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CONTENTS:

Invocation.—All nature testifies of God.—The Advent of Spiritualism.—What Spiritualism has taught.—The character of Spiritualism.—Why Spiritualism is deserted by some of its followers.—Spiritualism is true, and why?—Spiritualism is not acceptable to the sectarian.—A cause of untruthful communications.—Another reason why Spiritualism is obnoxious.—Spiritualism a new religion.—What Spiritualism brings to different seekers.—Spiritualism demands individual investigation.—Spiritualism supplements science.—The errors of scientific men.—The guide to spiritual truth.—The creed of the spirits.—Inconsistency and failure of former creeds.—Ten commandments given by the spirits.—Ten laws of right.—The address presented to Mrs. Hardinge by the ladies at Cleveland Hall.

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THE TESTIMONY OF THE AGES.

THE GOSPELS.—(*continued.*)

LIKE the hint given (JOHN ix. 4) that we must 'work while it is *day*'—here employed to indicate the earthly life considered as the time for *work*, in contradistinction to "the *night* that cometh, in which no *man* can work," *i.e.*, the life of the spirit-zone considered as the period in which the special work of 'man,' of the *soul conjoined with a fleshly body*, is necessarily suspended with the cessation of that conjunction—Christ's exhortation (MATT. v. 25) "Agree with thine *adversary* quickly, while thou art *in the way* with him," is an expansion of the lesson conveyed under the symbol of John's 'baptism of repentance.' For it implies, first, the importance of the earthly life, as the period Providentially appropriated to our self-deliverance from the liabilities of suffering constituted for us by the imperfections that are our real 'adversary'—a deliverance only to be effected with the aid of the material organisation that brings us 'into the way' with that 'adversary' by rousing those latent imperfections into activity, and thereby giving us the opportunity of resisting and freeing ourselves from them; a neutralisation of their adverse action figuratively represented as 'coming to an agreement' with an 'adversary'—and, next, the retributive punishment of 'Hades' (symbolised by our being 'cast into prison,') which we entail upon ourselves by our failure to make a right use of the life of earth, but which a wiser use of this life would have enabled us to avoid. The declaration 'Ye shall not come out from thence *until* ye have paid the uttermost farthing' implies that, *when we have paid our debt* to the Divine Justice, by learning the lesson of the punishment we have brought upon ourselves, we *shall* "come out from thence," and thus proclaims the terminable nature of the punishment alluded to; a doctrine implied in the

whole teaching of Christ, as interpreted by the light of the great doctrine we are considering. The statement (MARK xii. 10, LUKE xx. 47) that some 'shall receive *greater* damnation,' shows that there are *degrees* in the *condemnation* referred to (improperly translated 'damnation'), which, if *proportional* must be regarded as *remedial*, and therefore as being neither *wholesale* nor *final*. To the same effect is the declaration (LUKE xii. 47, 48) that, while 'the servant who *knew* his Lord's will, and did it not, shall be beaten with *many* stripes,' the servant who, not knowing that will, has failed to do it, 'shall be beaten with *few* stripes.' For if we are not exempted from undergoing the correspondential punishment of our failures, even when those failures have been simply the result of our ignorance and void of evil intention, it is evident that the aim of Providence, in compelling us to undergo that punishment, can only be *educational*, notwithstanding the violent and revengeful appearances so frequent in the 'letter' of the Jewish 'scriptures,' and equally evident that, as the measure of our self-inflicted punishment is declared to be regulated by the measure of our wrong-doing, our *finite* errors can only bring upon us, as *finite* beings, the *finite* (and therefore *terminable*) punishment proportioned to the *finite* nature of our offence. Moreover, having declared (MATT. xix. 17) that 'there is *none* good' (a declaration that includes the entire human race in the same condemnation), Christ says (MARK ii. 17), "I came not to call the *righteous*, but *sinners*, to repentance;" thus, with exquisite irony, reproving the supercilious blindness of the 'Scribes and Pharisees' to their own defects, and also implying that, as he *excludes the entire human race* from the category of the 'righteous' for whom he says he *did not come*, so he *includes the entire race* in the category of the 'sinners,' the 'lost,' whom he declares (Luke xix. 10) that he *came* 'to seek and to save.' And (as though entering a prospective protest against the monstrous perversions of his teachings so soon to be commenced by the inevitable prejudices and misapprehensions of his immediate followers, and consummated by the Antichrist of Ecclesiasticism that would set itself, with its creeds, rites, ceremonies, and other 'commandments of men,' in 'the place of' those simple and sublime instructions,) he still further emphasises this implication by declaring (JOHN iii. 35) 'the Father has given *all things* into my hand,' and by adding (JOHN vi. 37) "*all that the Father has given me shall come to me*;" thus explicitly predicting the arrival of '*all*' at the common goal, no matter how long they may linger on the 'way,' and also implying *progression* on the part of all those who are thus to 'come' to him.

And this assertion, by Christ, of his ability to achieve, entirely, the glorious but arduous task confided to him, is confirmed by

his pregnant statements (JOHN v. 22, viii. 18), "The Father judgeth no man. . . . I judge no man." The Apostle Paul—the fact of whose inspirational medianimity is proved by his apparent inability to perceive the diametrical opposition between the ostensible drift of his arguments (based on misconceptions due to his Jewish training, which it was necessary thus to refine from their original crudity, as a step towards the future explanations that should clear them away altogether,) and the splendid revealments (destined to assist in effecting that clearance,) of which his writings were made the vehicle—says (HEB. ix. 27) "It is appointed unto *men* once to die, but *after that the judgment*;" in other words, the conjunction of souls with fleshly bodies which constitutes 'men,' being necessarily terminated, in each case, by the *once* dying which is the 'appointed' termination of that conjunction, the soul, thus restored to the life of the spirit-world in which the deceptive seemings of the earthly life are stripped away from it, finds itself, *by the fact of that stripping*, submitted to the 'judgment' which is virtually pronounced upon it by this discovery of its moral and intellectual *quality* at the time of quitting the surface of the earth, and which decides its *state* for that next phase of its career. And this 'judgment,' which, as Christ says (JOHN v. 25), is taking place '*now*' (*i.e.*, for those who, at every moment of time, are returning from this life into the life of the spirit-zone), causes the return into that zone to be (*idem* 29) for those 'that have done good,' a 'resurrection of *life*' (as taking them on another 'step' upon the 'way of life,') for those 'that have done evil,' a 'resurrection of *damnation*,' as *condemning* them to undergo a new phase of penal and reformatory suffering. In other words, just as there is no other obstacle to our advancement than that which we make for ourselves by our persistence in wrong-doing, so there is no other arbiter of our destiny than our own moral and intellectual state, which state decides, at each successive period of our career, the quality of our perispiritic action on the material elements around us. We have nothing to fear either from God, the Infinite and Omnipotent Benevolence, or from Christ, ITS acting delegate; for it is neither God nor Christ that 'judges' us, but each soul is 'judged' by its own imperfections, until, through its gradual amendment, and the consequent modification of the vibratory action of its *périsprit*, it has reversed its former self-condemnation, and has thus—not *figuratively* but *really*—'*passed*' (as Christ says *id.* 24) from *death* unto *life*.' For the souls who have done this have attained to the state in which, according to the declaration of Christ (LUKE xx. 36) they "neither *marry* (implying their deliverance from the lower orders of bodies of which *sex* is a charac-

teristic,) neither *can* they *die any more*" (a form of expression showing that they have previously died many times, as, if they had died *only once*, it should have been 'neither can they die *again*,') because *death*, like *sex*, is a condition of planetary incorporation, indispensable to the pre-personal stages of psychic development* but to which the individualised soul *can* only be subjected through the 'fall' which causes it to descend into the *animality* of *humanisation*; and therefore the souls who have freed themselves from the imperfections which drag us down into the sphere of humanised existence '*can*' no longer accrete the *kind* of bodies which subject them to those conditions, but which their purified *périsprit* is no longer capable of elaborating, "*for they are equal to the Angels (i.e., to the non-humanised spirits, as having regained the purity which restores them to the normal 'Fluidic' life), and are the children of GOD (a figure of speech explained by the words immediately following it), being the children of the resurrection.*" For the phrases 'child of,' or 'son of,' are metaphorical expressions, common to all tongues, but especially to Oriental ones, by which anything that is the result of, or dependent upon, or intimately connected with, some other thing, is represented as being 'the child,' or 'the son,' of that other thing; as, for instance, an inscription upon a stone is said, in ancient Eastern parlance, to be 'the son' of that stone; as we say, of the natives of a country, that they are '*sons of the soil*;' of a veteran soldier, that he is a '*son of a gun*;' of a 'self-made' man, that he is '*the son of his works*;' as Lucifer is styled '*the son of the Morning*,' and Judas '*the son of Perdition*;' as Christ (LUKE x. 6) speaks of the frame of mind that can receive his doctrine as '*the son of peace*,' and employs the expressions '*children of the Light*;' '*children of the bride-chamber*;' '*children of the Kingdom*;' '*children of the Devil*,' &c. The expression '*children of the resurrection*,' therefore, implies that the '*obtaining of that world*,' by those 'who are accounted worthy' of it, is a *result* of the long succession of progressive existences summed up in the term '*resurrection*,' the profitable employment of the discipline of which existences has brought them back to the elevation of the '*Angels*,' so that their elevation, being the *result*, and thus the '*son*,' of those existences, is figuratively said to constitute them '*children of the resurrection*.'

The same interpretation explains the application of the otherwise utterly unjustifiable expression, 'Son of God,' to the creatures who, having been called into being by the Self-existent CREATOR, are necessarily distinguished from ITS Self-existence by the radical, unchangeable, eternal difference between Effect and

* Vide *Human Nature* for April and December, 1870.

Cause;* for we see that, to be the 'son' or 'sons' of GOD, whether that 'sonship' be predicated of Christ or of mankind, is simply to have reached a state which, as the *result* of the *Divine Operation that has enabled us to reach it*, is metaphorically represented as placing him, or us, in regard to that Operation, in the relation of a 'son;' the terms 'only-begotten,' 'first begotten of many brethren' (therefore not 'begotten' in any exclusive or peculiar sense), so frequently applied to Christ, being merely an amplification of the metaphorical 'sonship' we are considering, indicative of his earlier origin and exceptional rank as the Vicegerent of GOD for our race and planet, and of the exceptional nature of the corporeal envelope elaborated by him, through his perfect command of the various fluids and forces of our solar system, for the enacting of the educational 'parable' of his appearance among us: and the term 'Son of Man,' which Christ so constantly applies to that appearance, being, in like manner, an equally metaphorical representation of that appearance as a *result* of the depravity which had rendered its assumption necessary; 'the *likeness* of men' which Christ 'took upon himself' being a 'Son of Man,' only in the sense of its being a *consequence* of the *humanisation* of the souls whose faultiness had brought them down to the level of fleshly life, and had thus necessitated the assumption of that 'likeness' by the Great Spirit who came, (Phil. ii. 8) '*in fashion as a man*,' to lead them back to the higher life from which they have 'fallen.'

This explanation of the metaphor of 'sonship,' so frequently employed in the Gospels and by the Apostles, explains also Christ's declaration (MATT. v. 8) 'The meek shall *inherit* the *earth*,' which declaration not only shows that 'the meek' *will come back to the earth* (as otherwise they could not 'inherit' it), but implies that, in the future phase of their career thus alluded to, they will 'inherit' the *results* of their preceding existences, *i.e.*, the 'treasures' of faculty, ability, purity, intuitive insight, which they will have 'laid up for themselves' in the course of their successive conjunctions with the earthly life, thus implying also that our Present will always be, for good as for evil, the 'son,' and therefore the 'heir' of our Past; a momentous truth implied also in the assertion of the Apostle Paul, "We are heirs of GOD, and joint-heirs with Christ," which assertion, as a moment's reflection suffices to show us, is utterly indefensible from any other point of view. For *heirship* necessarily implies the *death* of the former owner, or holder, of that to the possession or usufruct of which the *heir* succeeds; and therefore—as GOD is eternal, and as, moreover, nothing of the Divine Nature

* Vide *Human Nature* for December, 1869, p. 599; April, 1870, p. 145.

or Existence can ever be communicated to the creatures It calls into being and perpetually sustains—it is impossible for us to be ‘*heirs* of God’ in any other sense than as *inheriting*, in our subsequent lives, the educational *results* of our previous lives; an *inheriting* which (as those previous lives were constituted for us by the influx of the Divine Power that is the sole source of Derived Existence) may be figuratively said to constitute us ‘heirs’ of the DIVINE BEING to Whose Operation we owe the ability which enabled us to effect those results. And in this sense we are, truly, ‘joint-heirs with Christ,’ for his existence is a *result* of the Divine Operation, precisely as ours is, and he is the ‘heir’ of *his* educational efforts and experiences, as really, as exclusively, and in exactly the same manner, as we are the ‘heirs’ of *ours*; all spirits, in the impartial ordering of the Divine Justice, being equally, and solely, the ‘heirs’ of the Past, which is, for *each* and for *all*, the *parent* of the Future.

