

HUMAN NATURE:

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EAST AND WEST.

THE Roman Empire under the first Cæsars was a grand political organisation, the greatest which ever existed except one—that which, strange to say, has a woman at its head—the Empire of Queen Victoria. The old Roman jurisdiction embraced within its confines both Eastern and Western civilisation, and by the means which it afforded for widely extended intercourse, it rendered possible and prepared the way for that wonderful offspring of Eastern and Occidental worship, thought, and culture—the Christendom of Catholic Europe. England has succeeded in many respects to the place in the world once occupied by Rome. The number of human beings which acknowledge her sceptre, and the area of the world's surface which they cover, is even greater than that of the old Roman Empire; and there is this further point of likeness between the two, that by each the East and West are continually brought into close relationship.

With 130,000,000 of fellow-subjects in India, and daily increasing commerce with China and Japan, we certainly enjoy opportunities of uniting the endowments of the most contrasted families of humanity, such as never fell to the lot of any other nation. As yet we have most imperfectly availed ourselves of our peculiar advantages. We English still continue intensely insular in mind and modes of action. Perhaps we obey a wise instinct, but what we gain in national strength and strongly marked individuality, we lose in breadth of sympathy, in depth of spiritual culture and intellectual grace. The dull, but solid and muscular genius of imperial Rome laid under contribution, to supplement her own deficiencies, the wit, wisdom, imagination, and fervour of Jew and Greek, barbarian, Scythian, bond and free, and—fell to pieces in consequence. We, on the other hand, are not content unless we are drilling half naked Zulus or New

Zealanders in our own intensely national Church formularies, or breaking the brains of poor Hindoos over the metaphysical cobwebs of an Athanasian creed. And we expect Abyssinians or Esquimaux to appreciate equally the peculiar virtues of trial by jury, with a final appeal to strength of stomach by way of testing firmness of intelligent conviction. Well, the children of this world are in their generation wiser than the children of light, but some of us may aspire to belong to the latter class, and must regret that England is so indifferent to the glorious rays of religious and philosophical truth that fall upon us from the mystic East. Already nearly a century has elapsed since that prodigy of erudition and industry, Sir William Jones, landed in Calcutta and commenced his researches in the Sanscrit literature, and how little, comparatively speaking, has been added to his discoveries. Half a dozen English scholars have become distinguished for their knowledge of Sanscrit, and for translations of a portion of the Vedas, yet the result of their labours and those of continental savants is only just beginning to percolate through the crust of prejudice or indifference to the lower levels of the public mind.

The style of Indian literature is, no doubt, opposed to European taste. Oriental conceptions are often florid and extravagant, luxuriant as its vegetation. But has such wild exuberance of imagination nothing to answer to it among ourselves? I, at least, am incapable of conceiving any greater outrage on reason or sanity of mind than that belief, which is the very heart and centre of Catholic worship, the doctrine of Transubstantiation. To swallow the whole Koran at a gulp is a trifle compared to such an act of faith. Nay, Protestantism itself, if a single name can be applied to a hundred wrangling sects, orthodox Protestantism cannot afford to cry out against vagaries of imagination. What single oriental fable is more grotesquely absurd than the popular doctrine of the "Resurrection of the Body." At the sound of a trumpet all the particles which composed the corrupting mass deposited in the grave are to assemble together from the four quarters of the heaven to form a body in which the unfortunate soul is to dwell for all eternity. Heaven and Earth! And this is the teaching of the ponderous learned madness of theological doctors without number. Of course, it came originally from the East, from Persians who taught it to the Jews in their captivity. It would have been well if Christendom had borrowed another doctrine from the same source, viz., that Ormuzd, the good principle, must finally triumph over Ahriman, the evil, conferring blessedness on all. Christianity represents the Divine Being tormenting his creatures throughout eternity.

☛ With self-complacent ignorance our missionaries stun the

unwilling ears of Parsees or Hindoos with a third-hand version of the old legends, which probably belonged to a prehistoric civilisation, even then in its decadence and decrepitude, when our ancestors were a herd of painted savages. Surely these preachers of a so-called "gospel" of condemnation to the great mass of mankind might employ their time more profitably in reverent study of those Providential laws written in capital letters in the creeds, the social habits, and very physical frame of the countless millions of China or of India. Among other things they might learn, first of all, that God's ways are not as our ways, neither are his thoughts our thoughts.

