

HUMAN NATURE:

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CREATION.

THE PROBABLE ASPECT OF FUTURE ORGANIC LIFE ON THE EARTH.

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

II.—THE INTELLECTUAL KINGDOM.

IN our former papers we have contemplated the universe under its successive phases of development, from the asteroidal to the animal sphere, and in the last on "The Probable Aspect of Future Organic Life on the Earth," entered upon the verge of the Intellectual Kingdom. We now purpose completing this survey by some additional remarks on the latter, so as to embrace every range of being, from the so-called inorganic masses of asteroidal space, up to the highest known or conceivable forms of intellectual existence. But let us not deceive ourselves by the accustomed use of such terms as mineral, vegetable, animal, intellectual, and even spiritual, into the fond belief that these imply anything more than the successive stages of ONE great edifice of being, whereof matter is at the foundation, and mind at the summit. Let us remember that the universe is a grand serial, in which the Primal Cause is manifesting Himself in a succession of effects, and as there is thus a oneness of force and a unity of design, so is there the profoundest and most intimate relationship of parts throughout this superficially and apparently multi-form and complex, but inherently and essentially simple and uniform, manifestation of being. Let us not, in weak compliance with the *feminine* philosophy of our times, be so far lost amidst the multiplicity of the circumference, as to forget the unity of the centre on which it is formed, and of which it is, in truth, but a creational expansion and result. From granite to man, we only see the time-vesture of the same spirit in its successive

transmigrations. It is everywhere the Divine in process of emergence, not so much putting on as putting off—not so much clothing as unclothing Himself, in undergoing translation from sphere to sphere of mortal and material pilgrimage. As we have already said, the process of creation is God, pervading, energising, forming, vitalising, and spiritualising Nature—his bride divine, the universal mother, whether of worlds or men. And hence it is that crystalisation is incipient organisation, and the highest organisation but a superior phase of crystalisation. Thus it is that motion is dawning life, and life in its grandest forms but matured motion. And thus it may even be said that ideas are but spiritual crystals, and the action of thought but a manifestation of intellectual movement, and this, too, not as the sages of the last century would have said, because everything is material, but conversely, because everything is fundamentally and essentially spiritual. It is their spasmodic fear of the former conclusion that renders divines so anxious to sever God from his creation, while raising the war-cry of Atheism on the one hand, and Pantheism on the other, at every attempt to unite them, or show that the latter is intimately pervaded by the former. It is this fundamental ONENESS which certain naturalists have endeavoured to shadow forth in their theory of development; and it is in virtue of it that we are enabled to so confidently predicate sexuality of all the various forms of being, from the positive and negative poles of a sun, a planet, or a metallic magnet, up to the masculine and feminine divisions of the vegetable, animal, and intellectual kingdoms. These sexual divisions being but an organic reflection of the spiritual and material spheres of this duplex universe—successive manifestations of one great and all-pervasive law, that of equably balanced and harmoniously antagonised force, whereby as from chords in duly atuned tension, the music of the spheres, that rythmic echo from the Divine order and beauty of creation is grandly evolved.

This unity between God and his creation is real, arising from aboriginal identity—that is, the latter has proceeded from the former, and not only partakes of His nature, but is in truth an extension of Himself, or, more accurately, is one of His manifold modes of manifestation. The diversity is apparent, being the result of spirit hidden under matter, and so cognisable by its vesture rather than itself. God, in short, is the eternal form of being; matter, the temporal and phenomenal. And what we see going on around us, either by our own eyes, or through the dim and discoloured spectacles of our partial and prejudiced philosophy, is the gradual emergence of the former from the tomb of the latter, by that ever-recurrent mystery—the glorious resurrection of birth. Now the speciality of the Intellectual Kingdom

consists in its being the point—or, rather, stage—at which the Divine emerges into self-consciousness after His prolonged transmigration through the manifold tortuosities of inferior, because less vitalised and less spiritualised phases of existence. This is no new doctrine. It is coeval with primal civilisation, and underlies, as their adamantine foundation of veracity, all existent creeds; the more ancient, like the Brahmanical and Buddhistic, preserving and enforcing more of its sublime truths than the later. But in none have they become wholly extinct, though in most they are faint, and in all sadly travestied by popular superstition, which has mistaken the figures of speech and symbols of initiation employed in the communication of these great mysteries, for the sublime verities of theosophic knowledge of which they were only the convenient and traditional vehicles.

And thus, then, we are brought to the especial subject-matter of the present paper—the Past and the Future of Man, the dawn and the day of the Intellectual Kingdom. And first, at what hour of this great day do we now stand? And our answer is, that we are yet but in the scarcely perceptible crepusculum, in the faintest twilight of its struggling morn. Let not this figure, however, be too severely interpreted. Behind us there is a past, geologically admeasured, of the shortest duration; yet contemplated ethnologically and, above all, historically, far more prolonged than ordinary scholars, or even men of science, are prepared to admit. As compared with any of the quadrupeds, or even the quadrumana, man is a being of yesterday, yet as compared with any of its more widely diffused varieties, the type itself is already of most respectable antiquity. The vast diversity of race is alone adequately demonstrative of this. From the Negro to the Caucasian is a tremendous stride, or rather journey, of many successive stages, whose duration can scarcely be expressed by centuries, or even millenniums. The simple fact that the former is the embryonic type of the latter, brings with it evidence of an ethnological antiquity that laughs all accepted historical chronology to utter scorn. The primal man has doubtless long since been interred with the Mastodon. The original stock has already produced many varieties, the germs, doubtless, of future species and genera, orders and classes. Now, by a comparison of these sub-species with each other, and an examination of their respective characteristics, we may be enabled to estimate their various gradations of development, and thus ascertain with approximative accuracy the general direction of the line of march. And, then, by a scientifically projected prolongation of this backwards and forwards, we may be enabled to arrive at somewhat definite and reliable conclusions as to the probably previous and more imme-

diately impending condition and characteristics of the human organism.

We have already, in a previous paper, endeavoured to demonstrate that man is the yet callow and unfledged nestling of a grandly aerial division of being—the perfected types of the Intellectual Kingdom, who will be to quadrupeds what winged insects are to worms, and birds to reptiles; and have there also shown that he is more nearly allied to the dark and unsightly roots whence he sprang, than to the gloriously beautiful blossom to which he tends; that he is yet in many of his types, and most of his individualities, more animal than intellectual in his organisation and habits. It is thus that in all his divisions he is still non-aerial, a wingless bird, bipedal but unplumed, running chicken-like on the ground, not soaring on his eagle pinions sunwards to the empyrean. It is thus that his labours are mostly physical, and his propensities predominantly sensual. And that even in organisation, in corporeal contour, and in the relative proportions of his members, he still bears such unmistakeable evidence of his animal origin and relationship. Let us not, however, sink him too low in the scale of organisation, for contemplated merely as an animal, beheld simply through his physical structure, he is obviously the perfection of his type—that is, the completion of the IDEA involved in the quadrupedal emerging in the quadrumanous, but fully manifested only in the bimanous orders.

We have already in previous papers compared the various classes with each other. Let us now, in a similar manner, compare the grander divisions of the human type, and after noting their more prominent characteristics, we may perhaps discover, if not whence they came, at least whither they tend. In descending the scale, then, from the Caucasian to the Negro, we find, as in a similar descent through the successive gradations of animal existence, that nerve diminishes in quantity and deteriorates in quality. The cerebral development is enfeebled and the ganglionic invigorated, and, as a result, alimentation and reproduction tend to predominate over thought and action, and thus the man is not so much a reflecting and working as an eating and multiplying being. The grossly corporeal functions are decidedly in the ascendant, and intellectual activity is subordinated as an instrument to the more effective pursuit of sensual gratification. As an accompaniment and sign of this inferior mental condition, the physiognomy is of the animal cast, with a flat and imperfectly developed nose, and a mouth, in width and projection, preponderant over every other feature. As a result of this prognathous character of the lower portion of the face, its bones are disproportionately large when compared with those

of the cranium. The osseous structure as a whole, indeed, is rude in form and coarse in quality, and as a necessary consequence, the corporeal outline is heavy and unartistic, the figure ill-poised, and its movements inelegant and ungraceful. From the imperfect form of the pelvis for bipedal purposes, true *human* perpendicularity is rather difficult, and generally costs a conscious effort. The feet have also a conformation which seems to show that, ethnically speaking, they have not been always used for merely walking purposes. The tendency, in short, is obviously to the quadrumanous type, and the line sufficiently prolonged would land us in an anthropoid ape.

By running up the line in an opposite direction, from the Negro through the Mongol to the Caucasian, we perceive that the tendency is to a diminution of the alimentary and an increase of the respiratory and cerebral functions. The volume of brain and circumference of chest are larger than in the lowest races. Even in the Mongol the thoracic preponderate over the abdominal viscera, while in the Caucasian proper the brain predominates over both. As a necessary result, there is in these ascending races, more intense molecular or vital action within, and as an unavoidable accompaniment, a far higher and more extensive range of dynamical action without. The Negro vegetates like a plant, the Mongol thrives like an animal, but the Caucasian lives, feels, and thinks like a man. As we ascend, in short, the tendency is less to the earthy and ponderable and more to the aerial and imponderable, less to the feminine and more to the masculine type of universal being. It is, as we have said, the Divine becoming gradually manifest by successive emergence from the womb of nature, transmigrating by a providentially-ordered series of births, till He has reached the outer limits of the intellectual kingdom.

In this mystic march the Mongol is, as we have said, at the medium stage. He has quantity but not quality, strength but not refinement. Less gross and sensual, less inert and apathetic than the Negro; but less intellectual and energetic, less moral and spiritual in his nature than the Caucasian. Ethnically speaking, indeed, he is the infant of the latter. The round face, the flat features, the squat form, and the almost beardless chin, are plainly indicative of this. He was superannuated ere history commenced, and may be regarded as a fossil of the secondary strata of human deposit, as the Negro is of the primary. In their career, as in a magic mirror we may read our own, an era of racial predominance and mundane power, and then, having lived, and wrought, and ruled our day, will come a period of slow but sure supercession, by the gradual evolution and expansion of a superior type, our own improved posterity, the world's far future possessors and masters.

But so important a being as man, the initial type of so many orders and genera yet unborn, the infant Lord, the organic promise of coming time, deserves a more detailed notice and a profounder investigation than we have yet accorded to him. We have already in a previous paper defined his place as the yet unfledged nestling of the intellectual kingdom, a few words here on this, his unclothed condition, may not, then, be altogether inappropriate. Nothing, perhaps, is more clearly indicative of the purely initial character of present humanity, than this, its ill-clad, furless and featherless condition. The well-coated quadrupeds are hairy grubs, whose gloriously robed papilio, as we have said, is yet to come. While in the gorgeous plumage of the more finished birds, we see to what the winged reptile in his translated form has already arrived. Even the aqueous ocean has produced its strongly-mailed crustaceæ and its brilliantly-scaled fishes. While man and the poor naked eel and worm are about equally conditioned in this respect—that is, if we take the earlier and under races, such as the Negro, American Indian, and Mongol, as our standard. While the state of the Caucasian infant at birth shows, on the principles of embryology, what was the primitive condition as to clothing of the whole race even at maturity. But we have, in the lowest existent type, emerged somewhat out of this. The woolly covering of the Negro is nature's first faint attempt at human vesture, something at the opposite pole, from the soft and silken curls of a high-caste Caucasian of nervous temperament. The long, straight, coarse, black hair of the Indian and the Mongol, still confined, however, almost wholly to the head, shows that her "prentice hand" has considerably improved. While in the rich feminine tresses, so beautiful in their profusion, and the powerful masculine beard of the Caucasian, we see the promise of an enrobement that may eventually rival and surpass even the far-famed plumage of the most gorgeous of the corvidæ or gallinacæ. Nor is this all, for the strong hair on the chest and shoulders of our most vigorously constituted males shows already the incipient stages of that powerful *mane*, with which, like the buffalo and the lion, this biped king of the cultivated earth is hereafter to be both adorned and defended. Nor do these indications of our coming vesture stop here, for the whole body, more especially in the strongest, the prophetic types of their race, is already covered with a rudimentary clothing that only wants geologic time to arrive at the beauty and completeness of which it is at present so faint a foreshadowment, the mere down upon the callow young of the ripely resplendent bird of paradise. It is the yearning for this which makes man a clothing animal, a fashion which we have reason to believe the higher races have taught the lower, and which is only instinctive in all its strength, inherent in all its perfection,

in the superior types, where the soul is so far developed into manifestation as to have become prophetic of its future destiny.