Christ’s statement (MATT. xii. 31, 32) that “all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, . . . neither in *this world* (age, period, phase of existence), nor in *that which is to come*,” is a presentation, under another form, of the truths enunciated in the texts we have just examined, and a confirmation of the assertion that we must *begin* each new phase of our progress in the earthly life. The Jews of Christ’s day believed that the occult influence of the spirit-world (‘Holy Ghost’) which has always been recognised as a fact in human experience, was due to a direct exertion of the Divine Power; and therefore to ‘speak against’ this influence, to deny its reality, or dispute its importance, was regarded as ‘speaking against’ the very existence of God, and as a materialistic denial of there being any ‘Divine’ element, law, or action, in the ordering of human affairs. If we remember that what we represent to ourselves as God’s *becoming reconciled to us* is really a *reconciling of ourselves to God* (2nd Corinthians, v. 18, 19, 20), effected through our bringing of our will into harmony with the Divine Will as manifested by the Natural Laws which are the expression of that Will, we see that the habitual denial or forgetfulness of the Divine element in Life, the putting of ourselves and our own wills in place of the Divine Will as our rule of action, and the wilful ignoring of the existence and influence of the Spirit-hierarchy (‘Midgard’) through which the Divine Life is transmitted to our human sphere, must necessarily, while we persist in so doing, preclude our obtaining the ‘forgiveness’ which—as *a turning of ourselves to the sun*—can only be the result of our adoption of an opposite attitude. And if this change of attitude on our part be not commenced ‘*in this world*’ (or life), it will

not be accomplished '*in that which is to come*,' i.e., in the period of sojourn in the spirit-zone of the earth which completes it; for the tenor of *that* life is always decided by the tenor of the earthly life which it completes, and as, in such a case, our stay in the spirit-zone can only be one of punishment, it will only be in a new incarnation that we shall be able (if we have benefitted by that period of punishment,) to effect the change of attitude on our own part, towards the Divine Being, that will appear to us to be an obtaining of Its forgiveness: an interpretation fully borne out by the conclusion of the passage in question, "Either make the *tree* good" by the admission of the Divinity of Natural Law, "and its *fruit* good" by the willing conformity with the prescriptions of that Law which should logically result from the admission of its Divinity, "or else make the *tree* corrupt, and its *fruit* corrupt," through the adoption, and logical carrying out, of the opposite principle of action; in which case, as '*the tree* is known by its *fruit*,' the wrong-doer's experience of the evil effects of denial and disobedience will scourge him back, sooner or later, into the '*path*' of the enlightened '*obedience*,' of the *voluntary* self-identification with the Divine Law, that insures our happiness by bringing us into harmony with the Order of the Universe.

In close accordance with this enunciation of the mode in which we advance on the path of amendment, is the announcement (MATT. xiii. 12), as one of 'the mysteries' of 'the Kingdom of Heaven,' that "to him that hath shall be given," while, "from him that hath not shall be taken away that which he hath;" a '*dark saying*' when considered from any other point of view, but which becomes perfectly clear when understood as referring to the law in virtue of which our progress, during each of our returns to the spirit-zone, is always proportional to the amount of advancement we have made in the earth-life which it completes; the benefit we obtain from our return to that zone, if we have failed to wisely employ the preceding earth-life, being only a '*taking away*' from us, through the discipline to which we are then subjected, of the false ideas and depraved desires which we have brought back with us into that other realm of planetary life.

The existence of that other realm is implied in numberless passages of the Gospels. The comparison (MARK iv. 27) of 'the Kingdom of Heaven' (which the context shows to mean, in this place, as elsewhere, the Divine Government of our humanity,) to a casting of seed into the ground by a '*man*' who *sleeps* (*sleep* being frequently used in the Jewish '*scriptures*' to denote the state of spiritual lethargy out of which mankind has to be roused), implies this duality and alternation of sphere in the action of

the 'man,' who 'rises *night* and *day*,' the seed 'growing' meantime, '*he knows not how*;' an allusion to the gradual attainment of higher states of development by the humanized soul, through the influences brought to bear on it by '*night*' and by '*day*,' i.e. in the two realms of planetary discipline, of whose real nature and connexion we are so little aware in the lower phases of our career here, indicated by the recent 'casting in' of the 'seed.' Christ's assertion (JOHN x. 16), 'I have other sheep that are not of this fold,' refers to the souls in the spirit-zone of our earth; and in speaking of himself (*idem* 9) as 'the *door*' of the sheep-fold, he says that those who 'enter in' *by him* (i.e. into the *spirit* of the law of effort and probation that he came to announce to us) 'shall go *in* and *out* (again alluding to the two realms of our earthly-life), and *find pasture*' (impliedly in *both those realms*); thus giving us the assurance that the *practical following* of his instructions will enable us to obtain, in each of those sojourns, the special benefit which it is intended to ensure to us. Setting forth the same thought under another figure, Christ says (JOHN xii. 35,) 'Walk while ye have *light*, lest *darkness* come upon you,' the 'darkness' referred to being that which is so often declared, by spirits in 'Hades,' to be the most terrible of 'torments' to those who have misused or neglected the opportunities of amendment afforded them by the life of the earth; and the repetition of the words '*while ye have it*, that ye *may be* children of the light,' inviting attention to the implied existence of a *coming state*, the 'light' or 'darkness' of which will be a result of our having, or not having, 'walked in' (or according to the indications of) the 'light,' in 'the life that now is.'

The injunction (MATT. vii. 48,) 'Be ye *perfect* even as your Father in heaven is perfect,' is not more clearly declaratory of our being destined to attain to states of wisdom, purity, power, and happiness of which we are unable, as yet, to form the faintest conception, than of the impossibility of our ever attaining to a *state of fixity*; for, as we can never reach, nor even approach, the Divine Perfection, our emulation of that perfection, as *correspondents*, in the sphere of the Finite, of the Divine Existence in the mode of Infinity, necessarily presupposes our attainment of higher and higher states *for ever*. In regard to the stages of this progress that are to be accomplished in connexion with the alternate modes of the life of our earth, the teachings of Christ, like those which he has caused to be medi-animically conveyed by his various messengers, are all indicative of the great law we are considering. In the prophetic utterance of Simeon (LUKE ii. 79) the coming of Christ is declared to be 'a *light* for them that sit in *darkness* and in the shadow of death' (i.e. who are making no effort to advance beyond the double

realm of planetary life), and to guide our *steps* (by enlightening us in regard to the nature and aim of our subjection to the discipline of that life) into the *way* of peace.' That 'peace,' the 'unmixed happiness' of 'the incorruptible Nirvana,' being a result of the self-identification of our intellect and will with the Divine Law which rules every atom, movement, and relation of the Universe, cannot be attained by us at any sudden leap, any carrying of ourselves, at a single bound, from the ignorance and grossness of our present state to the wisdom and glory of that relative 'perfection;' but is to be reached only by 'patient perseverance' in the following of a pre-ordained 'way,' a continuous 'road,' with its 'steps,' its stages, its varied and instructive scenery, incidents, and experiences. Christ's declaration to the thief on the cross, 'This *day* shalt thou be *with me* in Paradise,' was an assurance that he would find, on undergoing 'the judgment' of his return to the spirit-zone, that his repentance and desire to amend—even at that last hour of the life-*day* of which he had made so bad a use—had taken him out of the category of Christ's 'enemies' and had placed him in that of his 'friends;' but as Christ had expressly defined his 'friends' (JOHN xv. 14,) to be—*not* those who honour him 'with the lips,' but—those 'who *do* whatsoever he commands them,' it is clear that, in the thought of the Master, this repentance would have to be supplemented by a practical carrying-out of his 'commands,' as the appointed 'way' by which to obtain admission to his presence. Interpreting this declaration by the spirit of all Christ's other utterances, we see that he must have used the term 'Paradise' (nowhere else employed by him) to indicate—not the definitive purification and happiness of 'heaven,' but—a preparatory state that would constitute, for the repentant thief, a 'step' upon the 'road' that leads to it. Christ could not, without contradicting the entire tenour of his teachings, have meant to say that this erring spirit, whose life had been so full of evil that, by his own admission, he 'suffered justly' the penalty of crucifixion, would be introduced at once, and without preparation, into 'his own bright dwelling,' 'into which nothing unclean can enter.' On the contrary, Christ evidently used the word 'Paradise' as a general term, implying the spheres of the other life appropriated to repenting and amending spirits; and his promise indicated that the repentant thief, instead of finding himself in the 'Tophet' or 'Gehenna' of 'the severer punishments' prepared for the breaking down of obdurate persistence in wrong-doing, would find himself subjected to spirit-discipline of a milder character of which he would be able to perceive the beneficent and reformatory aim, and that he would be 'with' Christ in the sense of having placed himself under the banner of the voluntary confor-

mity with the Divine Law to which Christ came to invite us, and which brings *us* into union with *him*, as that same voluntary conformity has brought *him* into the union with GOD to which he assures us that we shall *all* eventually attain.

"Wide is the *gate*," says Christ (MATT. vii. 13), "and broad is the *way*, that leadeth to *destruction*;" *i.e.* to the 'painful and wearying' alternation of 'repeated births' and deaths which gradually effects the 'destruction' of the Pride and Selfishness* that caused us to take the wrong road; which 'destruction,' symbolized by the disintegration of the earthly bodies that are their result, is alluded to by Moses, in the splendid re-incarnationist canticle of the 90th Psalm, in which, after asserting that GOD has 'been *our* dwelling-place in *all* generations,' he says "Thou turnest *man* to destruction (the disaggregation of our earthly body that 'turns' us back into the spirit-zone), and sayest (when the time has come for making a new attempt at improvement, with the aid of a new incarnation,) 'Return (to the life of the earth) ye *children of men*' (ye spirits who, not *now* being conjoined with a fleshly body, are not *now* 'men,' but who—as your present state, in that other life, is a *result*, a metaphorical *sonship*, of your '*humanization*'—are appropriately termed 'children of men'); *for* a thousand years in Thy sight are but as *yesterday* when it is past, and as a *watch* in the *night*;" *i.e.* the apparent slowness of this divinely-appointed method of human progress is of no importance, seeing that we have ETERNITY before us, that every 'yesterday' will be followed by the teachings of the starlit 'watches' of a new 'night,' every 'night' by the experiences of a new 'day,' in the long process of our educational career, in which, through our *inheriting* of the gains of our past experiences, '*Day unto day uttereth speech, night unto night showeth knowledge*:' the design of Providence being not so much to make us progress *quickly* as to make us progress *thoroughly, intrinsically*, in the achievement of the voluntary association of our will with the Divine Will (as manifested in the order of the Universe) which is the sole aim of our creation and education, and the essence and condition of our future felicity; and the lapse of ages, in the accomplishment of this design, being perceived, by the medianimic vision of the Seer, as immeasurably less, in comparison with the unending duration of happiness that awaits us, than are the sequences of alternate sinning and suffering at the average intervals of 'the third and fourth generations' announced by him (EXODUS xx. 5, 6), as a consequence of human imperfection, in comparison with the long vista of the 'thousands of generations'

* Vide *Human Nature* for May, June, July, and September, 1870.

of joyful advancement by which he predicts that they will be followed.

It is evidently in view of a *new* earthly life, and not of our present one, that Christ counsels us (MATT. xviii. 7, 8, 9, MARK ix. 45) to 'cut off' the offending 'hand or foot,' to 'pluck out' the offending 'eye,' because the reason he assigns for these acts of abnegation in regard to what might constitute a temptation to wrong-doing, viz., that "it is better to *enter into life* maimed, rather than" to incur the necessity of purification in 'hell-fire,' cannot apply to our present life, upon which we *have entered already*, and upon which, therefore, we cannot *now* 'enter,' so that the counsel thus given *can* only be followed by us as a preparation for some future earth-life upon which *we have yet to 'enter.'* To the same effect are the threat (MATTHEW xxvi. 52, confirmed REV. xiii. 10), 'they that take the sword shall *pérish with the sword*' therefore in a fleshly body, and the promise (LUKE xviii. 30, MARK x. 30) that all who have lost relatives, friends, *lands* for conscience sake shall *not only* receive 'life everlasting' in the higher realms of future existence, but *shall also* receive a hundredfold more of '*all of these*' (therefore of *lands*) in *this present (sphere of) life*; a promise which, if we lived but once upon this earth, would be notoriously at variance with fact, and which can only be fulfilled in some future return of those who have suffered persecution to the life of this world, when this planet shall have entered upon that happier phase of its career in which 'every man' is to "sit under his own vine and fig-tree, with none to make him afraid;" a phase through which it will pass to the yet higher degree of development in which the Divine Will is to be "done on earth *as it is in Heaven*," *i.e.* in which it will have passed, through successive modifications of its material elements, keeping pace with the modification of the spiritual states of its humanity—into the categories first of 'spiritual,' and then of 'celestial,' worlds.*

Prefacing his warning with a significant '*Take heed what ye hear*' (more correctly rendered '*what*' or '*how*' ye '*understand*'), Christ says (MARK iv. 24) almost in the words of Plato, "With what measure ye mete it shall be measured to you again;" a saying equally exclusive of the idea of 'eternal damnation' on the one hand, and of an immediate translation to the glories of 'the Supreme Dwelling-place' on the other, and therefore implying our gradual advancement through progressive existences to which the 'measure' of our conduct in the *earthly* life will be applicable (therefore in *this earth* and in other planets), and in which every enlargement of the 'measure with which we mete'

* Vide *Human Nature* for October, 1870, p. 442.

will determine a corresponding enlargement of the 'measure' with which 'it will be meted to' us, in our next existence. Even more significant is the amplification of this promise (LUKE xvi. 38) "good measure, pressed down . . . shall *men* give into your bosom;" for this re-payment, like that promised to the victims of persecution, most certainly does *not* occur in our present life, and therefore can only occur in a future one, and, moreover, in order for '*men*' thus to 'give us back' what we, as '*men*,' have 'given,' we must be living the life of '*men*,' i.e. the life of the surface-sphere of this earth or of some other planet.

Christ's sayings (MATT. xxviii. 20; JOHN xxi. 22; LUKE xxi. 32; MARK ix. 1) "Lo, I am with *you* always, *unto the end of the world*," 'What if I will that he tarry until I come?' '*This generation shall not pass until all be fulfilled*;' 'There be some standing here that *shall not taste of death* (definitively quit the sphere of this planet) until they have seen the Kingdom of God come with power,' are all declaratory of our continued connection with the life of the earth; while the parable of the Ten Virgins (MATT. xxv. 1 to 13) sets forth, in the fate of the five 'foolish' ones, the doom that awaits the spirits who, not having profited by the aids to progress afforded by the earlier phases of the development of this planet, will, when it ceases to serve as a world of expiation and of punishment, be 'shut out' from it, and be sent down ('on the wings of the dark flying dragon' of obstinate wrong-doing) to a lower one; an interpretation fully confirmed by the parables, immediately following it, of the 'Servants and the talents,' and the 'Dividing' of the 'sheep' from the 'goats,' as well as by the various other passages in which this 'shutting out' is alluded to.

