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This letter Embodies a Proposition that a Committee be formed to Purchase and Present Five Hundred Copies of Mrs. Hardinge's "HISTORY OF SPIRITUALISM" to PUBLIC LIBRARIES in GREAT BRITAIN.

It is not necessary, in introducing the subject of this letter, to refer at large to the importance of MRS. HARDINGE'S work as an aid to the cause of Spiritualism. The large circulation which it has had, and the universal appreciation with which it has been received, are generally known. It may be stated here, however, that the work is eminently calculated to guide the opinions of the public to a right conclusion as to the merits of Spiritualism in every respect. It gives a lucid and circumstantial account of its origin and spread over America, and minute descriptions of well-attested phenomena, covering the whole range of such facts from the most simple to the most extraordinary manifestations. It answers all objections by giving a history of the refutations which objectors of all classes have experienced in the past.

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The suggestion has been made that this work should be used on a more extended scale for the diffusion of Spiritualism, to effect which the following means are being put into operation:

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MARTYRDOM is a time honoured institution. Suffering and sanctity have gone together from before the commencement of authentic history. The prophet may be an object of profoundest reverence to posterity, but he is usually "the despised and rejected of men" to his contemporaries. From the merely temporal standpoint, this is of course a profound mystery. Not after such a fashion do earthly Monarchs send forth their ambassadors. The bearers of royal credentials, are usually men of rank and position, with a befitting train of secretaries and servants, and thus heralded and accompanied, are, as a matter of course, received with due honour, by the sovereign and people to whom they are accredited. While as a contrast to this, he who comes as the ambassador and bears the credentials of the King of Kings, is not uncommonly, alone in his grief and his glory, in the poverty of his fortune and the obscurity of his position, as well as in the grandeur of his thoughts and the sublimity of his aspirations.

So commonly indeed are great spiritual messengers, thus "buffeted of Satan" or the Time-spirit, that it has, in all languages, passed into something like a proverb, not only in reference to prophets proper, but also to their kinsmen, the poets, when of a very high order. Thus not only had Elijah to dwell in the cleft of a rock, and Jeremiah to be let down into a dungeon, and Daniel to be thrown to the lions, and Christ to be crucified, but it also behoved Homer and Milton to be blind, Dante an exile, Tasso and Collins, madmen, Camoens to die in

an hospital, and Byron and Shelley to be fearfully unhappy. When we think of these things, and of the sad fate of most reformers and pioneers, it becomes obvious that it is the normal fate of redeemers to be crucified, either morally or physically, literally or figuratively, according to the spirit of the times when, and the civilisation of the country where, their mission of love has to be discharged. Primarily, this is no doubt due to the fact that these divinely commissioned messengers are rooted in the spiritual rather than the material sphere, and consequently, although their duties may be here their rewards are hereafter. They are not of this world, and consequently obtain but scant recognition of its proprietors and authorities, who knowing their own terrestrial brethren, receive them with befitting honours, as becomes those who are of the earth, earthly, while conversely, they as naturally neglect those who are of the heavens, heavenly.

But we have not yet reached the root of the matter. This world, with its helps or its hindrances, is but an instrument in the hands of a higher power, by whom its patronage and persecution are used as preappointed means to predetermined ends. And although our spiritual vision, while we are so involved in this material sphere, is far too dim and feeble to permit us to suppose that we can, in any adequate measure, fathom the farseeing purposes of omniscience in relation either to our present discipline or future well-being, yet we may be quite sure there must be some dire necessity for this severe schooling, this salvation though as by fire, to which the masterminds of prophecy and insight, the seers and poets of all ages, have been so generally subjected. There is, first, their individual training, perhaps as a rule, not to be carried out effectually, save by the discipline of suffering. Let us remember that even prophets are men, and as such, weak and imperfect. And however originally great and gifted, pure and exalted, it still seems necessary that they should be refined as ore in the furnace, by being passed again and again through the fire, ere they can become fitted as chosen vessels for the uses of the sanctuary.

But not only has the prophet to be thus prepared for his mission, he has also to be sent forth upon it, if not voluntarily, then by the strong, stern, relentless and resistless compulsion of the spirit within and circumstances without. He has been called to the work and he must fulfil his destiny. The prophet's mantle has fallen upon his shoulders, and it is either a radiant robe of celestial glory, or a Nessus shirt of consuming fire. Like Noah's dove, he can find no rest for the sole of his foot, on all the wide surface of the flood-covered earth. Like Jonah, the storm and the tempest beset his path, till he gird up his loins, and turn decisively to the deliverance of his God-given message.

It may be a terrible thing to fulfil a prophet's mission, but it is still more terrible to fly from it. No man would willingly enter Nineveh with condemnation on his lips. It is no pleasant office to sound the judgment trump, whether to an individual or a nation. We can all understand how it was that Jonah endeavoured to evade his fearful commission. The poor, weak humanity of the imperfect mortal, quailed before the labour, the difficulty and the danger of the dread enterprise, to which, nevertheless, he found himself committed, as by a fiat of omnipotence. A frowning prince and an infuriated populace, might be before, but shipwreck and disaster are behind and around him, till he fulfil his divinely appointed destiny. The cup of crucifixion could not pass from him, for a world lying in death, awaits his sacrifice as the means and the price of its own resurrection. Alas, the charter of our redemption is always written in the blood of our saviours. Their sorrows purchased our joys. They were enchained that we might be free. They have died that we might live. They have suffered that we might be saved.

We have said something respecting his mission, but we have made no attempt to define the prophet himself. Alas no, for has he not in the latter ages become in a sense, mythical. Everywhere he is of the past, a thing not merely of history but of tradition. Nay, to such a stage of fossilisation have we arrived in this matter, that the most devout believers in the prophets of the past, are precisely the most determined sceptics as to prophets in the present. If you want an infidel, pure and simple, as to the possibility of any spiritual influx *now*, go to the church, and among those who listen most reverently to the golden sentences of God's great messengers in former ages, you will find the greatest scoffers at any pretensions to inspiration in our day. Not that this is a new phenomenon in the history of religion. The scribes and pharisees of Jerusalem, acted in precisely the same manner towards Christ, saying, what our pharisees also in effect repeat, "Have we not Moses and the prophets," that is, the men of old, and consequently, what want we with these pretenders of to-day! Thus does history repeat itself, cycle and epicycle, even to the end, so that it is as true now as in the days of Caiaphas, that the fathers slay the prophets and the children build their sepulchres.

But those who believe that God is the same, yesterday, to-day and for ever, and who know that the dewdrop which glistens on the thorn, is as resplendent now as at Creation's dawn, and who listen to the matin anthem of the grove, as an unbroken continuation of that chant in which the morning stars sang together, will be slow to believe that the glory of seerdom has

been shrouded in hopeless eclipse and the voice of prophecy hushed into everlasting silence. While Nature is young God cannot be old. The world awakens every morning as at the call of a resurrection trump, and revels in the freshness and fragrance of its re-birth amidst the birds and blossoms of every spring. Finality finds no place in the boundless beneficence of infinite love. God's vouchsafements in the past, are our best security for still greater vouchsafements in time to come, his yesterdays of mercy being the promise and the pattern of to-morrows of yet vaster fulfilment. If the otherwise gloomy vistas of the past be radiant with the stardust of sacred feet, then will the sublime expanses of the future be equally gemmed with light and glory. No eclipse is for ever. No night is eternal, and we may be quite sure therefore that the day-dawn of prophecy is on our path, hastening to meet us from behind the sapphire ramparts of the eastern hills.

And if prophecy is to return, whereof poetry is a perennial promise, what manner of men may we expect as our future seers? Will they be of Titanic mould, proportioned to the stupendous instrumentalities at their command? Let us remember they will speak trumpet-tongued and million-voiced through the press, not orally, as of old, to a small circle of sympathetic disciples. Their "sermon on the mount" will have the world for its audience, while its accents will echo from the equator to the pole, and reverberate from the slopes of the Himalaya to those of the Andes. The mission of their predecessors was local and special, while their's must be universal. Verily the Jonahs of the future have a work before them, at which the boldest might tremble. They have to harmonise faith and intellect, now so widely dissevered. They have to elevate the one and sanctify the other, so as to render their union, or as we metaphorically phrase it, marriage, once more possible. They must bring down the heavens towards the earth, and raise the earth towards the heavens, till they meet and in a measure, coalesce. They have to vitalise a defunct belief, and standing before the tomb of the dead Lazarus, utter their "Come forth" with a power, that must be obeyed, despite the thousandfold wrappages of formalistic phariseeism, in which he is now, to all appearance, so hopelessly bound. And they have to spiritualise an equally lifeless, that is materialistic philosophy, making it apparent to all men, that the universe is not a dead mechanism but a vital organism, the great incarnation of the divine, a living temple not made with hands, the vesture, and so the revelation of God, whose celestial glory is mercifully tempered yet not wholly dimmed, as it shines through this veil of works on eyes, adequately piercing for the beatific vision.

The fatherhood of God and the brotherhood of man—this must be their psalm of life. The divinity of humanity is the cornerstone of the temple of the future, the root thought of the faith of coming time. These verities, adumbrated in the creeds that are gone, must be emphasised in that which is to come, whose speciality will consist not so much in the denial of error as the affirmation of truth, so that like the serpent of Moses, it will absorb the minor systems of inferior magicians by the greatness of its receptivity, competent to the acceptance and assimilation of all that is true in every preceding and contemporary faith. For have not all religions hitherto been simply partial and sectarian embodiments of universal truth, the prismatic and so divinely coloured rays of the white beam of divine light, as it comes to us from the eternal sun. And what are the creeds wherein men have enunciated their various beliefs, but the conflicting din of Babel dialects, to be hereafter swallowed up in the harmonic concord of a universal language. This is only saying in effect that the religion of the future must be, in the largest sense, humanitarian, and not national, the faith not of men but of man, implying that it is the slow growth, the ripened result, the golden harvest of the ages, to be gathered into the garner of God in the fulness of time, preappointed from the beginning.

We have spoken in this connection of prophets, as implying a plurality of labourers in the vineyard, a figure perhaps not without its veracity and applicability, yet not quite susceptible of too literal an interpretation. If the past be the mirror of the future, then will even this sublime world-religion begin with the minority of ONE, as the point of crystallisation, the vaster successor, and grander counterpart of the mighty architects, to whom we owe the spiritual temples of former ages. This is we grant an awe-inspiring idea, postulating something almost superhuman in the instrument of so vast a movement. But we must remember that a prophet, though the needful occasion, is not the producing cause of a religion. He does not evolve the moral and intellectual elements of which it is constituted. He does not originate the current of thought that conduces to its development, nor is he the cause of events that permit of its promulgation and contribute to its diffusion and success. These must have existed and operated in large part long previous to his birth, otherwise he could not come in that "fulness of time," which is so necessary to his triumph over what, at any other period and in any other circumstances, would prove invincible obstacles. In truth the prophet founder, with his vast ideas and sublime aspirations, his inspirational thoughts and oracular utterances, is himself the grandest product of that

"spirit of the age," whereof he looms out upon posterity as the great incarnation. "The hour and the man" come together, as harmonious parts of that humanitarian expansion and development, which eventuate in that greatest birth of time, a new faith, involving nobler ideas of the character of God, and more exalted conceptions of our relation to him, as our heavenly Father, and to each other, as children in common of the eternal household.

FOREIGN CORRESPONDENCE.

BY HUDSON TUTTLE.

ORGANISATION—THE LECTURE SYSTEM—NOTES.

SPIRITUALISM has been received by all classes of society, high and low, aristocratic and plebian, creedist and infidel; and in consequence its believers perhaps are the most heterogeneous that ever gave adhesion to any religion. The word itself has a different meaning to each individual. It may signify only a belief in man's existence after death, and that he can return and communicate, or it may on the other extreme comprehend the science and philosophy of the universe of spirit, and of matter on which it rests. Between these extremes are all degrees of belief. Some are delighted with the physical phase and not with the mental, while others care little for the former, and are captivated by the latter. Here lies the secret of the success of Spiritualism—it furnishes food for all, from the child to the sage. Even a dog is attracted by the movement of a table without physical contact, and the most erudite philosopher is confounded by the mental manifestations. In some cases Spiritualism has become a part of the daily life, in others only a loosely fitting garment. Spiritualists may be, and often are, church members, throwing all their influence with the sect to which they belong. The new philosophy has not penetrated their souls. They make it serviceable in proving immortality, and then let it rest.

The other extreme have made it subversive of everything, past and present, believing it iconoclastic, and are ready to cry out against any one who would use it as well for purposes of construction.

This iconoclastic spirit has thus far been in the ascendant. A simple statement of belief around which Spiritualists might rally has at once awakened jealousy and suspicion, as tending towards a creed. Those who have broken away from the fetters of set forms and dogmas, have felt so deeply and strongly their blighting influences, and have suffered so much from the blighting

canker of spiritual chains, that they revolt at the mention of organisation.

The flood of inspiration has swept all minor reforms into its current, and a majority of the popular lecturers on those reforms are now enrolled in the ranks of spiritual speakers. It has drawn from Catholicism, Protestantism, and infidelity.

Thus brought together, a great proportion from that class who have stood outside of the churches because they could not assimilate, a motley and heterogeneous assembly—phrenologists, mesmerists, social reformers, agrarians, Fourierists, church members of every conceivable shade of belief, agreeing really only in the one point of spiritual communion, and without any umpire of appeal. Order and discipline are necessarily of slow growth. The present is the stage of fermentation of the new wine, and we often see the sad results spoken of in the Bible, of putting this new wine into old bottles.

To those who have spoken of organisation, the great shout of the multitude has gone up like the roar of the troubled sea: "We have had enough of organisation; we desire to stand alone; we assert our selfhood; away with your organisation."

It was vain to expect harmony from such elements. Each individual stood out alone, sharply and distinctly—hard as fragments of granite; and no power seemed capable of cementing them together. National conventions were called, and the east and the west were well represented by prominent believers. Resolutions, the only means whereby such public assemblies can give expression to their beliefs when offered, usually awoke stormy debate, and broad as they might be, were far from unanimously carried.

These Mass Meetings became delegated conventions as soon as local societies were established. There was a slow shaping of the rough elements to something resembling order; a groping after something, exactly what was unknown. It became necessary, all admitted, to preserve the dignity of the platform, and the mass meeting, with its free platform, surely brought egotistical fanatics to the front, to the disgrace and shame of the lovers of order. The "free platform," whereon any one was privileged to speak, however free to the speaker, became the tyrant of the audience. The time devoted to the purposes of the meeting was consumed by irrepressible orators, who seized the occasion to air their one-sided views, and too often their ludicrous actions and statements were reported as the gist of Spiritualism.

