

# HUMAN NATURE:

*A Monthly Journal of Zoistic Science.*

---

FEBRUARY, 1872.

---

## MATTER, SPIRIT, AND FORCE.

BY THE EDITOR.

THOSE subjects most difficult of comprehension, and least understood, are generally decided upon with the greatest precipitation, and the positions thus assumed are held with a pertinacity scarcely possible in matters capable of demonstration. The realms of theology and philosophy furnish numerous examples of deathless controversies which have been maintained, from age to age, upon points entirely beyond the range of the personal experience of the disputants. All are agreed upon matters of fact, and a uniformity of conviction obtains where exact knowledge, or an approximation thereto, exists. But when the subject under discussion assumes the form of mere speculation, and becomes supersensuous, far beyond the reach of actual experiment, then knowledge is out of the question; and yet, how absurd! men become exceedingly positive and dogmatic notwithstanding.

This age is pre-eminently that of inductive investigation, and though no new questions have come up for discussion, yet the method of treatment now adopted is in many respects an improvement upon former systems. The question of causation, of the eternity of matter, and of the nature of spirit, has, in the present day, resolved itself into the term "force," and amidst definitions and contra-definitions, positive existence is overwhelmed by the surging billows of fleeting phenomena.

Our respected correspondent, Mr. Atkinson, invites us to express ourselves respecting the question brought forward in his communication below, and really we are at loss to know how to proceed in the matter. If we say, Yes; spirit and matter are identical, then we assume that that which we know by the term matter is the only substantial entity in the universe, and tha

spirit being identical therewith, consequently spirit, properly so termed, does not exist. Again, if we proceed to make a distinction between matter and spirit, we lay ourselves open to the task of defining their relations, as to which is the primary of the two, and by what process the derived substance was eliminated. These are questions we gladly evade, but, for the sake of keeping them open, we readily advance an illustration drawn from a well known mechanical phenomenon.

We would here observe that it is quite probable that each distinct principle perceived in nature is a product of nature in its entirety; and, in its action, reveals, on a finite scale, the operations of the universe, or perhaps there is only one principle capable of many modifications; for is not every letter in the alphabet of existence really the product of the universal power; and if we could read any one of these letters aright, and understand its significance fully, would we not thereby straightway introduce ourselves to the mysteries of existence?

The illustration we think of introducing is the well known principle of the lever, of which all mechanical "powers" are, perhaps, a mere adaptation. It consists of various parts. What are they? Firstly, There is the power which operates upon it, and thereby makes its existence a utility; secondly, There is the shaft of the lever; thirdly, There is the fulcrum; and fourthly, The object to be moved. Let us endeavour to apply this illustration as a means of unriddling the vexed problem of spirit, force, matter, and phenomena. We shall try to do so in the following tabulated diagram:—

Composition of the Lever.	Composition of the Universe.	Composition of Man.
1. The power which operates.	Spirit the intelligent cause.	Spirit.
2. Shaft.	Forces.	Psychical forces.
3. Fulcrum.	Matter.	Physical organism.
4. Object moved.	Phenomena.	Conscious actions.

To establish our factors, allow us to explain. In all mechanical operations a fulcrum or basis is necessary, as no applied force would be available without it. If a stone is to be lifted, we must have a fulcrum of a like consistency. If a ship is to be sustained, water will suffice as a fulcrum. If a balloon is to be levitated, then atmospheric air is all that is necessary. But if the soul of man is the object to be elevated towards a higher plane of consciousness, then a substratum of enlightenment and moral consistency constitute the fulcrum available. What, then, is matter? A point, or combination of points, at which force is

resisted. Until force meets with this necessary resistance or fulcrum, action is impracticable, and therefore no phenomena or manifestations of force are possible without the agency of matter.

We now come to the consideration of the lever, force, soul-power. These are as various as the objects to be removed. In the case of the stone, it would be a bar of iron; that of a ship, the wind; that of a balloon, the levitating gas; and in that of the human soul, thought emanations form a superior plane of development.

We have yet to account for the causative or primary factor in this series, but its existence now becomes a logical necessity, as a lever would be useless without an operating power; and indeed without such an agent, it could not shape itself, nor adapt itself to the work, in fact, could have no existence. Every where in nature around us we see indications of the operation of a similar power. Mind, system, intelligence, are visibly manifested in every object with which man is familiar. It is true that our degree of consciousness may be so embedded within the physical structure or body of creation, that we cannot realise anything but the automatic inter-action of the atoms around us, as an Entozoon would in the human muscle. But that does not argue away the existence of a sensorium somewhere, or central brain—a superintending intelligence—the positive influence of which, radiating to all parts, really sustains those actions which appear to us self-existent.

The analogy is also sustained in the nature of man; but before tracing out the connecting links further, we may briefly refer to the consideration of matter and its origin. The walls around the room, the trees, the winds out of doors, are indisputably real and tangible to man in his normal state. They constitute the fulcrum through which the powers of the universe are capable of impressing his physical consciousness. But where the organism will admit of such a change as that called clairvoyance, the solid walls suddenly vanish away, the tempestuous atmosphere is indiscernible, and a new objective creation starts up around the quickened senses. The old fulcrum is gone; it is of no use, and another one operates in its stead, to which a more suitable lever is adapted, through which the realities of existence impress themselves upon the human mind thus conditioned.

But this process of mental elevation called clairvoyance, or the psychical state, may be repeated infinitely from plane to plane, still advancing spirit-wards, each time reducing to nothingness the old conditions, and creating a material universe anew. What then, we ask, becomes of matter, so much lauded as the only reality? Behold, it has vanished in each case like the baseless

fabric of a vision, leaving not a wrack behind, and out of apparent nothingness has immediately sprung a grander and yet more substantial creation. We say, then, that matter is a mere phantom, a sham, a utilitarian conventionality, so to speak, a mere billet of wood or block of stone to put under the heel of the lever, in order to make the powers of the universe manifest to man in his peculiar plane of being.

What, then, is the eternal reality—the one thing which the universe contains? We unhesitatingly reply—Spirit; that intelligent principle which creates for itself all those phenomenal conditions necessary for its exercise—the power which operates through, and fashions the lever. It is invisible and immaterial as men reason, and, therefore, it is real. It is the active principle (positive), not the inert rest or fulcrum (negative) which that principle, ever operating against, thereby brings into phenomenal form; hence no man ever saw spirit, ever witnessed force, *per se*. The white vapour arising from the poles of the magnet, the odic lights around the human organism, are not force, but manifestations of force, the lever, the higher degree of matter through which these powers operate. Such is our say on the subject, and we now retire and allow Mr. Atkinson to have his.

---

I AM extremely interested in this month's number of *Human Nature*, on account of its clear recognition of the idea I have been trying to instil into the minds of Spiritualists and others, in regard to matter and spirit not being essentially and fundamentally different, or at least that we have no sufficient reason for thinking so.

In an extract from the *Arcana of Spiritualism*, p. 18, I find this:—"Spiritual beings are composed of higher forms of matter, and hence immortality does not present the impossibility of forces isolated, and the Materialist has no room for his objections"—which is quite true, and what I have affirmed.

Again, the author says,—“The study of matter is being resolved with the study of forces. Most objects, as they appear to the eye of sense, are replaced by activities revealed to the eye of intellect. The conceptions of ‘gross, corrupt, brute matter’ are passing away with the prejudices of the past, and in place of a dead material world, we have a living organism of spiritual energies. This is the highest ground taken by philosophers at present; and while they congratulate themselves on their Positivism, they really are entering the vestibule of Spiritualism.” “Now, the idea of ‘inert brute matter’ has passed away,” &c., all which is perfectly true, and a great fundamental question in philosophy appears to be settled—and settled in accordance with the views of Bacon, and, as so finely exemplified by Milton. But then, as the poet Wordsworth says—and again after Bacon—“To every form of being is

assigned an active principle, however removed from sense and observation," &c. Then what is this power or force? I am happy to see that the Editor of *Human Nature* seems to have very definite and clear ideas on this question, for he says in his number for November, p. 536,—“The true Spiritualist, like Mr. Atkinson, perceives that force is a means, not a cause—an agency, not an agent,” &c. Now force must be considered as the property, ability, or principle of action in matter, or in matter as spirit, or as the action itself, according as it is regarded potentially or dynamically; it is not the thing but the action, or active principle, or quality, and, just as motion, an effect and not a primary cause. A piece of coal, therefore, is not a storehouse of the sun’s rays, but simply a material altered by the action of the sun’s rays—the ray being merely a motion cast into an elastic ether as a medium. But what says the author of the *Arcana of Spiritualism*?—“This very doctrine that matter is nothing but force, being, in its various manifestations, but a modification of motion, is everywhere in scientific orthodoxy”—so that we have force set down as the substance, and the term for the power of a thing misapplied to designate the thing of which it is the power; and I hope that Mr. Burns, who discerns so clearly the simple truth of the matter as it is, will help me to clear the minds of his readers on so important and fundamental a question. The fact seems so clear that the confusion of ideas on the subject that now prevails is quite unintelligible—that is, in respect to the agent, the ability, and the action; and, in regard to the idea of the sun’s rays, or any other action, being stored up as a something in a material which it merely changes or conditions; it is nonsense, and the correlation of forces simply means changed conditions in spirit or in matter with the ability towards another form of action; and as the material substance endures it, force must do so also in one form or another, the ability or action simply indicating the material or spiritual condition. Force “in itself,” as exhibited in motion, is nothing, but must be the action or motion of a something.

H. G. A.

## 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.

JOSEPH.

SEERDOM IN THE FAMILY—THE PROPHET AND HIS KINSMEN.

“FAMILIARITY breedeth contempt.” It is only gifted eyes that prevail to see the spiritual behind the material, and the eternal beneath the temporal. Hence the recurrent fact, that prophets seldom find believers in their own household, or honour in their own country. Those who know them as men can scarcely accept them as seers; the terrestrial veiling the celestial from all who have only sight and not insight. This, of course,

does not apply to the prophet after his acceptance. It is said that "the brethren of our Lord"—that is, the kinsmen of Christ—who held aloof from him during his ministry, nevertheless, constituted a powerful party in the Church after his death, thus trading on the celebrity and sanctity of him whom they had rejected during his life. And it was the same with the brethren of Joseph. They first sold the hapless youth into slavery, and then bowed in awed submission before the grand vizier of the mighty Pharoah. They could not see the hidden greatness of innate endowment, nor the vast possibilities of undeveloped genius. They were simply practical men, with a keen appreciation of realised fact, and a fully proportionate contempt for all aspirations extending beyond the limited range of the actual into the untried realm of the ideal. It is ever thus, the men of reality rejecting the prophet of possibility till his achievements have compelled assent to his propositions and his successes have vindicated his claims to supremacy. Perhaps it is better thus, for victories too easily won are often the ruin of the conqueror, whose innate abilities are most powerfully evoked by<sup>r</sup> difficulty, and whose energies are most effectually strung by disaster, so that his final triumph is often due to incipient and apparently fatal defeat, which, however, only suffices to call forth those latent resources of thought and action, that, under an apparently more favourable destiny, would have slumbered on in hopeless inactivity through the natural lifetime of their unconscious possessor.

It is here that we obtain the key-note of the prophet's destiny, the determining element of his sad and sombre fortunes, which are made stern for his benefit and severe to his advantage, the incidents of his life thus providing the terrible discipline requisite for the final effectuation of his mission. This recurrent martyrdom of great souls is a sad subject contemplated only from the time-plane; but it shows, among other things, at how vast a cost of sorrow and suffering, as well as toil and effort, collective advancement has been effected. These crucified redeemers are the God-appointed victims laid on the blood-stained altar of humanity's ever progressive salvation. Without their groans and tears, the tyrannies of the past would have been immortal. Neither are these glorious master-spirits crucified only by the world without. Alas! no, this public bearing of the Cross up the street of sighs, and this exaltation unto a death of shame and torture, in view of the cruel and unsympathising multitude, are but the external and superficial form of that fearful Calvary, which ever awaits the earth's great saviours on their deadly, yet triumphant march to the destruction of antiquated error and time-honoured injustice. Calamities from without have only a

certain range, and seldom reach the inner citadel of the soul, where the holier affections are garnered, and the sanctities of the inner life are transacted beyond the profaning gaze of the rude and brutal world without. All strong minds feel there are some daggers that can never be driven home, save by the hands of those they love. Cæsarian spirits, born to rule as well as to suffer, seem to more especially need this severer form of moral discipline. No fond mother, with her undying affection, and no believing Mary with her trusting love, stronger than death, wait and weep with devoted disciples around the foot of their cross. This would not provide the searching heart-pangs, the piercing agonies, the full and overflowing measure of unmitigated affliction, requisite for the effective discipline of such armour-clad souls, whose terrible necessity it is that mother and sister, wife and child, should either be absent or alienated, while crowned with care and pierced with woe, they cry in the midnight darkness of unrelieved despair, "My God, my God, why hast thou forsaken me?" But there is something worse than absence or alienation on the part of relatives and friends, there is positive hostility, culminating in all the bitterness of personal hatred and the petty perversities of private malice. This was the case with Joseph. His brethren were his enemies. His father's sons were his direst foes. Those who had broken bread with him from infancy were the most meanly jealous of his gifts, the most determinately opposed to his chances of distinction. They could not believe in their brother, or deem it possible that the angel of genius could have so veiled his glory as to cross their humble threshold in the guise of a kinsman. So they sold him to the Ishmaelites, that is, cast him forth a friendless wanderer, accounting the glory-crowned as of less significance than the meanest slave of all their father's many bondsmen.