Christ's assertion, in the passages quoted above, that there were, among the spirits incarnated in our earth at the time of his visible presence among us, '*some*' who will not quit it until the accomplishment of its future renovation,—the arrival of the 'time of renewing,' foregleams of whose glories have gladdened the vision of so many 'Seers'—implies that there were others who *will quit it* previously to that renovation; and thus confirms the statement of the spirits who declare themselves to be charged with the work of helping us in our endeavour to obtain a clearer idea of the 'way we are going,' and who say that the length of the connection of any given soul with any given planet is determined by circumstances, the latitude of choice, in regard to the place and conditions of our incorporations, being always proportioned to our degree of advancement. The emulation of the Divine Perfections, which Christ holds up to us as the aim towards which we are to tend *for ever*, implying the acquisition, by each spirit, of *all* science and *all* virtues, a Plato, a Euclid, a

Galileo, a Shakspeare, a Raphael, a Mozart, a Howard, a Stephenson, may profitably come back to this earth, over and over again, in order to acquire excellence in other lines than those in which they may have already exhausted its educational possibilities; the faculties which they have previously acquired being usually made to lie more or less dormant during these incarnations, for each of which their new material body will be made to furnish them with the organic aptitudes that will specially incite them to the acquisition of the special knowledge, faculty, or virtue, which each new incorporation is intended to subserve: a Providential arrangement which explains the fact that most persons are conscious of possessing aptitudes which the course of their present life has not called into activity, but which they vaguely feel might, under other circumstances, have enabled them to excel in some other pursuits, and which are always the result of the prior education of certain faculties that have either been sufficiently developed for the present needs of their education, in some past life, or, having been partially developed in the past, are left in abeyance for the present, in order to allow of the learning of some other lesson more immediately needed, and will be farther developed in some future life. As we have to learn *everything*, and evidently, as yet, know very little, one who has already advanced, in certain directions, as far as the present development of this planet can take him on, may yet be (and, in most cases, evidently is,) still backward in others, and may therefore profitably continue to re-incarnate himself in it for the carrying on of the many other branches of his moral or intellectual training for which the life of this earth may offer him the requisite facilities; or, if he have no special motive for returning to this earth—no farther expiation to undergo, no past injury for which to obtain forgiveness or to make compensation, no personal affection or general interest to subserve by coming back to it—he may quit this planet for some other one to which he may be attracted by some special aim or affection, and which, while offering him the superior physical and social conditions which his present advancement may have fitted him to share, may furnish him with equivalent advantages for taking his next upward ‘step.’ No spirit is a *native* of any planet; for all spirits attain to the individualised degree in the non-planetary, ‘Fluidic,’ realms of spirit-training. But as the spirits who come to this planet have been sent to it as the world best suited to their needs and possibilities, most of those who come to this earth are re-incarnated in it many times before leaving it for another; and ‘some’ of them from the desire to contribute to the progress of its people, others from dilatoriness in fitting themselves for a higher one, remain connected with it for an indefinite period.

Besides the spirits from higher planets who, from time to time, voluntarily incarnate themselves in a lower one for the accomplishment of some mission that may, or may not, require their subsequent return to it, the population of the planets is continually increased by the arrival of the 'many' who, in learning the lesson of choice between 'good' and 'evil,' enter, by the 'wide gate,' into the 'broad way' that brings them down from the Fluidic World into contact with planetary Matter, and who incarnate themselves in the planet to which they are attracted by the nature and degree of the faultiness which has caused their 'fall.' Thus the physical and moral condition of each planet, at any given period of its career, decides the class of spirits that will be incarnated in it, and will find in it the conditions of their punishment, reformation, or reward. During the earlier phases of its career, only spirits of very low degree are added to the population of a planet; as the average of its conditions improves, spirits of progressively less degrees of perversity come into it, until, ceasing to serve as a 'penal settlement' or 'reformatory,' and entering on the higher and happier phases of development to which all planets eventually attain, it receives only the purified spirits who are approaching the term of their exile from the higher life, to whom it furnishes the last steps of the 'way' to the portal of the Sun. The progress of each individual in science, ability, and purity, depending on the amount of effort he voluntarily puts forth for his advancement, certain individuals get on more rapidly than others, and accomplish more rapidly the successive stages of their return to the normal life; and those who are thus diligent in the 'working out of their own salvation' are able to choose the scene of their next incorporation. The perfect union of sentiment, plan, and action, existing between all spirits of the 'Sidereal Degree' makes, practically, of the 'Elohim' of the same solar system, a single and unitary Governing Power, whose over-ruling is devoted to the accomplishment of the self-same end, viz., that of bringing the populations of their solar system into their own 'image,' which, in the sphere, and according to the relations, of the Finite, is 'the express image' of the 'glory' of the ALMIGHTY in the region of Infinity; and the humanised spirits of the same solar system may therefore change their planetary abode, and yet remain under the same beneficent tutelage. But no spirit *can* go to any planet whose mode of incorporation is of a higher degree than that which its *perispirit* has acquired the power of operating: nor can any spirit of our solar system incorporate itself in a planet of any other system, because we can only pass out of our system by 'the gate of the sun,' and, in order to reach that 'gate,' we must have attained to a degree of moral and intellectual

elevation that will have lifted us above the need (or possibility) of again elaborating even the highest orders of planetary embodiment.

It is to these magnificent perspectives that Christ alludes when he says (JOHN xiv. 2), "In my Father's *house* (the Universe,) are many *mansions* (the planets of solar systems), each of which is presided over by 'its celestial ward,' in the phraseology of the Edda, by a 'Christ as a son over his own house,' in that of the Apostle Paul; and in each of which there must necessarily be (as otherwise it might be a *hut*, a *barn*, or a *hall*, but could not be a '*mansion*,') *many rooms* (incarnations or incorporations, temporary residences of the soul), all furnished with 'doors' for ingress and egress, and 'windows' to give us a new outlook on the world around us, and all being specially fitted for the learning of some lesson, the performance of some duty, through which alone we can fit ourselves for admission into a higher one; while the folly of the irreverence which not only imagines the unimaginable CREATOR to be something to be seen and approached like an earthly sovereign or an earthly 'father,' but also imagines that—blindly "rushing in, where Angels fear to tread"—we are to go at once, from the low sphere of our present attainment, to the 'Supreme Dwelling-place,' to 'heaven,' to 'the highest room,' is set forth (LUKE xiv. 17) in the parable of the man at the wedding, who, having tried to get into a 'room' which he is not entitled to enter, is met by the rebuke 'Friend, go down lower!' and thereupon 'begins with shame to take the lowest *room*.' The admirably suggestive parables of the man who goes to the wedding-feast *without having on 'the wedding garment,'* (i.e., the spirit who attempts to get into a world, or phase of existence, for which it has not acquired the appropriate corporeal 'garment'), of him who begins to build without having counted the cost, of him who goes to war without having counted his forces, &c., all point to the impossibility of our attaining to any state which we have not acquired the power of constituting, for ourselves, by our perispiritic vibrations; the inculcation of which vital lesson may be said to be 'the Alpha and the Omega' of the teachings of Christ.

Christ speaks (MATT. ii. 21, LUKE x. 13) of '*repenting in sackcloth* (garment of penitence, therefore indicating *fleshly incarnation*), and *ashes*,' symbol of death; a transparent allusion to our accomplishment of repentance through the discipline of the earthly life. To the same effect is his saying (MARK x. 39), 'He that *believeth* (defined by Christ as the '*doing*' of his 'words,') and is *baptised*, shall be *saved*; he that believeth not shall be *damned*,' which shows, first, that it is by the combination of '*belief*' and '*baptism*,' i.e., by our *conforming to his teachings while*

undergoing the 'baptism' of incarnation, that the soul is ultimately 'saved' from the painful necessity of 'death,' so constantly employed, throughout the 'New Testament' writings, as the synonym of the state of antagonism to the DIVINE BEING, and thus attains to the 'everlasting life' as constantly held up, in those writings, as the aim towards which we are to tend; and, secondly, that our failure to conform to those directions in any given incarnation will entail upon us 'damnation,' in other words, will condemn us to a repetition of the suffering and probation of mortal life. The assertion that 'Death came into the world by sin,' which, as death is the inevitable doom of *all* bodies composed of Matter in the compact state, can only be justified as an allusion to the fact that the *individualised soul* (that alone can 'sin') can only experience death through its conjunction with fleshly bodies as 'the wages of sin,' indicated by the statements (EZEKIEL xviii. 20) 'the soul (not the man) that sinneth it shall die,' (GEN. ii. 17) 'in the day thou eatest of it thou shalt surely die,' *i.e.*, shalt change the mode of incorporation of the 'fluidic' world, symbolised by 'day,' for the carnal incorporations that bring us into the Valley of the Shadow of Death; Christ's changing *water* into *wine* at the end of the *feast* (indicating the substitution of the *higher* for the *lower* order of bodies at the end of our educational career which, as each of its phases is represented by the 'eating' that re-builds the soul's corporeal envelope, is appropriately symbolised, in its totality, as a 'feast'); his choosing 'the last day of the feast' for the utterance of his famous saying concerning the 'rivers of living water,' his *washing* the disciples' feet at the end of the *supper*; his comparing of himself to 'bread' and 'water,' and his symbolic declaration that those who would follow him must 'eat' his 'flesh,' and 'drink' his 'blood' (implying that we can only follow him to the elevation of his degree by acquiring the power of building up for ourselves a *body* of the same nature as his own;) the 'hidden manna' (REV. ii. 17) that is to be 'eaten' by 'him that overcometh,' and who will then receive 'a new name,' *i.e.*, will enter into a new category, or order of existence; the assertions that 'the last enemy that shall be overcome is death,' that 'death' is to be 'swallowed up in victory,' and the scores of other passages of a similar character, familiar to students of those writings, are all declaratory, first, of the correspondence between the moral state of the soul and the nature of the body which it accretes as the outward expression of that state; and, next, of the fact that the substitution of the 'fluidic' order of incorporation in place of the animality of flesh, as the correspondential result of our moral rehabilitation, constitutes the 'salvation' which Christ came to assist us in 'working out.' For that 'salvation' (which is always declared to be the attainment of 'everlasting life,') is

symbolically said to be effected '*through his blood*,' in other words, through our *voluntary* or *affectional* acceptance of the same *rule of action* from which, as the '*blood*' from which his *order of body* is '*built up*,' we, also, shall '*build up*' for ourselves '*a body like unto his glorious body*,' being '*raised*' in '*his image*,' at '*the last day*' of our respective educational career, when, having accomplished the '*return to our origin*' which Lao-tze shadows forth as the aim and end of earthly life, we are at length '*delivered* from the bondage of corruption ('*bonds of entrails made*') into the glorious liberty of . . . the *manifestation* (corporeal externalisation) of the sons of GOD (ROM. viii. 21, 19), of Whose Creative Power *all* spirits are *results*, and therefore, *figuratively*, '*sons*.'

This explanation, which transforms the dark '*stumbling-blocks*' of the Jewish '*Scriptures*' into sunlit stepping-stones, is still farther confirmed by Christ's saying (LUKE xii. 50), '*I have a baptism* to be baptised with (the corporeal '*veil*') (HEB. x. 20) assumed by him for the fulfilment of his mission), and *how am I straitened* until it be accomplished!' *i.e.*, '*straitened*' by the limitations of that assumed corporeality, which was *real*, although it was neither '*of the nature of the Angels*' (which he possessed already), nor '*human*' (which could not have been assumed by a spirit of his degree), but was, as Paul says, '*of the seed of Abraham*, *i.e.*, it was an *outgrowth*, a *result*, of the '*faith*' and '*obedience*,' the practical conformity with the Divine Will, of which the name of '*Abraham*' is used as the symbol, and which is the source of the control possessed, by spirits of the higher ranks, over the material element. For the '*body*' which David medianimically announced as '*prepared for*' the coming of the '*Holy One*,' is called by the Angel '*that holy thing*,' and Christ, when clothed with it, not only, by his declaration concerning the Baptist, expressly excluded it from the category of bodies '*born of women*,' but walked upon the water, made himself invisible at pleasure (JOHN viii. 59), and says, in anticipation of the symbolic scene of the Crucifixion (JOHN x. 17, 18) '*I lay down my life of myself; no man taketh it from me. I lay it down, and I take it again*. This *commandment* (ordination, application of natural law) *have I received of my Father*,' *i.e.*, that he was able, through his self-identification with the Divine Power (symbolised as '*the Father*'), to make for himself the corporeality which, as a *result* of the action of that Power, is said to have been '*prepared*' by IT, and of which Paul says (HEB. vii. 16) that it was '*made*,' *not after the law of a carnal commandment*, (*i.e.*, according to the '*commandment*' or '*law*' of fleshly generation, as the mode appointed for the production of the bodies of our planet), but after the *power of an endless life*; *i.e.*, through the '*power*' of con-

trolling what we call 'Matter,' which is the apanage of those who have attained to the 'endless life' of the Sidereal Degree. And this *reality* of the corporeal 'veil' temporarily assumed by Christ was so capital a fact in the experience of this planet, and of such transcendent import for the enlightenment of future ages, that the immediate followers of Christ—who could not *then* have explained, or even understood, its real nature—were allowed to suppose it, and to insist upon the necessity of 'confessing' it to have been, the 'veil of *flesh*' which Paul elsewhere loosely calls it, as he loosely calls Christ 'GOD,' in direct contradiction to his own elaborate statement to the contrary (1 COR. viii. 5, 6), and to Christ's repeated assertions of his inferiority to, and dependence upon, the SUPREME BEING, and his approval of the saying of the scribe (Mark xii. 32), '*there is one GOD, and there is none other.*' For Christ's assumption of that non-human corporeality was an example of the spirit's 'power' of *voluntarily modifying* its external envelope, or 'body,' and thus of adapting itself, *without dying*, to the requirements of the various states (or realms) upon which it may wish to enter, which constitutes the *endlessness* of Sidereal life; and it was necessary to insist on the *reality* of Christ's presence among us, because the manifestation of that presence was a sample, a specimen, a '*first-fruits*,' of the possibilities to be eventually arrived at by '*those who slept*'; *i.e.*, by those who had fallen into the *lethargy* of spiritual declension, and of the humanised corporeality which is its result. And this explanation of the 'veil' which was destined first to *hide*, and then to '*make manifest*,' the great truth we are considering, shows us also the real meaning of Christ's example in undergoing the rite of baptism, and of his saying (MATT. xx. 23, MARK x. 39), '*Ye shall drink of my cup, and be baptized with the baptism with which I am baptized.*' For the context, asserting that the figurative 'sitting on thrones' solicited by two of his disciples '*was not his to give*, but would be given to those for whom *it was prepared*' (*i.e.*, by those who had 'attained to' that relative elevation), shows that, on this occasion, he alluded to his proper 'fluidic' corporeality, as 'a baptism' which they, too, would eventually 'be able' to 'accomplish.'

