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CREATION.

THE SYMBOLISM OF NATURE—THE FACE.

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If the symbolism of Nature, in so far as we have been enabled to develop it in the preceding papers, devoted more especially to this subject, be based on truth, its principles cannot fail to be manifested in connection with the human face, that mysterious hieroglyph, from which all nations, and generations of men have read a wondrous meaning,—a hieroglyph, whose significance deepens with the lapse of ages, and will apparently grow on the duly appreciative soul to the end of time. It is very doubtful, whether the keenest observer and profoundest thinker has ever accurately noted all its manifold forms or duly reflected on the deeper indications of character which they afford. Probably the time for its full illustration has not yet arrived, seeing that the interpretation of such a symbol demands not only sight but insight, not simply intellectual cognition but also spiritual perception. It is indeed a sign, so nearly related to a higher sphere, that its profounder meaning must be *felt* intuitively, like some other higher truths that lie hopelessly beyond the range, not only of the senses but even of the common reason. Hence, most of the great physiognomists have been more or less inspirational in their utterances, their gift in its higher phases remaining an individual speciality, so that they have generally had few or no disciples of anything like equal merit or ability with themselves. Nor perhaps, for the deeper significance of the face, as indicated more especially by *expression*, will this ever be otherwise, although from the progress of physiology, comparative anatomy, anthropology, and we may add analogy, as an instrumentality for scientific investigation, we certainly do appear to be

approaching some fixed principles, which may hereafter guide us in our estimate of at least the general outlines of character, as indicated by the physiognomy. Not that we can pretend here to give more than the faintest hints and suggestions towards the formation of such a system of physiognomical interpretation as that to which we have been alluding. For this the reader must be contented to wait until the general progress of knowledge, and more especially of the science of man, have furnished us with fresh data, and we may add improved methods of manipulating them.

It will be remembered that at an early stage of the present papers, we pointed out that the concentration of the higher senses around the head, was the result of advancing centralization. Now it is this speciality attaching to the higher forms of sentient life, that in its ulterior development constitutes the face, which is largely composed of the organs of the senses and their setting. Now, in any attempt at physiognomical interpretation, this fundamental fact should not be overlooked, as it lies at the basis of the facial structure, and consequently should enter very largely into any attempted explanation of the signification of its constituent features. In the same paper we slightly alluded to the grade of the senses as indicated by analogy, and we may add that this element must also be taken into account in any system of Physiognomy really based on the facts of nature and their teachings. Let us then in the first place, glance at this department of the subject.

The eyes related by juxtaposition to the perceptive faculties, and through them to the intellectual province of our nature as a whole, are also the organs, through which we are more especially related to light, and through it to the imponderable forces generally. There is no mistaking such symbolism as this. It means that the eyes are our especial channel for the reception of that light of the moral universe, knowledge. But to indicate this in full force, they must be brought thoroughly to the front, and not as in the case of brutes, be placed laterally, where their relation is more nearly basilar, and their functions consequently more exclusively passional and instinctive, than in the human type.

But the eyes and their faculty of vision are not merely indicative of intellectual cognition, but also of spiritual intuition. Their function is sight, but their promise is insight. The enormous distance to which vision extends, almost annihilating space, as in the case of the more distant stars discovered through the telescope, presents us with one form under which this great gift of spiritual insight is not faintly symbolised. Here the range borders on a quasi omniscience. Then the fact that we

find so many bodies more or less diaphanous, such as air, water, glass, and amber, is also similarly indicative of an ulterior attainment of that spiritual mode of perception in relation to which there is no opacity, as apparently there is no distance.

Neither are these the only profound indications of spirituality attaching to and underlying the symbolism of sight, which is, in addition, pre-eminently the channel through which the transcendent beauties of the surrounding universe are revealed to the more contemplative soul of the rapt observer. Not only do we behold the stars at immeasurable distances, taking in at a single glance innumerable worlds, yea, veritable galaxies of suns and their dependent systems, but we also perceive the unutterable beauty of the celestial bodies, whether of the moon, walking in brightness through the celestial mansions, or the sun, rising in splendour and setting in glory. And we also gaze forth upon earth, not simply to see its utilitarian aptitudes as a corn field or a grazing ground, but also to behold the snowy altitude of its mountain peaks, and the quiet beauty of its lowly valleys. And this supreme element in the material sphere, that endows the herbage of the plain with its flowers, and covers the branches of the fruit-bearing tree with its blossoms, is nowhere seen to more advantage or with deeper significance attaching to its emblematic manifestations, than in that wonderful microcosm, the human form. Most assuredly, a sense which is the inlet to such impressions, cannot fail to be all important to the analogical interpreter of Nature's forms, in regard to the structure and position of the organs through which its functions are discharged, and to which therefore we shall return again, after attempting to analogically illustrate some of the senses of inferior grade.

The ears adapted for the reception and appreciation of atmospheric undulations, are both by position and function inferior in grade to the eyes. Unlike the latter, they are not related to the imponderable forces. The medium through which they obtain their impressions, though highly elastic, mobile, and diaphanous, is nevertheless ponderable, and of decidedly inferior attributes to those of light. Hence, hearing is very limited in its range as compared with sight, while the organs through which this function is effected, are placed laterally and at a lower level than the eyes. Hence their cerebral relationship is very inferior. The organs of vision, as already remarked, are intimately connected with the intellectual faculties, while those of hearing are in juxtaposition with the propensities. They are surrounded by combativeness, destructiveness, alimentiveness, love of life, and secretiveness, and hence we are justified in affirming that their primal function is self-preservation, a very necessary but not a very exalted tendency of our nature. This is not, however, their

sole relationship. At no great remove from the ears, are the organs of time and tune, and the whole group included in the poet's corner. Hence the exalted relationship of hearing to the beautiful in sound, not only to music properly so called, whether vocal or instrumental, but to the rhythm of poetry, the cadences of prose, and all the manifold qualities and characteristics, moral and æsthetic, intellectual, affectional, and passionate, of the voice through which they are uttered. Such susceptibilities are no mean indication as to the status of hearing in the grade of the senses. It is obviously next to sight, and as the latter is the channel through which we acquire knowledge by reading, so the former is the channel by which we obtain it, whether through the more formal sermon and lecture, or by ordinary conversation.

The nose, which when fully formed, that is, effectually developed, may be regarded as a continuation of the forehead, is primarily appointed to test, through its olfactories, the finer emanations and aura of food, and so, whether from position or function, may be regarded as a partially intellectual and quasi spiritual organ in its higher relationships. It is also pre-eminently the central feature of the face, and being also comparatively inflexible, is especially indicative of the more fixed and established elements of character. By position as well as by function, the nose conjoins the allied yet diverse processes of intellectual and corporeal nutrition. It is connected, as already remarked, at its upper portion with the perceptive faculties through which we acquire that food of the mind, knowledge, while at its lower end it is in proximity to the mouth, through which the body is sustained by its appropriate aliment. Hence we may remark the importance of having a properly developed bridge to the nasal organ, indicative of the thoroughness and completeness of its connection with the intellectual portion of our being; and hence also, conversely, the rather malign significance of too broad and spongy a point, this being, from proximity to the mouth, the sensuous, and when very strongly emphasised, the absolutely sensual termination of the organ. The sense of smell as having primarily a relation to the qualities of food, is obviously inferior in grade both to sight and hearing. But like these two latter functions, it is susceptible of translation from the plane of the merely useful to that of the approximately beautiful. We are sensitive not merely to the odour of viands, but also of flowers, and so may be said in a sense to drink in of their beauty through an additional organ. And it is observable, that as through sight we are made sensitive to the unpleasant impressions produced by ugliness, and through hearing to those resulting from discord, so in virtue of possessing the sense of smell we are subjected to the annoyance of emanations

indicative of putrefaction, and other processes abhorrent to our nature, and injurious to our health. This opens a wondrous chapter for the deep thinker, going down ultimately to the very existence of evil, as an apparent imperfection, though one of the necessary processes in a progressive universe.

The mouth, situated below the nose, and as a distinct and functional feature, the lowest in the face, although organically it may be said to rest on that massive foundation, the chin, is obviously of inferior rank, and of lower relationship than either of the organs to which we have hitherto directed attention. Its primal function is that of an instrument for the reception and preparation of food for the support of the body. But it is not wholly absorbed by this duty, for it is also the organ of rational speech, and in singing becomes productive of music, which the highest taste has ever pronounced inherently superior to anything instrumental. This, like the finer susceptibilities of sight, hearing, and smell, in relation to the eyes, ears, and nose, indicates that the mouth is not wholly dissociated from the element of beauty, nor consequently quite dissevered from all spiritual relationships. This is also indicated where the mouth is finely formed, by the contour and colour of the lips, the most flexible and so perhaps the most expressive portion of the face, and on which consequently the more emotional portion of our nature, that is the affections, and sometimes, alas, the passions, sit enthroned.

But the mouth is not wholly composed of flexible elements, for it is here that the hardest portion of our organisation—that is, the bones, come to the surface. It is through the latter, as we have elsewhere observed, that man is more directly related to the mineral sphere, and being inflexible, they indicate, when very powerfully developed, a certain hardness and angularity of character in the possessor of such a type of form. But to return to the teeth; their more especial function is to grind down and disintegrate our food in the process of mastication, preparatory to its digestion; this quasi reduction of our viands to their elemental particles prior to their recombination in our frame by the counter process of assimilation, being also symbolical of the breaking up and disintegration by analytical criticism, of established systems of religion and philosophy, in ages of doubt, prior to their synthetic reconstruction in ages of faith. It has its analogue also in the attrition and chemical decomposition of the primary rocks, and the recombination of their particles in the newer strata of the secondary and tertiary periods of geology. The fact that the mouth is thus the channel through which we obtain and prepare our supplies of material and ponderable food, agrees with its inferior position, as com-

pared with our other features, through which the finer influences and impressions conducive to sight, hearing, and smell, impinge on our interior consciousness. But its analogies are yet by no means exhausted. As it is placed towards the basis of the face, and as its principal instrumentalities are our hard and osseous teeth, so its primal duty is to assist in building up the material foundation of our being. Placed nearest to the earth of all our absorbent features, it receives and prepares the more solid products of the soil, and as the beginning of the complex machinery provided for our due alimentation, its predominant relations are obviously abdominal rather than cerebral.

There is, however, one other function which it discharges in conjunction with the nose, and through which its relations are also partially thoracic, we allude to respiration. Strictly speaking, however, this exalted function is predominantly nasal in the higher types of humanity, and apparently it tends to become yet more so, if we are to judge by the usage and habitude of the more nobly constituted individualities of the superior races. This is also indicated by the fact that the nose is on a level with the ears, through which, in the process of hearing, we are made conscious of the finest atmospheric undulations. For the full development, however, of this important specialisation, we shall probably have to wait for the appearance of a higher form of being than any existent type of humanity. At present nose and mouth share this duty, and through this functional union, as well as their partial combination in the process of alimentation, show that they constitute an intimately related and probably bipolar organic duplexity, whereof the nose, as the more nearly related to the intellect and the eyes, is the superior member.

THE TESTIMONY OF THE AGES.

THE GOSPELS.—(*continued.*)