The delegated national conventions were little better than the mass meetings, for the state and local societies were so few in number, and so poorly represented. The number of delegates were small, and with a characteristic generosity it was usual to vote

in the earliest hour of convention, to invite all the friends present to participate in the discussions. From the National Convention the American Association of Spiritualists was evolved. When it assumed this new name, and aspired to be continental, its declared purpose was to send missionaries to those States where no organisations existed, and to found a spiritual college. This was entirely too narrow a base for Spiritualism to rest upon. The missionary scheme formed the basis of the State organisations, and in their early stages they have flourished, but have soon languished, not from want of interest so much as a general feeling that the movement was not in the right direction, although none could say why.

The reason is plainly this. These efforts of State and National organisations were like commencing to build a house at the roof instead of the foundation. At the inauguration of the American Association, the actual number of *legal* delegates was insignificant. To be sure some 300 or 400 delegates' names were enrolled, but at that time there were—I dare not say how many *legal* State organisations, and delegates from none other had the right to vote.

The system is the same as in our government: the State Association is formed by the delegates from the local societies of the State, and the American by delegates from the State Associations. How can the State societies be strong unless the local societies be strong and numerous? how can there be an American, unless delegates from the State Associations attend its sessions?

The entire struggle resides with the local societies, and these are at present no more than business unions, or in many cases mere lecture associations, which engage those lecturers who "draw" the best, in order to meet expenses, and at once fly to the antipodes, perhaps very properly, at the mention of stronger bonds.

These societies send delegates to their State conventions. For what purpose? These delegates have no power to execute anything. They may vote for such measures as they please, but must be prepared to pay the expenses themselves. They cannot legislate for the local societies, or do anything towards blending or uniting their efforts. The delegates meet, pass resolutions, and enjoy a social reunion, returning to their homes strengthened, perhaps, but accomplishing nothing.

Missionary schemes have been inaugurated by most of the State societies, but the utter want of unanimity between the State and the local societies, and the powerlessness of the delegates, has rendered the movement inefficient and nearly abortive. It appears to be tacitly admitted, that any system of

proselytism is contrary to the genius of Spiritualism. The latter must be gained by growth, and the former is ever injurious.

The American Association is composed of delegates from the State associations, at least its voting members. Any one can become a non-voting member by paying one dollar. What power does this body possess? Its former president says in his report, that it cannot be supposed to legislate for the State organisations; that is, none of its decrees can be considered binding on the latter. In other words, it has delegates without delegated powers, and consequently is a stupendous farce. It is a body formed after the State-political model, for no purpose, and without the least power. Of its two objects—a missionary scheme and a college—the first hopelessly perished, for the simple reason that no such scheme can succeed in connection with Spiritualism; it is putting the new wine into an old bottle, and a bottle mouldy and worm-eaten at that. The success of the second would be hailed by all Spiritualists, for all feel the need of an Educational Institution, free from theological bias, but for a *Continental* association of Spiritualists to set out with only this for an object is most absurd, not to say humiliating.

I would not be understood as disparaging any of these associations. They have been the best possible to fashion, and have answered good purpose, and served as steps to higher and better forms—what, the future must determine. The mistake has been in accepting old and effete forms, and building after obsolete models. When *faith* was all in all, extension by proselytism in any form was so much gained to the cause. But *knowledge* cannot be extended by such device. It demands individual growth.

One organisation, that of the Children's Progressive Lyceum, has many elements of success, and maintains its interest. It is, however, deficient in one most essential respect, the union of the various Lyceums by a common bond. Some may congratulate it in this, because no leadership can be evolved from it. This is true, and it is also true that it can exert no commanding power. The Spiritualists of the future are now being trained in these Lyceums. The children are learning to think for themselves, and acquiring broad and liberal ideas. The end is alone cognisable to the spirit-world.

I have spoken of the disorganised elements as they at first existed, and how the temporary associations have grown, and of the little influence or power, as organic movements, they exert or have exerted. It is one of the most astonishing features of this survey, that drifting onward as the cause has done, convincing the people by the million, and becoming in a score of years a great and mighty power, it has never had a leader.

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Walnut Grove Farm, Berlin Heights, O., U. S. A.

CREATION.

THE SYMBOLISM OF NATURE—THE FACE.

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

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

HAVING thus then settled the grade of the senses, and consequently of the features, as organs, through which their functions are discharged, let us now make a few remarks on the form of the latter as an analogical expression and physical index of the leading elements of racial and individual character. But firstly, let us diagnose the face in its totality, that is, in its general form and proportions. It should not be too large in relation to the cranium, and more especially its anterior portion, manifested in the forehead, as this is an approach to the brute type, and so indicates, as in them, that the sensuous nature dominates the moral and intellectual. Conversely, however, if the face be disproportionately small, it indicates a want of general force of character, more especially in the sphere of action. We must remember that the face, as already remarked, is constituted of the organs of the higher senses, and that these have reference to the external world, the plane on which thoughts are translated into deeds.

Neither should the face be too broad, for as this is a *lateral* development, it indicates, when decidedly prominent, a rather powerful material tendency, and, co-existent with this, a want of

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Those who have attempted to lead, and use the power of Spiritualism to further their own schemes of selfish ambition, have been one and all cast down in irretrievable disaster. Those who have unselfishly given their means and time to its extension, have received little apparent reward. The journals devoted to it have, one and all, been published at a sacrifice. The books which form its extensive library have been written under adverse circumstances, and published at individual cost. The power of existing orders, of professions alarmed at its assaults, and of the press, have been firmly arrayed against it. Scientists have sought to reason it down; theologians to extinguish it with their polemics; a multitude to extinguish it by blackguardism, falsehood, and abuse, yet has its tide flowed with the unintercepted and immutable power of the sea. It is not human energy, not force emanating from great names, or delegated bodies or societies. The unity of its purpose gives us the key to the throne of its power, which is the spirit-world. Disorder and confusion may pervade our ranks here, but there all is order, and our confusion is one element from which the mighty intelligences there assembled will evolve the greatest good. I sincerely believe we do not consolidate in an organic movement, for reason that the spirit-world does not desire us to do so. When it perceives the times are ripe, through the subjection of selfishness and intense individualism, for association under closer bonds, its power will be manifested.

Purely business organisations should be encouraged by Spiritualists everywhere. They are absolutely essential as first forms of growth. There is present use for nothing more. As Spiritualists believe in putting their God and their religion into their everyday business of life, instead of a cushioned seat in church, there is a peculiar fitness in such organic effort. This looks to supplying the people with lectures as its main purpose, and thus brings me to the consideration of our lecture system, which I present, for the purpose of showing to what results our experience on this side of the Atlantic has led.

The "itinerant" system has thus far been a necessity. A constant rotation of speakers, rarely engaged more than one month, maintains the interest of the meetings. Under this system, or *want* of system, the lecturers are obliged to travel during the season, from the Atlantic to the Mississippi, with frequent devious turnings, or even to visit the Pacific slope. This system has ardent supporters, and has elicited of late an excited controversy. A general feeling, however, is gaining ground that this constant change is not as well for the society or the speaker as longer terms, permitting the exercise of social influence. The strongest societies which cast abroad the greatest

influence for good, are those who have retained their speakers for the greatest length of time. The first society in the State of Michigan was that over which our brother F. L. H. Willis so long presided, and the strongest in New York is that at Troy, which retained S. J. Finney for years. The society in Baltimore understands this subject, and having found Mrs. Hyzer all they can ask will not let her depart. Brother Peebles laboured zealously at Battle Creek, Mich., and his society was vigorous. On the other hand, societies having a succession of speakers, flourish only where the speaker "draws," and are subject to periods of great depression.

With a better organisation, lecturers might have assigned circuits, and the societies thus gain all the advantages of both the local and itinerant methods.

Such being the state of organisation, it will be seen that lecturers do not travel pathways strewn with flowers. They have been and are self-sacrificing, and illy paid for the arduous labours they have performed. Their remuneration in the large cities has usually been a fair equivalent, from twenty to fifty dollars (four to ten pounds) for Sunday service. In smaller towns, and with small societies, this pecuniary reward has gone down to zero. Spiritualists are usually generous, and on the whole the gross receipts of our lecturers is large, but in a country as broad as this, with appointments hundreds and even thousands of miles apart, travelling expenses consume the larger portion.

A "Lecturer's Club" has been organised at Boston, with Judge Ladd as president, and G. A. Bacon as secretary, for the purpose of fraternal union of lecturers, concert of action, and the establishment of a fixed price for lectures. By a recent circular, I learn that they have established the minimum price for week-day lectures at ten dols. and Sunday fifteen dols., and expenses. This measure is of doubtful expediency. Lecturing, like everything else, is subject to the law of supply and demand, and each society and lecturer must arrange the terms of their contract. Societies just starting, with few members, cannot pay even fifteen dols., and there are lecturers who will gladly minister unto such, even if their bare expenses are met. The club, however, if it unite the teachers of the movement in fraternal accord, will have accomplished a commendable object.

A "Tract Society" has been some time organised in Boston, for the purpose of distributing liberal tracts among the people, thus employing one of the most efficient instruments of the church. Its president, Mr. Dole, once a church member, and now a thorough Spiritualist, is of the most energetic and aggressive character. He cannot remain idle while the enemy are at

work, but at once storms the ramparts. Some dozen tracts have already been issued, and others are in press. They are all marked and telling efforts, in many too much so, to gain an unprejudicial hearing.

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Neither should the face be too broad, for as this is a *lateral* development, it indicates, when decidedly prominent, a rather powerful material tendency, and, co-existent with this, a want of

due elevation in the sentiments and aspirations. More especially is this the case when this structural breadth, accompanied by fleshy massiveness, extends to and is more especially emphasised in the lower portion of the face, where it indicates, according to the character of the features with which it is associated, a certain measure of grossness and sensuality. As a lateral and horizontal development, however, *parallel* to the surface of the earth, this breadth, more especially if manifested in the upper portion, is often accompanied by considerable energy in the practical and self-seeking pursuit of mere terrestrial objects.

Where the face is of unusual length, much depends upon whether this be in the nasal region or below it. If in the former, it is often accompanied by a high-toned spirituality of thought and feeling, generally indicated by a corresponding altitude in the cranium. This arises from the comparatively intellectual character of this portion of the face, which is more immediately overlooked by the eyes, and on a level with the superior senses of smell and hearing, while it is also in a position of physical elevation as compared with the mouth. Length of face below the nose however, and constituted consequently of lips, chin, and lower cheek, is far from affording this indication of spirituality, for as it is composed only of the inferior members of the facial group, their secondary and subordinate rank necessarily attaches more or less to that of which they are the members. When broad and massive as well as long, the length only emphasises the rather malign indications afforded by the two former qualities, because it implies pertinacity in the pursuit of sensual gratifications.

When the lower face is both long and narrow, there is reason to suspect that the will dominates the judgment, and will often be manifested in the form of conceited obstinacy rather than of wise and well-considered persistence. More especially is this the case where the chin also is long, narrow, and pointed. We have already said that this feature, if it may be so termed, is the material basis of the face, and, like all other foundations, should have a certain measure of substantiality, if the superincumbent edifice which it supports is to prove enduring and well-poised. Hence the significance of a powerfully formed chin, as indicative of that peculiar strength of character which arises from massiveness and endurance. As the termination of the jaw, a distinctly pronounced chin also implies that the osseous system is effectively developed, and this, too, on the purely human, and not on the brute type of structure, the latter being indicated, as already observed, by prognathism, under which, when very emphatically pronounced, as in the Negro, and more especially in the ape, the chin is almost obliterated. The powerfully

formed jaw, of which the massive chin is the termination, has always been justly regarded as the indication not only of a powerful will, but of a certain hardness and harshness of nature that, under circumstances conducive to its effective development, is apt to degenerate into tyranny. Both chin and jaw, it may be observed, were very strongly pronounced in the old Roman type, and nowhere in history do we find a people more thoroughly endowed with a truly imperial will.

Underlying much of what we have said, and more of what we have yet to say, on the symbolism of the human form, is the subject of temperament, meaning thereby, quality in the material of which it is composed. This subject of temperament is of far more importance than either anthropologists, phrenologists, physiologists, zoologists, or even physiognomists have been willing to admit. To treat it effectively, would demand an entire chapter, nor would less than a volume suffice for explaining and illustrating it exhaustively, were this even possible, which it is not, in the present very imperfect state of comparative human anatomy and physiology; so for the present we must presume that the reader is sufficiently acquainted with this subject as it is treated in the ordinary works on phrenology, and will consequently be able to understand our terms and comprehend our allusions, without farther explanation. Suffice it then that races and individuals do not differ from each other only in form but also in quality, the former element indeed being largely dependent on the latter. Thus persons of the purely nervous temperament tend to be slight and graceful in form and harmonious in outline, while conversely, the fibrous are rather harsh and angular, the sanguineous full and round, and the lymphatic ungainly and heavy. All this arises from the existence and operation of the harmonic laws, in virtue of which any one portion of a normally constituted organism is in perfect accord and correspondence with every other. And although we can scarcely say as much for the manifold hybrids of existent humanity, more especially among the more civilised nations of modern Europe and their colonies, still Nature ever tends to exert her authority, and thus to shape every well-pronounced individuality into an organic unity. In truth, physiognomy as a science exists in virtue of these laws, for it proceeds on the assumption that the character is in accordance with the features, which, translated into the language of anatomy and physiology, means that the brain and nervous system agree in development and function with the facial indications.

The eyes, as the most sensitive portion of the organism exposed on the surface, are also the most refined and delicate in structure of all the external organs, and so the most easily destroyed.

Hence, nature has taken the greatest possible care to save them from injury. There is the bony socket in which they are fixed; the eyebrow, acting as a penthouse to keep off the perspiration; the eyelid, which closes over them in sleep, or when foreign bodies approach too nearly; and lastly, the lashes, which help to shade the light to the requisite degree of intensity. Now, as the complete equipment of the finest of our organs of sense, no one of these elements should be deficient, if the eyes are to indicate approximative perfection in the organism, and so in the character. When not well set, the perceptive faculties are weak, and the possessor is, consequently, not a keen observer, nor on many subjects, a quick learner. There is also, in such a case, a want of general depth of character, some of whose elements will be rather imperfectly pronounced. The eyebrows should be well marked and finely arched, but they should not meet at the root of the nose, as this indicates a want of due divarication between the two sides, and, perhaps, as a result of this undue interfusion, it is often accompanied by quickness of temper. When corrugated towards the nose and generally rugged, they indicate closeness of observation, but of a business or scientific rather than an artistic or poetic character. The eyebrows of Raphael and Shakespeare were well arched. Elevated towards the outer corners, in the neighbourhood of number, they indicate mathematical aptitudes. The lids should open promptly and fully. When these blinds of the soul are habitually drawn halfway down, there is generally something to hide from the passing observer. This is the most sinister feature in the very strongly-marked countenance of a certain illustrious but unfortunate personage, once our imperial ally. Neither should the lashes be deficient in length, as they are wanted to shut out an undue rush of light upon the retina, and so, when too thin or short, indicate a want of due proportion between the intellect and the emotions.