(*To be concluded in our next.*)

CREATION.

GRADE OF FUNCTION—REPRODUCTION.

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

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REPRODUCTION, whether on the Cosmic or Terrestrial Plane, is simply special continuation. Let us remember that all unity

short of the primal and divine, is simply relative. The universal ONE is the only absolute, that is selfcontinent unity, in existence. All others, however apparently segregated, individualised, and independent, are, in reality, parts of larger wholes. The individual is but a constituent member of his species. He is moulded in its form, he partakes of its constitution and he shares in its destiny. He inherits and he transmits his manhood or his lionhood, as the case may be, the link in a chain of indefinite duration. His individuality, organically speaking, is a semblance, not a reality. He is simply one of many, a leaf, or if you will, a blossom on the man-tree, with many fellows this summer, and more successors the next, a unit in the great aggregation of humanity. As we have said in another series of papers, there is great truth as well as beauty, in the Scandinavian myth of Ygdrasil, on whose branches worlds hang like ripened fruits in due season. Species, Genera, Orders, Classes and Kingdoms are branches of this lifetree, through whose manifold ramifications, the vitality of universal being pulsates to its remotest extremities, here robing suns in their glory and there giving activity and vigour to the animalculæ in a drop of water. Thus contemplated, Genera and Species are, as we have already observed, organic instrumentalities for the discharge of vital functions, of the telluric order, and the processes of individual birth and death by which they are continued, are simply the detail of that renewal and reparation, by the absorption of old and the deposit of new particles, which is momentarily going on in every member of our own bodies.

It is not until we thus contemplate special types as telluric organs, which, like all vital forms, are in a state of incessant reparation, that we begin to understand what is the place of reproduction in the scheme of universal being. It is on the telluric, what the arterial circulation is on the organic plane, that process of renewal whereby any corporeal member is maintained in its structural integrity and functional efficiency, despite the waste of substance necessarily accompanying vital action. With every pulsation of arterial blood, there is a deposit of fresh matter in various portions of the organism, whose waste is simultaneously taken away by the venous circulation. One is the flood tide, which bears the priceless argosies of life on its surging stream of vitality and glory to their destined haven. The other is the ebb tide of death, on whose dark and sluggish waters float the decomposing wrecks, into which time has changed the wilholm forms of youth and beauty, that made yesterday so glad. The whole process is simply that ever-recurrent analysis and synthesis, which is incessantly proceeding in every province of the universe, and without which it would

be, as we have said, not a living organism but a dead mechanism.

Perhaps we may now begin to understand something of that permanence of type, whereby for hundreds of generations, individuals similarly constituted, are produced. This is a result not simply of the plastic power inherent in their more immediate parents, but of this, as based upon and derived from telluric influences and conditions, tending to, and in a sense, necessitating the evolution of this particular type of being. The Earth as a normal cosmic organism, develops its appropriate members in due sequence and at their appointed season, like any other foetal or infantile structure, and these members are the species, genera, orders, and classes into which zoologists and botanists have, with more or less of accuracy, arranged the subject-matter of their studies.

As to the grade of reproduction in the scale of function, the mere fact that the Articulata and many kinds of Fish are produced by thousands from a single mother in the course of a season, while among Birds and Mammalia the young produced at a hatching or a birth, seldom exceed a dozen, and among the larger types of the latter and in man, are usually reduced to one, is adequate proof that mere fertility, regarded numerically, is decidedly indicative of inferiority of grade in the scale of being, and if so, then the function, whose wondrously efficient manifestation is an accompaniment of this inferiority, cannot occupy an exalted place in the scale of vital duties. The fact that we share it in common with the Vegetable Kingdom is also corroborative of the same conclusion. Its presumable seat as a desire, in the cerebellum, without the cerebrum, and at the posterior and basilar side of the latter, agrees with the purely abdominal position of its especial organs, and both combine to demonstrate its inferior character at least in the animate scale. The fact, however, that it is effected through the efflorescence of the Vegetable Kingdom, shows how high is its grade and important its function, in relation to the vascular system, of which vegetation is an especial manifestation in the telluric sphere. It is the crowning glory of the Vegetable, it is a very important function in the Insect and the Fish, it diminishes through the Reptile and the Bird, till we arrive at the Mammal, and it can therefore scarcely be the highest or the noblest function in Man. The fact however that alimentation dominates it in the Grub, while it reigns supreme in the Papilio, and that with the exception of certain Fish, it is not manifested in Vertebrates till the approach of maturity, is adequate proof of its inherent superiority to mere nutrition. In truth, it occupies the same position in relation to the latter, which cerebration does in relation to

respiration; it is the higher or positive pole of the two great abdominal functions, nutrition being, in a certain sense, its merely subservient instrumentality. This superiority of reproduction to alimentation is however most clearly shown in the vegetable kingdom, where the latter function is discharged through the dark, unsightly and negative roots, and the former through the beautiful and fragrant blossom, placed on the extremity of the *positive* branches, and more immediately evolved from the leaves or *respiratory* lungs of the plant. And here we may see the truth and beauty of analogy. The plant's nutrition is hidden from sight, beneath the soil, but, it lifts its branches and opens its blossoms to the sun, as if conscious of being crowned with glory in the effective discharge of this its highest possible duty to creation, just as the poet sings his lay to assembled hearers, or the artist places his statue before the congregation in the temple, each conscious that he shows the highest work, which God in his infinite wisdom, has appointed for his accomplishment.

But although reproduction be thus comparatively low in the scale of function, it is nevertheless susceptible of considerable modification, in accordance with the grade of being to which it attaches. Plants undergo multiplication by cuttings from their branches, or by suckers or tubers from their roots, that is by direct section from either the positive or negative pole of the individual, if indeed this be a proper term to apply to so palpable an aggregation as a plant. Of this method of propagation we have an instance in so high a grade of organisation as the Articulata, the common earthworm, when dexterously divided, constituting two distinct individuals; this extraordinary speciality arising apparently from the purely ganglionic disposition of its nervous system, in virtue of which the cephalic or upper do not so dominate the caudal or lower ganglia, as to disqualify the latter for throwing out a head as the former throw out a tail. Here however there is little or no plastic power exerted, and strictly speaking, this is not generation but division. As a compromise between the two, we have propagation by budding, whereof, probably, generation proper is but a complex and special form. The seed of the plant and the egg of the oviparous types of the animate scale, lead us by a succession of gradations, to true gestation, imperfect in the Marsupial, but more advanced in the Placental Mammals. We thus see that nature advances by degrees, nor is it likely that we have yet plumbed all the depths of her resources in respect to this important function, even as it is manifested in the highly specialised organism of man.

These facts suggest some rather important conclusions. Reproduction or more strictly, multiplication, is obviously not limited to generation as the sole means of its effectuation. On

the contrary, division, as in the case of monads, and budding, as in that of polypes, is obviously the earlier and simpler stage. Such processes, when normal and spontaneous, of course imply that the beings so multiplied are at the presexual grade of the animate scale. The monad divides because it is at the analytical or feminine beginnings of sentient life, and so is compelled to separate before attaining to that bipartite arrangement of two symmetrical sides, which we see for the first time in the Articulata. This latter form of duplicity is the primal marriage, as Emerson would say, when the positive and negative poles of life are united in one organism. It is the first distinctly emphasised phase of synthesis, the assertion and the promise of advancing unity in the world of sentient being. Budding is simply a fading remnant of monadial division, the larger moiety, whence the smaller is detached, gradually assuming parental proportions if not offices. We have not yet however arrived at true generation; this dawns upon us in the oviparous process of those duplex articulata already alluded to. Has their bipartite arrangement and the powerful internal interaction which it implies, anything to do with this change in their method of reproduction?

We don't yet understand the Articulata. They are much older, and we may add, more developed on their own plane, than we Vertebrates. Less centralised in the disposition of the nervous system, they were constituted aboriginally and fundamentally on an inferior plan, but they manifest this plan, more nearly wrought out to its ultimate perfection, than anything yet existent among Vertebrates. Their inferiority is especially shown in the fact that they have to transact their embryonic metamorphoses after being hatched, a stamp of inferiority, however, from which certain Fishes and Reptiles are not wholly exempt. This arises in the Articulata from the ganglionic diffusion of force, and the consequent want of adequate centralisation for the exercise of a higher plastic power in the process of generation. The type is too negative and feminine for the manifestation of formative influence of a superior order. While certain Fishes, together with the Batrachians, are insufficiently emphasised as Vertebrates, for the full exercise of all the privileges of their order.

We often speak of the Oviparous classes as if they were identical in the manner of their reproduction, but this is a mistake. The Bird is hatched in the likeness of its parent; the Butterfly is not, a distinction implying immense difference in the plastic power of these two denizens of the air, a difference fully greater than that which prevails in reference to formative power over their offspring, between Marsupial and Placental Mammals. The young of our beautiful Butterflies and fierce Libellulidae, are merely embryonic larvæ, that demand the transforming power

of a second birth, ere they can assume the radiant robes of ancestral splendour. We must remember however, that the young bird, though hatched in the form is devoid of the full plumage of its parent, just as the cub of the lion lacks his sire's mane and the human infant his father's beard.

The formative power of the mother over her offspring on the Animate plane, is obviously connected with and probably dependent upon the development of her own nervous system. This contemplated from another stand-point and expressed in other terms, means the extent to which she is herself individualised. The tree, to descend for a moment to the Vegetable kingdom, produces a seed and then commits it to the care of our common mother, the earth, who assisted by her solar partner, incubates this egglike germ and brings it ultimately to the perfection of its type, which however, even in its highest aggregate form as a tree, never passes that of a child still at its mother bosom, and deriving nutriment momentarily from the maternal fount. Most insects, in a similar manner, having planted their eggs in a suitable situation, desert and leave them to the ripening influence of favourable circumstances. Not so however the bee and the ant, but then in these exalted species of the Articulata, the ganglionic system is so modified, as to present an approach to true cerebral development, by the almost exceptional enlargement of the cephalic ganglia. Most fish, also, leave their spawn to the care of the common waters. Even the crocodile trusts its eggs to the burning sands of the Upper Nile and the Niger, thus showing the comparatively near relationship of some of the Oviparous types to the Vegetable kingdom in the disposal of their seedgerms. Not so however the bird. Its nest, and the long incubation for which it is provided, indicate an approach to and are a prophecy of the Marsupial pouch, just as the latter is a foreshadowment of the womb. Nature's gradations are slow but sure, and as already remarked, she has doubtless not yet ceased her onward march.

We see in the small brain of the Marsupials adequate cause for the imperfect, and relatively immature condition, in which their young are produced. The formative power of the mother is, to this extent, inferior to that of the Placentals who are in a sense, the only true Mammals. We have spoken of the nervous system, as giving to the mother, her plastic power over the embryo, and consequently, in proportion to its development, should be the perfection of her offspring, as typical reproductions of parental form, at birth. But to this the Zoologist may readily quote many apparent exceptions, and notably in birds and beasts of prey as compared with those less highly organised types destined to fall their victims. Thus, as already remarked, the eaglet is less finished at its birth than the chick, while the lion

is less mature than the calf. But here another and partially modifying element comes into play, namely, ethnic maturity of type. Initial types, as being themselves partially embryonic, have a tendency to produce their offspring in a comparatively rudimentary condition, according to their grade in the animate scale. This explains why the young eagle is callow and remains in the nest to be fed, while the chick runs about, though of course still under the guidance and protection of its mother, to procure its own living. It also enables us to account for the fact, that the Felidae and Canidae are born blind, while the Ruminants can see and walk soon after birth.

But the most notable example of an exalted type producing its young in a state of comparative imperfection and immaturity, is to be found in Man, immeasurably the highest phase of mammalian existence yet developed. So utterly incapable is the infant, of even the remotest approach to self-helpfulness, that humanity, in this respect, has fallen back to a *quasi* Marsupial stage, the mother's arms being a species of pouch, in which her young are nourished and protected during the first twelve months after birth. This apparently exceptional and otherwise inexplicable fact, is due to the especially initial character of the human type, in virtue of which it has not yet assumed its ultimate prerogatives, and among others, the power of producing its young in a more advanced condition than any other viviparous species yet in existence.

We suppose it need scarcely be said that such a fact is suggestive of much else. We see that the Marsupials, as a merely transitional type, have already disappeared before the rivalry of the Placentals, over the entire area of the old world. Now the Quadrumana are in a similar manner, a transitional type between Quadrupedal Beasts and Bimanous Man, and their frightfully aged and wrinkled faces, even in infancy, are a proof that, ethnically, they are already effete. Like old moulds falling into disuse, they are being gradually cast aside in favour of newer and better forms, and notably, the more specialised type of man, who is already mundane in his range, while they are confined to approximately tropical regions. But does not the imperfection of his young at birth, indicate that even existent man, is still so essentially initial and immature, as to partake largely of transitional conditions, and if so, then do not these imply a proportionate participation in transitional destiny. In other words, is there not ample evidence here, that we cannot predicate geologic permanence of any existent race, who must accordingly be regarded as subtransitional to higher types?