THAT the psychic element is slowly educated up to personal individuality through the forms of the lower 'reigns,' is a fact shadowed forth in numerous passages in the writings of the old Jewish 'prophets;' that our successive lives in this earth and in other planets constitute what, in 'New Testament' phraseology, is called 'the way of salvation,' is expressed, or implied, so constantly throughout the Gospels that, to quote all the evidence they furnish in proof of this fact would be to make a running commentary upon them from one end to the other. It is only from this point of view that Christ's statements, like those of

his various Messengers, can be rationally accepted, as, without this key to their meaning, all but his purely ethical maxims must be regarded, by thinking minds, as puerile, contradictory, or hopelessly obscure; those of his sayings which, with the aid of this interpretation, are seen to be the most luminously suggestive, being just those which, without it, most effectually baffle all attempts to reconcile them with reason and with common sense. How else, for instance, can we understand Christ's saying (MATT. xi. 16) that, although the men of his day had refused to 'dance' to his 'piping,' he would yet (JOHN xii. 32) like his mythic representatives, Orpheus and Odin, "*draw* (not compel) *everything* (therefore '*stones, trees, beasts*' and not merely '*men*' as our version has it,) unto himself?" It is only from this point of view that his saying (JOHN vi. 36) 'one soweth and another reapeth,' can be reconciled with the rest of the same saying, with justice, or with fact; for, unless the sower who 'sows' in one generation is also the reaper who 'reaps' in a subsequent generation, he would have neither cause for 'rejoicing,' nor motive for 'sowing.' The parable (MATT. xx.) of the labourers who, though some have laboured *much*, and others *little*, receive 'each a penny' at the *end* of the *day*, would inculcate the most glaring injustice if the seemingly unequal 'days' labours, thus disproportionally rewarded by an equal payment, were anything but a symbol of our diversified earthly existences, the 'days' that make up what Jamblichus calls 'the great total of our lives,' in which a longer or a shorter life, if it enable us to accomplish the special end it was intended to subserve, will equally contribute to 'the great total' of our future 'perfection'; the due employment of 'the talents' confided to us, whether 'ten' or 'five,' being *equally* a source of intellectual and moral gain in the admirable enchainment of our lives, in which a brief existence, or humble position, often enables us to acquire a gain we should have failed to secure in a longer or a more brilliant one, as a life of difficulty, disappointment, pain, is often needed to teach us some needful lesson we should have failed to learn from a more prosperous career; so that the worth of each 'day's' work, considered as a *means to an end*, does not depend on the *number of hours* we may have been at work, nor on the *nature* of the work we may have had to do, but on the *diligence and thoroughness* with which we have performed our allotted task, whatever it may have been. The parable in question is therefore only another presentation of Lao-tze's admonition, "Take care not to consider your *dwelling* too *narrow*, take care not to despise your fate," seeing that, as Plotinus expresses it, "the earthly lot most suitable to each man (whether as expiation, discipline, or stimulus) is always provided

for him" at each new incarnation "by the incessant providence of the gods," *i.e.*, by 'the sages of the *rocky walls*' whose limitations constitute the 'defile' of humanised existence, through which, as 'a chariot' making its 'way' onward by successive stages, we at length emerge upon 'the plain where dwell the *Æsir*,' and thus 'return to our origin,' by regaining the 'fluidic' home from which we have wandered, but whose welcome is always ready for the returning 'wayfarer,' the rebellious but repentant "son, who was *dead* but is *alive again*, who was *lost* but is *found*;" the essentially abnormal and transitory nature and uses of human life,* as contradistinguished from the normal 'fluidic' life of the 'son' who has never quitted the paternal dwelling, being shadowed forth (LUKE xv. 11) in the beautiful parable of the Returning Prodigal, symbolising the souls who, having abandoned the plenteous home of spirit-rectitude for the sterile paths of self-love, return to that home when weary of '*filling their belly with the husks*' left by 'the swine;' a subtle indication that *planetary matter*, which constitutes the true and substantial food (source of corporeality) of the psychic element in the pre-personal stages of the lower 'reigns,' can only furnish the individualised soul with *husks*, cast-off pellicles, the 'coats of skins' (*clothing* of the psychic element in the animal degree†) which the Eloha of our planet symbolically described as 'making' for the expelled denizens of 'Eden,' in place of the luminous order of externalisation they had lost by their fault; that *clothing* (order of embodiment) be most suggestively represented as a beneficent substitute for the yet lower degree of retrogradation towards which they were tending, symbolised by the 'aprons of *fig leaves*' (*clothing* of the psychic element in the vegetable degree), which they *had* '*made for themselves*,' and to which, but for that substitution, *they would have been reduced*. Christ's arguments (MATT. xxiii. 29 to 36, LUKE xi. 47 to 50) would not only be entirely without point, but would teach a lesson of injustice even more glaring, (besides being utterly opposed to the declaration of EZEKIEL xviii. 20, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," and to that of Paul, GAL. vi. 5, "Every man shall bear his own burden,") unless they were intended to put us on the track of the same great law, unless the men whom he upbraids with the crimes of former days, the 'generation' of whom he so emphatically declares that 'the blood of *all* the prophets slaughtered from Abel to Zacharias' is to be 'required,' were composed of the very same souls by whom, in their former incarnations, that blood had been shed; Christ's words, more-

* Vide *Human Nature* for January and February, 1871.

† Vide *Human Nature* for April, 1870.

over, implying what is constantly asserted by spirits, viz., that the souls of a host of former wrong-doers are frequently made to re-incarnate themselves, at the same time, in the same country, region, or place, *for the express purpose* of being made the victims of the wholesale miseries of war, pestilence, earthquake, storms, &c., the occurrence of which, as results of physical, moral, and social causes known to the 'overseers' of the planet, is foreseen by them, and utilised for effecting the general squaring-up of accounts, and teaching of lessons, by which great public catastrophes, as well as merely individual sufferings, are made to hasten the education of the humanity of a planet, and the cessation of which, as mankind advance in the knowledge and application of Natural Law, will concur with other changes in the conditions of the planet to render it unfit for the education of spirits who still need the discipline of suffering, and who, having failed to profit by the opportunities of amendment it had previously afforded, will, as set forth above, be at length expelled from it, and be sent to some world of lower degree; a doctrine taught in many of the parables, and, among others, in that of 'the barren fig-tree' (LUKE xiii. 7). For what is the teaching of that parable? "Behold," says the owner of the vineyard to his vine-dresser, "*three years* ('three' symbol of fulness, completedness,) I come seeking *fruit* (the virtues spoken of as 'of fruits righteousness') on this fig-tree, and find none. Cut it down. Why cumbereth it the *ground* (symbol of the earthly life)?" Then 'the vine-dresser' (the Guardian Angel of the obstinate wrong-doer figuratively described as the 'barren fig-tree,') intercedes for a delay of one more 'year' (an earth-life, with its four seasons, childhood, adolescence, maturity, and old age), in which he may bring to bear upon it, once again, the resources of his husbandry; 'if it bear fruit, well; *if not*, after that thou shalt *cut it down*.' The same warning is still farther enforced (*idem* 24-5) in the parable of the 'Master of the House,' who, 'when he has risen up, and shut-to the door,' will not open it again, but orders the 'workers of iniquity' to 'depart;' thus symbolising the 'casting-out' from this planet of the obstinately irreclaimable, whose exile to a less developed planet (in which the misery caused them by the rudeness and violence of its physical and social conditions will be intensified by their instinctive reminiscence of better things,) is aptly described as a 'weeping and gnashing of teeth.'

That human suffering is not only a general result of human ignorance and imperfection, and a means of general education, but is often a direct retribution of the sufferer's wrong-doing in this life, or in some former life, is abundantly indicated in the teachings of Christ. When the disciples ask him (JOHN ix. 2)

"Master, who did sin, *this man*, or *his parents*, that he *was born blind*?"—thus distinctly implying their belief in an anterior existence of the blind man, and assuming that his being '*born blind*' could only be a punishment of some '*sin*' committed by him in a former life, or of some '*sin*' on the part of his parents—Christ does not reprove either of these assumptions, but allows them to pass without contradiction (as he did on all the many other occasions when the subject of re-incarnation was alluded to, in his presence), as a known and admitted fact. He says not one word against the assumption that *the blind man had lived* (and had therefore '*sinned*') *previously* to his being '*born blind*;' nor against the supposition that the '*sin*' of *parents* in a former generation, might be punished, in a subsequent one, by their having consigned to them, as their child, some spirit whose own former wrong-doing had subjected it to a penalty that would be also, through their pride or their affection, a source of mortification or of sorrow to themselves. On the contrary, he allows these suppositions to pass without comment, as matters of course; and, *restricting his answer to this particular case*, he replies that the blindness of '*this man*' was not a punishment of any wrong-doing on the part of the man himself or of his parents, but had been undergone in order to furnish him with an opportunity of glorifying the DIVINE BEING by manifesting the fluidic power with which he, ITS instrument, was endowed by IT; a reply which—by declaring that the man had been *born blind* as a carrying-out of arrangements that must therefore have been made previously to his birth—is as clearly declaratory of the pre-existence of this man, and therefore of all other men, as are Christ's repeated assertions in regard to the Baptist; while the scope of his reply shows, not only that the blind man *had lived before*, but that he had *accepted* the long privation of sight as an act of devotion to the Great Spirit who had accepted his co-operation, which, as such, would be largely recompensed by the spiritual advancement that naturally results from the subordination of self-love to the general weal.

In his allusions (LUKE xiii.) to 'the Galileans' murdered by Pilate, and to 'the eighteen on whom the tower of Siloam fell,' Christ does not say that the fate of those men was not a punishment of their '*sins*,' but only says that *they were not more wicked than the rest of their fellow-townsmen*; the very point of his moral, '*Except ye repent, ye shall all likewise perish*,' distinctly implying that the men alluded to, although *not more wicked* than the others, *had*, nevertheless '*perished*' as a punishment of sins of which they had not '*repented*,' and that his hearers, being equally '*sinful*,' would '*likewise perish*' (*i.e.*, would *perish* as a *punishment of their sins*), if they did not heed his warning, and

'repent' in time. To the 'impotent man,' whom he had cured of an infirmity that had lasted for thirty-eight years, Christ says (JOHN v. 14) '*Sin no more, lest a worse thing happen unto thee;*' thus plainly affirming that his infirmity (which must have dated from a very early age, if not from birth,) *was* a punishment of some anterior 'sin' (the expiation of which must have been then completed, or the punishment would not have been removed). He expressly attributes (LUKE xiii. 16) the illness of the woman who had been 'bent double' for 'eighteen years,' to her having been '*bound by Satan;*' in other words, to her having been, as Paul expresses it, 'given over to Satan (symbol of *retributive suffering*) for the destruction of the flesh,' *i.e.*, of the imperfections that bring us into conjunction with fleshly bodies; the 'bonds of iniquity,' 'bonds of entrails made,' which, 'like cords that none can break, bind the recompense of evil deeds to their author;' 'the chastisement of sins of which the soul has been guilty in its previous lives;' the 'doom which we shall never escape, were we small enough to enter the depths of the earth, were we great enough to reach the sky;' the 'finding of us out by our sin' from which neither 'heaven, hell, the wings of the morning, the uttermost parts of the sea, nor night' itself, can 'hide us;' in other words, the subjection of the soul to the penal consequences of its own wrong-doing, and its eventual deliverance from the love of evil through its experience of the painful consequences of that love.

The spirits who declare themselves to be charged with the work of explaining the riddles, and clearing away the imperfections, of 'the letter,' of the Jewish 'scriptures,' say that we have usually taken their figurative statements literally, and explained away, as figurative, those that are literally true; and a moment's reflexion suffices to show the justice of this charge of misinterpretation in regard to our explaining away, as merely figurative, Christ's frequent assertions of the necessity of our being 'born again,' of our 'becoming like little children,' which would be utterly void of point or meaning if used as metaphors, and must therefore be accepted as a direct presentation of the great doctrine which is the base and core of his parables. For what are 'children' but *little men and women*, whose 'innocence' is only apparent, and who bring with them, at birth, all the vicious propensities of humanity, which, though kept in partial and temporary abeyance by the weakness of their material organisation, will be spontaneously manifested by them as they acquire the bodily strength which enables them to bring out those propensities into action? Christ himself emphatically declares, of the whole human race, '*ye are of your father the devil;*' the Psalmist says of us that we '*go astray as soon as we*

are born. Therefore, as neither 'strength' nor 'perfected praise' can, by any possibility, come "out of the mouths of babes and sucklings" which Christ quotes (MATT. xxi. 16) the statement of the Psalmist (Ps. lxxviii. 2), he *can* only refer to the *results* of the re-formative action exerted upon the soul by its repeated returns to the infancy which ushers it into a new earthly life; a meaning still farther indicated by the use of the terms '*strength*,' '*perfected praise*,' conveying the idea of *adolescence*, of *growth*, and of the term '*ordained*,' showing, as Plotinus remarks, in setting forth the same idea, that the process referred to, and the effects attributed to it, are "the result of a Divine Law." So, when Christ tells us that we must "receive the Kingdom of Heaven as a little child," that "of such is the Kingdom of Heaven," it is simply impossible that he could have meant anything else than that our real and actual return to the state of childhood, through our being 'born again,' in conjunction with a new earthly body, into a new earthly life, is, in very truth, the appointed 'way' to that 'Kingdom,' which Christ has defined to be, for each of us, *an emulation of the Divine Perfection implying our possession of all science, all purity, all power, all devotion*, and which, as such, is the antithesis of the ignorance, imperfection, weakness, and selfishness of childhood, and therefore *could not be symbolised by it*. For that which is employed as a 'symbol' must necessarily correspond, by analogy, parity, or similarity, to that which it is employed to symbolise. But if souls were 'born' only once, there would be no analogy, parity, or similarity between the 'birth' of a child and the moral and spiritual amelioration of that child, because amelioration (*growing better*), being a passage from an inferior state to a superior one, necessarily implies *progression from one state to another state*; and although amelioration may and does occur *in the life-time* of the human being, and as the result of the *successive* experiences of that life-time, and although the successive stages of our amelioration may therefore be aptly symbolised (as we have seen to be the case in all the 'scriptures' of the world) by the successive 'days' of which a life-time is made up, yet that amelioration could not, in the nature of things, be symbolised by the figure of 're-generation,' of 'a new birth,' because, in the first place, if the soul were 'created' with its body, its birth would not be a progression from one state to another, and therefore could not symbolise the progressive stages implied in amelioration, and also because, in the second place, 'birth' being a single event, occurring but once in a life-time, and not susceptible of being repeated in that life-time, there is nothing in the act of *being born* to suggest the idea of *being born again*, and, consequently, nothing to justify, or even to suggest, the expressions '*re-generation*,' '*new birth*,' as meta-

phors implying *amelioration*. The mere fact that we have adopted those expressions, as synonyms of moral and spiritual amelioration, is therefore evidence of the fact that this amelioration is a result of our repeated subjection to the life of flesh. For, if it were not so, there *would be no such thing in human life as 're-generation' or 'new birth,'* and consequently, as there would be no reason why such metaphors should ever have been invented, their invention would have been as gratuitous as their employment would be irrelevant and void of meaning.

