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# HUMAN NATURE:

*A Monthly Journal of Zoistic Science.*

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## CREATION.

THE SYMBOLISM OF NATURE—THE FACE.

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

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"Ecstasies of Genius," &c., &c., &c.

As the central feature of the face, the nose is of the utmost significance, both æsthetically and physiognomically. It is like a tower set on a hill, that cannot be hid, and constitutes in itself the dominant element in that most important province of physiognomy—the profile, on which, therefore, we will here make a few observations. It was remarked by Lavater, that the time would probably come when the character might be predicated from the profile alone; and without homologating this doctrine, or affirming the principle which it involves, that the entire mental constitution can be discovered and so delineated from any one portion of the organisation, we are quite willing to admit that no part of the face is so full of profound meaning as the profile. The perfection of its outline is the Greek type, more especially the archaic and ideal, or, shall we say divine, where the straight nose, on a level with the brow, forms, strictly speaking, only a prolongation of the forehead. Here thought and action are equally balanced. The impulses, without being weak, are controllable. The affections, though warm and intense, are subject to regulation. The moral principles are elevated, yet do not lead to sternness on the one hand or fanaticism on the other. While the intellectual faculties manifest perception and memory, reflection and imagination, in due proportion, so that the mind is at once retentive and yet creative, capable of the most profound thought and yet endowed with the finest taste. Let it be remembered that we are here speaking of the supposed excellence



of an ideal type, to which actual humanity, even in its highest races and noblest individualities, makes only the remotest approximation.

Next to the straight or Greek profile is the Roman, which errs however on the side of convexity, where, nevertheless, its errors lean to virtue's side. The former is the profile of gods, sages, artists, and poets—it was that of Christ. The latter, on the contrary, is the outline of conquerors and heroes, of born kings and heaven-sent ministers—it was that of Cæsar. Here action dominates thought, and will rules benevolence, and the character if exalted, is also stern, and sometimes even implacable and relentless. Nevertheless, in the present very imperfect state of the world, not only individuals, but entire communities thus characterised, are absolutely necessary. The Roman and Anglo-Norman types are instances in point. They did a work no men less vigorously constituted could have accomplished. Conquerors of this order do not simply pull down, they also build up, and are thus, not uncommonly, the archfounders both of dynasties and empires.

As the opposite and contrast to this, is the concave profile, which, speaking racially, is the outline of the great Turanian and Negroid families. This is the profile of weakness and subsidence. As an index of intellectual power, the short and inchoate nose, depressed at the bridge, and so, in a sense, dissevered from the forehead, gives promise of faculties only of an infantile and even embryonic order, according to the stage of development at which the nasal organ has arrived. Individuals thus characterised are not fit to be the leaders of Caucasian nations in the hour of crisis, when their destiny for centuries often depends on the heroic and almost superhuman efforts of a single generation. It was the profile of Kosciusko, and it is, though in a less pronounced form, that of Kossuth; and neither Poland nor Hungary had reason to rejoice in the success, however they might admire the honesty and patriotism or even the zeal and ability of their respective leaders. Both of these, however, were otherwise men of superior mould and of decidedly exalted character, and save in such a position as that which they unfortunately occupied, and which demanded a Cæsar, a Cromwell, a Washington, or a Napoleon, would doubtless have shone, if not as warriors and statesmen, then at least as orators and literati. To fully emphasise the concave nose, we must indeed have the prognathous mouth combined with it, as in the lower races, or in the more degraded individualities of our own. When the defect attaches only to the nose, and the mouth is good, there may be very superior powers of thought and a rare capacity for scholarship, as in the case of Gibbon, united, however, with more or less of



incapacity for vigorous and commanding action, more especially in times of severe trial and under circumstances of unusual difficulty.

These being the observed facts of character in connection with certain types of nose, let us now see how far the symbolism of this organ agrees with and supports these conclusions derived from practical experience. The reason why the Greek nose when effectually developed, presents such exalted indications as to character and endowment, is primarily, that it constitutes the perfection of the human type. It is an index of both the external and internal balance and harmony of the entire organism. Its close conjunction with the forehead is also a sign that cerebration and respiration interact effectually, which means again, that thought and action harmonise. As a continuation of the forehead, coming down into the face, it also implies that a considerable measure of intelligence pervades the body, in the sense that its various members are apt and obedient instruments of the mind; the limbs, for example, being precise yet rapid in movement, the hands for manipulation, and the feet for pedestrianism.

It is in the perfect finish of the Greek nose, consisting not only in the duly proportioned and harmonic development of its several parts, but also in the chiselling and completeness of the entire organ, that we find the expression and index of a refined and well-balanced intellect, and so, perhaps, that of the poet and artist, in the highest sense of these exalted terms. Hence, in somewhat less gifted individualities, not specially endowed with the faculty of creation, it implies a taste for literature and art, and sometimes not only a power of appreciating their respective excellencies and beauties, but also of deeply sympathising with their producers.

The Roman nose proper, which must be carefully distinguished from the aquiline, is the appropriate symbol of strength and power, because it manifests these elements in its structure, while it is at the same time somewhat deficient in that exquisite grace and beauty which attach to the Greek type in its highest form of excellence. It is especially strong at the bridge, the index of action; neither is it deficient at the point implying a capacity for thought; but it is angular and out of due equipoise, and so indicates speciality rather than universality of endowment; and we know that the Roman, though great in war and policy, in law and administration, was in literature and art merely a pupil of the Greeks. In virtue of their strength, however, such noses imply a capacity for government, while, at the same time they give evidence of great endurance, under adversity and defeat. Their possessors are of the race of Titans, who laboriously forge the



thunderbolts of Jove, and, we may add, sometimes launch them, regardless of the ruin they leave in their train. Usually accompanied by a strong infusion of the fibrous temperament or a rather powerful development of the osseous portion of the system, a decidedly pronounced Roman nose implies a rather limited range of ideas, but very clear insight as far as they extend. It is also often accompanied by a high sense of honour, frequently accompanied, however, by an utter want of all profound sympathy with the deeper feelings of others. This, of course, implies considerable strength in the self-hood, arising, phrenologically speaking, from the predominance of the posterior over the anterior organs of the moral sentiments, this being generally accompanied by proportionate deficiency in the poetic or creative group of the intellectual faculties. All this is indicated in the fact that the most powerful development of the nose is from the bridge *downwards*, showing that the dominant energies and ruling elements of the character tend to the external and terrestrial sphere of action and acquisition, rather than, as in the case of the true Christiform type, where the elevation of the nose is continuous and the whole moral region of the cranium is exalted, to the interior and celestial sphere of meditation and aspiration.

The terrestriality of a nose, once to all appearance, racially speaking, of high type, may now be seen at its maximum in the lower Jewish individualities of some of the great capitals of Christendom, where centuries of political oppression and social exclusion have driven a once gifted and heroic, though always bigoted people, to the all-absorbing pursuit of pecuniary gain as the one sole object of their earthly existence. In this case, where the speciality is very strongly pronounced, the merely, and we may almost say, grossly, terrestrial character of the nose is greatly increased by the drooping and often rather protuberant character of the somewhat bulbous point, altogether of the earth, earthy.

If the nose, otherwise well-formed, be too thin, it suggests a want of breadth and force in the general character. There may, in such a case, be keenness and penetration, but scarcely solidity and strength. Let it be distinctly understood that in the practical application of these remarks, the bridge of the nose is related to action and its point to thought. This want of substantiality is often an accompaniment of the aquiline type, when it indicates, if the possessor be in a position of command, the spirit of a martinet; if engaged in commerce, the grasping avarice that will overreach itself. In all circumstances, and under all conditions of life, it implies a tendency to exaggerate and dwell upon trifles, whether breaches of discipline or mean advantages



in the way of gain, the latter being more especially indicated by the drooping point, whose sharpness suggests a narrowness of nature, and with this a corresponding want of power to plan or judge or feel aright about enterprises of great pith and moment.

Whatever the profile or the attributes of the nasal organ, the nostrils should be well marked and susceptible of dilation under deep emotion. It is here that the narrow noses to which we have been alluding often fail. They are hard and rigid, and indicate not only an utter want of all flexibility and suppleness in the mind of their possessors, but with this also, an incapacity for the appreciation of deep and tragic emotion in others. The owner of a narrow and immovable nostril always exists on the outside and surface of moral being, into whose arcana, no other initiation is possible than that which comes through the painful baptism of heartfelt sympathy with every form of sorrow and suffering. Ere concluding with the nostril, we would observe that as the nose is fundamentally a respiratory organ, and as the dilating nostril enables it to discharge this function more effectually, it must be regarded as intimately related to the sphere of action, while not wholly dis severed from that of thought.

As a contrast to any of the more prominent and effectually developed noses of which we have been speaking, there is the concave in all its varied forms and degrees of weakness and debasement. This type has neither the equipoise of the Greek nor the energy of the Roman. As already remarked, it is infantile in its milder forms and embryonic in those more pronounced. As such, it is indicative of the like imperfection, arising from immaturity, in other portions of the organisation, more especially the brain. Persons so organised may be deep thinkers, as in the case of Socrates and Coleridge, but as the principal defect is in the bridge, they want those attributes which ensure success in the sphere of action. This arises from that breach of continuity in their interior being between conception and execution, whereof the lowness or utter absence of the bridge is an unfailing, because a symbolic indication. Such men, more especially when subject to inspirational illumination, may originate the germs of grand ideas, but they want the organising faculty which could weave them into a connected system, hence they generally leave this to their disciples. When born of Caucasian parents, persons so constituted may be regarded as instances of arrested development or of atavism; of the former, when the other features are good, and of the latter, when they present anything like a general resemblance to the lower Negroid and Turanian type of the inferior races. Now, in neither case can they be considered as



even relatively perfect specimens of humanity, and hence their incapacity for the effective discharge of some of its higher duties.

Not only does the depression or absence of the bridge indicate that breach of continuity to which we have already alluded, but the shortness of the nose in this type is also equally indicative of the want of power to maintain deep, earnest, continuous, and well concatenated thought, on any subject demanding an extensive range of interdependent and sequential ideas for its due elucidation. While the inchoate character of the organ is also unmistakably symbolic of the merely germinal form of the conceptions originating in a brain of which such an unfinished feature is the assured index.

We have already spoken of the mouth as being intimately connected with the function of alimentation, and as being also the organ through which we exercise the sense of taste, and thus in virtue of its duties and grosser susceptibilities it is very properly placed in the lower portion of the face. Now, it may be readily understood that a feature thus characterised and related, should not be too large in the way either of width or prominence. As an organ principally devoted to the earlier processes of alimentation, its most important and influential relationships are abdominal. As still partially employed, however, by the higher types of men, and predominantly so by the lower, as well as by the quadrupedal mammalia and birds, for the purpose of respiration, the mouth also maintains thoracic relations, not to be despised in any attempted interpretation of its profoundersignificance. While as the organ of rational speech in man, the mysterious channel through which the counsels of wisdom and the trumpet blasts of eloquence are given to the world, it has also cerebral connections, and that too with coronal and sincipital as well as occipital developments, in other words, with our moral and intellectual as well as affectional and passionnal nature, which show that this, the lowest of our facial features, whether in position or function, is nevertheless, at times, an outpost and instrument of the noblest portion of our spiritual being. This very important fact has a deeper significance than appears on the surface. It indicates that the totality of our corporeal organisation may ultimately become a befitting agency for the expression and manifestation of our noblest powers of thought and our most refined susceptibilities to emotion. Only think of the mouth of a shark or an alligator being so far transformed in shape and translated in function, as to become an organ for the song of a Lind, the eloquence of a Chatham, or the wisdom of a Socrates. Why, after this, should we despair of the Spirit's power to ultimately transfigure the entire organism, and render it a befitting, though tem-



porary dwelling for the celestial visitant appointed to occupy it as his terrestrial tabernacle.

The mouth should not be removed too far from the nose, in other words, the upper lip should not be too long, because this involves removal to a distance from the superior senses of smell and sight, implying comparative isolation from the moral and intellectual influences of our compound being. Persons so constituted, even if otherwise well organised, are generally rather obstinate, and if in addition to its undue length, the upper lip be also convex in place of concave, they are also prone to be sulky and ill-tempered. This arises from the fact that such convexity like the prognathism of which it generally constitutes an element, is a remnant of the brute type, not yet quite expurgated from some of the lower families and less harmoniously framed individualities of man. If, however, conversely, the upper lip be too short, a want of will in relation to self-command is decidedly indicated, and however refined, sensitive, or gifted persons thus organised may be, there is often a tendency to that laxity of morals, which arises from the established habit of easy self-indulgence. In this case, the superior senses, and with them perhaps the moral and intellectual nature, seem to suffer by re-action from the too close proximity of the mouth, indicative of the almost abnormal sway of the passions over a mind otherwise richly endowed and oftentimes nobly constituted, for this type of mouth is generally united to features otherwise cast in the purest mould of intellectual beauty and refinement. However otherwise formed, the upper lip should be divided by a well-marked hyphen, indicative of the due divarication, and with this the efficient bipolar interaction of the two sides of the body. Let us remember in this connection, that imperfection in ultimates, is chiefly of importance, as being indicative of some corresponding defect in the higher links of causation, thus rendered manifest in the lower sphere of effects.