And was there anything exceptional in all this? Does Joseph's biography stand alone in the history of specially favoured households? We fear not. Genius—and what is seerdom but genius in culmination—is ever an alien in the timesphere. It must be so; for it is rooted in the eternity, from whose celestial realms it comes crowned with those chaplets of fragrant and many coloured beauty; whose dim reflection on this sombre earthplane constitutes our masterpieces of poetry and art. Now, how should the average and ungifted multitude understand and sympathise with a being thus endowed? What have they in common with him? Do their ideas coincide with his? How can their feeble fancies co-ordinate with his sublime conceptions, or their weak desires keep pace with his exalted aspirations? Does the mole, burrowing earthwards, want either the piercing eye or the soaring pinion of the bird of Jove? Neither their

endowments nor their tendencies then enable the many to understand the few. Now, what are the ordinary members of a gifted man's household, but a section of the many, whose earthlife relation to their distinguished kinsman can neither exalt them to his level nor expand them to his vastitude. They are dwarfs living with a giant, and who, despite the discrepancy in their stature, nevertheless expect that he should submit to be clothed in their vestments and limited to their duties. Above all, they ask for the direct, immediate, and material profit to be derived from his endowments. If he has angels' wings, say they, let us bring their glory-woven splendour into the world's market place, and the prices at which they are quoted, shall determine our estimate of their intrinsic value. And sometimes they are taken at their word—as in the case of Joseph. The radiant jewels of the archangel's crown are placed in royal coffers, at the disposal of a monarch's pleasure, and the prophet's sacred mantle is exchanged for the statesman's official robe. Where the genius is absolutely imperial, you may thus obtain a Cæsar or a Napoleon, a Rhameses or an Alexander, and the world bows down in abject submission to a resistless conqueror at the head of a hundred legions, feeling, doubtless, that Jove, clothed in the thundercloud and armed with the lightning, is necessarily to be respected. At other times, where the genius is still gubernatorial, but rather pontifical than political, you may find a Moses or a Mohammed, to whose commanding powers not only his own generation, but the succeeding centuries do loyal homage and proffer voluntary obedience. Such men are a success even in their own lifetime. They grasp the forces of the present, and render them pliant to their will. They are sufficiently at home in the timesphere to mould its usually hard and intractable resources to their pleasure. Under the fervent heat of their consuming zeal, the traditional ideas and venerable institutions derived from past ages become as molten wax, on which these mighty master-minds then impress the seal of their supremacy—which the succeeding millenniums can neither remove nor efface. They are kings both now and hereafter, never being superseded or rather succeeded, save by another member of the same exalted confraternity of faith. You cannot displace them, save by a force equal to their own; and this, too, exerted at an epochal period, when the world-phoenix is in the fire, and Chaos demands a Demiurgus for its recreation.

But lastly, there is another order of these saviour seermen, to whom immediate and present success is seldom or never vouchsafed, whose sun goes down in rayless gloom, and for whom no crown, but one of thorns, and no throne, save an altar for their willing self-sacrifice, is ever provided. Such, in part, was Gautama, the mendicant founder of modern Buddhism, the



preacher of mercy and the sanctifier of poverty, who lived on alms and died by the wayside, and yet whose name is the war-cry of five hundred millions of devoted believers, and whose standard gathers the farther East, over mighty empires and many kingdoms, to its rescue. And such in whole was Christ, the descendant of David, yet a son of the carpenter, born in poverty and reared in obscurity, who lived as an apostle and died as a martyr to the truth, and on whose sombre path no ray of earthly sunshine ever fell to lighten those lengthening shadows, that finally closed in an early death. And yet whose system of faith has proved the redemption of Western Europe from the weltering chaos of barbarism and confusion into which it fell on the decline of the Roman empire, and out of which it emerged in very truth, as a Phoenix from her ashes, the process of regeneration by which an old heathen *imperium* was converted into a modern Christendom, being one not of destruction but renewal, not of death but resurrection.

And are we to conclude that such phenomena as those to which we have been alluding will not prove recurrent—that the world has seen the last of its Josephs and the end of its Christs? This were to fall into the grave error of supposing that the facts of nature and the events of history are not cyclical and repeating, but isolated and exceptional. As well might we suppose that this morning's sunrise will have no successor; and that, although it is now obviously hastening towards eventide, the shadows of night will never again veil the splendours of day, nor the stars be once more revealed on that cerulean dome over which Hyperion so lately careered in his chariot of light and glory. Alas! say we, for the mind that believes in a finality, implying the senility of God and the effeteness of Nature. Shall the natural world revel afresh in its vernal bloom and springtide beauty, and yet the spiritual sphere lack the power of renovation and the susceptibility to renascence? Shall the rose of to-day bloom as beautifully as its remotest predecessor of ten thousand yesterdays, and yet the prophet of the past for ever overshadow, and in effect exclude, the Messiah of the future? Is it possible that God should everywhere speak of renewal and restoration in His works, and yet deny it in His Word? Do the bosky woods and verdant meads say one thing, and the pages of the Bible another? Do the former at every returning springtime, tell us that no winter is endless and no death is for ever, while the latter speaks of torture that never terminates, and of souls for ever lost in the fathomless abysses of irremediable sin and suffering? We trust not, and are indeed quite willing to believe that these darker representations are due, not to the revelation of God, but the misconceptions of men.

Let us in this matter clearly understand that the lips of Nature never lie. Once distinctly catch the divine accents there, and all need for further dubiety is at an end. Compared with her oracular utterances, fresh from the shrine of the Infinite, every tradition is but a faint reverberation, and all Scripture but the expiring echo of a revelation that was never more than partial, and is now, from lapse of time and change of circumstances, necessarily more or less unreliable. The written Word is in the language of men that was and is not, while the unwritten is an everlasting gospel, enshrined for the uses of all generations in the divine symbolism of creation. Nature then tells us that the God-sent prophets of the past must eventually yield place and power to the divinely appointed messengers of the future. They must do so in obedience to that law which necessitates youth and age—birth and death, as phenomenal attributes attaching to all existence circumscribed by the timesphere. They and their systems, though vast, are mortal, so that however celestial in character, they are terrestrial in duration. As epochal manifestations, they are limited to an era; as local developments, they are confined to an area. The world-faith is yet to come. Perhaps it will always be rather an expectation than a realisation—a thing to be anticipated rather than enjoyed.

Now the faiths of the future, whatever their area or duration, must have their Messianic master-spirits, their divinely appointed founders, those sublimely self-centred, yet profoundly reverential and devotional spirits, who, at some mundane crisis, will dare to stand in the minority of one, and relying on the support of their Father in heaven, will be able to say in the face of a faithless and unbelieving generation, "Thus saith the Lord." And these mighty master-spirits—so profound in thought, so sublime in conception, and so exalted in aspiration—will each need a discipline appropriate to the requirements of his especial mental constitution—whether for the correction of its faults, or the more effective development of its powers. For let us clearly understand, these chosen vessels of the sanctuary require much careful training ere they can be elaborated into the form and chased with the designs suitable to their uses at the altar. God's messengers, however richly endowed by nature, demand prolonged and painful preparation for their work, which, of necessity, varies in its character from age to age. That which more immediately impends, is obviously the sanctification of intellect. The lowly and pure—the loving and beautiful Nazarene carried us to the culminating point of our moral nature: "As I have loved you, so love ye one another." This was the new commandment which he added to the Mosaic Decalogue, and which, in its deeper significance, implies the fulfilment of all our other duties towards

men. But however excellent as a moral code, the Christianity of the first advent wants the stamp of intellect. Its higher appeals are all addressed solely to the moral and emotional elements of our compound being. And as an inevitable result of this, and of the dominant spirit which it has induced in the church, there is a very perceptible gulf between the clergy on the one hand, and the master-minds of literature and science on the other. The clerisy of Christendom do not harmonise. They are not a united brotherhood, and consequently lack many of the appropriate attributes, and much of the legitimate influence, of a true spiritual priesthood. They are a broken body, and thus represent their Master as the crucified, rather than the glorified. Now the church of the future must be the ecclesiastical emblem, the symbolic fulfilment of his resurrection. It must be holy—not simply in the sense of being pure, but also in the yet profounder sense of being whole, as to its spiritual integrity, whose oneness should reflect the unity of God and the relative perfection of creation.

This is the lifework of the Master who is yet to come. The first brought not peace, but a sword—the symbol of division. He was the scatterer, whose church has ever been a batch of confusion and sectarian conflict both in doctrine and practice. The second is the gatherer, who being exalted, will draw all men unto him; not only those of the household of faith, that is, the dwellers within the area of Christendom; but also the Egyptians, that is the outstanding and comparatively heathen nations of the world. In this he is the successor of his antitype Joseph, the ruler of the land of Misraim, whose bow abode in strength, though the archers have so sorely grieved him, from whom is the Shepherd, the stone of Israel,—that is the Messiah of the Second Advent, and on whom the blessings of his progenitors, that is, the labours of his predecessors, shall rest unto the uttermost boundaries of the everlasting hills; that is the end of the dispensation which, beginning with faithful Abraham and coming down through Moses and Christ, will terminate with the revelation of that Pontiff Prince, whose sun is to arise in the West, and who will ultimately be accepted as their expected Shiloh by the Jews, as their Prince of Peace by the Christians, as Mohammed on his promised return, by the Moslem; as the tenth or great Avahtar of Vishnu, by the Hindoos; and as the long expected incarnation of Buddha—greater than Heri and superior to Gautama—through whom the golden age of primæval innocence is to be restored to men. He is the true Joshua to lead us out of this wilderness of conflict into the promised land of the future, overflowing with the milk of human kindness and the honey of stored knowledge; where primitive simplicity will

be united with latter age wisdom, and the lion of strength, that is, gubernatorial power, will lie down with the lamb of loyalty and meek submission; where law will harmonise with liberty, and order be found compatible with freedom; and lastly, where faith and reason will have attained to their long expected marriage, implying that the intuitions of the moral sentiments will have been co-ordinated with the conclusions of the intellect, and thus the interior nature of man have attained to something like the completeness and perfection demanded by the Orphic harmonies of the universe.

---

### A RHAPSODY ON BOOKS.

It has been well said that there is nothing so wonderful as a book, except a man. Think for a moment of all that is expressed by that word *man*, and you will be better prepared to contemplate the infinite varieties which must be classed under the common head of *books*.

The mere outward diversities of the human race are curious enough. Fancy collected in one room the flat-faced Chinaman and hook-nosed Jew, the stunted Greenlander and the swart stalwart son of the Arabian desert, the classic-featured Greek and the low-browed, thick-lipped African, the olive-complexioned Italian and the fair-haired Frank, the copper-coloured denizen of the North American forest and the delicate-tinted beauty of a Belgravian drawing-room. Let imagination fill up the picture with countless other shades of variety. No exertion of fancy can possibly equal that infinite diversity of the human form and face divine which may be found in nature. When we compare the mental characters and capacities of individual members of the human race, contrasts are far more enormous. By the side of an Australian bushman place a Sir Isaac Newton or a Shakspeare. The faculties of the one are bounded by the ability to provide for the meagre wants of his mere animal existence. Some faith is requisite to believe him much superior to a well-trained dog. The faculties of the other, the Shakspeare or Newton, are simply without limit known to us. Think of the million memories that may lie concealed within one single head. All the minute events of life, and all the scenes which have passed before the eyes—not only these, but all the past events of history learned by study. The very transactions and life of extinct empires may, as it were, be re-transacted within the mind of a man. Nay, more, imagination may create fresh worlds there for the soul to revel in, not content that the whole visible creation

is mirrored there already. In fact we can think of nothing greater, short of Him in whose image humanity was created, than a highly developed man—a Bacon or a Shakspeare. And yet we may hold in our hands a neat and portable volume, the very cream and flower (so to speak) of a Bacon's or Shakspeare's mind. For we may so hold a multitude of his chief and best of thoughts. What, indeed, are books but *thoughts*, assuming, by means of written words, a portable, permanent shape. This is their inward essence, though their outward forms are as grotesquely various as the dress and shapes of men. In old time, they were often made of plates of metal and skins of beasts, and of the leaves of trees. We, wiser, make them now of linen rags mashed up to pulp, and then spread out to dry.

Time was when a monk would willingly spend a life in copying out and furnishing a score of pages. And such a book was decked with costly gems and kept for centuries. Far otherwise we treat our railway library. The mosaic-covered Missal, resplendent with gold and crimson, has given place to our neat Christian Knowledge Prayer-book; and the stately folios that tired the arms to lift, much more to carry, are now replaced by pocket-classics and pleasant *vade-mecums*. But still there is variety in the exteriors of our books enough to be characteristic and grateful to the eye. A man of taste does not like to have his favourite poet dressed in drab like a Quaker, or covered with motley like a clown, but favours rather morocco, or the like; while calf or sheepskin may suffice the lawyer for his repulsive tomes. The outsides of our books have every shade of colour, and all sorts of shape like human bodies. Thus far the analogy between men and books is purely fanciful we grant. But when we look within, the analogy is no longer fanciful, but most deeply true. There is the nearest possible relation between a human being and the thought or words he utters. Nay, they are almost identical the man utters himself, and there is a relation very nearly as close and vital between a sincere genuine book and the man who writes it. The consequence is, that books are found to have infinite gradations of value from the most worthless of printed matter (say, some controversial tract written to maintain a mischievous error, or the report of a prize fight in a sporting newspaper) to the Principia of Sir I. Newton or Bacon's "*Novum Organum*." They also exhibit the most curious moral characteristics. We have affected and true writings, brave and cowardly, bold and mean; books which it defiles one to open; books which clear our eyes to visions of truth and beauty. There are some, the reading of which is like walking through celestial scenery to the sound of angelic music; the perusal of others is like tramping knee-deep in sand to the croaking of frogs and in

mortal fear of serpents. Some books make us brave and faithful; others dwarf the mind with groundless fears, and hamper it with the fetters of superstition. With a true instinct did our ancestors feign that the power of the magician depended mainly on his book of wonders. *We* may have given up the notion that cabalistic mutterings will call up spirits of the dead. But in our days the written symbols of thought, whether good, plain, printed letters, dotted Arabic, or queer Chinese, work upon the spirits of the living in the most magical, miraculous manner. We are lost in amazement when we consider the power which some books have exercised, not to speak of the Book of Books—the Bible (*The Book*, as the word means), and which has gone far to make the civilised world what it is. Think of the works of Plato, which can easily be compressed in one small volume! What have *THEY* done? In the language of Emerson, “These sentences contain the culture of nations—these are the corner-stone of schools—these are the fountain-head of literature. Plato is philosophy, and philosophy is Plato. No wife, no children had he—the thinkers of all civilised nations are his posterity, and are tinged with his mind.” Look at the Koran of Mohammed! How many millions have built up their lives upon that single book. Whole nations for more than a thousand years have drawn their life from its pages. Bacon’s “*Novum Organum*” seems to have given an impulse in a new direction to the human mind. What a different aspect the Great French Revolution of 1789 would have borne had not Rousseau written his “*Contrat Social*” and other books.