It is, moreover, impossible to understand, in any other sense than as a literal statement of fact, Christ's declarations (JOHN iii. 3, 5) "Except a *man* be born again . . . be born of *water* (symbol of Matter) and of the *Spirit* (spirit-influence, spirit-world, spirit-zone) he cannot enter into the Kingdom of God;" for he follows up these declarations by continuing (v. 6) "that which is *born of the flesh* is flesh, and that which is *born of the spirit* is spirit," thus paraphrasing his preceding statement, and showing that he employed the antithesis of '*flesh and spirit*' as the *equivalent and explanation* of the antithesis of '*water and spirit*,' the two expressions completing and confirming each other, and proving that Christ employed the term '*water*' (and therefore '*baptism*' also,) as synonymous with *flesh*, and consequently as synonymous with *re-incarnation*; while his next words (v. 7) "Marvel not that I said *you must be born again*," being followed (v. 8) by his employment of a word (rendered by *pneuma*) signifying both *wind* and *soul*, constitute a plain and positive assertion that, just as *pneuma the wind* 'cometh' and 'goeth,' so *pneuma the soul* also 'comes' and 'goes,' and that, consequently, it was *not* 'created' with its material body, but *comes from* some other region than that in which it manifests its presence; and that, as it will live *after* the cessation of its conjunction with the '*flesh*' which is its *present* instrument of manifestation, so it lived *before* it operated that conjunction. Christ's argument is this: "Just as you know not 'the path of the wind,' so, in the lower phases of your re-generative and re-formatory career, you know not whence comes your soul, nor whither it goes; yet *pneuma the soul*, like *pneuma the wind*, 'comes from far,' and will return to the far region whence it came." The doctrine of re-incarnation—which we have seen to have been shadowed forth in all the inspired 'scriptures' of the world, and confusedly held by the Jews of Christ's day,—was distinctly taught, not only among the Essenians, but in *all* the secret teaching of the Jews, and was therefore well known to most of the Pharisees. Hence the implied reproach of Christ's words to Nicodemus, "Art thou a *master in Israel* (a student of the secret lore), *and knowest not these things?*" and his suggestive

query (v. 12), "If I have told you of *earthly things* (of the most elementary fact of your earthly existence), and you believe not, how shall you believe if I tell you of *heavenly things*?" in other words "How could you understand me if, answering your question (v. 9) as to *how* your changes of state and of sphere are accomplished, I should try to explain to you the relations existing between the two spheres of planetary life, between the globes of your solar system, between your race and the higher order of existence from which you have wandered, between the moral state of the soul and the order of bodily envelope with which it clothes itself? if I should tell you of the processes (which your ignorance of Natural Law would render it impossible for you now to comprehend) by which you will gradually free yourself from the *garment* of humanization that, as long as you are clothed with it, will keep you out of 'heaven,' to which you can only 'ascend' by ceasing to be a '*man*' (*i.e.* a soul clothed upon with *flesh*), and by regaining the power of clothing yourself with the 'fluidic' incorporation of the Sidereal Degree, which I (who still belong to that Degree while seeming to belong to your earth,) am come to assist you to regain?"

If, renouncing the 'false Christs' of 'the letter'—whose surface-appearances are stated to have been combined for the purpose of fixing attention on the erroneous pre-conceptions which they were made to *seem to countenance in order the more effectually to dissipate* them—we accept the declarations of the Great Teacher in the only natural and logical sense of which they are susceptible, how admirable is seen to be what the Apostle Paul calls the 'wonderful working' of the Providential overruling, to which 'a thousand years is but as a *day*,' and by which, as Lao-tze expresses it, 'the soft' is made 'to break down the hard;' the soul being periodically stripped of its old, stiffened brain, with its false and one-sided ideas, its prejudices, its painful and irritating memories, that could only impede its farther progress, and being furnished (after a 'going aside,' a period of reflexion, of discipline or refreshment as the case may be,) with a new, soft, elastic brain, as a clean page on which to record a new set of impressions, a new and flexible organization that will enable it to make a new step towards the accomplishment of the task it has hitherto failed to accomplish; and also with the new affectional and social relations that will serve to bring out its weak points for discovery and correction, and to strengthen and develop the germs of virtues previously acquired! For the soul begins each new incarnation* at the point at which its previous 'life-day' has left it, and brings with it, at each new descent into

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

the sphere of the earthly life, the increased *faculty* and *ability*, the increased *facility of acquisition*, the *latent knowledge* that we call 'genius,' 'intuition,' 'insight,' the improved sentiments and nobler aspirations, to which it has grown through the sufferings and efforts of its previous lives; thus realizing the wish, so often expressed by the old, *that it were possible to begin life again with the benefit of the experience which*, on any other hypothesis, *must always be felt to have been acquired too late*. It is thus, and thus only, according to the teachings of Christ, that we, as embodied souls, "renew our youth," our *seed-time*, condition of a *new harvest*; not yet "as the *Eagles*" (stated by spirits, in accordance with numerous passages of the Jewish 'scriptures,' to be the emblem of the 'Great Souls' who are nearing the Sidereal Degree), but, as yet, rather as the Phoenix, that splendid symbol of re-incarnation in the old Osirian worship.

THE MODERNS.

Tracing the doctrine of re-incarnation downwards to our own day, we find St. Jerome asserting that "The transmigration of souls is a doctrine which has been secretly taught, from ancient times, as an esoteric and traditional truth, which ought to be confided only to the selected few."

Origen says of it, that it affords the only possible explanation of certain Biblical narratives, as the fighting of Jacob and Esau before their birth, and the declaration that God had already loved the one and hated the other; the statement said to have been made by God to Jeremiah, "I knew thee before thou wert formed in the womb," and a host of similar assertions which, he argues, "would convict Providence of the iniquity of injustice, unless justified by the good or bad actions of the souls alluded to, in a previous life." Origen, moreover, not to leave any doubt as to the true character of the belief in question, says expressly that he is not alluding "to the metempsychosis of Plato, but to a doctrine far more rational and important." (The 'doctrine' of Plato, so admirable in other respects, was corrupted, as we know, like the earlier systems from which it was derived, by the introduction of the radically false notion that the human soul could retrograde into the bodies of the animal reign; and although it is tolerably certain that neither Plato nor the other eminent men of antiquity really believed in this retrogradation, they certainly taught it, as a means of restraining the passions of the vulgar by the fear of incurring so degrading a punishment.) Origen also asserts that the differences of human conditions which we see around us are caused by differences in the previous lives of the souls thus incarnated; that souls have sinned in wandering from the Creator; that they occupy different stations according to the

degree of their culpability, and go to higher or lower worlds according to the weight of the corporeal chains they have forged for themselves by their wrong-doing; and that this earth is one of the primitive and purgatorial worlds.

St. Augustine asks "Did I not, perhaps, before I entered my mother's womb, live elsewhere, in another body?" Lactantius and Gregory of Nyanzen profess the doctrine of re-incarnation; and many Catholic priests, at the present day, have come to the conclusion that, since baptism is declared to be necessary to salvation, Providential justice must necessarily send back into this world the souls of infants who die without having received baptism, in order to give them a new body in which to receive that 'sacrament.'

Ballanche, the eminent theologian and historian, already quoted, says, in regard to our successive lives on this earth and other planets, "Death ought only to be looked upon as a post-house on the road by which we are journeying. We reach the end of a stage with tired and jaded horses, and we stop there to take fresh horses, that will bring us farther on our way; but we must pay all that we owe for the stage just accomplished; and until our scot is paid, we are not allowed to set out on the next stage of our journey (*i.e.*, to return to the earthly life, or to quit this planet for a higher one). . . . The trials and annoyances to which we are exposed are torments for us as long as we remain below them; they become for us as the rungs of the ladder, and means of ascension, as soon as we have learned to dominate them. For the Wisdom that exposes us to these sufferings has no other intention than to compel us to amendment, instead of the angry and revengeful intentions that the vulgar attribute to It."

Nicolas de Cusa, Cardinal of the Roman Church, the immediate predecessor of Copernicus, openly published that the earth is not, and cannot be, the centre of the universe, that it goes round the sun, and that we have no means of knowing whether we are nobler or less noble than the inhabitants of the sun and the other planets of our system.

Dr. Ralph Cudworth (in his *Intellectual System of the Universe*) shows that all the great thinkers of antiquity believed that the Soul exists before its union with the body; and, while declining, from his point of view, to accept that belief, admits that their arguments are as conclusive in support of the doctrine of the Pre-existence of the Soul as of its Post-existence.

Descartes, and the eminent Cartesians Dr. H. More (in his *Resolution*), and Dr. J. Glanvil (in his *Lux Orientalis*), have built up, in support of the doctrine of Pre-existence, an argument whose incontrovertibility has only not been generally recognized because it was not completed by the announcement of the law of

re-incarnation, and of that of the pre-personal stages of psychic development, which are necessary to the due presentation and comprehension of the subject. Their contemporary, Cyranus de Bergerac, one of the precursors of modern spiritism, who died aged 35, in 1665, wrote a number of remarkably clever books in which he sets forth the rotation and inhabitedness of the worlds of the Universe, the Infinity of Space, the nature of spirits and their communication with men, and the great law of our successive lives in this earth and in other planets.

Dupont de Nemours, also a 'precursor,' reasons admirably on our successive existences, and on the necessity of temporary forgetfulness of our past, as a condition of the usefulness of each new earthly trial.

Delormel, in his great work on the Ancient Mysteries, states that "from the earliest time, the initiated have known the Unity, Infinity, and Perfection of GOD, the infinity of inhabited worlds, and our successive lives in them;" and argues that "as it is absurd to suppose that blessings and sorrows are the result of chance, we must believe them to be a consequence of our right or wrong doing in previous lives."

Lavater, in a series of letters to the Empress Maria of Russia, only recently made public, sets forth the doctrine of re-incarnation, and the fact of spirit-intercourse, almost as though he were writing to-day.

Among the more eminent advocates of the doctrine of re-incarnation in modern days are Fontanelle, Paracelsus, Giordano Bruno, the profound but little known thinker Saint Martin, Fichte, Schlegel, Lessing, Delormel and Ballanche, already cited, Van Helmont, Cardano, Postel, Bonnet, De Bretonne, Charles Fourier, Jean Reynaud, De Montal (Bishop of Cambrai), De Codre, Jouffroy, Savy, Chateaubriand, De Balzac, Lange, and the two great Italian statesmen, Cavour and Massimo d'Azeglio; and, of the present generation, the distinguished astronomer, Flammarion, Hoeffle, the discoverer of eleven planets, Puel, the Encyclopedist, George Sand, the poet Mery, Sardou, the brilliant playwright, Pezzani, Pelletan, and a host of other well-known writers, both of France and of other countries, of whose names I am unable to procure, at this time, the long list which I hope to give on a future occasion.

To the English advocates of Pre-existence mentioned above must be added the poet Wordsworth, whose magnificent *Ode to Immortality*, beginning:—

"Our life is but a dream and a forgetting,
Our being's star
Hath had elsewhere its setting,
And comes from far,"

will doubtless be present to the memory of every reader. But of English authors who have proclaimed the doctrine of Re-incarnation I am only able to cite Sir Humphrey Davy and Charles Young. A special search will probably lead to a discovery of traces of this doctrine in the works of other English writers; but it is certain that, owing to the action of various causes, comparatively few English minds have hitherto arrived at a conviction of its truth, which fact sufficiently accounts, from the spiritist point of view, for the paucity of communications on the subject among English and American media at the present day. Indications, however, are not wanting, of a tendency, both in England and in America, to the perception of re-incarnation, as the Law of Human Progress.

Alger, in his '*Critical History of the Doctrine of a Future Life*,' quotes, with apparent sympathy, the following passage from Lange's '*Studiren und Kritiken*':—"It may be that there is in each one a primal germ, a deathless monad, who is the organic identity of man, root of his inner and stable being, triumphant, unchanging, ruler of his flowing, perishable organisms. This spirit-germ, born into its present life, assimilates and holds the present body around it, out of the materials of this world. Born into the future life, it will assimilate and hold around it a different body, out of the materials of a future world."

The Poems of Walt Whitman, so highly lauded by "W. H." as the utterances of an "impressing spirit" through a "mediumistic poet," are fully confirmatory of the Theory of Development set forth by the writer in preceding papers; the following extracts (given in the *Spiritual Magazine* for January 1870), being equally explicit in regard to the pre-personal elaboration of the Psychic Element in the forms of the lower 'reigns,' in this planet and in the "other globes" about us (some of which are alluded to as being more backward, others as more advanced, than our earth), and to human life as being a *banishment* of the individualised 'soul' from 'the true country' to which 'every one goes in his turn,' *i.e.*, on attaining to the individualised degree of Development, and to which all who quit that "true country" will eventually "return":—

"Take my hand, Walt Whitman!
Such gliding wonders! such sights and sounds!
Such joined unended links, each hooked to the next!
Each answering all—each sharing the earth with all!"