For the same reason the chin, as a separate feature, should be distinctly separated from the mouth, and not, as in the case of the exceedingly prognathous, be confused with it, such an interfusion of different features being indicative of a corresponding and proportionate conglomeration of ideas. It is here that we touch the keynote of any possible scientific system of physiognomy. The face, as a whole, and the individual features as its constituent members, are neither the source nor seat of mental power, whatever its character, whether passionate, affectional, moral, or intellectual; but they are nevertheless of the utmost importance as indices of interior and profounder portions of the organisation, and notably of the brain and nervous system. This, then, is the true significance of physiognomy as an index



of character. It has reference to the sphere of effects, not of causes, but of effects so near, and therefore we may presume so intimately related to the realm of causation, that those who would penetrate to the arcana of the latter cannot do better than study and endeavour to interpret the deeper meaning of the former.

*(To be continued.)*

## TRUTH.

BY FREDERICK J. WILSON.

IF you hear a discussion, and in the middle of it an opponent asks—What is Truth? just take up your hat and umbrella and be off, for they will but beat the air and arrive at no possible solution of the question.

Why is the discussion not worth hearing? Because, if a man asks—What is Truth, he has no real idea of it, and if a man answers him, his presumption releases you from the compliment of listening; for the proposer of the question assumes that—Truth is to answer a question truthfully to the best of his perception, or in accordance with tradition; so the answerer of the question cannot get his adversary in harmony with the real explanation, supposing he can give it. Now what I wish to prove is, that the definition which the proposer of the question had in his mind, namely, “that truth is to answer a question truthfully to the best of your perception, or in accordance with tradition,” is quite distinct from truth in the abstract, and simply means accuracy of statement to the best of your knowledge through your perceptions, or by tradition. Let us examine these two channels of information to see how insecure is the base on which we rest our sense of certainty in reaching out to the good we comprehend not; and first comes the question, What is your perception worth? Perception is developed by education, which should also teach you the art of observation to regulate the perception. An ignorant man going into a London shop would say it was twice as long as it is, and that a passage opened through it to the other street. Why? Because a looking-glass was placed on the opposite wall, and not knowing looking-glasses could be so large, he thought as he said—so, told the truth to the best of his knowledge; but his perceptions had not been exercised in that direction, and the looking-glass was placed there on purpose to deceive him. Well, the looking-glass is but a type of the world’s endeavours to deceive simplicity, and it is only as your perceptions are cultivated that you see through the



representation, and many of them are so recognised that, like Mrs. Gamp's bald curls, they could hardly be called false, being so innocent of any intention to impose upon even the most ignorant; for instance, artificial flowers are recognised in the ingenuity with which Nature can be simulated, and the art can only exist in the successful imitation. A theatrical representation is a deception, but the art is recognised and applauded for its successful personation. In dress, we have deception carried to the limit of make-believe, with examples that, in their universal use, have been accepted as legitimate improvements or distortions to appearance. Then, again, see how we are deceived by colours. We instinctively associate ideas with colour, and the world applies the colour to itself so as to appropriate the idea connected with it. The red represents courage, but we are not to infer that the man is really courageous who wears a red coat; the blue represents amiability, but the lady who wears a blue opera cloak may not be amiable; purple represents conscientiousness, but the king and the priest though exalted on principle may not be conscientious. From colour we come to pictures, which are supposed to represent to deceive. All art is to simulate nature, and therefore art may be called the poetry of deception; and it is in the universal recognition of its refining influence that it is released from the imputation of a mockery to the mind, in as much as it is the food of the imagination. Continuing the question of perception, we now come to the recognised white lies of society, and the "not at home" by the servant when you are at home has been the puzzle to those who value the minutia in sincerity. Somebody hired a room in his neighbour's house so that his servant might speak truthfully—but as the answer has the recognised understanding that they are engaged, it is no more an untruth than it is to wear an artificial flower or to have veneered furniture in your rooms. Again, a person on meeting you asks, How do you do?—he does not care how you do, and therefore, you need not proceed to describe with Sydney Smith that, with the exception of three mortal diseases, you are pretty well. The reason for his asking, was because he must say something. Again, deceit is recognised as a moral virtue, as in feeling pain, not to show it; in feeling grief, to subdue and hide it. Act on the principles of sincerity, pure and simple, and you could not live outside the society of Quakers, who, I assume, do live truthful lives. I say assume, for they may have picture books and looking-glasses, and so even they may have to teach perception to mistrust appearances.

The second division of our speaking the truth is from tradition. Tradition is the information you have obtained without personal observation, which is divided into stories that are supposed to



be true, as histories, or descriptions in which you are to place implicit confidence; and novels, anecdotes, and flights of imagination that are recognised as having the object outside of the reality of the actual circumstances, but which, on the supposition, should be worthy of belief; but taking history, geography, science, &c., that are propounded as true, we know that the outlines are continually shifting, that on new light in history the brazen character may become burnished gold or the cause of action, the working out of systematised selfishness rather than the spontaneous fulfilment of a generous renunciation. Who can portray otherwise, than from his own standpoint? As Macaulay says of the historian, in describing an affray—if by his own party, he says, “the rogue startled him”—if an opponent, “the villain assailed him.” Our perceptions in science are the aggregations of facts; but what is a fact? it is not a truth; for there are no truths out of geometrical proof; so a fact is but the most philosophical deduction we can make from an appearance. That the sun *set*, was a fact; that the earth was flat, was a fact; that the heart was the seat of the soul, was a fact. The facts may be truths, but that will rest in the accuracy of our reasoning through our awakening perceptions as to the appearances. Consequently, we cannot approach truth, except approximately, and therefore, all our perceptions must be viewed through an atmosphere of reservation. If truth is outside of the statements of facts in science, of conclusions in history, of position in geography, of our conscientious observational statements, and our social endeavours to feed imagination in recognised imitation,—what then is truth? That is the question that Pilate asked Jesus, not mockingly, as Lord Bacon assumed, but inquiringly, to solve the difficulty that arose in his mind, and which Jesus answered (as stated in one of the gospels not admitted into the New Testament), saying, “Truth is from heaven.” If truth is from heaven then truth is an attribute of Deity, in association with wisdom and love. Truth may, therefore, represent universal harmony, or the ladder of ascent from earth to heaven, or the descent from heaven to earth; so that, when truth is understood and overstood heaven and earth will be in reciprocity. If this is correct, then truth is eliminated out of the catalogue of the universal laws, as pertaining to each rather than as a separate integer in the scale; for these laws—namely, order, relation, space, position, life, causation, nutrition, mind, quantity, time and eternity, change, volition, organism, affection, proof, and faith—have each to be measured, mapped, and circumscribed by truth.

If such is its value and position, what an enormous amount of mental mischief might be saved in the world. Why, its procla-



mation would send dogmatism, mumbo-jumboism, self-abnegation and the terrible catalogue of the symbols of trepidation to follow in solemn grief the funeral cortege of the father of lies who, being accustomed to the warm clothing of subservient adulation, had caught a chill, on truth rending his garments, so died in despondency that the people, having found him out, are no longer believers, and his disciples, respecting his obsequies, escort him to the tomb. *Requiescat in pace*; for we bear no malice in the security of the future releasing us from the anxieties of the past; for, as "dogs delight to bark and bite, and growling lions to roar and fight, as 'tis their nature too;" so, as it is Satan's nature to deceive, he prompted an unconscious priesthood to proclaim a pardon when the offence did not exist, and appointed them as mediators in the performance of ceremonies of which they were the spiritual representation. They thought it right in taking a higher stand on the platform of folly than ourselves, and so we forgive them on the assumption that they knew not what they did.

And now what is to be the consequences of this revelation that truth is from heaven, that it is eternal, and that it implies universal harmony? The consequences are, that man will learn to claim for himself the legitimate exercise of his own personality; to interpret the laws of nature as subservient to the power of mind, to direct and control nature; and to feel that each is in himself a responsible agent, as having a knowledge of the truth, so to use that knowledge to free himself and work out the freedom of others.

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#### THE LONDON DIALECTICAL SOCIETY'S REPORT ON SPIRITUALISM.

ALTHOUGH investigations into Spiritualism have met with varied fates, none have been so common as that of being quietly shelved without sign, or even an attempt at a public report. This frequent result is not without significance, the very default declaring the weakness of the "imposture-and-delusion" theories, in support of which so many investigations have been undertaken, rather than in any eagerness for the discovery of truth. Why this reticence? Whence the mysterious and be-puzzled air of investigators who entered upon their labours with a "light heart" and with a jaunty assurance of the reputation they were to raise for themselves by exposing the superstitions and credulity of their fellow mortals? Investigations into other subjects mostly blossom into reports of some kind, and at any rate,



wherever imposture is discovered, rarely fail of a publicity most damaging to the matter examined.

From the long silence in regard to the investigation of Spiritualism instituted by the London Dialectical Society, it was felt that the labours of its committee had lapsed into the common oblivion. But rumour is again busy, and a voluminous report may be announced as in a forward state for publication. Whatever causes may have operated in delaying its appearance, it is but justice to record that the Dialectical Society, as a society, is not to blame; and, although by its scheme or its rules, it is under no obligation to produce reports on any subject, it has not, in the present case, been in any way obstructive. On the contrary, when the investigating committee brought up their labours to the Council, that body after the ceremony of acceptance, referred back the material collected with so much patience to the investigators, for such disposal as to them might seem most fitting.

This course has resulted, it would appear, in the determination to publish *in extenso* the whole of their proceedings,—a task of no ordinary magnitude when the methods of investigation adopted are duly considered. But this only partially explains the loss of time, and, if rumour be correct, internal difficulties have occurred, counsels in some measure have been divided, and counter reports have been prepared and tendered by members who could not agree to the general report in its entirety. That divergences of opinion should exist on a subject so novel to most of the investigators and phenomenally so multifarious, is not surprising. Each and all, however, it is understood, have had full opportunity for expressing their views within the volume about to be issued. Less indeed could hardly have been expected of the Dialectical Society from its known habit of courting the fullest and fairest discussion of all matters coming under its notice, and from the special reputation it has acquired for the examination of subjects too generally avoided.

Reverting to the investigators, it is known that their industry has been great. They have not stopped short at the mere reception of correspondence or the examination of witnesses, but have sought a practical acquaintanceship with the phenomena in question, for that purpose dividing themselves into several experimental committees. These, doubtless, have each “a tale to tell,” and the value of evidence so direct, whatever its character, can hardly be over-estimated, from the manner in which it would affect the enquirers, and the possibilities it would imply in regard to the general testimony.

In a loose and unauthorised manner portions of the correspondence and evidence collected, have found their way into public



print, therefore it will be no breach of confidence to mention the following names amongst many others in connection with the proceedings:—Lords Lytton, Borthwick, Lindsay, Adare; the Countess de Pomar, the Hon. Mrs. Egerton; Professors Huxley, Tyndall, G. H. Lewis, Cromwell Varley; Drs. Carpenter, Davey, Chambers, Edmunds, Kidd, Dixon, M. Camille Flammarion, (Astronome Francais,) M. Leon Favre, Signor Damiani, M. Houdin, Mrs. Emma Hardinge, Mrs. Marshall, Miss Anna Blackwell, Miss Houghton; Messrs. A. R. Wallace, F.R.G.S., T. Adolphus Trollope, Hain Friswell, Edwin Arnold, E. L. Blanchard, H. D. Jencken, Guppy, Home, Howitt, Spear, Shorter, Glover, Hockley, Eyre, Childs, Jones, Simkiss, G. Williamson, Shorter, Coleman, Burns, J. O. Chevalier, &c.,—a goodly earnest of trenchant research.

One feature of this investigation is especially worthy of remark. The testimony of all persons who attributed the phenomena to imposture, trick, or delusion, was publicly and most urgently invited. Such evidence will repay perusal. Not even the most confirmed spiritualist can object to the exposé of frauds bringing disrepute upon a cause he has so much at heart; for many subjects besides Spiritualism have thus been tainted and have benefited by searching examination. A sharp distinction must be drawn between the mere assertion of trick or delusion as theories to account for universal phenomena, and the actual detection of imposition. Doubtless a large section of the report is devoted to this department, and friends to Spiritualism, while only too glad to assist in the exposure of humbug, must none the less be on the alert keenly to analyse the evidence put forward in support of such theories, and must discriminate between "speculations" advanced, and "facts" proven.

From this the latest contribution to Spiritual literature—a contribution too having its origin in scepticism—much good may result. It will focus modern evidence and enquiry; will show once again in what degree and directions investigators may be influenced by looking the subject straight in the face; it will become a starting point for renewed and ever welcome criticism, and will introduce Spiritualism as a matter for examination into channels and circles hitherto closed against even its discussion.

## THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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

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

SOLOMON'S TEMPLE.—THE UNIVERSAL CHURCH.

SOLOMON, like David, is not merely a Bible character. He is an Oriental tradition. The Bedouin shepherd and the Egyptian



necromancer, in their several fashions, are equally loud in his praises. Moor and Turk, Persian and Syrian, alike repeat his name with sentiments of the profoundest reverence. Throughout Western Asia and Northern Africa, he is still regarded as pre-eminently the royal sage of remote antiquity, by whom all knowledge was possessed and to whom all wisdom is attributed. Thus whatever weaknesses or foibles may have attached to him as an individual, Solomon has now become a representative man, the impersonation of the higher intellect of earlier ages. As son of David and King of Israel, he was no doubt a wise and politic monarch, while as a scholar and an author he has claims on our respect as one of those favoured few, who being dead speak across the gulph of three millenniums. It is not however with Solomon the man of actual history, but Solomon the myth of popular and oriental tradition that we have here to do, our purpose being, in accordance with the spirit and tendency of these papers, not so much the exposition of fact as the illustration of truth.