When we enter some vast judgment hall or legislative assembly, hung round, suppose, with portraits of the great and good, or some old Hotel de Ville or House of Parliament, a place wherein laws weighty with life and death, joy and sorrow, the welfare or misery of millions, may have been discussed or born, does not a subduing reverence fall upon us as we cross the threshold? Our tread grows softer, and our voice is hushed. The benches may be empty, the speaker’s chair be vacant. Associations alone are sufficient to affect us; the bare memory of power will quell the mind. How much more real cause for reverence have we in entering some large library! To a meditative man such a place might appear a palace of enchantment more wonderful than the strangest ever pictured in the wildest of romances. Nay, we dishonour a library by comparing it to anything so fantastic, its powers and wonders are so real and true. We approach, say, a section of books entitled History, and taking down some volume, in a moment’s time the present is forgotten; space is annihilated. We are lost among events which happened (say some 1000 years ago) in another quarter of the world. What magician’s cap of

enchantment could do more than that? Replacing the volume, we approach another section of the shelves labelled Philosophy, and take down a Plato, Kant, or Bacon; and, if we are fortunate, a number of ideas that lay jumbled together in our mind in hopeless confusion are reduced to lucid order, or, still better, perhaps some wrapping of self deceit is torn from off our soul, and we are brought face to face with truth. What homage of the mind do powers like these deserve? To appreciate them, however, a certain amount of exertion is necessary on our part—at least the act of reading. But a library may have an awe-inspiring power apart from even this. Suppose, for example, we enter the Bodleian at Oxford or the library of the British Museum. What do we see before us? The soul of the whole past time lies there enshrined! The chief of all that men have thought and done and suffered. The ashes of Alexander the Great are scattered to the four winds, and cities that he built are now in ruins; but the thought of Aristotle, Alexander's master, lies here still alive, and acting at this day upon the minds of tens of thousands. The Agamemnons and Pericleses of Greece are now no more, but the kingly voice of Agamemnon is still heard in the "Iliad" of Homer, the spirit-stirring orations of Pericles may be read to-day in the pages of "Thucydides." The most vulgar soul must feel a degree of restraint and awe among the tombs of the kings in the pyramids of Egypt or the chapels of our own Westminster Abbey. But here is a sepulchre of the kings of *mind*, not containing their ashes, indeed, but their yet living thoughts. This is a reflection worth dwelling upon for a moment. It is well expressed in an old sonnet on the library at Cambridge. The sonnet bears date 1627, and is signed J. M., possibly the initials of John Milton, as it is taken from a "Collection of Recente and Witty Pieces by several Eminent Heads," published in London, 1628:—

In that great maze of books I sighed, and said,  
It is a graveyard, and each tome a tomb  
Shrouded in hempen rags; behold the dead,  
Coffined and ranged in crypts of dismal gloom,  
Food for the worm, and redolent of mould,  
Traced with brief epitaph in tarnished gold.  
Oh, golden-lettered hope! ah, dolorous doom!  
Yet with the common DEATH, where all is cold  
And mildewed, pride and desolation dwells:  
A few great immortalities of old  
Stand brightly forth—not tombs but living shrines,  
Where from high saint or martyr virtue wells,  
Which in the living yet works miracles,  
Spreading a relic wealth richer than golden mines.

S. S. B.

THE PRESS *VERSUS* SPIRITUALISM.

THE report of the London Dialectical Society's Committee on the "Phenomena alleged to be Spiritual Manifestations," has met with a reception remarkable as showing the variety and changes of attitude assumed by the press in relation to subjects of proscribed or unpopular character. On the one hand, straitened by mercenary considerations and actuated by motives of superficial expediency, the press, in some of its phases, is too venal for the duties devolving upon it. To be on the popular, or rather, the paying side is the main consideration, hence upon tabooed subjects are brought into play all the artifices of obscuratation, ridicule, inuendo, suppression, and mis-statement, but so cleverly woven into a general appearance of candour, that the community is misled rather than informed; or that large portion of the public mind, at any rate, sufficiently gullible to believe in immaculate editors and reviewers, or sufficiently enervated to substitute for its own thought-effort, mere passing commentaries, indifferent as to their trustworthiness or origin.

Spiritualism, so called, is a case in point. It is a subject in bad odour—a subject to be avoided—a subject on which feeling, especially religious feeling, runs high—a subject "uncanny"—a subject held meet for derision, but never deemed worthy of painstaking investigation. No surprise need, therefore, be occasioned by the fact, that the late report has met with the usual treatment of the unpopular, and that conscientious reviewing has given place to misquotation and garbling, and the endeavour to misrepresent its character and incidence.

But, on the other hand, a more worthy section of the press has at heart the interests of truth; and, regardless of merely popular impulses, seeks to present controverted subjects in a tentative, if not a judicial spirit. In this direction the criticism on the enquiry in question has been tempered, and seems to invite a rejoinder in like courteous manner. Having regard to the amount of attention now bestowed upon Spiritualism, such rejoinder cannot be out of place, and may help to modify the disappointment arising in many cases from well-intentioned strictures, which, through their irrelevance to the actual issues raised, and through their oversight of the moral conveyed by the investigation reported, are inconclusive.

First, then, it may be urged that although the report incidentally covers the whole question of Spiritualism yet that, practically, it is concerned with the phenomenal aspect of the subject only; for the Dialectical Society appointed its committee to report specifically on the phenomena alleged to be spiritual manifestations, and not upon Spiritualism as a creed or a philosophy. Thus it will be found that, to whatever extent the investigators may have testified to the occurrence of certain phenomena, they have not ventured to determine their source. Fairly, however, to review the investigation a comparison must be made. First should be noted the



general and public condition of the subject, immediately prior to the enquiry; and next, to what extent that condition has been affected by the results attained.

At the outset were the spiritualists, considerable in numbers and pretensions, avowing the frequent occurrence of certain phenomena, asserting for them a highly beneficial character, and attributing such occurrences to the agency of departed human beings.

On the other hand was a vast public and the press, for the most part wholly indifferent to the subject; but where concerned, entertaining towards it opinions of marked scepticism and hostility. These opinions may be thus briefly enumerated:—

- 1.—That no such phenomena as alleged occurred at all.
- 2.—That the alleged phenomena were the result of imposture or delusion, or of both, in varying degrees.
- 3.—That the alleged phenomena had a basis of reality, but were intensified in effect by delusion or imposture.
- 4.—That such phenomena occurred, but were explainable by known natural causes.
- 5.—That such phenomena occurred, and were attributable to natural causes not yet ascertained.
- 6.—That in any case the phenomena were utterly frivolous, and unworthy of investigation.
- 7.—That the manifestations only occurred in the presence of believers in the same.
- 8.—That mediumship, so called, was, in all cases, professed and practised for the mere sake of money getting.
- 9.—That the partisans of Spiritualism were, for the most part, uncultured, illiterate, and credulous.
- 10.—That spiritualists, as a body, shrank from any examination of their claims, and placed every obstacle in the way of fair investigation.

This, roughly, was the popular view of the subject at the commencement of the enquiry; and the first fact to be noticed at its close is, that whatever may be the *rationale* of the report, it satisfies neither of the opposing parties. To the sceptic it goes too far; to the spiritualist it is much too tentative; thus do both sides indirectly bear testimony to a faithful discharge of the investigator's office.

The committee, immediately upon its appointment, urgently invited oral and written evidence from every quarter. The spiritualists alone responded, being represented by witnesses of well-ascertained respectability from every grade of society; while the upholders of the imposture and delusion theories were conspicuous only by their absence, at any rate from the ordeal of the witness-box and of cross-examination.

Had the enquiry gone no further, the evidence thus collected would have been answer sufficient to much of hostile criticism. To characterise such evidence as "hearsay" is to misrepresent it, for it is as direct as that received in our law courts, each and

every witness having been requested to speak only to facts within his or her personal knowledge, a restriction with which most complied. The value of this evidence is enhanced by the declaration from many of the witnesses, that their original attitude towards Spiritualism was one of scepticism; while some again had made acquaintance with the manifestations years ago, and had not ceased to continue observers, or ever wavered in their belief as to the existence and origin of the phenomena.

That the "greater marvels" belong to the oral evidence and to the correspondence is probably true; but is this the precise question to raise? To what extent is there agreement or disagreement amongst the witnesses themselves? Has the committee been enabled practically to prove or disprove any of the facts alleged in the evidence? These are questions, perhaps, more pertinent; and is it of no significance that men and women of acknowledged trustworthiness, professional status, culture, and refinement should be found willing to give their personal testimony upon matters exposing themselves to almost certain contempt and ridicule; the while not a single champion volunteered to testify to the more popular beliefs in trick and hallucination.

But the investigators (thirty-six in number) determined to experimentalise, and for this purpose divided themselves into six sub-committees. In this circumstance may the true value of the report be found, or rather in the corroboration thus obtained of much in the oral and written evidence. This corroboration, so far as it took place, may indeed be considered by the spiritualistic party as but "ordinary" or elemental, and as "outdone" at many a private seance. But by the public or by sceptics no such considerations can be advanced. For them the enquiry must be, Has there been corroboration at all? and, next, What is the nature, extent, and authority of such corroboration? For were not the spiritualists challenged on the very grounds that the phenomena alleged never occurred, or were but the produce of fraud or imposture? And did not the spiritualists, taking up the gauntlet, reply that whatever might be made of the origin of the phenomena, their occurrence could be established by experiment without aid from them or from any of their mediums (so called)?

Proceeding then to private experiment "without the aid or presence of any professional medium," the more diligent and persevering of the sub-committees were enabled to report the occurrence of certain of the disputed phenomena, which need not here be explained, but which are popularly known as "table moving" and "rappings," the said manifestations being commonly accompanied in greater or less degree by marked indications of intelligence. A large majority of the investigators thus became actual witnesses to the phenomena under conditions far removed from the possibility of fraud or delusion, and their testimony is the more valuable, seeing that the report records that "the greater part of them commenced their investigation in an avowedly sceptical spirit." Such

evidence, indeed, can hardly be over-rated, especially in view of the status and trustworthiness of the investigators and of their carefulness not to over-state their conclusions, but rather to leave moot points for further research.

We have presented the case as it stood at the commencement of the enquiry, let us now state how it stands at the close :—

1st. That some of the phenomena in dispute are proved to occur, and that upon independent, it might almost be said hostile, testimony.

2nd. That the charges of imposture and delusion are negatived to the extent of the ground traversed by the experimental committees.

3rd. That the phenomena proven are of a character so curious and so opposed to the usual developments of force, that they cannot primarily be regarded as unimportant, pending a fuller knowledge in regard to their nature and origin.

4th. That although no explanation of the phenomena sufficient to cover the case has been arrived at through the experiments instituted, so, on the other hand, there has been no sufficient negation of spiritualistic theories.

5th. That the occurrence of the phenomena does not depend upon any belief or disbelief concerning them.

6th. That there are but very few *professional* mediums, and that mediumship, so called, appears to be a somewhat widespread gift or condition claimed and practised, quite irrespective of pecuniary considerations, by numbers of persons in every rank of life.

7th. That no backwardness has been found upon the part of the spiritualists in submitting their claims to investigation.

8th. That although urgently invited, none of the supporters of the imposture and delusion theories submitted themselves as witnesses.

9th. That, as a party, the ranks of spiritualists are found to be by no means wanting in education, talent, accomplishments, and general credibility.

If these propositions but approximately reflect the truth, it is clear that the public now stands in an entirely new relation to the subject. It may be urged that in the matters of causation, philosophy, theory, &c., but little ground has been gained, and that many of the phenomena have yet to be endorsed. But, on the other hand, it must be conceded that these latter have not been negatived; and that, as a necessary sequence, the theoretic department naturally falls into a subsequent stage of investigation.

The way, however, is paved by the great fact ascertained that phenomena really exist for elucidation, and a more respectful attention is fairly earned for whatever may yet require examination.

For the sceptic, then, this subject has taken an enormous stride. Phenomenally, it is now removed from a condition of suspicious partisanship, and is elevated by an unsectarian inquiry into a region of fact meet for the further research of the scientist, psychologist, religionist, or philosopher. Indeed, the worth of this famous

investigation can hardly be over-estimated as a starting point for renewed inquiry, and its moral can scarcely be better conveyed than in the concluding words of the report itself:—"Your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilised world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it had hitherto received."