* * *

"Was somebody asking to see the soul?
See your own shape and countenance—persons, substances, beasts, the trees,
the running rivers, the rocks and sands.

*All hold spiritual joys, and afterwards loosen them:
How can the real body ever die and be buried? . . .
Item for item it will . . . pass to fitting spheres,
Carrying what has accrued to it from the moment of birth to the moment of
death.*

Watching the progress of the Japanese Ambassadors and their retinue through the streets of New York, he sees,

"In the procession . . .
"Bringing up the rear, hovering above, or in the ranks marching, . . .
"Not . . . the tanned Japanese only . . . the Past, the Dead . . .
"The North—the sweltering South—Assyria—the Hebrews—the
Ancient of ancients,
"Vast, desolated cities—the gliding Present—all of these, and more,
are in the pageant procession."

A statement, from the spiritist point of view, none the less really and literally true, even should the 'mediumistic poet,' like most other mediums, have failed to understand the full purport of the hint of which his song was made the vehicle.

"Now, while the great thoughts of space and eternity fill me I will measure
myself by them;
And now, touched with the lives of other globes, arrived as far along as
those of the earth,
Or waiting to arrive, or passed on farther than those of the earth,
Thenceforth I no more ignore them than I ignore my own life,
Or the lives of the earth arrived as far as mine, or waiting to arrive."

* * * *

"I swear I think there is nothing but immortality!
"That the exquisite scheme is for it, and the nebulous float is for it, and
the cohering is for it!
"And all preparation is for it! and identity is for it! and life and
death are altogether for it!

* * * *

"I see Hermes, unsuspected, dying, well beloved, saying to the people, *Do
not weep for me,
This is not my true country, I have lived banished from my true country—
I now go back there;
I return to the celestial sphere, where every one goes in his turn.*"

Every spiritist will heartily endorse the valedictory with which "W. H." concludes his eulogium:—"True, Walt Whitman! True! Sing on, and let the whole world know it!"

Mrs. Tappan, in her recent Lectures on Reminiscence, distinctly and ably advocates the doctrine of the anteriority of the soul to the bodies it animates. The spirit of ESTELLE, in the deeply interesting account of her communications with her husband (in the *Spiritual Magazine* for Nov. 1861, p. 488) is stated to have said to him, "I have learned that we commence to live here before we are born into the world;" and, in many of the communications inserted in the Spiritualist journals of the United States, their writers allude to their prior existences, and

announce their future return to the earth-life as the means by which they will accomplish the next step of their progress.

In Lord Adare's book, p. 67, a spirit, in answer to enquiries as to what had become of the soul of a favourite lap-dog, just deceased, replied, through Mr. D. D. Home in a state of trance, that its soul was "a sort of electric spark, that might retain a likeness to the dog-form for a short time, so that a spirit, seeing it might like to catch it; but it could not be kept, as it must necessarily *be soon absorbed in a higher animal.*" Also, p. 91. Mr. Home, when entranced, being questioned as to the destiny of animals, replied, "No creature that crawls, *i.e.* that can do nothing to preserve its life, has immortality." "Do you mean that they have no future?" "Oh, yes, they have, indeed, *a very important future before them; I mean that they differ from you as regards their individuality.*" "Can you tell me where the line is drawn?" "*There is no exact line.*" These statements are most important as proving the tendency of spirit-teaching, since they fully concede the fact of the progressive, pre-personal elaboration of the psychic element in the ascending series of the forms of the lower reigns, and thus confirm the theory of Development previously set forth by the writer; for, if the 'soul' of the animal have 'before it *a very important future*' which is *not divided from us by any 'exact line,'* it is evident that the 'soul' of the animal is *on the same path* with ourselves; while the statement that the 'soul' of the animal 'differs' from ours only *as regards the individualization* to which we have attained but to which the animals have *not yet attained*, and to the attainment of which their next step is *a re-embodiment in a higher animal form*, is equivalent to saying, with 'Krishna,' "what they *are*, a man *has been*," and consequently implies that what we *are*, they *will be*: a doctrine equally implied in all the symbolic drawings of our English media, which are absolutely inexplicable by any other theory.

Dickens, alluding (*Oliver Twist*, ch. xxxi.) to the spontaneous waking up of what would seem to be a dormant desire for a sight of the country so often experienced by those who are about to pass away, although they may "have lived in crowded, pent-up streets, through whole lives of toil, and never wished for change," thus continues:—"The memories which peaceful country scenes call up are not of this world, or of its thoughts, or hopes. Their gentle influence may teach us to weave fresh garlands for the graves of those we loved, may purify our thoughts, and bear down before it old enmity and hatred; *but, beneath all this, there lingers, in the least reflective mind, a vague and half-formed consciousness of having held such feelings long before, in some remote and distant time, which calls up solemn*

thoughts of *distant times to come*, and sends down pride and worldliness beneath it."

Watters, in his recent Commentary on the *Tao-te-King*—after alluding to the wonderful similarity of thought and style between Emerson and Lao-tze, and recalling the fact that an equally striking similarity has been remarked between Mallebranche and Plato, that Schelling, not only in mind, but even in appearance, resembled Socrates, and that Hegel is called 'the modern Proclus'—exclaims "Is it true, after all, that the spirit of deceased Philosophers returns from the Elysian Fields, forgetting, by its Lethean draught, all the thoughts and realities of the eternal, ever-the-same world, to in-form again a human body?"

The accomplished author of '*Lothair*' says of his hero:—"He was not so confident as he was, a few months ago, that he could be ushered . . . from his deathbed to the society of St. Michael and all the Angels. There might be long processes of initiation; intermediate states of higher probation and refinement . . . When millions of ages appeared to be necessary to mature the crust of a rather insignificant planet, it might be presumption in man to assume that his soul, though immortal, was to reach its final destination, regardless of all the influences of Space and Time."

I had hoped to add a few words in regard to the practical results that may be expected to follow a general recognition of the Law in question; but the unavoidable length to which this paper has already extended compels me to reserve that branch of my subject for another place. And I can therefore only commend, to the careful and dispassionate attention of all seekers after Truth, the great doctrine which is considered by those who hold it to constitute the sole explanation of the facts of suffering and of progress that can reconcile those facts with belief in the Divine Justice, and thus revive the world's fast-declining faith in the reality of the Divine Overruling of human affairs, that can satisfactorily account for all the phenomena of human life, and, by enlightening us in regard to the past, can enlighten us also in regard to the future, and enable us both to hasten our own individual progress and that of the world in general, and thus to avoid the social cataclysms towards which we are drifting; a doctrine which I have shown to be not only "supported by the concurrent testimony of all the most learned and eminent men" of every age, from the remotest antiquity to the present day, but abundantly confirmed by the teaching of Christ, and of all his various Messengers; a doctrine which runs like a shining clue through the bewildering undergrowths of the religious superstitions of our planet, and constitutes the one

central affirmation common to all its creeds, the one luminous indication in which they all agree.

(Consulted for translations of foreign texts in the preparation of the preceding paper :—Wilson, Pauthier, Julien, Rémusat, Chalmers, Pezzani, Schütz, Chavée, Thorpe, Sale, and the excellent papers in "The Pathfinder," by Dr. W. P. Perfit, and J. L. Gooding.—A. B.)

SPIRITUALISM IN MOSCOW.

[This interesting letter is forwarded to us for publication by Mr. Aksakof with these remarks—"An English lady, married to a Russian gentleman, has sent to me the following article on *Spiritualism in Moscow*, in compliance with my desire." We heartily thank Mr. Aksakof for his kind interest in helping us to give the facts of spiritualism from all parts of the world to English readers. Our gratitude is also due to the lady for her eloquent devotion to truth and progress.]

MY DEAR MR. AKSAKOF,—In an article of yours printed in one of the numbers of *Human Nature*, and headed, "Spiritualism in Russia," you dispose of the subject in a very few words concerning the town of Moscow. You affirm that Spiritualism has as yet made so little progress in that capital that the number of spiritualists there does not exceed some ten or twelve persons. In this I beg permission to set you right, and to inform you that persons, if not openly professing, at least studying with interest this subject, are to be found at Moscow in *great numbers*. To give you the proofs of what I advance, I intend making a sketch of the different spiritual manifestations I have myself witnessed in Moscow, and giving some account of the circles at which I myself assisted, not as medium, but as simple spectator. The persons of whom I will speak will most gladly give their names and testimony if required to support my evidence of what may perhaps appear strange and impossible facts.

MY INTRODUCTION TO SPIRITUALISM.

I had often heard of spiritual circles, table turnings, and rappings, &c., before I came to Russia, some ten years ago, but I had never seen anything in the least worthy of notice, and during the first years of my residence in this country I never had the opportunity of becoming acquainted with any spiritualists. You will perhaps remember how very decidedly I expressed my disbelief the first time I had the pleasure of seeing you and the gentleman I afterwards married. I could not comprehend how any sensible and truth-loving person could find pleasure in sitting down to a so-called spiritual circle, and I assure you that it required something much more convincing than what I had hitherto seen to persuade me of the reality of spiritual inter-

course. Now that these things have been rendered so clear to me by the admirable works of A. J. Davis, I cannot but wonder at my long incredulity; but I assure you that had I never witnessed *one single fact*, I should have nevertheless become a spiritualist after reading his books. As it is, facts were vouchsafed to me in abundance, and it was the following remarkable one that suddenly awoke my interest in the subject—interest that has never flagged since, and that has caused me to devote a great deal of time and attention to the study of this vitally important question.

SPONTANEOUS MEDIUMSHIP.

A sister of mine had been engaged as governess by a widow lady for her two children. On the first day of my sister's entrance into that house she says she felt something strange, a vague feeling of uneasiness which she could not express. As she is by no means an imaginative person, but, on the contrary, rather addicted to the practical and positive side of life, this could not be attributed to an excited fancy. In the evening the mistress of the house went out, and my sister was left alone. She read Byron to wile away the hours, and near eleven o'clock she began to find this feeling of excitement getting the better of her again. All at once she felt terrified, and although she tried to get off the sofa on which she sat, she could not; she sat a long time spell-bound and incapable of calling to her aid; at last her hand grasped a pencil which lay on the table, and traced on a visiting card lying there some characters she knew not what. These characters turned out to be the name of the lady's deceased husband, which my sister had never heard; but, what was most remarkable, the letters were in Russian, of which language my sister had no idea, and the message written underneath the name, although almost illegible, was also in Russian. That night my sister could not sleep for repeated raps and knocks at the head of her bed, which manifestations terrified her exceedingly; the bed was shaken violently as from an earthquake. The next day the poor girl came to me quite beside herself with annoyance and terror. I, of course, began by believing nothing; but when I saw the card, and knew that the widow had been much struck by the writing, I thought the affair worthy of being properly tested. We got a table, and placed our hands on it in the usual way. My sister almost immediately fell into a trance, and the table began rapping violently; I was very much alarmed at first, as she was as white as a sheet and quite stiff, but she soon awakened of her own accord, and the strange sleep did not seem to have a bad effect upon her health. That time, however, and in several other seances we had, we could obtain no distinct

messages or communications of any kind, but I had seen enough to become very much interested in the subject, as after what I had witnessed I could no more doubt all my sister told me had happened to her on that memorable night.

I resolved to multiply experiments, having obtained not only the permission, but the fullest approbation of my husband, who always took part in these circles. I arranged regular sittings at our house on every Saturday fortnight. The persons invited to take part in these experiments were earnest enquirers like ourselves; there could be no kind of deception practised, as all were sincerely desirous of discovering the truth, and all were known to me as the most honest and straightforward of men. At the time we began we had no mediums, but several rapping and writing ones were subsequently developed at our circles. It was at the time I myself began to take interest in Spiritualism—1868-69—that I learned how many people in Moscow were already occupied with the question. We were very often invited to take part in circles, especially among the German families residing here. We were even forced to make a mystery of our own seances not to have them crowded, for the presence of strangers and new-comers invariably tended to weaken the manifestations. I will give you an account of some of our seances; but I cannot remember the dates, not having been careful to note them at the time. I ought to have kept a journal, but with my usual carelessness I omitted to do so. Our best seances were those of the winter of '68. They consisted of eight or ten persons not always the same. The first sittings we had were by no means striking, and no positive evidence of any supernatural power could be discerned; some persons fell into a sort of sleep, but neither spoke nor wrote; others were moved to write, but nothing but illegible scribbles were the result. But one evening we were all startled to hear raps, and to discover that these raps not only spelt sentences that had a sense, but informed us of things totally unknown to us. These noises seemed to be produced upon the walls, floors, and windows of the room, and also upon the table around which we sat, although no one even touched it. They had a dry metallic sound, very peculiar, and which resembled none of the noises anyone could make on purpose. The loudest of these raps were like the report of a pistol, and sent a thrill through nervous persons which was rather disagreeable than otherwise. By means of this mode of communication we obtained the most interesting messages purporting to come from deceased friends and relations, and we received so many startling proofs of the reality of the presence and action of spirits, that every one of the persons who attended our seances became spiritualists and mediums. I suppose the medium for

the raps was my sister, for they at first only took place in her presence, although later some one else became a good rapping medium. We soon observed that the physical manifestations were not to be had for the asking, and it not unfrequently happened that, notwithstanding our sincere desire to get communications, we were obliged to give up after sitting several hours. We could never obtain any very satisfactory explanation as to what was wanting in the formation of the circles and why we were often disappointed. No doubt the required conditions of harmony among the members of a circle is very difficult to obtain, so much depending on the physical and mental state of each individual. The spirits have often desired the absence of some person or a change of place among the sitters. However, on many occasions, the moment we took our seats the manifestations began.