We have said that Solomon was a representative man. He was so pre-eminently, as the Prince of Peace coming after a reign of war. In this he was prophetic. The three great Kings of Israel, Saul, David, and Solomon, have been likened to the Mosaic, Christian, and Millennial dispensations. Now, it may be observed that neither to the first nor the second was it given to build the temple. Saul and David were men of blood; the former a gloomy and revengeful misanthrope, though endowed occasionally with the prophetic afflatus; the latter a hero and a poet, though alas but too often the victim of ungovernable passions, which sometimes drove him not merely into excesses but crimes, not excepting even murder. Hence, though he always aspired to build the temple and even prepared some of the materials, it was not given to him but his successor to accomplish this great and God-appointed work. Now Christendom is a veritable David, ever oscillating between heavenly aspirations and earthly desires; sometimes soaring sunwards to the empyrean in thought and imagination, filled with the sublimest ideas and carried onwards by the grandest purposes, and anon, going forth to the wholesale slaughter of the battlefield abroad, or sinking into the mire of sensuality at home; so that it is not too much to say she is a byword and a proverb among the outstanding nations of the earth, for her knowledge and her power on the one hand, and her profligacy and inebriety on the other. Not to such a dispensation therefore can it be given to complete the temple of peace and concord, where the nations may go up to worship, and the altar of a real fraternity be ultimately reared.

"The faith of the future:" how much has been said and yet



how little of profound and untrammelled thought has been yet evolved on this most momentous subject! Of course, every sectary fancies that his own small church must cover the earth as the waters cover the sea. But in this matter are we not all more or less sectarian, setting up our own standards as the limits of truth, and regarding our own aspirations as the lines of progress? Let us be wiser. The true temple of humanity is not a thing of creeds and catechisms. It is not a system of scholastic theology, to be defined by councils and settled by assemblies. It is not, so to speak, a mechanically constructed architectural edifice that can be *finished*, but a living growth of truth and beauty, whereof the earliest generations laid the foundations, and to which only the latest can contribute the higher spires and loftier pinnacles. While humanity endures it grows, expanding with the intelligence and rising with the morality of the advancing ages, a spiritual church, reflected from the heavens and rooted in the eternity. Such is the true Solomon's Temple, that no one monarch, or prophet, or nation, or creed, shall prevail to build, though all religions and peoples will find their place in it, for it is the God-appointed work not of individual but universal man. In a sense, and that the most devout, it may be said of it as of the universe, that it is a temple not made with hands, whose designer and builder is God.

But in addition to this universal temple, or rather as one of its millionfold side chapels and beautiful oratories, there is the life temple that every man builds for himself, his slowly yet surely accomplished work of thought, word, and deed, whereby as a spiritual cause, he becomes revealed in effect on the material plane of space and time. This is a rather deep subject. All life-work, under whatever conditions, is wrought from within outwards. It is the unfolding of a germ, the evolution of a principle, the revelation of a spirit, in truth, the manifestation of an hypostasis. Yes, let us clearly understand this matter: every man, even the meanest, is a divine incarnation, a beloved son of his heavenly Father, endowed with limitless possibilities, demanding eternity for their development. What you are, that you do and suffer, your schooling being suited to your condition. Not always as volunteers, nay, often by dread compulsion, do we perform our needful and appointed task, whose significance is derived not simply from the fact that it is one of the steps of an infinite progression attaching to us individually, but also from the grander yet corresponding fact, that it is an integral part of the great scheme of universal being which, without it, would lack somewhat of its orphic harmony and absolute perfection.

Perhaps we may now then begin to understand somewhat of the mystic meaning of Solomon's Temple. It is the life-work of



humanity, on which all generations have laboured hitherto, and to whose grandeur and beauty all the ages of the future will add their respective contributions. It is a wonderful edifice, whose corner-stones were shaped and fashioned by the master-minds of time, whose foundations were laid in faith, and whose towers have been reared by prayer. Monarchs have carved its columns and heroes have wrought on its walls. Prophets have built its altars, where martyrs have sealed their testimony with their blood. Poets have sung its anthems, sages have written its homilies, and saints have breathed forth their aspirations in its litanies.

And on this heavenly temple, and under the immediate direction of its divine architect, all human creatures, you and I gentle reader among the number, are doing each one his day's work, according to our respective capacities and our varied opportunities. To one it is appointed only to quarry the stone, while to another it may be given to shape it into forms of ideal grace and beauty, on which the ages will gaze in ever increasing admiration, the great concern for every man being, not so much the kind of work he may be called upon to perform, but rather his manner of doing it, faithfully or otherwise; for the more enduring parts of Solomon's Temple can only be built *honestly*, all that is pretentious perishing in the very process of its construction. Hence war, conflict, revolution, and reform, or in other words, the detail of that process of destruction whereby, sooner or later, all false work tumbles into irretrievable ruin. Yes, let us clearly understand it, the spiritual temple of humanity is based on the eternal veracities, and is the slowly accumulated bequest of all past generations of heroic souls, who have built into it what measure of truth was revealed or goodness vouchsafed to them.

And in this sacred temple, from its foundations to the present hour, there has been an ever-recurrent service of prayer and praise, of sacrifice and burnt offerings. From its altars the incense has never ceased to ascend, and in its holy of holies, the shekinah has ever dwelt visibly to gifted eyes, between the cherubim. What is all true poesy, wherever uttered or however embodied, but a part of the hymnal of the universal church; a few verses from the great psalm of life; the preluding anthem of eternity! And what is all true biography, more especially when of earth's finer spirits, but one great evangel, the inspired, and we may say, divine record of the life and labours of the witnesses for and the champions of the truth, the everlasting gospel of the universal Christ. Nay, what is all high literature but a mighty litany, the deep thoughts and earnest questionings of humanity's most gifted and prophetic souls, rendered so far articulate, and embodied, as in a mystic church service, for private devotion



and public worship, amidst whose grander offices, the more favoured among us may perchance, in some exalted moment of ecstatic intuition and interior illumination, be privileged to drink of the wine of inspiration and break the bread of life, in high soul-communion with the departed saints of other ages, "who being dead yet speak" words of sustaining comfort and guiding wisdom to us poor dwellers in our fragile tabernacle of clay. And what is science but our "book of the law," the great code of nature, engraved by the finger of God on the enduring tablets of the universe, which our priests and levites in their several orders, and according to their commission, daily expound at appropriate seasons to the multitude of Israel.

And thus, then, it is obvious that we have a temple, the universal church, on whose edification some of us are permitted to labour, and in whose ministration others of us are privileged to serve. We can scarcely realise so sublime a thought, which implies that we are co-workers with God, both for time and eternity. How vast then are our prerogatives, but, conversely, how dread and almost terrible are our responsibilities. Is it any wonder that in the way of preparation, the especially consecrated spirits elected, and set apart for these higher duties, have generally to pass through the furnace of affliction and persecution: that they have to be purified of the dross of our common humanity, ere being used as chosen vessels in the sanctuary. "Perfectured by suffering," is the succinct biography of all earth's most saintly souls, and pre-eminently is this true of those great master-builders, God's messianic messengers, who from time to time come, as with a special commission, for the repair and restitution, or the extension and elevation of the spiritual temple of humanity.

We may not equal such epochal master-minds. Their powers are not among our gifts, and their works are not therefore in the list of our duties. But in our lower sphere and with our lesser light, we may at least be equally faithful to the few talents committed to our charge. It may not be given to us to found a new faith, and shine among the morning stars that have so gloriously heralded the successive days of the moral creation. It may not be in our power to uplift the royal standard of everlasting truth and bear it onwards, even though but for a few paces, while the obedient millions march loyally in our rear. It may not be for us, as divinely appointed shepherds of the world's great Israel, to lead the flocks of God to new well-springs of the water of life, and fresh pastures robed in the verdure of another spring. Offices thus high and holy, may be altogether beyond our capacity, but there is one point at least, in which we may endeavour to profit by the noble example of those who fill them. Let us try, though in a lowlier sphere and with only minor duties



and responsibilities, to be equally "faithful and true" in their discharge. If we cannot furnish sublime designs towards the completion of the spiritual temple, let us, each one according to his ability, leave at least the bequest of a good life, among the materials for its edification, feeling well assured that the great Master-builder, even the infinite Architect, will know when and where to weave it into his plan and make it, however apparently minute and insignificant, a befitting portion of that everlasting beauty which is to gladden the universe for eternity.

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### HISTORY OF A SPIRITUALIST.

[The last section of this interesting work appeared in *Human Nature* for December, 1870. The translator, J. H. Gledstanes, Esq., was obliged to discontinue the English version as the original could not be got at during the war.]

No manifestation takes place without the aid of organs, and the slightest variation in their working involves an analogous deviation in their manifestation. It is on the difference of organisation that my learned friend M. Chavée bases the difference of race. The Aryans and Semitics take the verb and the pronoun in a different sense. This different manner of regarding them is of necessity brought about by the dissimilitude of the organisation of their brains, which are only capable of producing manifestations in accordance with their structure. The logical consequence of this incontestable principle is, that identity of manifestation implies identity of the acting cause. If, then, the power which makes itself manifest through mediums, thinks, speaks, combines, reasons, feels, and interests itself in matters as we do, we may presume that it possesses organs of the same nature as ours. In short, without organs there could be no manifestations, and without organs of the same nature there could be no similarity of action. The perfect conformity of manifestation then entitles us to believe in the probability of a similar organic conformity. The unanimous affirmations of the powers acting through mediums may therefore be classed among hypotheses worthy of examination, and the persevering manner in which the phenomena continue, authorises us to class these hypotheses among the number of acknowledged probabilities. That unprejudiced science which shakes itself free from the shackles of the schools, which does not allow itself to be influenced by any system, and which is not frightened by empty clamour, occupying itself in the study of the past, in order to predicate of the future—boldly explores the unknown, and (without suspecting it perhaps) supports the ideas just suggested.



In his lecture of 12th May, 1858, M. Chavée puts these questions—1st. Is it possible for an individual being to exist in creation without an organism? 2nd. Ought the admission of the existence in man of an ethereal invisible organism, of which the component elements are not patent to the senses, to be considered as contrary to the ordinary laws of chemistry, physics, or science in general? 3rd. Are there cases in this life in positive pathology which teach us that the organism which succeeds the one we are using now, occasionally acts by itself, or nearly so, in such a manner as to give us glimpses, as it were, of an organism superior to our present one? To the first question M. Chavée replies in the negative; in his opinion, there is no individual being without an organism, for he thinks the soul never exists alone as simple spirit entirely separated from all organism; in his present state man has two organisms, the terrestrial, which falls under the cognizance of the senses, and the ethereal, which is invisible; at the dissolution of the first the soul continues to retain the second. The celebrated lecturer replies to the second question by affirming that one contravenes no known law of science, chemistry, physics, mechanics, etc., in admitting the existence of an ethereal or electro-luminous organism. The third question he answers in the affirmative, saying, Yes, there are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one, that which is perceptible to the senses, is no longer in exercise. These cases are natural and magnetic somnambulism, and the trance. Thus, observation leads us to conclude that there is a future life. Here we have a great man, an encyclopædian savant affirming the scientific possibility of the existence of invisible beings provided with organs appropriate to their sphere of action. We may then be allowed to pay some attention to the unanimous declaration of those who say they are spirits. "*We are the souls of those who have lived.*" Up to the present time no more plausible explanation of these phenomena has been furnished. Such explanations as have been offered have either exhibited a supreme ignorance on the part of those from whom they emanated—indeed, inconceivable when we perceive the respectable names attached to them—or a determined uncompromising prejudice which declines all examination; and occasionally we meet with men who, in the most unfair manner, endeavour to escape from the truth gleaming on them by putting forward the most fantastic hypotheses, much less admissible than the solution given.

Neither reason, observation, nor science, are then opposed to the belief that man survives the death of the body, and that provided with organs analogous to our present ones, he may be



able to manifest himself to us by means adapted to his new sphere. Is it possible for one to form an idea of this extra-terrestrial existence? It is evident that we are far removed from the experimental method, all allegation belonging to the region of pure speculation. Having, however, made this necessary reservation, it is interesting to examine the systems which are endeavouring to solve the mystery. Two schools are arrayed in opposition before us, and among the various characters of which they are composed are to be found an infinitude of wavering beliefs, to whom a definite *credo* is still the object of their search. They are about to tell us what, in their opinion, is the mission and future of souls. Our reason must decide as to the respective merits of these schools, and, as far as in the present limited state of our knowledge we are able to judge, say which of them appears to make the nearest approach to truth.