And now having mastered at least the elements of "Grade of Function," the reader will be prepared to enter more profoundly

into the symbolism of the human face and form than was possible without this preparatory exposition of our subject, and we shall accordingly in the next paper proceed to illustrate the essential nature and higher attributes of man as indicated by those portions of his structure and their duties, to which we have not yet alluded, or at least have not treated with the minuteness and precision their importance seems to demand.

HENRY THE EIGHTH AS A MAN AND AS A SPIRIT.

In an article of the *Daily Telegraph* of November 8, describing a seance with Mr. Herne, where the spirit calling himself Henry the Eighth entered into conversation with an audible voice, the writer tells us that upon certain language being addressed to the above spirit by certain spirits still in the flesh—which language would be naturally distasteful to the real Henry—the spirit left the circle, apparently distressed by these trying allusions, and could not be persuaded to return until the seance was nearly terminated. If, then, this spirit be not the real Henry, he at any rate simulates well, and has studied his part to perfection; for if he is an impostor, he can have no personal cause for being hurt at personal insult to the fallen king, who died in 1547, and with the tendency to joking manifested by this spirit—if not very wide awake—he might have replied in his general way to taunts which could not really hurt him, supposing him to be merely a spirit comedian acting the part; for in that case

“What’s Hecuba to him or he to Hecuba,
That he should weep for her?”

Or, if he had not studied the present Henry rather than the Henry of 1547, would he not have given an impulsive, angry answer to an impulsive angry question, more in accordance with the Henry of 1547 than the Henry of 1870? for the power of wit and retort in both these idiosyncrasies, if not the same idiosyncrasy, is and was of no mean order.

The above brings us to an important consideration. Is a spirit, after what is called death, apart from bodily pain which he throws off with his shell, liable to the same mental or even heart feelings as when on earth? Why not? Spirits generally assert or imply that their feelings are more acute. Again, is a spirit of a king able to resent an injury in the same way as a king can, or as a king once could do, on earth? If not, and still liable to injurious language (although we know that here, often the greater the truth the greater the libel), may it not be that it is a part of the spirit’s destiny, who has been vengeful and unjust here, to have to submit to insults in the next life which he cannot avenge; and perhaps after a time would not wish to avenge, knowing that he had brought them upon himself? verifying the ancient apothegm, “as a man sows so shall he reap.” In other words, natural effects will follow natural causes.

At a seance with Mr. Herne on November 28, at which the writer of the present article made one of the number, the assertions in the *Telegraph* were corroborated. The above mentioned spirit was asked questions in a commanding voice on that occasion also, which would be naturally displeasing to Henry the Eighth. In lieu of the usual facetious reply to other remarks not touching on delicate topics, there was a dead silence, and the spirit was supposed to have left the circle altogether; yet, when soon after, apparently the same human voice called out loudly, "Are you in purgatory or in hell?" Henry the Eighth promptly answered with the following remarkable words, "I am here."

If the kingdom of heaven be within a man or a spirit, it can scarcely be said to exist when or where he is still subject to and liable to be morally hurt by the unpeaceful ordeal of searching and aggravating questions, or to trying allusions which nevertheless bring with them a lesson to ourselves.

Henry the Eighth was passionate and terrible to a degree during earth life, and no man then gave him offence unavenged. Is it so now? Surely here is a subject for thought of no mean order. Rather let me call it a stupendous warning to those who abuse power on earth or any other talent; for the sower here is apparently the reaper there. He who, when living on earth, made others feel his passions to their cost, now feels the anger of others to his own cost.

Well, there is at any rate comfort in being able to return sage answers to questions of any sort; but such are not, as has been shown, always available; and the very fact of a spirit finding cause to return to a sphere where he is liable to hard questioning, and perhaps quailing under the ordeal, marks a limit on the road of progress in a definite manner. Why, then, should the spirit of Henry the Eighth return to his old kingdom to subject himself to taunting words? Are we quite sure that affairs are necessarily better with him elsewhere? Is it quite impossible to believe that he may seek what he finds here as a relief? Is it entirely removed from probability that, in the next life, there may be some at least there who, themselves living in glass houses, still throw stones? I am inclined to doubt whether those who are without sin are in the habit of throwing stones at all.

On the other hand, may it not be that this spirit is on a mission, in order to forward spiritual knowledge, and thus also to aid his own progress; to force himself, even though it may be painful to do so, into notice, not only by marked demonstrations of regret for those acts which caused him to be so notorious, so hated, so feared in the middle and latter years of his earth life, but also by his knowledge of the history of his earth life, by the dignity of his manners, by the display of that intellect and learning which earned the title for himself and successors of "King, Defender of the Faith," to prove by the above means, and by other designed as well as undesigned coincidences, that this spirit is that man Henry the Eighth of England, and that man this spirit.

It may be said—"Every one knows the character of Henry the Eighth, so he must expect to be girded at, especially now he cannot hit again, except by words;" *tu quoque* perhaps. Well, it may be so, and yet it

need not be that a man should be a king or a public character, for his earth life to be known in the next life, and for him to have to bear his own burden there. A far-famed teacher once said, "Every man shall bear his own burden." If there be any ancient assertion in the records of ancient spiritualism which modern spiritualism has tended more plainly to authenticate than another, it is this, that in the world of spirits the secrets of all hearts shall be opened; that if we now see through a darkened glass we shall then see face to face; if we now know only in part, yet that then shall we all know even as we are known. And what secrets some will be! What knowledge will then open out! Knowledge of the secrets of others, and knowledge that others know our secrets, as well as knowledge, sooner or later, of our own hearts seen in an unbiassed light. A man need not be a king, then, or one honoured or notorious in history, for his true character and secret heart to be known by others in the next phase of his existence; for there, if not here, his good principles or his bad principles will find him out; and there may be some who seek rest there and find it not, though, like Henry, here they were "defenders of the faith." How long this will last, God alone, we believe, knows, who keeps the times and seasons in His own hands. In the opinion of many it will, perhaps, be until the spirit has raised himself by repentance and spiritual help above that society where hard language exists, whether here or there. For, not to speak of individual conscience, we have *heard* how hundreds of years after a man's death, mental as well as heart blows may be struck by others, perhaps in other places as well as in darkened chambers. Blows which cannot be returned, as they formerly might or would have been, proving that the power, pomp, prestige, and dignity of place of earth days, no longer avail to shelter a passed spirit of rank, any more than any other power shields the old bad deeds of the petty tyrant of common life, or the man who has abused his talents in any other way.

Since finishing my manuscript, I have seen in *Human Nature* of February Mr. R. Dale Owen's letter, read at the celebration in Philadelphia, of the 21st advent of modern spiritualism, where words corroborative of the above are faithfully and eloquently expressed. The dicta of representative men are always valuable, and this is my reason for repeating them. Mr. R. Dale Owen says—"Evil habits and vicious lives may escape punishment here, but never hereafter. Future punishment, however, will not be arbitrarily inflicted by an angry God, it will be the natural and inevitable result of our own misconduct."

Mr. A. J. Davis, in his "Memoranda," well remarks—"What an idea of infinity and divine government does it give us, to suppose that after death we shall move through a grand picture gallery of our own deeds, self-delineated. What a subject of contemplation and awe to those who are debating in their own minds the character of their actions. What a check to those who have not yet quite decided to perpetrate something worthy of future exhibition! And what a consolation to believe that true repentance for any vicious deeds may secure the removal of the portraits of such deeds from the gallery of celestial art!"

As Mr. Davis implies, and as we believe, the only repentance of worth is true repentance: not saying, but doing.

All true laws are universal, and of universal application. Nor can we confine universal laws to mere material cause and effect; they must extend also to the moral as well as the material. The same great Cause which effects the movements of the heavenly bodies according to ordained justice, each in its own orbit, extends also to the moral government of His creatures in a spiritual sense. There is no exceptional advantage given to a planet over the sun in its physical movements, merely because it is a lower sphere than the sun, but it is equally moved by the same just and true laws; nor has the planet any especial privilege over the sun in its movements, merely because it is enlightened by the sun. So, we may well suppose, that no especial spiritual privilege is given to a spirit in the flesh, who is enlightened by spirits who have left the flesh, over those spirits who have left the flesh. Therefore, if the doctrine of true repentance is a true spiritual law, as we believe it is, and if all true laws are of universal application, true repentance and consequent progress must be an universal law. And if it brings forth good fruit to a spirit in the flesh, it must, by its universal application, be equally efficacious to a spirit out of the flesh.

That earnest philosopher, Baron Bunsen, says—"The highest reason is the highest truth, therefore the highest good." If then the highest reason is the highest good, we cannot imagine God himself as having any higher attribute, for on the infinite pivots of reason hang all His works.

It has been said that God manifests His almighty power in a moral sense chiefly in showing mercy and pity. Shakespeare, that great spiritualist, shows us where mercy came from. He tells us—" 'Tis mightiest in the mightiest;" "'Tis an attribute of God himself;" therefore the result of reason. Shakespeare also shows us *pity* as a rational consequence. Desdemona loved Othello for the reason that she pitied him on account of the dangers he had passed, showing that her love proceeded from a rational cause, not from a mere impulse.

"She loved him for the dangers he had passed,
And he loved her that she did pity him."

Pity, then, is not only a result of reason, but consequently an attribute of God, and as such, it is also vouchsafed to man. Now we know that this lovely attribute, in so far as it affects ourselves, is not confined to time or place. Not to time, for we can sympathise with affliction past, present, or to come. Nor is pity confined to place. The same individual who can feel emotion at the torture of a worm or a fish, both of which inhabit a lower and different sphere from our own, can also feel affected by the sufferings of an animal or a fellow man, who breathes the same air as himself; he can pity the stricken bird, high above the mountain tops; aye, can pity the suffering angel! Can we then believe that God's pity is confined to time or place?

The lower animals have no reason, or what we consider reason. They are guided alone by impulse, and are without that pity which flows from reason. They may, indeed, have a pity which proceeds from love, that

pity, mingled with fear and anger, which demonstrates itself when roused by the cries of suffering from their young; they may possess pity—an impulse, a consequence of their love—they may be indeed able to feel compassion because they love; but they cannot love because they pity, for true pity is a consequence of reason. Love, however, may also be a consequent of reason, but not animal love.

Mankind, subject to animal impulse, and also to spiritual reason, are higher both as nations and as individuals, in proportion as they are led by reason rather than by impulse, by principle rather than by the passions.

That pity is not only an attribute of reason, but that it is also withheld from the unreasoning animals, that is the less gifted animals, which are also the most cruel, is well shown by one of our great English poets.

“The wolf, who from the nightly fold
Fierce drags the bleating prey, ne’er drank her milk,
Nor wore her warming fleece : nor has the steer,
At whose strong chest the deadly tiger hangs,
Ere ploughed for him. They, too, are tempered high,
With hunger stung, and wild necessity,
Nor lodges *pity* in their shaggy breast.
But man, whom nature formed of milder clay,
With every kind emotion in his heart,
And taught alone to weep ; shall he, fair form !
Who wears sweet smiles, and looks erect on Heaven,
E’er stoop to mingle with the prowling herd,
And dip his tongue in gore ?”

He who has attained high spiritual motives wherever he may be and in whatsoever state, must be raised by natural and universal laws to a moral condition proportionate to his motives, whether in this life or the next ; just as one star differs from another star in glory, not indeed as we observe it here, we who are so limited as to place, but according to its own intrinsic greatness.

What a wondrously grand awakening, after the temporary clouds of earth life, was the death of Christ ! How did he practically then experience, that man is the same being whether in the body or out of it, and, consequently, under both phases subject to the same universal laws, the laws of progress,—progress worked out by pity on the side of God, repentance on the side of his offspring. And how, at once, after this great awakening did he hasten, making no delay, but He went straightway to preach the glad tidings of repentance, and consequent progress, to the spirits in prison. Repentance and progress I say, for it could be nothing else ; all else would have been mockery. Christ never preached without a good purpose, we may depend upon that, and if any should think so, let him show us an instance of it. And then, how joyfully did he, only a few days after, return to earth to inculcate the same eternal truth to men in the flesh. How emphatically did he then remove earth trammels, and show that salvation was no longer to be spoken of as confined to the Jews, still less to a more contracted circle, but, that henceforth the Scriptures must be interpreted in an unbiassed, broad, catholic spirit. How did

he "open men's understanding that they should understand the Scriptures," in the sense "that repentance and remission of sins should be preached in his name among all nations!" Is not this a truly broad, progressive sense?—knowledge opened out, and Christ practically preached in the land of spirits, and these brought back to earth. This is spiritual teaching indeed, and from how high a source!

We cannot shield ourselves from the inference that the words of Christ, after his death, were words of spirit teaching; or from the conclusion that preaching is as good for unprogressed spirits as for men; since in both cases it may lead to repentance and progress, and with Christ's example before us, we find from Scripture that preaching, or lecturing, call it which you will, on one side, with a view to progress on the other, is applicable to all sorts and conditions of men, whether in the flesh or out of it, when it is needed.

Spirits preach from their own sphere things applicable and appertaining to their own sphere, and the fact that the Spirit who does so is divine does not alter the rule.

That it is more difficult and more tedious to repent in the next world than in the present may easily be believed, but that by the law of progress repentance may, and will come in due time, we must not doubt.

