Government being thus vindicated by the certainty that, for good as for evil, it is always the spirit who *sows the seed that reaps the harvest*.

Tacitus, in his account of the Ancient Religion of the German race (*De Moribus Germanorum*, chapters 9 and 35), says that it recognised “a Supreme God, Master of the Universe, to Whom all things are submissive and obedient.” The old Icelandic Mythology proclaimed this SUPREME DEITY to be the ‘Author of everything that exists,’ the ‘Eternal,’ the ‘Ancient,’ the ‘Living and Awful Being,’ the ‘Searcher into concealed things,’ the ‘Being that never changes,’ attributed to that BEING “infinite power, boundless knowledge, and an incorruptible justice;” and forbade its followers to represent IT by any form.

Below the SUPREME BEING were various orders of Intelligences superior to mankind. The highest of these are ‘Odin’—whose functions show him to be, like his synonyms of the Oriental theogonies, the Planetary Ruler of this Earth, and, as such, in regard to this earth and its people, the immediate agent of the CREATOR, with WHOM he is often practically confounded—and certain other beings, of equal rank and power, vaguely called ‘the all-holy gods’ (Rulers of the other planets of our solar system), who confer together respecting the Cosmic interests over which they preside. After these ‘Rulers,’ and spoken of under various names and aspects, are the ‘Æsir,’ or non-humanised spirits, who, as the tutelary ‘deities’ of a later age, will “teach the arts of life to men.” They are said to have “constructed altars and temples, worked metals, and invented arts,” because the avocations of the ‘fluidic World’ can only be represented to our minds by similes borrowed from the life of this lower sphere; and also because the spirits who are being educated in that ‘world’ take an active share in every department of human life and interest, under the superintendence of spirits of a more advanced degree, who assist the ‘all-holy’ Planetary Rulers in the performance of their cosmic labours; for which reason, Odin, like ‘Indra-Agni’ and ‘Ormuzd’ in regard to their ‘kinsmen of lower degree,’ is styled “The Chief of the Æsir.” The class of spirits who have lost, and regained, the ‘fluidic’ degree, are symbolised by “*Njord and his wife*, not of the lineage of the Æsir, but *born and bred* in Vanaheim,” where they have *lived alternately* in “rocky, mountainous Thrymheim and happier Noatun,”

i.e., in the two spheres of planetary life, their subjection to which is still farther indicated by the attribution to them of *sex* (a condition peculiar to humanised existence), and their exclusion from the nobler 'lineage' of the 'unfallen' Æsir, *i.e.*, from the higher mode of development proper to the 'fluidic world.'

Like his Oriental correspondents, Odin (as the Intellectual principle) is declared to have "formed the heavens, the earth, the *air*, and all things belonging to them;" the Love-principle being symbolised (as in the Osirian myth) by his sister-wife, Frigga, and also by his 'son' Baldur, darling of the Universe, "*so fair and dazzling* that rays of light seem to issue from him, and who dwells in a heavenly mansion that nothing unclean can enter." Odin's various attributes are personified as his 'brothers'; he is called 'The Way,' but "has many names, in order that each people may supplicate and worship him." His wisdom is universal. The 'Christs of the Universe' being the immediate recipients of the Divine Thought, he possesses "the Supreme God's ancient lore." Like Indra and Osiris, "he knows where the missing *cattle* are concealed;" he knows "the secret of the golden tablets *hidden in the grass*;" he knows, and teaches, all things, 'in magic runes,' by whose power 'earth, stones, hills, and *burial-mounds*, were opened to him,' and he 'bound those who dwelt in them by his *word*, and went in, and took what he pleased,' *i.e.*, that he presides alike over the development of the various 'natural reigns,' and over the two realms of our planetary life. But all-powerful as he is in regard to the work confided to him, Odin is only the 'elder Brother' of those who are placed under his guardianship. Before he "formed the earth" was "a time of old," when there were "neither land, nor sea, nor cooling waters. Earth existed not, nor place above. It was a *chaotic abyss*, and *grass* nowhere (symbol of vegetation, as the first stage of vitalised development). Sun (feminine), Moon (masculine) knew not their dwelling; the stars knew not whether they had a station." In that remote "time of old," Odin was "with the Hrimthursar," or Frost-Giants (the Primeval Chaos); *i.e.*, the elements of his future personality were latent in the dormant potentialities of an earlier abysmal 'Mass' of unorganised and unvitalised Cosmic Matter, whose negative existence is appropriately symbolised by the cold of 'frost,' as contradistinguished from the 'heat' (*love*, love,) of organised, vitalised, conscious, active life.

It is from the limbs, bones, blood, &c., of the ancient, solitary Giant, 'Ymir' (the Giant 'Kaioners' of the Zend Avesta, the Chaotic Nebula whose disruption produced the Sidereal Universe to which our solar system belongs), that Odin, with the aid of 'Bur's sons' (the Cosmic Forces), "raised up the vault of heaven, and shaped the noble mid-earth" (the

surface of the globe, the Druidic 'Abred'), and encircled it with the great fortress of Midgard (the spirit-zone of the earth), in order to protect it "from the attacks of the Giants;" *i.e.*, from the disorganisation, and consequent return to the state of Chaotic diffusion out of which the constituent elements of the earth have been condensed into a globe by the formative skill of its Presiding Ruler. For, as the persistence of what we call 'bodies' is entirely due to the persistence of the magnetic soul-action by which their constituent atoms are grouped into form, so the persistence of the globe itself is due to the persistence of the same formative action that evolved the bodies of our solar system out of the state of nebulous diffusion in which their elements originally existed. And as this action is perpetually maintained, for the planet and for all classes of its inhabitants, by the perpetual transmission (through the spirit-hierarchy above us,) of the Divine Efflux which is the incessantly-renewed life of all the modes and forms of Derived Existence, the encircling of the earth by the 'fortress of Midgard,' as a protection against the 'Giants,' symbolises the establishment of its 'fluidic' or 'spirit' zone through which the Influent Life is transmitted to the planet and its inhabitants.

Having 'formed the earth,' Odin, in conjunction with the other 'all-holy gods,' "to the night and to the waning moon gave names, to morn, mid-day, and eve, *to reckon years*;" a preparation for the advent of the human race, whose appearance upon the globe is a consequence of the irruption, into the 'fluidic world' (symbolised by 'Ida's plain, where dwell the Æsir') of "three maidens from Jötunland, realm of the first-born" (*i.e.*, the early, the ignorant, the imperfect, and, as such, symbolical of the fluidic realm of spirit-education, in which "the children of life," innocent, but ignorant, are learning the arduous lesson of voluntary choice between Good and Evil, which will decide the mode of existence through which the subsequent phases of their educational career will be carried on.* These 'three maidens' symbolise the unenlightened will, misjudging intellect, and erroneous action, of the spirits who, allured by the seductive whispers of self-love, 'fall' from the negative 'innocence' of the normal world of souls, and thus incur the painful but salutary discipline of planetary life, in conjunction with fleshly bodies.

"Then the Vala (Seeress) knew *the fatal bonds were twisting, most rigid, bonds from entrails made*;" *i.e.*, she foresees the correspondential result of spirit-disobedience imposing its 'most rigid' bondage on those who must now be made, through conjunction with *entrails*, *i.e.* with fleshly-organisations, to learn, to expiate,

* Vide *Human Nature* for July, 1869.

and to amend. Accordingly, the 'all-holy gods' again confer together, and make *'the race of Dwarfs'* (human beings) "*in man's likeness.*" This new race is formed "from the earth, from the world's rock, earth's foundation;" it is "bred in the mould of the earth, just as *worms* are bred in a dead body." "At first they were only maggots; but, by the will of the gods (*i.e.*, by the Ordering of Natural Law, under spirit-guidance), they at length partook of human shape and understanding, although they always dwell in *rocks* and *caverns.*" The imagery of Plato, of the Druids, of the Hebrew Psalmist, seems to be foreshadowed in this more ancient parable; the latter even amplifying the thought here expressed, for he speaks of our "calling on the rocks to cover us," *i.e.*, to give us an earthly body as the sole re-former of the spirit who, misusing its free-will, has taken the wrong road, and brought itself down to the earthly life.

The gradual attainment of the distinctively human form by the bodies of the founders of human races* (stated to be at first, almost amorphous), is symbolised by the action of the Æsirs on the man and woman (Aske and Embla,) who had been formed, by Odin and his brothers, out of the *stems* of two 'trees' which they had found on the sea-shore, (because, as all spirits have reached individuality through the pre-personal development of the lower reigns, they may be said to proceed from the same 'stem,' or path of development, that, at a lower point, produced 'trees,' *i.e.*, the vegetable world. Krishna says, in the Bhagavat-Gita, "*Kinsmen, beasts, stones, vegetables, are all one; what they are, a man has been.*" The Koran, as we shall see, implies the same idea.) As 'formed' by Odin and his brothers, the new denizens of the earth remained "nearly powerless, void of destiny." "Spirit they possessed not, sense they had not, nor blood (symbol of affectional life), nor motive powers, nor goodly colour . . . until the mighty and benevolent Æsirs came to the world from their assembly. . . . Spirit gave Odin, sense gave Hœnir, blood gave Lodur and goodly colour." Their descendants "dwell within Misgard" (*i.e.*, on the surface of the earth, encircled by its spirit-zone), where they will, by their own wrong-doing, work out the curative punishment they have brought upon themselves. Accordingly, the horrors of the earth-life in its early stages are now portrayed by the Vala as "blood-thirsty and perjured sinners wading through sluggish *streams* . . . a river falling through venom dales, with *mire* and *clods* . . . a flood that thunders down, mingling with *tides of blood below;*" and the 'sad chariot of the Norna (Fates), dispensers to *all that are born,*' conveys away the souls of the dead "for pun-

* Vide *Human Nature* for July, p. 304; December, 1870, p. 542.

ishment in Fregiarn's Hall" ("place of torment" in Hades, the spirit-world).

Dark is the doom of the unhappy "Dwarfs," who "groan before the sages of the rocky walls" (the spirit-guides and overseers of the two spheres of humanised existence). But, though dark, it is not hopeless. For "man has a soul that shall live, and never perish, though his body shall have smouldered away, or been burned to ashes;" and although "each from each is parted, yet they are reserved to meet again in the glad day of life," and "everyone shall continue to exist in some world or other throughout eternity." Odin, as 'Alfadir' (All-father), has the whole human race under his protecting sway; and as 'Valfadir' (Choosing-father), 'chooses' for his 'sons' all 'the heroes' who fall in battle; *i.e.*, "takes to himself" all who go to him through the *deaths* by which, as leading to new *births*, we obtain the final victory in the long combat with our imperfections. For their abode, during this process, he has prepared 'Valhalla,' with its 'many doors' (symbolising human life considered under its double aspect, as consisting of the two spheres of existence, which are symbolised, respectively, as 'Mid-earth' and 'Midgard'), where each day, they *fight*, are *slain*, and *come to life again*, and celebrate their victories by 'drinking' from the 'skulls' of their enemies; a symbol denoting the gain we acquire from each of our incarnations, in which our *skulls* (as the shaping continent of the brain) decide the organic tendencies, limitations, and possibilities that bring out, successively, the latent evils of our nature, which we are thus enabled to combat and to overcome. Odin needs no food but *wine*, of which (as the *purified* juice of the grape, itself "well *refined from its lees*," and thus symbolising the spirit perfected through discipline and trial) Christ says he "will drink no more until he drink it anew in the Kingdom of God," an allusion to the higher degrees of virtue and excellence which, as the 'fruit' of the 'vine' he came to plant by his example, are to be produced, by the people of this planet, in the nobler phase of development which we are approaching under his auspices.