Few things are more demonstrative of the immense superiority of man to the brute realm immediately below him, than the fact that the nerves which connect the cerebellum with the senses terminate with him in the eyes, and with them in the nose. This, like the transference of the mammae from the abdominal to the thoracic region, indicates that in him the sexual passion has already undergone, or is at all events preparing to undergo a translation from the sphere of mere appetite to that of spiritual sympathy and intellectual admiration. This in the language of Swedenborg, would imply that it has been thus exalted by a discrete degree, and while assurance of already achieved and actually existent superiority, is the glorious promise of yet further organic exaltation in the future. Love,

as manifested through the eyes, implies that it is commingled with the influences arising from thought and imagination, as well as from the entire region of the moral sentiments, including benevolence, veneration, and conscientiousness. Hence it is that the sexes perceive such unutterable beauty in each other, and hence, also, it is that we have the divine institution of marriage, implying lasting relations of justice, reverence, and kindness between the husband and wife, as well as of intense affection, exalted and spiritualised, and therefore, inconceivably deepened and strengthened by the presence and co-operation of these higher moral sentiments. As in part a reflection from, and continuation of, this higher and more spiritual relation between the sexes, parental love is in man also, no longer a mere matter of blind and instinctive affection, to cease with the infancy and dependent feebleness of the offspring, but like the marital relationship itself, a life-long bond of union, the sign let us hope of yet higher and purer relationship hereafter.

The more direct and immediate organ of language is the mouth, but no one who has seen the flashing eye of the orator, or even of the gifted author in the process of inspirational composition, can doubt that it also is intimately connected with the expression of thought and the embodiment of emotion in recognised and appropriate signs. Speaking Phrenologically, that is, on the basis of the only approximately rational scheme of cerebral physiology yet enunciated, this is accounted for by the proximity of the organ of language, while symbolically, it may be said that although the mouth furnishes the sound, yet the eyes best evince the *fire* of thought, that is, its higher and more spiritual element. Here, again, we have the foreshadowment and promise of some great functional development awaiting the higher organisms of the future, in which specialisation will have advanced to a farther stage of evolution than in existent man.

Primarily, the dark eye is terrestrial, and the blue eye celestial, in so far as the symbolism of colour alone can be regarded as a reliable index of their essential character. We suppose it is almost needless to say that form and expression must also be allowed their proper weight. The latter is principally due to the dominant influence of the ruling cerebral organs, whose repeated impressions at last leave permanent traces on the living channel through which they have been so often expressed. This, we may remark, largely applies to the entire face, which, in its totality, is, as regards expression, the effect and summation of predominant cerebral action, the latter being again, in all probability, but an early link in the mysterious concatenation of cause and effect, whereby the inner spirit of man ultimately attains to more or less of external manifestation. Thus it is that the eye

may have the lambent flame of Eros from the cerebellum, or it may exhibit the lightning flash of anger from combativeness, or the consuming fire of malignity from destructiveness, or it may glow with the warmth of affection and the fervour of adoration, or kindle with the kindness and generosity of benevolence, to say nothing of its being lit up with the bright thoughts and brilliant conceptions of genius. For the full appreciation, however, of these indications, more especially in their commingled and less distinctly pronounced forms, it is necessary that the observer should himself be endowed with a certain measure of intuitive perception, which may be improved by culture, but cannot be wholly acquired by education.

(To be Continued.)

SHAKERISM AND SPIRITUALISM IN THEIR MORAL ASPECTS.

[Now that Elder F. W. Evans is amongst us, the following article from his pen, re-printed from *The Shaker*, will probably be of interest to our readers.]

ALL religions that have attained great proportions, if perhaps we except the Confucian system of China, have had their original base in some sort of spiritual manifestations. Both profane and ecclesiastical history sustain us in this position.

Believers have had experiences relating to Spiritualism extending over more than a century; for our visible founder, Mother Ann Lee, was a visionist, and wonderfully endowed with spiritual gifts.

Studying the histories of nations and religions, it becomes clear to us, that communicating spirits were, in the past, as in the present, good and bad, orderly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for idle curiosity or worldly gain. Spirits, entrancing, or otherwise controlling certain of our brethren and sisters, in several of our societies, many years before the famous Rochester disturbances, distinctly informed us that the spiritual manifestations which we had enjoyed (during a period of seven years), would go out into the world, even to the outer court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this wide-spread, promiscuous spirit-intercourse in the world would be; and these prophecies are being continually verified.

Under the providence of God, by the law of cycles, prophecy is allied to cause and effect. And having, for several years, been

anxiously expecting the breaking-out of those spiritual manifestations, we, upon the first hearing of the Rochester rappings, appointed a committee to visit the Fox girls in New York city, paying our dollar a-piece for admission. This committee at once recognised the presence of spirits, and believed it to be the prelude to extensive manifestations of different kinds, and so reported upon their return. Subsequently, we witnessed the astounding manifestations then occurring in the family of Dr. Phelps. In brief, for the last twenty years and more, we have seen very much of these manifestations in the outer court; have been attentive readers of the spiritualistic journals and books; and were visited by the late Secretary Stanton, Dr. Gray, and Judge Edmonds, of New York, and many others of the most distinguished spiritualists in the country. Therefore, when we read of spiritualists failing to organise—of their disintegrating elements and tendencies, and their frequent descent into the “snare of the pit,” we are in no way surprised, knowing that there will yet be greater and more fiery discussions in the camp; and many ambitions will meet with a worse than a Sedan defeat. The angels are separating the “chaff from the wheat.” The three unclean, amphibious spirits (“like frogs”) which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestantism—are already in the land. Selfish, disorderly Spiritualism is the parent of Free-loveism, of inordinate, unclean affections and carnal relations, under the instigation of demons—“spirits of devils.” Comparatively, few spiritualists seem to understand the situation; some, however, are seeking a higher plane, and a more religious life; and quite unknown to themselves, are affiliating with the purer principles and practices which characterise our Shaker communities.

In a late anniversary address, delivered in New York, on the 31st of March, by Judge Edmonds, we find this significant paragraph:—

“From us, the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our senses, but to our intellects and our hearts: to the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of our immortality—which He has implanted in us.

“Our duty is plain and simple. It is to receive, to digest, and to comprehend the revelations which are proffered to us of the existence and the actualities of the *future life*; to receive and realise the great principles which are to fit us for that life, and which can make it to us a source of happiness, or otherwise.”

That Spiritualism as an organic movement is making no progress, but rather declining, is as evident to spiritualists as to

ourselves. There are various reasons for this: In the majority of places the management of spiritualistic institutions (spiritualists themselves being authority), is in the hands of self-seekers; and Spiritualism has fallen into questionable company. Pretension, noise, and confusion, are the stars in the ascendancy. As the tree is known by its fruit, may we ask what these twenty-three years of Spiritualism have done for the world? Has it discovered a single new truth capable of demonstration as such? Has it initiated and carried out any new reform movement? Have mediums excelled all others in the purity of their lives? Have rich spiritualists built homes for orphans, retreats for the aged, asylums for the deaf, dumb, and blind; and Bethels for the destitute? Has their morality, generally, excelled that of their neighbours who profess the various sectarian religions?

That "free love" passion prevails extensively among mediums is proven often by the testimony of mediums themselves. Go to New York, Boston, Chicago—any of the cities—and ask the leading spiritualists to give you, according to their best knowledge and belief, the moral standing, as regards purity, chastity, and celibacy, of the mediums in their immediate vicinity. Are they truthful, temperate, and chaste? is the first inquiry of the good man and the philanthropist. What is the moral influence of Spiritualism—how does it affect character? how have controlling spirits affected the mediums long under their influence? These are practical inquiries.

Believers have but little sympathy with many of the doctrines published in the spiritualistic papers. They are sometimes unreasonable, and often untrue, besides being expressed in a manner coarse, dogmatic, and irreligious; some are glaringly *atheistic*. The editor of the *Religio Philosophical Journal*, a spiritualistic weekly, printed in Chicago, in writing up his "*Search after God*," flatly denies the existence of *any* Supreme Being. These are his words:—

"*Man, and not God*, was connected with the organisation of matter into worlds and systems of worlds. A large portion of mankind attributes the creation of this earth and the other planets to an infinite, omniscient, omnipotent God. They have no foundation whatever upon which to predicate such a supposition. . . . What! Man make a planet; launch into the regions of space a comet; or organise a system of worlds for the unfoldment of other races of human beings? Yes; we say, emphatically, Yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in Nature that was made by God. Individualised man is the *moving* cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the Gods we have found are myths. No omnipresent God made this earth."

"Man make a planet! *Yes*—we say emphatically, *Yes*," writes

this editor. As it is generally admitted that the heathen gods were once athletic men, we wonder that the writer, considering how fearfully the world is given to "wine and women," did not tell us that this planet was created by Bacchus, the drunken, free-love hero of antiquity. Such verbose dogmatism, and arrant atheism, as make up the warp of these wordy articles is deplorable. These atheistic spiritualists would do well to remember that Plato, Socrates, Jesus, Kepler, Newton, Locke, Hume, Macaulay, Leibnitz, Swedenborg, Voltaire, Thomas Paine, Buckle, Joan of Arc, Ann Lee, and the good of all ages, were Theists—believers in God.

Accounting for the creation of man the *R. P. Journal* of May 22, 1869, says:—

"Within man is the action of nature's forces. In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles, and various other animals, were brought together in harmonious action or were wedded together, and the result was '*man*.'"

This explanation disposes of not only all Bible accounts, but also Darwin's "Origin of Species." Sixty-eight male and female elements "courting" a few millions of years in the stomachs of "mammoth" and slimy "reptiles," were finally "wedded," and "*man*" was.

Hereafter, let all scientists hold their peace.

Not mentioning the doctrine of "Whatever is, is Right," so common among spiritualists, many of the teachings which appear in their journals are positively demoralising, giving those so inclined a plausible pretext for indulging in sensualism and all kinds of free-love gratifications. In the copy of February 20, 1869, of the above-named journal, the editor teaches that—

"Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified; and though her eyes are brilliant, and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognising that she, too, is a jewel in that beautiful casket which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion! Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; Vice, diseased, unclean, and repulsive—they meet and caress; they love each other. . . . Virtue is one condition; Vice another; both equally commendable in the sight of God, when he considers the cause that created both respectively; yet one not as lovely or beautiful as the other. . . . In licentiousness we find an outcropping of the God element in man, not for the gratification of that element. Oh, no! but for the purpose thereby of inducing certain conditions that would place it in harmonious relations. Scout the idea as you may; deem it absurd, if you wish; say, "Fanaticism

run wild," if you choose; still the God element in man will constantly work for conditions suitable for its nature, whether in the field of Virtue or Vice."

The term "God element" plainly implies Materialism; hence, it would be more proper to term the "Harmonial Philosophy" the *Material Philosophy*; but what is the tendency of this spiritualistic teaching, that "Virtue is the sister of Vice?" that Virtue and Vice meet and caress? that they love each other? and are "both equally commendable in the sight of God?" and, further, that "licentiousness is an outcropping of the God element in man?"

Saying nothing of the celibacy of Believers, who "stand on Mount Zion," in the Resurrection life, it seems strange to us, that clean people anywhere can encourage such teaching; and stranger, that the *Banner of Light* could endorse and extravagantly praise this R. P. Journal, and personally laud the editor.

The following occurs in the R. P. Journal of March 6, 1869:

"In the inebriate, in the licentious, the essence of the 'God is love,' glistens beautifully, though only seen by angels' eyes; and the day is not far distant when its rough exterior shall be washed away, and its heavenly brilliance will be visible even to our eyes. Man does not stand in the relation of a subject to God; but as a part and parcel of him; owing no allegiance but to the God element of his nature, and worshipping no God except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us, that "*We find an out-cropping of the God element in the licentious;*" and, in this last paragraph, he assures us that "*Man owes no allegiance but to the God element of his nature.*" We have only to say, that we hope this class of spiritualists practices better than these journals preach.

As a body of Believers, seeking to live as Jesus lived, by dying to the earthy, that we may live the heavenly life, we make but little pretension to mere literary or scientific accuracy; but, be it far from us to ever publish, as original, such matter as is contained in the above-quoted paragraphs.

With this kind of Spiritualism, Believers cannot have the least fellowship. It is from beneath, "earthly and sensual:" the life lived is the test.

Some spiritualists, however, are among the excellent of the earth: they are not far from the kingdom of heaven—not far from becoming *Shakers*, though calling themselves spiritualists. We speak of the masses of spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers; or even as pure and orderly as those of Swedenborgians and Unitarians? Does not irreligion and a scoffing spirit prevail extensively among the devotees of Spiritualism? "A good tree cannot bring forth evil fruit."

In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantism. It is the “Angel of Light” re-establishing the communication between this earth and the general spirit world; which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off.

The Shaker Order, standing in the name, *i.e.*, character, of Jesus and Ann, on the foundation of spiritual celibacy, has power with God to govern all spiritual manifestations, and to incorporate *Spiritualism* as one of its elements, assigning it *its* proper place—the *Church of God in its day of manifestation*; and to its right use—the saving of human beings from causes of unhappiness, and leading them to a joyful recognition of, and baptism into, all Scientific, Moral, and Spiritual Truth.

[By “Believers” is meant members of the Shaker Order. We do not see the propriety of saddling Spiritualism with the immorality and failings of some of its adherents. Spiritualism did not create men and women, but found them ready to hand, the result of previous parental and social conditions. It is true the radiant and free character of Spiritualism attracts many who desire to throw off restraint without endorsing the positive teachings of the movement. This is the fruit of the spiritual blindness and servility in which such scapegraces have been brought up by the powers of Church and State. It is true mediums are not very positively individualised, and are liable to be influenced; but, as Emma Hardinge observes, that is not the result of their mediumship, but its concomitant, both proceeding from peculiar organic conditions, for which neither mediumship nor Spiritualism are fairly answerable. There are glorious exceptions, notably inside the Shaker Order, and also out of it, which, to us, is a source of congratulation that Spiritualism exists, and is opening men’s eyes to these great facts.—*ED. H. N.*]

A BASIS OF FREE ORGANISATION.

THE lesson of all lessons for the world to learn is, that no man or state has a right to make the belief or creed of another; that the most sacred right of every individual is the *right to think for himself* in all questions of conduct, government, and religion. The world has yet to learn that it cannot deny this right to man without establishing the most wicked of all slaveries, without taking away the most precious of all human rights. . . . Creeds have had their day. With all free minds they must be

among the things that are past, and they are gradually passing away with all men.

No human mind can make the barriers to bind another, because no two minds are alike in structure, knowledge, and experience; because man is progressive, and the truth of to-day may become the error of to-morrow; because it enslaves and distorts the mental vision; because it teaches men to hate, to persecute, to cast out and despise those who have the manhood to think for themselves, and in so doing reject the creed. If this is so, what basis can we make for union, for common work, for organisation? Is there no common platform upon which we all can stand and work for the cause of God and the good of humanity? We answer, there is.