And shall we stop here? The most will probably say, Yes, this is quite enough, and even somewhat more than we are yet quite prepared to receive! And yet we cannot stop here, for we should thus leave man, at least in externals, and it is of these we are now speaking, a poor, ponderable, and *opaque* biped, very little better than a thoroughly reformed and elegant gorilla! He would still, *organically* speaking, be only a beautifully-formed *animal*, and not a member of the true intellectual kingdom. This, it will be remembered we have already said, is especially related to the imponderable forces, to solar light and telluric magnetism, and also to those iridescent elements, which cast their rainbow hues upon the frowning darkness of the tempest, belting the sable mantle of the storm-cloud with the glory-woven zone of ever-smiling Iris, which gild the purple portals of the West, and tinge its vesper curtainry of clouds with dyes of richest opaline; that tint the rosy fingers of the morn, and weave the amber drapery of her saffron couch, and even arch the wintry blackness of the polar night with the boreal radiance of an arctic aurora. Yes, these are the elements to which the future types of the intellectual kingdom will be allied, by which they will be pervaded, and with which they will be clothed as a garment. The magnetic man, more especially during his accessions of energy, will be radiant, transparent, and buoyant; he will be an exalted humanity, transfigured and spiritualised by the finest forces in the universe. These prophecies need not excite either ridicule or astonishment, they are already in part realised facts. The discoveries of Baron von Reichenbach, which he has narrated in his *Dynamics of Vital Magnetism*, show that, to duly sensitive eyes, we are thus already in a measure, robed in our royal vestments, only it is not every eye that is privileged to see them. This luminous clothing is composed of odic light, emanating from the body and varying in hue according to the temperament and emotional condition of the individual. And all that is wanted to render this magnificent vesture visible even now is, either greater sensitiveness on the part of the observer, or greater energy—that is, increased radiative power on the part of the subject, both of which conditions will doubtless be fulfilled under the higher life of after times, when both the earth and her dwellers will have become more nearly solar in character, and therefore more luminous and radiant in appearance. For it must not be supposed that such beings could become common—that is, special and generic upon such a globe as ours. The house and its inhabitants, or more correctly, parent and progeny, must move onwards together, although there may be, as there have been, exceptional

^and individual instances of persons under a peculiar state of mental and physical exaltation, who have temporarily approached to this condition.

It would be a great mistake, however, to stop short at vesture. Such external indications as those to which we have been alluding must be accompanied by corresponding functional modifications, implying proportionate organic changes, visibly affecting both the structure and appearance of the body. There must be a still farther increase both of respiration and cerebation, with a decrease of alimentation and reproductive fertility. This implies enlargement of the chest and diminution of the abdomen, together with more muscle and less lymph, more nerve and less blood; in other words, the proportion of the temperaments must be gradually changed, till the nervous and fibrous shall thoroughly dominate the sanguineous and lymphatic. The glands will be diminished in size and the bones in volume. Accompanying this, there must be an invigoration of all the organs which conduce to locomotion, together with an improvement in their contour and anatomical arrangements. The extremities will be smaller but more beautifully formed, the joints more firmly knit yet more delicately articulated, and the muscular elevations and depressions less rudely yet more distinctly pronounced. We see an approach to this among the "thoroughbred" both in our own and the equine types, although, probably, considerable changes must take place in the constituent elements of the earth's atmosphere, and even in its magnetic condition, ere such characteristics can become general—that is, spontaneous and natural, as being independent of particular care and culture.

But we have yet to speak of that finer portion of the organisation, on which the foregoing changes more especially depend. The volume of brain will be increased and its quality improved, and as a result, it will exercise a more potent influence than at present over both the formation and well-being of the entire organisations. The nervous system, as a whole, will also be proportionately invigorated and intensified, and exercise a corresponding power over every portion of the structure. The ears will become smaller but more beautifully formed, and the eyes more enlarged yet more deeply set and more profoundly expressive. The features will be more regular yet more elevated, their chiseling more statuesque, and the general contour of head and face more harmoniously proportioned and more accurately balanced. The sensual elements will be diminished and the moral and intellectual increased, and as a result, the physiognomy will be more earnest, yet more spiritual, more pure, and more holy, as of a translucent lamp, through which the heavenly radiance of the soul will beam with almost shadowless effulgence

undimmed by the intervening obstacles of the material organisation.

The mental attributes must correspond with this higher type of organisation. From the finer yet more vigorous development of the nervous system, sensation will be acute and perception refined beyond anything of which we can now form a conception. Such beings will attain to data necessarily hidden from us. Every sense will be an avenue for knowledge immeasurably transcending both in range and accuracy, anything of which we have yet had experience. Nature will open to them her virgin pages, on which no other eye had ever gazed. Phenomena of which we have never dreamed will be patent to their simplest inspection. Their science will laugh our pretentious philosophy to utter scorn, as the fantasies of childhood and the attainments of barbarism. Their command of natural forces will be supreme. They will have mastered the mystic spells of the universe, and made its mightiest powers the subservient agents of their meanest purposes. This act will be equal to their knowledge. Contemplating nature from so exalted a plane, beholding her harmonious forms, her radiant hues, with a clearness and precision, a sympathy and insight, to which we make not the remotest approach, they will repeat her higher revelations as we her inferior, but with an ability now proportioned to their desires, with a capacity more worthy of their conceptions. In themselves they will have models that we have never seen, and even in the vegetable and animal forms around, a grace and beauty that can never be fully revealed till the earth has mastered the conditions of her impending geological era, when even her clouds will be robed in splendour, and her sunsets attended by a grandeur and sublimity of which we have but the far-off promise and faint adumbration.

But how shall we speak of the literature, the philosophy, and the religion of beings thus richly gifted, thus nobly endowed. This is saying in effect, what will be the development of the higher moral and intellectual elements of their nature. And here, again, let us be guided in our expectations of the future by our experiences in the past. What say *facts* to so important a query? Comparing the brain of the fish with that of the reptile, and so advancing through bird and quadruped to man, we perceive that the cerebral structure of each great class is built up by superadditions to that of the type below it, and that these superadditions are in the nature of superstructures resting upon and therefore dominating the inferior stages below it. The tendency is, as in any other building, from the basilar to the coronal, from the low foundation of this living temple to its sublime and lofty cupola, from the desires of the clay to the visions of the spirit, from the passions of earth to the aspirations of heaven

Now this line of development is sufficiently prolonged to enable us to project it far into coming time with considerable confidence, and see an increasing altitude in the region of the moral sentiments, with, of course, a corresponding elevation in the manifestations to which they give birth. But this is not all, for accompanying it there is a more prominent projection and an increasing expansion of the anterior or intellectual lobe of the brain, necessarily implying a corresponding invigoration of all the higher faculties of thought and conception. These tendencies of cerebral development are demonstrated not only by the facts of comparative anatomy, but also by the sequences of embryonic development on the human subject. They are therefore doubly reliable, and afford an adamantine foundation on which to build in every speculation on the possibilities, or shall we say the inevitabilities of the future.

We might then perhaps sum this up by saying that the future types of the intellectual kingdom will be more truly human than the present, that is, they will have emerged more thoroughly out of the animal and entered more fully into the intellectual sphere. To more clearly understand and thoroughly appreciate the force even of this expression, however, it is necessary that we should here make a few remarks on the animal as contradistinguished from the human mental constitution. The animal, as regards his faculties, is on the simply physical plane of fact. He is rudely cognisant of phenomena, but almost utterly ignorant of law. He cannot ascend, with any conscious mastery, from facts to principles, and as a consequence he has to commence his tuition in every generation, *de novo*, his experiences being individual, not collective, and, as a result, the only special progress of which he is susceptible is that of organic improvement. He has no science, and is absolutely disqualified for philosophy. The reflective faculties in him are general, the imaginative are barely, if at all, existent, and he may be defined intellectually as a perceptive being. His moral nature is still lower. To the restraint of his passions, he feels not the remotest prompting. The highest emotion of which he is susceptible is affection. He exists morally on the plane of desire, this being in perfect correspondence with the simply perceptive character of his intellect. Now, from the foregoing definitions it must be obvious that a large proportion of mankind, both civilised and savage, have a considerable leaven of the animal nature in their composition. They are, in short, superior animals, rather than veritable men. It is pre-eminently the prerogative of the intellectual kingdom to ascend from facts to principles, from phenomena to the laws on which they depend. Nor is the interior consciousness limited to the real and experimental, for, in addition to this, it owns the

magnificent domainé of the ideal and imaginative. Philosophy and poetry are its natural, we might say its necessary products, while its physical experience ever tends to crystalise into science. We may define the mental diversity of the two kingdoms thus far, by saying that the animal is solely concrete, and the intellectual, in addition, partially abstract—that the former is wholly experimental, while the latter is also in part creative. But if there be this difference in the faculties, there is a still wider diversity in the moral sentiments. We have said that those of the animal are germinal—this is more especially true of those which are central and anterior, and which constitute the noblest endowments in man, to whom a regulation of the impulses by higher considerations, and an aspiration for a superior existence to anything possible in time, are perfectly natural, that is, in proportion as he is a man and not a brute. Religion is a normal product of his moral and intellectual constitution—it is the blossom of his being, dark and gloomy, ferocious and cruel in proportion as his passions bear sway, bright and hopeful, mild and benevolent, as the superior sentiments and higher faculties become gradually unfolded. We may sum this diversity up by saying, then, that the animal kingdom is devoid of moral sentiment, while the intellectual is peculiarly endowed with it—that the former has no aspirations beyond the actual and material, while the latter is ever prone, as by a resistless proclivity, to the ideal and the spiritual. The first is a phase of being on a level with time and space, the last ever experiences a moral magnetism towards the eternal and the infinite, this being in perfect accordance with their intellectual diversity, in virtue of which the one is concrete and the other abstract.

It must be very obvious from the foregoing definitions that man's mind, as we have said, like his body, is yet far from having attained to the true standard of the intellectual kingdom. In most, the animal elements still preponderate. They are creatures of perception, rather than reflection—of emotion, rather than principle. This is true even of the noblest races and in the most civilised countries, but what shall we say to those that are barbarous and even savage? If true of the Caucasian, how much more applicable to the Turanian and Negroid types of our race? Indeed, man is not yet fully born, and is only emerging feebly from the pupa case of animal organisation. Enough, however, has been realised to show the tendency and enable us to predict the aspect of his human future, when those who are now the exceptional few shall have become the rule, and men whom we should now speak of as endowed with the highest genius, whether for profound and logical thought or vivid and creative

imagination, will simply fall into the rank and file of the great army of mind. But there is a yet higher condition than this in reserve for the still more exalted humanity of a far distant future. This is the inspired or intuitive state of the radiant man when, having ascended through perception and reflection to the third plane of intellectual existence, he will cognise abstract truth, as we now see physical facts, by a direct insight, rendering him quite independent of the labour involved in the conscious processes of deduction. This mental illumination, so rare with us that its subjects have generally been esteemed as prophets, and have, in not a few instances, been the founders of wide-spread and enduring faiths, will be at first occasional, and ultimately habitual with them. Such transfigured beings, clothed with light as a garment, moving volitionally through the empyrean, and knowing, thinking, and feeling at a moral and intellectual altitude, as inconceivable to us as our condition is to the animals, would seem to us angelic and even divine. In very truth, they will be children of the light, and in a higher sense than any yet known sons of God, bearing in every feature of the body and every characteristic of the mind, in every attribute, external and internal, structural and mental, the impress of their higher relationship—the stamp of their paternal parentage.

It is a sublime and solemn, yet cheering thought, that such a pure and exalted phase of existence as that which we have been pourtraying, and for which the earth must wait her slowly revolving millenniums, till she too shall have become a glorified bride of the Eternal, and put on her wedding vesture of radiant fire, probably even now exists in all its plenitude of power and splendour, of intelligence and inspiration, on that bright orb, our solar centre, whose morning beams, with their mild and cheering effulgence, daily awaken us from the passivity of slumber to the full consciousness of life and action. There is not only the realised prophecy of the earth, but also of her radiant children. They are what we shall be in a futurity whose distance defies expression. Basking in the shadowless splendour, and pervaded by the intense emanations of their powerful and glorious SIRE, they must have already emerged out of the ponderability, opacity, and femininity of matter, into the lightness, luminosity, and masculinity of spirit, and are thus symbolical of creation returning to its celestial perihelion of life and beauty, after its terrible baptism of death and darkness amidst the remoter distances of its aphelion. It is the repentant prodigal robed in his *Father's* vesture, and restored to his royal birth-right and regal prerogatives, as the son and heir of a heavenly king. It is the MALE element, that is *Spirit*, emerging by its true re-birth, after manifold transmigrations, from the *material* envelopment of matter,

and assuming as it approaches maturity the outward insignia and inherent power of its essential character as the formative, energising, vitalising, and truly *Divine* force of the universe.

Having thus contemplated the intellectual kingdom in some of its grander outlines, we purpose in the next and concluding paper on this subject to enter somewhat more minutely into its species, genera, and orders than was possible within the limits of a single article.

VICTORIA C. WOODHULL ON SOCIAL FREEDOM.

BY HUDSON TUTTLE.

(*From the American Spiritualist.*)

[IN January we gave a sketch of Mrs. Woodhull, from the pen of Theodore Tilton. We have not in any way identified ourselves with her mission, nor do we pretend to know what it is, not having read any of her speeches. These utterances, it seems, are creating quite an excitement in America, not only amongst spiritualists, but in the public mind generally. Mrs. Woodhull's moral character is being grossly attacked by one party, and defended by another. We have never heard anything worthy of credence against her moral character, but much to admire. But it is not with her personally, but with her views we have to deal, and these, it would appear, she rather misrepresents. We feel impressed that Mrs. Woodhull is commissioned with a gospel to humanity, the burden of which she does not at all clearly comprehend. She advocates a free, an undictated expression of love; but how to achieve such a desirable result, she has evidently not the slightest idea. All sociologists will thank Hudson Tuttle for taking the matter up, which he treats in his usually clear and comprehensive manner. The question of marriage is one that underlies the science of Man in its social application, and we are glad to be able to present such arguments respecting it as those given below. Evidently Mrs. Woodhull has achieved some good, if only in calling forth such a criticism. Two heads are better than one, and differences of opinion elicit truth.]

As a candidate for the Presidency of the United States, and on a notorious career for the White House, it does not appear affectation for the speeches and memorials of this lady to be issued in the style of public documents. Different, however, from our public servants, she publishes at her own expense, and it is to be hoped that, when she gets the power, she will recommend this reform; for as no one reads, or cares to read the official speeches

which deluge mails, it is just that their authors pay the expense of putting their names and platitudes in print. In harmony with its dress, this effort at Steinway Hall is not a *lecture* but a *speech*, and has created so much discussion, that it is evidently far from egotistical to state in black letter on the title-page, that it was delivered to 3,000 people, although the night was rainy, and hundreds more were unable to gain admission. All these points, however, are matters of taste, and do not affect the contents of its solid pages.