The heroes of Valhalla are fed with the flesh of a boar that is killed every evening (the life of earth), but comes to life again every morning (the life of the spirit-zone). *Feeding on flesh* is a distinct implication of a renewal of the earthly life, a re-building of the human body with the constituents of animality, as indicated by the saying of Christ, "*that which is born (or produced) of flesh is flesh.*" "Gallœig, pierced with lances, and burned, *thrice* burned in Odin's hall, yet *thrice* brought forth ('*thrice*,' as the symbol of completedness, perfection), oft, not seldom, yet still she lives," is another presentation of the

same fundamental idea, viz., the slow, painful, but *thorough* purification of the spirit, "*saved as by fire*," through the stern but beneficent discipline of planetary life. This "fire prepared for the Devil and his angels" (*i.e.*, for the destruction of Selfishness and its derivatives), is 'everlasting,' 'unquenchable,' because 'evil,' as the antithesis of 'good,' is inherent in the nature of things; and consequently, there will always be, somewhere in the constantly expanding Universe, moral dross to be smelted out, moral 'chaff' to be burned up. But the magnificent metaphor of 'Hell-fire'—which, misunderstood, has given rise to the monstrous fiction of 'eternal damnation'—is really a glorious foreshowing of the rehabilitation of *all* the spirits who, by wrong-doing in the higher mode of being, have brought themselves into the refining furnace of human life.

The Eddaspeaks of various worlds. There is 'Niffhel,' which—symbolising planetary life in general, as the realm of discipline and reformation, and, as such, having always existed in the economy of the Universe—is declared to have been "before the earth was framed;" there is 'Hel,' the realm of punishment in the spirit-zone of this planet; and there is also the implication of a 'deeper hell,' in the bearing away of "a corpse," on "the wings of the dark flying dragon, flying from *beneath*," *i.e.*, the 'casting out' from this planet of the souls who, persisting in evil, when this earth shall have reached a higher degree of development, will no longer be permitted, or be able, to re-incarnate themselves in this planet, but will be sent away, and made to recommence the course of their purification in a planet of a lower degree of advancement.

The attainment of that higher state by our planet is foretold in the 'Voluspa,' as a second 'arising out of the ocean,' when—after a series of symbolic cataclysms, in which "the sun darkens, earth in ocean sinks, fall from heaven the bright stars, and towering fire plays against heaven itself"—"the fields unsown bring forth; all evils are amended; the mighty one comes to judgment, dooms pronounces, strife allays, and establishes holy peace forever." Its ceasing to subserve the purgatorial ends to which it is now appropriated, is also symbolised in the 'Lay of Grímnir,' by the 'boiling' of the 'holy (sanctifying) waters,' *i.e.*, the substitution of 'etherealised' in place of the 'compact' matter of the planet, represented by the implied conversion of those 'waters,' through *heat* (the love-principle) into vapour; a modification of the elements of its materiality which will render them insusceptible of being agglomerated into *flesh*.* The same idea is implied in the *burning* of 'the As-bridge,' the 'Rainbow bridge,'

* Vide *Human Nature* for November, 1870, p. 494-8, note †

that leads "*from Jotunland to the gods;*" and which, as symbolising the passage from the rudimental to the relatively 'perfect,' will be "broken" when "the sons of Muspell, having traversed the three great rivers "(the 'three steps of Vishnu,' cycles of elaboration), *shall ride over it,*" and shall thus have attained to the true Soul-life of Immortality, in the glorious Fluidic World of which *all* spirits, whether 'unfallen' or 'fallen' are natives, and therefore 'sons.'

"In heaven," says the Edda, "there are *many goodly homesteads, and none without its Celestial ward.*" There are "heavens above heavens," implying eternal progression. Odin's home, "Gimill, than the sun brighter" (the fluidic sphere of the sun), where (on reaching the Sidereal degree,) "the righteous dwell, and happiness enjoy for evermore;" and the glorious "southern sphere 'Muspell' (the Fluidic Universe), "guarded by Surtur, with his flaming sword" (symbolising intrinsicity, fitness, judgment), "too luminous and glowing to be entered by those who are not indigenous to it" (*i.e.*, who have not retained or regained the power of operating the vibrations by which that 'world' is constituted to the perceptions of its inhabitants).

To explain the symbolic imagery, personages, and incidents of the Edda would require a volume. Enough has here been brought forward to show the profoundly spiritualistic nature of this ancient production, and its substantial affinity with the other medianimic writings of the world, and with the theory of derived existence set forth by the writer, of which still further confirmation is afforded by the records of Odinism, preserved in the Prose Edda. Thus, at the three principal Odinic festivals, cattle were killed and *feasted on*, and their blood was sprinkled with a brush not only on the people, but also on the *doors* and *floor* of the temple; a ceremony symbolic of the *earthly life*, of *flesh*, of *ingress* and *egress*, and of *passage*, and showing both the origin and the meaning of the Egyptian and the Jewish 'Passover,' of the use of 'holy water' in the Buddhist and Romanist Churches, and of baptism; all of which, as we have seen, imply the purification of the soul through successive incarnations. For the 'Destroying Angel' that brings *death* home to the experience of the soul is the selfishness which has caused its declension from the fluidic to the planetary mode of incorporation; and this declension *can only be arrested by incarnation* ("the shedding" or sprinkling "of blood, without which there is no remission"), whose reformatory action, restoring it to the deathless existence of that higher life, is aptly symbolised as the staying of the hand of the Destroyer. The rite of baptism, also, appears to have been practised among the followers of the Odinic faith; for Harold Haarfager is stated, in his 'Saga,' to have had water poured over him, and a name

given to him; and a similar statement is made concerning his son Hakon.

THE SABÆANS.

The Arabs, before Mahomet, acknowledged one sole, supreme GOD; but worshipped also the Intelligences whom they called the 'Angels' or 'Rulers' of Stars and Planets; and each country, tribe, and family, was supposed to have its own 'Star,' or Tutelary 'genius' (or spirit). They worshipped 'Wadd' (heaven) *as existing in the form of a man*; a perversion, probably, of some intuitive perception, or half-forgotten teaching, of the correspondence between the quality of the Soul, and its perception of the sphere of externalisation around it; they recognised a class of "deified men;" had a vague idea of some sort of metempsychosis as the destiny of mankind; and used the rite of baptism, which, as we have seen, implies the purification of the soul through a succession of earthly lives, and also its external manifestation, or embodiment, through conjunction with the material element.

THE KORAN.

Accepted as the inspired and authoritative expositor of religious truth by a hundred millions of our fellow-men, it is impossible to deny to the Koran a place among the 'Bibles' of the planet; although, being borrowed, for the most part, from the "fabulised" portions of the 'Sacred Writings' of Persia and Judea, the Koran offers but few traces of original inspiration. But, notwithstanding the marked inferiority of the Koran, in point of medianimic insight, to the other 'Sacred Books' of the world, it contains various traces, confused but unmistakeable, of the great doctrines of the Fluidic Life, of the plurality and progressiveness of inhabited worlds, of the progressive development of the planetary reigns (implied in the statement that "all animals are created out of water"), and of re-incarnation, which traces, as testimonies to the universality of spirit-teaching in regard to those doctrines, are all the more important from the fact that they could not have been, in any degree, understood by Mahomet, whose system, in its general bearings, is so widely removed from the philosophical conceptions of which those doctrines form an integral part, that, in embodying them in his writings, he must evidently, in so far, like all the other writers of 'Bibles,' have "buildd better than he knew."

The Mohammedan account of the 'creation' of the World and of Man is borrowed from that of Genesis; but, like the Rig-Veda, it distinguishes two kinds of 'birth,' viz., 'the first' and the 'second,' from the latter of which it declares that "the Blessed" are delivered. In the Koran, the "Angels" are said to

have been "made of fire;" a notion also borrowed, apparently, from the Vedic doctrine of "the brilliant birth" of the soul in the 'Fluidic World.' It is declared that they "neither eat, nor drink, nor propagate their species;" and that "whoever shall attribute sex to them is to be accounted an unbeliever." Besides the 'Angels' (answering to the 'Maruts' 'Amshaspunds,' and 'Æsir' of the earlier faiths), the Koran, like the Talmud, asserts the existence of an order of spiritual beings called 'Jins' or 'Genii,' supposed to be intermediate between 'Angels' and men; but as the Jins are of both sexes, eat, drink, and propagate their species, and as some of them are 'saved' and others 'lost' like human beings, it is impossible not to see in them a confused representation of mankind, as distinguished, by the conditions of humanised existence, from the non-humanised populations of the 'Fluidic World.'

The souls of the dead undergo a sort of preparatory 'Judgment'; after which those of the righteous are divided into three classes. Those of the 'Prophets' go at once to Paradise; those of the Martyrs' go into the crops of green birds that feed on the fruits, and the *water* of Paradise; but about the fate of the rest of the believers there are many opinions. According to some they remain in the grave; according to others, they stay with Adam in an inferior Heaven. One opinion shuts them up in the Resurrection-Trumpet; another limits their stay in the grave to seven days, after which *they go away*, none knows whither. According to some annotators they are changed into white birds beneath the throne of God; while others declare that the souls of believers remain in the *well* of Zemzen, and those of unbelievers in the *well* of Barbut. [A well-known proverb says that 'Truth lives at the bottom of a *well*,' because 'Truth' can only be *reached* by us *through* the '*water*' which, as the synonym of Matter, is the symbol most frequently employed to denote the material embodiments which constitute our 'Way' to its attainment.] Others say that the souls of the wicked are first offered to Heaven, and refused; they are then offered to the Earth, and again refused; after which they are *sent down to a lower earth*, there to be tormented in a dungeon until the resurrection of the body, when they will be made to alternate between hot and cold hells, in which 'believers' will remain for a time, and 'unbelievers' for ever. A confused echo of our alternate sojourns in the two spheres of planetary life; the 'hot hell' signifying punishment in the spirit-world, and the 'cold hell' the sufferings of the earthly life. As it is not stated that souls may not acquire a "true belief" while undergoing the discipline of that double realm of retribution, this doctrine does not necessarily imply that any souls will remain in hell for

ever; but the belief that the greater number will do so seems to be the test of 'orthodoxy' among Mohammedans as among so-called 'Christians.'