When Jesus was asked, "Which is the great commandment in the law," he replied:—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In other words, the sum and substance of his law is "love to God and love to man." From these two can be deduced the whole duty of man. They are the whole burden of the teachings of the New Testament, and are repeated over and over again in every manner of expression, so that all could understand. "He that loveth God, loveth also his brother. He that sayeth he loveth God and hateth his brother is a liar. Do good unto all men. Never do evil that good may come. Avenge not yourselves. Love your enemies; bless them that curse you, and do good to those that hate. Have peace one with another. Follow peace with all men. Lay aside all malice." Do those bigots who endeavour to put their creed in the constitution of the land, love their fellowmen? Do they love their neighbours? Are they not seeking to establish their own dogmas and put burdens upon others which they themselves would not bear?

These two commandments make all the creed on which all humanity can stand. It is as broad as the earth, includes the truth of all creeds, the wisdom of all ages. With it we can say with all men who love God and man, come with us, and we will do you good. We ask of you no test; believe what you can; receive that for which you have the mind and the evidence; God himself can ask no more. But he who loveth not his fellow, cannot work with us in any good cause; yet we reject him not, for if he can do a good act he can learn to love. On these two points there can be no difference of opinion. They are axioms in morals and religion—received by the intuitions of all men. So much have men been under the rule of hate and passion in

past ages that very few have ever been found to act upon these axioms. A few higher and better natures have shone, glimmering through the darkness around them, whilst the mass have been absorbed in sense and passion. These rules of action have been omitted in the creeds of all past ages—although taught by Jesus himself in the strongest terms man can use—and in their place have been put such dogmas as election, free grace, predestination, trinity, &c.—dogmas about which all men may and will differ, and which man received, and at the same time hated both God and man.

"On these two commandments hang all the law and the prophets." These words are uttered to show their comprehensive meaning. He whose heart beats with love to his fellowman, can never stray far from the path of right and duty. He does justice to all men, and oppresseth none; he spreads happiness around him; he delights not in strife and war—scenes of blood and carnage—and would prevent these terrible scourges of the human race. He rejoices in free institutions as the most precious of all legacies to man. Whilst he claims freedom for himself, he grants it to all others. Having charity for all, he can work with all for the good of all; and as far as in him lies the power, he has confidence in the justice, goodness, and righteousness of God's government, and reposes in serenity and hope that he will ultimately work out all things for the good of man.—*Dr. W. M. Stephens at the Northwestern Spiritual Convention, Decatur, Illinois, 3rd June, 1871.*

"LITTLE NELL."

PERHAPS it is not generally known that Charles Dickens wrote "The Old Curiosity Shop" with an object which should invest it with a special interest for spiritualists; and now, above all, when the author's departure from this earth-life is still fresh in our memory.

In a speech delivered at Edinburgh he thus refers to his history of "Little Nell." "When I first conceived the idea of conducting that simple little story to its termination, I determined rigidly to adhere to it, and never to forsake the end I had in view. Not untried in the school of affliction in the death of those we love, I thought what a good thing it would be if, in my work of pleasant amusement, I could substitute a garland of fresh flowers for the sculptured horrors which disgrace the tomb. If I have put into my book anything which can fill the young mind with better thoughts of death, or soften the grief of older hearts; if I have written one word which can afford pleasure or

consolation to old or young in time of trial, I shall consider it as something achieved—something which I shall be glad to look back upon in after life. Therefore, I kept to my purpose, notwithstanding that, towards the conclusion of the story, I daily received letters of remonstrance, some of them not altogether free from personal invective; and I am happy to know that many of those who at first condemned me, are now foremost in their approbation."

Some years afterwards, when addressing an American audience, Dickens said, "I cannot help expressing the delight, the more than happiness, it was to me to find so strong an interest awakened on this side of the water in favour of that little heroine of mine, to whom your President has made allusion, who died in her youth. I had letters about that child in England from the dwellers in log-houses among the morasses, and swamps, and densest forests, and deep solitudes of the far west. Many a sturdy hand, hard with the axe and spade, and browned by the summer's sun, has taken up the pen, and written to me a little history of domestic joy or sorrow, always coupled, I am proud to say, with something of interest in that state, or some comfort or happiness derived from it, and my correspondent has always addressed me, not as a writer of books for sale, resident some four or five thousand miles away, but as a friend to whom he might freely impart the joys and sorrows of his own fireside. Many a mother—I could reckon them now by dozens, not by units—has done the like, and has told me how she lost such a child, at such a time, and where she lay buried, and how good she was, and how, in this or that respect, she resembles 'Nell.' I do assure you that no circumstance of my life has given me one hundredth part of the gratification I have derived from this source."

A fresh interest has been awakened in "The Old Curiosity Shop," during the last few months, by the admirable way in which the story has been put upon the stage at the Olympic Theatre. Thousands have thus become acquainted with it for the first time, and perhaps some even amongst the readers of *Human Nature*. We venture to subjoin a paraphrase in Elegiac metre of Dickens' narrative of Nell's death and funeral:—

No sleep was e'er so pale, and yet so fair,
So marble-still and free from trace of pain;
Life's aching toil and lowborn wearing care
Dear patient Nell shall never feel again.

Sorrow indeed has died, but peace is born,—
A peace and happiness unknown on earth.
That lovely smile her face so oft has worn
In misery's haunts, now marks her heavenly birth.

But with that sad monotony of tone
 That binds the hearer with a mystic spell,
 A power that e'en the dullest soul must own,
 Tolls from the neighbouring tower the funeral bell.

That bell she oft had heard by night and day
 With a grave pleasure, fancying spirits sung
 Within the chime, invoking men to pray,
 Now tolls for her, so beautiful, so young.

From out their dwellings throng the sorrowing crowd—
 Decrepit age, and youth in all its bloom;
 Some in health's pride, and some on crutches bowed,
 Prepare to gather round that early tomb.

With measured noiseless tread they bore her form,
 Pure as the fresh fallen snow beneath their feet,
 That child of heaven nursed in the darkling storm,
 And with a life on earth so bright and fleet.

She oft had sat beneath the church's eaves,
 While gleams of sunlight played about her book,
 Where she could hear the rustling of the leaves
 And song of birds—it was her favourite nook;

'Twas there they laid the burden softly down,
 While through the coloured window glanced the sun,
 And on the coffin seemed to throw a crown,
 Meet symbol of the guerdon Nell had won.

Then to the narrow grave the mourners pass'd,
 Where sobs are heard and knees in reverence bend,
 And little hands their wreaths of snowdrops cast
 As the last offering to their angel friend.

And all is over now! The whispering throng,
 Parting, in groups their homeward pathway trod;
 E'en doubting minds with heaven-born faiths grew strong,
 And, tranquil-hearted, left the child with God.

S. E. B.

A PROGRESSIVE SETTLEMENT.

FROM the *Alliance Weekly News* we make the following extract from a letter which has just been received by the Secretary of the Alliance from General Neal Dow:—

“My Dear Mr. Barker,—I have been at Vineland, in New Jersey, and had a meeting there. Annually they have a vote on the question of license, always with the same result—unanimous against the grog shops—though many non-teetotalers live there. The town has 10,000 people, and is one of the prettiest I have seen in any country. The streets are broad, straight at right angles with each other, and are bordered on either side with handsome shade trees. A broad stripe of well kept grass lies between the sidewalks and the roadway, and all the gardens, lawns, grounds, and farm plots are bordered with young hedges

of hemlock, arbor vitæ, or Norway spruce. There are no fences anywhere, so the great cost of establishing and maintaining them is saved.

"Trees laden with choicest apples, pears, cherries, and peaches stand within reach even of children passing upon the sidewalks, but not one is touched by a lawless hand. Passers by see the most profuse displays of strawberries, raspberries, blackberries, currants, gooseberries in the well-kept gardens, each in its season, but no depredations are ever committed, because that demoralising, crime-inciting trade the liquor traffic is not tolerated there.

"The town is only nine years old, the first tree being cut in the autumn of 1861, the whole country being then covered with forest. Now, the fields are as smooth, green, and well cultivated as those of England, the houses are of excellent character, most of them handsome, many of them beautiful villas. All of them stand back from the street, with broad drives and well kept grounds in front, bordered and adorned with evergreens and flowering shrubs.

"Nowhere in the town is to be seen any indication of slovenliness and dirt;—the whole appears as if newly adorned and freshened up for some grand festival. They have no paupers, no criminals, and no poors' rates, no fighting or discord, because they've no grogshops. Mr. Bruce apparently wouldn't like such a state of things in England, and might have drawn his bill most ingeniously so as to render it impossible. There would be a dangerous tendency to thrift and education among the masses—an alarming aspiration among them for a higher social plane, for better houses, better food, better clothes, higher intelligence, purer morals, which might result in crowding the ranks of the more respectable classes to an uncomfortable extent."

Vineland is perhaps the most progressive township in the United States. The spiritualists are numerous, and by the simple act of banishing publicans and establishing independent thought and action, a state of society obtains which would be considered an impossibility in this country.

A NEW PARTY IN THE CHURCH.

THE remarkable elasticity of the Church of England is something proverbial. It is indeed a bundle of churches as dissimilar and distinct as any other sects in Christendom. There is a High-church party, a Low-church party, a Broad-church party, and no one knows how many shades of individual opinion without any rallying-point at all. It is well known that many clergymen of the Church of England are truly liberal and intelligent-minded men, who, as teachers of the people, look upon their mission from the most enlightened point of view. Many of these not only look upon Spiritualism with a favourable eye, but write in its periodicals, and promote the knowledge of it in every way possible. We have had much pleasant communication with such gentlemen, and it has been discussed amongst them whether it would not be expedient to make a candid avowal of their Spiritualism, and teach it openly in the performance of their duties. They have examined

the subject from a legal point of view, but can find nothing in spirit-communion, in the practices of the spirit-circle, or in a knowledge of spirit-life, as taught by spirits, which at all in the abstract clashes with the creed and doctrines of the Church. Thus, much can be said for Spiritualism, pure and simple, which cannot be urged in favour of Mr. Voysey's position, and others who have agitated for theological reform. These gentlemen have, in most cases, been simply negative in their efforts, exposing the abuses of church institutions and dogmas. Spiritualism, on the other hand, is positive—it elevates its light in the surrounding darkness, without giving any attention to the fact that darkness exists. Instead of sweeping away ominous clouds from the theological horizon, Spiritualism simply exhibits its own powerful light and dissipates them into imperceptible vapour. Spiritualism also has the fullest groundwork in the works, words, and promises of Jesus, in the acts and teachings of the Apostles, in the constitution of the primitive Church, and from the exhortations and records of the Christian Fathers. Why then should there not be a Spiritualistic Church as well as a Broad-church? We are sure that many clergymen would gladly rally round such a standard, and with the earnestness and talent which they possess, and the impregnable position which their distinctive principles would give them, they would be able to defend themselves against all opposition, and shake the dead theology of the present age to its very foundations. Such clergymen would neither be the enemies of the Church nor of the people—they would become *bona fide* spiritual teachers and leaders of the people. They would offer the most unanswerable guarantee as to the usefulness of the Church, and be living arguments in favour of its permanence; at the same time they would liberate and enlighten the people, and while conserving their own position, they would, moreover, individualise and liberate the minds of others from the thralldom of ignorance, and establish them in the light of true religious knowledge. We shall be glad to open our pages for the discussion of this important subject. A committee may be formed and a manifesto promulgated for the consideration of gentlemen in the Church. One reverend gentleman has already published an epistle in the *Medium* which is being re-printed as a tract. This pithy little publication he intends to circulate widely amongst his friends in the ministry, and, with all the power at his command, urge the question of Spiritualism on public notice. Some of our most instructive contributions are from the pens of clergymen, and by the adoption of such a coalition as we propose these useful minds might be liberated from the silence in which they now repose, and march forth strong in their might and capability of promoting the greatest intellectual religious reform of the age.

NEW ZEALAND.—The University of Otago ordinance 1869 contains the following clause:—No religious test shall be administered to any person in order to entitle him to be admitted as a student of the said University or to hold office therein or to graduate thereat or to hold any advantage or privilege thereof.

A NEW RELIGIOUS SECT.

A new religious sect has made its appearance in Vienna, and has notified its existence and programme to the Ministerial authorities. The new community will bear the names of "Confessors of the Message of Truth, Liberty, and Love," and their creed is as follows:—

"1. We acknowledge the world to be a unity of infinite space and time, the creative energy of which we call 'Weltgeist.' 2. We acknowledge that humanity is one of the innumerable forms in which the 'Weltgeist' manifests himself in the series of his developments. We acknowledge that humanity is progressing in all ways, and we declare it to be every man's task to assist in this improvement with all his powers. 3. We acknowledge the indestructibility of Essence in all the phenomena of the 'Weltgeist,' and, consequently, also in men, and we, therefore consider death to be only the transition into a new form of temporal existence. 4. We acknowledge that there must be a retribution for all actions; but this is only of a temporal nature. 5. We acknowledge that all these actions are good which are in harmony with the principle of the Essence, equality of all men, and which tend to the progress of humanity. All actions not in accordance with this are objectionable. 6. We acknowledge the notion of 'God' as the idea of absolute perfection, to be a postulate of human reason."

The ethics of the "Message" are:—

"1. The commands of liberty: Be moderate, be calm, be true, be clean, be industrious, be economical. 2. The commands of justice are: Offend not, illtreat not, kill not, cheat not, steal not, rob not. 3. The commands of love are: Be courteous to all, be compassionate with the unhappy, be cheerful with the happy, assist the poor, tend the sick, protect the weak."

The head of the new sect is Dr. Hippolyt Tauschinsky, and its president the weaver Herr Kajetan Scähdle, of Fünfhaus, Vienna. Nothing as yet is stated regarding the form of worship to be adopted in the new community or as to the number of its adherents.—*Fall Mall Gazette*.

PSYCHOLOGICAL PHENOMENA.

CURIOUS PSYCHOLOGICAL FACTS.

A LETTER FROM NEW ZEALAND.

In this magazine for January, page 26, there appeared an article, headed "Spiritualism in New Zealand," and containing a letter from Mr. W. D. Meers of Dunedin, Otago. The remainder of the article was occupied with a description of a seance held at the Progressive Library on the evening of December 7, 1870, at which a spirit-voice was heard purporting to be that of Mr. Meers, then at his home in Dunedin. The seance was altogether a very remarkable one. Mrs. Everitt and Mrs. Burns, while entranced, walked together in the spirit-world, and gave

similar descriptions of the scenery when they returned to external consciousness. Mrs. Burns was conscious of having crossed the ocean in the spiritual state, and described a white house which she entered, and seemed to think the inmates were holding a seance; but in that she was evidently mistaken.

On the following evening, Dec. 7, Mr. Everitt held another seance, in which some of the experiences of the previous evening were intensified and supplemented. Mrs. Hardinge was present, and she saw a spirit who said he knew Mr. Meers, and that Mr. Meers had not remembered speaking in the direct spirit-voice at the seance on the previous evening. The spirit promised that he would try to bring the circumstances to Mr. Meers' remembrance. The spirit furthermore said that if his description were sent to Mr. Meers he would recognise him; he was a stout, short, red-faced man, and looked like one accustomed to a sea-faring life.