Turn we, again, to those other reviewers who have failed to note, or endeavoured to hide, the enormous ground gained in this subject, that we may ascertain their treatment of the report and their claim for the position of censorship they have assumed. With but very few exceptions, the investigation has been treated with a dishonesty, a flippancy, and an inconsequence well nigh beneath contempt. One fact, however, is prominent, viz., that the subject for the moment so thoroughly interests the public that it has been impossible to pursue towards it the ordinary tactics of total suppression. Failing this, derisive, unphilosophic, and garbled reviews have served to obscure the questions raised, to ignore the facts revealed, and to misdirect the public mind, so to prevent that further investigation which, if pursued, will unfailingly expose the small qualification possessed by their authors for the affected leadership of thought and opinion on this debateable subject. Unable to cope with the circumstance that some of the phenomena persistently denied have been actually endorsed by unpledged, indeed, by sceptical investigators, after painstaking and repeated experiment; the reviewers have fallen back upon the old assertions of "fraud," "hallucination," "worthlessness of the manifestations," &c., &c.

With an assumption almost astounding, they have not scrupled to call in question the intelligence and observant powers of a number of gentlemen to whom they, for the most part, must have been utter strangers, but whose high character and social standing is better ascertained than their own, and whose status as clergymen, lawyers, physicians, and scientists would imply more than average qualifications. Has it never struck these leaders of opinion (!) that such investigators must necessarily have been forewarned and forearmed in regard to the possibilities of fraud and delusion, and that the very labour upon which they entered was, in effect, the detection of imposture. So marked, indeed, is the hostility to the results recorded (elemental though they be), and to the recorders thereof, that one

is driven to the conclusion that no compliment could have been too high—no pæan of praise too intense for the self-same investigators, had they but have been careful to have taken the side of unexamining incredulity rather than that of truth and conscientiousness.

Occasionally changing ground, the inquiry has been voted worthless, because experimental seances of but twelve months' standing have not testified to the greater marvels which years of record have accumulated for the spiritualist. Thus there is an admission of the very phenomena primarily denied and urged impossible of demonstration, an admission, however, only made for the purpose of asserting their inherent triviality.

Putting aside the inconsequence of this position, what possible warrant can there be for thus anticipating an answer to one of the questions propounded for solution? The actual investigators, with all the collected data before them, have not thus prejudged the case, for they, at any rate, felt that, apart from a full knowledge of the source, nature, and incidence of the manifestations, to have asserted their unimportance would have been absurd and a begging of the whole question. It would, however, be very easy to show the hollowness of this assumed appraisalment. The very phenomena now decried, some twenty years ago, were the wonderment of the world, when, as the "Rochester rappings," they appeared among a small and obscure community. Notwithstanding that the said manifestations have since become of almost universal occurrence, they now, as then, defy any elucidation of general acceptability. Meanwhile, however, a numerous party has grown up who assert for them a relationship to a large family of phenomena of the most varied pretensions, and who claim for them a source of unparalleled significance. Curiously enough, this party has no special bond of union, but has been gathered from every section of the civilised world, irrespective of kindred impulses or beliefs; while in this country it exists as units scattered broadcast rather than as focussed into a society or organisation; and numbers many secret sympathisers. Surely, then, does an immeasurable importance attach to phenomena so potent in effect, and surely this is hardly the time to dismiss them from consideration as mere trivialities.

In recognising the proven existence of phenomena a step is gained towards any estimate of their value, and if such commonplace incidents as the fall of an apple or the vapourising of boiling water have led to whole revolutions in science, who can say that the automatic movement of a table may not imply a mode of force capable and worthy of utilisation?

Much has been made of alleged errors of theory, philosophy, and belief said to accrete around an acceptance of the phenomena. But again, it must be urged that such considerations should be postponed, and can really exist as assumption only until more is known of the phenomena under investigation. And if surrounding error is to be pleaded as a bar to investigation, then it may be asserted that none of the phenomena known to science could ever have been

accepted at all. Chemistry is a case in point, a department of science daily reaching to a higher phase of precision, but none the less the result of centuries of error. If we oftentimes arrive at good through our experiences of evil, so no less to reach truth do we wade through and clear away the encumbering error. The existence of error, whatever its nature, is an argument for, and not against, inquiry, imposing upon the investigator an additional responsibility, and its subsidence becomes but a matter of time and experience when once a point of contact is established between the mind and truth.

The animus of the reviewers is further manifested in the prominence they have given to the adverse reports which, by the suppression of all the explanatory notes, they have endeavoured to nurse into an importance by no means their due. But what of them, and what of the failures of the least persevering of the sub-committees? Their undeterminate character is sufficiently exposed by their mere juxtaposition to the other reports, while the impartiality of the inquiry is placed beyond all dispute by their inclusion in the volume. The very failure of some of the sub-committees to obtain manifestations has a corroborative value, for no facts have been better ascertained than that the phenomena cannot be commanded at pleasure, and appear to depend upon most subtle conditions. Each of the successful committees had occasional seances without result, but total failure was the lot only of the unpersevering. Of the two individual reports denying the phenomena, it is notorious that the authors had or took but few opportunities for the experimental investigation accomplished by others, as the book itself discloses. The attempt, therefore, to make the tale of inadequate investigation do duty for the story of hard work and perseverance by the more diligent members is, after all, but a sorry expedient, which only need be noticed as a means of estimating the general worthlessness of the critiques—a worthlessness the more apparent now that day by day the facts ascertained by the successful sub-committees are being verified by totally independent investigators.

Were this an article on the nature of evidence and the credibility to be attached to phenomena of unusual character, it would be easy to show upon the trumpery arguments and premises set forth to discredit so-called spiritual manifestations, that not a murderer could ever be convicted upon such testimony as over and over again has consigned the criminal to the gallows. Millions of the community have never seen a murder committed, nor do they know any one who has. May not, therefore, the excitement, the flight, and the blood-stained appearance alleged of the prisoner by an eye-witness be but an imagination, a case of unconscious cerebration, a something wholly subjective. A shot, perhaps, was fired—but what of that? This but makes the evidence still more unreliable. The nerves would be shocked, and the mind would become excited to an abnormal expectancy, and would be the more ready to conjure

up images of blood and horror. Gentlemen of the jury, while we admit the high character, honour, and trustworthiness of the witness, we are sure you will not, upon such evidence, consign the prisoner at the bar to a felon's doom, but will send him out of the dock without a stain upon his character.

This is a specimen of the reasoning too frequently applied to the phenomena of Spiritualism; and, amongst other theories, we are gravely asked to accept "expectant attention" or "unconscious cerebration" as solutions sufficient for the multifarious manifestations occurring not only to spiritualists, but also to investigators after investigators who have approached the inquiry, anxious to expose the alleged wonders, and determined to apply with rigour every such theory. Boldness is not only excusable, it is even desirable in the formation of theoretic solutions; but progress towards proof cannot be expected while the fashion is maintained of speculating upon the explanation before the thing to be explained is sufficiently examined. There is a distinct difference between the fitting of theories to phenomena and phenomena to theories, and this has yet to be recognised both by the public and spiritualists. The subject, however, will not yield to reviewing or to newspaper theorising. Eminently, it is one for the investigator, and no better plea for investigation exists than the lamentable ignorance so lately displayed by the press.

In conclusion, it is hardly probable that any one solution will meet the case of phenomena alleged to be so varied. Should even the spiritualist be right, his triumph will be one only of degree; for, should an agency of disembodied spirits be ever proven, it seems difficult to escape from the conclusion that there may be also latent possibilities of the embodied mind, only now in process of development. Nor should the investigator by any means put fraud and delusion out of the account. Their occasional admixture is not only possible, but likely, whilst quacks remain amongst doctors, hypocrites amongst religionists, adulterators amongst tradesmen, and whilst society teems in every department with parvenus and pretenders. Spiritualists, however, need no apology at the hand of a mere investigator, for they are better able to answer for themselves. Their issue with the sceptic is a simple one, notwithstanding its importance. They but argue that, as in the material universe an all-permeating union is found; so, in the world of mind, from its lowest to its highest developments, is there a like universal connection of which physical death is no real severance. To them spiritual communion thus presents no inherent improbability, and proofs of its existence they affect to find running through all history, as well as in the every-day manifestations now so controverted. They further argue that this communion is so influential for good or for evil, its action and re-action so determinate and so governed by the progress of humanity or of the individual on either side of the grave, that it is a factor too important to overlook in the problem of human existence. In any case, they feel that they dare not

withhold facts, and while they are willing to submit them to the most searching examination, they neither fear nor expect to escape criticism.

INVESTIGATOR.

[This article will shortly be issued in a separate form, and at a nominal price, for general circulation.—Ed. *H. N.*]

## SYMBOLISM OF SOUND.

PHILOLOGISTS have strangely neglected to notice the power which certain letters and combinations of letters in the English language have to suggest certain ideas. The following sonnets are intended to illustrate the force of the two letters, d and t. But they would not claim a place in the pages of *Human Nature* unless they gave expression to a great spiritual truth, as well as illustrated a curious philological law. A reference to the dictionary will be sufficient to convince any reader that at least three-fourths of the words beginning with d signify something evil or negative; a fact which (as far as we know) is now recorded in print for the first time.

The fourteen lines on Death contain as many ominous words: dire, dread, death, destroyer, doubt, decay, dark, dismay, dust, dumb, deaf, despair, dull, doom. Curiously enough, the letter i is found in most of the words associated with light; and the short sound of i (as heard in flit) will be seen to be suggestive of life and motion. Fourteen examples are given in the sonnet on Life: viz., spirit, life, light, sight, thrilled, white, silver, glisten, diamond, sign, dight, dye, living, fire.

### D E A T H.

DIRE child of Time, miscalled the fruit of sin,  
 Gaunt Death, associate of decay and pain,  
 Destroyer of all ties, and all our gain  
 Save what is treasured deep our hearts within  
 Beyond the reach of doubt, oh! who can win,  
 Thou dark dismay, a refuge from the dread,  
 Thine awful shadow casts? Where'er we tread  
 The dead has lived in forms to ours akin,  
 Dumb witnesses on every side arise,  
 Summoned by thee, to point us to the tomb.  
 No soul so deaf as to shut out the cries  
 Of warning Nature. Though, oppressed with gloom,  
 The thoughtless fool, despairing, vainly tries  
 To dull with opiates sense of threatening doom.

### L I F E.

The Spirit of Life o'erheard the accusing voice,  
 Indignant heard, and in a flash of light  
 Stood manifest before my astonished sight,  
 And thrilled my soul with mandate to rejoice.  
 Like youthful bride arrayed in vestments white,  
 With silver sheen and glistening diamonds, she



Seemed peerless queen of grace and purity,  
 With every sign of inward virtue dight.  
 Then, fixing on me her entrancing eye,  
 In which persuasion glowed with living fire  
 And raised the listening soul to ecstasy,  
 "Cease," said she, "from reproach and causeless ire,  
 To death I owe my birth and liberty,  
 And if the child be fair, blame not the sire."

S. E. B.

---

## REVIEWS.

---

### RUTH: A SACRED ORATORIO.\*

By GEORGE TOLHURST.

MUSIC has been so much associated with the spiritualistic movement that no apology is necessary for alluding, in a more special manner than has hitherto been done in these pages, to its influence on the individual mind and on society generally. Music is eminently a social art; it cannot be practised to very great advantage in solitude. Harmony needs a plurality of instruments or voices. There can be no harmony in what is known as *unisonal* music. Even the keyed instruments remedy, to a certain extent, this defect of individual performance; the piano, organ, concertina, harmonium, and instruments of the like class render a plurality of sounds in concord with each other. But the very tuning of all the keyed instruments at the outset pitifully confirms the fact we have so broadly stated. Tuned by whatsoever "temperament," the keyboard is an admitted *compromise*.—"Between truth and error" shall we say? Nay, such were impossible, either in theory or in practice. "Between the *perfect* and the *imperfect*?" Such is, indeed, the language of the schools concerning this much-canvassed question of organ-tuning. And to all diminutives of the same class does the same condition ensue. The difficulty is now universally met by the adoption of the "equal" (more properly "equitable") temperament—the acknowledged relative scale imperfections being carefully and evenly distributed throughout the octave of thirteen semi-tones, every one being slightly imperfect or a little out of tune. This amounts to a very strong corroboration of our position. The ground we take is, music is necessarily and pre-eminently a social art.

Religious meetings in all ages, in all known countries, and among all sects (with but few exceptions of some small denominations, such, for instance, as the Quakers) have largely impressed the services of the "heavenly maid," as it has pleased our best-loved poet to designate music. Where there is to be desired a community of thought there is at once the place and office of music. Sailors

---

\* "Ruth," a Sacred Oratorio; the words selected chiefly from the Holy Scriptures; the music composed by George Tolhurst. London: Duncan Davison & Co., Regent Street.

in gangs will haul ropes to music; soldiers will march to war to the strains of music; the great political movements have always given birth to their popular songs; the theologies that have alternately comforted and distracted all Christendom may be as clearly traced in the various hymn-writers as in the written creeds of polemical disputants. Wherever oneness of thought is to be deduced from a multiplicity of varied conditions there comes Music—more or less sweet, more or less beautiful, more or less harmonious. But she does her work right thoroughly. As an evidence, it is not impossible to find the same tune, aye, and even the same line of a hymn, doing duty on the same identical Sunday in every branch of sacred or secular meeting for prayer, preaching, or discussion. So that, try as we may, we cannot get away from the humanising influence of music. Enough has been said to show how eminently blissful so social an exercise may become. How small we look when we are told that our music is but the semblance of music; the “name” without the “nature,” unless we can join with others to make harmony. One other thought, and we pass on to our more immediate subject:—The perfect chord is a triad; therefore, we need three persons, who shall be agreed—at all events, on producing tunable sounds—before we can have a perfect common chord produced. More persons would, of course, suit as well, but with less there can be no perfect harmony. The spasmodic efforts of some instrumentalists to supply this obvious and irremediable defect but serve to prove the dependence of link upon link in the concord of sweet sounds more irrefragably.