Previously to the general reckoning of 'the Last Day' that is to be followed by the burning up of the visible universe, everything that has ever existed upon the earth is to be 'raised' out of the ground, through the virtue of a re-vivifying rain that will cover the earth with a new deluge, and cause "the indestructible germ of each form" to 'sprout' anew, and to resume its former proportions; when, at the sounding of the 'resurrection-trumpet,' *stones, plants, animals, men, jins, and angels*, will be brought to judgment. All sentient beings will be provided with an "accuser" and an "advocate," interpreted by the more spiritualistic of the Mohammedans as being respectively the 'sins' and the 'good deeds' of each, whose doom will be decided according as the balance is struck between the two accounts. According to some interpretations, the 'good jins' will also be *changed into dust*; according to others, they will be sent to 'an inferior heaven;' both destinations indicating a resumption of progress through contact with the lower modes of Materiality. The 'bad' are thrown into 'Hell,' with "the Devil and his angels." *The animals will acquire the faculty of speech before the Day of Judgment*; they will revenge upon one another the sufferings they have undergone, and will then *be changed into dust*; a double implication of the progress of development through the 'lower reigns,' and through humanisation, the latter doctrine being still farther indicated by the 'Bridge of Sirât,' spanning the 'great gulf' of 'Hell,' "finer than a hair, sharper than a sword, beset, on *each side*, with briars and crooked thorns," over which *all* must pass, whether to 'Paradise' or to 'Perdition.' The wicked stumble in going over this 'bridge,' and fall into the fiery abyss. The righteous pass over in safety; but, before entering 'Paradise' (the definitive happiness of the Sidereal Degree), they "drink the water of the pond of the Prophet, white, oderiferous, of which those who drink shall *thirst no more* for ever;" the cessation of *thirst* (*i.e.* of the need of the fleshly envelopes symbolised by *water*), indicating the substitution, instead of *flesh*, of the more refined and etherealised bodies of the higher planets (symbolised by the '*white and oderiferous water of the Prophet's pond*'), by the spirit who, through those planets, is approaching the 'purely fluidic' corporeality of the normal world of Souls. Like the Talmud, from which Mahomet has borrowed so largely, (and in which it is said that 'Behemoth and Leviathan' will be "slain daily," as 'food' for the dwellers in Paradise), the Koran states that 'Balâm and Nun' will be slaughtered each day, and each day brought to life again, to

furnish the repasts of the Blessed: another allusion to the fact of our successive existences; although both the Koran and the Talmud—less immediately mediaimic than the Edda, which represents the flesh of the constantly-resuscitated ‘boar’ as the nourishment of spirits who are still fighting the battles of humanised existence—reduce the symbol to the rank of mere fable, by placing this supply of resuscitated ‘flesh’ in ‘Paradise.’ It, however, implies the progressive character of psychic development in the ‘Fluidic’ life by the “seven heavens” which are declared to “have been created by GOD;” and the equally progressive purification of humanised spirits, by the Divine creation of “as many different storeys of the earth.” And the Mohammedan ‘Paradise’—although in the grossness of its sensuous imagery, the antipodes of the refined ethereality of the ‘Sidereal Degree’—nevertheless corresponds to that ‘Degree’ as being “above the seventh” (or highest,) of the progressive spheres of spirit-training; as being reached by the ‘paths’ with which the ‘seven heavens’ are said to be provided; as being inhabited only by spirits not subjected to the ordeal of ‘the second (or repeated) death;’ and as giving, to those who attain to it, the ‘vision of GOD’ which is declared to be a source of happiness immeasurably transcending all other satisfactions.

The community of origin and of indication by which the various creeds of the world, despite their apparent discrepancies, are seen to be so closely linked, is still farther evidenced in the use, by Mahomet, of the simile of ‘*dust*,’ which figures so prominently in the earlier ‘scriptures,’ as a symbol of purification through the discipline of fleshly bodies. As remarked by a diligent student of ancient lore, “It is an old Northern notion that *dust* is the *appointed food* of the dead,” in support of which attestation he alludes to the story of a spirit “who, having returned to earth for the purpose of being present at the marriage-feast of a friend, was regaled with *dust and water*.” Using the same symbol, a passage of the Koran as originally compiled ran thus:—“The belly of a son of Adam *shall only be filled with dust*. GOD will turn to him who shall repent;” an evident implication of connection between the *feeding of a man with dust* and the gradual accomplishment of the *repentance* which—by restoring him to the innocence of the higher life from which he has lapsed—effects the *turning of man to GOD* which appears, to the perceptions of the purified soul, to be a *turning to man* of the BEING in Whom “there is no variableness, nor shadow of turning.”

The ‘*belly*’ as the elaborator of the vitalized materials of which we are incessantly rebuilding our present fleshly-envelope, symbolizes the *nephesh* or *perispirt*; the magnetic instrument by

means of which the soul agglomerates its material 'body,' more or less 'compact,' more or less 'fluidic,' according to its state. Having previously said (John iv. 14,) that 'the *water*' given by him shall be, to its recipient, "a *well* (or fountain) *springing up* into everlasting life" (*i.e.* shall enable his soul to accrete for itself a constantly ascending series of higher and higher corporeal envelopes, through the experiences of which it will at length attain to the 'everlasting life' of the deathless Fluidic World), Christ still farther amplifies the same indication by saying (John vii. 38.), of him who shall follow in his steps, "Out of his *belly* shall flow *rivers* of *living water*;" in other words, that his perispritic action will eventually cease to furnish him with 'bodies' of the lower degrees of materiality symbolised by 'dust' or 'water,' and will thenceforth furnish him with the endless succession of deathless, but always correspondential, 'fluidic' incorporations symbolised as "the *waters of life*," as a "*river of living water*," as "the *river* that makes glad" the souls who have attained to the 'luminous' and 'glorified' corporeality of the 'City of GOD,' of the Supreme Dwelling-place, of 'Gorodman,' of 'Tao,' of 'Gwynfyd,' of 'Muspell,' of 'Paradise,' the 'Sidereal Degree' of the New Revelation.

An interesting confirmation of the explanation of baptism given above is also furnished by the permission, granted to the faithful by the Koran, to substitute, in case of necessity, the use of *fine dust*, or sand, *instead of water*, in the first of the four 'ablutions' (1st of the Body, 2nd of Action, 3rd of Thoughts, 4th of the Heart,) which it prescribes for their purification. It is stated by Sale, the learned translator of the Koran, that this same substitution is permitted also by the Persians and by the Jews, and has been frequently made, in the administration of Christian *baptism*, in cases in which it has been impossible to procure water.

Echoing the declaration of Ezekiel (ch. xviii. 20,) the Koran declares that "a burdened soul shall not bear the burden of another," and thus implicitly affirms the principle of our repeated lives upon this earth; for, as it is certain that succeeding generations *do* 'bear the burden' of the wrong-doing of previous ones, it is evident, as already remarked, that Providence would not be just if the souls, on whom 'the burden' of former wrong-doing is thus made to fall, were not *the very same souls that did the wrong*.

Confirmatory of this interpretation is the sentence pronounced in Genesis, upon the Self-love (so admirably symbolised by the 'serpent,') whose insidious temptings have led to the 'fall' of its dupes (the youthful and still ignorant Intellect and Will,) from the negative 'innocence' of spirit-infancy in 'Eden' (the

'Fluidic World'); "Upon thy belly *shalt thou go*, and *dust shalt thou eat*, all the *days* of thy life," (implying the grovelling nature of the mode of existence to which its sin brings it down, and the long course of fleshly-incarnations in successive '*days*' (earthly lives,) to which it will be subjected during all *its life*, *i.e.*, until, its transformation being accomplished, its '*life*,' as Self-love, has come to an end.

THE GOSPELS.

The indications of the Gospels—so vague in their allusions to the "many other things" concerning which Christ declared that the time had not come for instructing us—are so clear and abundant in regard to the broad cosmic arrangements of which our repeated lives upon this earth and in other planets are an integral element, that the general blindness of the so-called 'Christian world' to the true purport of those indications can only be accounted for in one way; viz., as being the result of the backwardness figuratively alluded to as a Providential 'holding of eyes' from the perception of facts of which they have not hitherto been prepared to admit the reality, to which this blindness is attributed by the spirits who now declare themselves to be charged with the task of enlightening us in regard to them.

The teachings of Christ, as now being explained by his command, are seen to have consisted mainly in the inculcation, under the guise of 'parable' (Matthew xiii. 34-5), of the same great truths which, though "kept secret since the foundation of the world," have nevertheless, as we have seen, been taught by all his Messengers; truths which the human race, at the period when he "took upon himself the *likeness* (but not the *nature*) of men," could not have been understood by them, and which it *could* only become fitted to understand through its subsequent advances in the discovery of the various branches of Natural Law, through whose operation the cosmic arrangements alluded to are carried out.

Among the most important of the subjects thus 'hidden' from the apprehension of the Past, but which, we are assured, are now to be made manifest to the minds prepared for their consideration, is that of the Elohistick rank and function of Christ. This cardinal fact of our planetary existence, shadowed forth, as we have seen, by the great medianimic writings of the world—the '*scriptures*' of which Christ expressly declares that they '*testify of him*'—affords the only coherent, rational, and sufficient explanation of a '*life*' whose beauty and mystery were intended to incite the minds of succeeding generations to the efforts of critical examination, discrimination, and elimination, that should prepare us to comprehend the explanation now given of it as an

acted parable, a manifestation of spirit-power unique in the experience of our planet, and as having been 'human' only in appearances that were assumed and combined in condescension to the erroneous pre-conceptions which a subsequent explanation of its true nature was destined to dissipate, and to the moral abasement out of which its example was destined to lift us; the only interpretation that can reconcile Christ's constant assertion of his superiority to the human race (whom he nevertheless declares to be his 'brethren,') with his equally constant assertion of his inferiority to the DIVINE BEING, with Whom he nevertheless declares himself to be practically identified; that can explain the nature of the corporeal envelope assumed by him for his visible manifestation among us, and justify the application to his personality of the designations of 'Son of Man' and 'Son of GOD,' mutually exclusive and destructive of each other on any other hypothesis; that can explain how, having been "tempted at all points like as we are," he can have remained "without sin;" and, by enlightening us in regard to his relationship to the SUPREME BEING, can also enlighten us as to the 'Way' by which we must travel on to the attainment of the elevation, equivalent to his own, which he promises to those who shall follow the 'spirit' of his teachings.

It is the writer's intention to enter more fully, in another place, upon the consideration of this most important subject, and of the other momentous questions involved in the explanation of the Gospels already referred to, (as also of the indications afforded, in support of the doctrine of re-incarnation, by the long line of Jewish prophets, omitted here for want of room); the limits of the present paper restricting the examination of the Evangelic indications to the subject of our repeated lives upon this earth.

No other fact is brought forward so frequently or so prominently, by all the four Evangelists, as the asserted identity of John the Baptist with the prophet Elijah or 'Elias.' Not only is this identity proclaimed beforehand by the prophet Malachi (Ch. iv. 5), and re-affirmed, explicitly, emphatically, repeatedly, by Christ himself, but the importance of that re-affirmation, as a hint for the guidance of future enquirers, is still further indicated by the perpetually-recurring references to 'Elias' which constitute so striking a feature of the Evangelic narratives.* Nothing can be more explicit than the declaration of the Angel to Zacharias, and the claim to identity with 'Elias' put forth,

* Vide MATTHEW iii. 3; xi. 3, 10 to 14; xiv. 2; xvi. 14; xvii. 3 to 13; xxvii. 47, 49; MARK i. 2 to 6; vi. 14 to 16; viii. 28; ix. 4, 5, 11 to 13; xv. 35, 36; LUKE i. 17, 76; iii. 4; iv. 25, 26, 27; vii. 27; ix. 8, 30, 33, 54; JOHN i. 21, 23, 25.

by him (Luke i. 17, 76) on behalf of his son, at the circumcision of the latter. And not only does Christ refrain from reproving the opinion, so frequently expressed by those around him, that he himself, as well as John the Baptist, might be 'Elias,' 'Jeremiah' or 'one of the prophets'—as he would evidently have done had such a re-incarnation of the latter been an impossibility—but he affirms, as clearly as words can make the affirmation, in speaking of John the Baptist (Matt. xi. 10, 14, 15), "*This is he of whom it is written 'Behold I send my messenger before thy face, who shall prepare thy way before thee.'*" . . . And if ye will receive it, *this is Elias* who was to come." And he still farther emphasises this most positive affirmation by adding the suggestive comment, "He that *hath ears to hear, let him hear.*" When the messengers sent to Christ, by John, had come and departed, Christ again asserts, in the plainest and most unambiguous terms, that John "*is*" the Precursor whose coming, as a re-incarnation of Elias, had been foretold by the prophets. And so on every occasion when the subject is brought forward.