On Dec. 18, Mr. and Mrs. Everitt sat at Mr. Swinton's. Mrs. Everitt, as she is frequently, was entranced. When she resumed her normal state she seemed to be confused and puzzled as if she did not know where she was. Recollection gradually came to her assistance, and she said, "I have been to Mr. Meers, and he is looking better than he did when he left England. I saw him in the garden with the two girls. The garden is a large square one, and is full of flowers. I went into the house, which stood on one side of the garden, and was built of white stone or wood, or was white-washed; but it had a peculiar shiny appearance in the sun. The girls had grown much, especially Rosnia." This occurrence took place late in the evening, in fact, after midnight.

Mr. Meers' letter to Mr. Everitt, dated Otago, March 31, is strongly confirmatory of many of these experiences. The following are extracts from the letter in question:—

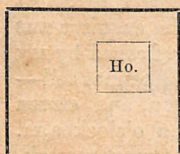
"You express surprise at the publication of your last letter,* but, believe me, such letters cause an immense amount of enquiry, and do a vast deal of good, as it was copied into other New Zealand papers. But I really was surprised to see my last letter in print [in *Human Nature* for January]. I did not think it worthy of so much notice. But the account of my speaking in audible voice was a still greater surprise: and yet it was not in the least improbable, as the following facts will testify, which I will endeavour to lay before you as clearly and concisely as possible. To do so, I must begin at the beginning and go on in my own humble way:—First, I must tell you that on Monday, the 5th December, I had one of my old attacks of fainting, caused by disease of my heart. I was very unwell on the following day, but persevered and went to business, although very weak indeed; but on Wednesday, the 7th December, I was considerably worse, but determined to get to the warehouse, as the active partner was out of town, and I always prefer to be at the post of duty if possible. When I reached the city I felt so prostrated that I was scarcely able to crawl about, and two of the young men urged me to return home, as they said I looked dreadfully unwell, and quite unfit to be about. This

* A letter from Mr. Everitt which was published in New Zealand.

they well remember ; but I declined to leave, for the reason previously given, viz., the absence of the principal, who was out of town, and not expected home until the following day. But, finding myself too unwell for any exertion, I reclined upon one of the back recesses, and there remained for nearly two hours, in a kind of semi-conscious state. I thoroughly remember feeling considerable anxiety about my family, and what would become of them if I were snatched away. Old scenes and associations also occupied my thoughts for some time, and then I must have fallen off to sleep. At about eleven o'clock I was aroused by a voice calling me by name, and asking how I felt. At that time I was sorry at being disturbed, although the enquirer was actuated by kindly feelings towards me, and I was refreshed by my sleep ; but where my spirit travelled during that sleep I cannot tell—only this, that we are eleven hours of time before you, and eleven o'clock p.m. in London, on the 6th of December, is ten o'clock a.m. on the 7th of December in New Zealand. Now, this is a most remarkable coincidence, and the facts as I have recorded them are truth, which can be substantiated by the principal's brother, who remembers my saying : ' If your brother was in Dunedin I would return home.' And at no other period during the whole of my time here have I been incapable of attending to my duties, and my wife well remembers the whole particulars. But I have no knowledge of visiting you in spirit, or of speaking to you ; I am only conscious of thinking of you, and that, if it was God's will to call me away, I would visit your circle and announce the change in my condition. Had I been in the presence of my wife, or of any person familiar with my appearance when in the trance state, some satisfactory evidence would possibly have been obtained ; but you will, doubtless, remember when I am in that state I know nothing of what I say or do. My wife knows this to be the case, and questions me as to what I see and am doing whenever she sees opportunity, and it is indeed a sorrow to me now that I was not at home at that time, as it is impossible to say what good might have resulted from an independent corroboration of such wonderful phenomena—but this much I can say solemnly and truthfully, that had you given any other date, I should at once have said it was not me who spoke to you, but as it is I as solemnly believe I (may) have spoken to you at that very time, if such a thing be possible.

"You will, I am sure, be glad to know that my general health is much improved since we have been here, but the heart is my only trouble, and Mrs. Everitt is quite right in saying I look more robust, and my cheeks are not so sunken as they were. But Mrs. Everitt's description of my house is really wonderful. The cottage is built of wood, not whitewashed, but *painted white*, and the garden, 60 ft. wide and 66 ft. long, is as your dear wife described it full of flowers ; it is, in fact, the admiration of the neighbourhood, who call it the garden of Dunedin. Now, unless my cottage had in reality been visited, I think it quite impossible to describe it so accurately ; it is to me most satisfactory and wonderful. If this visit took place at one o'clock on Sunday night in London, it would be at twelve o'clock on Monday morning here,

just the time I get home to dinner; and the two girls would be sure at that time to be in the garden waiting for me, on the 19th Dec., that being their Christmas vacation. And all the children have grown surprisingly. Now, this is all very extraordinary. Where will these psychological wonders lead to? We are in a world of mystery; when shall we unravel the wonders of nature, and the wisdom of the Power which governs and creates! It is worthy of remark that my garden appeared to the eye perfectly square, it being only 6 ft. more one way than the other, and the house is situated on the left hand side, somewhat after this fashion; and the white paint on the house would, in the sunshine, look very much like whitewash.



"The spirit who described himself as a sea-faring man, and who was seen by Mrs. Britten on the night after the voice, and who said 'I would not remember visiting you,' was, I have no doubt, poor Mr. Taylor, chief mate of the 'Warrior Queen,' the vessel we came here in; and when he was here twelve months ago, he called upon us several times, and gave us his likeness. We all very much respected him, in fact he was a general favourite, and I had several conversations with him on the subject of Spiritualism. I am sorry to say that when on the homeward voyage, about ten months ago, he fell off the rigging and broke his neck; he was not, however, a short man, but fully as tall as yourself,* much stouter, and very rudy complexioned. He jokingly said upon one or two occasions, that if he died before me he would pay me a visit, but I have not had the good fortune to see him, or receive any tidings of him from the spirit land."

The above statements require no comment. Though not absolutely conclusive as to the voice, there are several points in these details worthy of the serious attention of the spiritual scientist.

MEDIUMS AND LIGHTNING.

A GENTLEMAN well known for his accurate observation of psychological phenomena, sends us the following interesting particulars of experiments tried with a lady whom he has been in the habit of mesmerising. Some curious phenomena with Dr. Newton's portrait have been elicited through the agency of the same lady, and re-printed in the *Medium* about twelve months ago:—

"DEAR SIR,—The following case may interest some of your scientific readers. Hitherto, during a thunder storm, 'C. A. M.' has always been greatly agitated. The condition of the atmosphere at such a time has always, more or less, affected her physically, and the only thing which has been found to lessen the disagreeable influence on her has been hanging a silk dress over her room window. On Tuesday, 4th instant, she was in my house during a very severe storm. No prepara-

* Mr. Everitt can't be called 'tall,' and when we take into account the extra stoutness of Mr. Taylor, the accuracy of Mrs. Britten's description is even more striking.—Ed. H. N.

tions were taken for her protection, as she was busy attending to my wife, yet she felt no inconvenience whatever during the storm, was quite calm, and did not see a single flash of lightning, though they were frequent and vivid. She felt that unseen friends were near her, and was impressed not to take our infant in her arms, lest the infant should receive injury. It was mid-day, and there was no curtain on the window, yet she saw streaks of light on the wall similar to those often seen at dark circles. For a few minutes 'C. A. M.' stood in the middle of the room looking out at the vessels in the river, when a flash of lightning appeared for a moment to envelop her in flame; my wife uttered an exclamation of terror, but 'C. A. M.' did not see the lightning, felt no inconvenience, and thought that my wife's excitement was caused by sudden illness. The same phenomenon occurred in the kitchen. 'C. A. M.' stood on the table to close the window, and while doing so a flash came, and my niece and children all cried out in alarm, for they thought 'C. A. M.' was killed, her dress seemed on fire, still, as before, she did not see the lightning, and felt no inconvenience.—I am yours truly,

INVESTIGATOR.

"Liverpool, 8th July, 1871.

"P.S.—July 11.—The same phenomenon occurred yesterday, to this extent, that 'C. A. M.' did not see the lightning, and felt no inconvenience on account of it."

A STRANGE PRESENTIMENT.

THE Scranton (Penn.) *Republican* tells the following sad story of one of the victims of the late Pittston disaster:—"William James expired about 3 o'clock on the afternoon of the Tuesday following the catastrophe, and was the last added to the list of those upon whom the death-angel laid his hand in that awful havoc. He was a Welshman, and had been in this country about seven months. On the morning of the dreadful day in question he had taken his breakfast, and his wife had made ready his dinner and set the pail beside him. For some time he sat wrapped in thought, his arms folded, his eyes fixed vacantly upon the stove, and a deep melancholy apparently brooding over him. He was aroused from his reverie by his wife telling him that his dinner was ready, and that he would be late, as the bell had rung. He started to his feet, and gazing upon her for a moment with a look full of tenderness and significance, said to her, 'If I should not come back alive would you be in such a hurry getting me out?' The wife answered 'No,' but remarked that 'if he was going at all it was time he was gone.' He lifted his pail without saying a word, and after kissing his wife, kissed his four little children, who were sitting playing on the door-step. When he had gone about fifty yards from his home he returned again, and kissed his wife and children once more with great fervency. His wife noticed that he was the victim of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any danger. But hope and courage and the pressing necessities of their family overcame her intention, and she let him go.

She stood in the door and watched him go on his way to the fatal pit. When at a point where he turned out of her sight, he paused and cast a wistful look towards his home and little ones, and seeing his wife, waved with his hand a last adieu."

A CURIOUS PHOTOGRAPHIC PHENOMENON.

WE were shown, to-day, one of the most strange and mysterious photograph cards and negative we have ever seen. It was almost enough to stir up our faith in Spiritualism, and make it boil up to a heat unknown to the religious thermometer.

Mr. J. W. Childs went recently into a Broadway photograph gallery to get some *cartes de visites* taken. As the artist took the negative from the camera, he found a light, airy picture of a child on the shoulder of Mr. Childs. In short, the outlines of the shoulder could be seen through the shadow of the child's figure. The same airy outlines of the child were transferred to the cards on which the pictures were printed. Mrs. Childs recognised in the features and aspect of the child-figure on the negative and card a perfect likeness of a child that died from them some eight years ago. Taking all things into consideration, this is one of the most mysterious incidents we have observed in practical life in a long time.—*Council Bluffs Times*, June 1st.

A CASE OF PHOTOGRAPHY IN FALL RIVER.

ON Sunday last, Mr. J. E. Warner, a photographer of Fall River, was called by some parties who lived in Cherry Street to take some pictures of a deceased child. The latter was placed in a chair, and over it was arranged an arch of roses, with one sprig hanging down from the centre. As we are informed by one who declared himself an eye-witness, several pictures were taken; and in the sixth, partly obscuring the pendant sprig, appeared, clearly defined, the face of the child's mother, who has been dead several years. The statement comes with the assurance that there was no chicanery in the matter; and it is said the case, well authenticated, has created considerable local excitement.—*Boston Herald*.

J. M. PEBBLES.

THE Spiritualists of this country will learn with sincere pleasure that their much-esteemed friend, J. M. Peebles, is again amongst them for a few weeks. Had it not been that a farewell meeting for Mrs. Hardinge was already in hand, the occasion of Mr. Peebles's visit would have demanded a special meeting to give him a hearty reception. As it is, both objects will be secured at the *conversazione* given to Mrs. Hardinge, when Mr. Peebles will meet many of his old friends, for whom he entertains so much cordial regard. We are in a position to state that our visitor has some words of interest to convey to those who may be at that meeting, a full report of which will appear in the *Medium* of the following week. In reply to the inquiries of correspondents, Mr. Peebles

desires it to be known that he has not visited Europe on the present occasion on purpose to lecture, but more particularly on publishing business, and to collect facts for the forthcoming Year Book of Spiritualism for 1872. It will very much facilitate his labours if our readers will have the goodness to reply *immediately* to the following questions as to the state of Spiritualism in their respective districts:—

1. Give the names and addresses of any mediums you may be acquainted with; also a statement of the peculiar phases of phenomena presented through their mediumship.

2. Give the probable number of Spiritualists in your district, and in doing so, define the limits within which they reside.

3. Give particulars of any circles, associations, societies, or lyceums you may be acquainted with; also the names of their officers.

The secretaries of all such societies, and the presidents of all circles sitting regularly, are kindly desired to respond.

It would be possible for Mr. Peebles to print a letter and address it to a few hundred well-known Spiritualists, but this would involve much labour and expense, which we are sure the friends of Spiritualism would be sorry to see incurred. We take the liberty of suggesting that some of the leading centres of Spiritualism arrange an evening for Mr. Peebles to visit them, and enable him to make a short tour on his way back. He could spend an evening or two in each place, address a public meeting, have a private meeting with the friends, and get up all the facts he desires for his book. Will our Yorkshire friends not take notice of this, and see if they cannot do themselves the pleasure of having a nice genial interview with Mr. Peebles? We write without any instruction from him, and solely in the interest of our friends in the provinces.

MRS. HARDINGE'S FAREWELL.

THIS lady, whose visit to England has been so productive of good results to Spiritualism, is about to leave us for her home in America. By the time this magazine is in the hands of the public she will have been entertained at a grand *conversazione* of the spiritualists of England in St. George's Hall, London. Music and speeches will be the order of the evening of Friday, July 28. Gerald Massey, the well-known poet, has consented to occupy the chair, and present Mrs. Hardinge with a purse now being contributed by the spiritualists of England. This is an act of justice on the part of her friends of which we are proud. Talented speakers cross the Atlantic for our special benefit, and place their grand powers at our disposal for a nominal charge, and it is nothing but proper that some additional amends should be made them to cover the heavy expenses of ocean travel. That Mrs. Hardinge's mission has been eminently successful no one can question. Her success on this visit is an eloquent commentary on the progress of Spiritualism. A few years ago she spoke to a few in semi-privacy, and when her addresses were published they sold in tens. Now, she has spoken to the public, and the meetings have been self-supporting. Her

orations have been taken down in short-hand and sold in thousands. We calculate that 100,000 copies of her published orations have been issued during her present visit. We have been favoured with a draft of the address to be presented by Mr. Daw on the 28th of the month in which we write. It will be read with pleasure. It is a truthful and well-merited document.

AN ADDRESS presented by the Spiritualists of England to MRS. EMMA HARDINGE BRITTEN at her Farewell *Conversazione*, held in St. George's Hall, London, July 28, 1871.