One of the correspondents of the *Medium* tells us that the spirit of Henry VIII. says, truly enough, that "he is no king now—he has passed on the other side of the river, but is a great deal happier; and, according to the wise and noble utterances he puts forth to us mortals, bidding us to pray to God and have more faith, he certainly seems to have progressed since he left the earth life." These incentives to prayer, the writer thinks, were addressed to those who seemed to require it more than others. Is it not also a progressive sign when the once furious Henry can receive a mental blow—not the less severe because it may be true—silently, and probably repentingly? Yes, surely it is so; when a man, in the flesh or out of it, can bear the consequence of deeds done in the body with humility and tacit acknowledgment of its justice, together with sorrow for those deeds, he must be certainly progressing, and must feel comfort in the practical assurance of another truth that "a soft answer turneth away wrath."

Is it not a further sign of progress, when a spirit whose conduct was once so much the reverse of the following, can now say, "Do unto others as you would wish them to do to you. Be loving and kind to all; if you cannot, try—the very trying will do you good; and don't put it off—begin at once"?

It would be well if all who attend these seances and hear these goodly signs would also remember that, so far as regret for the past affects "true repentance" in an individual, just so far must that individual be hurt by coarse or light allusions to former failings. And that, on the other hand, just so far as repentance is not "true," just so far the light or cynical phases of thought in questioners may affect the well-being of the respondent. And, as spirits can help to pull men

down or raise them up, so, on the other hand, men in return may have like powers to help to raise spirits or to help to keep them down, if not to pull them down. We must all acknowledge that Henry VIII. has already remained for a long time in an imperfect state, if we only judge by the fact that he is still subject to and influenced by allusions to sad topics, which cannot yet be forgotten by him. It would be painful indeed, notwithstanding, if his spirit, after more than three hundred years of spirit life, were not happier than when he left the earth. But there are degrees of happiness to which he never can have attained, or he surely would not willingly come back again at all. Well, may he have not been happy here in his latter days? Cruel, dogmatical,—on the point of beheading another wife, a virtuous and a true one, for differing with him on a question of doctrine, even when she alone could attend with sufficient tenderness to the agonising wounds of his diseased body; overwhelmed with obesity, sick, lame, and often prostrated by the violence of his rage,—surely his punishment, if not his progress, had begun on earth. And when he left it, surely his punishment had not finished, for he had gone to a sphere where many that are first shall be last, and the last first.

If there is any truth in the idea that spirits are subject to the contumely of other unprogressed spirits after leaving earth, in proportion to the weight of their offences here, it is not difficult to imagine that a spirit divested of all earthly power to ward off reproach, and weak in his new state in proportion to his former power, would, in self-defence, seek the best means at hand to parry the moral blow. Let us then look for some analogy to this state of affairs in what we find among the weak here.

School-boys, we know, who are in the habit of receiving buffets from their elders, will sometimes try to parry off the storm by a joke, a sorry one it may be, but the best at hand. So, too, we may well imagine the humble clerk in real life adopting the same tactics, the sort of man whom Dickens depicted so well—whose mild, pleasant jest in the presence of an awful superior becomes a habit from finding it pay. Now, is it quite impossible that a like habit may become chronic even in the case of a spirit from the same cause, supposing the tables to be turned, and the first last? Of course the joke need not be a bad one, or the laugh a hollow one, in any case; but still the habit may be engendered by the cause alleged.

On the other hand, a certain characteristic mode of speech may arise from quite another point of view; and may indeed go far towards identifying, or seeming to identify, a spirit, by designed or undesigned coincidences, with the former man. The short, sententious, pithy, and often witty manner of speaking affected by the spirit in question may have been customary with Henry VIII. during earth-life. Indeed, we have assurance that it was so. To give only one instance:—When the king was told that Cranmer had said that the important question for consideration as regards the divorce of Catherine of Arragon was, "Can a man marry his brother's widow? and that it appeared useless to spend more time in fruitless negotiations with Rome,"—the king

exclaimed, in his blunt way, "Cranmer has got the right sow by the ear;" and we, who have heard him, may well imagine the hearty, and, in those days, heartless laugh which followed this sally. "The young Cambridge priest, Cranmer, was immediately sent for to court, and the king was so much pleased with him, that he retained him in his service, and engaged him to write a book in favour of the divorce." Henry's reply to a lord, irritated by a great artist, is a well-known *bon mot* of history: "I can, when I please, make seven lords of seven ploughmen; but I cannot make one Holbein even of seven lords."

There is a remnant of self-respect, and not a small one, about this spirit, as well as unmistakable tokens of *esprit* worthy of the accomplished young prince he once was, which are very striking. When asked in my presence, "Where is Catherine of Arragon?" and "to bring Catherine of Arragon," there was a profound silence; but when asked, in the same imperious manner, probably by the same person, to bring some other spirit, he quietly but haughtily replied, "I am not a postman."

The writer in the *Daily Telegraph* told us that this spirit speaks in an affected manner. Well, the voice is rather soft and pleasing, and the style of speaking is much like that often heard on a ride during the season in Rotten Row. Would it be out of place to add here, that it reminds you much of the mode of talking of a "swell"? Old habits are with difficulty cast aside, and men in whom the organ of self-esteem is large or those who have been long flattered and bowed down to, *will* get into a way of throwing back their heads, elevating their eyebrows, adopting a peculiar mode of intonation, and speaking like an oracle. It is human nature, and not confined to any particular century.

It is worthy of remark that no hard words towards this spirit appear to emanate from the ladies at Mr. Herne's seances, but the contrary. Here they naturally demonstrate that tender pity, so congenial to their natures, towards the fallen. And the present is indeed a supreme instance of the above; but woman is naturally pitiful, and she can only become otherwise by perversion.

Henry VIII., although he separated from the Pope and burnt images, burnt "heretics" also, *i.e.* persons who differed in religion from himself. He now says, "Be loving and kind to all." He permitted the bible to be translated but not to be read. He now quotes the bible, or sentiments from the bible. He abolished monasteries, but ordered masses to be said for his own soul. Yet paid masses in the year 1547, however long kept up, have not kept him scathless in 1870 and 1871.

The idea of paid prayers for the dead had its rise, in all likelihood, from a view to purely ecclesiastical purposes; but it probably suggested itself to Henry in a different light—that of personal benefit; and as such, was, we may suppose, a comfort during his latter earth life. It is strange how this idea seems to have had a hold even on great minds, in those days, as it may even now. In a letter from Christopher Columbus, when in America, to Ferdinand and Isabella, the King and Queen of Spain, and the parents of Catherine of Arragon, Columbus writing of the gold found in that country says, "Gold is the most

precious of all commodities; gold constitutes treasure, and he who possesses it has all the means of rescuing souls from Purgatory and restoring them to the enjoyment of Paradise." It is just possible, however, that Columbus may have coloured his picture a little highly, to suit the taste of his patron; for Ferdinand was a great bigot, as well as a sharp man in money matters, as was indeed, also, in the latter respect, Henry VII.; and it was in a great measure, an affair of gold (that which Columbus calls "the most precious of all commodities"), and some differences between the two royal fathers on that point, which brought about the very inauspicious marriage between the heir to the English throne and his brother's widow.

Of all the intensely important teachings which Modern Spiritualism has revealed, few, if any, are more affecting or more instructive, than those displayed by the return of Henry VIII. to earth. We can never believe that these new visits will be fruitless. Fruits of some kind, for the good, and for the warning of many, must surely germinate and ripen. With the loss of kingly pomp and power here, falls all outward prestige, and with it all the formal hypocrisy of feigned respect and admiration; and the live mouse becomes a more important personage than the dead lion. For upwards of three hundred and twenty-three years, men and women have execrated the memory of Henry VIII. He has been their *bête noire* here, because they, with their limited knowledge, and by the patent of his place, have known of no other man so tyrannical. History records how a pious, intellectual, and stately young prince became, through the abuse of power too soon attained for his years, combined with a natural imperiousness of will, and infirmity of temper, unchecked by self-denial—and perhaps partly by being early yoked to a woman older than himself, and quite inferior to him in all intellectual attainments—the bloody tyrant, all the world knows him to have been. How is all this changed! He passes from earth—hundreds of years also pass, and he returns. Not as he was, but as his soul was left when he receded. He brought nothing into the world and he carried nothing out—nothing but his character. No one now fears him or his ancient vengeance. People can now not only speak of him, but speak to him as they list; and instead of all England bowing humbly and quailing at his feet, hailing his smile as wishfully as the prisoner hails a ray of sunlight in his cell, and seeking his favour as an heir seeks his birthright, he now seeks us; not the thoughtless and the gay, who once flitted round his haughty presence, but a few earnest, hopeful, truth-seeking men and women, in an upper chamber.

Whatever else may have departed, there is one early attribute of Henry VIII., which still clings to him. He remains, in all he says, a gentleman. There is a relic of kingly utterance, which it would be difficult to overlook. There are unmistakeable demonstrations of the witty man of the world he once was, nay, of the intellect which earned for him and his successors the title of "King, Defender of the Faith;" and all this combined with no small evidences now, of a formerly unwonted gentleness and long-suffering. The spirit, deeply touched by

words of scorn, once so habitual from his own lips, now returns revilement with old ready wit, or with the soft answer which turneth away wrath, or leaves the circle. Surely there can be but few who would wish him worse after so many years, now that such new proof is given, that not as a tree blossoms, but as it falls, so it lies. He is "happier," but surely not yet happy—happier still he will one day be.

Oh! progress, mighty progress! What glad tidings of great joy are these! Princes! Prelates! Statesmen! Scientists! Peoples! look ye to this. Spiritualism is doing a mightier work than many of you wit of; but which you will all have ere long to acknowledge—happily for your good!

W. R. T.

HOOD'S FAREWELL TO EARTH.

(*To the Editor of Human Nature.*)

30th April, 1871.

DEAR SIR,—These *last* lines, a few hours before death, of poor Hood, the author of the immortal lines of "The Song of a Shirt," may have a melancholy interest for your readers. They are not, as I can find, in his published poems, so I here transcribe them.—Yours, &c.,

C. H. MORRIS.

8 Theresa Terrace, Hammersmith.

"Farewell, life! my senses swim,
And the world is growing dim;
Thronging shadows cloud the light,
Like the advent of the night,—
Colder, colder, colder still.
Upward steals a vapour chill,—
Strong the earthly odour grows,—
I smell the mould *above* the rose!

"Welcome, life!—the spirit strives,
Strength returns, and hope revives:
Cloudy fears and shapes forlorn
Fly like shadows at the morn,—
O'er the earth there comes a bloom,
Sunny light, for sullen gloom,
Warm perfume for vapours cold,—
I smell the rose *above* the mould!

EMMA HARDINGE'S HISTORY OF MODERN SPIRITUALISM.*

THE present stage of human civilisation affords facilities for accurately recording and disseminating knowledge possessed by no previous era of the world's history. In former times knowledge was restricted to a minority, and perpetuated by means which placed its control too much in the hands of a few. Hence the predominance of mysticism and

* London: J. Burns' Progressive Library.

priestly power, combined with ignorance, superstition, and servility, on the part of the masses. History and analogy make it certain that the human family has seen many similar outpourings of psychological power to that which is in the present day known as modern spiritualism. The state of letters, however, in those distant times, prevents us from gaining anything like an accurate conception of the circumstances under which these important events occurred. We are better situated at the present day. With the printing press scattering broadcast the acts and sayings of all, it is impossible to restrain or pervert anything which occurs in society. The press forms a great platform for free discussion, where every subject is thoroughly scrutinised and sifted till its true nature is discovered, and its peculiarities made known to all who have a desire to become acquainted with it.

Spiritualism gains immensely on account of these facilities, upon any other former phase of spiritual development. The whole world are witnesses of its advent, phenomena, and results, and it is impossible for one set of men to pervert its action or misrepresent its claims. It has also been singularly favoured with being recorded by a historian like Mrs. Hardinge, whose goodly volume affords testimony of a more incontrovertible nature than has been offered to all former psychological eras put together. This is indeed the ruling feature of Spiritualism—its openness, publicity, and democratic tendencies. It appeals to all; it is for all, the possession of man individually, and in the aggregate. The true spirit of this great movement has been faithfully portrayed by Mrs. Hardinge. She has not only narrated facts and occurrences, backed by testimony of the most unquestionable kind, but she has, on every favourable opportunity, made known the broad philosophy and practical bearing of the events she has discussed. Not only are the acts of mediums stated, but the various stages through which the movement has passed. Its difficulties and opponents, defeats and successes, are noted in a manner which must be instructive to every person connected or interested in the movement. While the chance impostors and charlatans, who have obtruded themselves upon Spiritualism, are pictured in such a way as to place the reader in a state of defence against similar attacks, the genuine friends of Spiritualism are liberally and cordially dealt with. It says very much, indeed, for the large souledness of the author, when we observe the great number of diverse personalities who are introduced into her work, in such an appreciative and impartial manner. The biography which the work presents is one of its most valuable features. We have not space to descant upon the many interesting bearings which this book contains. Nor is it necessary, as the work is already in the hands of a large number of our readers. No book of the same extent, in connection with Spiritualism, has had so much popularity, and now that a special edition is prepared in serial numbers, we may expect it to attain a universal circulation. For the information of our readers, we may state that there are now three editions of this work. First, the original edition, on fine paper, with upwards of a dozen portraits on steel and other illustrations, and in elaborate cloth binding, price 15s. Then there was a special edition

prepared for the readers of *Human Nature*, and sold with the volume for the current year, both together, for 15s.; this special edition is on good paper, strongly bound, but contains no steel engravings. The third and latest edition is to appear in fifteen numbers, price tenpence each. Each number will contain a steel engraving or other illustration. The first three numbers are now ready for delivery. They will appear weekly till the work is complete. We have no doubt but they will find their way into many a homestead. Some of them are specially suited for circulation as tracts, setting forth, as they do, the peculiarities of the movement in a way which no other publication affords.

SIGN OF THE TIMES.

OPINION OF AN ORTHODOX JOURNAL OF THE SITUATION OF THE CHURCH IN GENERAL.