The Spiritist and Spiritualistic schools agree upon the fundamental points of the existence of God and the immortality of the soul. Both allow that there is a super-terrestrial existence; the reciprocal influence of the visibles and the invisibles one upon the other; the possibility of the latter manifesting themselves; gradual purification, and indefinite progress. They, however, differ radically as to the mode of purification, and the consequences of these differences are considerable. The inequality which is the universal law of created things, has arrested the attention of some exalted minds, and they ask themselves the reason of this infinite gamut of aptitudes, sad or happy, which are fatally distributed by an inexorable hand upon the finger board of humanity. They see that man's determination, prudence, efforts, and virtue, are so often insufficient to procure for him the happiness which is frequently showered upon the unworthy as if in bitter sarcasm of divine justice. They have endeavoured to discover whence comes innate ideas, and the desire for domination and tyranny, which elevate the soul or incline it irresistibly to evil; and in their inability to find the clue to this enigma, they have concluded that there must be a motive for these undeserved misfortunes, and that the object in the end must be just and holy, as every thing is that receives the divine sanction. They think they have discovered, in the Druidic *arcana*, and ancient primitive religions, the secret, the explanation of which must put an end to their painful uncertainties, and they proclaim as a dogma, the re-incarnation of souls after death, and a succession of connecting existences during eternity. According to them, the soul alternating between light and darkness will have a double but broken life, whose action will be combined in heaven and manifested on earth, the terrestrial life being only the means of purification, the opportunity offered to



souls, to enable them to reach the relative perfection which is the object of their endeavours; and as one existence is not enough to overcome the evil occasioned by the seething of matter, there must be a succession of lives for the purpose of redeeming the weak or failing soul from errors committed in previous existences. At each deliverance from his envelope the soul recovers the memory of all that has passed, but which has been temporarily lost in the materiality of the terrestrial organism. At a glance, beginning from its origin, it examines the course travelled over; and the light acquired, always increasing after each trial victoriously passed, points out the new trial to be attempted; I say, to be attempted—for it is precisely in the choice made by each soul (prompted by his courage and noble aspiration) of the existence most conducive to the progress he is endeavouring after, that the merit consists. Constant progress and gradual purification are due to the soul that chooses to engage in the combat. So called innate ideas, the difference of position and intelligence, the whole law of inequality, are explained by this system. All unmerited misfortune is an expiation; ideas are nothing but memory; suffering an all-powerful vehicle to arrive at happiness. As there is no progress which has not been achieved, a soul sinking under a combat above its strength finds itself after death in the same position it was before the trial, but at liberty to undertake another existence in order to gain a higher position.

The Spiritualistic school entirely repudiates the dogma of Re-incarnation. Passing over the objection, strong though it be, of the impossibility of improvement where memory is wanting, the simple mention of which is sufficient to show its value, it takes its stand upon two fundamental principles, to prove the emptiness of this belief. The principal argument of the Re-incarnationists is the necessity of purification on earth. The soul being destined for indefinite progression in good, and only through struggling being able to advance, as the earthly life is evidently too short to allow it to accomplish the required work; if the earth were the only theatre of these combats, it is certain that the soul would have to return to it until it had fulfilled its mission. But in reproducing ancient dogmas, they have neglected to examine whether it be indeed necessary for the soul to be chained to this globe in order to effect its gradual ascension towards the infinite. If this necessity does not exist, if the soul freed from earthly shackles can, in another sphere adapted to its new duties, continue its struggle and indefinite progress, at the same time preserving intact the memory of the past—where is the necessity for it to take again the material chain of its first human organism, a real Sisyphus's stone, which would be for



ever causing it to fall into the same errors, and be assailed by the same passions—since it knows nothing of the sufferings and combats of its presumed existences. The Spiritualistic school denies this necessity; it teaches that the earthly life is a commencement where the rudiments of the future are first formed; it asserts that beyond the tomb is a sphere where the soul lives, provided with organs suitable to its superior mission, and that the memory of the past serves at the same time as an incentive to communicate with the living, and as a spur to make them continue more resolutely the road to perfection, which is more clearly visible. It maintains that the day after death, the soul continues to lead a super-terrestrial life, the counterpart at first of that it has just passed, being still made up of affections, and a disposition to join in the concerns of the living, and until become purified, bound to the globe by the specific gravity of its new organs, which are still subject to the law of attraction. The height to which the soul has climbed is particularly distinguished by entire remembrance, freedom from the instincts and wants inherent to a gross envelope, a clearer perception of the truth, and a gradual emancipation from its starting points. It has not to forge for itself again a chain to be carried with bandaged eyes, in order to accomplish a work about which it knows nothing. Strong in its free will, enlightened by a ray from above, it proceeds on the way opened for it. There, as on earth, it meets with difficulties to be overcome, which mark each stage towards the infinite; there also it is subject to praise and blame (an excellent sign of its own liberty); but these combats and victories, and failures, will be assisted by the recollection of the defeats and the triumphs of the past. Freed from the smoke of earth, the soul will no longer by turns become dark and bright. The ray of light acquired keeps its brightness, and progress is made by an ascending law which knows no stoppage. For its purification the soul, then, has no occasion for this painful jail, which the Re-incarnationists inflict on it, in their borrowing from the ancients. Their doctrine is no longer necessary to explain the inequalities, the causes for which they seek in vain. The law which governs them takes its source in the supreme harmony of the whole, although its mode of action has hitherto evaded the investigation of our limited intelligence. What we know, and that may suffice us for the present, is, that evil does not exist as a principle; all that is wrong in our moral and material relations is the result of disharmony, a want of equilibrium in the divers forces which are all tending to their greatest development; and it is precisely the mission of man to abolish this antagonism, and to cause all energies to converge towards a single end, viz., his own happiness. The inequalities of



aptitude and position are necessary to this vast piece of machinery, where each atom fulfils its special duty. They would appear, however, unjust in the sight of God had they not by way of counter-balance a different responsibility. Divine law has no connection with social law; this latter, whose only idea (all love being absent) is to defend itself, simply regards facts. The surroundings, the aptitudes, the *fatum*, cannot enter into its calculations. It is not thus with God. Each man is only responsible for the instrument which he has received, and each of his acts are scrupulously weighed in the balance of celestial equity. Everything has its explanation in the divine plan, crime as well as virtue; but to understand the whole one must be God himself. Man only perceives the infinitesimal portion which is necessary for the mission which has been given him; but this mission itself becomes grander in proportion as his intelligence increases, and disharmony is destined to gradually disappear from the world in exact proportion to the effort made by humanity to understand and execute God's law. Misery, inequality, unaccountable misfortunes, belong to a transitory state and inherent to the general progress of created things; they are the obstacles that the human soul must overcome in order to arrive at felicity, and not the eternal and unchangeable instruments destined to serve as trials to the re-incarnated in their struggle towards perfection. The endless upward progress of the soul towards God can then be accomplished without recourse to the necessity of a return to the elements which it has once shaken itself clear of.

But the Spiritualistic school takes its stand upon an argument much stronger still, more profound and more conclusive, to refute the doctrine which has taken so prominent a place in the new teaching. It takes exception to the annihilation of human individuality, and putting in its place an imaginary state where the soul is separated from the body, treating it as a simple auxiliary, which it changes and fashions at its pleasure for the part which it is called upon to play. The Re-incarnationists, in short, teach that the soul is only entirely itself in the intervals of its successive existences. Then it is that it sees clearly, and viewing the point attained and the ground travelled over, it decides the nature of trial which remains to be undergone, and chooses not only the life that it is to recommence, but the organs which are to serve as a vehicle, changing sex in its re-incarnation according to the victory that has to be carried. This transmutation of the soul is certainly incompatible with the continuance of individuality. Man is neither body nor soul; he is not a composite of two substances; he is an indissoluble amalgamation; his individuality does not come from his soul. The soul being a



ray from God, is the same with all men, furnished with the same attributes, enjoying the same rights. That which stamps the difference, or in other terms, that which constitutes individuality, is aptitude. In matter there is no individuality, for individuality is created by limitation, and form gives it its distinctive mark. Matter from which is formed the human organism no more changes in its essence than the soul does which comes from God. But the soul is unique in its nature, as it is in its action, while matter is various in its manifestations, and each manifestation answering to a force, the different combinations of these energies infinitely graduated produce as many individualities as there are dissimilarities, and thus give a single copy of each incorporation. Like to all as to his mind, each man then is dissimilar to all by the total of forces which compose his aptitudes. Death which disintegrates the gross envelope allows the interior organism which succeeds it to shine forth. Nothing however is changed in its manifestation, only the mechanism is perfected, the soul using it more easily; the relation of the aptitudes remains the same and preserves the stamp which makes the being one and the same person throughout eternity. The duty of the soul then is to gradually modify its original organism, in order to render its working more in conformity to the mission which God has confided to it, and which shows itself by the aptitudes with which it is provided. This mission continues all through.

A few words will be sufficient no doubt to prove that the system of Re-incarnation annihilates this perennity of being, to substitute for it a confusion of individualities where the soul alone plays a part, in which it is supposed by itself to represent an individuality which it does not possess in reality, only belonging to man through the organic combination with which it is endowed. It is impossible to maintain that there are not as many individualities as there are existences, since in each of them the soul is clothed with a form, and provided with a different mechanism. They deny, then, that there is an amalgamated individuality; for they say nothing but the soul can be the individual. If it is the soul without the body that is the individual it must be limited, for such is the law of all individualisation. To be limited, it must be substance; and in that case wherein does it differ from a body?

The Spiritualistic school, therefore, rejects Re-incarnation altogether, for the double reason, that purification of the soul can take place without a succession of existences, and because this doctrine annihilates human individuality, the first amalgamation of which remains the type for ever.

But whatever may be the conclusion to which one comes, the two schools, as I said above, agree in recognising not only the



immortality of the soul, but also the possibility of communication between the dead and the living. This possibility (which science seems to foresee will in the future be admitted) changes almost into a certainty for all those who have examined with perseverance, and weighed without prejudice the phenomena of which I have been treating. More than three millions\* believers scattered among all nationalities testify what importance from the present time is attributed to them by human intelligence and feeling. Such an adhesion given in a great measure by eminent men, and which in ten years, has been able to gain so considerable a suffrage, ought to attract the attention of the conscientious thinker. After having shown the reasons that favour the existence of the phenomena, it is not without interest to examine what may be its value to society at present, and what are the destined results of this knowledge which is being gradually diffused, notwithstanding the sarcasms and the futile anger which would arrest its progress.

F. CLAVAIROZ.

*(To be continued.)*

#### A TRANCE POEM.

ON the occasion of the Commemoration of the Twenty-third Anniversary of Modern Spiritualism, in Elliot Hall, Boston, the Chairman introduced Miss Lizzie Doten, who spoke briefly as follows, her remarks and poem being warmly welcomed:—

"In a certain literary work by the great German writer, Richter, a thought closely connected with Spiritualism is presented, and one that we may consider with profit in this hour. He relates that the hero of the tale forsook his wife—a patient, loving woman, whom he had most cruelly misunderstood. After years of absence, he returned to his home again, and, upon inquiring for her, he was directed to her grave. He visited it in the clear moonlight of a summer's night; and as he stood beside it, he felt that his repentance had come too late. Turning sorrowfully away, he retraced his steps to the inn. On re-entering it, he found there a wandering minstrel—a woman—who sang a sad song, accompanying herself with the music of a harp; and the burden of her song was: 'Gone is gone, and dead is dead!' The utter hopelessness of these words filled his soul with anguish. 'Oh,' he exclaimed, 'thou loved one! patient and long suffering, would that I could call thee back again, not to forgive me—oh no!—but rather that I might have the consolation of suffering for thy sake, and of showing thee by my repentance how differently I would conduct toward thee now!'

"Beloved friends, drawn hither by the kindly influences of your magnetism, I take possession of this organism to-night, and announce myself as Achsa W. Sprague. I have loved you in flesh, and still love you in spirit. Feel-

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\* In respect to the number of Spiritualists here indicated, it may be remembered that the statement was first written several years ago.



ing assured of a welcome here, permit me to give you a poem, the subject of which is furnished by the burden of the wanderer's song—'Gone is gone, and dead is dead.'—

"'Gone is gone, and dead is dead:'  
Words to hopeless sorrow wed—  
Words from deepest anguish wrung,  
Which a lonely wand'rer sung,  
While her harp prolonged the strain,  
Like a spirit's cry of pain  
When all hope with life is fled:  
'Gone is gone, and dead is dead.'

Mournful singer! hearts unknown  
Thrill responsive to that tone;  
By a common weal and woe,  
Kindred sorrows all must know.  
Lips all tremulous with pain  
Off repeat that sad refrain  
When the fatal shaft is sped—  
'Gone is gone, and dead is dead.'

Pain and death are everywhere—  
In the earth, and sea, and air;  
And the sunshine's golden glance,  
And the heaven's serene expanse,  
With a silence calm and high,  
Seem to mock that mournful cry  
Wrung from hearts by hope unfed—  
'Gone is gone, and dead is dead.'

Oh, ye sorrowing ones, arise;  
Wipe the tear-drops from your eyes;  
Lift your faces to the light;  
Read Death's mystery aright.  
Life unfolds from life within,  
And with death does life begin.  
Of the soul can ne'er be said,  
'Gone is gone, and dead is dead.'

As the stars, which, one by one,  
Lit their torches at the sun,  
And across ethereal space  
Swept each to its destined place;  
So the soul's Promethean fire,  
Kindled never to expire,  
On its course immortal sped,  
Is not gone, and is not dead.