That John himself, when questioned in regard to this identity, should have denied being 'Elias' or 'that prophet' (John i. 21), proves nothing against the identity so constantly attributed to him throughout the Gospels. Even if it could be shown that he was ignorant of the fact that his soul had previously been incarnated as 'Elias,' his forgetfulness of that former incarnation would only imply the temporary suspension of the unitary memory which is usually a condition of our lives in worlds of low degree; and could not outweigh the express declarations of Christ to the contrary. The intermittance always observable in the action of the medianimic faculty at the present day fully explains the fact, twice asserted by John (*idem*, 31, 33), that there had been occasions when he "knew not" the Great Spirit whose herald he had been sent to be, although, at other times, he was able to recognise, and testify to, the exceptional rank of the Spirit whose superiority he both admits and explains in the significant words '*for he was before me;*' words that not only confirm the assertion that Christ is a spirit of an earlier 'Creation' than that to which our world and its populations belong, but also imply the progressive character of psychic development, by attributing Christ's superiority to the fact of his greater advancement, consequent on his anteriority of origin. As, on John's own showing, there had been moments when he 'knew not' his Master, it would not be strange if, at times, he 'knew not' himself; but there is nothing to indicate that such was the case. On the contrary, although he is represented (v. 21) as denying that he is 'that prophet,' we find him, in the following verse, expressly asserting that he *is* the 'Precursor'

whom Christ constantly declares him to be, and thus admitting the identity which, in the preceding verse, he had seemed to deny; a denial, however, which is easily explained.

John the Baptist, although the re-embodiment of 'the spirit of Elias' who had been announced as to be 'sent' (therefore, as *coming from* some other realm of existence), to 'prepare the *Way*' of the 'Mightier One' who was to 'come' after him, was no longer the *man* 'Elias.' For a 'man' is neither a *soul*, nor a *body*, but a complex being resulting from the union of the two; *i.e.*, the personality which is expressed by the term 'man' consists both of a 'soul,' and of the material body with which that soul has clothed itself; and neither the *soul* thus clothed upon, nor the *body* which clothes it, can be called a 'man,' because that term does not express either the soul or its body as considered *in themselves*, but expresses the complex *human personality* which is constituted, for the time being, by their temporary union. Therefore, when the soul has thrown off the body whose conjunction with itself has constituted, at any given stage of its progress, the human personality by whose appearance and name it was *then* known to its fellows, it ceases to be the 'man,' *i.e.*, the *complex humanised being*, which had been constituted by that conjunction; and when it assumes another *body*, it becomes *another 'man,'* although it is still, and will be throughout eternity, *the same soul.* And thus—although the soul, which was *then* agglomerating and animating the body in conjunction with which it was *then* known as 'John the Baptist,' was the same soul which had agglomerated and animated the body in conjunction with which it had previously been known as 'Elias'—the human personality of that soul having been changed by its change of body, the *man* 'John the Baptist' was not the *man* 'Elias,' and therefore, as the time had not come for the open promulgation of the law of our successive lives as the 'path' of progress, the Baptist restricted his answer to a form of words which merely rejected the erroneous notion of his being the *resuscitation* of the *man* 'Elias' for which many of the Jews of that period (being unaware of the true nature of 'the resurrection from the dead') were ignorantly looking.

The statement (Luke i. 17) that the 'Precursor' of Christ would come 'in the *spirit* and *power* of Elias' was intended, for the same reason, to emphasise this condemnation of the monstrous doctrine of the *resurrection of the body*, by implying that the 'Precursor' would be—not a return to life of the *man* 'Elias,' but—a re-incarnation, in a *new body*, and therefore as a *new 'man,'* of the soul that had been known, in its former envelope of flesh, as 'the greatest of the Prophets of Israel.' When, after the 'Transfiguration,' the disciples enquire (Matt. xvii. 10, 13), "Why

then say the Scribes that Elias must first come?" Christ replies that, truly, *Elias will yet again return to the life of earth, charged with a new mission*; but also adds that "*Elias is come already*," and "the disciples then understood" continues the Evangelist, "that *he spoke of John the Baptist*." It is asserted by the spirits whose explanation of the Gospels has been already referred to, that both John the Baptist and Elijah were re-incarnations of the spirit of Moses; and that this identity of Moses and Elijah, as successive incarnations of the same soul, was indicated by the simultaneous appearance, on the 'Mount of Transfiguration,' of the two typical figures of the medianimity of the race which—its mental organisation enabling it to maintain, more steadfastly than any other, the fundamental truth of the Unity of God—had been 'chosen,' by the Formative Ruler of our planet, to prepare, and bring about, the various conditions and incidents destined to make up the acted parable of his seemingly human 'life' among us. As spirits of a certain degree of elevation are able to modify their corporeal envelope at pleasure, by the action of their will upon their *perisprit*,* the personality of Elijah is said to have been represented, on that occasion, by another spirit of the same rank and group, and consequently possessed of the same degree of luminosity; and they also state that the prediction of Christ will be literally fulfilled, and that this same spirit, who has played so important a part in the religious history of the Jews, and, through them, in the shaping of the first form of so-called 'Christianity,' has not yet fulfilled the whole of his mission in regard to this planet, but will again return to the life of our earth, in order to more effectually help forward the work of its approaching transformation, through the clearing away of the contradictions, misrepresentations, puerilities, and impossibilities of the 'letter' (which, having accomplished the ends for which it was designed, has now become an impediment to the religious progress of the world), and the substitution, in its place, of the larger interpretation of the mission and teachings of Christ which is destined to help us to the practical application of those teachings to the affairs of our daily life.

It is said that the element of mystery in the legends which recount the disappearance of Moses and Elijah from the life of the earth, the similarity of Elijah and the Baptist in person and clothing, and in their solitary, ascetic life, and the similarity of all three in type and temper, was intended to put us on the track of their identity. Moses, we are told, was secretly 'buried' by GOD; Elijah was "taken up to heaven in a chariot of fire." Elijah is spoken of (2 Kings i. 8,) as "a hairy man, girt with a

* Vide *Human Nature* for October, 1870, p. 438.

girdle of leather about his loins," dwelling "in the wilderness, by the brook Cherith," and fed by "the ravens." The Baptist is described (Luke i. 80, Mark i. 6,) as "waxing strong in spirit," dwelling "in the deserts," "clothed with a garment of camel's hair, and with a girdle of a skin about his loins," and feeding on "locusts and wild honey." Their similarity of type is equally striking. Impersonations of the earlier idea of 'Law,' in its mathematical rigour, as a product of the Intellect, rather than of the 'Love' which is seen, as the ages ripen, to be the true 'fulfilling of the Law,' the temper of all three is stern, harsh, uncom-promising. The statement that Moses was 'the meekest of men' is disproved by every incident of his life, and by the more than Draconian severity of his legislation; Elijah not only fulminates his fierce and contemptuous denunciations against the royal and sacerdotal wrong-doers he is ordered to upbraid, but slays the prophets of Baal with his own hand; a crime which the Baptist, equally granitic and unbending (notwithstanding the elevation to which he had attained in other respects), is made to expiate through the agency of the wife of Herodias, irritated against him by his condemnation of her adulterous marriage, and probably also as having been one of his former victims.

The distinction proclaimed by the 'Precursor' between his own 'baptism' and the 'baptism' attributed to Christ implies the great fact of the eternal conjunction of the soul (as the producer of forms,) with the material element from which it agglomerates, at each new stage of its endless advancement, the form which, for the time being, is its continent and its instrument of perception and manifestation;* the 'baptism of repentance,' 'preached' by John—and to which Christ submitted only as supplying one of the 'words' of the acted parable whose real nature and meaning could not then have been understood—symbolising the penitential and disciplinary flesh-bodies of the lower stages of planetary life, and Christ's "baptism of the *Spirit* (Spirit-inspiration or influence, Spirit-hierarchy, Spirit-world, improperly rendered by the absurd expression 'Holy Ghost') and of *fire*," i.e., of *purification*, and thus of *purity*, symbolising the 'glorified bodies' of the progressively higher realms of existence to which his simple and sublime instructions point the 'Way'; and it was necessary to the sequence of that dramatic parable that the 'baptism' of John should *precede* that of Christ, because the 'repentance' of which the fleshly body is the instrument, and which is the condition of the "re-mission" of past wrong-doing, must necessarily *precede* the soul's

* Vide *Haman Nature*, for December, 1870.

attainment of the higher orders of incorporation which are the correspondential result of its purification.

John's declaration that he was "not worthy to loosen the latchet of" Christ's "shoe" was an allusion to the 'unfallen' purity of the spirits who complete all the degrees of their educational training in the 'Fluidic World,' and who have consequently never been humanised;* the 'shoe' being the *clothing* of the *foot* which is the instrument and symbol of locomotion and of progress, and the simile, as applied to Christ, being equivalent to that of the Rig-Veda which declares that the '*paths*' of 'Indra' are "free from *dust* (symbol of *flesh*) and well placed *in the firmament*;" and confirmed by the repeated assertions of Christ, who, while constantly qualifying the human beings about him as 'of the earth, earthy,' as constantly declares that he is 'from above,' and 'above all,' a claim utterly subversive of the idea that his appearance on this earth *could* be, for a spirit of his elevation, anything else than an *apparent* assumption of the '*flesh*' which, being the result and livery of sin, *could not be accreted* by a sinless soul of the Sidereal Degree.

Moreover, his assertion (Matt. xi. 11,) that "among them that are born of women *there hath not risen a greater than John the Baptist*," is an absolute bar to the supposition (to which the 'letter' of the Evangelic records was *intended* to give a temporary currency,) that he, the Formative and Presiding Ruler of the planet, *could* have been really 'born' through the organization of a 'mother;" and this positive exclusion, from the category of fleshly-bodies, of the external envelope in which he veiled the splendour of his Sidereal corporeality from human eyes, is still farther emphasised by his adding "*notwithstanding* (*i.e.* notwithstanding this assertion of mine, which, as I, for the accomplishment of ends you will understand hereafter, *appear* to you to have been 'born of a woman,' would seem to make John my equal), he that is least in the Kingdom of Heaven (alluding to himself as having '*taken upon himself the form of a servant*,') is greater than he."

Christ's statement (JOHN viii. 14,) "I know *whence I came* and *whither I go*," and his numerous other statements to the same effect, are not more explicit in regard to his having lived *elsewhere* before he made his appearance on this earth, than are the statements (MARK i. 2. JOHN i. 6,) "Behold I *send* my messenger," &c. "There was a man *sent* from GOD," &c., in regard to the same anteriority of existence in the case of the Baptist, and, if of him, then necessarily of all other men; an induction fully sustained by the assertion of Christ in regard to

* Vide *Human Nature*, for August, 1870.

his disciples, (JOHN xvii. 18,) "*As THOU hast sent me into the world, even so have I sent them into the world,*" and, among innumerable other hints to the same effect, by his speaking of the mother's forgetting past suffering "for joy that a *man* is *born into* the world," whereas, if the soul were not anterior to the body, he should evidently have said '*a child*' instead of saying '*a man*,' and '*born in*' instead of '*born into*.' The Baptist's saying that "GOD is able to raise up out of these *stones*, children to Abraham," is an allusion to the pre-personal stages of psychic development through the accretion of the various '*bodies*' of the lower reigns; to which great '*secret*' Christ also alludes when he says that, if the men of that day refused to recognise the validity of his claims, "the very *stones* would cry out," thus presenting, under another form, his warning that, under certain circumstances, "the last shall be first, and the first last," *i.e.*, that we may, (as our progress must be voluntary,) so long delay our advancement by a wilful rejection of his teachings, that the younger mass of the psychic element, now arrived at the stone-phase of development, may overtake us, and even reach the goal before us. Christ's emphatic declaration that the Baptist was "much more than a *prophet* (literally an *ex-pounder*) implies the exceptional grandeur and importance, both of his mission as the Herald of "the true Light that" as the Vicegerent of the ALMIGHTY for our planet, "lighteth every *man* that *cometh into* the world," and also of the teachings wrapped up in the record of his pre-announcement of that '*Light*,' as part of the stupendous drama whose real nature and meaning—as a revelation of the action of natural law, and not of its violation—have hitherto been so little understood.