REGULAR SEANCES.

Among some other remarkable mediums was a young American gentleman, a Mr. B. No sooner did he take his place at the table than he began trembling violently, and making a sort of shaking motion with his right hand. He then would get up and walk all round the circle making passes over the head of each member, which he said contributed to unite the different fluids and to establish harmony; after this the manifestations were always better, and the raps louder. Mr. B. often tried to write, failing, however, to form a single letter; his hand moved rapidly over the paper, but nothing but illegible scribbling was the result. At the same time he was so painfully shaken, and made such strange and wild gesticulations, that it was quite disagreeable to look at him. He soon gave up trying to write, but was the best rapping medium we ever had.

A spirit used to appear at our circles who called himself Vladimir, and who always gave receipts of medicines to cure sick people. This spirit described the patient's illness, and we often succeeded by means of the remedies he indicated in curing sick persons. The second winter we made the acquaintance of Mr. P. and his wife, both very clever and intellectual persons. The gentleman, although religious in a certain sense, as he believed in the distinction of soul from matter, and the continued existence of the former after physical death, nevertheless evinced the greatest unwillingness to admit the possibility of intercourse between the spirits of the departed and the living. Indeed, it was only out of politeness and to humour my husband that he consented one evening to assist at one of our circles. On that occasion we had the most extraordinary physical manifestations; raps were heard from a spirit who purported to be the father of Mr. P.; the large table around which we sat was completely

uplifted more than a foot from the floor, and even remained in that position a moment without being touched by a single hand. Mr. P. was astounded at this strange phenomenon, but began trying to explain it as being the result of some natural law of electricity unknown to us, when we were again addressed by the same spirit. The result of this remarkable seance was, that Mr. P. rose from his place a spiritualist; the evidence he obtained was of such a very satisfactory and indisputable nature, that he could no longer refuse to attribute the phenomena to their real cause. Mr. P. then organised seances at his own house, and we there made the most interesting and successful experiments; the master of the house was soon developed as a writing medium, and it was announced to him that he would receive power to heal sick people. This prediction is now realised, and he practises magnetically upon persons suffering from nervous illness with success. His wife, who is one of the most charming women in Russia, not only became nominally a spiritualist, but is rearing her young family according to the views of A. J. Davis upon life and education. All the persons who assisted at our circles became spiritualists, and many of them remarkable mediums.

THE WORKS OF A. J. DAVIS.

Besides our practical experiments, we read all we could procure on the subject of Spiritualism. It is much to be regretted that the spiritist works of Allan Kardec have spread very rapidly in Russia. Indeed they have taken possession of the majority of minds! Having no *rational* explanation of facts no longer to be disputed, it was natural that people studying the subject should have accepted that of Kardec. The exalted and truthful views of Andrew Jackson Davis and his admirable philosophy of Spiritualism are known but to a very limited number of minds. *In that sense*, indeed, you are right when you say there are not more than ten spiritualists in Moscow. You mean *ten harmonial philosophers*. But still I think you must agree with me, that even the doctrine of Kardec, imperfect and unphilosophical as it is, can serve as a stepping-stone to more exalted and comprehensive views of this most interesting question, and that it is useful in calling the attention of people to *the facts* of spiritual intercourse between the earth and the inner spheres. Kardec's works are not only read with avidity by a great many persons in Moscow, but are penetrating into the interior of Russia with great rapidity. A good *French translation* of American works on Spiritualism would certainly take the same road. Every one reads French in Russia, while the English language is as yet little studied, and I am fully persuaded that many persons would

be won over to Davis could a French translation of his beautiful works be introduced into Russia. This admirable philosophy would content and persuade many reasoning minds who laugh at Kardec's phantasies! Believe me, my dear Mr. Aksakof, the Harmonial Philosophy would meet fewer opponents in Russia than in any other country in Europe; indeed, Davis has the greatest chances of being read and appreciated here, for you will find much less bigotry among educated Russians than among either Catholics or Protestants. I have resided in Russia ten years, and I have always observed a very great deal of religious tolerance, and, however strange it may appear to you, I will add also religious freedom, among the higher classes of course. I know many years must elapse before anything like the Harmonial Philosophy can be *openly preached* in Russia, but many people could be privately won over to it, and so preparations could be made for that more fortunate epoch, when Russia will receive the liberty of the press and some degree of religious freedom.

THE DAVENPORT BROTHERS.

In February, '68, the Davenport Brothers arrived at Moscow. They gave six séances, which were very well attended; but, so far as it appears, no one thought of attributing *their* performances to spirits; indeed, I do not believe I have been quite able to settle the question myself, though I have witnessed spiritual manifestations as strange as those produced by these gentlemen. Whether they are real mediums or not, it is certain that, *here* at least, they did a great and lasting harm to the cause of Spiritualism; their undignified exhibitions were not even considered to be clever juggleries, and many persons who had been almost won over to the new doctrine drew back and turned it into ridicule. I do not think any kind of spiritual manifestations should be exhibited by the mediums of them for money. At the Davenports' séances we became acquainted with an American gentleman, Colonel C., who had become a spiritualist some time before, and the facts he related as having come within the range of his own experience, are among the most striking and wonderful I ever heard. The colonel was a constant frequenter of our circles, and though he did not seem to have any special mediumship, we almost always obtained good manifestations in his presence. He always sought the acquaintance of spiritualists, and *did know a great many*. One very numerous circle which he was in the habit of frequenting, I had not the occasion of ever meeting, but he introduced me to several spiritualists.

VIOLENT MANIFESTATIONS.

One day he came in great agitation, and informed us that the

most astounding physical phenomena were, at that very time, taking place at the residence of some friends of his, of the name of F. The master of the house was absent abroad on business, and Mrs. F. had been very much agitated and alarmed by different noises which filled the house at night. She assured us that bells rang, that doors opened and shut, that steps as of some one walking heavily about the rooms were heard, but nothing could be seen. The evening we made her acquaintance, she seemed to be very much agitated, as an event which had occurred the night before had quite upset her. This very curious fact will perhaps appear incredible to you, although you are a spiritualist; but, though I did not witness it myself, several persons did, and I am as persuaded of the reality of the fact as it is possible to be of anything. A strong earthenware teapot was violently thrown by invisible means from its place and dashed, not to pieces, but almost *to atoms*, along a dark corridor, *and through a closed door!* This last circumstance seems so strange, that had I not the strongest confidence in the accuracy of the lady, with whom I have since become well acquainted, I might never have believed that this fact really took place. On another occasion, a large, common ink-bottle, full of ink, was dashed to the floor and rolled about, without being broken. Another time, a piece of the broken leg of a chair or stool was hurled across the room, and was very near hitting Mrs. F. You may imagine the state of this lady's nerves when these disagreeable occurrences took place. As I was very desirous of witnessing some of these "passing strange things," I asked permission to stay and pass the night with Mrs. F. I myself saw distinctly the lustre pendant from the ceiling turn round by itself, and the whole night the strangest noises were heard throughout the house. From the interior of a small cabinet in the bedroom, repeated knocks were heard, as of some one knocking at the door, and once a most startling noise, almost as loud as the report of a pistol, quite near me, frightened me exceedingly. Several quite incredulous persons were led to the investigation of Spiritualism by these strange manifestations.

We tried to get at the reason of all these disturbances by means of a circle. The result was *nil* as to explanations, indeed we had not the slightest manifestation of any kind, but since the séances took place the noises seem to have entirely ceased.

On one occasion at our house, Mrs. F. was strangely agitated at the circle; she seemed to be shaken by some mysterious agency in a manner quite beyond her control. She would certainly become a very remarkable medium, did she not give up studying Spiritualism for the sake of her husband, who is strongly opposed to her taking part in circles, for, besides being

entirely incredulous, this gentleman is persuaded that circles are exceedingly deleterious to the health, and attributes the whole phenomena to some cerebral illusion. His wife however often braved marital authority, and assisted at our seances.

A REMARKABLE HEALING MEDIUM.

We have in Moscow a healing medium, who is as famous as any in the world—Mr. S. Artemovsky. He was one of the first artists of the Russian Opera, and his admirable barytone was admired as much in Italy, where he learnt singing, as in his own country. He sang abroad during seven years with the greatest success, and was advantageously compared with the best Italian singers. Although near sixty years of age, he still conserves his admirable voice, but he left the stage four or five years ago, and, strange to say, is now famous as a healing medium! It were well that more such noble and disinterested persons could be counted among modern spiritualists. Mr. Artemovsky is in narrow circumstances, having only the pension he receives from the Imperial Theatre, *but he treats rich and poor alike without money or price.* His seances are public, and very much attended. He treats his patients magnetically, and his success is wonderful, especially with diseases that are not chronic. I have been myself successfully treated by him repeatedly. His power is so great that he can cure a patient without touching him, and by the force of his will alone. He is a strong and powerfully-built man, with a most sympathetic, though by no means handsome face. His presence alone, and his cheery words of encouragement and advice, seem to impart strength to the sick people among whom he moves, even before he begins to treat. He magnetises his patients collectively, but he produces entirely different effects upon each person. Many fall into a cataleptic state or into a sleep, some laugh and weep hysterically, others fall into convulsions and scream violently. These last patients are very numerous in Moscow, and are usually to be found among the lower classes. Mr. Artemovsky attributes their state to the obsession of bad spirits. In this, I do not agree with him, but it is impossible to deny that the most strange things take place in his presence. The belief in the obsession of men by bad spirits is very general here among the peasants, and these convulsionaries are persuaded that they are obsessed. It is a question very difficult to decide. Perhaps these simple people may have guessed the truth intuitively, but it is certain that Mr. Artemovsky often attributes to obsession, cases which could be easily explained by an abnormal condition of the nerves. Whatever be the cause of these extraordinary illnesses, it is an indisputable fact that Mr. Artemovsky's power

acts most beneficently upon persons thus afflicted. He, last year, cured a woman who was kept chained up, and who was going to be placed in the lunatic asylum. Her paroxysms were so violent that two strong men could not hold her, and it required the lion's strength of Mr. Artemovsky himself to force her down into a chair, where, after a few passes, she remained perfectly quiet. The power of this remarkable medium is beyond all description, and it is impossible to imagine anything more interesting and marvellous than some of his seances. He is very popular among the poor class, as he has a kind familiar way of addressing them in their own style of language. Sometimes very amusing scenes occur. One peasant, upon being asked what sensation he felt while being magnetized, said:—"Well, sir, I feel as if I had millions of fleas biting me all at once." After a few passes more, he was asked by Mr. Artemovsky whether the fleas were gone.—"Well, sir," answered the peasant, scratching his head, "they are gone now!" "And is the pain you felt gone too?"—"Yes, sir, quite gone."

After the seances Mr. Artemovsky generally addresses a few words of exhortation to his patients, and gives them some advice as to what meat and drink they should avoid. He distributes bottles of magnetized water, and small quantities of magnetized oil, which is a sovereign remedy for toothache and neuralgia. The efficacy of this oil has been tested by me many times, and I very seldom found it to fail. Two things are sure to offend this excellent man,—the first is to offer him money, the second to thank him for the good he may have done. "Do not thank me," he says impatiently, "I am nothing but an instrument in the hands of God, and of the spirits who act through me." Mr. Artemovsky is a firm believer in the doctrines of Kardec, as indeed are most of the spiritualists here.

There is another very remarkable magnetizer here, Doctor Miháilof. He practises medicine in the usual manner, but having found magnetism to be an invaluable agent in the cure of some diseases, he practises it upon many of his patients. His success in the new road has been very great. Several of his patients have been brought to the highest state of clairvoyance, and have predicted the course the illness would take. Dr. Miháilof is not yet a spiritualist, but as clairvoyance is the key to Spiritualism, we shall no doubt, sooner or later, count this eminent physician among its adherents. He is now engaged in writing a scientific work on Animal Magnetism, which will shortly be printed in Russian, and will no doubt soon be translated into French and English, as it is sure to become an authority for those who study this vitally important subject. It is much to be regretted that until now few persons have

become interested in the process of curing by magnetism. We can hope that Dr. Miháilof's book will awake some interest in the Russian Faculty of Medicine for this new mode of treating disease.

THE HARMONIAL PHILOSOPHY APPRECIATED.