By a Power to thought unknown,  
Love shall ever seek its own.  
Sundered not by time or space,  
With no distant dwelling place,  
Blessed spirits, angels bright,  
We rejoice with you to-night,  
And of us can ne'er be said,  
'Gone is gone, and dead is dead.'



Evermore Love's quickening breath  
Calls the living soul from death;  
And the resurrection's power  
Comes to every dying hour.  
When the soul, with vision clear,  
Learns that heaven is always near,  
Never more shall it be said,  
'Gone is gone, and dead is dead.'

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### ELDER FREDERICK AND THE SHAKERS.

THE short visit to this country of Elder F. W. Evans, of the Shaker community, Mount Lebanon, has excited much public interest in an order of people who now hold an immense tract of territory in the United States of America. The eight families or communities constituting the "Society" at Mount Lebanon own about 50,000 acres of land, and the whole order scattered over various States of the Union, and numbering from 4,000 to 5,000 persons, possess at least 500,000 acres in all. It will at once appear that these communities have the means of unlimited extension, and they are constantly acquiring more property. About two years ago one family or commune bought 80,000 acres of land.

It may be asked, By what means have these people acquired so much land? In two ways:—By the donation of property by those who became members, and by subsequent industry. It is evident that such a social system could not exist without the possession of land as a basis, and it is brought in by those who unite together to have all things in common. This essential requisite is not difficult to obtain, as those who are spiritually fitted to enter such an order are often to be found amongst the affluent and well-to-do classes. These matters are never a source of any trouble to the Shakers.

#### THE MISSION OF SHAKERISM.

The Shakers consider themselves the "garner" into which the "wheat" shall be gathered from time to time—"I will gather the wheat into my garners;" and they have ample accommodation for performing this duty. They could at once find a good home and congenial employment for 5,000 persons of the right sort.

In fulfilment of their peculiar mission to the world, the Shakers have from the foundation of their order, nearly one hundred years ago, simply cultivated and developed the principles and practice constituting the essentials of their system. They now consider that the world has advanced sufficiently to appreciate in some degree these principles, and hence the visit of Elder Frederick to this country, the first of the order who has ever come amongst us.

#### ELDER FREDERICK IN LONDON.

In company with the Rev. J. M. Peebles, the Elder sailed from New York for Liverpool on July 1, on board the new steamship



"Atlantic," of the recently established "White Star" line. Spiritualism, Shakerism, and the personal characteristics of George Francis Train, who was also a passenger, made the voyage a lively one. Elder Frederick reached London on Wednesday, July 12. On Sunday Evening, July 23, he addressed a meeting in Cleveland Hall, composed chiefly of Spiritualists. The attendance was good and great interest was excited. Several persons desired to ask questions, but as the evening was far advanced the meeting was adjourned till the following Sunday, when, after an address on "Spiritualism," by Mr. Peebles, the Elder replied to a number of questions in an address of considerable length.

#### THE MEETING AT ST. GEORGE'S HALL.

Because of the success attending these meetings it was suggested that another should be held upon a larger scale on Sunday evening, August 6. St. George's Hall was selected, and though comparatively little effort was made to obtain an audience, yet the attendance was overwhelming, and hundreds had to return unable to gain admission. The general aspect of the meeting was highly respectable. There were many public men present, including several members of Parliament, and a host of eminent journalists. Many persons from the various classes of Reformers and Progressionists also found a place in the meeting—Spiritualists, Secularists, Republicans, and Temperance, Sanitary, and Social Reformers. The conduct of the audience was on the whole hearty and enthusiastic. The appropriate key-note was struck by Mr. Hepworth Dixon from the chair, who did himself great credit as a gentleman and a philosopher, by the cordial and judicious nature of his remarks. Occasionally expressions of disapprobation could be heard from a few individuals, but the quiet manner in which these objectors were dealt with at once disarmed their opposition. Loud and hearty cheers were frequent during the delivery of the lecture, and the meeting culminated in loud and prolonged applause.

On the following morning the London daily press gave copious, and in most cases, favourable reports of the meeting. Some of the writers spiced their remarks with a few expressions of unmerited vulgarity, evidently to compromise the matter with their readers. The following notice appeared in the *Times*:—

THE SHAKERS IN LONDON.—Last evening a very large congregation assembled in St. George's Hall, Langham Place, under the presidency of Mr. Hepworth Dixon, for the purpose of hearing "Elder Frederick W. Evans," of the "Shaker" community settled at Mount Lebanon, in North America, "discourse upon the principles of his order." This order, as he incidentally told the meeting, was founded a little less than a century ago by Ann Lee, a woman who saw many visions, and who, having been imprisoned and nearly starved in her cell at Manchester, crossed over to America to found a new religion, or rather to revive there the principles of early revelation. The proceedings were commenced with a hymn, "The



Day is Breaking," and a short prayer, after which Mr. Hepworth Dixon introduced "Elder Frederick" to the meeting with a few words expressive of the pleasure which he had felt some years ago in visiting Mount Lebanon, and seeing with his own eyes the well-ordered community of the Shakers, and the peace, contentment, plenty, and morality, which reigned among them, where they had "made the desert smile." The Elder, who is a fine, tall, ascetic-looking man, a little over 60 years of age, began his discourse by saying that he had commenced life as a materialist, but that some 40 years ago he had visited the Shakers, and, touched with the spiritual nature of their lives, had thrown in his lot with them. He said that they were what might be termed religious communists; that they laboured with their own hands, abstained largely from animal food, practised celibacy, had no lawyers, and no doctors, and tried to serve God by leading lives of usefulness to their brethren. They considered that man and woman were equal, and to the inequality of the sexes here, and to the exclusion of woman from the Legislature, they ascribed the existing evils under which English society laboured. There was a principle of duality in everything,—yes, even in the Deity, and as sure as there was a King of Heaven, so surely was there a Queen of Heaven also. He then proceeded to discuss, in considerable detail, the leading doctrines of the Bible, including the fall of Adam and Eve, which he ascribed, not to the eating of a forbidden apple, but to the indulging of forbidden sensual appetites; and argued that some restraints ought to be placed on marriage, so that it should attain its proper end. He urged that both the fall and the other doctrines of the so-called Christian scheme ought to be taken in a spiritual and not in a carnal sense; and in a like manner he maintained that we should understand in a spiritual sense much of the history of Jesus in the Gospels, who was the first of the ascetics and in principle a "Shaker." Passing back to the Old Testament, he urged that Moses was the first of social reformers and the most foresighted of rulers, and that in his management of the Israelitish "camp" in the wilderness he showed himself worldly wise and also an enlightened communist. He urged, also, that a communistic spirit pervaded the legislation of Moses, especially in respect of the Sabbatical year, and in the terminal abolition of debts and of slavery. He followed this up by stating that out of the religious bodies known in England the "Quakers" were those who most nearly approximated, as in name so also in character, to the "Shaker" community, as being lovers of peace, harmony, sobriety, chastity, and of non-resistance by war; adding that both England as a country and London as a great city had need to reform their social code and habits of life, and warning his hearers that other empires and cities as large and as powerful as our own had perished by the sword. It would be well for England if she would trust less in the sword and more in God, and do more to cultivate the life of God's spirit, which alone could make a people happy and contented, and secure strict justice between man and man. The



speaker was loudly cheered at various points in his discourse, which, though it lasted an hour and a half, was listened to with marked attention. A vote of thanks to "Elder Frederick" terminated the proceedings; and it was announced that a new journal named the *Shaker* had been started and published in Southampton Row, to advocate the views of his co-religionists. We understand that "Elder Frederick" is the first member of the Shaker Church who has been sent officially on a mission to England; and we are told that on Sunday next he is to lecture at Bradford, Yorkshire.

#### SHAKERISM IN THE PROVINCES.

Some of the weeklies had leading articles on the subject, and "London correspondents" favoured provincial readers with racy paragraphs on the event. In other instances, the country papers quoted from their London contemporaries, so that from one end of the country to the other the principles of Shakerism were being eagerly discussed. This gave rise to a flood of correspondence, some making inquiries as to the means of admission into the order, and others desiring the Elder to visit the provincial centres of population and address public meetings on the principles of his order. As he had only two weeks to remain in England, his arrangements were consequently limited. In company with Mr. Peebles and Mr. Burns, he addressed two large open-air meetings at Bradford, on Sunday, August 13th. These were convened by the Spiritualists and largely attended by them. About 2,000 persons were supposed to be present at each meeting. On the following evening, the Elder visited Bishop Auckland, and addressed a meeting in the Town Hall, presided over by Mr. N. Kilburn, jun. On the 15th he travelled to Worcester, on a visit to Mr. Weaver, and spent a few days in the locality in which he was born. He addressed a meeting at Birmingham, and also at Manchester, the birth-place of Anne Lee, the founder of the order. His last meeting was at Liverpool, from which port he sailed, in company with Mr. Peebles and a party of proselytes, on Thursday, August 24th. Thus completing his mission to England.

#### SHAKER INDUSTRY AND ITS RESULTS.

During the whole of his stay in this country, Elder Frederick worked almost day and night with the most unremitting industry. Even some potentates and their representatives would not have the amount of business pressing upon them as this plain unassuming old man had. No sooner did he establish himself at the Progressive Library and Spiritual Institution, 15, Southampton Row, than he was crowded with letters, papers, books, visitors, inquiries, and deputations of various kinds. No one would have supposed that a "simple Shaker" would have attracted so much interest. Many candidates for introduction to the order were conferred with, and leading members of co-operative and social reform movements. The Elder was also frequently invited to attend institutions, and private meetings at the residences of gentlemen, to explain the principles



of his order. It was his custom to get up by five o'clock in the morning, and work almost incessantly till he retired at night, which he did as early as circumstances permitted. If the habits of Elder Frederick are a fair specimen of Shaker industry, then these communities are no comfortable places for lazy people. He would not only work himself, but keep others busy around him; and thus in a few days he accomplished a work which some complex organisations would have taken a much longer time to effect.

Speaking of the general result of this visit, the Editor of the *Medium* remarks:—

“It may be asked, What have Spiritualists to do with Shakerism? and are we not somewhat exceeding our province in giving so much space and attention to an exposition of the principles of that order? Our reply is, that we are anxious to serve our readers to the best of our ability—to place before them the ideas, principles, facts, and information that may transpire in the Progressive world from time to time. Spiritualists are free-minded inquirers desirous of discovering all truth, and their journalists must be upside with such requirements. Hence, without imposing any views upon Spiritualism, we gladly afford our readers an opportunity of becoming acquainted with the proceedings at one of the most crowded and deeply interested meetings held in London for a long time.

“But the Shakers have many claims upon Spiritualists. They are a people who are ruled entirely by spiritual principles and teachings. Their articles of belief are not so much doctrinal as practical; hence their tenets are being strengthened daily by intercourse with the spirit-world. As the Israelites were guided in the wilderness by the cloud and the pillar of fire, so are the Shakers at this day directed and instructed through the agency of the spirit-world. Therein lies the secret of the unselfishness and purity of their lives. Continence and a life for the good of all are “spiritual gifts” which no one can receive but a spiritually-minded communicant with the angel-world.

“In the Shakers, then, we see an illustration of the ultimate influence of Spiritualism in its highest form upon the mind of man. It is benefiting thousands in a less degree, many who, though far from being so chaste and pure as the Shakers, are yet, through the agency of Spiritualism, very different men and women from what they once were. Herein is the ‘use of Spiritualism;’ not to aggrandise man’s animal nature by helping him to creature comforts, but to unfold his interior to a glorious realm of spiritual life, for the want of which the nations of the earth grovel in vice and darkness.

“Our venerable visitor has achieved a great work, all in a few days. He has stirred up the great British public. His oracular utterances are substantial food for thought. The London Press generally chronicled the result of the great meeting on Sunday last, and the Elder has brought the intellect of this country face to face with some of the most perplexing questions that affect the age. A ‘plain old farmer’ has done what the whole bench of bishops, backed



by our vainglorious seats of learning, could not have accomplished. He has done what he could not have attempted two years ago. Had J. M. Peebles not instituted the Sunday Services in London during his former visit, the Elder would have come to an unploughed field unfit to receive the seed now sown; and what could J. M. Peebles have done without the Progressive Library and Spiritual Institution? This well-organised institution is beginning to make its influence felt in the country. Our venerable visitor would have found his efforts unavailing without its aid, and that of its well-established agencies and helpers.

"The works and publications now passing through the Progressive Library Press will continue the work after Elder Frederick has once more returned to the bosom of his family of 70 at Mount Lebanon."

In conclusion, it may be stated that a dépôt has been established at the Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C., for the sale of works on Shakerism, and for the supply of such information as may be afforded outside of the order. Elder Frederick is of opinion that there are many people in England prepared to enter the order, and a revival of spiritual life is all that is necessary to inaugurate Shaker Communism on British soil. From the great number of inquiries already made, and the tone of the audiences addressed, it would appear that the time has already arrived.

It would be perhaps more satisfactory if inquirers corresponded direct with "Frederick W. Evans, Mount Lebanon, Columbia Co., New York, U.S.A."