We were led to the utterance of this line of thought by the appearance of the second edition of a new oratorio, by a comparatively unknown composer, a copy of which lies before us for review. It is the work of an Englishman, and of one whose leanings, if, indeed, his whole being may not be said to be thus controlled, are decidedly progressive and spiritualistic. “Ruth,” a subject that has already engrossed the attention of several aspirants for musical honours, has been set by Mr. George Tolhurst, almost strictly from the Biblical text of that well-known and fascinating Scripture narrative. From what has been said it will readily be inferred that the composer for a *number* of voices meets with difficulties in construction entirely unknown to him who writes for *one* voice only. The kind of music involving the greatest number of parts is precisely that which calls forth the highest faculties of the writer, and gives the utmost satisfaction to the listener. His toil is more onerous; his triumph more splendid. The more danger the more honour. Apart from being technically correct, grammatical, and melodious, a piece of music in many parts must be pleasing to those who execute it or its existence will be proportionately ephemeral. To give delight to each individual who takes part in rendering a great work, as well as to him who listens, is no mean branch of the art of musical composition. But beyond this, in our view, to achieve success in such an undertaking as the production of an oratorio it is more than else

essential that there should be a tender, constant sympathetic agreement betwixt all the parts. This element alone can make them one. "Unity in diversity" is required artistically, and is still further demanded in an æsthetic sense. Without this latent property the music cannot hold together. A comparison between those oratorios that have endured the "lapse of time" and those of which it may be, not untruthfully, said they are "but for a moment," may be easily made by each one for himself. It is not, therefore, without some misgiving that we hear of a new oratorio being published or performed. Various vital questions rise unbidden to the light, and too often, it must be confessed, cannot be satisfactorily solved. Well-remembered aphorisms present themselves, which it will require no small amount of evidence to show are ill-timed. Indeed, as has been aptly said, to write an oratorio worthy of the name imperatively demands a union of qualities possessed by a small minority, and in the highest degree by scarcely one musician out of a thousand. It exacts not merely genius, but the ripest scholarship. It requires a mastery of form and a mastery of detail; a rich fund of melody, a sustained elevation of style, and an almost unlimited command of technical resources. How rarely we find these endowments and acquirements combined in one musician need not be urged.

We opened "Ruth" with a depressed feeling, but not altogether one of despair. For to encourage us, had we not been informed at the outset that it had braved existence through a *first* and an honourable way into a *second* edition: and likewise that it had been performed as good as *ten* times? Then, although it had come in for no small share of abuse from certain quarters—habitually abusive, be it remembered, to everybody and everything—"Ruth" had received commendation unmeasured from certain other quarters; these latter to the full as reliable, and infinitely more numerous, than the former. In undertaking the critic's art, we are not unconscious of the responsibilities of faithfully threshing out—separating the wheat from the chaff—whatever may be the subject matter in hand. It has its influence with us when we are told that "Ruth" is "ill-considered," and likewise that it is "equal to the early works of Handel, Haydn, or Mozart;" but nothing more. We are inspired to give a little more attention to the inspection of a work that, to say the least of it, must have been the production of an original mind to have evoked such diametrically opposite opinions respecting its merits.

The work before us is a folio of a hundred and ninety pages, containing in all fifty-three numbers, solos, concerted pieces, and choruses. Its place in the art, we may at once say, is inferior in scholarship to any of the first rank of writers. There is scarcely an attempt at vocal fugæ, the touchstone of musical learning. Its choruses are, for the most part, in the *bravura* style of writing. Its harmonies generally have a thin appearance to the eye. This, though brief, is a tolerably correct summary of its defects as they

appear at first sight. It is a work of but little pretension in the sense usually attached to the word.

On the other hand, "Ruth" is the expression of a mind as original as it is bold. Every page, each bar, is fresh and new, unlike everything else that has preceded it. Through the thinness of the harmony an outline of melodical thought penetrates with a force as irresistible as it is beautiful, and compels attention. "Ever changing, ever young," is, in one word, our impression of this latest musical utterance we have met with. A scientific analysis would scarcely be practicable or appropriate in these pages; but, for the information of such as take an interest in musical studies, and do not possess the work, we may indicate the branches of the science the composer has affected and those he has avoided. At once, it may be stated that, revelling in the conscious gift of the most profuse and elaborate melody, he appears to disdain to linger long on one idea. He presents it, holds it up for a brief moment, and then substitutes another idea in its place. The oratorio in this respect resembles more a series of dissolving views than a collected gallery of paintings. The melodies, as they proceed, are interwoven with a warmth and life more of genius than of scholarship; and of this vigour and heat there is scarcely any perceptible abatement to the close. The work never flags. This dazzling, restless, onward rush is precisely the feature that has astounded the critics and disgusted the scholars. The rapidity of the man causes us to stand aghast at his creations. "What will be the result?" we are disposed to ask. "Where is this fluency to stop?" No time has been given to the development of the ideas; not a moment is lost in episodic devices. "Onward, ever onward," has been his motto, and here we have an oratorio, as an emanation from his mind, written with as much ease as an ordinary ballad tune. Music like this cannot be gauged and measured by any old-fashioned process. So long as the accepted rules of art are exemplified, and its inexorable provisions religiously regarded; so long, to sum up, as our new composer comes "not to destroy, but to fulfil the law," it is not our province to carp at the mere originality until that originality has been proved repugnant to either gifted or cultivated taste. Those who look for new melodies in "Ruth" will not be disappointed; those who look for fugal intricacies will not find them: thick and heavy harmonies are sparse; melodical beauty everywhere. It can be gathered from indications frequently occurring that the composer of "Ruth" could have piled up chord upon chord, and discord upon discord at will or at pleasure; but he never seems to have had either the will or the pleasure to do so. If he had desired to enter a decided protest against the style and "school" of Spohr and of Mendelssohn; of Wagner and of Schumann, it would have been impossible to have done so more emphatically than has been done by the composer of "Ruth,"—not by discussion; not by talking about it; but by simply displaying a work of the opposite character to their mode of composing. The darkness is not expelled; the light is erected, and the natural consequences ensue.

Without disparaging Mr. Tolhurst's scholarship, we cannot help thinking that were he to undergo a complete course of instruction at one of our acknowledged musical academies, he would emerge with considerable advantage to his powers, and, we venture to think, to the advantage of the musical world generally. Such potent gifts demand the best culture. Could not one of our associations take him in hand; train his unquestionable originality; guide his, even now, irresistible force? He is an Englishman. Were he a foreigner his country would not so pass him by. What are our National Academies in Art for? To cultivate those who can pay for the cultivation with *money*, or to cultivate those who can pay, with the first fruits of their heaven-born originality, in *kind*? There can be but one answer to this question, and we should think that it were only necessary to present at the doors one such instance as is exemplified in the unknown self-taught composer of this most original work to secure his instant admission and warm welcome to our Royal Academy of Music (which is always clamouring for a State subsidy), had not experience so often proved the contrary. It is the union of *genius* with *scholarship* that alone can produce the great artist, but too often the scholarship is wasted on those who have no genius, and the gifted ones have to educate themselves. If they be men of indomitable perseverance, and blessed with a healthy physical constitution, they survive, and bless the world with their contributions to its literature and art; but if they are weakly they succumb, and, ceasing to be the envy of their contemporaries, are known henceforth only as men of the past, who were not recognised in their own day and generation. Such, without any exaggeration, appears to be the position of the composer of this highly-imaginative work. We will, however, hope that the oratorio will yet be heard; and, if heard, we dare predict such an acceptance as will at least lift its author so far from penury and the daily drudgery of the life of a teacher of music as to free his hands, that he may commit to paper more, and we could believe, improved and riper musical compositions for the delectation of the music-loving public.

---

#### CONCERNING SPIRITUALISM.\*

The spiritualists may well be proud of this work. The name of Gerald Massey is a tower of strength to their cause. Not that Spiritualism rests on authority, although like other struggling truths it is advantaged by the accession of illustrious men to the ranks of its advocacy. As a mere literary production, "Concerning Spiritualism" is in every way worthy of Mr. Massey's well-won reputation. The "Prefatory Note" is one of the finest pieces of pure Saxon writing in the language. It is, indeed, so good, that we could have wished its notes of sweetness had been more pro-

---

\* By Gerald Massey. London: James Burns.

longed, although it says whatever the author needed to utter under this heading. With Mr. Massey's conclusion, that the products of normal will ever transcend those of abnormal mediumship, we entirely agree. The true master-spirits of humanity, in so far as we can judge by their works or their biography, were inspired by the universal or divine intelligence, rather than the individualised mind of another creature. There is nothing to warrant the conclusion that Shakespeare was directed by the spirit of Æschylus, or that Lord Bacon was aided by Aristotle, each man doing his own work in his own way; while even the Jewish prophets could say, "Thus saith the Lord," not, Thus saith Adam or Enoch, Noah or Moses. Now it is to this height we must rise if we would equal them in power and sublimity, and, consequently, in the enduring influence which they exercised on humanity. Modern spiritualists have yet much to learn in this direction. Their dispensation thus far is, as the late J. E. Smith used to declare, eminently Gentile and so Polytheistic. We would say, speaking in Anthropological language, it is eminently Aryan and not sufficiently Semitic. But, as yet, doubtless, we see only its earlier phase. As the grand awakening of civilised man, in these latter and grossly materialistic ages, to the vivid consciousness of his immortality, it must have a great mission, and whether by the raising up of yet unknown champions and exponents, or the open and fearless adhesion of otherwise gifted and distinguished men, like Mr. Massey, it will, doubtless, make this mission good, not only in the estimation of its followers, but also of the world.

We cannot conclude this short notice without expressing our warm admiration of the poetry with which this beautiful little work so appropriately concludes. There is much even in its prose that only a poet could have written. But the extracts from Mr. Massey's other works, and we presume also from his unpublished MSS., fully confirm us in an idea we have long entertained, that the facts of Spiritualism will hereafter afford most appropriate subject-matter for literary composition, and that a vast and yet almost untried field lies here before any genius adequately familiar with the phenomena, and sufficiently daring to make full use of the admirable materials thus provided to his hand. J. W. J.

---

### FRELIGHT,\*

FOR NOVEMBER, DECEMBER, AND JANUARY.

We have been favoured with three numbers of our contemporary "Frelight," and have derived much pleasure from the generally suggestive character of their articles. The principal contributors are obviously thoughtful men, earnestly devoted to the enlightenment of their fellows. Holding broader views, that is, having larger ideas than their neighbours, they are laudably desirous of diffusing

---

\* London : James Burns.

these, and accomplish this, perhaps, not the less effectively for slight divergencies of opinion among themselves. Whatever its other merits or defects, "Freelight" has at least one element of supreme excellence—it is a channel for the expression of strong conviction. Its contributors believe what they say, and are therefore pardonably desirous of converting the reader to their views. Like most men of decided opinions, they are endowed with a certain measure of that zeal which leads to propagandism. Now, it is precisely such writing as this which is wanted at present. There is a bracing air of sincerity about these short articles which makes one feel the better for their perusal. Like all honest writing, it is invigorating, whether we agree with or differ from the conclusions which it enforces.

The Editor and presiding genius is a disciple of the late James Elishama Smith, the first Editor of the "Family Herald." We are rather pleased at this, our only wonder being that Mr. Smith has not had more disciples. We owe him infinite obligations in our own person, having been a devout reader of his strange yet wondrously original and profound prelections from the days of the "Shepherd" up to the publication of the "Divine Drama." The greatest master of analogy that ever lived, and one of the most nearly universal minds of the first half of the present century, Mr. Smith, nevertheless, died virtually unknown and unrecognised in the higher walks of literature. It was his sad destiny to make the pilgrimage of life through the valley of the shadow, even to the end. Where is now the bread which he so freely cast upon the waters? Where is the harvest which should long ere this have been garnered from the young and thoughtful minds who were the recipients of his influence, for fully a quarter of a century? Alas! is all this wondrous tuition, represented now only by a few exceptional men, already in the sere and yellow leaf, and themselves, like their master, of no great account in the busy world's literary market place? We once thought it would have been otherwise. Not that we ever regarded Mr. Smith as more than the baptist and precursor of another; but where is that OTHER?—who, coming after him, should be preferred before him—the man of action, equipped with the thinker's principles as his life compass across the troubled waters of society, heaving under the many storms that prelude and accompany the birth of a new era? Can nothing be done to rescue the name of Mr. Smith from the undeserved oblivion into which it is rapidly sinking? A judicious selection from his leading articles in the "Family Herald" would alone constitute a volume that for suggestiveness need fear no rivalry. Perhaps, however, the day for this has not yet quite come, for, if ever there was a man born before his time, it was Mr. Smith, and, to come back to our former idea, we fear he will never be fully known or deservedly recognised till seen in the light of his successor, whoever that may be.

But to return to "Freelight," whereto, however, our *excursus* on J. E. Smith cannot be regarded as wholly foreign, seeing that his deeper spirit underlies so much of its tuitions. The articles by

John C. Heraud are alone worth the price of the numbers in which they appear. That in the second, on "Oken's Philosophy of Nature," ought to "create whole volumes" in the mind of young and duly susceptible readers, while it cannot fail to prove profoundly suggestive, even to the most advanced. Moncure D. Conway's "This, Our Day," is in every way worthy of the author of "Our Earthly Pilgrimage." William Maccall writes with his accustomed vigour whether, on "Varieties of Pantheism" or "The Middle Ages." Perhaps in "The Mad Son of a Bad King" this proceeds to the verge of prejudice against monarchy. Our friend Dr. Sexton almost surpasses himself in "The Co-relation of Forces," while his "Swedenborg" and "Progress in the Church" are fully equal to anything we have seen from his fertile pen. As Anthropologists, we might, perhaps, object to some of Miss Eyton's convenient assumptions and ready-made conclusions, taken, however, from excellent authorities, as, for example, to the Eastern origin of the Aryans, which, although here so confidently asserted, is in reality still a moot point within the inner circles of Anthropological investigation, being a deduction from philological rather than ethnic data. These, however, are spots on the sun, visible only to telescopic eyes, that will in no perceptible degree dim his light to ordinary observers. The writers in "Freelight" do not regard it as a waste-paper basket. It is the organ of a body of earnest and independent thinkers, who are endeavouring to aid in the upward and onward march of humanity, and we trust they will succeed.