By authority we learn that like all her other writings, this speech was dictated by august personages in the spirit-world, whether Demosthenes or no, is not reported. We hope not, for *now* we idealise the great orator, whose fiery words, spoken in the purest and strongest of tongues, swayed the destinies of Greece. If this be his production, which essays the bungling method of our public documents, mistaking circumlocution for accuracy, it does not speak well for the best of Greece, or the benefit of the two thousand years of culture.

If such a source is claimed for this speech, in order to gain influence with the masses through their superstitions, it should receive severest censure. We only accept it for what it claims on its title, as a speech by Mrs. Woodhull, and consider her quite capable of its production in her normal condition.

In this speech she advocates Free Love (which she always writes with capitals) boldly and fearlessly, and the abolition of the present marriage institution. She performs this delicate and unpopular task with a thoroughness that leaves little more to be said. As religious and political freedom have been found beneficial, "the necessary corollary" to them is "social freedom." Here, at the outset, we wish she had clearly defined what she means by the word love. Had she, it would have made her subject, now so obscure, less difficult to comprehend; and perhaps she herself would not have fallen into the fallacious reasoning in which she is drawn. She uses it with every shade of meaning, from passion to the pure quality, which is its antithesis. She claims to be misunderstood, and perhaps is so by the press, but she must blame herself for want of clearness. Now, we must closely compare her sentences to gain an understanding of her ideas. If the common interpretation of Free Love be held, it is at once said that nothing of the kind is intended. Not passion, or lust, but pure, Christ-like love, the essence of Christianity, is the definition of the word. This is extremely plausible and allays suspicion, for such love "which goes forth to bless," receives the just homage of the world. But this cannot be its meaning, for as such love cannot infringe on the rights of others, it is always encouraged, never restricted, and by no law or opinion

is it in the least embarrassed. She does not use the word in this sense, except when glossing her subject by declaiming on the beauties of that Christ-like quality. The love embodied in the words, "Free Love," means sexual attraction, or what has been designated "conjugal love," else there is no meaning in her argument. That it is not pure friendship or platonic love, her definition of marriage forbids, wherein she says: "They are sexually united, to be which is to be married by nature, and to be thus married is to be united by God." The union of animals, then, is marriage as well as the union of man and woman. Farther, she says: "Without love there should be no marriage. . . . This basic fact is fatal to the theory of marriage for life; since if love is what *determines* marriage, so also should it determine its continuance."

She constantly uses the word in this sense, as where she says: "True love, then, is the law by which men and women of all grades and kinds are attracted or repelled from each other. . . . It is the natural operation of the *affectional* motives of the sexes, unbiassed by *any* enacted law or standard of public opinion. . . . It is the opportunity which gives the opposites in sex the condition in which the laws of chemical affinities raised into the domain of the affections can have unlimited sway, as it has in *all* departments of nature, except in enforced sexual relations among men and women." It can exist only between "men and women;" it is the "motives of the sexes;" it is "chemical affinity, raised into the domain of the affections," and must be distinct from the Christ-love, which is confounded with it in her argument. She gives love a still lower meaning in the following passage:—"Suppose, after this marriage has continued an indefinite time, the unity between them depart, could they any more prevent it than they could prevent the love? It came without their bidding, may it not also go without their bidding? And if it go, does not the marriage cease, and should any third person or parties, either as individuals or as government, attempt to compel the continuance of a unity wherein none of the elements of union remain?"

An essential fallacy lies at the foundation of her argument, in her assumption that our social relations are beyond the law. She enlarges the rights of the individual until all allegiance to the whole is lost. She would have absolute political and religious freedom, just as she would have absolute social freedom. If the two former were as absolute as she desires the latter to be, we ask, What would be the use of laws which are the restrictions placed by the whole on the individual? There can be no absolute religious freedom in the sense of the absence of all restriction. What those words mean is, the individual shall be protected in those rights which do not conflict with the rights of

others, and that government is the most free which performs this task the most perfectly. Social freedom, then, does not mean the freedom from all restraint, but from such as interfere with individual rights. These three, according to Mrs. Woodhull, "are the Tri-unity of Humanity," and she is strangely inconsistent in wrenching the social term from its amenability to law, to which she so justly holds the others. When she says, "Yes, I am a Free Lover, I have an inalienable, constitutional, and natural right to love whom I may, to love as *long*, or as short a period as I can; to *change that love every day* if I please, and with that right neither you, nor any *law* you can frame, have *any* right to interfere," we cannot reconcile it with her statement in her work on "Government," and in the first part of her speech. A great conflict has existed ever since the beginning of any form of Government whatever, between individual rights and the rights of the whole—a conflict made vivid to the present generation in its highest form, in "State rights," as opposed to the rights of the general government. Absolute tyranny, as exhibited in an autocrat is one extreme, and individual sovereignty, the individual acknowledging no superior, is the other. The more perfectly these two conflicting tendencies are united, so that the individual shall be protected in all his rights by the very act of yielding his individuality to the whole, the better the government. In her work referred to, she speaks of the just principles of government as follows:—

"No individual of it can say to the body itself, I have functions and rights peculiarly my own, which, if they are not such as your general power can recognise as contributing to the general good, you cannot interfere with them. The member in becoming such, merges its functions and powers with the general functions and powers of the whole body. . . . The very nature of the compact is, that each and every part is joined in a system of mutual and reciprocal interdependence, to which general system no member can set up for itself any system peculiarly its own, in contradistinction or opposition to, or to interfere with, the general system. . . . It must again be observed that when several parts or powers are organised into one, no power less than the whole has authority therein; for in consenting to the union at first, all absolute individuality is forever waived—the individual is no longer simply an individual power, but forms a part of the common power.

"It is necessary, therefore, that the governing power must be invested by the government with the necessary control to compel them into harmonious action, so that no antagonism may arise to divert the tendency to unity of purpose. It must not be supposed that a self-constituted, absolute power is argued for; but this power shall be one fashioned and organised by and with the consent of the people, who knowing their weakness, and acknowledging it in their sober and wiser moments, shall recognise the necessity of it, to *compel them, if need be*, to act with the general whole, for the general good, even if it seemingly militate against the individual good, and shall be of sufficient strength and diffusiveness to regulate all the movements within the body of society."

In her speech she emphasises this position :—

“ The most perfect exercise of these rights [those of life, liberty, and the pursuit of happiness,] is only attained when every individual is not only protected in his rights, but also *strictly restrained* to the exercise of them in his *own* sphere, and *positively* prevented from proceeding beyond its limits, so as to encroach upon the sphere of another, unless that other first agree thereto.

Leaving the reader to harmonise these directly conflicting positions, we ask what marriage really is? We are not satisfied with the low definition she places upon it. She pronounces it a logical sequence, that “if *love* have anything to do with marriage, that *law* has nothing to do with it; and, on the contrary, if *law* have anything to do with marriage, that *love* has nothing to do with it.” Marriage, then, is entirely made by law in the present state of social affairs! This is certainly a strange view. The law does not make marriage, it only sanctions it. It takes for granted that the parties have entered understandingly into the compact, and, by sanctioning it, protects them and their offspring in their rights. Although protesting against the laws of marriage, and demanding perfect freedom, Mrs. Woodhull inadvertently remarks :—“ Marriage laws that would be consistent with the theory of individual rights, would be such as would regulate these relations, such as regulate *all other* associations of people. They should only be obliged to file marriage articles, containing whatever provisions may be agreed upon, as to their personal rights, rights of property, of children, or whatever else they may deem proper to agree upon.” She seems to wholly forget that, even in the latter method, the forms of law are complied with, and a legal marriage effected; and the divorce, which she claims, should be gained by the simple filing of counter articles, is also a legal process. After claiming for marriage a sphere above all law, she would sanction it by law as effectually as it is by the present statute! but she would add free divorce.

The reasonings which flow from the examination of the condition of society, should all marriage laws be abolished, are of the same sophistical character. If after marriage one of the parties love elsewhere, it is said to be the duty of the other to be willing to allow its mate to follow its inclinations; for if it loves, and has its love returned, why then preventing the union will make *two* miserable instead of one happy by remaining, and this one should not be happy in selfishly holding a love that desires to go elsewhere. It need not be told that such fickleness is not pure love, but is of the passions; and it seems to us far more just that the party who finds his love drawn elsewhere should sacrifice his or her inclinations to duty, than compel the other to self-sacrifice. But throughout the entire speech there is not

an allusion to duty. Happiness is held up as the main object of life; and the essential element of happiness, freedom to follow the inclinations. Repeatedly asserting that the individual has no right to infringe on the rights of others, Mrs. Woodhull maintains the right in the social relation for one party to completely crush all rights of the other. She regards marriage in whatever legal sense it may have, as a loose civil contract, which either party can revoke by a word, forgetting that in even the least contract, as two parties are concerned, so two are essential to annul it. Marriage may be a civil contract, but it is more; it essentially differs from all other civil contracts. The contracting parties, if they fail, cannot by any pecuniary compensation make the contract good, nor can they fulfil their obligations to the children who are direct results of such contract, and equally interested with the parties themselves. It is folly to say, "This is a matter that concerns these two, and no living soul has any right to say aye, yes, or no," &c.

If the matter was simply friendly love, of course not an objection could be raised, but it is not. Marriage looks forward to children, and society through the law seeks to protect itself. It seeks to hold each responsible for their own actions, and if they enter the marriage relation and propagate children, compel them to care for them. This is simple justice. How can father or mother care for them without the union and basis of a home? How can they if one or both are seeking their "congenial affinities?" To the question: When two individuals are married, and one ceases to love, and is attracted elsewhere, what is to be done? we should not reply, Let "attraction" determine, for if the truant is held, all then may be unhappy, while if allowed to go, two at least will be happy, and the deserted one should be advised to "take on yourself all the fault that you have not been able to command a more continuous love—that you have not proved to be *all* that you once *seemed* to be." Mrs. Woodhull sadly entraps herself in her own sophistry here. If, as she claims, each should dictate their own actions, why does she dictate to the deserted party? The gratifications of the "attractions" of one party overweighs all the rights of the other. How does she know the following of such attractions will result in greater happiness? Experience teaches that the usual termination is misery and regret. The "pursuit of happiness," which is held up as the main object of life, can scarcely be recognised as a virtue, for to seek happiness for its own sake is the sheerest selfishness, and in that way never can be gained. It is only received as a result. When we are told that true marriage does not depend on the intellect, we can better receive these unreasonable statements: 'This marriage is performed without special, mutual volition

upon the part of either, although the intellect *may* approve what the affections determine—that is to say, they marry because they love ; and they love because they can neither *prevent* nor *assist* it.” The reason has nothing then to do with it, as it “*may*” or “*may*” not approve. The parties are to be governed by attraction or affinity, just as the elements are, and run together without knowing why or wherefore (p. 38). This doctrine culminates in the following passage, which reveals the terrible abyss to which it tends: “The results, then, flowing from operations of the law of Free Love, will be *high, pure, and lasting, or low, debauched, and promiscuous, just in degree* that those living on high or low scales of sexual progress ; while each and all are strictly natural, and therefore legitimate in their respective spheres.” In another passage she says that we must not only accord this freedom, “but must protect them in such use until they learn to put it to better use.” In other words, after all restricting laws are abolished, we must protect the foulest manipulation of the “love nature,” because, forsooth, it is foul through “ignorance,” and should be protected until it learns better. She relieves this black statement by saying that she is “fully persuaded that the very highest sexual unions are those that are monogamic, and that these are perfect in proportion as they are lasting,” but she recognises no necessity for this relation, in fact, to those who unite on a lower plane, fleeting unions are “strictly natural” and “legitimate.”

When it is claimed that “the *chief* end to be gained by entering into sexual relations” is “good children, who will not need to be regenerated,” and, of course, true marriage looks forward to them as its consummation ; where marriage is sexual union, the results of which necessarily are offspring. We ask if they are so justly of consequence in the perfection of the contract, how can they be so absolutely ignored in its discontinuance? By what logic does Mrs. Woodhull affirm “the individual affairs of two persons are not the subject of interference of any third party, and if one of them choose to separate, there is no power outside of the two which can rightly interfere to prevent”?

To show the practical workings of such principles, suppose a husband and wife have devotedly loved each other for a long series of years. They have a family of sons and daughters, some of whom have taken high social and intellectual positions, others still remain with them, to cheer and make sunny the downward slope of life. We need not surround this subject with the halo of rhetoric, for inherent nobility of such a union, with its surroundings, is only concealed by the words which seek to express it. But this scene is disturbed. The father is “attracted” from the mate who has met the battles of life by his side. Mrs.

Woodhull says to him, monogamy is the highest, but all varieties of love are "natural" and "legitimate." You must follow your attraction, while the "intellect *may* oppose," or may not; and to his suffering mate she pours out this balm: "Take on yourself the fault that you have not been able to command a more continuous love," &c.

This talk of blind love is most disastrous. If it have no eyes of its own, it should be led by the reason. Passion *is* blind, and it is "natural" for the animal to be controlled by the instinct it confers. The animal man feels its force in the same manner; but man is man by virtue of his intellect. This new element at once lifts him from the domain of the animal. He is no longer to be governed by his "instinctive attractions," but reason decides his conduct, and the perfection of its government is the test of his character.