(To be continued.)

ERRATA IN LAST NUMBER.

Page 171, 2d paragraph, 13th line—for "externally" read "eternally."

Page 174, 2d paragraph, last word—for "rupture" read "rapture."

Page 176, 2d paragraph, 9th line—for "creal' ve" read "created."

THE SHAKERS.

THE RELATION BETWEEN THE UNITED STATES CIVIL GOVERNMENT AND THE UNITED SOCIETY OF SHAKERS.—A LECTURE DELIVERED IN TWEEDLE HALL, ALBANY, NOV. 1, 1870, BY ELDER F. W. EVANS.

[We have received the following lecture from the author, F. W. Evans, Mount Lebanon, Columbia Co., New York. As it contains many thoughts of a social, historical, and theocratic kind, we have

thought that its perusal might interest the readers of *Human Nature*. We have also received *The Shaker*, a monthly paper issued by the Shaker community. Elder Evans informs us that it is his intention to have his life, "The Autobiography of a Shaker," and other works on Shakerism, re-published in this country.]

A Theocratic republic is an ultimate ideal of prophecy in the scripture records. Every man a landlord, sitting under his grape-vine and fig tree, whose fruits are types of the best food for a spiritual people, amongst whom the knowledge of the Lord should prevail over their animal natures as the waters over the bottom of the sea.

In that era, the kingdoms or monarchies of the world, together with its aristocracies, and all other forms of human governments, founded by selfhood upon the ignorance of the masses, and sustained by the sword or element of warfare, will become the kingdoms of our Lord, and of his Christ-people—a universal Theocratic Republic. Under that government the nations shall learn war no more. Spears will be turned into pruning hooks, and swords into ploughshares—universal peace.

Every human government of which war is an integral element, will make authority the standard of truth, and will persecute for opinion's sake, war and the inquisition being inseparable concomitants. It may vary its forms, like the dress of modern Friends, but the spirit will still be there. "Not by might, nor by power, but by my Spirit, saith the Lord," this work shall be wrought.

The religious power in man can alone conquer all things unto God—to truth. Its tools or agencies may be many, but that alone can be a sufficient motor.

It was in the history of the Jews that Thomas Paine found the facts that made his "Crisis," (written at the most critical point of the mental revolution which preceded and produced the American Revolution), which turned the hearts of thousands of the people towards the Republican idea of government; thus beginning to break in pieces the monarchies of the old world, by separating the most important foreign possessions of Great Britain (with her Church and State) first from her ecclesiastical, and then from her civil control.

As many of the best men and women in America belonged to the established Church, they could not rebel against the Government until they were first separated, in the religious faith and feelings from the Church. This was effected by the infidels, of which Paine was the leader.

Paine, Franklin, Jefferson, and their sceptical coadjutors, who created and sustained the revolution, and founded a republican government, with a constitution, omitting the name of God and Christ, as theological terms, were infidels to the orthodoxy of the day as you are infidels to each other—the Protestant to the Catholic, and the Catholic to the Protestant, &c., &c. But they were good men and true, according to the light in which they stood.

They represented on this continent, as did Voltaire, Volney, Mirabeau, Frederick of Prussia, Hume, and their compatriots in Europe,

the "horns" or powers that grew out of the beast (whatever that may be), and who hated the "whore of Babylon," stripping her naked, tormenting her with the fire of their infidel truth, and yet eating her flesh; thus incorporating her elements into their Protestant infidel republicanism, with all its subordinate sub-divisions.

Paine, in his "Crisis," vividly set forth the fact, that the Jews were delivered from the bondage of the Egyptian monarchs, by the agency of spiritualism, through which, under the direction of the God of Israel (a subordinate or tutelary divinity) the ten plagues were created, the Red Sea divided, the rock smitten to furnish water, the manna rained down upon them from heaven like flakes of snow, for food; and, under the wilderness dietetic and other habits, "the promiscuous multitude" were all healed—their God, by those physiological means, "taking all sickness away from the midst of them." Thus during forty years they enjoyed a Theocratic Republic, under which all their natural wants, in food, clothing, and lodging, were supplied in the most approved democratic manner.

He also set forth, that, under Joshua and the Judges, the Jews were a happy republican people, each family possessing a homestead that could not be alienated from them, even by debt, for more than six years: as, on each recurring septennial sabbatical jubilee, all debts were liquidated by the sounding of the silver trumpets, and all slaves were emancipated, thus antedating, some four thousand years, the great act of Lincoln.

But, when these Jews became infidel to their own religious convictions, and began to desire a king, like the nations around them, whose manners and customs they aped (as the planters of the South aped the manners of the European aristocracy, and desired a government that should represent their own idea, with "slavery for the corner stone,") Samuel, their theocratic leader, forewarned them of what a king would do to them; that he would destroy liberty and republican equality in land and in its products. But, as they persisted, their God gave them a king in his wrath, and a monarchy in his sore displeasure.

Thus did Paine wean the people from the Church and State Government, in the person of George the Third. And Jefferson wrote the Declaration of Rights and of Independence, on the basis that the earth belonged to man in usufruct, and not for ever; nor to pass by-laws of primogeniture, and by will, from generation to generation.

We have, then, a republic founded by Materialists, with the element of progress inherent in it; and, although not formally or legally recognised, the inspiration of the powers of the world to come has often infused a religious vitality into the councils of the legislatures and the decisions of the chief magistrates, both in the several States and in the Presidential chair.

Religious people have not prayed in vain, for those in authority in the civil governments of the American Confederation.

The United States Government is the second appearance of the Theocratic Republicanism of the Jewish race, as the government of the United Society of Believers or Shakers, is the second appearance of the

Pentecostal Church of the Jewish Christians. Each of these, as yet, is in a germinal or undeveloped state, to be fully unfolded by other six coming degrees of progress, signified to John by seven thunders that uttered their voices, these being seven consecutive testimonies of truth against seven successive openings of falses or evils, represented by seven seals that were successively opened during the twelve hundred and sixty years of the reign of the beast, which both Cumming and Shimeal place—as has done the Shaker writers before them—in 1793, when the Church of Christ's Second Appearing was founded, thus being contemporary with the American Revolution.

These two orders, a civil and a spiritual, complement each other; and they will progress in parallel lines of ascension, until they have formed on this earth a body and soul—a dual government—in the *first* a physical heaven for the body, where all its rights will be secured, its wants supplied, and its uses in Divine order; from which diseases will be excluded, and in which war will be unknown. In the *second*, a heaven for the souls that have obtained the victory over death and the grave.

The same spirits that inspired the leaders of the Jewish people with Millennial ideas, such as were practically carried out in the Wilderness for forty years, have always existed, still exist. They often used the Jews as mediums, as in the case of Cyrus, who sent the Jews back from Babylon, to rebuild the second Temple, a type of the Gentile Pentecostal Church or Shaker Church—as the first Temple was the type of the Jewish Pentecostal Church, which was built when Israel was in great power and glory as a nation among nations; while the second Temple was built by Jews and Gentiles, under the protection of the civil government of Babylon; just as the Shakers are building the Temple of God, with its celibacy, non-resistance, its yea and nay simplicity of speech and of dress, its community of property, and temperance, which will ultimate in a fruit and vegetable diet, and in Divine Spiritualism, increasing unto the perfect day, when God shall be all and in everything.

Will you go back with me to the early days of Christianity, predicating that the physiological truths of Moses and the Prophets were the basic foundations of Christianity, and that none but a good Jew could become a Christian, a member of the Jewish Pentecostal Church; as Jesus did not preach his whole Gospel except to the “lost sheep of the house of Israel.” A diluted Gospel, likened to milk, was preached by Jesus and Paul to Pagan converts—Romans, Corinthians, Ephesians, Galatians, &c., all down to the year 1770, when Ann Lee began to take off the face of the covering that was over all the people, and the veil that was spread before the face of all nations of Gentile Christians, who suppose that the whole truth of Christ's Gospel was contained in the creeds and dogmas of those several sects and churches.

And here let me say that we must all drink of the cup of suffering that Jesus drank of, and be baptised with the baptism that Jesus was baptised with, or not be Christian that can gather with him in the spirit world. There is a subtle Christ sphere or heaven, intervening between the inhabitants of all material worlds and Deity, and from thence go

Christ spirits to all parts of creation, as they came to Jesus and Ann Lee on this earth, and to as many as have received them who have thus become or are becoming sons and daughters of God, as were Jesus and Ann.

If we thus go back to the early ages of Gentile Christianity we may trace the growth from the germ up to the Shaker Church, through all the variations, the changes and exhibitions of the history of Christianity—as foreseen and graphically described in the Apocalypse. When the key to this book is once attained, the whole becomes simple history, but written before the events occurred.

When Christianity passed over to the Pagan population of Rome and its empires, we have records of germinal Christianity, which the Spirit, through John, predicted would take 1260 years to develope. During that period the holy city or Pentecostal Church would be trodden down by these Pagan or Gentile Christians. The “woman” or church fled into the wilderness, the two witnesses prophesied in sackcloth, and a complex system, denominated “the beast,” reigned for the same period of time. (See Cummings and Shimeall.) At the end of that period Christ was again manifested in a church.

We have first the Hermit Age, during which, Draper states, that at one time there were in Egypt 76,000 males and 27,000 females who lived alone, each in his or her cave or hut or cell. These were mortifying the appetites and propensities of their bodies and souls as the light dawned upon them.

First—They began by abstinence from *animal food*, and lived upon coarse bread, roots, and herbs, often fasting entirely, drinking only water.

Second—They practiced silence to mortify idle, useless, or wicked talk, speaking but very seldom.

Third—They disciplined themselves in *peace*, learning to overcome evil with good.

Fourth—They forsook all *property* not absolutely needed to support life.

Fifth—They forsook all generative relations.

Sixth—They swore not at all.

Seventh—They not only lived *celibates*, but they waged a war of extermination against all thoughts and imaginations arising from, or tending towards the life principle; thus they “hated their own life.” St. Jerome said that “while marriage fills the earth, it is virginity that peoples heaven.”

At first these hermits abjured labour and spent their time in incessant prayer and other devotional exercises.

At Jerusalem, an asylum for the insane hermits was established, the insanity being largely due to a want of work. This was soon remedied, and some simple employment was found, such as making mats, &c.

Around some of the most rational and holy of those hermits, disciples built their cells, and thus the first monasteries were founded—St. Jerome, St. Anthony, St. Hilarian (who is said to be the first) founded monasteries by *gradual growth*. “From Egypt and Syria monasteries spread like an epidemic into Europe.”

Of the extent of this system we may form some idea from the claim of St. Benedict to twenty-four popes, two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, fifteen thousand abbots, four thousand saints, thirty-four thousand monasteries, twenty emperors, ten empresses, forty-nine kings, fifty queens, and one hundred princesses.

These monasteries were the seats of learning, the hospitals for the sick, the alms-house for the poor, neutral ground for warriors, a home for young men and women who wished to devote themselves to a religious life in this world, as a preparation for the next. Also, they subserved the purpose of hotels for travellers.