J. W. J.

---

#### THE RECENT WORKS OF ANDREW JACKSON DAVIS.

Our sweetest reminiscences connected with human character, ancient or modern, taken in all its phases—intellectual, moral, social and spiritual—are centred around him whose name is written above. We shrink from attempting to give expression to what we consider would do justice to the topic, as the performance might possibly savour to some of eulogistic adulation, unmerited by the individual to whom it is addressed, and, at the same time, an act of injustice to his contemporaries. We do not claim the power of controlling the thoughts of others in respect to such matters, but we certainly may be permitted to say that Andrew Jackson Davis presents characteristics unmatched by any other personage, whose existence we have become acquainted with. This may, after all, be no disparagement to his brothers and sisters who aspire to various planes of distinction. He may easily be surpassed in poetry, music, in vocal eloquence, muscular strength, or business tact, yet in his peculiar sphere he claims a recognition, in being accorded which, few can complain of partiality or favouritism. We think it is high time that the excellences and value of living men and women should be appreciated. Barbarous peoples always persecute the prophets;



and it is only in the more enlightened future that the royal benefactors of mankind are thoroughly appreciated. This lionising of dead men is rather a reprehensible act after all. What do we know about them to begin with! Their portraits have been drawn for us by individuals, under the sway of dominant ideas, and fanatics or scoundrels so represented form the materials, out of which, thousands of years afterwards, saints and heroes are created. The blind and fulsome adulation which is lavished upon men of the past, however much they may be entitled to our respect, is a flagrant injustice to the sons of God of the present age, and an impious reflection on the Almighty power, which is thereby supposed to be shortened, so as not to be able to reproduce sons and saviours equal to those of the past. In this spirit, then, we turn most heartily to the man of the time already alluded to, not that we wish to add to the calendar of saints and immaculate persons, but that we may insist upon the intrinsic good and wisdom which exists in humanity, by being able to point to a recognisable illustration.

Viewed intellectually, Davis is a prodigy unsurpassed in the world's history. Entirely uneducated, he, at an early age, gave utterance to a volume, which took the world by surprise, being delivered while he was in a physically unconscious state. Since then he has lived nearly twenty-five years of an active literary life, during which time his external and spiritual states have been so blended, that he enjoys from memory all that he ever learned or experienced in the superior or physically unconscious condition. Notwithstanding these very marked peculiarities of origin, the writings of Davis are of a most uniform and consistent character, presenting few, if any, contradictions, though manifesting a gradual and symmetrical unfoldment of the subjects treated. His earliest effort was the root and trunk of all that could in future be taught. It was the richest and ripest product of his wisdom—the crystallisation of principles which might, by after-treatment, radiate out into multifarious details. This at once indicates the peculiarity of his genius, or, rather, the super-physical source of his matter. Where is the writer who exhibits a similar career?—who has given his grandest thoughts to the world while yet in boyhood?—his whole after-life being simply the work of elaborating and applying his pristine effort. Short-sighted critics, unable to grasp the scope of such Herculean labours, have taunted Davis with recantations in his later volumes. He commenced with impersonal and universal principles, and in applying these to human needs, he only came into sympathy with the individual thoughts and feelings of humanity, and thus within gunshot, so to speak, of popular religious feeling. Yet there is nowhere any contradiction, absence, or excess of religious sentiment.

His "Divine Guest"\* is the most spiritual and religious work of the age. Pious, devout, and reverential in feeling, it is, nevertheless, in perfect sympathy with those declamatory passages in which the possession of true religious principles urge the mind to thunder

---

\* *Arabula; or the Divine Guest.* White and Co., Boston.

forth, in its loudest tones, against the falsities and idols which usurp the place of genuine piety. This writer's religion, however, does not by any means terminate in sentiment; nor, indeed, are his purely spiritual efforts in any respect affected. They are, on the other hand, demonstrable as science, and an effort, and that a successful one, to bring the metaphysical speculations respecting man's spiritual relations within the grasp of scientific certainty.

After his spirituality, reverence, and general elevation of feeling, may be noticed the goodness of the man, as exhibited in his desire to serve humanity at every turn in their lives. For this purpose he has made tremendous sacrifices by making himself odious to every power and principality in the world around him. He appeals alone to the human soul—that interior world, with its sacred aspirations and divine relationship; hence he has taken the courage to write a tale,\* embodying a full exhibition of the most odious vices that afflict individuals, and entail their damnable results upon society. But it is not done with the view of producing a vulgar sensational story, to excite the prurient and gratify the depraved. The object is grander and worthier far. His motive is not only to delineate those crying evils, but to discover their sources, and thus to determine the best means of destroying the “seeds of crime,” and of relieving the world of its horrible results. To still further adapt the priceless gems of wisdom in his keeping to the capacity of all, a beautifully illustrated volume† recently appeared from his pen. The two hundred or more illustrations which embellish its smiling pages, at once magnetise the attention. We well remember the first fifteen minutes which we spent with that book in our hands. Without reading a sentence of the work, we eagerly turned page after page, gazing at the suggestive vignettes which met our eye. We experienced a peculiar fund of inspiration in the graphic pictures and quaint sentences under them; and, without knowing anything of the text they were intended to embellish, a highly instructive and appropriate work sprang up in our brain, as collateral to the illustrations before us. At more leisure the letter-press was carefully read, and we were impressed more than ever with the beautiful, childlike simplicity which always characterises the truly wise man.

Mr. Davis's last work‡ occupies one of the largest fields of contemporary philanthropy. It is devoted to the diseases of the brain and nervous system, and the results called insanities and crimes, which by him are placed under the same head. The genius of the man is aptly portrayed in a picture facing the title-page, in which Mother Nature, in the person of a stately and charming woman, gracefully waves her hand, and dispossesses her children (human

---

\* A Tale of a Physician. White and Co., Boston.

† The Fountain, with Jets of New Meanings. White and Co., Boston.

‡ Mental Disorders; on Diseases of the Brain and Nerves. White and Co., Boston.

beings) of the devils (evils) with which they are possessed. Misers, worldlings, libertines, gluttons, smokers, drinkers, medicine-swallowers, religious fanatics, and other victims of modern professions, advance before her, and are dispossessed of their maladies in the shape of devils, which, with tails erect, scamper from the presence of Mother Nature, with a label inscribed, "alcohol," "passion," "tobacco," or "church theology," stuck on the tips of their horns. The whole matter, so obscure and mystifying to the theological and medical world, is thus reduced to a simple pleasantry—a proverbial joke, the moral of which is: "Live natural, true lives, and you will be blessed with health and happiness of body and mind." We have marked numerous passages in this work for quotation, but it will be impossible to find space for them this month. It is one of the most practical and instructive works which the author has yet produced. It has also the rare merit of directing the reader's attention to illustrative passages in his other works, where topics referred to are discussed at greater length, and their connections traced to first principles. To the spiritual anthropologist and the student, it is therefore invaluable, but much more so to every man and woman who, in the daily walks of life, on all hands, expose themselves to numberless insanities and failings, which this work teaches them to guard against.

Beginning with simple hallucinations, Mr. Davis reviews every phrenological and ganglionic phase of mind and nervous action, and shows in what respect it may be diseased, what causes the disease, and how it may be remedied. Crimes, vanities, vices, passions, aches, pains, levities, and sullen griefs, are all insanities of certain nerve centres and their contingent organs. He shows that animal health is not human health, but that the latter term includes a much higher condition of blessedness than the physiologist has any conception of.

He considers, at great length, the conditions of mediumship, and the relations of abnormal action to spirit control. In some respects he differs widely from the most advanced spiritualists of this country, with reference to the withdrawal of man's soul from his body during sleep, or in the trance, and the passage of spirits or objects through solid matter. On this point we should gladly hear Mr. Davis at greater length. In the meantime his statements are more oracular than illustrative, and though they may influence the reader to think as he thinks, yet they scarcely combat successfully with the convictions derived from experiences which apparently teach to the contrary.

We conclude this hurried review by intimating that Mr. Davis's new work, "The Temple," is offered to the reader of *Human Nature* this month at two-thirds of the publishing price. The demand for the book has been large already, and it may happen that a sufficient supply will not be in readiness to satisfy immediately all who desire to possess it, but further consignments are on the way.

## FOREIGN CORRESPONDENCE.

### LETTER FROM J. M. PEEBLES.

FRIEND BURNS,—This December morning, nearing Christmas, is warm and sunny as the Junes in our northern latitudes. The Gulf States are places of winter refuge, you know, for birds and consumptives. Pearly snow-flakes seldom, if ever, whiten the streets. The city gardens are to-day fragrant with flowers, the orange groves burdened and golden with ripened fruitage. Mr. Spencer Field, connected with the Unitarian Church of New Orleans, yet an avowed Spiritualist, supporting Spiritualism liberally with brain and purse, brought me the other evening a basket of most delicious oranges just gathered from his own grove.

#### ORANGE ORCHARDS.

Conversing with a southern fruitman last evening, we learned that chemical analysis had shown that the orange tree required a large amount of potash and lime. The inference was, that the orange should be planted only upon such lands as produced trees whose ashes are rich in potash. Observing this, accounts in part for Mrs. Stowe's admirable success in this line of Floridan fruit-raising. In planting orange groves there is a great diversity of opinion, as to what is the best distance between the trees. They stand, however, about six feet apart. Into the stumps of the sour trees they bud in May or June from sweet-bearing trees. By budding, fruit is obtained much sooner than by waiting for the growths of seedlings. The best bearing orchards are well mulched with grass, weeds, compost and decomposed muck. It is exceedingly pleasant to ride among these cotton-fields, ribbon-cane plantations, and orange groves of the South.

#### SPIRITUALISM ON SUNDAYS.

Our New Orleans Spiritualists have secured a beautiful and magnificent hall—Minerva Hall—for their winter series of lectures. These have commenced with great promise. Last Sunday evening required the addition of another hundred chairs to seat the audience. The music is excellent. The good work is going on bravely. Those sympathising with the right education of children have just organised a Progressive Lyceum.

#### A MARVELLOUS CURE.

During several monthly engagements in Portland, Maine, we were hospitably entertained by one of the Woodmans, whose name appears in the following article clipped from the *Boston Journal*. The matter interested me deeply because literally true—because of its bearing upon Spiritualism, and because Jabez C. Woodman's family, and some of the other family, are intimate friends of mine. Here is the account:—

#### “ANOTHER SPIRITUALISTIC ‘MIRACLE.’”

“A Portland correspondent of the *Boston Journal* sends the following:—

“Mr. N. M. Woodman of this city, who fell through the scuttles of his store

on Commercial Street, on the 24th of March last, twenty-three feet, and has recovered after a long illness, claims to have been restored by wonderful spiritual means. Hon. G. W. Woodman, last evening, at Army and Navy Hall, gave an account of the case, which is quite interesting.

"Mr. N. M. Woodman when in falling wrenched his ribs from their place, twisted without separating his spine, displaced one of his intestines so as to obstruct the passage from the stomach. In this condition he could only have lived fourteen hours. He remained until the 27th in bed, unable to move, and some of the time partially unconscious. That evening, at 7 o'clock, in the presence of Dr. Hopkins, a healing medium, Mr. Woodman raised himself upright in bed and spoke through the spirit, which they claim had been in control. 'I am terribly injured, and something must be done. It must be done within forty-eight hours, or you will see the necessity for it.' On Wednesday following this was repeated and the injuries described. The spirits, speaking through the controlling influence, said: 'Now, friends, let the powers of earth handle him.' He was raised up and poulticed according to spirit direction. The spirit said the poultice must not remain on over one hour and ten minutes. The patient fell asleep. In two hours his wife came into the room, found the bed undisturbed, the patient sleeping, and the poultice ten feet distant, nicely pinned up.

"The patient was examined through the medium by Drs. Wilbur, a Prussian, and Lerow, a Frenchman. The power in charge, it is also claimed, was a female relative named Amanda. All of these persons died long ago. On the 3rd April, the spirits said the patient must be got up and dressed. He was raised from the bed, twirled in the air, and stood upon his feet. He was dressed in an incredibly short space of time by the spirits, and walked about the room. Two days later, after an examination and exercise like that named, the patient was left standing at the foot of the bed with his back to the footboard, when he was seized by invisible hands, lifted horizontally over it and laid upon the bed. At another time the persons present were placed in communication with the patient and medium, and there was heard angelic music. Mrs. Woodman hastened down stairs, threw open the piano and played and sang Italian music, joining with the mysterious voices above. She then returned to the room and recovered all at once her natural state, and had no knowledge of what she had done. The spirits said to the attendants that they gave him medicine every night and applied shower and steam baths, and turned him in bed. Mr. Woodman, in his normal state, could not move. On Sunday, April 16, at midday, a goblet was seen let down from the ceiling as if suspended by a thread in answer to the patient's request for water. The goblet stopped at the sick man's mouth, and its contents were administered by unseen hands. He complained that it was bitter like tansy, and water was given him several times to remove the bad taste.

"Dr. Hopkins, the medium, was taken up on one occasion and carried three times around the room, and on another occasion coloured lights were seen. The speaker himself (Hon. George Woodman) was once taken up and thrown several feet across the room. On May 7th, after the customary exercise by the spirits, the sick man was requested to cross the room and take his wife's hand. She held it about two minutes, when she saw a form in full costume, with well-defined features, proving to be Mr. B.'s mother. There was another form seen, but not distinctly enough for recognition. That evening a manifestation of spirits took place. The curtain fell down as they were about to close out the strong light, but it was replaced by an unseen power before it could be picked up by any one. The next day the patient was taken out into the hall by the spirits, some sixteen in number. One of them was Jabez C. Woodman, a lawyer of marked ability and prominent spiritualist, who died last year. He appeared with great distinctness, and wrote at a table. He sat by the side of the speaker, and talked to him about matters known only to them when Mr. J. C. W. was alive.