What does the intellect say to the truant partner in the above instance? "You grossly mistake the elements of happiness. The 'attraction' you feel is the fevered awakening of instinct, and should be suppressed. The rights of your partner, the rights of your children, the duty you owe them all and yourself, demand of you to place the heel of your intellect on the neck of this viper, whose breath will blast the work of your whole life."

"But," it is said, "free love means pure affection," and if left unrestricted, all the many miseries which now exist in marriage would be swept away. The murder of Richardson and Crittenden are held up as examples of the "spirit of the marriage law," and, if all had been free, could never have occurred. Here is revealed the fatal miscomprehension of human nature. It is not the "spirit of the marriage laws" which is responsible, but human nature, and until it change, no matter under what system we live, it will in like manner manifest itself. If the freedom claimed be given, will the number of brutal men and women be lessened? Will not the passions be just as strong? and, if so, would not their manifestations be the same?

If the laws against robbery were abolished, would not there be as many robbers, and would property be safer? If the laws against rape were abolished, would it be more safe for women to place themselves in the power of brutal men?

Our space will not admit of the examination of all the positions taken in this speech, each of which, as involving a special fallacy, requires separate examination.

We cannot, however, dismiss the work without noticing the good words she has to say of marriage. She does not anticipate the social anarchy which others think would flow from the practical application of her views. She says, "I give it as my opinion, founded upon an extensive knowledge of, and intimate acquaint-

ance with married people, if marriage laws were repealed, less than *one-fourth* of those now married would immediately separate, and that *one-half* of them would return to their allegiance voluntarily within one year ; only those who, under every consideration of virtue and good, should be separate, would permanently remain apart." Marriage is not such a bungling affair after all, if, in spite of all its restrictions, seven out of eight get so perfectly mated that they are satisfied?

Mrs. Woodhull makes a strong point in depicting the abuses of marriage. These, however, prove nothing in her hands. It is not claimed that our laws or methods are perfect. Abuses exist, and there are cases of great suffering, but according to her these are exceptional, seven-eighths of all married people being so happily mated, they would not separate if all the laws were removed. Under the present system, pecuniary considerations sometimes dictate marriage; rarely parents insist on such unions, but without the least legal right so to do. Would not wealth enter into "attractions" if laws were abolished? Would not the gold of the old man weigh against the beauty of the woman, and if she were willing to receive such equivalent, would not such unions still be formed? It is childish to cry that it is wrong, and urge a special measure for its cure when the cause lies in human nature itself, and not in any system.

It is as logical to refer prostitution to the marriage laws as burglary and murder to the laws framed to prevent those crimes. In neither case is perfect exemption obtained, nor are the laws perfect in their structure or application, yet so long as a portion of society trespass on the rights of others, such laws will be necessary. The question applies to society as it is, not as it should be; to human nature in its present imperfect state, not to angels. If man were perfect, the most erroneous theory could have no influence, for he would invariably do right. Man is not perfect, and therefore untruthful theories and doctrines exert a pernicious influence, and their promulgation should always be regretted. More especially is this the case in the social relations when the most usurping instinct is held in abeyance—when the stimulus to wrong-doing is so strong, and an excuse so desirable. Mrs. Woodhull is not responsible for these doctrines; they are very old, indeed, and she is guiltless of a single addition to them, a new idea in relation thereto, or the least originality in their presentation. Like all her predecessors whose ideas she repeats, she seems innocently ignorant of human nature, the facts of history, and the province of law.

[The Editor of the *American Spiritualist* adds the following note:—"We give space to the foregoing lengthy criticism of Mrs. Woodhull's Steinway Hall lecture, by Brother Tuttle, be-

cause nothing is more needed to-day, on all subjects, than fair, high-minded, friendly criticism. We consider both Mrs. Woodhull and Hudson Tuttle abundantly able to argue this great question intelligently. Let us have, if possible, its last analysis.—A. A. W.]

THE PHILOSOPHY OF REVELATION.*

By J. W. FARQUHAR.

“The heavens declare the glory of God; and the firmament showeth His handiwork.

“Day unto day uttereth speech, and night unto night showeth knowledge.

“There is no speech nor language where their voice is not heard.

“Their direction is gone through all the earth, and their words to the end of the world.”—PSALM xix. 1-4.

THIS quotation from a good old book speaks of a divine revelation which, I may venture to say, no one here disputes to be a plenary inspired word of God. No objection can be made, in this instance, to want of universality, for there is no speech nor language in which the voice of sun, moon, and stars, is not heard. It cannot be said that there are any errors of transcription, because every word and every letter is just as it was originally written by the hand of the Author. No mistranslation, for every people, tribe, and family on the face of the earth read the book in its original language. It is all but universal, for there are some now living, and some who have lived, on the earth, in every age and country, who have never seen it. Those who have been born blind as to the natural sense, and have remained in that condition, have yet had sufficient faith in human testimony to believe that their more fortunate friends speak the truth when they endeavour to describe the glories of the firmament. But suppose the case reversed. Suppose the blind to be the great multitude and the seers as few as the blind now are, what then? We can all imagine the result. The blind apprehend sensible objects by the sense of touch, which is a sense so much confined to space that they can have personal knowledge merely of such part of the surface of an object as is actually in contact with the fingers, or whatever part of the body touches the substance. The reasoning of such an overwhelming majority would be unanswerable. 1st, They would say, to become sensible of an object some part of the body must be in immediate contact with the object; but here are some insane or lying people who profess to be able to touch a house, a tree, or a mountain, many miles distant from the body, and not merely such small part of the distant object as that portion of the face which touches can cover, but the whole of the object, even when many hundred times larger than the human body. 2nd, They profess to touch with the same part of the face (why not with the fingers, the proper organs

* An Address delivered at the Sunday Services for Spiritualists, Cavendish Rooms, London, on Sunday evening, Jan. 28, 1872.

of perception) what gives warmth to the air, which burning substance, they say, is so far above our heads that if we could build up for hundreds of years we could not reach it, when we all know that there is nothing above us but the air that surrounds us, unless it be the place from whence the rain, snow, hail, and thunder comes. Such reasoning would be unanswerable, but the facts would remain the same, viz., that those who are blind cannot see, and that those who see, perceive what is seen according to their position in relation to the object of vision. In further confirmation of this fact, I narrate a history as true as any to be found in the pages of that most veritable Greek historian, *Æsop*, who is far more reliable than the "father of history," *Herodotus*, some of whose statements may be and have been questioned; but who ever doubted the history of that wolf, who acted as prosecutor, judge, jury, and executioner, against the lamb, who, in its own person, or in the person of its father, mother, or grandfather, it did not matter which, troubled the waters of the brook?

In that well known historic period—"Once upon a time"—one of the islands of the Pacific was inhabited by a tribe of simple people who had never seen any larger vessel than their own canoes. One day a chief, when walking by the sea, saw what appeared to be a large piece of wood, but on reaching the spot where it lay, he found that, from its shape and smoothness, it could not have been broken off a tree. On further handling, one part separated from the other, for it was a box, and the lock and hinges had got loose through dashing against the coral reefs. Within lay something, the like of which he had never before seen. It was round and long like the handle of a war-club, but much smoother and more finely polished. On taking it to his people, their priest at once pronounced it to be a very powerful fetish which had come to them from the sky. In order that images of it might be made, it was more carefully examined. This led to several important discoveries. By holding one end firmly and pulling the other, it grew to more than twice its length, and it seemed to be quite open at both ends. This fact led to the most wonderful of all discoveries, for one, on looking through to see if there might not be something inside, found that a distant hill to which it happened to be pointed was now so close to the eye that the seer thought it had come up to fall on him, and he, dropping the instrument, fled. When he recovered his presence of mind he told the cause of his terror. This was so incredible, for no one else had seen the mountain move, that he was ridiculed, although all began to be a little afraid of their new god. At length, one courageous native took up the glass and looked through at the hill, describing what he saw, and as the mountain really did not come up to crush them, each became eager to see through the wonderful fetish. Then it was directed to all sorts of earthly objects by day and of celestial objects by night. Various but vain attempts were made to make another like it. It must, therefore, have come from the sky. The former idols were

now too common-place for any but the lowest and most stupid of the tribe. All went well for some time, until one enterprising genius tried the effect of applying his eye to the large end of the tube. What he saw, which was verified by others using the same means, broke up the tribe into three parties. One sect, called by its opponents the "Small Ends," contended that what brought the hills and the stars nearest must be the work of a good spirit, while what removed them to a greater distance was as clearly from an evil one. Therefore the fetish must have had two makers. The other side agreed as to the two sources, but reversed their relative work, for, they contended, was it not more reasonable to suppose that a good spirit had made the large end and an evil one the smaller; besides the small end evidently told a lie, since the stars were not so near nor so large as it represented. The third, or rational division, maintained that the whole thing being of double tongue, must be the work of an evil being. For if its origin had been good, every man would have been born with such a thing fitted to his eye, or they would have grown as fruit upon the trees. Besides, as even the "Small Ends" admitted, while it professed to bring a distant hill or tree so near as to make us think we could touch it with our fingers, we have always to walk as far as ever before we can reach the object. The work of a good spirit could never be of double tongue; saying at one time "the stars are very near—nearer than you had thought of," and at another, "they are far more distant than you had supposed. No, we shall believe our eyes, which the good spirit did make. *They* never tell us one thing one hour and the very opposite the next. The fetish is evil and ought to be destroyed, or it will bring evil upon us. Let us return to the old gods who, if they do not tell wonders, have no double tongue. This thing is false at both ends."

In such a primitive state of society men are eminently practical, and these destructionists, as they were called by the other sects, would have broken the instrument to pieces had it not been carefully guarded by its worshippers. Their contests led to frequent and fierce fights, and there seemed to be no prospect of peace amongst them. At last, some natives of a distant island arrived in a canoe, bringing with them a stranger who, some time before the great discovery, had, with others, reached the island from whence he had just sailed in an open boat. He had been long enough with the natives to learn so much of their language as to enable him to understand them and to be understood by them. As the new arrival was cordially welcomed and kindly treated by the chiefs of this island on his arrival, he resolved to remain with them rather than return to the place at which he had first landed. When the new fetish was produced, he started, and suddenly exclaimed, "My telescope!" The people saw at once that he recognised their deity, and supposed that the speech they had just heard was a prayer or invocation to his god. When he had explained that by the magic words, he claimed special property in the instrument,

their faces changed towards him. "Belonged to him! certainly not; it had come from the skies. Give it up! No, even the destructionists would not consent to such a proceeding. Rather destroy it, for, he being acquainted with its powers, might use it against them. Give it up to him! No; they would—not die, but kill him rather." However, he speedily pacified them, and regained their good will by at once relinquishing all claim to the instrument, and promised to tell them everything he could about its origin and properties. It was one of the fetishes of his country, made by the direction of a good spirit, named Science, and, in a very true sense, came from above. "But, then," urged the destructionists, "it tells lies; our eyes surely speak the truth, and it contradicts our eyesight. Not only so, but one end says the other is a liar. They cannot both speak truly." "Yes," the traveller answered, "they are all true. Your eyes certainly tell you the truth, and, as you say, if the great spirit had intended that you should see always differently from what you now do, he would have made your eyes in a different manner. They tell you that a hill is so far distant from where you stand, and that the moon and stars are just the size you see. All is as they tell you from the place on which you inquire of them. This telescope is a prophet, and answers your questions not according to what is, but to what might be. It tells no lies. When you place the small end to the eye it understands you as saying, 'O telescope, tell us how yonder hill would appear if I were six hours journey nearer it?' And it answers your question truthfully. Put the large end to your eye, and you ask, in its language, how the distant hill would appear if you were still further from it than you now are, and you see exactly how it would appear. Look at that cocoa-nut tree in the distance; your eye tells you it is a tree, but it does not tell you how many nuts are on it. Take the instrument, and it not only shows the tree more plainly, but you can see every nut upon the tree. Walk up to it and you will find it has told you the truth."

There is no need for the present purpose to carry the apologue further. The important truth to be enforced by it is, that every view, whether of natural or of spiritual truth is relatively correct, due regard being had to the position of the seer. Sun, moon, and stars, as seen by the natural eye from the earth, have just that magnitude which we see; there is no deception in that. We must believe our eyesight. But if, from the appearance of those objects as seen from the surface of the earth, we should infer that just so they would appear to us if they were a million miles nearer, we would be manifestly in error. The physical sight is accurate, the reasoning is fallacious. It is right to reason from the known to the unknown, but to reach firm ground we must go carefully over all intermediate steps. The physical senses are trustworthy if kept strictly to their own province, which, relatively to the mental, and still more to the spiritual faculties, is very limited. They are the handmaids of reason, and ought ever to be subservient to their mis-

tress. When an anatomist says I have searched every part of the human body, even with a microscope, and have not been able to discover any trace of the soul, he speaks the truth. There let him stop, or if he must draw an inference from his researches, let it be that the soul must be something beyond the province of the scalpel and the microscope. If he says there *is* no soul or I must have found it, we have in the assertion or such evidence of his folly as to make us doubt whether he can possibly be a good anatomist. Certainly he is not likely to make any new discovery, even in his own limited range of science.