In the Reformation, these monasteries and nunneries—"stars"—under the Mortmain Act of Henry the Eighth, fell to the earth as a fig-tree sheds its untimely fig, humanity not being quite ready for a *celibate order* as a permanent institution.

The end had come. The Jews as a people, we have seen, lived in two orders, the natural and spiritual—a perfect Theocratic Republic; and they prospered as a nation the nearer they approached toward it; and in diverging from it, they suffered unto national subjugation and total dispersion.

The administration of Moses and of Solomon exhibits two phases of prosperity—the Divine and human, and the human and Divine: "The song of Moses, the servant of God."

The Pagans or Gentiles who embraced the Christian profession under Constantine, combined these two orders, and mixed them together—Church and State.

And to-day some very good persons want to introduce the God and Christ of Christianity into American Civil Government. I say do not do it, or you will soon have an Inquisition.

But let the Civil Government continue to progress parallel with the Shaker Order, towards the Millennial state. It has already made free the public lands, established a homestead law, abolished imprisonment for debt, given woman many of her rights of property and person, and will soon let her vote, because she pays taxes; let her help make the laws, because she obeys them, or suffers the penalty. And let all who will work have land to raise food upon. And now that slavery is abolished, not once in seven years, but permanently, let all debts be paid, not once in a great while, by a Bankrupt Law, but *for ever*, leaving it to the honesty or ability of the debtor to pay or not to pay.

The American Government is right as it is. Let her legislators be not bribed, but *inspired*, and let the civil officers be fervently prayed for—that they may "love mercy, do justly, walk humbly," and always protect the growing Shaker Church of Christ as its own vitalising element.

A correspondent remarks:—"Although I have been thirty-three years a minister of the Established Church, I must say I never met with anything that pleased me so much as 'The Religion of Life.' 'The Alpha' has worked quite a revolution in my mind. I quite respond to Mrs Hardinge's lecture on 'The Physiology of Sin,' except in the matter of evil spirits, influence of which I have had no conscious experience."

EDITORIAL SUMMARY.

We hear it reported that Miss Houghton intends making an exhibition of her celebrated spirit drawings and paintings during this season. Why not make a combined gallery of spirit art?

Mr. Taylor's paper on Spiritualism, which was read at Woodgreen before the Literary Society, has stirred up a deal of wholesome discussion. Mr. Taylor has replied to a clerical critic in No. 55 of the *Medium*, with good effect.

Mr. J. Morse, medium, continues his seances in London at the Progressive Library on Friday evenings. They are an intellectual treat of no mean value. Our country friends should endeavour to spend an evening with Mr. Morse when they visit London. He may be engaged as a lecturer to visit places near London, and in the trance speak to public audiences.

Our esteemed contributor, Mrs. Caroline Honoria Morris, has been admitted as a Life Governor of University College, London. This is rather an unusual honour for one of her sex to occupy, but it is one which her talents and learning richly merit, and which we sincerely hope she will long live to enjoy.

Mrs. Hardinge's orations at the Sunday services in London are reported weekly in the *Medium*. The same paper gives full particulars of this lady's arrangements in the country. We hope our readers will do all that lies in their power to give her a good audience when she visits their localities.

There has lately been added to the Progressive Library valuable additions of rare works on the old religions and philosophies. All intellectual persons would do themselves a kindness by becoming members of this useful institution. It desires the patronage of all, and we may add, needs it.

Mr. J. Burns, of the Progressive Library, takes frequent tours in the country and lectures on Spiritualism, Phrenology, Vaccination, &c. Farther arrangements for the season should be made at once. He has just visited Derby and Yorkshire, and expects to be in the Leeds district soon again.

Mr. Rippon, the accomplished musical medium and spirit artist, has lately given a musical seance at the Progressive Library and Spiritual Institution, 15 Southampton Row, London. This gentleman is one of the most gifted mediums at present in practice. It is a great treat

to hear his music and see his pictures, and it is said that he preaches, writes, and improvises poetry with equal facility and success.

"THE CRY OF THE PERIOD—To ARMS! To ARMS!" are the mottoes affixed to a caricature published by a well-known philanthropic lady in London. It is drawn by Mr. Reeves, late of the Progressive Library, and gives a graphic illustration of the consequences of vaccination. We hope our readers will give it wider circulation. It may be obtained at our office at a low price per hundred.

The Children's Progressive Lyceum was never so successful at Nottingham as it is at present. It is the best basis upon which to organise a movement in favour of spiritual freedom and enlightenment. The other two Lyceums in England are likewise making progress.

A correspondent suggests that spiritualists endeavour to make a census of their numbers at this time, and offers a subscription to assist in meeting the expenses for forms and postage. The idea is, no doubt, a good one; but it may be found difficult to carry out, on account of the lukewarmness of spiritualists. It is desirable that as many facts as possible should be accumulated for the forthcoming Year-Book of Spiritualism.

Mrs. Hardinge has just completed a course of popular lectures in London, which have made a deep impression on some minds, from their practical value and philosophical view of human needs. We gave a report of one of them in our last number. The concluding lecture was on "Music as an Educator," illustrated with national songs, &c. Mrs. Hicks sang the solos in a very finished manner. The lecture was most interesting, and, with the illustrations, was suggestive of what might be done to improve society through the influence of music.

It is suggested that an educational institution be established in London to promote a knowledge of Curative Mesmerism, under the direction of Mr. J. W. Jackson. Mrs. Hardinge's lecture on "Mesmer" gave considerable stimulus to the idea; and Mr. Jackson is now giving addresses on the subject on Wednesday evenings at the Progressive Library, previous to commencing a class for practical instruction. Mr. Perrin, whose mesmeric treatment was of such value in restoring Mr. Burns's health about twelve months ago, has at present a case in hand of the most extraordinary kind. The patient is a young woman who could not move her limbs for a number of years, nor lift her head. After many months' continuous mesmerism, she is able to stand alone, and she can now walk. It is hoped she will be fully restored in a few weeks. We shall give you further particulars of this remarkable case, and of Mr. Perrin's devotedness in treating it so disinterestedly, without fee or reward.

We are glad to hear that the spiritualists of Glasgow are again making endeavours to organise themselves. There is no city in Britain where so many reliable and intelligent spiritualists exist. The basis of a true organisation should be laid in pure rationalism. This purges it of the disaffected, and rallies those around it who are attracted to truth for its own sake, and who do not cultivate Spiritualism merely to bolster up their peculiar religious opinions. Such partial adherents are sure to prove a rotten timber in the ship whenever it touches upon a truth at all likely to irradiate the dark places of their minds.

THE HYPER-SCIENTIFIC VIEW OF SPIRITUALISM.

A CERTAIN Dr. Hammond, of America, has written a book on Spiritualism, which is causing considerable discussion in the American papers. The ignorance and assumption of the author are so monstrous that an eminent American seer and author has fitly replied in the following clever sarcasm:—

“To the Editor of the ‘ORANGE CHRONICLE.’

“‘*Nil Desperandum!*’ was my labial ejaculation on reading Dr. Wm. A. Hammond’s scientific solution of modern Spiritualism, quoted from the *Methodist* into the *Orange Journal* of last week, although it is philosophically impossible for me, with my knowledge of the ‘Physics and the Physiology of Spiritualism,’ to concur with my learned brother’s anemographical diagnosis and prognosis of the legerdemain symptoms.

“My professional brother says—‘People to-day imagine Spiritualism. With an audience containing the average proportion of credulous persons, the spiritualist has only to produce certain bodily effects which are well known to the medical profession, and perform a few tricks of legerdemain, to excite mystery and create a belief in the presence of unseen powers, subjecting themselves to his direction.’

“Recall, Mr. Editor, in the name of science, my letter, published by you months ago, in which I diagnosed the symptoms, thus:—‘All rapping media have that extraordinary affection, known to the profession as *cephalo-matonis*, being, in common language, an elastic obtuseness of the superior hemispheres of the cerebellus.’ Consequently, (and here I ask Dr. Hammond’s profoundly scientific attention to the alarming fact—to wit :) that ‘mysterious rappings proceed from the sub-derangement and hyper-effervescence of small conical glandular bodies, situated heterogeneously in the rotundum of the inferior *acephalocysts*; which, by coming in unconscious contact with the etherization of the five superior processes of the dorsal vertebrae, also results in *tippings*, by giving rise to spontaneous combustion with certain abnormal evacuations of multitudinous *echinorhyncus bicornis* situated in various abdominal orifices.’

“The exalted dignity of our profession, Mr. Editor, forbids the dis-

graceful appropriation by the truly distinguished Dr. William A. Hammond of my original diagnosis of Spiritualism, together with my absolutely unparalleled solution of the *causes* of certain mysterious phenomena, which the humblest citizen can comprehend as easily as the same humble individual can make either proboscis, encephalon, or caudal appendage out of my learned brother's explanation.

"The *Methodist* (as quoted by the enterprising editor of the *Orange Journal*) says:—'We have to thank Dr. William A. Hammond for the scientific and very satisfactory explanation of the phenomena called Spiritual.'

"Mark that epithet, 'scientific!' Ejaculations from the labial and dental organism cannot do the subject justice. Fifteen years ago, Mr. Editor, the subscriber published something quite as scientific, and quite as reliable as the last effusion by my learned brother in the profession.

"At that time I printed and widely published the fact that experience enables the *scientific* man to pronounce this 'spiritual-rapping-and-table-moving' development to be an irregular and anti-scientific disease, raging among the lower and superstitious classes—affecting by inoculation certain predisposed organisms in higher circles of society. Patients who realise membranous and abnormal nervo-excitements by attendance upon 'rapping' assemblages, may be considered, by the regular allopathic faculty, as being afflicted with a *hypergenesis* in the pigbaceous cartilage of the medullary processes. The conveniences of the hospital should be secured to such patients, as a surgical operation may be correct treatment in chronic cases; and our countless students should see such cases scientifically treated by the regular faculty. (N. B.—Dr. Hammond will receive a few patients suffering from sleeplessness or torpidity, &c.)

"Furthermore, in conclusion, to enlighten you still more on the pathognomical symptoms of this extraordinary disease, I will state as a result of my present three-quarters-of-an-hour investigation, that patients who fancy they hear 'raps' and see 'tables move,' are mostly labouring with a *hyperacusis* in the typanum cavity also very probably, with chronic *hypersthenia*. The symptoms are recognisable by protrusion of the visual orbs, irregularly-distended mouth, suspended breathing, with occasional ejaculations, and a morbid exaltation of the sense of touch; treatment should be prompt and allopathic—anti-phlogistic, anti-scolic, antispasmodic—with three of our best leeches periodically applied to the patient's purse.—Respectfully submitted,

Prof. V. JONSKA WENDAR.

MR. HOME AT ST. PETERSBURG.

THE readers of *Human Nature* don't require to be told who Mr. Home is. He has just returned from St. Petersburg, where he was

so much occupied that he sometimes had four seances daily. He sat several times with the Czar, and constantly with the highest society in the empire. He gave a lecture on Spiritualism in the French language, which was so popular that he realised £165, after paying all expenses. It would appear that the influential classes in Russia are those who become spiritualists. Mr. Home is about to be married to a Russian lady. We have seen the miniature of this lady—a cousin of our correspondent, M. Aksakof. The marriage will take place in England this summer. That Mr. Home, notwithstanding his good position, has been subjected to persecution, the following letter, which we cut from the *Standard* of April 14, shows. It is in reply to a wanton attack on Mr. Home, which had appeared in that paper on the previous day:—

To the Editor of the Standard.