#### PHRENOLOGICAL CHARACTERISTICS OF A SHAKER.

The Shaker life is so peculiar that the question occurs to many: What special organic features, do these people possess, so as to induce them to lead contentedly a life of self-denial apart from the world, and devote their whole lives to spiritual purposes? We have seen only one Shaker—Elder Frederick—and are enabled to present a delineation taken down at Bradford by Mr. Henry Pitman of Manchester. The Elder is a tall and well built man, in whom the elements of nerve, muscle, and bone, are well blended, but scarcely proportionately supplied with vitality. The top head is full and arched, but falling off at the crown towards self-esteem and approbateness. Contrary to expectations, amateness is large and so is conjugality. The Shakers do not discard woman, but on the contrary consider themselves the champions of woman's rights. The Elder is a fervent admirer of the sex. He says "Woman is a superior creation between men and angels, but men have not learned how to take care of them. They spoil their women by making them bear children, and work too hard, and occupy a subservient position." It is well known that Shakers are practical Spiritualists, and this communion with spiritual intelligences on a truly spiritual plane, would easily account for a man of the Elder's temperament and coronal development living without inconvenience, and even enjoying, a life of virgin purity.



That our readers may be enabled to study the details of the Elder's character, they should supply themselves with copies of his photograph, which are now quite plentiful. We have also seen at the Progressive Library, stereoscopic views of groups of Shakers and their houses and gardens, all of which afford valuable data to the student of human nature. We subjoin a

PHRENOLOGICAL DELINEATION *of the character of Elder* FREDK. W. EVANS, *of Mount Lebanon, New York, U. S.*, by JAMES BURNS, 15 Southampton Row, London: Bradford, Yorkshire, 13th August, 1871.

You have a large and comprehensive organisation, but finely proportioned, and of delicate structure. Thus, though you are a large man, you are refined in your sensibilities, and possess a lofty tone of mind.

The vital system is developed more particularly in the lungs, which are of good capacity, and have a spiritualising and elevating influence upon your character.

Your mechanical apparatus is well formed for working and for carrying into practical execution the purposes of your mind. You are not a theoriser or dreamer; but are eminently desirous of putting into execution everything that you consider worthy of attention. Your brain is very harmonious with but few exceptions. It is observable that the brain is very much more developed in the frontal and coronal regions than in the crown or the occipital portion; notwithstanding which, the domestic feelings are very large. You are companionable towards woman, and appreciate female society in a very high degree. You could not well exist under circumstances where you could not enjoy the companionship of woman; and you are remarkably considerate and appreciative toward her. Your love of home and place is also very great, and you have the feelings of a patriot. Your friendships, however, are rather close, and you do not care to associate in an intimate degree with a great variety of people. The base of the brain is quite full, and yet the organs of destructiveness and combativeness are but moderately developed; hence, you have more energy and force of character than irascibility or the desire to contend. The greatest want in your development occurs in the organs of self-esteem and approbateness. The ipsial feeling is not strong. You do not care for display, or for a position in which to exercise dignity and command, or to act in an arrogant or aggressive manner. You are eminently humble and diffident in your internal feelings; and you lack self-reliance and independence of mind. You may be original and individualised in your character; but rather than stand out as an iconoclast, you would prefer to be followed up by some societary assistance, and have reserve strength to fall back upon. You are remarkably sensitive as to your character, and as to what your friends may think of you; and you desire to please and merit the goodwill of others. You are also emulative and desire to do your best, and are fitted to occupy a public position. The organ of firmness is immensely developed as regards perseverance



and moral stability; but your power of decision is weak, and you regulate yourself more by the concurrence of circumstances than from the exercise of will power. The coronal brain is full in development and remarkably harmonious. Your power of adaptation to various forms of human life is very great. You have much enthusiasm, faith, and anticipation. You are seldom or never discouraged, and you do not look on the dark side of things, nor borrow trouble. You are fearless and untrammelled by suspicions or forebodings. You look upon the good side of creation, rather than the bad. Your sympathies are large, and your mind is eminently progressive and desirous of extending good to all, from whatever source it may come. The religious element is very marked; you see everything in a religious light. The faculties of inspiration and imagination are large. Your mind is governed by a sense of awe for that which is grand, divine, or sacred. This feeling pervades you in respect to every condition of life, so that you see the finger of God everywhere, and the whole of creation is a temple in which to worship Him through every act of life. The intellect is also very full and harmonious. The perceptive powers are well balanced with the reflective and inspirational faculties; hence, you are enthusiastic without being fanatical, and you are practical without being materialistic. Your mind is capable of appreciating and doing your duty toward all the various relations of existence. You are adapted to work well by the eye and to estimate the value and quantity of things on looking at them. You are an excellent judge of materials, and are orderly and methodical in what you do. Your powers of reflection are subservient to uses, and you have very few theories that are not derived from practical experience. Your mind is adapted for writing and for speaking, as well as your body is for work; and you are necessarily interested in human progress, both in a material and spiritual sense.

*Elder Evans*—What is my faculty of human nature?

*J. Burns*—It is just moderate—you are more critical and penetrative in mind than you are originating. Of course, resources come to your mind because you are inspirational; but you are not so much a discoverer or inventor as you are an applier of knowledge, and that goes along with your power of human nature. Your mind is necessarily an intuitive one, yet that organ of human nature is not particularly large, but well developed; hence, you are more than average, I should say, in the exercise of the faculty. I think you are not exactly capable of defending yourself from people under all circumstances—you can be imposed upon. I don't think you are so sharp as some people you may meet with. You have not got a great deal of secretiveness. You are small in cautiousness; hence, you do not look out for rogues all the time, and people get hold of your sympathies and they disarm your powers of criticism and judgment upon them. Have you found that so?

*Elder Evans*—I have found some pretty instances of that. I am credulous. It is wonderfully easy for me to think well of a man when I meet him; and I have to guard myself against that, or else



I should form too good an opinion of him, and act upon that, and be mistaken.

I think James has touched the points of my character very nicely, exceedingly so; there are some delicate traits that nobody would know except myself—that he has touched exceedingly well, I should say delicately and truthfully, exactly as the working of my mind is. I should think it could not be told better.

#### A THING NOT GENERALLY KNOWN: AUGUSTE COMTE, A BELIEVER IN GOD AND IMMORTALITY.

*To the Editor.*

DEAR SIR,—Would Comtists and sundry F.R.S.'s "be surprised to find" that their idol Comte, died a believer in God and immortality? The fact is not generally known, but not the less true, and if its having been consigned to the Judicial Archives of France is deemed proof sufficient by the stern philosopher of the "*Third Period*," here is an extract from that matter-of-fact publication, the "*Gazette des Tribunaux*" (the same *Gazette*) of Paris, for May, 1870.

The Tribunal of the Seine was last week engaged in deciding a curious suit moved by the widow of the late Auguste Comte. This lady comes forward to contest the validity of her husband's will on the plea of his insanity, to prove which she adduces numerous facts. Monsieur Girolet was counsel for Madame Comte, and Monsieur Allou defended the validity of the will.

According to Madame Comte the founder of the Positivist school was in the last years of his life assailed by hallucinations and wanderings, such as to lead him to deny and condemn the truth of his former doctrines.

The first fact submitted to the Court was that, in 1825, Auguste Comte was married to the petitioner, the ceremony at his request being performed as a simple civil contract, but sometime previous to his death he, yielding to the advice of the Abbé De Lamennais, insisted on being again married at church. Shortly after, through grave incompatibility of temper, the philosopher separated from his wife, the which, however, did not interfere with her admiration for his doctrines, of which she continued to be an ardent admirer and constant disciple. During their separation he made the acquaintance of a lady of the name of Clotilda de Vaux, who became for him what Beatrice was for Dante, gently leading him with unremitting attentions and bewitching cajoleries into another channel of thought, and acquiring such power over his mind that he betook himself to calling her *Saint Clotilda*. The power this woman obtained over his mind may be judged from the style of his effusions to her, of which the following is a specimen:—"A celebrated writer, De Lamennais, who has always known my sad domestic circumstances, used to say of me:—'He possesses a beautiful soul which does not know what to cling to.' I hope to have demonstrated to him that I know now what I rely upon, and I trust, thanks to you, to remove all doubts



from his mind on this point. Do not fear, my noble friend, that your insufficient instruction takes from you the power of exercising towards me that inestimable influence, and affording me that help which I have in vain sought out of your sublime friendship. Trouble has developed in your rare intelligence the foundation of all knowledge, the knowledge of human nature."

Clotilda De Vaux died soon after the origin of this relation, leaving an honoured memory in the mind of Auguste Comte, so that in his house in Monsieur le Prince Street, the portrait of Clotilda is even now to be seen hanging opposite that of the great philosopher.

Petitioner comes now forward to show that her husband must have been insane, and is confident that a perusal of the manuscripts he has left behind will leave no doubt on the subject. For therein will be seen passages referring to the religion of a Great Being, reflected and shown in the development of humanity; and of prayer as an act that exalts mankind; and of his respect for the Christian religion, monogamy, and the sanctity of the marriage tie, with allusions to St. Paul, St. Bernard, and St. Matthew. Next he speaks of something more than simple duty as the rule for mankind, and coins the word *autruisme*, meaning reliance in another Being, principle of all life. Besides, in his will, M. Comte directs his executors to have all these unsound lucubrations published as a posthumous work of his. That however, which in petitioner's opinion, proves beyond doubt her late husband's unsound state of mind is the fact of his speaking disrespectfully of herself in his testament. Now the widow Comte maintains that the life and the works of her late husband are thus divided into two distinct periods, the one being in glaring contradiction with the other. In the first period she entirely agreed with his doctrines and associated in the rational, laborious, fruitful and brilliant life of the philosopher. In the second phase of his career, when Comte transferred his affections to another, he showed nothing but disorder and insanity; and it is on this phase of his life she prayed that a veil may be thrown by decision of the tribunal declaring his will null and void; such decision carrying with it the prohibition of the publication of his posthumous works.

Monsieur Allou, in an able speech, on behalf of the executors maintained the sanity of the testator and the validity of his will. He admitted that the will, of which Comte requested the publicity, did contain objectionable allusions towards his wife, especially in reference to a sealed document bearing insinuations on a mystery connected with Madame Comte; but upon this point he promised that the executors would maintain the most complete reserve. Monsieur Allou, however, energetically protested against the petition of the widow and her interference with the works and the life of the testator. Those works and that life are, and must remain the property of the public, with whom alone rests the judgment. That suit, he added, was instituted at the instigation of the Positivist disciples of Comte, who wished thus to protest against the last doctrines of their master.

In their sentence, the tribunal rejected the demand founded on the plea of insanity of the testator; declared that justice could not interfere with the fulfilment of the wish so formally expressed by Auguste Comte



of having his works submitted in their entirety to the judgment of the public; but ordered the suppression of those passages in his will reflecting injuriously on the character of the widow Comte.

So much for this celebrated trial. The posthumous works of Comte, the suppression of which was the real aim of the petitioner, or rather petitioners, will soon see the light, and it may prove interesting to see what effect they may produce upon, and what will be the demeanour of, the admirers of the philosopher whom an eminent F.R.S. styles "greater than Bacon," on this side of the Channel. Will they fall in with the *fancies* and *hallucinations* of their late lord and master and turn a new leaf, or will they cry out Madness, and, like the old widowed lady try to cast a veil over his *follies*?

G. DAMIANI.

### A SHAKER ON THE BIBLE IN THE PUBLIC SCHOOLS.

The persistent and inconsistent efforts of the Protestants to force their Bible as a text book into the public schools, for the children of all religious and unreligious people to be instructed out of, and into their particular theological system, has given rise to much angry controversy, thereby feeding the fires of the "old world"—Church and State irreligious feuds.

The Protestants, as being the present majority and dominant element in this country, should carefully govern themselves by the radical principles of the American government. Then, when the Catholics, or Mormons, or some other sect in the coming future, shall have become (as the indications are that they will) the majority and dominant party in the political world, they will demand a like obedience to American principles of civil government, and we shall thus reap the benefit of timely self-restraint.

The Church and State business is the great issue of the day. The primary principles that our civil government is purely materialistic, is lost sight of by all sects and parties, and hence the controversy now pending and agitating society to its foundation. Jew and Christian, Mohammedan and Hindoo, Pantheist and Deist, all, without distinction, have equal civil rights in property, in person, in the sexual relations, in belief or in unbelief, one with another; more especially is this true in all public institutions, the common schools included. Let this foundation be kept sacred and respected by all citizens, and the next generation will be homogeneous.

As the civil government represents all the people, and is supported by taxes paid by all the inhabitants of the State or Nation, and as the common schools are governmental institutions, as much so as West Point, or the army and navy, so let them be purely materialistic, because all people, without exception, believe alike in matter, and in reading and writing, in grammar, geography, and geology, and, indeed, in the whole circle of the sciences, all of which have relation to matter. These, not the theologies, are common property; therefore, let the public school houses be union meeting places for all the people in the persons of their



representatives—the children, and pupils of whatever age, nation, class or sect, or theology.

In violation of this fundamental principle of civil liberty, the Catholics have been driven to establishing separate schools, for which they have drawn public money; and thus their children are being educated not as American citizens, by the State, but as Roman Catholics. And the same is the case with the Protestant and Mormon sects. These will grow up separate and distinct classes, “hateful to and hating one another.”

Whereas, the true American common school system, carried out in the enlightened, liberal spirit of its originators, and of the materialistic founders of the government, would raise up a liberty-loving band of brethren and sisters in the commonwealth, who would know that “eternal vigilance” is not only its price, but also that its inestimable blessings are cheap enough at that.