There is also a species of reasoning no less unwise, though of an opposite kind. One has attained to the perception of a new truth, or a new light has dawned on some old truth, transfiguring it, and he thinks his less favoured neighbours should at once see the truth exactly as he sets it before them. So they should, and so undoubtedly they would, if their mental organisation, their training, and associations, were precisely the same. If in every respect they stood precisely as he stands, they would perceive as he perceives. This fallacy is the foundation-stone of sectarianism. Whatever church or society builds on it is a sect, should its numbers form a majority of the inhabitants of the world, and should every article of its creed, except the written or unwritten sectarian clause, be true. It is needful and right that religionists should form themselves into societies according to their respective faiths or their various views of spiritual truth. In so doing, they are no more sectarian than are families who live in different streets. But when, even in thought, any man contemns another because of difference in creed, he becomes, in that very act, a sectary, for he cuts himself off from humanity in one or other of its stages of progress heavenward. As Hood has said:—

“Intolerant to none,
 Whatever shape the pious rite may bear,
 Even the poor Pagan’s homage to the sun
 I would not lightly scorn, lest even there
 I spurned some elements of Christian prayer—
 An aim, though erring, at a world ayont—
 Acknowledgment of good—of man’s futility,
 A sense of need, and weakness, and indeed
 That very thing which *many Christians* want—
 Humility.”

There is just one word in those lines to which exception may be taken.

“An aim, though *erring*, at a world ayont.”

The aim is not erring, for the instinct is true—is heaven-born, that directs it. Relatively imperfect worship it is undoubtedly, but it is the best he can give, and is a step upward on the same ladder which Jacob saw in vision, and down which the angels descend to lead their brethren homeward. The child-woman’s affection for and care of a waxen or wooden image of humanity is not an erring but a true aim at the higher love and duties of maternity. It is

the germ of the motherly instinct, which it would be more than cruel to crush, and even the attempt to change its form until the right time has come might be perilous. We all acknowledge that the lichen on the stone is a form of divine life as well as the oak or the palm tree; that the same hand which formed the elephant also made the animalcule. Each plant and animal, from the lowest to the highest, has its appointed place and use on some round of the ladder of physical life. So every form of faith, from those which it would require a spiritual microscope of very high power to discern, up to that of the heavenly hosts around the throne, is an organised spiritual life, and has its place somewhere, though it may be on the very lowest round, on that ladder, the top of which reaches to heaven.

It is not from without but from within—from above—that even the lowest germ of faith in the unseen is born in any heart. The heavens declare the *glory* of God, but they do not declare God, they do not reveal his existence. When that has been revealed, they tell something of His wisdom, His power, and His immensity. The firmament shows his handiwork, *not* Himself. Whatever may have been the case in past ages, we have now no sun, moon, or star worshippers. The heavens are the same as they ever were, but we have no record either in the past or the present that Deity was ever discovered by the eyesight. The rudest idol that the uninstructed savage can make is a more attractive representation of Deity to him and to his tribe than the sun in his strength, or the brightest planet in the firmament. It is a divine instinct which teaches him to look with reverence to something out of himself, even should it be the work of his own hands. And the instinct is no less divine that prompts him to seek that power in something near and akin to him, rather than in something afar off which he cannot apprehend. For the most uncouth representation of Deity carved out of wood or stone by him who kneels to it, is, in a sense, though in a very low and imperfect sense, a union of the divine and the human. The material is a representation of the divine wisdom and power in the vegetable or mineral world, and the workmanship is the co-operation of the human worshipper. But what shall we say of sacrifice and of cruel and obscene acts of worship so prevalent in rudimentary forms of religion? Only this, that they are all evidences of the divine through imperfect media in the spiritual realm, just as the poison of plants and reptiles, and the destructive instincts of birds and beasts of prey, are manifestations of the same life in the physical realm. Sacrifice, in its essential nature, is the highest expression of love, but the germ has to grow in strength, and to be perfected by purification from the lowest and most material type to the most advanced—from the slaying of sheep and oxen up to the entire surrender, through the impulse of ardent affection, of the whole being to the service of divine humanity. “O Socrates,” said a new disciple, “I have nothing to give worthy of thee—I give thee myself.” Revelation, or the divine voice, comes to humanity in its

various stages through many channels, "at sundry times and in divers manners," but it never does violence to the lower form for the sake of a higher and better expression of life. It takes the framework of the lower to build upon. It never ignores or despises the first step of the ladder, but tells the learner to put his foot firmly on that, and then try another step. The man Abraham had been accustomed to an imperfect and cruel form of sacrificial worship, and the divine word reached him on that level and raised him a step upwards.

The idea of sacrifice, in some form or other, is common to all religions, and the idea of propitiation in connection with the offerings is nearly, if not almost, as universal. But if the highest meaning of sacrifice is loving self-surrender, there can be no thought of propitiation when that sense has been attained. The lower is destroyed or absorbed by the higher. The idea of propitiation is born of fear—it is a son of the bondwoman which perfect love casts out. No thought of propitiation in the pupil of Socrates. No thought of propitiation in the self-sacrificing love of Christ. But the propitiatory idea of sacrifice is common to all rudimentary religions, and to all rudimentary forms of even the highest and best religion. The gods are feared; they are angry, and their wrath has to be appeased. A most remarkable example illustrative of this principle may be found in a small pamphlet published by the Society for Promoting Christian Knowledge. It is No. 23 of the series entitled, "Missions to the Heathen," and consists of an account, by one of the Society's missionaries, of a tribe of Hindoos, in the southern division of the presidency of Madras, called Shanars, or, from the name of the district, Tinnevely Shanars. This tribe, numbering about 800,000, is the lowest in religion and civilisation to be found throughout the whole of India. Their religion is described by the missionaries as "devil worship." But according to ancient mythological expression, it might more properly be termed demon worship, or the worship of departed spirits. Demon is rather a harsh word to our ears, but to the Greeks it merely implied the spirit of one deceased, who might be either good or bad. As in the case of the Shanars, the spirits are of a very low character, the word demon is more appropriate and not so harsh as the stronger word used by the missionaries. In every case the object of their worship is the spirit of some one or other deceased native or inhabitant of the country, and as the number of devotees and the value of the sacrifices offered to any spirit is in inverse ratio to his goodness, the worship and sacrifices are altogether propitiatory. The demons may, while in the world, have been either male or female, of low or high caste, of native or foreign lineage, but for the most part they are the spirits of those who have met with violent or sudden deaths, or who had made themselves pre-eminently feared during their lifetime. The Christian teachers at first vainly tried to persuade the natives that their religion was founded on delusion, for the worshipper had the evidence of sight, sound, and in many instances of

what the missionaries had reluctantly to admit were demoniac possessions. The objects of worship are only too real, for they are seen, heard, and felt. The worship is altogether propitiatory, for they fear, but do not love. It consists of dances and of animal sacrifices. Explain it how we may, among barbarous tribes the shedding of blood seems to have a psychological influence on their attendant spirits. It is also to be noted that the objects of religious sacrifice are not venomous reptiles nor beasts or birds of prey, but clean, gentle, and useful animals, as if there was a deficiency in the worshippers and the worshipped of the kind of life embodied in such animals, and that, somehow or other, the imperfect human life was supplemented by the relatively perfect brute life. The sacrifices of the Shanars consist of sheep, goats, domestic fowls. There was, however, one remarkable exception. One of their gods had been an English officer, named Pole, who had been killed in some skirmish and buried in the district. As their sanguinary sacrifices seemed to have no effect on him, they tried brandy and cigars with complete success. All this, as the missionary naturally thinks, is very sad, but he admits that even such poor sacrificial worship forms a better basis for the reception of a higher faith than the more philosophical Brahminism; for if these Shanars can only get to believe in a spirit who is more powerful than all Pandemonium they will worship him with, at least, the beginning of love mingled with their fears. The Patagonians, also, as described by Captain Musters (who spent a year amongst them), in a book just published, are in a similar stage of religious development. He says:—

“The belief which prompts all their religious acts is that in the existence of many active and malicious evil spirits or demons, of whom the principal one is always on the watch to cause mischief. To propitiate or drive away this spirit is the function of the wizard, or doctor, or medicine man, who combines the medical and magical arts, though not possessed of an exclusive faculty for either. All sacrifices of mares and horses, not at stated times, but as occasion requires, such as a birth, death, &c., are intended to propitiate the Gualichu. When a child hurts itself, the slaughter of mares seems to partake at once of the nature of a thank-offering that the hurt was no worse, and a propitiation to avert further harm.

“In camp the Gualichu takes up his position outside the back of the toldo, watching for an opportunity to molest the inmates, and is supposed to be kept quiet by the spells of the doctor, who is not only gifted with the power of laying the devil, but can even detect him by sight. I inquired of one of the doctors what he was like, but received an evasive answer; on which I informed him that my devil took all sorts of shapes—sometimes appearing as a guanaco, ostrich, puma, skunk, or vulture, at which the medical man was intensely amused. This household devil is, as far as I could ascertain, supposed to enter into the different parts of the bodies of people, and cause sickness which the doctor is appealed to to cure. The treatment in the case of headache, for instance, is very simple: the doctor takes the patient's head between his knees, and performing a short ceremony of incantation, shouts in his ear, exhorting the devil to come out. Mr. Clarke, when travelling with the Indians south of Santa Cruz, was treated in this fashion when suffering from feverish headache, and said at the time it relieved him.

Besides this Gualichu there are many others which are supposed to inhabit subterranean dwellings, underneath certain woods and rivers, and peculiarly-shaped rocks. I was very much surprised at seeing the Indians salute these objects by placing the hand to the head and muttering an incantation; and for a long time held to the belief that they were only expressing admiration for the Creator's handiwork; but subsequently I learned that they sought thus to conciliate the spirits of these places, reputed to be the spirits of deceased members of the faculty. These devils' powers, however, are confined to the districts contiguous to their habitations.

"On one occasion, a horse about to run a match was taken up to a neighbouring hill before daylight by the owner, and some secret ceremony was performed by the wizard. Previous to the race the owner (Wáki) came to me and advised me to put my stakes on his horse, as he had been made safe to win by mysterious incantations which had secured the favour of the local Gualichu; and, strange to say, the horse, which by his appearance was much inferior to the other, did win, thereby establishing a reputation for the wizard and the Gualichu.

"I remember on one occasion when riding with Hinchel we came in sight of a peculiarly-pointed rock, which he saluted. I did the same, at which he appeared much pleased; and on our subsequently arriving at a selina, where we found good salt, much needed at the time, he explained to me that the spirit of the place had led us in that direction. In the meeting of Indians the devils are supposed to be driven away by the horsemen chasing at full speed round and round, and firing off their guns."

A higher form of revelation than the unwritten or instinctive is that which has been preserved and handed down from age to age in writing. This, in every degree, is necessarily more advanced, not merely as implying a higher degree of civilisation, but as an ever present source of intellectual and moral culture. It is *this* in proportion to the freedom of inquiry that obtains concerning its dictates. Where no inquiry prevails, or where it is successfully repressed by the teachers of the people, it is almost inoperative as a progressive power.

There are certain principles common to every written revelation accepted by any portion of humanity proving that all have one origin and object—the education of the human son by the Divine Father through slow and gradual steps from the lower to the higher. If there be anything in a revelation that I have outgrown, it is as much a sign of imbecility in me to condemn it on that account as it would be to speak contemptuously of the alphabet or the primer through which I have entered into the vestibule of literature. "The divine origin of a book could no more be proved by the perfection of the doctrines contained in it than refuted by their imperfection. For this very imperfection may be desired by God, because it corresponds to the condition of human culture, and belongs to God's plan of education. It is the product of the Divine Spirit through humanity, and must partake of the imperfections of the channel of communication. But the channel, though it pollutes, does not render undivine the stream that makes glad the city of God." What, then, proves its divinity? Its existence and continued acceptance as of divine origin through many ages and by various nationalities.

In short, the life that is in it ; for the life of a book may be as divine, surely, as the life of a tree or of a man. It has innate vitality ; it stands firm amid the ruins of republics, kingdoms, and empires, because it has more of the divine life, or more of what is adapted to the wants of humanity in various ages than could be found in the constitution of those governments.

The ultimate object of all revelation is to lead humanity from earth to heaven by successive stages, as by the rounds of a ladder. In this realm of space and time some nations and some men in every nation advance a few steps before others, not for their own sake merely, or chiefly, but that they may assist their brethren upwards. The most advanced revelation is that which reveals not only the greatest number of steps on the ladder of progress, but which sheds such a light on the whole from the earthly base to the step nearest the gate of heaven, as to quicken the aspirations and increase the vigour of the ascender. The relative perfection of revelation is in its degree of light, which may be so great that at first it cannot be seen as light—"dark with excess of light." Under such circumstances, clouds, even of error, may be essential to the condition of the seer. Hence, not only different religions but different stages represented by sects in every religion, and especially in the most advanced revelation. For the lower faiths are instinctive ; as we ascend there is a blending of the instinctive with the authoritative, and of both with the rational. The purely instinctive is faith in its animal form, the authoritative is the childish form, and the rational is a higher or manly form. There is yet another which is the most perfect, and which, completing the circle, combines all forms, and that is Love, or Religion in its Divine form. We can speak from experience of the others, but this, as yet, we see through a glass darkly. In Christianity the contest now is between the authoritative and the rational. The one says you must believe this or that doctrine because it is so affirmed in the Scriptures or by the Church. The other—"I speak as unto wise men, judge ye what I say." "Why do you not of your own selves judge what is right?" "Those," says Paul, "in Berea, were more noble than others, because they received with all readiness and searched daily to see whether those things were as they heard." This represents the perfection of receptivity—first the attentive mind, and then the searching intellect. No statement of truth can be fully received until it has been accepted by the intellect as true. A rejected doctrine, however, may be true and most rational when seen in a fuller light or by a more matured understanding. So a man may put away in the name of reason what he may afterwards find to be most true and good. Generally speaking, all sects have more truth in their affirmative than in their negative doctrines. Truth is so many-sided and of such various application, that if we put almost any affirmation of a religious creed into proper relation with other truths it will vindicate its claims.

For example, take the two great doctrinal divisions of Protestant Christianity—Trinitarianism and Unitarianism; and here, I may observe, I am about to treat on debateable ground, but I have every confidence that I speak to wise, and therefore to tolerant and patient, minds.