SIR,—In a letter headed "Russia (from our own correspondent) St. Petersburg, April 7," and published by you this evening, I find myself spoken of in a manner so utterly at variance with the truth, that I must request the publication of this my reply.

I did propose to meet some scientific gentlemen, but it was my stipulation not to see the room previous to the seance. It is untrue that "a lamp was arranged, with a powerful reflector" (not that I would in the least have objected to any such arrangement). It is untrue that I, or anyone "pretended to be aware of any presence from the wavering light of a candle." It is untrue that I, or anyone, "pretended to be aware of the arrival of the spirits by a peculiar rushing noise, which, on search being made, was found to proceed from a hot-air pipe being left open." It is untrue that I offered to change the weight of any object in the room, and that a pail was placed on scales.

I am not certain that the latter part of his letter may not be treated as libel; that it is an unwarranted and most gross falsehood is certain.

I had a sapphire ring presented to me by his Majesty, the Emperor, and one of trifling value, from an old friend. In the latter was an emerald worth some two or three pounds, and this is the only emerald I had.

I had remained in Russia six weeks longer than I intended, and for four weeks had accepted no invitations excepting with a proviso, my presence being required elsewhere.

I left with the understanding that I am to meet the same gentlemen (one of whom is Professor Butleron, my future brother-in-law) next winter, in St. Petersburg, and I may be allowed to express a hope that you will by that time have found a correspondent who can furnish you with the truth when he writes, and who will not insult men of whom he knows nothing.—Your most obedient servant,

D. D. HOME.

20 North Audley Street, Grosvenor Square, April 13.

To the Editor of the Standard.

SIR,—In his letter of yesterday, Mr. D. D. Home has so completely answered the unjustifiable statement of your St. Petersburg correspondent that were this an ordinary case of misrepresentation the subject might safely be left to the judgment of your readers.

Mr. Home has, however, been the victim of such long continued and per-

tinacious abuse, that I consider it my duty, as one of his friends, to place before you evidence which will completely disprove your correspondent's allegations.

Your correspondent states that Mr. Home offered to exhibit his manifestations before a committee of scientific men. He consented to all the conditions imposed, and the members, principally professors, met in a room prepared for the purpose at the University of St. Petersburg. This is substantially correct. I need not go into the details of the experiments which were tried at these meetings, but that the dishonourable insinuations of your correspondent are utterly without foundation may be seen by the following extract from a letter which I have just received from A. Boutlerow, Professor of Chemistry in the University of St. Petersburg, and one of the scientific committee above alluded to. The letter is dated April 5th, some time after Mr. Home left St. Petersburg. Professor Boutlerow writes:—

"Pendant cet hiver, et encore avant l'arrivée de Mr. Home, j'ai eu moi-même le occasion de me convaincre de la réalité des phénomènes de la médiumnité; j'ai fait plus tard la connaissance de Mr. Home et assisté à ses séances. Je suis donc loin d'envisager Mr. Home autrement que comme un homme parfaitement honnête et sérieux."*

When a Russian professor writes in this manner, and when his opinions are corroborated by those of many equally eminent men in this country, it would be more consistent with the proper function of the press to educate the public up to the point of believing that there are probably more forces in heaven and earth than are dreamt of in their philosophy, rather than to crush down free inquiry by throwing ridicule on every endeavour of competent investigators to push the boundaries of human knowledge a little further in a direction hitherto almost untrodden.—I am, sir, your obedient servant,

WILLIAM CROOKES, F.R.S., &c.

Chemical News Office, Ludgate Hill, April 14.

THE "RECANTATION" OF A. J. DAVIS.

THE rational views of the spiritual phenomena lately given by A. J. Davis, in his latest and most attractive work, "The Fountain," have given rise to certain absurd rumours of his having recanted from his belief in spiritualism and mediumship. Some sententious writer in the most juvenile spiritual periodical in America, the *Spiritual Monthly*, made an attack on Mr. Davis, only matched in its unjustness, by the utter incapability of the writer to comprehend Mr. Davis's position. Our inspired friend and correspondent has several times scattered to the winds the mimic castles of those who would build up a fossilised and dogmatic spiritualism. The following letters, which are cut from the American *Spiritualist*, are clear on this point, and speak for themselves:—

CLEVELAND, O., March 6, 1871.

DEAR BROTHER DAVIS,—I am about to enter into a discussion with Professor Braden of Carbondale, Ill., and I am informed that he expects to

* TRANSLATION.—During the winter, and before the arrival of Mr. Home, I have had occasion to convince myself of the reality of mediumship. Later, I made the acquaintance of Mr. Home, and assisted at his seances. I am therefore far from looking on Mr. Home otherwise than as a perfectly honest man and perfectly serious.

make much capital out of your "Recantation," by our "anti-sensation" friend, the English Powell, of *Spiritual Monthly* notoriety.

I have but little personal acquaintance with you, and yet have read your works with interest and profit to myself, and I confess I cannot see the "Recantation." Will you oblige me by answering the following questions. You will understand I expect to use them. I shall not be offended if you refuse to answer them. I shall be more than pleased if you do answer. My discussion commences this evening, and will continue until the 18th inst. Questions:—1st, Are you a spiritualist, believing in man's demonstrable immortality? 2d, Have you ever seen a spiritual being that was once a mortal man or human being, an inhabitant of our earth, through clairvoyance or otherwise? 3d, Are you a medium for revelation from another and higher life, or spiritual existence? 4th, Do you know that you are an immortal being, with ability to determine your immortality? Please answer by return mail. Yours for the cause of humanity. Accept regards of
E. V. WILSON.

ORANGE, N. J., March 10, 1871.

MY FRIEND, E. V. WILSON,—In reply to your kind letter of the 6th inst., I can freely and truthfully say that—1st, I am a spiritualist. 2d, I have seen and held conversation with persons who once lived on earth. 3d, I have, at intervals in my life, exercised the functions proper to several phases of mediumship, and still continue to exercise these functions when occasion requires. 4th, and lastly, I know that death is not the end of my personal existence, and I believe intuitively that I am immortal. In justice to me, Bro. Wilson, I ask that you will state that the foundation of my own experience is clairvoyance; but that the idea lately circulated, that I have "recanted," or wish to exalt clairvoyance at the expense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications, and absurd doctrines which prevail among people who have absorbed the wonders and delights of spiritualism, and omitted the great ideas and rational principles upon which alone the world can ever accomplish much religious progress.—Hoping you will do yourself and the subject justice, I remain your friend,
A. J. DAVIS.

NEW WORK BY MR. J. W. JACKSON.

WE have much pleasure in stating that this gentleman has commenced a new work on Man, and when we announce that one of the chapters is on "Man considered as a Spiritual and consequently an immortal being," it will be seen that its scope is not limited to the topics usually discussed in papers specially devoted to an illustration of the merely physical characteristics of humanity.

As every work on Man, hitherto, has been admittedly partial and fragmentary, the anthropologist regarding him almost solely from the physical stand-point, while the moralist, metaphysician, and divine, have conversely contemplated him as exclusively from the merely ethical and intellectual plane, we look forward with considerable interest to this promised exposition of humanity, based on broader views, and welling up, we trust, from a deeper insight than have characterised previous volumes on the same subject. Those of our readers who are familiar with Mr. Jackson's contributions to the *Anthropological Review*, and to the pages of *Human Nature*, will feel that his literary and scientific labours, for many years past, have been in a large measure,

a preparation for the work which he has now undertaken, and in which his intimate knowledge of occult lore and popular superstitions, together with his large personal experience in connection with the facts of Phrenology, Mesmerism, and Psychology, will doubtless be laid under liberal contribution, and, what is of equal importance, be communicated with perfect freedom from all editorial or other control.

It is proposed that the work should appear in a serial form, its four parts or chapters, at one shilling each, constituting with the preface, an octavo volume of about 220 pages. Intending subscribers may send their names and addresses, together with the number of copies they require, to J. Burns, 15 Southampton Row, Holborn, London, W.C.

THE NEW THEORY AND PRACTICE OF MEDICINE.*

THIS is the title of a work by W. Hibbert, chemist, Manchester, which is also stated to be "A Treatise on the Nature, Cause, Cure, and Prevention of Disease, with Practical Illustrations of the Medicinal and other uses of Hibbert's Patent Antiseptic Solutions," &c.

The author attributes disease to a process of fermentation in the blood, leading to decomposition and alterations of the tissues. This fermentive action is instigated, in many instances, by the introduction of spores or germs from the atmosphere. His remedy acts as a kind of disinfectant or deodoriser, which kills the foreign element in the blood, and is therefore an antidote to decomposition. It is capable both of internal and external application. We make the following extract from the preface:—

"We may here state that the discovery of the medicinal properties of this antiseptic was the result of a previous discovery of its extraordinary power in preventing and arresting decomposition, or mildew in cotton fabrics, and other vegetable matters. Having observed the nature of its action in this direction, the possibility that it might probably act in a similar manner if applied to animal matter suggested itself; and, therefore, a series of experiments were made—first with bone size, fresh, and in various stages of decomposition;—also with fresh and tainted beef, mutton, rancid bacon, butter, and other animal matters:—and these experiments, to our great surprise, developed another most important feature in its action, viz., that of its being a most complete, instantaneous, and effectual deodoriser and disinfectant; as well as its equally remarkable power in preventing and arresting, in all, or any, of its stages, decomposition in animal matter.

"Consequently, after a careful examination of the extraordinary results of these experiments upon inanimate matter; and, after due consideration, seeing no valid reason why the antiseptic should not, if applied, act in a similar manner upon animate, as upon inanimate matter—another series of experiments were made with a view of solving this problem; commencing, firstly, upon my own person—carefully noting the results; then upon my family, and any ailing friends willing

* Manchester: John Heywood. Paper, 1s.; Cloth, 2s.

to try it. Here, again, the results were so decisive and uniformly favourable, that a still more extended series of experiments were at once commenced.

"Subjects for experiments were sought out in all directions; the nature of their complaints was ascertained, and they were requested to try it. Many shook their heads despairingly, when intimating they had tried everything and found no relief; and therefore it was all in vain—theirs being a hopeless case. Nevertheless, a promise to supply the remedy, with instructions for its use, free of charge, on condition that they would report the result, whether favourable or otherwise, and an assurance that, if it did them no good, it could do them no harm—was almost uniformly successful in insuring a trial.

"These experimental trials, for which five hundred bottles were distributed, and which included almost all kinds of disease, extended over a period of five years. At the same time numerous experiments were being made upon various kinds of animals—including horses, cows, sheep, pigs, dogs, poultry, &c.; which also included a great variety of diseases to which animals are subject; and these experiments were shown to be equally as successful as those made on human beings.

"At this stage, and with the view of ascertaining whether the results of my own experiments would be confirmed, or otherwise, by the profession, a number of medical gentlemen and veterinary surgeons were freely and liberally supplied with sufficient quantities of the antiseptic solutions, for the purpose of testing their merits in their own practice:—and for their candid and uniformly favourable (verbal) reports, I feel bound here to express my gratitude.

"These reports include also a great variety of diseases of a febrile and inflammatory nature, arising from morbid fermentive action in the human system."

The volume gives a description of the proper application of the remedies in every form of disease. The author is a strong opponent of vaccination, which he shows to be a fermentive process, and therefore opposed to health. By the use of his solution, applied with clothes, he states that small-pox and all putrid fevers may be readily treated. There is no doubt but such a substance exists as a disinfectant; and we heartily desire that Mr. Hibbert's preparations may be all that the proprietor says of them.

As a supplement, Mr. Hibbert has published another work on the application of his treatment to the diseases of animals.

THE RELIGION OF GARIBALDI.

To the Editor.