"The sick man was again exercised by the spirits on May 13. Suddenly he was lifted into the air in an horizontal position and laid across the footboard and balanced there several minutes; then he was turned over and the operation repeated. On May 16, the speaker, while rubbing the patient's back, by direction of the spirits, was seized and thrown some distance. The speaker related with much exactness the gradual recovery and restoration of the injured man, and the

gradual cessation of the spirits' assistance. In conclusion, he advocated the mission of Spiritualism in an earnest manner,

"Truly the case is one which is causing considerable sensation. The views of his recovery above given by Hon. G. W. Woodman are somewhat startling, and will occasion considerable discussion."

#### JUDGE EDMONDS'S ELEVEN MILLIONS.

Your excellent monthly—*Human Nature* of November—has a paper, I see, of some thirteen pages, under the heading of "Spiritualism in America," by William Tebb of London. Deeply interested, I read and greedily digested the article. And though Mr. Tebb is an excellent man and personal friend, and though he writes in a careful candid spirit, we nevertheless feel that the paper is open to criticism. This work, however, legitimately belongs to Judge Edmonds, Luther Colby, or Hudson Tuttle. We venture a few suggestions.

1. Owing to the vast extent of territory from New York to San Francisco, and from St. Paul to New Orleans, it must be far more difficult for a resident of London to form a just estimate of the number of spiritualists in America while on a running railway trip through the country, than for an American, stopping some eight or nine months in London, yet making frequent visits to the provinces, to pronounce upon the number of spiritualist believers in England. This latter we should not presume to do. Our earnest effort at getting statistics in "her Majesty's kingdom," seconded so nobly by yourself, Mr. Burns, would dampen all courage in any such direction.

2. What meaning does Mr. Tebb attach to the word "spiritualists?" Would he not make a distinction between spiritualists and spiritists? Philologically considered, the words are not interchangeable. The Metaphysician Cousin, in his "Good, Beautiful, and True"—writing of religious matters—uses the term Spiritualism as the opposite of *Materialism*. With an eye to the force of affixes, it must be conceded that Spiritualism implies far more than Spiritism. It is well known that Mazzini, the Italian, Camille Flammarion, the Astronomer, Professor Jackson, and Mr. L. S. Richards in the *Banner of Light*, employ in late writings the term *Spiritism*, defining it to mean the science of spirit-intercourse. Others take a similar view of the subject. The discrimination seems eminently sound and sensible. We confess to past carelessness in the use of these words. When Judge Edmonds, after a laboured investigation based upon extensive travel, voluminous correspondence, close reading of secular and religious journals, conversations with prominent clergymen, and the statistical statements of Catholic Bishops in Council, put down the number of American spiritualists (*spiritists*) as high as "eleven millions," he evidently meant that there were this number of people who firmly believed in a present spirit-converse—believed upon testimony and the most satisfactory evidences, in the certainty of an open intercourse with the inhabitants of the spirit-world. And every year, and every day of the year, convinces us that Judge Edmonds's estimate was correct.

If individuals were sufficiently frank, and a census possible, doubtless the figures would exceed those of the distinguished Judge. If Mr. Tebb, in treating of the "number of American spiritualists," referred to those only, who, (leaving secular associations, church organisations—with *other* believers) had openly avowed themselves spiritualists, working heroically for the dissemination of the principles, and living at the same time self-sacrificing and spiritually-minded lives, then his estimate of 660,000 may not have been so far out of the way. But the basis of Judge Edmonds's estimate was put entirely upon belief in spirit-intercourse—a belief cherished by very many Mormons, and nearly all the Indians of the south-west, as well as by multitudes of Christians and enlightened thinkers, who see no necessity for publicly expressing their convictions.

3. Straws tell the way the wind blows. Lecturing the Sundays of last month in Memphis, Tenn., a stirring city of 60,000, we were told that four-fifths of our usual audiences belonged to different churches. It is certain that the firm spiritualists, Mr. and Mrs. James Holmes, who so hospitably entertained us during the time, are members of the Episcopal Church. It is equally certain that W. H. Butts, Esq., the energetic secretary of the Memphis Spiritualist Society, is a member of the Methodist Church. Every intelligent and inquiring man knows that there are millions of believers in the return of spirits, in Protestant and Catholic churches. Bishop Henri of Wisconsin, related to us, a few years since, scenes of clairvoyant marvels and spirit manifestations that had come under his observation in the Roman Church. Mr. Tebb, in publishing the Rev. Adin Ballou's letter, might have added that Mr Ballou was connected with the Unitarian denomination. The Rev. Mr Cudworth, who occasionally speaks before the spiritualists in Music Hall, Boston, is a decided believer in spiritualism. Rev. Mr Kelso, pastor of the Unitarian church in Alton, Illinois, is another. We personally know over thirty of this class of "liberal clergymen," who, though not publicly avowing, firmly believe in spiritualism. At this ratio among the clergy what must it be among the members? Certainly some of them "have a queer way of showing it!"

The Mormons in their early beginning were not polygamists. From the first they had spiritual manifestations. Visiting the original Mormon Temple, five years since, in Kirkland, near Painesville, Ohio, we conversed for hours with a venerable spiritualist who personally knew Joseph Smith, and witnessed many of his clairvoyant manifestations. This gentleman considered him a great medium, adding that many of the gifts of healing, gifts of tongues, and discerning of spirits, followed these "latter day saints" while they remained in Ohio. Thousands of the Brigham Young Mormons, to-day, are spiritualists, or rather *spiritists*, as we fail to see anything very spiritual in having half-a-dozen wives.

It should be remembered once and forever, that the fact of

mediumship—that is, the mere science of spirit-converse has nothing to do with moral character. Spirits select media from all grades of society to demonstrate the reality of a future life. The masses of “spiritualists” in America are constituted of the unchurched—the great unorganised. Some of friend Tebb’s pleasant hints concerning the influence that “spiritualists” exert, or rather fail to exert upon the popular mind, are too true. Experience and deeper baptisms into the fountain of Divine wisdom will remedy many defects. Relating to the number of believers in spirit-communion in America, the two estimates stand thus:—

Judge Edmonds, 11,000,000. | William Tebb, 660,000.

Americans will generally coincide with the Judge; Englishmen will be divided in their decision.

#### SYMPATHY WITH SHAKERS.

In Mr Tebb’s paper concerning American Spiritualism, occurs the following passage:—

“The Shakers have 18 societies [and 70 communities] in various parts of the United States, and number about 2500 members [the estimate is far too low], all of whom, as I was informed by Eldress Caroline Witcher, are *spiritualists*. The manifestations of rappings, visions, and healings, came to them in 1837, and have continued at intervals until now. James M. Peebles, so favourably known to English spiritualists, is a sympathiser with this organisation.”

It is true that we sympathise deeply with the Shakers, and for the following reasons:—

1. They are all, as Eldress Caroline said, spiritualists, striving to make practical the divine principles they profess.
2. They have among themselves very superior media for trance and clairvoyance, visions and prophecies.
3. They have in their midst, no rich, no poor; no palaces nor almshouses; but thrift and abundance, “holding,” as in the pentecostal day, “all things in common.”
4. They excel in neatness, industry, integrity, and the cultivation of that chief of the Christian graces, charity.
5. Ignoring asceticism, and utterly unlike monks and nuns, their communities are so many spiritual families, each living and labouring for the good of all.
6. Opposing war, they are all the advocates of peace, of temperance, of good habits and good morals, rigidly practising what they profess.
7. Considering the fratricide, parricide, child-murder, solitary vice and libertinism stalking abroad in the world, would it not be well for all philanthropists to at least read Malthus, and carefully study these Believers’ teachings relative to chastity, celibacy and purity of life?

Yes! We sympathise with Shakers and Quakers—with the good in Unitarianism and Mahommedanism, with the good and true—

“Wherever found  
On Christian or on heathen ground.”

Toleration is the mystic word of the golden age, and purity is the



passport to the harmonies of the heavenly world. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

J. M. PEEBLES.

New Orleans, La.

---

#### FROM EMMA HARDINGE.

THROUGH the kindness of Charles Blackburn, Esq., of Manchester, we have been permitted to make extracts from a letter received from Mrs. Hardinge, which corroborates other communications from her which have appeared in our contemporaries. Her many friends will be delighted to learn that when Mrs. Hardinge wrote, her aged mother had recovered from a very severe attack which had held her life in danger for several weeks. Respecting the phenomenal progress of Spiritualism, Mrs. Hardinge reports occurrences more extraordinary than have yet been recorded. She refers to the "great excitement which is just now taking place about a medium who resides with a family of the name of Keeler, in Moravia, New York State, and of whom accounts have been published in the *Banner of Light*. In her presence, I understand from very reliable sources, spirits show themselves bodily, and converse with their friends face to face." We have also had corroborative testimony from D. Lyman, Esq., of the Treasury at Washington, who recently visited this country and had seen the manifestations Mrs. H. refers to. The letter then proceeds to describe the great success attending the spirit photographs taken by Mumler. She observes: "I send one of mine to you, and one to Mr. Wason. On one of my plates appears the spirit of a poor girl whom I took from the streets years ago, and on the other my musical guide, Beethoven. Now Mumler does not even know I am musical, and I question if he is much acquainted with the name or character of Beethoven; certain it is, he never could have known that I took any special interest in him; nor could he by any possibility have seen or known anything about the girl whose portrait—a most excellent one—appears on the plate which, I think, is sent to Mr. Wason. I must tell you that Mumler has procured spirit pictures for persons at a distance who have just sent their photographs." We may here remark that Mrs. Hardinge had the goodness to send our contemporary, the *Medium*, a packet of these spirit photographs, which may be seen at the Progressive Library. The conditions under which Mumler receives photographs to copy from, in order to obtain the portraits of departed friends, are given in No. 89 of the *Medium*.

---

#### FROM HUDSON TUTTLE.

A CORDIAL letter from this good brother speaks of bodily exhaustion sustained from the labours of late years, in which he has brought out the "Career of the God Idea," "Career of the Christ Idea," "The Arcana of Spiritualism," and "Career of Religious Ideas,"

which we understand is to appear soon in England and America simultaneously. Hudson retires from the editorial staff of the *American Spiritualist*, objecting to the Socialistic tendencies it presents. He says: "My Friend and Brother, we are entering a fearful state of transition, the end of which the angels alone know." Another sentence is more cheering: "Brother Peebles is almost lionised at the South." He will still continue to write in the *American Spiritualist*, which is now published weekly.

## PSYCHOLOGICAL PHENOMENA.

### A DIRECT SPIRIT DRAWING, THROUGH THE GLASGOW PAINTING MEDIUM.

THE peculiar mediumship of Mr. D. Duguid, of Glasgow, has caused an increasing interest from year to year ever since it was so well described by Dr. Anderson in *Human Nature* for November, 1868. The power of painting in the trance which was then presented has been succeeded by *direct* paintings, drawings, and writings, done in an inconceivably short space of time, and some of them very small in size and minute in detail.

These very wonderful productions are done in darkness immediately by the spirits themselves, without the intervention of mortal hand, and strict tests are at all times in operation to prove that the pictures are done on cards which were marked and recognised just before the light was put out. But in the case of painting, the matter is easily placed beyond dispute, for the pigments may be seen fresh and moist on the sketches.

The character of the control has also slightly altered. The two painters (Jacob Ruysdael and Jan Stein) do not control him exclusively. An ancient Persian, who says he was contemporary with Jesus, has been very busy through David's mediumship for some time, and has communicated some very interesting incidents in his life—many of these illustrative of the spiritualism of that age. Some of these chapters, we understand, have been illustrated by direct paintings and drawings by spirit artists who work in connection with the Persian's narrative.

When we visited Glasgow a year past in autumn we were present when three of these direct paintings were given, and they are now on view to the public at the Progressive Library. One of them represents a full-length portrait of this Persian, and a clairvoyant who accompanied us witnessed the artistic process, which occupied two minutes. As the portrait was painted with a background, there was no doubt as to its having been done at the time. The medium's right hand was held by Mr. Nisbet, and the experiment took place in total darkness.

A few months ago another clairvoyant deputation from this office sat with Mr. Duguid. The lady was not at all aware of the per-

sonality of the spirits controlling, but she afterwards declared that Stein had not produced all of the three pictures given, but that a glowing sunset was the work of Turner, for she said the spirit presented a different appearance to the other, and the name "Turner" was written over him in luminous letters. It is needless to say that the sketch was characteristic of that great painter, and the statement of the clairvoyant was corroborated by Mr. Nisbet, who informed the visitors that Turner did control occasionally. On that occasion a Roman figure in armour, which has been recognised by those who have seen the original in Italy, was done with dark chalk as if stencilled. The little crumb with which it was done lay on the table more like a chip of coke than material fit for an artist either physical or spiritual.

Our present purpose is to give an extract from the Persian's narrative, and describe the production of a picture in illustration of it, a very fair *fac simile* of which accompanies this number of *Human Nature*. Mr. Nisbet favoured us a few weeks ago with a view of a card on which was drawn in pencil the figures of two Brahmin priests and Indian gods. The little group drawn by the spirits, as described in the *Medium* No. 93, proved so interesting that we desired permission to have it lithographed for this magazine. The request was cordially granted, but David's guides in spirit life said they would rather produce an improved copy of it, and that accordingly a special sitting would take place on Saturday evening, Jan. 13.