We read in the *Witness*, an organ of the Orthodox Lutherans, remarkable for its very careful editorship (Geneva):—"Be not deceived, all voices which demand the separation of the Church from the State, outside the narrow circle of our Free Churches, are the voices of enemies. The actual current of civilisation is frankly, overtly hostile to the Gospel. They reject us, because our influence is detested. The Church has ceased to be the great inspirer of souls—she has associated herself with all that is done in Europe, against liberty and social emancipation. A conservative power in the worst sense of the word, she clings to the past like ivy to ruins; and now that the old social edifice is falling, stone by stone, the Church falls with it. There is not, perhaps, a single victory of modern mind, not a single change in the relations of men with each other, which is not accomplished without, and in despite of her. The hatred, the contempt which overwhelms her, is the chastisement of her unfaithfulness, and we now pay the penalty. This is the truth, such as it appears to all minds which are not blinded by passion.

"Thus the Church, driven from her official position, is, in our day, condemned to abandon the direction of souls. The world escapes from her control and influence. She is the great vanquished one of the nineteenth century."

We content ourselves with offering the above for the consideration of our readers.—*Translated from La Revue Spirite, Paris, Feb. 1871.*

I N D I A .

WE have received a very kind letter from Peary Chand Mittra, Esq., of the Public Library, Calcutta, from which the following are extracts:—"I request you will do me the favour to convey to the editors of *Human Nature* and *The Medium* my grateful thanks for the regular supply of these publications, which are being pretty largely read and preserved in the Calcutta Public Library and Konnugar Library. Every native

of Bengal who reads Mrs. Emma Hardinge's discourses is smitten with the charm of her eloquence, and admires the depth and breadth of her views. Spiritualism is a plant of slow growth, the love of the mundane being so great, and whatever is sensational engrosses the attention of man. Hence every creed is more or less addressed to the senses, and emotions, and the language of the soul. That which is and must be supersensuous is not often needed. Considering all drawbacks, the love of Spiritualism in Bengal is now greater than it ever was, and this I attribute to the eloquent writings of Judge Edmonds, Andrew Jackson Davis, William Howitt, and other eminent spiritualists who, regardless of the taunt and sarcasm of the material philosophers, have rendered essential services to mankind by the prosecution of their valuable labours. You will, however, pardon my observing that, although we have now a galaxy of spiritualists, I consider, with all respect to them, that the curtain is only just rising. The question now is not whether spirits exist, or we can 'call spirits from the vasty deep,' but what is the true and endless state of a disembodied spirit? At present we are all engaged in the observation of the soul *phenomenally*, but not *noumenally*. By the blessing of God, I am gradually having a glimmering of this knowledge. I have lately published a work in Bengali, entitled 'Avadu,' extracts from which have been reprinted in the *Hindoo Patriot*."

We perceive that our correspondent is a spiritualist of the advanced type. We have several correspondents amongst the native gentlemen of India, and anticipate much for the future of Spiritualism in that ancient country.

MRS. HARDINGE'S CREED.

MRS. HARDINGE closed her long and eminently successful series of Sunday services at the Cleveland Hall, London, on the 30th April. The attendance increased steadily to the last, and latterly contained more strangers and persons of intellect and culture. In her Lecture on the "Science of Life," delivered on March 26, she thus gave expression to a form of belief:—

"I believe in God, the great and all-pervading soul of the universe, the intelligential mind from whom proceeds all life and being, whom we the finite can never comprehend, but whose attributes disclose to us in life and being that he is supremely good, infinitely wise, unlimited in power, ever present; the universal sympathetic mind of whom we are a part, whose life is our life, whose spirit is our inspiration, in whom we live and move and have our being.

"I believe in man the creature, as an immortal being, proceeding from a mystery, the origin of which we cannot measure any more than we can comprehend the immensity of God, but whose destiny is vaguely foreshadowed to us in various forms of revelation—the revelations written in the human heart, the revelations implanted in the longing aspirations for continued existence, and a perpetual succession of revelations through the inspiration of seers, prophets, inspired and

exceptional beings, and the direct manifestation of immortal beings themselves.

"I believe in good and evil—good, as the only positive law of life designed by the infinite Mind for us to travel in; good as the supreme conqueror and ultimate end of being: evil, as the result of blindness, imperfection, and the absolute nature of a rudimental state of existence.

"I believe in progress now and for ever, demonstrated by all the works of God, proved in the present, foreshadowed in the future, and therefore confirming my belief in the ultimate supremacy of God and the final conquest of evil. I believe that the object and purpose of mortal life is to teach us, by discipline, suffering, and all the varieties imposed upon us in what we call life, to conquer evil and attain the higher good.

"I believe in communion with the immortal spirits of men passed on before; I believe that this communion under favourable circumstances has ever existed, but, through the discovery of God's laws in scientific principles, is enlarged and extended in this modern age, is continually improving, and designed by God to demonstrate the actual facts of immortality, and the results of good and evil.

"This is my faith."

At the concluding oration, delivered on April 30, Mrs. Hardinge read the following

SPIRITUAL COMMANDMENTS,

GIVEN BY THE SPIRITS THROUGH HER HAND THE PREVIOUS DAY.

I.—Thou shalt search for truth in every department of being—test, prove, and try if what thou deemest *is* truth, and then accept it as the Word of God.

II.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III.—Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungente or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few; and in cases where thy

welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—THOU shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X.—THY first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, JUSTICE; in science, HARMONY; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

THE TEN LAWS OF RIGHT.

I.—TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II.—JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

III.—GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

IV.—TRUTH in every word or thought spoken or acted; but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

V.—CHARITY—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow-creatures demand.

VII.—SELF-SACRIFICE, wherever the interests of others are to be benefited by our endurance.

VIII.—TEMPERATE yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

IX.—INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X.—LOVE—above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

We should ever hold the above-stated principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent upon intuitive perceptions, faith, or testimony derived from varying sources—hence, man's opinions concerning science and theology are subject to change, and dependent on the circumstances of nationality, intellectual training, or incidents peculiar to personal experiences; but the religion of right, morality, and love, and the commandments of life-duty, originating from the funda-

mental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

[These commandments and laws have since been published along with the oration which accompanied them, in a penny tract.]

At the close of the service, Mrs. Berry presented the following address, seconded by Mrs. Makdougall Gregory—a graceful act on the part of the ladies, which was warmly adopted by the whole audience:—

“An address to Mrs. Emma Hardinge, from the Ladies attending the London Sunday Services for Spiritualists, at the termination of a series of twenty-one Orations delivered on consecutive Sunday evenings.

“Highly esteemed and Eloquent Teacher—

“We cannot allow the present course of Orations to conclude without giving some expression to the pleasure and admiration which your labours have occasioned in speaking to us of ‘The Gospel of the Divine Humanity.’ Your noble effort has been to demonstrate, in a logical and scientific manner, the existence of the Eternal Cause, an infinite and spiritual Being, a wise and beneficent God, the prime Source of all finite existence, the kind and loving Parent of man as a spiritual being. While other religious systems have isolated man from his spiritual origin and inheritance, except in special instances and by exceptional means, Spiritualism, under your able exposition, has restored an ever-present and all-powerful God to the universe as in the beginning, and man to an indisputable because demonstrable immortality. This great intellectual task has been accomplished on your part, assisted by inspiring guides, entirely from the testimony of the Creator’s works as found in Nature, which you have rendered clear to the apprehension of all, without resorting to the authority or revelations of sects or sacred writings in this or past ages.

“We gratefully acknowledge the inestimable service which such demonstrations must afford to the cause of true religion and human enlightenment, and gladly recognise spiritual inspiration, now, as at all periods of man’s history, as the true source of all knowledge relating to immortality and spiritual existence.

“That you may be long spared to fill the exalted position in which the spirit-world has called you, and that we may yet again have the pleasure of listening to your eloquent pleadings for truth, is the heartfelt wish of the subscribers and attendants of the London Sunday Services.”

PSYCHOLOGICAL PHENOMENA.

MYSTERIOUS PHOTOGRAPHS ON WINDOW PANES.

THE correspondent of the *Chicago Times* writes from Milan, Ohio, stating that the town for the past two months has had a sensation, has been the centre again of a good deal of talk and interest, owing to the fact that there has come upon the glass of certain windows there the appearance of pictures of human faces that look some like daguerreo—a stony steel colour, interspersed with a dull ashen colour. Or it has some appearance of water that has tar or crude oil mixed with it, and types that were taken 20 years ago, before the art was brought to its

present high state of perfection. The first appearance of the glass is one can see the oily substance floating on the top of the water, giving it a variety of colours. When this discoloration of the glass is first noticed, there is no clearly defined outlines of a human face, but gradually, day by day, in the centre of this discoloured appearance, a face begins to take shape and form, until it requires no stretch of the imagination in order to see the well-defined features of an individual who appears to be looking out of the window from the room within. You go into the room, and look out through the glass that has the picture upon it, and nothing can be seen. The glass is just as clear, apparently, as when it came from the maker's hands. Most of the rooms containing the windows having these pictures upon them are vacant ones, and have been for some time, although they have appeared upon the windows of rooms that are occupied. The plainest picture is that of a middle-aged man, upon the window of an old building in North Milan, across the Huron River. It was built for a hotel, and used for that purpose for a long time, but is falling into decay now, and is used as a dwelling-house, and occupied by a Mr. Horner. Deacon Ashley, a member in good standing in the Presbyterian Church, and a worthy man, keeps a jeweller's store on the south side of the square, in Milan. One of these pictures commenced to show itself upon one of the upper windows of his store. The deacon protested, but day by day it continued to develop into the features of a negro woman. The deacon called in the services of soap and sand, but that would not eradicate it, and finally, despairing of disposing of it in any other way, he took paint and brush and hid it out of sight by painting the glass over, letting it remain so for a number of weeks, and then removing the paint from the glass, when he found that it was still there as plain as ever, and now he has come to the conclusion to let it alone, as he says it is growing plainer every day, so that one can see the ruffles around the border of the old negress' cap. On two of the windows in the Exchange Hotel, in Milan, there are two pictures, one of which resembles a Major Marsh who died there soon after coming out of the army. The above I have from those who knew the Major before he died, but to me the features are not so plain as the other three I have described. The other picture on the Exchange hotel has three female figures in it, who seem to be sustaining a man in a reclining position, as though he had just escaped from the toils, cares, vexations and sorrows of earthly life, and was yet too weak and enfeebled to open his eyes and senses to the beauties and angel influences that surrounded him. People come from quite a distance to see these pictures, and almost every one has a theory of their own in regard to the manner in which they are produced. Here are the facts; take them and draw your own inferences from them.

EDITORIAL SUMMARY.

MRS. HARDINGE IN THE PROVINCES.—This lady has visited Northampton, Wolverhampton, Liverpool, Bradford, Ulverstone, Manchester,

Bishop Auckland, and is about to visit Newcastle and Halifax. Her meetings everywhere are a triumphant success, and great enthusiasm prevails amongst her auditors. Full particulars may be learned weekly from the *Medium*.

Mr. PEBBLES is expected in this country during the autumn.

Dr. WILLS is reported to be on his way to London, where he intends opening a healing institute. His former partner has already arrived.

Mr. MORSE has addressed the audience on Sunday evenings in Cleve-land Rooms, London, during Mrs. Hardinge's absence in the provinces. He speaks in the trance.

Mr. J. W. JACKSON has settled permanently in London. His address is 166 Marylebone Road, N.W. Mr. Jackson spoke twice at the London Sunday evening services, following Mrs. Hardinge. His mesmerist class on Wednesday evenings at 15 Southampton Row, is a great success. Mr. Jackson spoke right courageously on Spiritual phenomena, at a recent meeting of the Anthropological Institute.

INTOXICATING DRINKS IN WORKHOUSES.—Social reformers and parochial economists are much indebted to George Dornbusch, Esq., of South Hackney, for a long letter of his which appeared in the *Hackney and Kingsland Gazette* of May 13, analysing the expenditure on behalf of the paupers of the parish. We would be glad to see every newspaper in Great Britain with a similar statement of the iniquitous waste incurred in their respective districts through the same agencies. Mr. Michael Young brought a motion before the same vestry deprecating the expenditure incurred on account of intoxicating drinks supplied to paupers. This was seconded by Mr. Dornbusch, and carried unanimously. It would appear that the medical officers of many parishes have a mysterious leaning towards the interests of the liquor traffic. In Hackney the expense for intoxicants during last year amongst the poor was 39s. 6d. per head, making a gross addition to the parish rates of £1,361. Two or three years ago, in concert with the late Dr. Barter, Dr. Griffiths, Mrs. Donovan, and other well known philanthropists and medical reformers, we attempted to institute a movement for the purpose of doing away with all forms of medication in workhouses, and substituting hygienic means, such as the Turkish bath and farinaceous diet. A deputation waited upon the President of the Poor-Law Board, then Earl Devon, the spokesman of which deputation was Mr. J. Burns of the Progressive Library. No doubt this early effort is the prophecy of a wholesome reduction of parochial expenses. We would recommend that the parks of the aristocracy and waste shooting grounds be colonised by the poor, and thus make them a source of profit rather than a dangerous burden to the community.

ROBERT OWEN'S CENTENARY.

THIS long looked for event took place at the Freemasons' Tavern, London, on Tuesday evening, May 16. About 450 people were present. After tea they adjourned to the large hall, when, after considerable delay, music and singing preceding the formal part of the proceedings, Mr. Wm. Rae, who presided, read a long narration of Robert Owen's life-work, stopping short of his latter days, in which he embraced Spiritualism and a spiritual religion.

This dry narrative was listened to with considerable impatience. Mr. Lloyd Jones spoke a few forcible sentences. Mrs. Ernestine Rose delivered a very affectionate and enthusiastic tribute to Robert Owen's memory. Mr. G. J. Holyoake read a speech which only a small portion of the meeting heard. Dr. Travis read an extract from his pamphlet on the centenary. Mr. James Watson said a few earnest words. The Rev. D. M. Conway, in a very hearty and earnest manner, gave some of his early theological experiences, and expressed his deep admiration for the memory of Robert Owen. The whole affair was a manifestation of materialistic socialism, but not by any means a fitting memorial of the great aims of Robert Owen. He was not a mere secularist, nor did any form of finality restrain the outworking of his intuitive mind. His object was to discover truth wherever it might be found, and apply it to the alleviation of human suffering.