You know, my dear Mr. Aksakof, how very great a partisan I am of A. J. Davis, and what great pains I take to try and acquaint people with his works. I shall certainly remember all my life, that it is to you I owe the greatest pleasure I ever enjoyed, that of reading and studying Davis, for it was through your kindness that I became acquainted with his writings, and I shall always consider the welcome present you made me of the whole set of his works, as the most valuable of all my possessions. But next to reading Davis myself, my greatest delight is to make him known to others, and it is with joy I inform you, that several persons have quite recently been won over to the Harmonial Philosophy. My pupils, who are for the most part intelligent young people, delight in Davis, and will read nothing else with me during the lesson. One young lady has translated great part of the "Physician" into Russian, for the benefit of her brother, who does not know English. A very intimate friend of mine, the daughter of an English clergyman, is full of admiration for Davis, and studies his works earnestly. This lady, a very accomplished and liberal minded person, was at first rather startled at Davis's very straightforward way of separating true religion from sectarianism, but the more she read and studied his works, the more she was struck with the sound reasoning contained in them. At first she was of opinion that it might be possible to reconcile the teachings of this modern seer with those of the orthodox church, of course making allowances on both sides; but after reading the "Crisis," she clearly saw that this was impossible. Dr. Bushnell is such a very exact type of the *liberal minded* clergyman of every Protestant country, that if he found it so difficult to reconcile the teachings of Nature with those of the Bible, the majority of preachers, those who understand and explain the Scriptures in their literal sense, would consider such a discussion as positively dangerous and irreligious. To fully appreciate Davis, it is necessary, first of all, to have an unbiased mind, and it is rare to meet with persons totally free from religious prejudice. That is why I think that, for the time being, Davis's teachings can be accepted only by a comparatively small number of persons; this small quantity of heaven will, however, no doubt raise masses. Davis, like all great men, is in advance of his age; but I hope he will live to be old enough to see some of the seeds he has so industriously sown grow into plants, and

bear flowers and fruits. If Davis is to many what he is to me, he will not have lived and taught in vain. I have all my life longed for a religion which could satisfy the wants and aspirations of my spirit, which could establish its vague longings for progress and immortality upon a basis of reason, but in vain did I seek some rational and consistent explanation of the problem of life, and the purpose of man's existence on earth. Nothing I ever read before satisfied me in the least. I always turned away depressed from the teachings of the materialists; I have a rooted antipathy to sectarianism and superstition in all its forms, and intuition had whispered to me that these could not be truth. When I first read Davis, it was like drinking at a source of pure water. I do not remember a more delightful moment, than that in which I realised that I could "be saved" without believing in a despotic, cruel, and revengeful Deity, in an eternity of hopeless misery, and in a series of violations of the immutable laws of Nature. As you are in correspondence with this distinguished person, I beg you to tell him that in this remote country many persons are industriously trying to disseminate his Harmonial Philosophy.

REV. D. MONCURE CONWAY.

I had the pleasure that same year of making the acquaintance of a very distinguished American gentleman, the Rev. Moncure Conway. He was on a visit to a friend in Moscow, and was so kind as to come and see us two or three times. He is not a Spiritualist, but he assured me that he took a very strong interest in the subject, and, indeed, that he desired nothing more than to be convinced of the reality of Spiritual Intercourse. He told me that he had assisted at circles in America during several years, and had never witnessed a single manifestation which could stand the test of scientific examination. As he heard we were in the habit of forming circles, he asked me to arrange one, which I did, although I had not the slightest hope of persuading Mr. Conway, who had already seen so much. However, we made the attempt; three persons beside myself assembled, and the raps began. A spirit addressed Mr. Conway in these words:—"Conway, you will remember this hour till the last day of your life." This spirit purported to be Theodore Parker. Several messages were given by the same spirit. To tell the truth, I found nothing at all remarkable or conclusive in these messages, but Mr. Conway, nevertheless, and rather to my surprise, appeared to be struck; he said he had never before seen anything so satisfactory. Theodore Parker had been a friend of his, and he appeared surprised when the spirit spelt out its name. Perhaps, however, Mr. Conway pretended to be satisfied, or at least interested, out of polite-

ness to my husband and myself, for, to my great confusion and humiliation, I was told he examined the table the next time he came with evident distrust, as if he thought the raps had been produced by some hidden machinery. This proved to me that Mr. Conway must have conceived a very bad opinion of Spiritualists in general. He promised me, that if ever he became a Spiritualist he would let me know, and it was with pleasure I read his name among those of the persons who assembled that same winter to greet Mr. Peebles, and to welcome him to England. Mr. Conway's presence in that society proves that he still takes some interest in the subject, and I should be very glad to hear that he has become a Spiritualist, as it is very natural to wish to see such a very enlightened and distinguished person take his place among us.

The numbers you sent me of *Human Nature* have been read with pleasure by a great many persons here. It is, on the whole, a very good journal. Next to having circles, it is the best thing to read as much as possible; but I hope to begin with our seances again, as I have met with several Spiritualists who are most anxious to make practical experiments. I found frequent sittings rather prey upon the nerves, but if we meet once a fortnight, I think it will do me no harm in my present delicate state of health. If we have any particularly interesting manifestations I will let you know.

Moscow, *March*, 1871.

S. L. L.

EMMA HARDINGE TO HER FRIENDS IN THE RANKS OF ENGLISH SPIRITUALISM.

IN the June number of *Human Nature* I see an article from the Proprietor of the Progressive Library and Spiritual Institution, Southampton Row, in which, after stating the nature and uses of that Institution, a modest but earnest appeal is made to the friends of Spiritualism for a more extended support, and a more just and equitable division of the burdens which the maintenance of the undertaking imposes on one individual.

Some of the most faithful friends of the Spiritual cause whom I have encountered in my hasty journeyings through the English Provinces, have solicited me to advise them as to how they could best serve the interests of Spiritualism, and it seems to me that no more favourable opportunity can present itself than the present for the exercise of their zeal. Let it be remembered that, while multitudes of Spiritualists are scattered throughout the country, no one local point exists but the Southampton Row Library for the dissemination of literature,

the publication, sale, and distribution of periodicals, pamphlets, books, information, news, and for the registry of names and addresses, &c., &c.; that at this point strangers from abroad, foreigners of all nations and countries, can apply, with the certainty of gaining or rendering information on the subject of Spiritualism; that here whatever medium power exists can find a sphere of usefulness, whilst enquirers are certain to obtain at first-hand all the advantages of whatever public mediumship can be made available. Pleasant rooms for circles, meetings, and business purposes are always kept ready for use, and exhibitions of phenomena, pictures, &c., are most commonly sustained during some portion of every week. When it is farther remembered that all these invaluable adjuncts to the uses, benefits, and dispensation of Spiritualism have been silently, patiently, and indefatigably organized by one man, and that a poor man, one without means or any other capital than his own energy and indomitable perseverance, it seems to me that the Spiritualists of England are scarcely aware of the debt of gratitude that they owe to the proprietor of the Progressive Library, nor of the incalculable value that unpretending Institution confers upon the cause of Spiritualism.

I have only two more positions to state. The first is to call attention to Mr. Burns's own appeal, which sets forth the fact that the heavy financial responsibilities with which he commenced this undertaking, and the heavy burdens of its subsequent maintenance, are not nearly met by the scanty and insufficient support which his onerous undertaking receives. My next position is a still more momentous one, because it affects still more nearly the *individual uses and convenience* of those whom the maintenance of this Institution concerns:—(Mr. Burns and his indefatigable and excellent little wife have given time, service, purse, and person,—all they have and all they can do to the labours attendant upon this undertaking. None but those who have opened their eyes for the express purpose can imagine how faithfully, incessantly, and patiently this couple have toiled to this end, and yet all will not do—burdened with debt and still increasing liabilities, I believe more than they say)—and that is, that the Institution in Southampton Row, with all its numbered uses and benefits, must soon cease to exist, unless a more liberal and widespread and permanent support is extended towards its proprietor.

I have *no authority* for making this statement,—*none whatever* but my own “wilful way” for writing this article; but I am certainly advised of the truth of what I say, and the results which I predicate; and now, and in brief, I beg to sum up my statement.

Is it just, is it honourable to Spiritualists to allow Mr. Burns to shoulder alone, or but half-sustained, the heavy burdens whose results prove so useful and advantageous to the whole of the Spiritual ranks, singly and collectively? Can the Spiritualists of England afford to part with the uses and benefits accruing from that institution; and, if not, what will they do towards its further maintenance and the present relief of its over-burdened proprietor?

I know these are home questions, but they are practical ones, whose issues I expect to see tried at no very distant time. As I am entirely unauthorized in this appeal, of course I have no means of knowing what methods of relief would best apply to the case—but I can easily perceive what might be done, and that with the fairest possible chance of a permanent success. It seems to me that a steady subscription of one guinea annually from five hundred persons would afford a support which, in addition to, and inclusive of, all other means of revenue, would ensure the continuance and life of the Library and Institution. And where is the difficulty of raising this income? I can confidently assert that I myself have conversed with, at least, five hundred English Spiritualists, all well able to contribute this trifling subscription, and many capable of doing far more. Where, then, is the stumbling-block to its success? Alas! I fear the answer, if truthfully rendered, would be precisely that which would account for the absence of so many faces from my Sunday meetings who used to rally round me when I first became “a new sensation” in England—the *bitter and unchristian spirit of sectarian differences of opinion*. But on this point I would still kindly urge that there are uses in the maintenance of this valuable local Institution which should be regarded as wholly independent of any feelings of personal dislike or animosity that may be cherished against the proprietor. Granted that Mr. Burns does not represent all the varieties of theological beliefs that prevail amongst those who need the uses of his library and circle rooms. What of that? They are, in points of faith, as infidel to him as he is to them, and his belief or unbelief cannot affect the immense uses of his Institution.

I know there are some in whom the heat of strong opinions have produced personal antagonisms, which have given rise to sharp word-encounters, and unspiritual no less than unchristian passages of recrimination; but what of that? Let our friends remember that a man of less positivism or warmth of manner and expression than the proprietor of the Institution in question would never have thrown such a wealth of enthusiastic self-sacrifice into the work, or shouldered its heavy burdens with

such zeal. We cannot have vast efforts from a phlegmatic worldling, and the smooth tongue that would not offend anybody or run counter to any one's prejudices, does not belong to the intense and impulsive nature that would stand in the gap of an unpopular cause where others would sink back in selfish dismay. Good friends, forget these petty feelings of dislike to the instrument in recognition of the invaluable uses which its steel-tempered sharpness can effect. We are all bound for the land in which passion, prejudice, and sectarian bitterness, can find no place, *not even to gain an entry—but in which opportunities of doing good, lost or thrown away on earth, must be recalled and atoned for.*

Thus, believing myself, however it may have pained me to see many a one who greeted me and fêted me when I first came to this country, fall away from my side, from no fault of mine, but because some selfish end or sectarian prejudice could not be gratified through my instrumentality,—yet I can confidently say my heart is as warm to them all, and my best service as ready at their command as when they first made me the lion of the Harley Street Meetings, but this feeling is the *necessity of my belief*. Dear friends, it will yet prove itself the necessity of every one's belief and every one's practice in the life hereafter. Can you not all begin to practice it here? And may not the very occasion I point to, be the opportunity of commencing the exercise of this broad spirit of charity and fraternal toleration?

Mr. Burns's paper fills up one niche in the ranks of Spiritual belief. Mr. Young's, Mr. Harrison's, and the Spiritual Magazine, each occupy points of interest which the "Medium" could not do; yet, are each necessarily the other's enemy because they represent different standpoints of belief and modes of expression?

Mr. Burns's theology, like his paper, may differ from that of many a one who could not dispense with the books he sells, the flood of information dispensed in his shop, or the invaluable benefit of a local point around which the scattered ranks of the believers may all rally. Support the Institution, then, you who feel that the faithful and indefatigable worker is of more value than smooth words or hollow professions.

And now, and in fine, there are a few zealots in England who have been over earnest enough to suppose I did not understand how warmly they appreciated my services amongst them, and who have been agitating even to myself the plan of undertaking some costly gathering for the purpose of saying a few more kind things to me at parting from them. To these I beg emphatically to say, I do believe that you, my friends, severally and singly love and appreciate me beyond my deserts; but if you want some opportunity of testifying these sentiments

of regard to me, I open it up to you now by asking that you will make a testimonial for yourselves for Spiritualism, and therefore for your absent friend and fellow-labourer, in the firm, consistent, and liberal support of the Institution in Southampton Row; that forgetting your predilections for, or against the persons who conduct it, you will remember only their faithful service, the justice due to them for that service, and the name, no less than the injury the cause of truth, spiritual light and progress will sustain, if that Institution is permitted to sink, because five hundred persons cannot be found in England with one guinea's worth a piece of justice and liberality enough to maintain it.

EMMA HARDINGE.

Vassall Terrace, Kensington, W., June, 1871.

I would kindly ask of all the Spiritual periodicals to copy this article into their pages, as it is written solely on my own responsibility.

E. H.

RESPONSIBILITY OF SOMNAMBULISTS.

COMMUNICATION RECEIVED IN THE CIRCLE 7 RUE DE LILLE, PARIS,
MAY 13, 1870.