#### HOW THE DIRECT DRAWING WAS OBTAINED.

The following letter from Mr. Nisbet gives the necessary particulars:—

"Glasgow, Jan. 14, 1872.

"DEAR MR. BURNS,—I have sent off the direct drawing by post as I promised, and now I will give you some information connected with it.

"Mr. Henry Murray, Mr. Aitken, and myself, met with Mr. Duguid last night. After getting into trance, he took the piece of card-board, on which the drawing is executed, and wrapping it up in a copy of the *Medium*, put it in his breast, buttoning his coat over it; after which he was controlled by the Persian, and gave us another chapter of the narrative. The card was then taken from his breast, and laid with pencils on the table—the medium taking a seat three or four feet distant from it. The gas was turned off, and shortly thereafter we heard faint sounds as of the pencils being used. These sounds ceased after a lapse of about four minutes, and there followed a display of spirit-lights flitting about like a butterfly on the wing, and visible to all of us. While this manifestation was exciting our attention, the card was taken up and apparently whirled to and fro in the room, Messrs. Murray and Aitken receiving two or three taps on their heads, while I was touched by it on the hand and knee. We heard it fall on the table, and the signal was given to light up. This was done, and we found the card as now sent. The gas was turned out for about nine or

ten minutes. I recognised the subject of the picture at once as being that of raising a dead body to life on the banks of a river—a branch of the Ganges. You will see that Stein has introduced the two Brahmins that formed the subject of the little card-picture, and I am sure you will be unable to see the slightest difference in feature or appearance. The other two figures are the Persian and Jesus of Nazareth. Observe, also, the dimly defined figure of the spirit belonging to the body lying in the river, hovering over the wife and child.

“In reply to a remark, Stein said he had taken a painter’s license in leaving out the spectators mentioned in the narrative, and given what he considered best. Having a notion of introducing dogs into his pictures, he had put in as substitutes the images of *Krishna* and *Ganesa*. You will see he has got these names written on a slab in the foreground, below which is his own name. I append the bit illustrated extracted from my journal.—Yours, &c.,  
“H. NISBET.”

#### THE SCENE ILLUSTRATED.

“On our return journey through India, we rode on camels, or elephants, as the case might be. At Agra, situated on a tributary of the Ganges, where we stayed over night, we found, on rising with the sun to resume our journey, that there was a religious ceremony taking place on the banks of the river. On reaching the spot, we observed lying in the water the dead body of what seemed to be a young and good-looking man, which, after the usual religious rites, had just been laid there by the relatives of the deceased. Beside the body sat a young woman with a little infant at her breast. The poor bereaved one sat there, more dead than alive, weeping over the bit of clay, for the spirit had indeed fled, but had not been long gone. Meanwhile the friends and relatives sat and watched on the banks, apparently to prevent her from running away. Poor woman, she was unable to move, and, in all likelihood, would soon, with her infant and the dead body of her husband, become the prey of the horrid monsters that infest the rivers of India. I had heard of such a custom, but had not till then been witness to the revolting sight. I stood and looked and pitied. But more: I saw the disembodied spirit hovering over the woman and child, and as I gazed, I saw him beckoning us to do something for them—no doubt he tenderly loved them. Turning towards my young friend, I observed he was studying the same phenomenon—I could read it in his countenance. ‘My father,’ he said, ‘this is indeed awful! O when shall the eyes of this people be opened! O that we had men to do the work!’ Then turning, he exclaimed, ‘This time, at least, they shall not see the horrid spectacle. These monsters shall not find a prey.’ Just then the water of the river was agitated, and the animals were seen to rise; but stretching forth his arm, they at once disappeared. Casting his eyes on the poor bereaved woman, he, in tones of compassion, called upon her to come to the shore. On this the people around got angry. They were displeased at our interference, and

were about to lay violent hands on us, when Jesus turned and looked on them. They stood stock still. The desolate woman looked up, and seemed to be drawn towards him; and on reaching him, she grasped his feet with one arm, while she held her babe in the other. In a calm and commanding voice, he said—'Daughter of the East, arise.' On saying which, he went into the river and touched the dead body of her husband. Then I beheld a sight my eyes never saw before. The spirit, which had been away for two or three days, drew nigh to the old house of clay, and at once that which lay like a log in the shallow margin of the river, rose to its feet a living man. The people on the banks were frightened, became panic-stricken, and ran off. The woman no sooner saw her living husband than she made an effort to embrace him. But quickly Jesus perceived the movement which would have damaged all, and said—'Woman, see thou do it not; wait but a little.' At length, after a short time, the young man coming to full consciousness, fell at the feet of his deliverer, and poured forth his soul in gratitude. 'I will henceforth,' he exclaimed, 'proclaim thee as the Mighty One, the Great Deliverer, the Son of the One Living and True God. This shall be my work. As one raised from the grave by thee, I will go to my fellowmen, and declare all that hath been revealed to me; for I am of the order of the priests.' Here was something new to me: the restored man, while disembodied, had seen the Prince in his glory—seen him, not as mortal eye saw him, but as a Divine One,—and had received a commission to declare the truth to his countrymen. This was the work given him to do, and he did it. The young man belonged to the caste of the Brahmins, and though not hitherto acting as a priest, he determined to take advantage of his position, and go forth as such. I will, in due time, give you some account of the work undertaken and accomplished by this young man amongst his countrymen."

Such is the picture and such the narrative respecting it. There may be much honest doubt as to the latter, but there can be no dispute as to the drawing having been obtained as stated. This history given by the Persian spirit indicates that he was the companion of Jesus during an excursion to India. The Gospels furnish no accounts of what Jesus did with himself from boyhood till he was thirty years of age. There is a supposition entertained by some that he travelled into foreign lands and learned much of the spiritual science of the time. He was also reputed to be a most powerful psychologist himself, and returned to his native land where he instituted the mighty reform recorded by the apostles or their followers, but which has been obliterated in our day by the ascendancy of that which Jesus laboured to overturn. The most difficult statement is to the effect, that a man who had been dead for a period of two or three days, was restored to life. As far as we are aware, no corroborative instances have occurred in modern times, and therefore many will doubt the statement. That portion of the religious world who indorse the account of the raising of Lazarus

will have no difficulty in the present case. The psychologist will however, observe that the spirit of the deceased man was all the while hovering over the defunct body, and it may be that the relationship between the spirit and its late tenement was not so far severed but that the positive influence of the spirit could delay decomposition, and by the powerful aid of Jesus be again reinstated in physical life.

The story is a wonderful one, and the time will be impatiently waited for till the spirits have finished their work, and instructed its custodian, Mr. Nisbet, to give it to the world.

Mr. Hamerton, the artist, who is preparing the stone to multiply authentic copies of the spirit-drawing, is an experienced artist and rapid worker, yet, he says, it took him nearly one hour to trace over the drawing in chalk. It is supposed that it took the spirits about four minutes in the first instance.

### DR. CARPENTER ON SPIRITUALISM.\*

DR. CARPENTER is an eminent student of objective nature. He knows all about screws and pulleys and mechanical contrivances; he is deeply read in weeds and snails and fossils; he has peered through the microscope at infinitesimal objects until his brain has ached and throbbed with exertion; he has deeply investigated the phenomena of physiological life, and has even discovered that there is a relationship between the will and the brain. At length he has essayed to express himself on Spiritualism. In one respect he has succeeded in this latter effort, whereas, in all others he has failed. He has succeeded in giving thorough expression to himself. He opened with Dr. Carpenter, he proceeded with Dr. Carpenter, and he concluded with Dr. Carpenter. Of Spiritualism the audience heard nothing. He neither stated its facts nor attacked them, but simply exhibited instead another phase of Dr. Carpenter. We mean by this, that every man, in speaking, gives expression to that which is within him. Now what are the organic constituents of Dr. Carpenter? Large bones and tough muscles, indicating a mechanical temperament, adapting his mind to the observation of physical facts and their relations. The brain is perceptive and causative, but strictly on the mechanical plane. The region of spiritual intuitions is peculiarly barren and devoid of living activities; hence, as to religion, the mind will be negative rather than positive, disbelieving much which usually passes for religion, and having nothing to advance in its stead. True, he has a fund of "common sense" as to the management of the skin, the stomach, and the bowels, and an eminent desire to do good and see people happy. Such is his religion, such his philosophy of existence. What sense has such a man of the spiritual; or, indeed, what can

\* Dr. Carpenter delivered a lecture on Epidemic Delusions and Spiritualism in St. George's Hall, London, on Sunday, January 14. See full report in the *Mediwn*, No. 94, and reply in *Medium*, No. 95.

he know about it? But there are other infirmities. The head exhibits an inordinate amount of cautiousness and approbateness, with a very small portion of self-esteem, and, notably, in that department giving independence of mind. Hence, even if he had the power to speculate, he would not be able to trust his genius out of his sight, for fear of disasters, committed in the eyes of his own short-sighted "common sense," or of Mrs. Grundy. The announcement of the Doctor's lecture called forth a large audience, which showed the importance attached to the subject in the public mind. Much disappointment was expressed at the treatment it received, and the newspapers criticised the lecturer closely, and exhibited a partiality for Spiritualism. Dr. Carpenter has offered himself up at the shrine of Spiritualism. What more can the man do? Let us be magnanimous, and thank him cordially for the sacrifice.

### THE GROWTH OF THE SPIRIT BODY.

SIR,—If you can allow me a short space, I desire to correct a statement which appeared in my letter on Re-incarnation and Theology, inserted in your December number. My spirit-friends have called my attention to the error, viz., I asserted that spirits do not grow after physical dissolution. They state that I partially misunderstood them, being correct in one point of view but not in another. I am informed that when a spirit has remained in its material casket until it has attained to the full growth of man or woman's estate, it then ceases to enlarge whether embodied or disembodied, and will remain a perfect type of the physical mould in which it has been fashioned, but when dissolution occurs before the physical body has reached its full growth, the spirit continues to grow in the ethereal country until it has reached the size it would have attained had it remained the required time in the material body.—Yours, &c.,

Thackley, Jan. 15, 1872.

JONATHAN PITT.

### MISCELLANEA.

ARTIFICIAL PRODUCTION OF RAIN.—Edward Powers, a civil engineer, of Chicago, Ill., has petitioned Congress for aid to enable him to test his method for the artificial production of rain. He wants to be furnished with 300 cannon, of not less than 24 pound calibre each, with 30,000lb. of powder to fire in them, together with an electrical battery, and other appliances, to enable him to discharge all the pieces simultaneously. In support of his theory that rain can be produced by the firing of artillery, he gives a long list of battles, including nearly every important engagement during the rebellion, each of which was followed, he alleges, by a heavy rain-storm. He also gives instances in the Mexican war, and wars in Europe, when battles have been followed by rain, and urges that it is a matter of such scientific importance to determine if heavy cannonading will cause showers, that the Government ought to provide

the means for conducting the experiments necessary to determine the question.—[A. J. Davis gave a plan for the artificial production of rain in his work, entitled the “Harmonial Man.” The plan is far more practical than the above, and not so expensive. It is said to have been partly realised already by the laying down of telegraph and railway lines over the American continent.]

THE INFLUENCE OF MARRIAGE.—The *Medical Press and Circular*, says M. Bertillon, has made a communication on this subject to the Brussels Academy of Medicine, which has been published in the *Revue Scientifique*. From 25 to 30 years of age the mortality per 1000 in France amounts to 6.2 in married men, 10.2 in bachelors, and 21.8 in widows. In Brussels the mortality of married women is 9 per 1000, girls the same, and widows as high as 16.9. In Belgium, from 7 per 1000 among married men, the number rises to 8.5 in bachelors and 24.6 in widows. The proportion is the same in Holland. From 8.2 in married men, it rises to 11.7 in bachelors, and 16.9 in widowers, or 12.8 among married women, 8.5 in spinsters, and 13.8 in widows. The result of all the calculations is that from 25 to 30 years of age the mortality per 1000 is 4 in married men, 10.4 in bachelors, and 22 in widowers.

---

### THE SHAKER.

THIS monthly is advertised in a neat circular in the following peculiar manner:—  
Most radically religious monthly in the world.

Organ of the Societies of people, called Shakers.

Teaches thorough Christianity, unbiassed by man-made creeds.

Proclaims Self-denial to be the efficacious remedy for sin.

Declares that Jesus was baptised CHRIST, and thence became the

Pattern, for all who name the name of Christ, to follow.

Gives information of Shaker life, habits, economy, success;

Theology, Prophecy, Inspirations, Revelation and Expectations.

Deprecates war either in the nation or the household.

Demands of all Christians, lives devoted to Communion of Interests.

Certifies that Celibacy is the order of heaven, and that

Marriage belongs to the Earth only, and is not practised by Christians!

Testifies against all intemperance, lusts of the flesh and worldly pride.

Inculcates true love; separation from worldly customs, politics, etc.

Claims God as Father and Mother of all souls—a duality,

And therefore, teaches the equal rights of their children, regardless

Of sex, colour, race, education, circumstances or custom.

Is a radical exponent of true Spiritualism—Shakers are Spiritualists.

Objects to riches; poverty; slavery of either mind or body.

Establishes the only true system of dietetics, and is a preserver of health.

Guarantees Salvation to all who will live as our great exemplar, Jesus, lived.

Believers all can be baptized by the same Christ Spirit, and thus

Become Saviors to the lost or fallen, first being saved themselves.

Is just the thing for the uneasy infidel and bigoted sectarian.

Loves all, means all shall be saved; teaches the way.

Every individual expecting the re-appearance of Christ, should read THE SHAKER

And learn that the SHAKERS believe, Christ's life puts an “end to the world.”

Price Fifty Cents per annum, costs, and is worth one dollar.

The Shaker expects every visitor to the Settlement and Service to subscribe.

The Shaker may be obtained at the Progressive Library. A copy will be presented, gratis, with *Human Nature* for March.