"DEAR MADAM,—The time has come for parting, but we cannot let you go without some slight permanent expression of our gratitude to you. You came to us in a spirit of self-sacrifice worthy of the missionaries of old; you have been to many a messenger of the Most High—a Priestess whose altar is the human heart; you have been to others a prophecy in person of what humanity shall become hereafter; to all, a faithful minister of the religion of kindness, charity, and love. You are known with admiration to those who have read your unpremeditated and unparalleled orations in print; still better known to those who heard them, vitalised by your voice and presence; known best of all to those who, having the felicity of your friendship, have also had the privilege of seeing you in private life; and where you are best known, you are most beloved. You have done good work amongst us, and sown some seed that will not perish. Whilst Science in this country has only just shown courage enough to make its first authentic experiments by watching and testing Spiritual phenomena in the domain of physical fact, you have, by your inspired presence and eloquent speech, beautiful life and spiritual radiation of light and warmth, done much to raise it into the loftiest and most elevating form of a living religion. Had you come amongst us as the advocate of a cause less heterodox and tabooed, your wonderful discourses would have made you a fashion to be followed by the crowd of what is called "Society," and you might have reaped a harvest of golden gains, but you could not have won more golden opinions, made more real friendships, left behind more cherished recollections, or carried away with you more fervent blessings. Thanks, and Farewell. We are loth to lose you, but our regret at parting is tempered by your own teaching. You have helped us so much in realising how we are all one in the sight of God, and how the spiritual relationship still lives and works on when the hands unclasp in parting, and the temporary link is severed, that we cannot say farewell with the old distasteful feelings of sadness we should have had if still tyrannised over by the prevailing ideas of distance, space, and time. May God have you in his keeping, speed you safely on your way, be with you in your work, and bring you back to us once more in his own good time.—Yours,

"GERALD MASSEY,

"On behalf of the Spiritualists of England."

SCARLET FEVER AND DIPHTHERIA.

Dr. Hunter, of the Hydropathic Establishment, Bridge of Allan, in a letter to the *Glasgow Daily Mail* says:—Having been favoured by you formerly with the insertion of a few plain directions, how to treat scarlet fever, &c., I have been requested to ask you for another insertion, as the disease is again severe in the city and neighbourhood. The means proposed are valuable as they are suitable for any illness showing similar

symptoms, and at the same time applicable by the mother or nurse. When a child is restless or feverish, the best means to give relief is tepid bath or wash followed by a sound sleep. The head should be washed also, and if the hair is long or thick it should be bound close to the head with a dry handkerchief till dry. If the feet are not quite warm after the bath a warm bottle or other means should be used to impart heat, as the continuation of cold feet is most injurious to health, and is generally the precursor of illness, and by keeping them in good condition we may frequently prevent disease, especially taking cold, with its serious results. Throughout my continual illness few influences are of more value than one or two warm foot baths daily, given in bed by drawing the knees up while keeping the feet in warm water, with the bedclothes above the bath or pail, from 15 to 30 minutes, or longer. If the person is feverish after the bath or at any other time then put a damp bandage all round the body under the arms. This is formed by folding a soft towel, then dipping the half of it in water, and after wringing it fold the wet part against the dry half in the form of a belt, in length sufficient to go round the body from under the arms, in breadth from 6 to 12 inches, or even from the arms to the thighs, if the fever is high. The damp half is put to the skin, and it may be renewed or repeated as it gets hot or dries in all cases of feverishness until the fever is overcome or rather brought out, as the pulse invariably falls from 10 to 20 or 30 beats in the minute shortly after the bandage is applied. With this powerful aid to reduce fever, it is needful in all cases to have the patient bathed or washed at least once daily, even in bed, with tepid water and a little soap, piecemeal, if needful, using soft flannel or a sponge. If the throat is affected, put from two to six folds of soft towelling, half-wrung out of cold water, and dry flannel above, renewing them as soon as the towelling is hot, which may be in from thirty minutes to several hours, till perfect relief is obtained. The head may be relieved in the same manner, observing that the wet cloths are covered and bound on, never left loose. If the eruption of scarlet fever manifests itself under these means, the same must be continued until the redness is entirely gone, using the means with more or less frequency as called for by the symptoms. Tenderness of the interior surfaces, indicated by the red lips and tongue, may remain for several days after the outside has regained its healthy colour; but while the tongue is high coloured, and all through the illness, great care must be taken in regard to food and drink, as these must be of the lightest description, and very little in quantity, avoiding all flesh in every form, with stimulants and spices, till the pulse has fallen to its healthy standard. These simple means will be sufficient for the majority of cases, as with them I have treated several hundreds in Glasgow and elsewhere, with only about one per cent. of loss in scarlet fever, while in measles and whooping cough the same general principles have been applied in hundreds of cases without the loss of one. Hydropathy assists nature in draining diseases from the interior to the surface, and one great means whereby we attain this end is by keeping the surface warm and moist, while we cool the interior by plain cooling diet and cold drinks, and, it may be, by cold or cool injections.

REVIEWS.

THE COMING RACE.*

To review a book is to criticise its merits. The "Coming Race" has been sufficiently reviewed; so accepting its original ideas as a platform for reflection, I should like to enquire into the practicality of its assumptions. Commencing with the vegetarian diet, we have many among us who adopt that mode of sustentation, and prove the benefit derived. There is no doubt it softens the inherent pugnacity of the individual, and has the example of the gregarious animals to support the practice, also the Scriptural statement of Adam and Eve in Paradise, who lived on green herbs and not on flesh meat. That it gives an increase of strength is a question, seeing that lions, tigers, cats, and dogs, are also examples of strength; but vegetarianism has, I suspect, a good deal to do with the size of the population, and in the book the standard is seven feet for young women, with strength in proportion. Now, this is the reverse of nature as far as experience has yet proved, for in New Brunswick, where, in a particular district, a company of militia were all over six feet high, the women did not exceed the ordinary height of females; but women's education and rearing has been so unnatural that altered circumstances may alter the standard type. That the race were all beautiful may be accounted for in the placidity of the parental dispositions; but the term beauty has to be defined. In speaking of a woman as beautiful, the feeling of desire is associated in the expression. To say she is lovely, has the distance of admiration; to say she is handsome, implies internal diffidence; and when you ascend to the higher distinguishments, as noble, dignified, and superb, she is out of your sphere of comprehension. The Gy (the young women), pronounced soft, as Juy, were of this latter classification, and independent of the magnificence of their appearance, they degraded the intelligence of the men, and made it more suitable that they should select their husbands, but in so doing the man was allured to make his stipulations on the understanding that as all the men had occupations, and being supposed to be in love with their occupations, the individual peculiarities must be recognised, and thus much of the evil that now attends our married state would be overcome. Now comes the question, Is such a state of things desirable as a principle? I say a principle, for at present, with five marriages out of ten, it is the woman who has made the man propose, by what may be called a judicious system of enbobbinment, or winding herself round and round his inclinations, pursuits, and opinions, so that she has

* Blackwood & Sons. It has been rumoured that this remarkable work is from the pen of Laurence Oliphant. We understand he disclaims its authorship, but will not reveal the author's name. Can it be the product of the great T. L.? If so, it is quite creditable to Mr. Harris's genius for lively invention, yet brimfull of suggestive thought.

become the medium through which he surveys his situation. But make it a principle and you would do away with the beauty of timid bashfulness, which even now is so rare that it may be looked upon as a feeling of the past, which was exterminated by the introduction of the pork-pie hat. I may mention that one of the subjects of so much difference of opinion in our married state—namely, religious opinions, is here our curse, as the whole nation are represented as pure Theists,—that God, being universally acknowledged as the uncomprehended Father of all, and that, therefore, to speculate on what you cannot understand, is to waste time. If all of us could be brought to think so, what cartloads of controversial works could be sent to the papermakers to the release of many minds from sophistic puzzles, anxious doubts, and dispiriting fears. The next question is the education of the woman. It is generally accepted that man is an inductive thinker and woman a deductive concluder. Is this a natural disposition or the influence of circumstances? I should say, of both; and this conclusion I apply to both sexes. Now, it is proved that where a judicious system of education has been introduced, the men are more refined and the women more intelligent, consequently, they are approaching each other, and the result will be the development of the epicene gender as regards mental capacity. In the description given of the education of children, it may be described as revolutionary, for they are entrusted with dangerous enterprises and responsibilities that would stultify even our dreams of entrustment; but this system is the result of sound philosophy, inasmuch as electricity is the force or power of the community, and children have less electricity as they grow up,—so the younger they are the better are they as receptacles for its influence. In thus referring to electricity, I must now speak of the wonderful power this influence is supposed to have assumed in the community. In the first place, electricity is the perpetual source of light (they having no sun). Then again the electricity can be so concentrated as to deposit itself in a staff, from which it can be ejected in such power as to destroy an army and turn a wild beast into a cinder in the little end of no time. It also serves as a medium for buoyancy, for by its application the people can fly with prepared wings, and so travel considerable distances without much fatigue; they have also electro-buoyant boats, so that a bad flyer may make a good sailor. Now comes the question, Can electricity be so applied? There is a suggestion: is it feasible? In the absence of another direction, it is worth the while of scientific men to turn their attention to the possibility of its accomplishment. The social life seems to be singularly happy as regards the requirements, and the arrangements of the households are perfection. As there is equality in inequality, there is no elevation or degradation in taking the highest office of the State or being a simple shopkeeper, for it is a question of inclination; every State has its duties, and wealth demands a hospitality to be shown by the owner; so if a son dislikes the activity of civility he resigns

the position to another brother, and takes to an employment more conducive to reflection.

There are many other subjects for the consideration of the thinker, but enough has been said to show that the book is well worth the reading, and that great results may spring from an obedient reflection on its philosophy.

F. WILSON.

THE VIOLIN: A Concise Exposition of the General Principles of Construction Theoretically and Practically Treated: including the Important Researches of Savart, an Epitome of the Lives of the most eminent Artists, and an Alphabetical List of Violin Makers. By P. DAVIDSON. Illustrated with Lithographic Vignette and numerous Woodcuts. Glasgow: Porteous Brothers, West Nile Street; London: F. Pitman, 20 Paternoster Row.

No effort of the mind affords such pure gratification as that which results in forms of beauty or usefulness. There is something peculiarly unselfish in the operations of inventive genius, and the exercise of the constructive and esthetic faculties are a powerful balance to the ever active influences of selfishness and passion. The author of the work before us has done his share towards promoting this desirable harmony of the mental faculties. This work on the violin is one of engrossing interest to every intelligent reader. The unprofessional public may think the details of such a subject as the history of the construction and peculiarities of the violin as dry, stale, and unprofitable. Our author, however, has endeavoured to invest each item with which his work is crowded with an interest which far surpasses expectations. He begins by being historical, and gives a lucid glance at the history of stringed instruments, and then touches on the theory of construction and philosophy of sound as manifested by the violin. To the remarks of eminent professors he adds some very sensible and discriminating thoughts of his own, showing that the writer is not a mere compiler, but, in every sense of the term, an author. The construction of the instrument in all its styles is minutely described, together with the necessary tools used, and this department is carefully illustrated with engravings and diagrams. The object of the work is to give the reader as much knowledge respecting the violin as possible to enable him to become a constructor of the instrument as well as a judge of its merits. Indeed, we heartily recommend our young readers to procure this book and employ their leisure time with experiments in the construction and use of this "King of musical instruments." Such an occupation for spare hours will have a most favourable tendency upon the discrimination and morals of all who attempt it. The history of famous makers is concisely given. Also an account of the peculiarly shaped violins that have been from time to time invented. The work is a handy pocket volume, bearing evidence of neat and careful treatment, a feature which distinguishes all works following Mr. Nisbet's imprint.

ANOTHER CHEAP BOOK.

We have just been fortunate enough to pick up a small parcel of the English edition of that valuable work by William Denton, entitled "The Soul of Things, or Psychometric Researches and Discoveries." The edition to which we refer bears the title of "Nature's Secret," but it is substantially the same work. It is printed on good paper, and well bound in cloth, and was considered a cheap book at the published price, 5s. As it is a work which every reader of *Human Nature* would gladly possess, we call special attention to the fact that we can supply a few dozen only to purchasers of this number at the low price of 1s. 3d. No doubt they will be all picked up in a few days.

The *National Reformer* asks us, in reference to a statement in 'The Testimony of the Ages,' to point out the writings of Lessing and Giordano Bruno in which those authors propound the doctrine of Re-incarnation. In regard to Lessing, we reply by referring the *N. R.* to the quotations from his essay "*On the education of the Human Race*," in the opening of the paper referred to, in *Human Nature* for March, of the current year. In regard to the writings of Giordano Bruno, we have transmitted the query of the *N. R.* to Miss Blackwell, who will no doubt take an early opportunity of furnishing the information requested. —*Ed. Human Nature.*

MRS. HARDINGE'S WORK FOR THE LIBRARIES.—The first hundred copies have been received from the binder, and are being sent out to those who have secured their introduction to libraries. It is handsomely and substantially bound. As soon as the great interest consequent upon Mrs. Hardinge's departure subsides, the agitation for the introduction of this work into more libraries will be continued with vigour. The circular respecting this movement will be seen in our advertising pages, and we hope every reader of *Human Nature* will do what he can for this object.

An address to the *Banner of Light* on Re-incarnation, The Coming Day, The Shakers, &c., has just been published by D. Richmond. It is a well-printed pamphlet of 46 pages. On remitting one stamp and address to the author, 18 Chapel Street, Darlington, this publication will be returned free.

 HELP TO THE PROGRESSIVE LIBRARY.

Mrs. Hardinge's generous appeal, and the letters of kind friends which preceded and accompanied it, have brought in a tide of help and sympathy which have been manifested at a very opportune time. Providence seems to find a means of sustaining its needed instrumentalities; and such has been the case with this Institution ever since its establishment. It has had good and true friends in a quiet way from the beginning, or it never could have accomplished so much with such slight arrears. The labour and expense has, however, very much

increased these last two years, when so many public movements had to be conducted, and within the last two months the kind help of friends has been most opportunely proffered. Since last month the following letters, with many others, have been received:—

From the COUNTESS POMAR.

“DEAR MR. BURNS,—Enclosed you will find a cheque for £10 10s. as a little help towards the great and good work you are doing yourself so nobly, and with so much self-sacrifice and devotion.—Very sincerely yours,
M. DE MEDINA POMAR.

“13 Portland Place, July 12, 1871.”

From MR. HENRY SMITH.

“24 Windsor Road, Ealing, W.

“DEAR SIR,—Emma Hardinge asks in the July number of ‘Human Nature,’ ‘Can the Spiritualists of England afford to part with the uses and benefits accruing from the institution in Southampton Row, conducted by Mr. James Burns?’ I for one beg to answer, most emphatically, No. We need a central institution and place of meeting where visitors from the country and abroad can meet the Spiritualists of London, and thus interchange, fraternally, the blessings of Spiritual experience. I consider that the institution, 15 Southampton Row, has hitherto offered means to such an end, and should be sorry, indeed, to see it fail for lack of liberal support. How can we best serve the interests of the institution? I think by following the advice of Mrs. Hardinge and relieving Mr. Burns of the great burden at present resting on him. I propose an annual subscription of one guinea for the support of the institution, and an additional guinea for the privileges of the library, and such pamphlets, books, and back numbers of ‘Human Nature’ and the ‘Medium’ as Mr. Burns may have to spare for the subscribers’ free distribution; and here I would say that we should leave Mr. Burns free to apply our subscriptions for the benefit of 15 Southampton Row according to his own idea.