It is well known that for many years he was a Spiritualist, and Spiritualism ought to have formed some part of the demonstration. The Spiritualist periodicals very freely and heartily advertised the meeting, and Spiritualists should have been invited to have taken part in the centenary. This was carefully avoided, as the programme was drawn up and printed without consulting Spiritualists at all, and when permission was asked to say a few words it was denied, while the evening was occupied with comic songs and a rapid display of feminine recitations. Can our friends, the Secularists, be honest, truth-loving people, when they thus express the facts of a man's life, and distort him into an image of their own narrow-sighted bigotry?

We are sorry that Mr. Charles Bradlaugh was absent; surely he would have had the courage to avow Robert Owen's Spiritualism, even though he censured him for it. It is a well known fact that the latter records of Robert Owen's life were carefully dictated by the aged philanthropist, and consigned to the care and keeping of certain "Freethinkers," who have shamefully betrayed their trust, by repressing or destroying them.

 THE VACCINATION COMMITTEE.

(To the Editor.)

SIR,—The third witness called before the Parliamentary Committee now sitting, to give evidence against vaccination, was Dr. Charles T. Pearce, of London, author of a statistical "Essay on Vaccination." Dr. Pearce said, in answer to questions from the chairman (Right Hon. W. E. Forster, M.P.) and other members of the committee:—I have been a member of the College of Surgeons for more than twenty years, and have practised medicine during that time in London and North-

ampton. My opinion is that the theory propounded by Jenner is utterly devoid of any physiological foundation. There is no instance known to the profession in which the inoculation of one disease will prevent another. Small-pox is the natural result of overcrowding, filthy habitations, and improper food. I hold that those who are called "protected" by vaccination are more liable to the infection of small-pox during an epidemic than those who are "unprotected." I yesterday visited the Small-pox Hospital at Highgate, and (after the statements which have been made that the nurses of that hospital are secure against small-pox by re-vaccination) I confess that I was not a little astonished when the door was opened by a nurse whose face was scarified all over with small-pox. At the Stockwell Hospital a nurse who was recently engaged because she was pitted with small-pox, was re-vaccinated on her engagement, and she is now in bed with confluent small-pox! I am surprised at the College of Physicians basing an argument on such a shallow foundation as the supposed immunity of the Highgate nurses—women who are at a time of life when there is the least disposition to take small-pox, and who live in a well-ventilated building at the top of the hill.

Dr. Pearce quoted the evidence of Dr. Ducharme (French Imperial Academy of Medicine) to the effect that amongst a regiment of the Guards whom he had re-vaccinated, "a small-pox epidemic, in a highly confluent form, broke out, and made many victims; whilst in a precisely similar barrack, but in which no vaccination had been done, not a single case of small-pox existed." Dr. Pearce submitted that this evidenced that re-vaccination predisposes to small-pox. Dr. Pearce continued:—The most eminent cotemporaries of Jenner condemned the practice; amongst others the celebrated John Hunter, who has a remarkable passage on the danger of infusing animal matter into the blood. Dr. Birch, physician to the Prince of Wales (1807), after fully testing vaccination, declared it to be no protection. Moseley, Moore, Gregory, Copland, names known to every medical man, also declared the theory of vaccination to be fallacious. Dr. Pearce demonstrated the unreliableness of the Privy Council figures, and produced statistics to show that during an epidemic of small-pox the general mortality was below the average; that the liability to small-pox is increased by vaccination and re-vaccination; and that the unnatural and dangerous practice largely increases other diseases, especially scarlatina, measles, hooping-cough, diarrhoea, scrofula, fever, erysipelas, and consumption. Inquests, he said, have been held on children whose deaths were the direct result of vaccination. Vaccination, I say emphatically, does not effect any saving of life. It is a delusion, and ought no longer to be enforced by Act of Parliament. Vaccination is doomed.

Dr. Pearce was examined during two days. His evidence is published in full in the "Anti-Vaccinator." It shows the inutility of vaccination, the worthlessness of the medical theory and figures by which it is propped up, and the mournful character of the unnatural operation.

I repeat my offer to supply further information freely, by post, to any applicant.

HENRY PITMAN.

41 John Dalton Street, Manchester.

THE PROGRESSIVE LIBRARY: ITS POSITION AND PROSPECTS.

Nothing has been so discouraging to human effort as the endeavour to establish in this country permanent institutions for the diffusion of Spiritualism. A number of attempts have been made, backed by capital, intelligence, and gentlemen of influence, and nothing remains of them but their history. These efforts are not to be despised though they failed to perpetuate their existence. Their promoters have been faithful in proportion to the call they received, and are entitled to our undying gratitude. But for them present and future efforts would have been impossible. Like pioneers they cleared the way, and in some degree prepared the ground for succeeding occupants. Of the earlier endeavours it may be unnecessary to speak; but the grand effort of Mr. Cooper, in establishing the Spiritual Lyceum in Newman Street and a weekly paper, is too important to be overlooked. A large sum of money was soon expended with but very little result to the consolidation of the Spiritual movement,—not that Mr. Cooper's labours were a worthless failure, but rather that the task is so Herculean as scarcely to be affected by any moderate amount of assiduity. Later, again, a noble effort was made to establish in London a Spiritual Institute connected with the labours of Mr. and Mrs. Spear. An influential committee subscribed freely sums of money, and a great amount of work was done, ample to repay the sum invested; but where is the lasting monument which it has left behind? Even this winter just past, two well planned schemes have been promulgated in London by gentlemen of good position and great experience, backed in both instances by the cream of the Spiritualist community; but where are the results? A few meetings were held—very good in themselves—something, indeed, quite worthy of the labour and expense involved, but nothing permanent to sustain the movement remains.

If we look into the sphere of literature we find that great devotion has been manifested. The steady way in which the *Spiritual Magazine* has been sustained is something to be proud of. It would astonish those unacquainted with the difficulties involved in prosecuting the cause of Spiritualism if they were made aware of the considerable amount of money which that useful organ of the cause has swallowed up. Take a file of the *Magazine* for a few years previous to 1870, and witness the large donations acknowledged on the wrapper as having been generously subscribed to sustain it; this will give the reader some idea of the great burdens undertaken by those who dare to submit their shoulders to the upholding of a literature of the kind. And if the *Spiritual Magazine*, so long established and so favourably known, should prove such a "white elephant" to its proprietors, what must we think of the heavy handful which later claimants for public favour become, especially when we observe that the cost and scope of the newer works are even greater than those of the *Magazine*.

Having in a rough and cursory way shown that the founding and sustaining of Spiritualistic agencies is anything but a paying concern,

we now turn to the Progressive Library and Spiritual Institution, an establishment which has now been eight years in existence, and which has done manifold more for Spiritualism than all other agencies put together. If these smaller and ephemeral attempts have been so fraught with heavy expenses, what must we think of a movement carried on for years on the most extensive scale compatible with the development of the cause? If we only took into account the cost of getting up the meetings and lectures all over the empire for the purpose of introducing Spiritualism which this Institution has effected, it would present a service, to defray the expenses of which would take a large sum of money. Not that this has been a direct expense to the Institution—perhaps it has been in most instances of a contrary tendency—yet we look to it as an important item of good flowing from the existence of the Spiritual Institution. Looking at the expenses incurred by other efforts that have been made, it would be expected that, to sustain the Progressive Library, several thousands of pounds would have been necessary. This would be true if everything had been paid for. In the first place, the proprietor and his family have devoted the undivided labours of years to its sustenance. For the first few years of its existence Mr. Burns was in receipt of a handsome salary, all of which was expended in the concern, and since then his whole professional income from various sources, as well as his spare time, has been swallowed up in working the Institution.

It must also be borne in mind, that almost everything which the Progressive Library and Spiritual Institution has undertaken has been eminently successful, so that the largest results have been attained at the least expense. No wild schemes or hazardous speculations have marred its history, while its growth has been a steady advantage to Spiritualism and Spiritualists, not only locally in London, but in all parts of the country, as well as in our most distant colonies. So uniformly beneficent has the influence of this Institution been, that it has gained the confidence of Spiritualists of every station in life, and shade of opinion. Its first friends are its last friends and its fast friends, while it is adding to the list daily.

As an instance of the favour with which its proposals have been received, it may be mentioned that, in moving to its present premises at 15 Southampton Row, a sum of £200 was required, nearly the whole of which was subscribed in one week. The greater part of this large sum has been refunded, except in the few rare instances in which the claim was waived. These large and costly premises, though absolutely necessary to the functions of the Institution, have been a grievous expense, while the income has been but nominally augmented. The labours involved have also increased immensely, so that now there are three or four individuals constantly at work in connection with the movement, while the profitable departments are not much in excess of what they were several years ago.

The reader will be prepared to understand that heavy responsibilities have necessarily been incurred. All this is true. Friends have voluntarily proffered pecuniary aid in the form of advances, till the proprie-

tor now feels that his responsibilities are already heavy enough, and he thinks it is time for those who are as good Spiritualists as himself, but who are far more able, to come forward and take on their share of the burden.

In establishing and sustaining the Progressive Library, the proprietor has undertaken a task which not many other Spiritualists would have hazarded. When Spiritualism had neither house nor home, he, unaided by a guarantee and single handed, took the matter up, formed a depot for its literature, collected a library, and now carries on the various departments usually found in a large complex and even wealthy association. There are many corporations, with large yearly incomes, which do not perform the useful work for humanity so vigorously undertaken by the Spiritual Institution.

This opinion has become a pretty general one amongst Spiritualists, and it has at all times found some expression in kind acts and thoughtful helps. Within the last few days, a plan has spontaneously developed itself in various minds simultaneously, whereby the objects of this institution may be more certainly promoted, and with less risk and anxiety to its proprietor. The following letter very clearly expresses the manner in which this plan is intended to operate :—

SHIRLEY HOUSE, MAIDSTONE, 15th May, 1871.

To Mr. JAMES BURNS, 15 Southampton Row,
London, W.C.

DEAR SIR,—Appreciating, as I do, the disinterested manner in which you have persistently exerted yourself, both directly and indirectly, for many years, to promote the cause of Spiritualism at a great personal sacrifice of time and money, and admiring the independent spirit and manifest integrity of purpose which hitherto you have displayed throughout, I desire to offer to you the enclosed cheque for £10, as a personal testimonial, without any restrictions as to its application.

I wish others would come forward occasionally in the same way, so that you might be sustained in your useful course, which I fear may otherwise become too burdensome.—I remain, dear sir, yours faithfully.

THOMAS GRANT.

By the same post the following letter was received, addressed to the Editor of *Human Nature* :—

SIR,—Knowing that your exertions in the cause of Spiritualism have not hitherto been seconded as they have deserved to be, I beg to be allowed to suggest, through the medium of *Human Nature*, that those who sympathise with your endeavour to promote free inquiry in connection with the investigation of psychologic phenomena, should unite in the measure of their means—sacrificing some superfluity for that purpose if necessary—in order to raise a fund for guaranteeing the expenses of your undertaking. “Many a little,” says the canny Scotch proverb, “makes a meikle;” and there must surely be, among the patrons and readers of *Human Nature*, a sufficient number of well-wishers to your work to allow of the formation of a fund to assist you in covering your expenses, for the next year or two, without calling for any very heavy outlay on the part of individuals. By way of commencing such a movement, I beg to say that I am ready to head the list with a donation of £5, and the promise to contribute a similar sum next year.

A FRIEND TO FREE THOUGHT.

London, May 15, 1871.

These offers have been entirely spontaneous, and are the expression of a feeling that has for years shown itself occasionally on the surface, and for which the proprietor is truly grateful. An earnest appeal is now made for subscriptions from all hearty friends of the cause, each giving in accordance with his or her ability. The rich can, out of their superfluity, give freely, while the mite of the less favourably situated will be an assistance. Any distribution of the burden will be preferable to its present onerous weight upon one individual. The Progressive Library belongs to the movement, and is the faithful and willing servant of all, and hence, ought to meet with universal recognition and assistance. Whatever difference of opinion the various classes of spiritualists may entertain, they must acknowledge that the Spiritual Institution is wholly unsectarian, giving all equal rights and privileges. Whenever a spiritualist enters its doors his peculiarities are entirely forgotten in the effort to make him feel at home.

At present the deficiency incurred in carrying on the Institution must amount to several hundreds of pounds per annum, which is only a small matter to the thousands who regard Spiritualism as a beneficent truth. Surely it is not fair, nor in accordance with the genius of that heaven-born cause, to think the cost of its public administration should devolve on one individual, who already devotes every effort of his life to its promotion?

It should also be understood that every subscriber has free access to the large collection of works which now enrich the shelves of the Progressive Library. Parcels of those are at the disposal of all members, according to their subscriptions, which they are at liberty to use for the diffusion of Spiritualism in their respective districts. It was for this end that the Institution was established, and yet Spiritualists have failed to take full advantage of it. The adherents to Spiritualism have, in too many instances, looked to their individual wants, and ignored the claims of the movement, and the demands of the Institution upon their patronage, as well as the wants of other minds, to which they might be useful.

Another view must be taken of the matter. The proprietor thinks more of Spiritualism than of money. His inspirations are not of the financial class, and hence the necessity of those who have means coming forward and sustaining a mind uninterruptedly on a plane of action which the world so much requires.

We conclude by earnestly soliciting subscriptions, large and small, for the Spiritual Institution. Why may not every Spiritualist throughout the length and breadth of the land be members of it, and form one grand undivided brotherhood, all partaking of the great advantages which freedom and association alone can afford? It is quite possible that the leading friends of the cause may be waited on in a more direct manner, to which we hope they will return a cordial response.

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