Trinitarians believe that Christ is God, partly on instinctive, but chiefly on authoritative grounds. The instinctive they have in common with the yearnings and half-unconscious desires of humanity in every stage of religious growth. From the rudest outbirths of idolatrous worship up to the perfect sculpture of the Greeks, there has been a search after a divinely human ideal of God. The Greeks, as a people, could not attain to anything higher than the embodiment of physical perfection; but so fully did they reach this, that the statues of their gods remain the models of the artistic world. They attained to the idea of physical perfection, but not one of their deities, nor all of them together, were equal, either mentally or morally, to Socrates or Plato; not one of them in any of the qualities that truly make a man, was any better than his worshippers. The Unknown God formed the fittest text from which to declare the knowledge of the only living and true God.

The authoritative side of Trinitarianism is the belief by its adherents that Jesus Christ is plainly declared in the Scriptures to be very God. For the most part, they cannot justify, and they never pretend to justify, their faith on rational grounds, that is, apart from the authority of Scripture. It is enough for them that the Book, which they believe to be a revelation from God, declares that truth. The Unitarians, on the other hand, protest against the reception of doctrine on mere authority. They deny that the Trinitarian doctrine is plainly revealed in either the Jewish or Christian Scripture, and assert it to be so irrational in itself, that no amount of Scriptural declaration can make it true. In this they are right, for if a doctrine is not true in itself, no authority can make it true. Yet the doctrine may be substantially true and most rational, if viewed in a proper light.

The question between the two parties is most important, both in itself and as belonging to the present inquiry. For a lecture on the philosophy of revelation would be very incomplete if it did not set forth, in some way, the ultimate end of revelation, which is religion. Whatever conventional meaning may be attached to that word "religion," I prefer its literal signification—a re-binding or re-uniting. Re-uniting what? Man to man, and humanity to divinity. Re-union, then, implies previous separation? Yes; I believe there has been a separation. The very terms Father and Son imply a conscious separation in the first instance. For before conception the son is in the father. Into the nature of the previous union of Humanity and Divinity it is not needful to enter. In the nature of things there must have been such a union. What belongs to our present inquiry are the means of uniting man to man and all to God in a far more perfect degree, so far as man is concerned,

than before. Now, it seems to me a man's knowledge of the extent, degree, or perfectness of this union of humanity to divinity depends on his intelligible answer to the question—What is the nature of the Perfect Man? Both of the great sects of Protestant Christendom agreed that the Perfect Man has appeared in this world, and consequently that He exists objectively and subjectively. Both parties are agreed so far as to the nature of the Perfect Man, that he is the Son of God. From this point they separate, one side maintaining that He is God, and the other that such a doctrine is irrational, and therefore cannot be true. The Unitarians are a standing protest against receiving and maintaining a doctrine on mere authority. They demand a reason, apart from revelation, for the holding of such a doctrine; and they will remain as a body until the question has been answered, because more than the mere dogma depends on the answer. Personally, I hold with the Trinitarian, for I think if he would only fearlessly carry his belief to its legitimate conclusion, he could vindicate it on rational as much as on Scriptural grounds. As I have said, both parties meet on common and most firm ground—no less than the rock which is the foundation-stone of Christianity—viz., that Jesus Christ is the Son of the living God. Then comes the point of divergence on the Unitarian side set forth as the subject of tracts and lectures—"Jesus Christ the Son of God, not God the Son," a plain issue, though, I think, a most irrational one. A Mohammedan who denies that Allah ever had or could have a son, is a consistent Unitarian in the inferior sense, but a Christian cannot be so. The Unitarian affirms that God has a Son, who, in his Sonship, has attained perfection, yet that His Son is separated from the Father by the infinite distance of difference of nature. Christ is the Son of Man, therefore He is man. He is the Son of God, therefore He is not God. I do not understand it. My faculties are not so constituted as to comprehend it; if it had been clearly revealed I might have verbally assented to it as a mystery beyond my present comprehension. What the Unitarian can understand by Divine Sonship I know not, it must certainly be something less than what is implied by human sonship. It must require so much qualifying that its very existence becomes annihilated under the process. I know of no sonship worthy of the name to which the essential name of the father and the utmost fulness of the fatherly nature cannot be attributed. Has God brought forth, can God bring forth from his inmost being one worthy of the name of Son who can never attain to the perfection of the paternal nature? If so, I demand a rational justification of the belief. There are difficulties, no doubt, in the Trinitarian creed, but I know of none so great as this. For it declares sonship to be real and perfect in lower natures, and comparatively most unreal and most imperfect in the highest of all natures.

Still further, if the Perfect Son is not God, then who or what is God? Man asks after a deity who can understand him, love him,

and sympathise with him. To do all these, his god must be of essentially the same nature, not of a different nature, from his offspring. One nature can have no contact with another essentially different. Your answer to the question—What is God? must be such as to meet the wants of the inquirer. No abstract definition, such as infinite extension or universal essence, can satisfy the needs of human nature. The philosophical idea of Deity may comprehend all that, but it must be more to enable me so to understand God as to love Him with all my heart, and soul, and strength, and mind. The earthly body of man, philosophically speaking, is not the man, yet we are practically justified when we see that in saying we see the man. The psyche or body of the spirit, as seen in the spiritual world, is not the man; for all that I can tell, the inmost man of all in every individual may be an invisible, unextended, infinite, spiritual essence. No man hath seen God at any time, and no man, whether in the natural or in the spiritual world, has seen his fellow-man at any time. He sees merely the outward manifestations of him—the physical body in the natural, and the psychical body in the spiritual world. Yet every man can see, in a very true and natural sense, the whole of humanity in a perfect man. So, in seeing a perfect manifestation of God, we see God, for God is in absolute fulness in every perfect manifestation of him. But the Son is not the Father, nor the Father the Son? No; nor is the pneuma or spirit the psyche, nor the psyche the body. But these three are one. If we must have a philosophical, in contradistinction to a rational definition of Deity, say, God is the inmost spirit of universal humanity, which is his body. I know of no definition more complete, because all nature, animate and so-called inanimate, is human in some mode or other, and in every mode is ascending to the divine, in whom it is, and from whom it appears to us to be separated—"For of Him, and through Him, and to Him are all things." Partial manifestations of Deity, such as worlds, plants, animals, and imperfect men, cannot manifest the fulness of the Divine nature, but the Perfect Man can. He alone is worthy of the name of Man; He alone is the true Son of Man, in whom all the fulness of humanity dwells. He is the only begotten of the Father in the truest, because in the fullest sense. It is quite open for any one, not recognising the Messiah of others, to say such a man has not yet appeared. In that case, he looks for another. But to the Christians, Christ is either the perfect man in whom dwells all the fulness of humanity and all the fulness of divinity, or there is no further hope of a perfect manifestation of God, and God unmanifested is the "unknown and unknowable God."

But the Unitarian may ask, What then becomes of the doctrine of the Divine Unity? To this it may be answered, Your objections to Trinitarianism on that ground shows that your conception of unity is unworthy of the subject. God is spirit, and whatever is attributed to Him must be spiritual. His unity, therefore, is a spiritual,

not a physical unity. No man, if he reflects on the essential nature of Deity, can for a moment imagine that God, who is love, could ever have existed as a unit. Love, a giver, implies Love a receiver. Love has no existence, it would be most irrational to suppose that it could have an existence apart from an object of affection. It would be unknown to itself. And the object of love must be worthy of the subject. Deity as a *unit could not be Love*. Deity as *unity must be Love*. No doubt there are difficulties in this view of the question, but difficulties do not necessarily imply contradiction in terms, or irrationalities. The difficulties arise from mistaken ideas of spiritual unity and of the essential nature of sonship. Physical unity is one thing, spiritual unity is another. In a material marriage, husband and wife are two; in a spiritual union, they are no more twain, but one, for each is the perfection of the other. In the most perfect freedom, both have one heart and one will. There is but one perfect love, power, will, and life, in the spiritual universe, and there never can be two.

But the confession or denial of the absolute divinity of the Perfect Man involves much more, it involves the right of every man to his true inheritance. The denial is something more than saying—This is the heir, let us cast him out of the vineyard that the inheritance may be ours. It really means, let us cast him out that we may have no inheritance. It is as if the eldest brother of a family were pleading at the bar for the rights of his brothers as identical with his own, and as if they for whom he pleads should exert their influence to set aside his claims on his and their behalf. Here is also the weak point in Trinitarianism as usually set forth. It is supposed that the divinity of Christ may be more emphatically maintained by virtually denying the divinity of humanity. Such, certainly, is not his own teaching, nor is it the teaching of his first disciples. “I go,” he said, “to my Father, and to your Father, to my God and to your God.” He prayed that all his brethren might be one *even as* He and the Father are one; and enjoins them to be perfect *even as* their Father in heaven is perfect. “Both he,” says an apostle, “Both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.” “He that is joined to the Lord is one spirit.” “That which is born of the Spirit is spirit.”

Every man in his inmost being is the offspring of God—the Son of God. There is no essential difference between the nature of the Perfect Son and the inmost nature of every man born into the world, but there is a very great material difference. Accepting the doctrine of the Incarnation as revealed in two of the Gospels, and received by the Christian world generally, that fact, it seems to me, makes no *essential* difference between the Sonship of Jesus and the Sonship of His disciples, since, as St. John declares, of as many as receive Him, “They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Thus the Son of God in every man is an incarnation, an immaculate con-

ception. The speciality of Christ's conception has more relation to the problem of evil than to the question of Divine Sonship. He has attained his majority. We are sons in embryo merely. Sonship is in us germinally, but we have not outwardly attained to that perfect union with each other and with the Father that constitutes absolute spiritual oneness with Deity. Nothing less than this, however, is the inheritance of every man born into the world, and nothing—not even his own unbelief, theoretical and practical—can ultimately deprive him of that inheritance. If we, being evil, would give the best gifts in our power to our children, shall not the All-good and Perfect Father give the best to His sons and daughters. He must mean *the absolute best* for every one. He cannot, being God, mean anything less than the best, and the best is Himself. If any more glorious destiny can be imagined for the sons of God than such absolute union with each other and with the Father that each shall inherit the fulness of the Divine goodness, wisdom, and power, with such special difference as shall constitute individuality, then God must intend that better thing, or something still more glorious than human heart can conceive. But he has revealed, not merely to faith, but to reason, that absolute union with each other in Himself is the destiny of humanity. He has revealed that the kingdom of heaven, which in potency is within every man, is in its realised fulness a perfect spiritual community in which the central external life so flows through every member of the body, that every individual, while possessing the fullest consciousness of freedom, not merely shares in, but has all the life of every other member—yea, even of the Father of all, in his own person. The kingdom of heaven is a community in which

“Each does for all what he only does best.”

Separate from the perfect body no man is anything, not even a man—united he is everything. Who is the greatest in the kingdom of heaven? Ah! that question betrays its inferior origin, it is an earthly, not a heavenly question. “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be the younger; and he that is chief as he that doth serve.” As every one in such a community of love must regard his brother more than himself, each will say not merely “My Father, but my brother, my sister, is greater than I.”

“Unrestrained by selfish fetter,
 Undefined by sordid pelf,
 Angel loveth angel better
 Than he e'er can love himself.”

Are all equal, then? No; there cannot even be such a thing as the idea of equality in the kingdom of Perfect Love. Its charter is not all men are free and equal, but all are free and One. One God, the Father, in the one body of humanity, the Son, from whom eternally proceeds in all fulness the one outflowing life—the Holy

Spirit. This is the Marriage Supper of the Lamb—the heavenly marriage—the manifestation of the sons of God—the perfect union of humanity with divinity—God all in all. The communion of saints is the life everlasting. Amen.

THE BROOKLET.

FROM THE GERMAN OF GOETHE.

THOU brooklet clear and silver bright,
That hurriest ever from my sight,
Upon the bank I stand and say,
“Whence com'st thou, whither speed'st away?”

I issue where the dark rocks lower,
I wander on by moss and flower,
And light upon and with me flies,
A smile from out the azure skies.

And, therefore, have I childlike face,
And cheerly hasten on apace,
For He that made me thus to be,
Will guide, I ween, unceasingly.

S. E. B.

PSYCHOLOGICAL PHENOMENA.

ANOTHER PAINTING MEDIUM.

SOME forms of artistic mediumship are so extraordinary, that they cannot be credited without personal observation, or corroborative instances. But, when a number of similar results proceed from persons of different ages, positions, and degrees of culture, then the cumulative testimony becomes overwhelming, and those who may not have the opportunity of witnessing the phenomena, can, with safety, believe in the facts recorded. The great interest which has been excited by Mr. Duguid's trance paintings, has recently been supplemented in the most extraordinary manner, by the performances of Charles Swan, a boy, fourteen years of age, nephew of Mr. Thomas Wilson, ironmonger, Market Square, Aylesbury. We shall allow Mr. Wilson to give an account of the development and history of the medium, in his own words:—

The mediumship of my nephew commenced about six years ago in the following accidental manner. He was suffering very much from toothache, and, having just read something of spiritualism, and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other commenced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary

manner; but, having read Barkas's "Outlines of Spiritualism," given me by a relative from Newcastle-on-Tyne, I had made myself acquainted with some of the phases of mediumship—that of writing amongst the rest. I accordingly put a pencil into the boy's hands, and immediately there was rapidly written, "Let the boy alone; he is all right,—Mary." I asked the lad what he meant, when he replied through the pencil: "It is not the boy who is writing, but I, your sister, dead now about twenty-two years!" After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. I did so, and the first question the boy asked was, "Where is that lady who has been laying hold of my hand?" I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size, of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he describes the particular controlling spirit who influences his hand, as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterwards whether he has been writing, drawing, or painting. After discovering his mediumship, I got a few friends to assist me from time to time in sitting at the table. One of these friends, Mr. Parker, has continued to sit with us very regularly from the first up to the present time. In this way, nearly all the various phases of mediumship have been produced—table moving, rapping, seeing spirits in the trance, and so on.