The above reflections followed the perusal of a book we lately met with, entitled, "The Speculations on Metaphysics, Polity, and Morality of 'The Old Philosopher, Laoutsze,'" translated from the Chinese by John Chalmers. We heartily commend the volume to the attention of our readers. It was published only four years ago, and in its pages the deepest philosophy of China appears for the first time clothed in an English dress.

There is, no doubt, some ground for the prevailing notion, that the Chinese are mentally incapable of profound reflection or metaphysical thought. They have, for the most part, flat and childish faces, inexpressive noses, and a mechanical unideal mould of head: and Confucius, who is generally regarded as a type of the highest species of Chinese development, is certainly more of a practical moralist than a profound thinker. "He appealed to no general passions, to no principles that are catholic in man. He allured the intellectual by no metaphysical subtleties, the ignorant by no splendour of imagination, the credulous by no supernatural pretensions. In point of fact, his ethical system, with the exception of the golden rule, 'Do unto others as you would they should do unto you,' reproduced in Christianity five hundred years later, never soars beyond the most obvious commonplace."—(Thornton's History of China.) An individual whose nature and mode of thought has exercised so vast an influence over mankind for more than two thousand years, deserves, perhaps, a little study; but we are not at present specially concerned with the doctrines of Confucius, and will only commend to disciples of the "Harmonial Philosophy" the following passages quoted by Professor Maurice from the "Second Sacred Book," the "Chung-yung," or "The Invariable in the Mean:"—"Before joy, satisfaction, anger, sorrow, have been produced in the soul, the state in which we are found is called the Mean. When once they have been produced in the soul, and they have not transgressed certain limits, the state in which we are is called Harmonic. This Mean is the great foundation of the world. Harmony is the universal and permanent law of it. When the

Mean and the Harmony have been carried to the point of perfection, heaven and earth are in a state of perfect tranquillity, and all beings receive their full development."

Laoutsze, who was born about 50 years before Confucius, (604 B.C.), was very unlike him in character. He seems to have excelled the great legislator of China in depth and independence of thought, as much as the latter surpassed his contemporaries as a casuist, ritualist, and systematiser of moral doctrines. Laoutsze's father and mother were poor peasants. At the time of his birth, the expectant mother seems to have been forsaken, or been thrust forth from her dwelling, and while wandering in the fields she lay down beneath a pear tree, and there the wonderful child was born. During the greater part of his life *the sage was wrapped up in metaphysical speculations, treating with contempt the things of the external world.* He was a believer in the original goodness of human nature, and ascribed its vitiation to the circumstances by which men are surrounded in the world. Above all things, therefore, he insisted upon the importance of self-knowledge and self-subjection; holding that he alone is truly enlightened, who knows himself, and he alone is truly powerful, who is able to conquer himself. If we mistake not, the philosophy contained in Mr. Chalmers's book will be found to anticipate, by two millenniums, some of the deepest metaphysics of the 19th century, and by six centuries, some of the moral doctrines generally supposed to have been enunciated by the preachers of Christianity.

There is one fact with regard to Laoutsze, notably interesting to spiritualists. The sect of the Taon which he founded, are the spirit-worshippers of China. "If we imagine," says a recent writer, "the ascetics of the earlier ages of Christianity bringing with them into the desert, together with their ignorant superstitions and fevered imaginations, the pure morality of the gospel, we shall be able to form some idea of the disciples of Laoutsze. The national love of order had originated from an early period a classification of the spirits which haunt and infest the material world; and this philosopher is supposed to have been the first who systematised the whole, beginning with the doctrine of the divine Logos. These spirits are said to have been originally men. Some are lords and rulers of the upper world. Some are genii and hobgoblins, wandering among groves and caverns; and some are demons of the abyss, whose business on earth is mischief, and whose fate is hell and torment. Laoutsze gave himself out to be one of the genii who preside over the destinies of men, and he is still supposed to be engaged in this supreme office. His followers were the high chemists of China, who supposed that the process of analysis

would discover something more than physical elements ; and believing in the spiritual world, they invested the world of matter with mystic qualities. They were originally virtuous recluses, and by means of their ignorant experiments, acquired some knowledge of medicine ; but the body as might be expected, was at all times vitiated by quacks and intriguers ; and as their doctrines came but little home to the common business and bosoms of men, they could not make any permanent head against the more practical Confucians.