F. W. EVANS.

[We call attention to the communication of Elder Evans, in relation to the Bible and the common schools, which we publish in this issue. It is, we believe, coming to be generally conceded by the friends of our common school system, without regard to sect, that the work of the teacher should be confined to those studies which do not trench upon theology. Religion and theology, thinks Elder Evans, may be taught at home, at church, and in the Sunday school. So think we.—*American Paper*.

## PSYCHOLOGICAL PHENOMENA.

### TWO MORNINGS WITH THE HEALERS.

[This curious experience will be read with interest. Our readers have been favoured before with communications from the same pen.]

A few months ago I was suffering a good deal from the ill-will of certain of the outward world for my belief in Spiritualism, and, I may add, for my writings on that most important subject. But this was not all. I was at that time, also, frequently awakened from my sleep by angry, frowning, distorted faces, which caused violent beatings of the heart, accompanied, sometimes, with severe pain in that region, upsetting my whole system and making me very unwell. I was awake one night, thus—In my sleep, it appeared that a person in the flesh, whom I had cause to believe held me in dislike for my opinions, was trying to smother me by compressing my mouth and nostrils. Soon after I called on M. Jacob, the healer; he said, at once, after I told him my case, “You defy these spirits when you ought to pray for them; by defying them, you only make them worse.” I had already known this in theory, but did not put it into practice in the present instance. I *had* defied them, though I had not told M. Jacob so; they were so numerous and had such savage faces, so full of hate, and they caused me so much bodily pain that, knowing I was right and they were wrong, my organ of pugnacity got the better of my reason though not of my faith; so,



when I was thus awoke, I certainly did not always give them blessings for curses.

I left M. Jacob with the view of calling on him again, he saying that I should probably be no better at first, but that I should be eventually. Two or three days afterwards I called on Messrs Herne & Williams. Mr. Herne was out, and Mr. Williams said that nothing was ready, but if I liked I could have a seance. The seance room is, as is now well known, the back drawing-room containing chairs and a table; we entered the back drawing-room from the front drawing-room; the back drawing-room was then as light as the front room. Mr. Williams shut the folding doors and pulled down the blinds, and having thus darkened the room, he sat at one end of the table, and I at the other; and in these our respective places we each remained during the whole seance. We very soon heard John King's voice, and I talked to him for twenty minutes or half-an-hour as I should talk to a kind, sympathising friend in the flesh, to whom I could unburden my heart; for John King has a kind heart, depend upon that. We spoke on subjects that I am sure Mr. Williams knew nothing about, but which certainly John King did, and he gave me two extraordinary tests concerning persons long deceased. At the early part of the seance I was sitting with the left hand flat on the table but with the right leaning on its side so that my thumb and fingers formed a sort of cup. Between the thumb and fingers I felt something inserted. Mr. Williams certainly could not see my hand, and he was sitting quietly in his place, occasionally joining the conversation, as he did throughout the seance. That which was inserted right into my palm was soft and fresh to feel, like the soft, fresh stalk of a spring flower; the flower itself rested on my thumb and forefinger, I put up my left hand and felt that it was a tulip; after the seance I found it to be a bright yellow one just gathered. John King asked me to keep the flower, which I have done and placed it in a Testament over the 17th verse of the 11th chapter of the Acts of the Apostles.

Before the seance was ended I made some remarks about what I had to bear from some of the outward world. "Ah," John King said, "see how they treat me!" I said, "I sometimes wish my time was up, sometimes not," to which John King replied—"You are not going yet, you have a deal more work to do before you go." There was a short silence, and I felt something material passing over the left side of my head, over the left side of my chest, my left shoulder, and upper part of the back on that side. I believe it was a voice tube, but I did not put up my hand to feel it. This continued for perhaps two minutes, and the voice then spoke again, saying, "That will do you good." John King then requested me to call on two well-known Spiritualists in the neighbourhood and to convey to them his friendly greetings; he asked me also to convey the same to M. Jacob. Having fortunately found the two former gentlemen at home and given the messages, I went next to the residence of M. Jacob, who said at once: "You are much better than when you were here last." "Yes," I replied, "I have just been magnetised by John King, who sends you kindly greetings." M. Jacob remarked that he had never heard John King. I interpreted this to a



gentleman present, who immediately arranged that M. Jacob and his friend, who speaks English, should accompany him to a seance with Messrs. Herne and Williams on a day named.

I have taken M. Jacob's advice, and have, invariably since, addressed spirits who awake me at night and with sinister words or looks, with kindly words—something in this way: "Dear brothers, children of the same Almighty Father, we shall all love each other in God's good time," with a few words of prayer. But these night visitations became very soon far less frequent and less painful in their effects, and now they appear to have left me, although the smothering process (but not by the same individual as before) seemed to be again attempted not many nights back, but I found myself laughing at the attempt in my sleep, and I awoke laughing. Now, pleasant, thoughtful faces and kind voices greet me as I am falling asleep, and sometimes awake me with a kind message, conveying information before I can receive it in the course of events, as they have done more or less for years. I never had a communication through my own mediumship when wide awake in my life. Rappings have occasionally occurred in my presence at night, but although I have questioned these rappings to answer in the usual form, they have never once, to my knowledge or memory, done so; though they have ceased at my request, after I have asked if I could help them by my prayers, and indeed prayed on the hypothesis. About the first question I ever asked at a seance was, "Will the spirits answer me?" These words were written in a paper well doubled up which I had written at home and took out of my pocket so doubled at the time. In this state I placed the note on a planchette, which immediately wrote—"They will answer you in slumbers." My note was then opened before several people, and my question was then read after the answer. As I had been at that period subject to these night messages for some time, as well as when waking in the morning or during a day nap, the answer displaying a knowledge which I had then, perhaps, imparted to no person in the flesh, surprised me, probably, more than any one else at the seance. A few days after, I asked the following question in the same way: "Will the spirits answer me by writing?" to which I received the following reply, "Be content—sleep." And I am content. This occurred about twelve years ago. AUDAX.

### A SPIRIT PHOTOGRAPH FROM FLORENCE.

LETTER FROM BARON KIRKUP.

Florence, Casa Castagni Lungarno Torregiani, July 14, 1871.

DEAR SIR—Let me thank you for the Year Book, which I have received.

I enclose a photograph which you may reproduce and publish if you think it profitable to you, not otherwise.\* The history of it is this:—

\* The photograph is coloured very neatly in a broad stripe down the robe and round the neck like a trimming. Hundreds have seen it, and it is on view at the Progressive Library, till copies can be obtained from Italy. It is a beautiful specimen of spirit photography.



I have four American photographs with spirits not very distinct. The faces of two of them are perfect blanks, not a feature. A young lady from Leghorn, Miss Paolina Carboni is on a visit to my daughter and has become a medium by my magnetising her. She sees her late sister Annina when sleeping, every evening, in company with our usual spirits. I made her ask A. if she would be present in a portrait; she promised she would, and appointed the hour and place. We went punctually; I had never been there before. The man's name seems German (see the back of the card, "Schemboche") but I found the young man who operated was an Italian from Turin—I had never seen him before. I warned him not to remove any marks he might perceive on the background of the portrait, as there might be traces of another figure. To my surprise, he said that at Turin it happened to him to produce spirits. The portrait was taken most rapidly and we went away and promised to call in three days for the photographs.

When we went there we found the spirit Annina had kept her word. It is a faultless likeness in size and feature. So Miss C. and my daughter and I agreed, and when we showed it to her mother, Madame C., she kissed it, and cried, and said, "The likeness is perfect." I have told the man to preserve the glass. Now for what followed. My Italian mediums have always described the colours of the dress of the *first* class of spirits as three colours—Color di Angelo (rose colour), Celeste (sky blue), and white, in which they were confirmed by Judge Edmonds, Mr. Walcot, &c., besides my spirits, Regina, Dante, Isaac, Giovanni, &c., &c. I asked Annina what colours she wore, and I prepared some water colours and pencils, and left them on a table with a photo., at night, and when I got up next day, I found it tinted as you hereby see. I have copied the colours very *exactly* from the original which I have kept here. This is a step beyond the photographs of America. The colours were added in the night, not in my presence, but the great test is the choice of the right ones, and their resemblance to shot silk, *couleurs changeantes*, described by spirits, and above all the truth of the likeness face, and figure. It is the first experiment I have seen in Florence,—you may make use of my name as I can answer for the truth of it, and am neither afraid nor ashamed. I beg to be remembered to Mr. Damiani, Mr. Peebles, Mr. and Mrs. Guppy, and all friends.—Very sincerely yours,

SEYMOUR KIRKUP.

P.S.—The colours of the photo. may possibly have been added by my daughter or the servants, but it is not *probable* that they could know what colours to choose amongst so many, and if they could have guessed, I have no doubt they would have plastered over the surface in a grosser manner than the spirit has done, and not in that delicate style, which is almost prismatic, and agrees with the descriptions I have always had of that class, the highest of the four orders—the second being white, the third brown, the fourth black. I have seen only the two first, but they have all been visible in my house to different mediums. My spirits have long ago declared re-incarnation to be a falsehood. It is therefore an injury to the cause. It is



against reason and common sense. It has no foundation but trance and writing mediums, for speculation, in which it was successful, as its inventor died rich, though a needy and disreputable adventurer. My friend M. Pierart can tell you more about it, and I believe he is an honest man. Miss Blackwell gives no proof, nothing new; a great deal is substituted of common-place astronomy, geology, history, theology, tradition, &c. I never trusted the mere assertion of a somnambule or medium. I prefer a perfect physical demonstration to all the preachings of such pretenders, true or false as they may be. It is enough for me that they prove immortality by physical power, united with intelligence, in the presence of competent witnesses, so that I may not suspect my own imagination.

#### MRS. HARDINGE'S DEPARTURE.

As announced by us last month, a farewell conversazione was given to Mrs. Hardinge in St. George's Hall, London, on 28th July, a full report of which appeared in *The Medium*, No 70. It was a large and enthusiastic gathering, and quite a credit to the cause, as well as an honour to the lady to whom it was a parting meeting. Mr. Gerald Massey, the well-known and beloved poet of the people, occupied the chair, and delivered one of the most remarkable addresses that has ever been offered in behalf of Spiritualism. We hear that it is about to appear as a separate publication. Mr. Peebles gave a very useful speech on the status of Spiritualism in America; and Mrs. Hardinge delivered an oration of great power in which she presented a succinct review of Spiritualism. We were in error last month in publishing an address from the pen of Mr. Massey. At the meeting in question Mr. N. F. Daw read the following address from the Spiritualists of England to Mrs. Hardinge-Britten:—"Beloved and esteemed friend,—as you are about to return to the land of your adoption after eight months' sojourn amongst us, we cannot allow the event to transpire without this formal acknowledgment of the great pleasure and profit your visit has afforded us personally, and the unspeakable advantages the cause of Spiritualism has reaped from your able advocacy. The Sunday services conducted by you have elevated Spiritualism into a rational and scientific expression of the religious principle in man. Without the accessories of fashionable worship, you have taught us that all the requirements of man's religious nature, intellectual, affectional, and aspirational, may be supplied from the never-failing and eternal source of spiritual life and being—God with us. You have shown that 'The Religion of the Divine Humanity,' while definite and certain as any problem in science, is also capable of unlimited expansion as the mind of man develops; and while it presents a basis for law and order in the administration of Spiritualism, its tendency is not to fossilise the thoughts of Spiritualists with a creedal and fixed form of expression. Aided by the printing-press, your orations have been uttered to thousands weekly, and your ministrations have had a general effect on



the public mind. The Press has been influenced thereby to respect the intellectual purposes of this movement; and in those important centres you have visited, the admiration and judgment of thousands have been excited in favour of Progressive principles. You have visited us in our homes, and your cheerful, sympathetic, and kindly manner has been to us an unperishable memory of the beautiful and good in human life. We have found you not only highly gifted with intellectual endowments and spiritual inspiration, but, what is above and beyond all, we have realised that you are a true woman, living out in your intercourse with the world the sublime principles enunciated by your voice. We deeply regret that we have to part with you for a time. It has been the warmly-cherished desire of many hearts that you would make this country your dwelling-place, and promote the cause of Progress in a manner for which you are so fitted, and which we so much require. We live in the full assurance that you will return to us again at no distant day to occupy a field which your recent labours will have somewhat prepared for you. With you go, as a living presence, our warmest sympathies and heartfelt affections, and though thousands of miles may intervene between us, yet our spirits will as one meet in the grand aspiration which unites all souls to the universal Father and Source of Being. We fervently pray that you may be carried in safety, with those you love, to those you love across the wide ocean, that blessings may follow you in all your wanderings in the Far West, and that when we have the pleasure of meeting you again, your being will be further enriched by the fruits of a good and useful life, and the constant reception of angel-teaching. Till then, farewell! (Signed), J. BURNS, chairman of the committee."

Miss Cooper, Mrs. Hicks, and others enlivened the evening by appropriate singing, and at the close Mrs. Hicks sung "The Spirit Voice," the music of which was composed by herself for the occasion, the words by A. R. Phillips, Esq. The song and music have since been published, and will no doubt become favourites. Mrs. Hardinge accompanied by Mrs. Floyd her mother, sailed from Liverpool on 10th August.

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#### J. M. PEEBLES.