When his mediumship had continued about two years, he began to see spirits as he went about the house or town. I have known him to describe as many as six different spirits on his passage from the shop to the bedroom. I have seen a table in the parlour dance about very considerably, no one being nearer it than, at least, six feet. About two years ago he commenced to draw with the lead pencil, and produced very crude sketches, regularly, for some time. Then strange-looking animals, with short descriptions, stating that they belonged to one or the other of the planets. He attended school, at Bexley Heath, for twelve months, part of 1870 and 1871. In the early part of last year he again sat at the table, and the drawing proceeded as before. Water-colours were then asked for, and a great many little things were done, getting better from day to day, until about May last, when oil colours were required. Since then, the subjoined list of pictures, fifty-one in number, have been produced. This series was commenced in April, 1871, in the following order:—

IN WATER COLOURS.

1 Flowers,	.	.	.	.	.	Prento.
2 Dark Grapes and Peach,	.	.	.	.	.	do.
3 Bird's Nest,	.	.	.	.	.	do.
4 Yellow Grapes,	.	.	.	.	.	do.
5 My Portrait (Thomas Wilson),	.	.	.	.	.	do.
6 Basket of Fruit,	.	.	.	.	.	do.
7 Do. Do. and Pine Apple,	.	.	.	.	.	do.

IN OIL COLOURS.

8	A Female Inhabitant of Saturn,	.	.	.	.	Worthing.
9	Spirit Female,	.	.	.	.	do.
10	Girl of Saturn,	.	.	.	.	do.
11	Landscape—Cottage and Cattle,	.	.	.	.	No Name.
12	Basket of Fruit,	.	.	.	.	Prento.
13	My Portrait—Thomas Wilson, since painted out,	.	.	.	.	Worthing.
14	Moonlight Scene,	.	.	.	.	Williams.
15	Large Portrait—Mr Robert Henry,	.	.	.	.	No Name.
16	Dr. Ceeley's Portrait,	.	.	.	.	do.
17	Pine Apple, &c.,	.	.	.	.	Prento.
18	Male Hand, done in half an hour,	.	.	.	.	Vandyck.
19	Eye, done in half an hour,	.	.	.	.	do.
20	Ear and Ornament, done in half an hour,	.	.	.	.	do.
21	Waterfall, small	.	.	.	.	Ruysdael.
22	Lady's Hand, done in 12½ minutes,*	.	.	.	.	Vandyck.
23	Waterfall, large,	.	.	.	.	Ruysdael.
24	The Setting Sun,	.	.	.	.	Turner.
25	Palette and Brushes,	.	.	.	.	Vandyck.
26	Lady and Doves,	.	.	.	Vandyck and Ruysdael.	
25	Landscape—Sunrise,	.	.	.	.	No Name.
28	Crossing the Brook,	.	.	.	.	Turner.
29	Negro's Head,	.	.	.	.	Simpson.
30	Foot,	.	.	.	.	Vandyck.
31	Lady,	.	.	.	.	Eastlake.
32	Male and Female, Planet Saturn,	.	.	.	.
33	Do. Jupiter,	.	.	.	.	Male Figures by L. de Credi.
34	Do. Mars,	.	.	.	.
35	Do. Higher Inhabitants of Venus,	.	.	.	.	Female Figures by C. L. Eastlake.
36	Do. Lower Do. Do.,	.	.	.	.
37	Do. Mercury,	.	.	.	.
38	Little Picture—Childe Harold's Pilgrimage	.	.	.	.	Turner.
29	Large Do. Do. not finished,	.	.	.	.	do.
40	Sunset at Sea.	.	.	.	.	do.
41	Peace	.	.	.	.	do.
42	Solitude,	.	.	.	.	do.
43	The Sea Beach,	.	.	.	.	do.
44	Part of the Quay of Venice—Extremely Clear Sunset,	.	.	.	.	do.
45	The Fretful Sea Before a Storm,	.	.	.	.	do.
46	Calm at Sea	.	.	.	.	do.
47	Moonlight—Landing Stage,	.	.	.	.	do.
48	Greek Girl,	.	.	.	.	Eastlake.
29	Little Boy,	.	.	.	.	do.
50	Pen and Ink Sketch—The Beadle,	.	.	.	.	Hogarth.
51	Do. Do. Comic Sketches	.	.	.	.	do.

A short time ago, I asked my spirit-sister if the painters who influenced the boy would sign their names, when the list now handed to you was given. Vandyck produced a sketch opposite

* Respecting the very short space of time in which these exquisite studies were done, Mr. Wilson, speaking of No. 18, says:—"From the time I put the boy to sleep to the minute I was called up to awake him was just half-an-hour, and the above was painted in that time; and at no subsequent period has a brush touched it. The same may be said of Nos. 19 and 20. No. 22, "Lady's Hand, was painted in 12½ minutes. This is considered by painters to be the best of the lot. I have been offered £5 for it since I saw you."

each name, indicating the class of subjects treated by each particular artist: thus, fruits by Prento; hands and other parts of the body, by Vandyck; the waterfall, by Ruysdael; a landscape, by Turner; a negro's head, by Simpson; a moonlight scene, by De Credi; portrait, by Worthing; the beadle, by Hogarth. It is a very curious list, and if the signatures are fac-similes, then it is one of the most remarkable tests I have heard of in spiritualism."






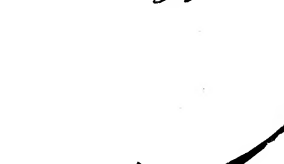

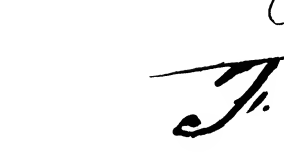


A VISIT TO THE MEDIUM.

We visited Mr. Wilson during the early part of last month, and saw his collection. The sitting-room is literally smothered with drawings and paintings in various styles, handsomely framed, in massive frames, and hung upon the walls in a very peculiar manner. This work has all been done by the boy while in the trance, and while the door has been locked upon him. Some of the paintings are large, Turner's "Childe Harold" being four feet, by two feet four; and no single person would like to undertake the task of hanging them unassisted. A painting of the human foot hangs horizontally, close to the ceiling, ten feet high, and without any steps to reach it, except the furniture of the room. It is supposed to have been painted in that position, as it occupied several nights, and was seen in various stages, from day to day, in the same place on the ceiling. Some of the paintings are very striking, indicating great power of conception, though the treatment cannot be expected to be of the highest order.

At nine o'clock in the evening the medium puts on his painting costume, and prepares himself for the trance. We saw him entranced on our visit. He simply sits down in a chair before the easel, and leans his head back on a cushion, which is supported from behind. Mr. Wilson then places both his hands upon the medium's head, and with a few convulsive twitchings, he becomes at once unconscious. He cannot paint while strangers are present, and even not well in Mr. Wilson's presence, although he has seen the work going on. He can even write with difficulty, while there is any stranger in the room. He wrote a few short sentences, one of which was to request us to leave the room. As soon as we did so, the door was locked from within, and the medium and the spirits were left to themselves, with a comfortable fire and a lamp. The principal controlling spirits say "good night," by raps of different degrees of loudness. John Wilson, who does the carpentering and framing of the pictures, gives three tremendous knocks, while Hogarth gives a whistle. Hogarth is a very jolly fellow, and, in concert with his fellow-spirit, John Wilson, often makes merry, far into the night. The thumpings and dancings are sometimes tremendous, and the tin whistle and concertina are sometimes played both together, showing that some powers are at work on the instruments besides the hands of the boy.

A number of pictures are in progress, by Sir Charles Eastlake and W. Hogarth. The former is engaged on portraits, and the

Names of Controlling Spirits.

 Spirit
 Spirit
 Poison
 Spirit
 Spirit
 Spirit
 Spirit
 Spirit
 Spirit
 Spirit
 Mary Wilson.
 = William Wilson. -
 = John Wilson.
 = Heymour.
 = Perry Rings.
 = William Angus
 Wm E. Channing -
 J. Wedgwood
 Robt Hare. -
 T. J. Gall
 Isaac Newton.
 (C. M. M. M.)

Thomas Wilson

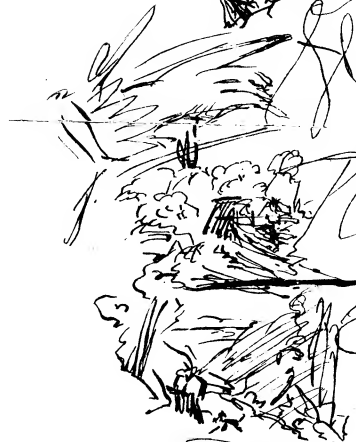
Ironmonger, Aylesbury,

Charles Swan -

Medium.



Painter - J. V.
Green to J. V.



Handy R. A.
Casswell. J. V.
Spencer. W. H.



Smith M. A.
Cottrell R. C. L.



J. H. C. 12 Dec -



Edward Williams -



H. Hogarth. S.
[Signature]

latter is very characteristic in pen and ink sketches, one of which is a beadle. Others are equally comic in their treatment. The medium comes out of the trance about four o'clock in the morning, after which he goes to bed, and sleeps until he has had sufficient rest. His leisure time is spent out of doors, in the open air; but, occasionally he goes into the trance again, during the day, for a short time. All his movements, in this respect, are dictated by the spirits, who give instructions as to when he is to be entranced, and for how long. The spirits can entrance him themselves, by sitting for, perhaps, twenty minutes; but as it exhausts the power to do so, they have requested Mr. Wilson to operate as described above. Several spirits control the medium besides the painters; and their autographs have been given, as well as sketches indicating their identity. (See lithographed illustrations.) Mary Wilson is the writing spirit, who gives all the instructions. Wm. Wilson was a doctor, and used to carry a skull and cross-bones depicted on a card, and fixed in the top of his hat. John Wilson was a carpenter, and does the framing, fixing, and other mechanical operations. H. Seymour was the son of a former employer of Mr. Wilson, who thus describes the symbol opposite that name:—"The £5 note in front of H. Seymour's signature I consider an excellent proof of identity. The writer of that signature went to reside at Brighton for a time, and during his residence there he wrote to me to loan him £5. I did so, and the first time I saw him afterwards he honourably returned it. I had forgotten the transaction until I read the meaning of the symbol drawn opposite his name, for I could not understand the meaning of it for myself. The boy knew nothing of this transaction, as it had never been mentioned before him, or even brought to my mind, as the money was honourably paid to me, and I had therefore no longer need to entertain thoughts of the transaction."

Henry Angus was a relative of Mr. Wilson's, who used to tease him for a tin teapot, and in memory of the joke, he had it placed opposite his name. William Angus, another relative, was an undertaker, and proves his identity by the coffin. However, all of these signatures are recognised by Mr. Wilson and others as genuine, and fac-similes of the writing produced while in earth-life by the persons whom they represent. Mr. Wilson has also had the signature of Wm. E. Channing, who frequently writes lengthy communications; also those of J. Wedgewood, Dr. Gall, Sir Isaac Newton, Cuvier, and Robert Hare. That of the latter is an exact fac-simile of Professor Hare's signature as appended to his engraved portrait; hence it is not such a good test as the others, of which neither the boy nor Mr. Wilson had seen or known anything. On our visit to Mr. Wilson, we read communications in Cuvier's peculiar hand-writing, also messages from Professor Hare, and essays on Phrenology and Mental Culture by Dr. Gall. Sometimes during the night as much as 15 pages of foolscap of this writing will be given in addition to the painting. At present this writing

has been so abundant that it has somewhat interfered with the painting. On the occasion of our visit Mr. Wilson wrote some questions on a piece of paper, and in the morning they were answered by the spirit. They were kind enough to allude to our visit in pleasing terms, and added that success would attend all our enterprises for the extension of spiritualism.

The set of portraits of inhabitants of the planets are described at great length. Perhaps we may be permitted to give a special article on them at another time. Indeed, a great deal of explanation has been given at various times, which is all carefully preserved in a series of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson tried in vain to get the name of the picture, but no further information was afforded him, so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly he came to London, and brought the small picture with him, and on looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture he discovered another, entitled "Crossing the Brook," which the boy-medium had faithfully reproduced in like manner. Thus was Mr. Wilson thoroughly confirmed in the truthfulness of the spirit communications, as he was entirely ignorant of the existence of such pictures until he verified the statement of the spirits by examining the originals in the National Gallery.

Such is only a slight view of this wonderful instance of mediumship. Quite a number of pieces are now on hand, but the spirits do not permit the paintings in progress to be looked at. At one stage of development a number of chalk and crayon drawings were produced. The portrait of Dr. Robert Ceeley, a gentleman living in Aylesbury, has also been painted, and is at once recognised by the greater proportion of those who see it and know the gentleman. The medium is now engaged painting the spirit Mary Wilson, who departed this life upwards of a quarter of a century ago.

Mr. Wilson states that he has had one instance of direct spirit writing, and about four years ago the boy wrote about twenty pages of poetry.

A great number of people have seen these paintings, and two eminent artists have likewise inspected them, and say they manifest many points of excellence. The composition of the pieces are considered of a kind far beyond a school boy's conceptions, or, indeed, any but a painter of considerable ability.

Mr. Wilson begins to see spirit lights about the adjoining room in the dark, and he told us of a great number of instances of psychological power, which are gradually manifesting themselves.