“He has proved himself worthy of our confidence. I enclose cheque for my first year’s subscription (urging subscriptions rather than donations) so that Mr. Burns may know the exact position he stands in.—I am, yours truly,
HENRY SMITH.”

From SIGNOR DAMIANI.

“MR. J. BURNS—DEAR SIR,—On the door of one of the schools of Athens was written—‘Make yourselves indispensable to your country.’ But the mastermind who wrote those words meant to imply—‘And your country will care for you.’ Now, every thinking Spiritualist must acknowledge that you have made yourself indispensable not only to your country, but in every corner in Europe where Spiritualism is taught and learnt. It is, therefore, simple justice that those who derive benefit from your work should not leave you in the lurch for your pains. I enclose herewith, a small contribution towards the fund which ought to be raised by the Spiritualists of all countries AND

DENOMINATIONS to help you, and, through you, the great humanitarian cause.—Clifton, 13th July, 1871. G. D."

FROM "AN EARNEST SEEKER AFTER TRUTH."

"July 8th. DEAR SIR,—I have great pleasure in sending you a cheque for £5, a donation towards the expenses of the Progressive Library. I am, I believe, an annual subscriber, I wish to continue my subscription (a guinea per annum).

FROM MR. JAMES BROWN.

"Trinity, Edinburgh, 8th July, 1871.

"DEAR SIR,—By this month's magazines I am sorry to learn that your labours in behalf of Spiritualism has not met with that recompense which you so well merit, for I am sure you have been no lukewarm worker in the glorious cause. Had you not formed the nucleus for the literature of Spiritualism, and of affording the practical evidence of the various phases of its phenomena, what would be the state of Spiritualism throughout Great Britain to-day? a mere echo across the Atlantic for fools to scoff at. I trust that every one who has experienced the belief and peace of Spiritualism will remember that they owe such, in a great measure, to your efforts, and that all will come forward cheerfully with ready assistance.

"Please to accept the enclosed order—for yourself, two guineas, and one guinea for two copies of Mrs. Emma Hardinge's work, which I will present to two libraries here.—I remain, yours faithfully,

"JAMES BROWN.

"Mr. James Burns, Southampton Row, London."

FROM A GENTLEMAN IN BRIXTON.

"Mr. J. Burns—SIR,—I request you to accept the enclosed £10 towards sustaining the Progressive Library, in acknowledgment of your zealous endeavours in spreading Spiritualism."

FROM A STRANGER.

"Dorking, July 24, 1871.

"DEAR SIR,—I have not the pleasure of knowing you personally, but I am well acquainted with your writings. I differ from you on many points, but I have learned not to expect my friends to think in all things as myself, and I recognise in you one whom I believe to be a lover of truth and bold to proclaim it. Please honour me by accepting the enclosed small cheque, as an annual subscription to your Library.—I am, Dear Sir, yours truly, J. CLIFT."

FROM J. H. GLEDSTANES, PARIS.

"I propose to pay the subscription of one guinea per annum to your Progressive Library for the years you have been established that I have not paid."

FROM A CLERGYMAN OF THE CHURCH OF ENGLAND.

"DEAR MR. BURNS,—I send you a cheque for a small sum (£2) for your use, as you please, as the noble undertaker of the Spiritual Institution. I am one who has many calls on limited means. One of the most extraordinary spiritual phenomena of the present day, as it seems to me, is the fact that the Spiritualists, many of them having means, cannot keep up one Spiritual Institution in a liberal way. When I look into the religious papers and see the great amount of discord, often on petty questions, and yet see on the other side the amount of liberality displayed in building churches and chapels and in furthering the temporalities of ministers, missions, &c.; and when I see, on the other hand, the general harmony on most important spiritual questions, at any rate on the side of practical benevolence among the spiritualists, I should be amazed, did I not reflect that Spiritualism is still in its infancy, and that fruits must grow and ripen ere they can be gathered.—I am, Dear Sir, yours truly,

A WELL-WISHER."

FROM "MARIA."

"DEAR SIR,—I have just read Mrs. Hardinge's appeal in the *Spiritual Magazine* on behalf of your Progressive Institution, and consider it an admirable suggestion, and one which I think could be reasonably carried out. It is, however, of the utmost importance that your efforts should be supported, and I think 500 contributors of a guinea each ought to turn up, and full reliance might be placed in your judicious management. It may be that many gentlemen are contributors to local charities, and they could not conveniently add another to the list, and I have no wish to detract from the usefulness of many of those charities, but I would respectfully urge upon spiritualists who may be so situated, that there are sufficient of those general subscribers from the ranks of Christendom to manage those, while Spiritualism has only its scanty few, and it is specially imperative upon the latter to assist their own cause, and they might fairly transfer such subscriptions for the purpose so plainly and so considerately advocated by Mrs. Hardinge. Others who may find a guinea too much, might do a half-guinea, and by this means, perhaps more than the 500 could be secured.

"I shall be glad to register my name on the list for a guinea, and will pay it yearly so long as circumstances will allow."

JAMES MYLNE, Esq., £5, "for the benefit of your establishment."

DONATIONS AND SUBSCRIPTIONS.

Mrs. Campbell,	-	-	£5	0	0	Mr. Hannay,	-	-	-	£1	0	0
Mr. Alsop,	-	-	1	0	0	Mrs. H.,	-	-	-	1	1	0
Rev. John Manners,	-	-	1	0	0	Mrs. Maltby,	-	-	-	0	5	0
Mrs. Rudd,	-	-	1	1	0	Mr. Swinton,	-	-	-	1	0	0
Misses Ponder,	-	-	2	2	0	Kilburn Association,	-	-	-	2	10	0

[We apologise to our numerous helpers whose kind words we cannot record this month. Great efforts are being made to carry out Mrs. Hardinge's kind suggestion that 500 permanent annual subscribers of

one guinea be collected for the Institution. This is a work from which, from feelings of delicacy, the proprietor naturally shrinks. He is well known to be a good worker for others and he doubts not that many of his brothers in arms, inspired by the angel-world, will in turn do a graceful act for him.]

MISCELLANEA.

A GREAT SECRET.

My friend, here's a secret
 By which you may thrive;
 I am fifty years old,
 And my wife's forty-five—
 A queen among beauties
 The wedding-guests said,
 When we went to the church
 With the priest, and were wed.
 That's thirty long years past;
 And I can avow,
 She was no more a beauty
 To me, then, than now!
 For never the scathe of a
 Petulant frown
 Has ploughed with its furrows
 Her young roses down.
 And still, like a girl, when
 Her praises I speak,
 Her heart fairly blushes
 Itself through her cheek.
 For we still are lovers,
 As I am alive,
 Though I, sir, am fifty,
 And she's forty-five!
 And here's half the secret
 I meant to unfold,
 She don't know, my friend,
 Not the least, how to scold!
 Nor does she get pettish,
 And sulk to a pout,
 So, since we fell *in* love,
 We never fell *out*!
 And here's the full secret
 That saves us from strife
 I kept her a *sweetheart*,
 In making her *wife*!
 And if you but wed on
 My pattern you'll thrive;
 For I, sir, am fifty,
 My wife, forty-five.

—*Alice Cary.*

THE FESTIVAL OF JUGGERNAUT.

THE Calcutta correspondent of the *Times* gives a few notes of a critical visit to the great god Juggernaut, on the occasion of the drawing of his car to the Temple of his good friend and annual gossip, Radhabullub. These festivals are often so unfairly represented, with so much fictitious colouring, that I think I may give you this little sketch as an illustration of a real fact in connection with one of the oldest of Hindoo institutions, and with the morality of the Hindoos. I went as a critic purely, prepared, if anything, to be disgusted. I saw almost the exact counterpart of an English fair, with the exception of an entire absence of drinking booths and "people in drink." The drawing of the car is a mere matter of half an hour when the roads are hard; the Mela, or fair, will last all the week, at the end of which the god will return to his habitation, &c. Well, I did not see a semblance of immorality. The road was lined with huts for two miles, and it was crowded with people. All manner of articles were for sale, and wonderfully cheap to the man or woman who knew how to buy. Children had their merry-go-rounds, grown-up people their "cheap jacks" Indianised; little groups of friends squatted together, after the manner in Hyde-park after a review, or at Epsom before the event of the day; only here the food was merely parched rice, with a few sweetmeats, and the drink water. If I had had to gauge Hindoo morality by the festival of Juggernaut, I should have rated it much higher than some of our missionaries do. I have heard the Hindoo termed the most sensual of human beings. I believe indeed he might, from some points of view, be correctly counted amongst the most unconsciously sensual of human beings. English lads and lasses full of life and strength, let loose fair day or fair week, are not over particular, and would not make a nice picture if sketched as a whole, after 10 o'clock at night by a philosophical Hindoo. The worst in sketches that are made for a purpose is the necessary overdrawing of them. The Poojahs are described in such colours that one fails to recognise in life the picture so familiar in former years. I have visited Poojahs, and never was horrified. Of course, there is the god, always ugly, an utter absence of religion, and an abundance of amusement; only—will you believe it?—with readings from the great poem of Valmiki nearly always forming one of the chief features of the fun. Fancy Milton read as a part of the fun of an English fair! I scarcely ever saw a Hindoo turn round in the street to look after a woman, native or otherwise. You could not say that of London after dusk. The great curse of the nation is caste; if that were broken, and women placed on a right footing as the equal of men, I should not be surprised if the Hindoo sent over missionaries to England to convince us that they are more moral than ourselves.

A FAMILY OF GIANTS.

The Scientific (America), in a late issue, has the following piquant description of one of the most remarkable families which this degenerate age has produced:—

On Friday, January 27, the floor of our office trembled under the tread of

the largest client that ever pressed its boards since Munn & Co. commenced business. Seating himself at our desk on a chair, (out of proportion to his bulk as an ordinary baby's chair would be to a common-sized man), this huge individual explained to us the nature of an invention for which he was desirous to secure a patent. Having transacted his business, and created a very unusual sensation among the numerous attachés of the office, he rose to depart. On his way out, associate editor adroitly approached him, and succeeded in gaining from him the following statement, the publication of which, in our sober columns, will, we are sure, minister to that love of the marvellous, a trace of which always remains, even in the most philosophic bosom.

The name of the individual referred to is Colonel Ruth Goshen, and he resides at present in Algonquin, Ill. He is a native of Turkey in Asia, and was born among the hills of Palestine. He is the fifteenth, and last child (the baby) of a family of fifteen—ten sons and five daughters, sired by a patriarch now 90 years old, living in the valley of Damascus, and by occupation a coffee planter. This venerable sire weighs, at the present time, 520 pounds avoirdupois, and his wife, aged 67, weighs 560 pounds.

The entire family are living, and not one of them weighs less than 500 pounds. The oldest son weighs 630 pounds, and the youngest, our huge client, outstripping them all, weighs 650 pounds. Not one of the family is less than 7 feet in height, and the colonel is a stripling of only 7 feet 8 inches in his stockings. He is not an unduly fat man, is merely what would be called moderately portly, and is 33 years old.

He was a colonel in the Austrian army in 1859, and a colonel commanding in the Mexican army at the battle of Puebla, May 5th, 1862, in which the Mexicans were victorious. His father at one time resided in Leeds, England, but returned to Turkey in 1845.

The Colonel states that there has never been any sickness in the family to speak of, and that all are—so far as he knows—well and hearty. It was at Leipsic, Germany, that the colonel met his fate in the person of a fair madchen, weighing 190 pounds, and 5 feet 9 inches in height, and the union has been blessed with two sons, who give promise of rivalling them in stature.

The Colonel is a finely proportioned man, and walks with a firm and elastic step. He is as straight as an arrow, and has coal-black eyes, hair and moustache.

He is an actor by profession. He informs us that his last engagement was at Simm's Theatre, in Baltimore, and that he expects to play an engagement in New York during the present season.

COPE'S TOBACCO PLANT: INTERESTING TO THE MANUFACTURER, THE DEALER, AND THE SMOKER.—Reformers should be thankful for every straw, however small, which indicates the tide of current towards reform. For some months we have been the recipient of a monthly publication of the above title, emanating from Liverpool. It is in itself the best argument against tobacco which could possibly be thought of. There have been very learned discussions respecting the influence of tobacco upon the intellect and feelings, but a perusal of one number of this dingy sheet would for ever settle the question. We wonder who the literary *larva* is who can so complacently distend his insensate viscera with the filthy products of such a vile weed. His claims for respect, as a man of taste or intellect, are entirely demolished by the evidences which his monthly labours furnish the world. Of course the

whole thing is a trade puff, interesting no doubt to the pocketers of fool's-pence, but every smoker, if there be one with a spark of manly pride left, will feel indignant at the beastly caricatures of his mischievous habit which this paper indulges in, and he will at once desert the disgusting cause of his unmanly humiliation.

GIRL GRADUATES IN MICHIGAN.—Somebody has been "interviewing" the Professors of Michigan University to find out how they like having female students among their undergraduates, an innovation forced on them against their will rather more than a year ago. The reply is that the experience of the year has "converted them all to the beneficence of the scheme." As to morals, none of the dreadful consequences threatened have occurred. The students in the University act towards each other as ladies and gentlemen do elsewhere, no better and no worse. As to instruction, "the decisive testimony is in favour of the ability of the young women to hold their own with young men, in higher mathematics, in advanced science, in Greek and Latin, law, and medicine."

THOUGHTS FROM THE WORKSHOP.—Some one remarked in my hearing the other day, that the folly of our time was the desire to grow rich and famous by other means than labour with the hands. My observation and reason lead me to think the remark was essentially true. It occurs to me, in our longings for something higher, we overlook the humble but necessary rounds in the ladder that reaches up to the heights we desire to gain. All that is worth the name of riches or fame is obtained by slow and laborious toil with hands and brain. It is a necessary condition of true progress, and we often attain more real elevation by doing what our hands find to do to the best of our ability, than we should in useless repinings, or in desiring something we are unwilling to obtain by patient labour. Proper physical labour strengthens and develops the brain, enabling us to grow in harmony with the necessities and aspirations of our whole being. Real wealth does not depend on the possession of material things; it is the consciousness of work well done, of moments improved, of active effort for the good of others, and the consequent development of our own souls. To be truly famous, is to deserve the kindly smile and good will of all, the fervent "God bless you!" the confidence of guiltless childhood and the respect of age.—*C. H. Bradley.*

PROF. and MRS. DR. FOWLER will Lecture in Public Hall, Rochdale, from August 28 to Sept. 11; in Mechanics' Hall, Bradford, from Sept. 11 to Oct. 2; in Music Hall, Surrey Street, Sheffield, from Oct. 2 to Oct. 23; in Public Hall, Batley, from Oct. 23 to Nov. 6; in Music Hall, Jarrat Street, Hull, from Nov. 6 to Nov. 27; in Mechanics' Hall, Darlington, from Nov. 27 to Dec. 4; in Borough Hall, Stockton-on-Tees, from Dec. 4 to Dec. 11; In Odd-Fellows Hall, Middlesboro', from Dec. 11 to Dec. 18; in Mechanics' Hall, Jarrow-on-Tyne, from Dec. 18 to Dec. 25.