Is the spirit responsible for all the acts which it commits in a state of somnambulance? I do not hesitate to reply, Yes, there is always responsibility, but its degree varies according to the part taken by the somnambulist in the act accomplished. Either it is the mind of the somnambulist himself which acts, and then the responsibility is so much the greater, because the faculties of the individual are enlarged by the partial disengagement of the spirit, or it is a foreign spirit, which introduces himself like a robber in an abandoned house. But the stranger spirit could not penetrate into a perfectly closed abode. One or several entrances have been left open, and he profits by them. Would you not hold the faithless domestic responsible who opened your door to robbers, or the negligent one who left the way free? Such is the case with the somnambulist who allows his corporeal domicile to be violated. Either he is in agreement with the stranger, and his guilt is evident, he is responsible as an accomplice, or he has allowed himself to be taken by a weak side, through negligence, and is, at least, guilty for not having been more vigilant.

How far can the perverse influence of bad spirits extend? Can they absolutely compel an incarnate being to serve them as an instrument? Can they destroy this instrument when it no longer satisfies them, or when they find it indocile to their wishes? Evidently their power is bounded. 1st, They can only act as much as the superior spirits permit them. 2d, As much as their victim allows them hold over him. If it were otherwise, if it sufficed for bad spirits to *will* to

act, the world would soon be depopulated. Human life, thank God, has more solid guarantees than the good or bad will of beings who people space; and, if it be true to say that they take part in human actions, sometimes favouring, sometimes opposing them, it is still more true that the acts which they provoke cannot take place without the consent of the individual whom they beset.

A man commits suicide. Whoever knows spiritism will certainly not doubt that he was influenced by certain spirits, but no one will suppose that he committed suicide in spite of himself. He has listened to bad counsels—leaned on a perfidious friend, but it is because he has *willed* it that he has voluntarily taken his own life. Far be it from us to deny the intervention of spirits in the affairs of this world, we affirm, on the contrary, that this intervention is constant. But do not let this lead you to lay the blame of misdeeds entirely on the spirits, nor all the inexplicable or unexplained actions which are committed on the earth. Men have enough of evil, which belongs to their own nature, without loading them also with the misdeeds of the disincarnated. Before seeking for the responsibility of *spirits*, in the acts which are done before your eyes, seek first to what point *human* responsibility extends, and you will recognise, that, for the most part, the true culprit is man, and that the spirit which he wishes to blame as the instigator, is almost always a mere accomplice to whom he has made the first advances.

CLELIE DUPLANTIER.

—*Revue Spirite*, Paris, Feb. 1871.

PSYCHOLOGICAL PHENOMENA.

A REMARKABLE CURE AND DEVELOPMENT AS A MEDIUM.

THE following remarkable cure is taken from the *Banner of Light* of 27th May, 1871:—A subscriber—George Smith—who says that though he is in his eighty-first year, he is yet a constant supporter of the *Banner*—writes us, under date Rockville, Me., April 10, 1871, giving an account of a remarkable case of development, which has awakened a wide-spread and peculiar interest in that city. He says that though “eight theological machines” have been running “with all the steam-power they possess to make one proselyte,” yet Spiritualism has lived through all their opposition, and hundreds are flocking to listen to the revelations from the world of spirits through the organism of the new medium. The facts in the case are as follows:

Mr. and Mrs. Levi Cummings, who are well known in the community where they live as persons of truth and veracity, and up to the present time as unflinching unbelievers of the doctrine of spirit communion—have become convinced through the mediumistic powers evinced by their youngest son, Willie, that, at least, the phenomena are not of the devil, judging by their fruits. This young lad, of fourteen years of age, was injured by an accident during the summer of 1870, by which his

knee was sprained so badly that he was obliged to keep at home most of the time. Doctors were called, but gave no relief. He moved about the house with the help of a cane till about the 18th of January last, when he began to complain to his mother that his head felt strangely, and then immediately told her that old Doctor Robin was coming to cure his knee. She asked him when. He replied: "In about four weeks." The physician in question had been deceased nearly forty years.

But little attention was paid to the subject by his parents, but on or about the 18th of February last, (in the evening) the boy told his people that they must not be alarmed if they should hear him scream in the night, for the old Doctor was coming to operate on his knee. All the family retired, and about midnight they were aroused by the cries of the boy, who said the Doctor was working upon him. In the morning he dressed himself and came out of his room, walking without a cane, and said his leg was as well as the other. He spent two hours of the same day in skating upon a pond with other boys. The cure was permanent—or at least he has had no recurrence of his trouble.

Our correspondent informs us that since this rapid cure by spirit treatment the boy has been developed into a trance medium, through whom the old Doctor above mentioned is able to successfully prescribe for disease—also an Indian doctor is in the habit of doing the same. He also gives tests—our correspondent having received several convincing ones. Raps are also heard in various parts of the house, and on the boy's mother singing they will beat time perfectly to the music. At one time when the servant girl and the boy-medium were in the dining-room alone, they saw a spirit-hand in motion in the looking-glass.

As remarked above, these things are creating great interest in Spiritualism in the vicinity, owing to the high standing of the parties concerned in the opinion of their neighbours.

MR. STOKES'S CIRCLE.

On Sunday, June 18, I had the pleasure of attending a seance at the house of Mr. J. Stokes, 29 Kingsdown Road, Holloway.

The company consisted of Mr. Stokes and family, a literary gentleman from the country, my wife, and myself. Mr. Stokes did not join the circle, as at the request of the spirits he made way for strangers. The table was gently levitated in the light. Slips of paper marked with my initials were placed upon the table. During the seance several attempts at direct writing were made, one of which was as follows:—"Dear Friend Burns,—We are so glad to see you and your good lady, as Mr. Alsop calls his wife. You must not be late for the lecture, or I could keep you longer. By the time you have had tea you will only just have time to get there.—C. M. S." The paper was gently placed on my fingers, and the pencil was heard to fall on the table. Each time that writing was done the candle was lighted and the message read. After that portion of the seance had been concluded, the tube was taken up by the spirits, and I was struck very forcibly on the left

temple. Though the tube was made of no stouter material than thick paper, yet I was struck with greater violence than could have been effected by any one in the positions which the sitters occupied. Several of the company were then tapped on the head, and a tune was drummed on my head while I hummed it. The same process was carried out on others. I took up a spare tube and placed it on its end on the table, when it was forcibly knocked down several times by blows from the spirit using the other tube. I then took up the tube and fenced in the air with it, when the spirit parried my blows with the tube which he used. After a number of such experiments had been successfully attempted, the seance ended. I understand the phenomena were not by any means so powerful as when the seance is held in the evening, but the afternoon was adopted in order that those who desired to be present might have an opportunity of hearing Mrs. Hardinge's oration in the evening. The spirit voice is also heard at Mr. Stokes's, but not in combination with the direct writing. I may state that the caligraphy of the spirit is very different from any of the sitters. It purports to be done by Mrs. Stokes, deceased. During the sitting the hands of all present were touched by the spirits, and those who were mediumistic were caressed all over. The spirit had a warm, soft hand.

J. BURNS.

A NEW COCK LANE GHOST.

There have recently been doings in Wayne County, Ohio, as marvellous as any that ever mystified Dr. Johnson. In the little city of Wooster there lives a quiet and respectable family, named Hoffman, which for nearly two years has been haunted and tortured by malignant spirits. The mysterious pranks that afflict the Hoffman family were begun in June, 1869, while the family lived in Millersburg, Ohio. At that date Mr. Hoffman one day lost two dollars from his purse. Prudently resolving to hide his money more carefully in future, he went his way. But put his cash where he might, the cunning depredators spied it out and relieved him of it. The poor man soon found that it was absolutely impossible to keep any funds about him at all; and this was only the beginning of his woes. Articles of food and dress began to disappear in the same unaccountable way. Crockery fell from the shelves without the aid of human hands, and was smashed to pieces. Stones, eggs, and other small objects were tossed wildly about the house; and now and then the unseen tricksters got up a little shower of gravel and sand, which would be playfully thrown in the faces of the inmates. The family got alarmed, and having unsuccessfully tried every means that occurred to them, both to discover the cause of these visitations and to put a stop to them, they resolved to quit their home. Mr. Hoffman took another house for his wife and three children—the latter being aged 20, 17, and 15 respectively—in the town of Wooster, at some distance from their former abode; while he took up his own temporary quarters at a mill where he was employed. The prudent Hoffman escaped further attentions; but his spouse was less fortunate.

The lady and her offspring being domiciled at the house of one Snooks now became the victims of an extraordinary series of persecutions. The clothes of the mother and eldest daughter were first abstracted and then returned in fragments, having been cut and slashed to pieces. Sometimes the garments would be stuffed in out-of-the-way places. A fresh feature was now added to the entertainment, in the shape of notes that arrived, none knew from whence, although they sometimes appeared to be thrown from the cellar. These missives contained various threats and admonitions. One of the number advised Mrs. Hoffman, in a friendly way, that if she would come down the cellar stairs backwards on her knees, at a specified day and hour, she would find a box containing 2000 dols. It occurred to her that the task might be undertaken by her husband; and she therefore repaired to that cautious person at his mill, and induced him to go with her to Wooster. The spirits, however, at this juncture, promptly transmitted another note to the effect that no one could possibly get the money but herself. By way of amends for this disappointment, the concealed powers have begun a new and lively round of diversions. Poundings are heard on the walls at night, stones from the size of pebbles to that of a man's fist are pitched through the doors and windows, dishes rattle, and "a general rumpus is created, as if imps were holding high revelry." A bold young man, a visitor, having said something disrespectful of the unseen agencies, a red hot stone was dropped on his head, and on taking out his handkerchief, he found it was cut into shreds. Mr. Hoffman answered one of the "spirit-notes," and put his reply in the cellar; but just as he got upstairs into the room above "his own note dropped on the floor by his side—all the family being present." The family are now quite impoverished by the thefts and other ravages of their tormentors. Mrs. Hoffman and her daughter have no clothes save those worn by them daily on their backs; while the husband and father has only a single worn old working suit left him. Nearly all the domestic utensils such as plates, cups, and saucers, and even the table cutlery, have either been broken or carried away. The local press declares that a most careful watch has been kept, and that hundreds of men and women have visited and inspected the premises without being able to suggest any clue to the mystery. Several clergymen and physicians have investigated it and a circle of professed spiritualists have essayed to do so. As yet no light whatever has been thrown on the matter.—*New York Times*.

AMERICAN VISITORS.

By letter just received we are informed that Mr. J. M. Peebles intends to leave America for this country about the 1st July. He will sail for Liverpool, and after visiting Mr. Wason will go direct to the Progressive Library, London. His health is in a very bad state from overwork, and he does not intend to lecture any in this country. His visit is purely of a business character, but he will devote considerable attention to collecting facts for the forthcoming Year Book of Spiritualism. Meanwhile we recommend our readers to prepare for a visit or a letter

of enquiry from Mr. Peebles relative to the progress and position of Spiritualism in their respective districts. Mr. Peebles will be accompanied by Elder F. W. Evans, a leading Shaker. This venerable gentleman will desire to lecture on the principles and social life of the Shaker communities. He is an Englishman by birth, and was in early life a Materialist and personal friend of Robert Owen, with whom he had much correspondence, extracts from which Elder Evans has kindly favoured us with. He left England in 1820, and has returned on a visit once. He became a spiritualist thirty years ago through his own mediumship, as it should be known that Spiritualism existed amongst the Shakers many years before it was known as a popular movement. He has lived at Mount Lebanon forty-one years.

These Shaker communities, of which Elder Evans is one of the prominent promoters, follow the apostolic command of "Holding all things in common." Most of them are vegetarians, and they are considered by everybody, even the orthodox, as the best people in the world. We need not extend our explanation respecting these peculiar people, as Elder Evans will be glad to satisfy all who give him the opportunity. The communities also publish a monthly paper called the *Shaker* which may be seen at the Progressive Library.

A LETTER FROM MISS ANNA BLACKWELL.

To the Editor.

MY DEAR SIR,—Being unable for the present to continue my contributions to your periodical, I beg to offer you my cordial thanks for the hospitality which, at no little inconvenience to yourself, you have given in its columns to portions of my forthcoming book.

I also beg to be allowed to take this opportunity of correcting the erroneous attribution to me of the authorship of the paper on Re-incarnation contained in *The Year-book of Spiritualism*. The whole of that paper, with the exception of one paragraph, and part of another, is taken from the works of Allan Kardec; and the honour of its argument, which Spiritists hold to be incontrovertible, is consequently not mine, but his. In preparing the paper in question for *The Year-book*, I only brought into connected form the portions of that argument contained in the *Livre des Esprits* and in the *Genèse*; merely adding a few lines by way of connexion and completion.

With this needful rectification, inadvertently delayed, and with best wishes for the success of your magazine as a co-worker in the great cause that Spiritists and Spiritualists have equally at heart, I am, dear Sir, yours sincerely,

London, June 7, 1871.

ANNA BLACKWELL.

A testimonial is being contributed to the memory of Dr. Barter, the promoter of Turkish Baths. It is intended to erect a lodging house at St. Ann's, to accommodate the poor who resort thither, to take advantage of the "free bath" which is open to all comers; we shall be glad to receive any sums, which our readers may be pleased to devote to this laudable object.