The works are done in quick time. The large copy of Childe Harold's Pilgrimage, 4 feet by 2 feet 4 inches (half the size of the original in Turner's collection), was done between the 14th and 24th of December last, and eight other smaller ones were done in the same time. Turner said he painted them to use the paint on his brushes after working on the large picture.

The mediumship of Charles Swan, when compared with that of David Duguid, presents many dissimilarities. In Charles' case it is highly abnormal, as the organism of the medium seems to be used almost automatically without any independent intellectual effort on his part, and he does not speak in the trance, but acts like a machine. In the case of David there is an apparent exaltation of the faculties of the medium, and an approximation to normal action. He speaks in the trance, his face indicates various emotions, and the process of control is understood to exercise an educational influence on him as a medium.

In connection with this article is a lithographed sheet, being fac-similes of the signatures and sketches done by the spirits through the hand of the medium. First, the reader will observe the signature of Mr. Thomas Wilson, the uncle of the medium, and that of Charles Swan, the medium. Then is given the signatures of the painters with sketches of their form of art by Vandyck. After which the signatures of controlling spirits will be observed, the familiar ones being also indicated by characteristic sketches.

The signatures without any indication are quite unknown to Mr. Wilson, also those of the painters, and any reader of *Human Nature*, who can aid in their identification, will confer a favour on the public.

In reply to our request for definite information on certain points, Mr. Wilson thus writes:—

“Aylesbury, Feb. 20th, 1872.

“My aid is not absolutely necessary in putting Charley in the trance state, but I have no recollection of his ever coming out of it without my assistance. If I put him to his easel or writing table at the time I am directed, he would go into the trance state in about 20 or 25 minutes; but as I always either lock the door and put the key in my pocket, or wait until I hear him bolt it on the inside, to save time and also go by the spirits' orders, I generally put my hands on his head, and he goes off then in about a minute, but I am always wanted to awake him. I do so just the same as a mesmeriser takes a patient out of that state, touching his eyes and making transverse passes. The longest trance Charley has ever had was 20 hours. In all probability the spirits could take him out, but, so far, they never have done so without my aid. Did I tell you that my brother John framed and hung up all the pictures? He is altering them to-day—very busy hammering and knocking

about. Dr. Gall has finished his long lecture, about 50 pages of foolscap closely written. Dr. Hare and Sir Isaac Newton have also answered a lot of questions. I expect the painters will go on again to-morrow. A fresh one was introduced by Sir C. Eastlake last night, but we do not know his name at present. Charley describes him as a tall, gentlemanly person. He fancies him to be a painter. You might say that I will very willingly show my collection of spiritual pictures, writing, &c., to anybody visiting this neighbourhood. The boy is aged 14—never received an hour's instruction in painting, &c."

In a postscript, written at 7 o'clock in the evening, Mr. Wilson states that the boy had just awoke. During his sleep the pictures in the parlour had all been taken down, and re-arranged to greater advantage.

The spirits have also manifested remarkable healing powers through the medium. Mr. Wilson thus alludes to this phase:—"About two years ago, I for the second time had a severe attack of gout; and remembering the terrible pain, the confinement, the bother, and the expense of doctors, I really did not know what to do, for I was wanted in every direction. I had no one to do the business then required but myself; and almost in despair, I called upon my constant and unwearying friend, my spirit-sister Mary, to bring something or somebody to assist me. Immediately I was directed to put the boy to sleep, and my spirit brother William's well-known hand wrote—'Take off your stocking, and put your foot upon the boy's knee.' Directly I did so, my great toe was turned, twisted, and manipulated upon in such a way as if any other person would have done it, in all probability I should have fainted (bearing in mind that in the first attack I had to sleep with my feet in band boxes, afraid to let the sheet touch them). After this twisting about had continued for some time, the boy's right hand was held out opened, and the fingers carefully turned up, as though anticipating that the hand would receive something into it. I watched it carefully, but could, of course, see nothing further. The hand was then brought carefully to my toe, emptied on it, and rubbed very briskly for some time, when a sort of lather was produced—an oily feeling, and a decidedly strong aromatic odour arose very perceptible to the sense of smelling; and, best of all, in the morning (this treatment had been tried on me in the night), my gout was gone, and I felt in every way as well as ever I had been in my life—without a pill, dose, or powder, or anything else, not excepting a doctor's bill. I have since, on several occasions, when anything has ailed my wife (or myself, which is very seldom), applied to the spirits—my brother William in particular—and have always received advice and assistance of very great value."

REVIEWS.

SHAKER COMMUNISM.

When Elder Frederick was in England last summer, people got impatient at his dissertations on Bible history and spiritual doctrines. They desired to know what Shakerism could do for them physically; how easily and comfortably it could fill their bellies and clothe their backs, and enable them to provide themselves with those conjugal relationships which are so highly prized amongst mankind generally. Thus there was a decided misunderstanding between the Shaker missionary and his auditors. They looked at the subject from the side of the flesh, while the Elder viewed it from a spiritual aspect. The history of communistic efforts exhibits the fact that these schemes have been founded in all instances upon the physical appetites of man, rather than the spiritual principles of his nature. Hence, the Shakers say, that no form of communism has been able to perpetuate itself except that of their order. Numerous communities have been established, but they have all eventually been broken up through selfishness and anarchy. The Shakers avoid such a calamity by adhering to their principles, which they consider to be as scientific as any functional law in physiology.

The little work before us* is partly historical, and partly scientific. It treats of certain peculiarities of man's spiritual constitution, the observance of which constitutes the essence of religion, and reviews the progress of this religious life from its early dawn amongst the primitive peoples. Historically, Elder Evans accepts the Bible narrative, perhaps more as a symbol of man's spiritual experience, than as a chronological record of mundane facts. From this source he divides man's spiritual efforts into four dispensations or churches. During the first, which ended with the flood, man fell. The function of generation given to man for a use, was abused by him. This constituted "the forbidden fruit," and therefore the fall of man. The second, or Patriarchal era, commenced with Abraham, on whom was enjoined the right of circumcision, and procreation, though permitted, had to be atoned for as a sin. Jesus introduced the third dispensation, or First Christian Church, of which Love was the soul or life, and community of property the body or outward form. The fourth era was instituted in the person of Ann Lee, who, on the part of the female side of humanity, received the Christ baptism, and inaugurated the order of the male and female capable of living in accordance with the requirements of this fourth dispensation.

So much then for the historical part of the work: next comes the anthropological or scientific. The Elder regards man as a spiritual being with access to the spirit-world. These dispensations have

* Tests of Divine Revelation: The Second Christian or Gentile Pentecostal Church as exemplified by 70 Communities in America. By F. W. Evans. London: J. Burns. Wrappers, 1s. 6d.

been the results of revelation, originating in the spirit-world, and afterwards becoming part of the life of mankind. By the inauguration of these eras man was successively enabled to commune with still higher degrees of spirit-life, and therefore able to manifest more spirituality in his outward nature. "In this fourth dispensation," says Elder Frederick, "is established the final church and kingdom of Christ, which possesses the 'Urim and Thummim,' and therefore cannot be deceived or overthrown by evil or ignorant spirits." The ostensible purpose of the book is to afford "tests of divine inspiration," whereby those having communion with the spirit-world may be able to decide as to the purity of the matter communicated. The test recommended is the acknowledgement, on the part of the spirits, of the "Christ principle," which teaches self-denial, purity, and fraternity; and he adds, "the practical effort of this church is the entire banishment of poverty and want, sin and misery, and a full supply of physical and spiritual necessities for the body and soul of every one of its members." The one essential evil to be controlled is the sexual function. "He who teaches that Christ and generation can coalesce is deceived or is a deceiver."

It therefore appears why it is necessary to introduce so much theology and religion into the discussions of Shakerism; for that part of the book treating of religion makes it apparent that Shakerism is the practice of a purely religious life, in which the functions of animal existence are used only in so far as may be necessary for the physical sustenance of the individual. The Shakers are thus ruled, as to their head, by spirits from the "Christ sphere," and therefore they consider themselves as much in the spirit-world, and living as near to its laws, as if they were divested of their bodies.

Such then is a condensed view of the principles of this book, which is a text book of Shaker doctrines. It is a very interesting and suggestive little work. There is scarcely one word which could be omitted. The author possesses a terse and perspicuous style, and his very apt introduction of texts and quotations throws a great amount of light upon the meaning of many passages of Scripture which seem to be perfectly misunderstood by the usual expositors. We consider this work of so much interest to our readers, that we give them the opportunity of purchasing it with this month's *Human Nature* at half the published price.

A NEW PROGRESSIVE ERA IN SPIRITUALISM.

UNDER the direction and advice of the Spiritual intelligences most influential in inaugurating the movement known as "Modern Spiritualism," a new monthly magazine of the highest possible literary tone and interest has been projected, to be entitled "**THE WESTERN STAR.**"

The principal features aimed at in this undertaking will be—*First.* To present the matter contained in each number in such form and size that any or all the articles can be preserved and

bound in ordinary library volumes. *Secondly.* To establish a record of the deeply momentous events connected with modern Spiritualism in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism. *Thirdly.* To open up opportunities for a more free and fraternal interchange of facts and opinions with the Spiritualists of foreign countries than at present exists in American spiritual literature. *Fourthly.* To treat all topics of current interest, from a purely spiritualistic standpoint.

In this wonderful assemblage of facts, records of special phenomena and biographical sketches, Mrs. Hardinge Britten is possessed of MSS. and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years almost priceless, and more than equivalent to the yearly subscription, without the reading matter designed for the magazine.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work, and in the order in which the several articles will stand:—1. Leading article to be written by a competent and acceptable writer on the spiritual philosophy. 2. Biographical sketches of the leading mediums, speakers, and writers connected with modern Spiritualism. 3. Sketches of sybils, prophets, and ecstasies of the ancient and middle ages, and a comparison instituted with their modern prototypes. 4. Examples of varied and marvellous phenomenal facts and the philosophy of their production. 5. Foreign Spiritualism, Trans-Atlantic correspondence, &c. 6. Communications from spirits. 7. Summary of passing events. 8. A short essay on politics, religion, popular reforms, or other leading topics of the day, by the *Western Star* circle of spirits. 9. Reviews and answers to correspondents.

The projectors of the *Western Star* propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious, and scientific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms.

As the human co-operators selected to carry out their great work are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establishment, by requiring that it shall be self sustaining. Hence, the first number of the magazine (though entirely ready in a literary point of view) will not be issued until a sufficient number of subscriptions are guaranteed to ensure its expenses for one twelve months.

Wealthy spiritualists sympathising with this movement are hereby earnestly solicited to contribute donations of such sums as will represent a large number of subscribers, and thereby hasten the first issue of the work. Every donor of sums which exceed the price of a single subscription will be furnished with copies to the amount of their contributions.

Terms of subscription, 4 dols. per year; postage 24 cents extra. Single copies 35 cents. Liberal allowances made to clubs, canvassing agents, &c. The names of subscribers, donors, and sympathisers with this movement are solicited with the least possible delay. Address the Hon. Sec. *Western Star*. Mrs. Emily Ranney, 251 Washington Street, Boston, Mass., or the New York Agent—Mrs. J. V. Mansfield, 361 Sixth Avenue, New York.

A NEW ERA IN ANTHROPOLOGY.

AN IMPORTANT MEETING AT 15 SOUTHAMPTON ROW.

It has been a source of regret to many of the readers of *Human Nature*, that Mr. Jackson's able defence of spiritual anthropology has not been more cordially seconded by the acts of the Anthropological Institute. Some papers and discussions bordering on the subject have indeed taken place. We are, however, very pleased to know, that a paper in support of the following proposition:—"That it is possible and practical to frame a definite and certain test, generally applicable, by which the truth of apparitions and other supernatural visitations can be satisfactorily tested"—will be read by George Harris, F.S.A., Barrister-at-Law, Vice-President of the Anthropological Institute of Great Britain and Ireland, and Foreign Member of the Anthropological Institute of New York, not at the Anthropological Institute, but at the Spiritual Institution, 15 Southampton Row, London. This interesting event is fixed for Wednesday evening, March 13, at 8 o'clock, tickets free on application. This is, indeed, a new era in Anthropology, and we hope, the commencement of a union between the spiritual anthropologists and their brethren of the physical school. It is highly important that the attendance on the 13th should be a representative one. Our friends in the country should endeavour to be present, if any chance should call them to town; and prompt application should be made for tickets, as the admission will be strictly limited. As it is desirable that an interesting discussion should take place, our friends should be prepared to speak on the subject.

A NEW PAPER, the *International Herald*, is announced, in which the following measures will be advocated:—A general reduction of the hours of labour; universal suffrage, and payment of representatives; the suppression of the sale of adulterated articles of food; the abolition of hereditary and national rank and titles; the establishment of national banks and national currency, and the abolition of all private banks; the nationalisation of the land, railways, mines, canals, docks, and harbours; the abolition of all fees and money fines in courts of justice—no feed lawyers to be permitted to interfere in such courts; the abolition of fees in securing patent rights; the liquidation of the national debt; the abolition of standing armies; national encouragement and aid to all useful occupations, trades, arts, and sciences, in preference to the present system of encouraging and aiding only the professions of war, law, and theology.

MR. DUGUID'S TRANCE PAINTINGS.—The drawing for these paintings came off on Wednesday, the 21st. ult. The result will be seen in our advertising sheet. The direct spirit-drawing, through Mr. Duguid's mediumship, a lithograph of which was given with our last number, has been so popular that, to save reprinting the magazine, a special edition of the picture is being produced on plate paper for framing, along with a reprint of the article on the subject.