BY ROYAL LETTERS PATENT.



INSTRUCTIONS FOR THE USE OF

HIBBERT'S

PATENT

ANTISEPTIC MEDICINE,
LOTION, AND SALVES.

WITH

AN EXPLANATION OF THEIR NATURE, PROPERTIES, AND
CHEMICAL ACTION IN PREVENTING AND ARRESTING
INFLAMMATORY FERMENTIVE AGENCY LEADING TO
DECOMPOSITION, TO WHICH DISEASED SYMPTOMS
IN GENERAL MAY BE TRACED.

INSTRUCTIONS FOR USE.

MANCHESTER:

PRINTED BY JOHN HEYWOOD, EXCELSIOR WORKS, HOLME HALL ROAD.

EXPLANATION

OF THE

NATURE, PROPERTIES, AND CHEMICAL ACTION OF THE ANTISEPTIC MEDICINE, LOTION, AND SALVES, WITH INSTRUCTIONS FOR USE.

Chemical attraction unites particles possessed of different properties, and is termed the affinity or attraction of composition; which, by uniting two or more bodies, forms a substance, the properties of which are different to those which either of the bodies possessed before their union. Fermentation diminishes the power of this attraction of composition or chemical affinity, resolves the union, and therefore the particles disunite and separate. *Septic* action induces putrefaction; *Antiseptic* prevents and arrests Septic action, decomposition, and putrefaction. Inflammatory action, leading to *Fermentive Decomposition*, forms the basis or source of almost all disease in human beings or in animals, and to which diseased symptoms in general are traceable.

The Antiseptic Medicine, Lotion, Salves, &c., act as reliable preventives of Septic and Inflammatory fermentive action. Antiseptic, by virtue of its inherent affinity for caloric, removes it when in excess, and, along with it, the effete or decomposing matter—arresting at same time the progress of decomposition. It is quickly attracted thereto, in whatever part of the system it may be located; and to that part first which presents the greatest quantity of decomposing matter. This appropriation continues until partial satiation, at the seat of the disease, permits the minor symptoms to participate and gradually subside under the influence of the remedy; after which it acts upon the bowels as a mild aperient, supplementing the efforts of nature; and it has therefore been deemed advisable to regulate the dose by a graduated or sliding scale, so as to meet all requirements arising from the nature and stage of the disease, and the difference in age, sex, habit, constitution, &c., &c.

It is proper to remark, *once and for all*, that the Antiseptic is perfectly free from any deleterious matter; is a safe and innocent medicine; a reliable constitutional alterative and tonic, under all circumstances; and therefore as suitable for Infants and Young Children as for Adults; and should, in all cases, be diluted—say in the proportion of one of medicine to ten or twenty of water—the quantity of water being immaterial, within these limits, *if the whole of the mixture be taken*.

INSTRUCTIONS FOR USE.

1st. Commence with two to four drops for Infants; half, to one teaspoonful for adults—intermediate ages in proportion; and as all medicines lose their potency by continuous use, the dose should occasionally be discontinued for a time, and then resumed—thus administering it in courses.

2nd. If, in these proportions, it should act as an aperient, reduce; if not, increase the dose until the bowels be slightly acted upon; then reduce sufficiently to avoid purging.

3rd. It is better to begin below and gradually increase the dose until the bowels be slightly acted upon, than to give too large a dose at first, and then reduce—as the system will not take up and retain more than its requirements; and any superfluity will pass off along with the feces—though it may cause unnecessary and inconvenient purging.

4th. A larger dose may be taken at night than in the morning to produce the like effect, and without acting as an aperient; and thus, remaining longer in the system in its passage along the primæ viæ, will be more effectual in grappling with the disease.

In Inflammatory Diseases.—The Antiseptic Remedy effectually checks and arrests diseases of the inflammatory type, whether local or general. Local inflammation consists in an excess of caloric, or animal heat, in the part affected; and if not removed, or lessened, becomes more fixed and intensified, and ultimately burns up and exhausts the cellular fatty lubricant, the lymphatics, and the very substance of the flesh itself, the membranous substance of the bones which retains the earthy compounds in its interstices, and calcines them—destroying continuity of texture and elasticity; the joints lose their strength and flexibility, and become so stiff as to be deprived of all motion; chalky concretions are formed on the outside of the joints, and the suffering becomes intense and insupportable. In all such cases the Antiseptic Medicine and Lotion will prove reliable curatives and anodynes. The peculiarity of the action of the Antiseptic, when applied as a topical remedy, consists in its quick and powerful attraction of caloric through the pores to the surface of the skin—aided by the stimulus of friction. (*See Treatise on the Diseases of Human Beings*, pp. 17, 27 to 45, and 54 to 62.)

In Fever and Secondary Fever, Small Pox, Measles, Eruptions, &c., &c.—In Fever, the Medicine should be administered freely from the beginning; and when local inflammation runs high, the outward application is useful from the outset. If the body be sponged all over, the Lotion abstracts the excess of caloric, and thus reduces the temperature of the system below what is required to sustain inflammatory fermentive action. In the case of coldness of the limbs, or other parts of the body, bathe freely with the Lotion, full strength, and rub it firmly in with the hand, until the natural temperature be restored. In eruptive fevers, such as small pox, measles, miliary fever, &c., all outward application of the Antiseptic Lotion should be avoided, until the medicine has been taken sufficiently to arrest the inflammatory fermentive action at the source; when the outward manifestation will begin to die off, through the stopping of the supply of fermentive matter from within. At this period, a weak dilution of the Antiseptic may be used, say a tablespoonful of the Lotion, to half-a-pint of water;

and the whole body may be equally moistened over with a feather; and such a topical application cannot fail to prove a grateful refrigerant.

In Inflammation of the Substance of the Brain, and its Developing Membranes, leading to *Delirium, Insanity, and*

Idiocy.—Apply a cloth wrung out of the Antiseptic Lotion, full strength; frequently remove and shake the cloth till cold, and again apply it. In severe cases this may be repeated every five, ten, or fifteen minutes. In great emergencies, such as a determination of blood to the head, resulting frequently in congestion, extravasation, and apoplexy, and where instant relief is absolutely necessary, wet the hands over with one or two teaspoonsfuls of the Lotion, and run the fingers under the hair, so as to come in contact with the skin, using slight friction. Relief will generally be obtained in a few minutes; when the head may be sponged over with cold water to wash off the Antiseptic. The medicine should be administered from the beginning as a constitutional alterative. (See *Treatise on the Diseases of Human Beings*, p. 57, 101, 107.)

In Inflammation of the Stomach and Bowels, or of other Internal Parts.—Sponge well over the parts affected with the Antiseptic Lotion, full strength, rubbing it in firmly with the hand. In emergencies, apply cloths wrung out of the Antiseptic Lotion, full strength; frequently remove and re-saturate the cloths, and again apply them. In some cases, the caloric rising quickly to the surface of the skin, causes irritation. If so, sponge over the part with cold water, allowing it to evaporate from the skin; and again apply the cloth. (See *Treatise on the Diseases of Human Beings*, p. 58.)

In Apoplexy, Epilepsy, Cataplexy, Hysteria, Palpitation, Tetanus, Spasms, Cramp, Croup, Hiccough, &c.—The Antiseptic Remedy effectually cuts short all attacks, relaxes spasms; and, if the medicine be continued as a constitutional dose, it will speedily restore the equilibrium, and prevent any relapse, or recurrence. These should be properly classed under nervous diseases. (See *Treatise on the Diseases of Human Beings*, pp. 105, 107, 112, 113, 114, 120.)

In Inflammation of the Eyes, bathe two or three times a day with the Antiseptic Lotion, commencing with one teaspoonful to half a pint of water, and gradually increase the strength on each second, or third application, until relieved. One or two doses of the Antiseptic Medicine will be found beneficial in correcting the humours, and will act as a powerful alterative, refrigerant, and antiseptic. (See *Treatise on the Diseases of Human Beings*, pp. 17, 27, 60.)

In Gout, Rheumatic Gout, Rheumatism, Sciatica, Neuralgia, &c.—Bathe freely over the parts affected with the Antiseptic Lotion, full strength, using as much friction with the hand as can be borne. In obstinate cases, apply cloths, as mentioned in the paragraph on *Inflammation of the Stomach and Bowels, or other*

Internal Parts. Occasional doses of the Medicine may be found useful in all cases in which the Lotion is applied. It will act powerfully as a constitutional alterative, refrigerant, antiseptic, and tonic. (See *Treatise on the Diseases of Human Beings*, pp. 104 and 114.)

In Diarrhoea, Cholera, Colic, Bellyache, Costiveness, Dyspepsia, and Dysentery, it acts like a charm; an unfailing strengthener of the human stomach, and the only reliable specific. Inflammatory fermentive action in the stomach and bowels is induced by a variety of causes,—such as fear, improper diet, uncleanness, the presence of decomposing animal or vegetable matter, or a deficiency of oxygen,—the one thing needful in the purification of the blood in passing through the lungs; this deficiency permitting an accumulation of carbon, which, by depraving and inspissating the fluids, prevents free circulation,—when impurity, stagnancy, and consequently fermentive action ensues; and, if not arrested, infects the blood, which quickly conveys the poisonous influence through the system;—and if nature be not able to throw off the depraved, putrescent matter in the humours, by the secretories, in the form of perspirable exhalations, scrofulous discharges, or cutaneous eruptions, its retention will speedily result in febrile, or other alarming diseases, which may be, one and all, quickly removed by the Antiseptic Medicine. Generally, two or three doses, if taken at the onset, and at short intervals, will be found sufficient. Its inherent alterative power will invariably prove a reliable curative.

In more advanced stages, and in great emergencies, the dose should be repeated every five, ten, or fifteen minutes, as the nature, stage, and symptoms of the case may require. If the stomach should refuse to retain the Medicine, sponge over the stomach and bowels with the Lotion, full strength. This will attract the excess of caloric to the surface, and thus lessen the violence of inflammatory fermentive action within. Add to a teaspoonful of water, at this stage, a few drops of the Medicine;—give a few drops of this mixture every five minutes, *to keep up a constant infiltration of the Remedy into the system*, as it can bear it;—then gradually increase the strength, if necessary. (See *Treatise on the Diseases of Human Beings*, pp. 75, 76, 79, 89.)

For Sea Sickness, it relieves irritability,—arrests its progress, and thereby makes sea voyages not only endurable, but agreeable; and parties who consider occasional sea-sickness necessary to remove the bile, will soon find that one or two doses of the Antiseptic removes the bile in the natural manner, and by the proper channel; and this more effectually than by the violent vomiting induced by sea-sickness—which has repeatedly resulted *in rupture of a blood vessel, and death*.

Sea-sickness may be prevented if the Antiseptic be taken *before* the symptoms are declared. It will act as a powerful tonic; and if, at any time, the stomach should be unable to retain the Anti-

septic a sufficient time to enable it to act decisively, the dose should be immediately repeated,—when the Medicine will be frequently retained. In this case, the septic fermentive action is generally at once arrested—the irritability overcome,—and all inconvenience and unpleasant symptoms will speedily disappear.

The Antiseptic is Important to Females, before and after Labour, as well as during the Period of Suffering; and at other Critical Periods.—The Patent Antiseptic Medicine prevents, and also arrests inflammatory fermentive action, and, therefore, must necessarily lessen the dangers attending labour. It prevents, and also arrests that terror of the lying-in room, *puerperal fever*; and it hastens and increases the certainty of recovery; besides which, *its beneficial action upon the milk must be of immense advantage to infants, dependent upon the mother for healthy nourishment.* Repeat the dose, in such cases, twice a day, a few days before and after labour; and *during the period of labour, if suspicious symptoms should supervene.*

In Amputation, or other Painful Operations.—For military and other hospitals, the Patent Antiseptic Medicine and Lotion will be found invaluable as a specific for lessening the danger attending painful operations; and, in many cases, rendering amputation unnecessary. A few preparatory doses, sufficient to impregnate the system, will not only lessen susceptibility, but will prevent any disposition to inflammatory action, and arrest the progress of mortification. If washed with the Patent Lotion—say equal parts of the solution and water—it will allay pain—deodorising the discharge—and prove a reliable healing fluid.

In Dropsy, Hæmorrhage, and Diabetes, it checks, and effectually arrests the well-known symptoms; acting as a powerful absorbent, alterative, tonic, restorative, and antiseptic. (See *Treatise on the Diseases of Human Beings*, pp. 46 to 48, and 79.)

Toothache is relieved in a few minutes by the external application of the Antiseptic Lotion, full strength, to the skin of the face, over the portion of the jaw immediately exterior and over the tooth or teeth affected—using firm friction. The cure is effected by the Antiseptic abstracting the excess of fixed coloric from the nerve to the surface—thus arresting and exhausting inflammatory action. (See *Treatise on the Diseases of Human Beings*, Appendix, pp. 204, 138.)

In Gangrene, Cancer, &c., &c.—The Antiseptic is the only reliable palliative and curative. (See *Treatise on the Diseases of Human Beings*, pp. 65 to 70, 72, 73, 81, 92.)

In Tumours, Running Sores, Abscesses, &c., take the Medicine freely; and a weak solution may be used to deodorise the offensive discharge, and act as healing fluid. (See *Treatise on the Diseases of Human Beings*, p. 81.)

Cuts, Bruises, Sprains, Burns, Scalds, &c.—The treatment in these cases must be varied according to the nature and extent

of the injury sustained. The Antiseptic Salves are eminently adapted for these cases,—being the most convenient and effective mode of applying the remedy. They may be washed out, on each occasion, with the Lotion, reduced strength, before applying the Salve. These remedies act in subduing inflammatory action, and promoting healthy functional action in the part; and their action is remarkable and decisive. Further,—they form, at once, a film over the part affected—excluding the air, like the natural skin; aiding in the formation of the new skin underneath; preventing the return of inflammation; and causing the part to heal without unnatural pain or suppuration. When first applied they cause severe smarting; therefore, in extensive wounds, or burns, covering a large surface,—on the first application, the Salve No. 3 should be used, to make the pain less severe at the outset. In bruises and sprains, it acts as a powerful discutient; initiating and promoting a renewal of healthy functional action throughout the injured part. (See *Treatise on the Diseases of Human Beings*, pp. 81, 82, 92, 195.)

In Poisonous Bites of Reptiles, Mosquitoes, Wasps, and in Hydrophobia, the Antiseptic, if applied immediately, is a quick and certain cure; it instantly destroys the virus, and reduces the inflammation. The medicine should be taken internally, as an alterative, at same time, the moment an opportunity offers, to correct the humours, in case the virus should have infiltrated beyond the reach of any topical remedy. (See *Treatise on the Diseases of Human Beings*, pp. 111, and Appendix, 194.)

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