“ We will now give a few extracts from Laoutsze’s own book, to show what his original doctrines actually were ; and which are possibly as unlike those of his present followers, as the 39 Articles of the Church of England, or the creed of Pius the IX. are to the Sermon on the Mount.

“ The word Tau, which gives the name to the sect—the Tauists—recurs very often, and no English word, says Mr. Chalmers, is its exact equivalent. Three terms suggest themselves—the way, reason, and the word—but it seems best to leave it untranslated.

HUMILITY.

He that humbles himself shall be preserved entire.

He that bends shall be straightened.

He that is diminished shall succeed.

He that is increased shall be misled.

Therefore the sage embraces unity, and is a pattern for all the world. He is not self-displaying and therefore he shines. He is not self exalting and therefore he stands high.

TAU,

Great Tau is all pervading. All things wait upon it for life, and it refuses none. When its meritorious work is done, it takes not the name of merit. In love it nourishes all things and does not lord it over them. It is ever free from ambitious desires. This is how the wise man to the last does not make himself great, and therefore he is able to achieve greatness. Lay hold on the great form of Tau, and the whole world will go to you. It will go to you and suffer no injury, and its rest and peace will be glorious. Tau in its passing out of the mouth is weak and tasteless. If you look at it, there is nothing to fill the eye. If you listen to it, there is nothing to fill the ear. But if you use it it is inexhaustible.

When the superior scholar hears Tau, he diligently practises it. When the middling scholar hears Tau, he one while keeps it, another while loses it. When the inferior scholar hears Tau, he laughs aloud at it. Were it not thus laughed at, it would not be worthy of the name of Tau. Would that I were possessed of sufficient knowledge to walk in the great Tau (Way).

The great Tau is exceedingly plain ; but the people like the cross paths.

To wear fine clothes, and carry sharp swords—to eat and drink to satiety, and lay up superfluous wealth—this I call magnificent robbery. This is not Tau, sure enough.

TRUE KNOWLEDGE.

One needs not to go beyond his own door to know the world. The further one goes away, the less he knows.

Therefore the wise man does not travel for knowledge ; names things without seeing them ; and achieves his purpose without action.

They that know don't speak ; and they that speak don't know.

The best part of knowledge is (conscious) ignorance.

The disease of ignorance is (the conceit of) knowledge.

Faithful words are not fine. Fine words are not faithful. The good do not debate. The knowing are not learned. The learned are not knowing. It is after wisdom has conferred renown that there are great shams.

STRENGTH AND WEAKNESS.

The Tau of heaven does not shine, yet conquers well—does not speak, yet answers well—does not call, yet things come of their own accord—is slack, yet plans well.

Man in his life is supple and tender, and in his death he is rigid and strong. It is the same with everything. Grass and trees are in their life weak and tender, and in their death withered and tough.

Of all the weak things in the world, nothing exceeds water ; and yet, of those which attach hard to strong things, I know not what is superior to it.

Don't make light of this. The fact that the weak can conquer the strong, and the tender the hard, is known to all the world, yet none can carry it out in practice. Therefore the sage says :—He who bears the reproach of his country shall be called the lord of the land. He who bears the calamities of his country shall be called the king of the world.

Recompense injury with kindness. The sage does not lay up treasures.

The more he does for others, the more he has of his own. The more he gives to others the more he is increased."

From utterances such as these, which embody the very essence of Christian morality, I think we may deduce the following conclusion :—That below the region of existence to which specific individual character belongs, there is a generic unity of nature, through which men find themselves in harmony with universal law, and rarely manifested spiritual forces. To reach this stormless calm of being, has been, in every age, the aim of sage and mystic. Whether called Tau or Logos, Brahm, or Inward Light, it means the same thing—renunciation of all personal distinction or self-seeking. The sequel of such abnegation is often very marvellous, and may be described as spiritual strength and influence, and intellectual light. The rationale of this is not given by Laoutsze or any other mystic. Whether the spiritualists of the west will get any nearer to it than those of China or Alexandria did, still remains to be seen.

THE DEATH OF VOLTAIRE.