DEAR SIR,—Having read in your periodical of this month the religious creed of Mazzini, you and your readers may be interested in perusing Garibaldi's declaration of faith, which was sent to Count Ricciardi, president on the occasion of the meeting of the Antipapal Council, held in Naples two years ago, as a protest against, and an antidote to the impending decree of papal infallibility. Here is the document:—

"Caprera, 7th October, 1869.

"DEAR COUNT RICCIARDI,—Firstly, to crush the monster of Papacy—primary cause of the ignorance and the discords of the human race;

"Secondly, to raise on its ruins truth and reason—natural basis of the moral unity of nations :

"This appears to me the aim to which the Antipapal Council, you are about to hold in Naples, must tend.

"I belong to the religion of Truth!

"I belong to the religion of God!

"These two formulas are identical, and, when made universal, they are sure to conduce to the moral unity of the world.

"The former is more conformable to the bent of the high intelligence of the free-thinker, because wholly exempt from mysticism.

"The latter being more acceptable to the minds of the masses, inured to worship, is more practicable.

"For, truly, from the Greek to the Scandinavian—from the American to the inhabitant of Asia—all peoples acknowledge a Supreme Being.—If we divest that worship from the mystic and the revealed, there will remain the pure religion of God and Truth, around which the human family must naturally gather.

"In conclusion :—To dismiss the priest—a mendacious and sacrilegious teacher of God, and first obstacle to the moral unity of nations. To enact that moral unity by the formula—I am of the religion of God!

"This is only a suggestion.—I am not a teacher—and I leave the decision to the mind of the Antipapal Council.

"G. GARIBALDI."

I well recollect the emotion and the cheers in the hall of the meeting of the Antipapal Council, which the reading of this communication from the hermit of Caprera elicited, and Mr. J. M. Peebles of America, who was present, must remember it also.—I am, Sir, your obedient servant,

"G. DAMIANI.

"Naples, April 9th, 1871."

ROBERT OWEN'S CENTENARY COMMITTEE TO THE REFORMERS OF GREAT BRITAIN.

FRIENDS,—The 14th of May in the present year will be the centenary birthday of Robert Owen. On the 14th of May, 1771, he was born, in Newtown, Montgomeryshire; and from the first year of his active life as a man, his labours and sacrifices were unceasing on behalf of the sufferers of the world—not as a dreamer, not simply as a theoriser, but as a practical philanthropist, who felt that every new hour as it arrived brought its own duty with it, and that that duty was best performed by relieving those forms of distress and suffering with which his daily experience brought him into contact;—not through the mere impulses of generosity, but by helping such a practical and radical alteration in the arrangements of society as would render the many evils that existed impossible of recurrence.

The friends of this great and good man, who have decided to meet together on the — at — [time and place not yet fixed], for the purpose of celebrating the hundredth anniversary of his birthday, need no

energetic call to bring them together on such an occasion. Their profound love for the man, resting on a knowledge of his pure life and beneficent labours, must, whilst any of them live, be sufficient to draw them together, that they may honour themselves by cherishing his memory. They think however that, on the present occasion, they should address humane and just men of all classes and parties, and ask them to take part in the proposed proceedings, in acknowledgment of the many blessings which have resulted from his (Robert Owen's) noble labours on behalf of those who needed help; and as, in some measure, a reparation of the many wrongs done him by the ignorant and the prejudiced. Of Robert Owen, perhaps more than of any man, it may be truly said, that his life was pre-eminently honest, and pre-eminently useful. He stood before the world at all times, and under all circumstances, in his own true character,—no honest thought concealed, no needful utterance held back, no useful work unattempted. He never apologised to prejudice, never hesitated in the presence of power. Single-minded as a child, fearless as a hero, he did his work in open day, and stood erect, with manly front, accepting the consequences, whether of loss or calumny, without hesitation or complaint, and, above all, without angry retaliation.

If others gained by his sacrifices, he was satisfied; and if the cause for which he laboured advanced, even though at the cost of his good name, he was content to leave his justification to time, and to the clearer understanding of his character, principles, and labours, which he never doubted time must bring. Looking back from the vantage ground we now occupy, and tracing the various social reforms during the last three-quarters of a century, especially those reforms which have brought with them the largest and most lasting benefits, Robert Owen is always to be recognised as one of the earliest and most efficient labourers. He was the first man, during the active growth of our cotton manufacturing system, to insist that the welfare of the worker should not be overlooked, in the eager scramble for wealth by which it was accompanied. Commencing as a manufacturer during the latter end of the last century, he demanded from the beginning shorter hours for the overtasked labourer, and he was sufficiently honest and generous to justify that demand by setting the example in his own extensive works. Through the whole course of his life he was the untiring, consistent advocate of short time. He not only practised it in New Lanark, but he spent session after session in London, during the sittings of Parliament, enforcing it on the attention of the legislature, in the face of a bitter, a powerful, and a most unscrupulous opposition.

Nothing could turn him aside from this most humane and patriotic self-imposed labour; and now that the nation feels the benefit resulting from legislation on this most important question, justice and gratitude demand that the memory of the man who originated, who fostered, and who, by his example and advocacy, gave an irresistible force to the movement, should be cherished by those whose lives are blessed by the loving labours undertaken and zealously pursued on their behalf. Not forgetting the first Sir Robert Peel, Sadler, Oastler, Fielding, Lord Shaftesbury, and other noble men, who did good service in the cause of the over-worked factory child, it should yet never be forgotten that Robert Owen, as a large employer, and as a wise, large-hearted man, was the first in the field, and one of the most vigorous combatants amongst a group of men, every one of whom is entitled to the grateful remembrance of England's workers,—indeed, of all who believe that justice and humanity in the dealings of men are the best safeguards of a nation's welfare.

We also claim the gratitude of Englishmen of all classes and parties for Robert Owen, as one of the earliest, the most liberal, and most consistent champions of national education. From his earliest manhood to his last hour,

he pleaded with the perseverance of an apostle, and the zeal of an enthusiast, for the education of the people, that the power, the wisdom, the happiness that come from knowledge might be theirs. In this, as in everything else, what he preached he practised. He originated and organised the first infant schools at his works at New Lanark. He carried them on at a considerable expense, and to a perfection not elsewhere attained, against the opposition of his partners, wisely concluding that these schools would, in the end, pay themselves by the improved conduct of the people thus early trained; and he quietly but persistently pursued his labours, until his success attracted the attention of thoughtful men from all parts of Europe, and until his example was followed by friends of education elsewhere, and the good work he originated carried as a blessing to millions. Education has now everywhere hosts of friends, and except for the sectarian hindrances with which our new national system is almost everywhere beset in England, we may consider that it is triumphing over all dangers, and will soon be an abiding blessing in the land. But whilst congratulating ourselves on this most happy and promising fact, let us never forget the men who, in the days that are past, in opposition to brute ignorance and selfish and insensate prejudice, fought the good fight, out of which the crowning victory has come—fought it against heavy odds, because their sympathies were with the people, and won it, because they had the wisdom to place justice, light, and sound policy on their side. There is no movement of the present day that carries with it immediate benefit, or promises of future good, which does not derive some portion of its influencing power from the shaping thought or earnest advocacy of Robert Owen, pre-eminently so the great co-operative movement now slowly but surely transforming the industrial life of the country. Fifty years ago he urged the artizan classes to take up the work of production and distribution for themselves, and employ and provide for themselves by a wise management of their united capital and labour. To-day millions of money belonging to the working people are invested for the purpose, and hundreds of thousands of sober industrious men are peaceably working out their emancipation from the thralldom of a wretched system, which compels capital and labour to struggle in competition against each other. Much that is new has already been developed in this movement, and much more will yet be brought out to fit it to the multiplied necessities and requirements of society; but the inspiration and impulse that first set it on foot came from Robert Owen, and it is but a simple statement of the truth to say, that it is chiefly due to his intense and ever active solicitude for the welfare of all classes of his countrymen, but especially the working class. It would be a crime against humanity to allow the memory of such a man to perish. It would be an unparalleled ingratitude to allow a stain to blot his good name. His love and his labours for his fellow-men were a sanctification of all human affections and lofty efforts. His life was a religion of sacrifice, and we who have felt the influence of his grand sustaining faith in humanity, who are privileged by beholding the progress of ideas to the inculcation of which he devoted himself, solicit on the occasion of this his hundredth birthday, the company of all who can recognise the value of a pure, a good, and a great life, and who, in recognising it, desire to keep its memory alive in the minds of men, feeling that there is moral healing and strength in remembering those who have given their lives for the good of others.—Signed on behalf of the Committee by

E. TRUELOVE, Hon. Sec.

The celebration will take the shape of a festive soiree and tea party, to commence at six o'clock. Tickets, 2s. 6d.; double, 3s. 6d., admitting lady and gentleman, or two ladies. Several ladies and gentlemen of eminent vocal talent have already volunteered their services, and the celebrated

violinist, Viotti Collins, will perform. Encouraging letters of approval have been received from Mr. Henry Fawcett, M.P., and from Professor Huxley.

[Our readers will remember that Robert Owen, from an unbeliever, became a devoted spiritualist. Mr. Home says he has had many sittings with him. His son, Robert Dale Owen, is a well known spiritualist reformer, and author of "Footfalls on the Boundary of Another World," and other works. We hope our readers will do all they can to promote this centenary.—ED. H. N.]

THE BLESSINGS OF KNOWLEDGE.—A father thus writes :—"Since I saw you last I have had the scarlatina in my family, and I found my beautiful system of hydropathy once more effectual in exorcising the disease. I had no doctor in the house, but treated them myself with the wet sheet packs and the Turkish baths, and I soon had them well, except one little fellow who had a relapse, and began to fill with water. I treated him, however, to a hot wet blanket pack, and from that time he recovered, and was soon about. Again, to show you the difference between the orthodox medical treatment and the hydropathic system, my next door neighbour's children had the same complaint, and called in the doctor. They were laid up the whole winter, and the doctor's bill for attending them was £14. The more I look at the new system of treatment, I see its superiority, and the more do I fervently pray that hydropathy may prevail. But, alas, the ignorance on the subject is perfectly grievous, and people will not believe you when you tell them the truth. They have far more faith in the doctor and his filthy compounds." Our readers should do all they can for domestic hydropathy, not only in their own families, but by introducing the system amongst their friends. Useful works for that purpose are—"Woman's Work in Water Cure," by Mrs. Nichols, 1s.; and "Illness: Its Cause and Cure," 6d., which may be obtained at this office.—ED. H. N.

THE LOWEST TYPE OF HUMANITY.—The following extract is from an article on "Barbarism and Civilisation," in the *Atlantic Monthly*:—"On the Island of Borneo there has been found a certain race of wild creatures, of which kindred varieties have been discovered in the Phillipine Islands, in Terra del Fuego, and in South America. They walk usually almost erect, on two legs, and in that attitude measure about four feet in height. They construct no habitation, form no families, scarcely associate together, sleep in caves or trees, feed on snakes and vermin, ants, eggs, on mice, and on each other. They cannot be tamed or forced to any labour, and are hunted and shot among the trees like the great gorilla, of which they are a stunted copy. When they are captured alive, one finds with surprise that their uncouth jabbering sounds like articulate language. They turn up a human face to gaze at their captor, and females show instincts of modesty, and, in fine, these wretched beings are men and women."

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

OUR esteemed contributor, Mr. JACKSON, is at present in London, and we should advise our readers to avail themselves of his presence in the Metropolis, and see if they cannot prevail upon him to deliver some of his other Lectures on subjects of yet more lasting interest, among which the following may be enumerated:—

SYLLABUS OF LECTURES.

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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