This much respected co-worker in the cause of Progress, after a short visit to this country, has just returned to America. He reached London on July 14, and sailed from Liverpool on August 24. His companion was Elder F. W. Evans. Mr. Peebles' mission was strictly a business one, and at his own request as private as possible. His main purpose was to make arrangements for re-printing an edition of that wonderful book the Anacalypsis by Godfrey Higgins. He has received estimates from Mr. Nisbet, to prepare a clearly printed yet portable edition in 4 vols., to be published as soon as a sufficient number of subscribers present themselves. The price when published will be £3 3s., but the price to subscribers is fixed, 10s. 6d. per vol. Similar rates will be made in America, where a goodly number of subscribers have been already



obtained. Though the subject has been scarcely mooted in this country, yet several names have been sent in for the list of subscribers. There is no wonder at this, for the work has been eagerly purchased for years past at 6 guineas. No doubt the first volume will soon go to press.

Mr. Peebles had another object in view—to collect facts for the second issue of the Year Book of Spiritualism. In this respect he has been very successful. It may be stated here that all who read this notice are earnestly solicited to send in to our office such facts as they may be cognisant of. This we particularly request our foreign readers to do, as the scope of the publication is to embrace the whole world.

Our friend addressed several meetings in London, Bradford, Leeds, Manchester, Liverpool, &c., and produced a very favourable impression, which Mr. Peebles always does where he is allowed to be heard. The consequence was, that he left our shores with quite a number of earnest invitations to speak in various places. It would not have been difficult to have found him full employment for the winter, but it is a question whether his health would have been sustained in this climate.

We were favoured with a perusal of "The Spiritual Pilgrim," a biography of Mr. Peebles, by the Rev. J. O. Barrett, now being prepared for publication by W. White & Co., Boston. It is a most interesting work and will be eagerly sought for by many in this country.

Though the visit of our friend was short, yet, for it, we in common with many are grateful. We are always glad to meet any of our American brethren. To them we owe much, and we only wish they could favour us with their presence oftener.

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#### A GENEROUS PATRON.

It has been the desire of not a few of our readers to see a uniform edition of the works of Mr. J. W. Jackson, now scattered in various serials and separate treatises. His contributions to the *Anthropological Review* would make a most interesting volume; his "Myths of Antiquity" another; and his various other contributions to *Human Nature* would make one or two good volumes. At the present time, there is a proposal on paper for a re-issue of his "Lectures on Phenology," a new edition of which we hope to see soon, uniform with "Ethnology and Phrenology as a Guide to the Historian," already in the book market. A gentleman who does not care to have his name made public, expressed a desire that the series of papers entitled "The Symbolism of Nature" should be published as a separate work, and offered to advance one third of the cost. When he was informed that Mr. Jackson had another work on hand, "Man, considered Physically, Intellectually, Morally, and Spiritually," in a state of preparation, this gentleman waived his preference for the other work in favour of this one, and now offers to defray one third of the cost of publication. The work in question is in course of being written, and has been announced to appear in 4 parts, 1s. each. We hope to see the first part in print soon, and that it will be the beginning of a series of goodly volumes, filled with choice thoughts of Mr. Jackson so choicely expressed.



## A VALUABLE TREATISE.

THE MENTAL CURE by Rev. W. F. Evans is a book already in the hands of many of our readers. To create for such a meritorious work a wider circulation, through the kindness of the publisher we offer it this month for 2s. As it has been lengthily reviewed by us already we make no further remark as to the nature of the work. It is indeed, sufficiently well known to induce all who desire to possess one of the most suggestive treatises of the age to avail themselves of our offer.

## MISCELLANEA.

DARWIN OUTDONE.—A NEW THEORY OF DEVELOPMENT.—An ingenious Irishman says that "cucumber" is derived from an ancestor of his—"Jeremiah King." And he proves it thus:—"Jeremiah King, Jeremy King, Jerry King, Gherkin—cucumber!"

PRAYING MACHINES.—Chests revolving on an axis, and covered with prayers in large gold letters, are frequently placed in the Buddhist temples among the Mongols, in order that persons who cannot read may come and turn them round, which is considered as efficacious as if they recited the prayer.

SMOKING TWO HUNDRED AND FIFTY YEARS AGO.—Little did our forefathers think that the rage for smoking would be carried to the extent it is in our day, for we find the following notice, which we extract from the proceedings and debates in the House of Commons:—"Wednesday, 18th April, 1621.—Sir William Stroud moved that he 'would have tobacco banished wholly out of the kingdom, and that it may not be brought in from any part nor used amongst us;' and Sir Grey Palmer said 'that if tobacco be not banished it will overthrow one hundred men in England, for now it is so common that I have seen ploughmen take it as they are at plough.'"

HINDOO BELIEF.—It is a notion deeply rooted in the mind of all Hindoos, often repeated in the Vedas, and variously explained by the different schools of Brahmanic philosophy, that the visible world and everything relating to it is only the transient manifestation of the Deity, without real or permanent existence; that the confinement of the human soul, itself an emanation of the Divine Spirit, in a perishable body, subject to all the accidents of matter, is a state of misery; and that every effort of a man during life should be directed towards ensuring the entire emancipation of his soul after death, that is, not only its liberation from the necessity of undergoing another birth, and being again invested with a body, but altogether its release from individual existence, and its direct return to a lasting union with the Divine Being. This notion, developed in a peculiar manner, forms likewise the basis of the Buddha creed.—*Art. "Buddha"—Nat. Ency.*  
history of five cities; Athens, Rome, Venice, Florence, and London.



THE POWER OF DICKENS'S PATHOS.—I am reminded of an anecdote which shows in a very strong light the extraordinary sway Dickens exercises over the hearts even of those "unused to the melting mood." Mrs. Henry Siddons, a neighbour and intimate friend of the late Lord Jeffrey, who had free license to enter his house at all hours unannounced, and come and go as she listed, opened his library door one day very gently to look if he was there, and saw enough at a glance to convince her that her visit was ill-timed. The hard critic of "The Edinburgh" was sitting in his chair, with his head on the table, in deep grief. As Mrs. Siddons was delicately retiring, in the hope that her entrance had been unnoticed, Jeffrey raised his head and kindly beckoned her back. Perceiving that his cheek was flushed and his eyes suffused with tears, she apologised for her intrusion, and begged permission to withdraw. When he found that she was seriously intending to leave him, he rose from his chair, took her by both hands, and led her to a seat. Lord Jeffrey (*log.*)—"Don't go, my dear friend. I shall be right again in another minute." Mrs. H. Siddons—"I had no idea that you had had any bad news or cause for grief, or I would not have come. Is any one dead?" Lord Jeffrey—"Yes, indeed I'm a great goose to have given way so; but I could not help it. You'll be sorry to hear that little Nelly—Boz's little Nelly—is dead." The fact was, Jeffrey had just received the last number then out of "The Old Curiosity Shop," and had been thoroughly overcome by its pathos.—*Memoir of Charles Young, Tragedian.*

THOMAS AQUINAS—We make the following extract from a biographical sketch of this great man:—The day of his death (the 7th March, A.D. 1274) was marked, as ancient legends relate, by several miraculous phenomena. A brilliant star, which had been suspended over the monastery during the whole period of his sickness, was suddenly extinguished. One Paul of Aquila, an inquisitor at Naples, saw and heard him in conversation with the Apostle Paul, and then beheld them both depart to the regions of light and bliss. Albert the Great was seated at dinner at Cologne, when abruptly, and with tears in his eyes, he rose, and informed those around him, how by a secret intimation he had assurance that Aquinas, the light of the Church, was no more. He rejoined his disciple, however, at least in the Paradise of Dante, where he stands on his right hand:—

"Questi che m'è a destra più vicino  
Frate e maestro fummi; ed esso Alberto  
E'di Cologne ed io Thomas d'Aquino."

The departed likewise appeared to his kinsman (gerinano,) the Count d'Aquino, in a vision, and placed a letter in his hands; which, when the Count awoke and had procured a light, he perceived to be inscribed in brilliant characters of more than human artifice and beauty, with these mysterious words: "To-day I am become a doctor in Jerusalem." He immediately made inquiry concerning the health of his relative, and learned that he had died on the same night. This last marvel is related with much gravity by our own chronicler, Trivet. Many prodigies performed by Aquinas during his life are likewise described by Roman



Catholic writers, who are not, however, always equally careful to record a reply which he had the courage to make to Innocent IV., and which in the historian's eye outshines the repute of many miracles. Once, on paying court to that pontiff, he found much money spread out before him. "You see," observed Innocent, "that the Church is no longer in that age in which she said, 'Silver and gold have I none.'" "True, holy Father," replied Aquinas, "and therefore it is that she can no longer say to the sick of the palsy, 'Take up thy bed and walk.'" It is, however, curious, that he was canonised by John XXII., the most rapacious of all popes, who is said on that occasion to have remarked, that it was not so necessary in the case of Aquinas, as of some others, to be very rigid as to the proofs of his supernatural performances, since he had other commanding claims on the gratitude of the Church.

MR. RUSKIN'S GIFT TO THE PEOPLE.—Mr. Ruskin announces in *Fors Clavigera* that he has received the money for some property he sold in the beginning of the year. He has resolved to give £1000 to the public, and has requested his man of business to invest that sum in Consols in the names of two men of honour. This is his scheme as to what is to be done with it:—"I will tell you a little more of what we are to do with this money as it increases. First, let whoever gives us any, be clear in their minds that it is a gift. It is not an investment. It is a frank and simple gift to the British people; nothing of it comes back to the giver. But also, nothing of it is to be lost. The money is not to be spent in feeding Woolwich infants with gunpowder. It is to be spent in dressing the earth and keeping it—in feeding human lips—in clothing human bodies—in kindling human souls. First of all, I say, in dressing the earth. As soon as the fund reaches any sufficient amount, the trustees shall buy with it any kind of land offered them at just price in Britain, rock, moor, marsh, or sea-shore—it matters not what, so it be English ground, and secured to us. Then, we will ascertain the absolute best that can be made of every acre. We will first examine what flowers and herbs it naturally bears; every wholesome flower that it will grow shall be sown in its wild places, and every kind of fruit-tree that can prosper; and arable and pasture land extended by every expedient of tillage, with humble and simple cottage dwellings under faultless sanitary regulation. Whatever piece of land we begin to work upon, we shall treat thoroughly at once, putting unlimited manual labour on it, until we have every foot of it under as strict care as a flower garden; and the labourers shall be paid sufficient, unchanging wages; and their children educated compulsorily in agricultural schools inland, and naval schools by sea, the indispensable first condition of such education being that the boys learn either to ride or to sail; the girls to spin, weave, and sew, and at a proper age to cook all ordinary food exquisitely; the youth of both sexes to be disciplined daily in the strictest practice of vocal music; and for morality, to be taught gentleness to all brute creatures, finished courtesy to each other, to speak truth with rigid care, and to obey orders with the precision of slaves. Then, as they get older, they are to learn the natural history of the place they live in—to know Latin, boys and girls both—and the



Now, to what extent I may be able to carry this plan into execution, I know not; but to *some* visible extent, with my own single hand, I can, and will, if I live."

IMMORTALITY.—Can any human being doubt his own immortality?—doubt that this unsatisfactory, incomplete, and uncertain life is but the prelude to a grand, harmonious, and eternal existence—a life worthy of the name? Are not the weary and monotonous hours bearing us on with unflagging speed to that point in the future where the star-eyed angel of death, or rather of life, waits to welcome back the soul to that perfect and permanent life for which it was created? When despairing love stands at the grave of its dear one, cut down, perchance, in early manhood, with all its wealth of love and beauty, intellect and goodness, seemingly utterly lost—such anguish could not be borne without death or madness did not the Eternal Spirit whisper that the death of the body is the birth of the soul? Let, then, the worldly be warned, and the mourning cheered. These feeble and imperfect eyes of ours do not see all that is around us; but the instincts and longings of the soul are of heaven, and should be studied, as they point to the truth.

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#### MUSIC FROM THE SPIRIT SHORE.

THE outward world is dark and drear  
When friends we love are seen no more;  
But hark, their happy song we hear  
In music from the spirit-shore.

We wake no more by night to mourn;  
They are not lost but gone before;  
And still their loving thoughts are borne  
In music from the spirit-shore.

With cheerful steps to Heaven we move;  
Our mortal toils will soon be o'er;  
Then all the Angels of our love  
Will greet us on the spirit-shore.

Our Father-God, for this we pray:  
That we may bear thine image more,  
And do thy will in love alway,  
Like Angels on the spirit-shore.

T. L. HARRIS.

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#### SANDS OF THOUGHT.

There are steps and stages in every movement when it is wiser to pause than to move onwards.—Don't boast of your faith in the calm and the sunshine; wait till the storm and the darkness settle down upon you.—Alas! my dear afflicted brother, think not that thou art the only Daniel of the age—depend upon it we are all more or less in the lion's den.—Foolish and ill-informed persons who oppose science on religious grounds, do no harm to science, they only do harm to the cause of that religion which they so unwisely advocate.—J. W. JACKSON.



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.

MANCHESTER:

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



# EXPLANATION

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

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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 fœces—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 Enveloping 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 teaspoonfuls 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, Catelepsy, Hysteria, Palpitation, Tetanus, Spasms, Cramp, Croup, Hiccough, &c., &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., &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 Diarrhœa, 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 make 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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