HYDROPATHY IN THE FAMILY.

To the Editor.

DEAR SIR,—I am glad to think that my communication referred to in your last gave you pleasure, and hope that its publication in *Human Nature* will do good. I think with you that people do not give that attention to such matters as it is their interest and duty to do, but leave them too much in the hands of their doctor, as a man leaves his law in the hands of his lawyer. This is the case even with the more intelligent part of the community, who think it is no business of theirs to occupy themselves either with their own or their children's health. I am grateful for the little experience I have had of the benefits of hydropathic treatment, and would gladly do what I can to help others to a knowledge of its benefits. I sometimes feel annoyed at my own experience of the last two years, and often wonder how it came about, and feel disposed often to ascribe it to other than mundane influences. You are aware to some extent of my success in the treatment of disease in my own family; if, however, you think it will do any good, I shall be glad to give you my first experience in the water cure process, that if any of your readers find themselves placed in similar circumstances they may take *courage and go and do likewise*.

My eldest boy was in the habit of going to the baths to bathe, and it being rather late in the season, and the water warm and the nights cold, his organism became completely deranged. This manifested itself by loss of appetite, &c.; he would wake up in the night in the greatest state of excitement and alarm, and there was every indication of complete derangement of the system. We were much concerned about him, and I sent him to the Turkish Baths (not knowing much of them at the time), and he always came back with the complaint they could not get him to sweat. This went on for some time, and it ultimately developed itself as dropsy of the abdomen; we were very much alarmed, and, of course, consulted a doctor. The doctor, as in duty bound, prepared to treat him in the *true orthodox* fashion, as you will find it set forth in medical books, mercurial preparations, &c. As I had read a little about mercurial treatment of disease, I had a strong prejudice against his taking the powders, and having had some talk with an herbalist on the subject, I was persuaded to try his system as the safest and best mode of cure, and he backed this up by telling me that he had cured several cases of dropsy after having been given up by the doctors, which was quite true. I therefore dismissed the doctor and began to try what herb treatment would do. We tried, I think, about a fortnight or three weeks, but as he did not seem to improve as fast as I liked, I grew anxious; and at that time Mr. and Mrs. Fowler were on a visit to the town, and I told Mrs. F. my case. She told me to get a cloth wrung out of hot water as hot as could be borne, and wrap it round his bowels and wherever the water showed itself, and place a dry one over that. At that time he was very bad, and we had not improved him by giving him, as we did, several hot water baths. You may be sure we were in sore trouble; having had no experience in the water cure, and having taken the case out of the hands of the doctor,

we felt something like a ship at sea without a rudder. However, we stuck to Mrs. F.'s plan, and to our great joy soon began to see a very sensible reduction in the swelling. We applied these cloths every night for several weeks, also a wet stomach bandage covered with a dry one in the day time, and every night and morning I gave him the wet and dry rubbing sheet as recommended by you, which he found very invigorating and refreshing. Thus I continued week after week for a couple or three months, sticking to it night and morning, often weary enough myself but determined not to faint and give up, and my perseverance was rewarded by his perfect restoration to health. I ask you, sir, was not the result worth all the trouble, and the experience to me invaluable. Let others go and do likewise.

A word on the Turkish bath. As I told you at the beginning, I knew nothing at that time of the Turkish bath; had I known as much as I do now, it might have been cut short by one half, but I got frightened and took him away. The bathman observed to me afterwards, had we continued the baths until we got the skin to act we should have had him well sooner. However, it is clear and convincing on one point, and that is, that *one of those diseases which often baffles the skill of the orthodox physician* was cured without the use of drugs and by the most simple hygienic remedies. How beautiful and how simple the means. Since then I have established a Turkish bath in my own house. I have converted a small room eight feet square into a bath-room. I have partitioned it off into two compartments by a sort of wooden frame covered with canvas which answers admirably, placing the stove in the centre of one of the divisions and carrying the pipes round it. The other part is lined with a zinc tank three inches deep. I have also a bath tin to hold a supply of water, in which I can have a plunge if I think proper. My family mostly have a bath once a-week, and I have never had such uninterrupted good health in my life as I have had since I adopted this mode of life. I used to smoke and took intoxicating drinks occasionally. I have, however, given these up, and find no inconvenience from it, but rather benefit. I should not have prolonged this to such an extent; but one thing seems to lead on to another. If you think that by publishing all or any part of it will do good, you are at liberty to do so, correcting any defects which you may detect in same. I may add that I have one other string to my bow, and which I find very useful. I have provided myself with two cast metal bars about 10 inches long and $2\frac{1}{2}$ inches square; these I sometimes use in place of the Turkish bath in this wise: I have them heated in the fire red hot, and improvise a bath out of an old chair and a blanket, put the red hot bars on to two bricks under the chair and cover with the blanket, and get a very good Turkish bath. I learned this from the little work on "Illness: Its Cause and Cure." It is a means always at hand, cheap and good. A young man troubled with dyspepsia, who had been under the doctor's hands for months, had tried Matlock Hydropathic establishment and other things, was cured in a very short time by carrying out my suggestion. He used felt, which answers better than a blanket, as it stands off better. And now, sir, I must conclude, hoping some day to have

the pleasure of seeing you in London and witnessing some of the spiritual phenomena of which I read in the *Medium*. Here in this large town I stand all alone. I hope, however, to make progress in the knowledge of Spiritualism as I have done in the knowledge of hygienic remedies; as it is now, I am short of knowledge and consequently deficient in confidence.—Yours truly,

T. THELWALL.

P.S.—Last night, looking over some old mediums for last year, June 24, I came upon a short paragraph, headed, "A Strange Dream." It had reference to the Duchess du Berri, who dreamt that she saw the figure of a man as she entered the room (probably referring to her husband, the Duke du Berri, who was assassinated in 1820); she had with her her two children; and the figure advanced and placed a crown on the head of the daughter. She remonstrated with him, took the crown off the girl's head and put it on the boy's, but the figure again removed it and put it to the head of the girl, and then placed one on the boy's; The girl afterwards became the Duchess of Parma; the boy is the present Duke de Chambord. In the face of the events now taking place in France, does not this seem most remarkable? Will the Duke de Chambord be King of the French?

Hull, June 5, 1871.

T. T.

REVIEW.

HOW TO LIVE ON SIXPENCE A-DAY. By Dr. T. L. NICHOLS. London: Longmans. Price 6d.

OUR readers do not require to be informed that the question of diet is a most important one in connection with human welfare. It involves many considerations. An expensive diet leads to poverty. One composed of abnormal elements induces disease, while excess becomes gluttony and intemperance. Thus economy, health, and morals, hinge upon the question of alimentation, or, in other words, man's interests, social, physical, and spiritual. The little work before us is a compact exponent of valuable facts connected with this subject. The author briefly considers the use of food, its sources, and the relative merits and effects of different kinds of food, the cheapest and most expensive varieties, and concludes by giving a dietary of a most economical yet substantial description. We should be glad to transfer the greater part of this work to our pages, were it not that, from the kindness of the author, we are privileged in offering our readers the work as a supplement to this number of *Human Nature*, at the moderate price of fourpence.

We have only to add the hope, that this opportunity will be widely accepted, as the work contains valuable matter for everybody.

What the world really wants is not superior intellectual faculty, but more moral courage.—*J. W. Jackson.*

THE PROSPECTS OF THE PROGRESSIVE LIBRARY.

On another page we print a most kind and unexpected letter from Mrs. Hardinge, advocating, in a very powerful manner, the claims of the Progressive Library. We ought to state that, long ago, this lady justified her arguments by her example. One of her first acts on arriving in London last winter was to visit the Progressive Library, accompanied by her husband, and pay her guinea as a member. Since the last number of *Human Nature* appeared, a number of very kind letters and subscriptions have been received, for which the recipient is truly grateful. There seems to be a wide spread appreciation of the value of this Institution to the cause of Spiritualism, which only requires to be called out to become usefully manifest. The proprietor has been censured for not making the wants of his enterprise known sooner. He has always shrunk from personal publicity, and has a constitutional horror of being considered a burden to his fellow-workers in the field of progress. It is only for the cause that he appeals, and not for himself; and to make such an appeal congruous, it was necessary that he should demonstrate the value of his Institution to Spiritualism and Progress.

The proprietor will gladly receive the co-operation of all friends in the manner indicated by Mrs. Hardinge, and he desires it to be known, that all such subscribers can have the value of their subscription in works from the Library, or publications for distribution. By adopting such a course, the Institution will fulfil the work for which it was designed, and extend its operations through its members all over the country. A more extended statement of this plan of operation will be given next month. The following letters and subscriptions have been received:—

From Mrs. MORRIS.

8 Theresa Terrace, 7th June, 1871.

MY DEAR SIR,—I have read in *Human Nature* an account of your arduous exertions in the cause of "Spiritualism." Allow me to offer you the "widow's mite" as a trifling testimonial of my humble appreciation of your unselfish devotion and unflinching zeal in this noble cause.

May many other more influential and prominent Spiritualists than myself show you their sympathy and adhesion on the present occasion.—Yours faithfully,

CAROLINA HONORIA MORRIS.

From Mrs. MAKDOUGALL GREGORY.

21 Green Street, Grosvenor Square, W.,

June 13, 1871.

DEAR SIR,—I have often thought it seemed scarcely fair that you should, *single-handed*, have had all the difficulties of establishing the Spiritual Institution to contend with, unaided by those who profess to wish for its success and extension. Would you, therefore, kindly accept the sum of £5 from me towards enabling you to overcome the money embarrassments. This was a sum I had destined to aid in building a room for the uses of Spiritualism, which you have, for the present obviated; therefore I consider it but an action of justice on my part to beg of you to accept this small sum.

Believe me, dear sir, yours, with much appreciation for the energetic and self-sacrificing spirit you have shown towards the promulgation of the cause I have so much at heart.

LESETTE MAKDOUGALL GREGORY.

FROM A GENTLEMAN IN THE MIDLAND COUNTIES.

MR. JAMES BURNS.

MY DEAR SIR,—Please to receive the enclosed £5 from a well-wisher to yourself and the good cause in which you are engaged—the Progressive Library especially.

Make any use you think well of the money, and oblige—Yours, with best wishes,
PROGRESS.

June 5, 1871.

FROM A GENTLEMAN IN GERMANY.

To the Editor.

DEAR SIR,—I have long wished to see a fund established in England for the necessary support of Mr. James Burns in his most arduous undertaking in divers ways, all to the honour of the precious science of Spiritualism; and now at length, *meglio tardi che mai*, I am rejoiced to find two persons, viz., Mr. Thomas Grant of Shirley House, Maidstone, and “A Friend to Free Thought,” have had the initiative to begin this necessary movement by donations of £10 and £5, respectively, which I hasten to second by transmitting the enclosed order on Messrs. Robarts, Lubbock, & Co., for £5. I fervently hope that a hundred more at least of tens and fives may come pouring in for the support of our worthy pioneer, Mr. James Burns, in the cause of Spirit Truth, and the establishment of Children's Lyceums, &c.—I am, Dear Sir, yours truly,
A KYD.

Baden, 12 Sophien Strasse, June 13, 1871.

FROM A LANCASHIRE GENTLEMAN.

3rd June, 1871.

DEAR SIR,—In this month's *Human Nature* I notice your solicitations for support of that journal;—allow me to add £5 herewith for that purpose.

I have before told you of the great want of one or two powerful physical mediums from America as residents at Southampton Row, which might be sent out into the country districts as occasions demanded. Honest and truthful persons would, I think, now be more likely to convince the public at a very low charge of admission, more than all the reasoning powers of your excellent publications, or Mrs. Hardinge's brilliant lectures. Then would your publications extend the more, and the press would begin to see the folly of further opposition to incontrovertible facts. If such a movement could be done on a proper basis, I would be one to support it.—Yours truly,
C. B.

To Mr. J. Burns, 15 Southampton Row, London.

FROM MR. ROBERT YOUNG.

The Hive, Sturminster.

DEAR MR. BURNS,—It was very gratifying to me to see in *Human Nature* that your labours in the cause of Spiritualism are at last appreciated; and although I am unable to contribute so liberally as the two gentlemen whose letters to you gave me so much pleasure, still I trust I am not behind them in admiration of your disinterested zeal to promote the happiness of mankind. Please find 10s. enclosed.—I am, dear sir, yours truly,

ROBERT YOUNG.

From a Friend in the country, £5, by hand.

Mrs Tyndall of Edgbaston has also become a subscriber of two guineas.

William Tebb, Esq., has renewed his subscription.

E. S. Lauder, Esq., Dublin, has become a subscriber.

A Friend, £1.

Mr. J. Pitt, Thackley, near Leeds, 5s.

THE YEAR BOOK OF SPIRITUALISM.

EDITORIAL CIRCULAR.

OUR initial volume for 1871, presenting, as far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet, it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

While we shall retain in the next volume the general features of the first, we shall endeavour to make it more comprehensive and superior in every way. We have secured able biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

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Friends—the volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but *yours*; therefore we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review, in this country, should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England, or the Old World, should be addressed to J. M. Peebles, Cleveland, Ohio.

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