THE office of religion is to manifest an interest in the immortal future of the individual. All religions provide for the eternal happiness of their devotees ; nor can these perceive any safety outside of their form of belief. This proceeds from the fact that science and philosophy do not closely accompany and sufficiently illuminate religious theories and sentiments, which are

therefore often dogmatic and superstitious. The true philosophy of death is not appreciated; its processes are not understood; nor are the after consequences known—hence, evil is seen in good, fear takes the place of confidence, and artificial forms of salvation are adopted, instead of relying on nature's unalterable modes. The great want of wholesome thought on this most important subject is a matter of continual observation. The beautiful moral and socially progressive principles which have been attributed to Christianity, but which are really distinctive features of human nature on a certain plane of development, require to be supplemented throughout Christendom with a more truthful system of psychology. The sectarian forms of the Christian Church carefully repress any speculation or advance as to the facts of existence, and its policy has been to persecute and deride any effort to attain happiness (heaven) otherwise than by its narrow and superstitious ritual. Herein is exhibited the weak part of popular "Christianity." It carefully regulates man's moral and social conduct; but the beautiful spiritual superstructure which should arise out of such a life, and present the acme of human development, demonstrable alike by philosophy and facts, is supplanted by an artificial, narrow, and arbitrary superstition, smothering all love of, or confidence in the institutes of the Divine, as established in the nature of man. Many amiable minds whom the Church would gladly receive within her pale, and who would be her strength and her glory, and render her truly catholic and aspiring, are thus not only excluded but anathematised. By this course the Church is robbed of life and stamina, and its purity and principles depreciated. Instead of primitive Christianity or Christism, we have a puzzle of Pharisaical cant and empty ceremonial, gradually departing further from central principles. And why? Because this spiritual element, or soul of all religions, must remain in a dead or stationary state. Spiritual developments are things that were, not are, an indispensable portion of the Christian faith; and so there must be degeneracy and decline for want of inherent life.

These peculiarities of creed account for the rancour with which the "Church" has ever treated all Dissenters from her theory of salvation, and dogmas concerning the future. She affirms that there is no need of more information as to the conditions of the after-life; and Christian writers and apologists exult in the fact, that their "plan of salvation" is not a philosophy, but an unreasonable belief in the face of man's present intuitions, and the aggregate evidence of the ages. Christian partisans assume that philosophy will not make a happy death-bed—that hope, comfort, or courage, must be denied the soul who repudiates the

irrational and unnatural "means of grace" insisted upon by the Christian sect. To substantiate this theory, "holy men" have not scrupled to invent "facts" of the most approved shade and finish. They have exulted and revelled in the chagrin, discomfiture, and eternal damnation of those who have dared to depart this life without the services of priestcraft. No doubt, many such have died miserably, and so have even a greater proportion of Christians. The doubts and ravings of many of the latter on the approach of death are anything but confirmatory of a state of mental fortitude or certainty. It cannot be expected that the "wicked" can be happy for long together under any circumstances; but many dissenters from the Christian superstitions are anything but wicked. Happiness in death depends on a natural law of organic development and culture. On this point sectarians have denied a great natural truth, and committed a grave mistake. Numberless facts go to prove that development of brain and organism, and natural wholeness of mind, give the individual the greatest amount of triumph over all circumstances, death included. Whether the state of the future life be understood by them or not, they are prepared to receive with fortitude and trust whatever a loving parent may present to them. Even though they deny the future life for want of evidence (which the Church has taken good care shall be the case), and like Hobbes "take a leap in the dark;" yet they do so resignedly and manfully, and with a mind free from prejudice and preconceived notions; such will readily take on the teachings and impressions of the spirit-land.

The most horrible tales have been circulated respecting the death-beds of the most celebrated "infidels" and philosophers, with the avowed purpose of putting an end to independent thought and philosophy. This most miserable and craven form of infidelity, long rampant throughout the whole Church, is daily losing ground; and when the facts of human existence become more fully known, it must vanish entirely. The closing scene of some of the "heathen" philosophers are the grandest monuments of human experience under similar circumstances, transcending by far the desire to evade the "bitter cup," said to have been uttered in the garden on the evening previous to the crucifixion. Later generations have also been prolific of similar happy scenes; and daily in the common walks of life, the infidel spiritualist, or atheistic philosopher, calmly and joyously allows himself to be transferred from the external to the inner life, and instead of being damned for his indifference to priestly interference and ritual, he is conducted lovingly by friendly guides to an appropriate state of society in the spirit-world.

The great truth is, that death is a natural and necessary event

in the career of the human soul, and when the proper time approaches for dissolution, it is welcome as sleep to the weary eyelids, unless the mind has been perverted by selfish fears and cares, the dirty work of priests and creeds. No form of knowledge is more necessary than that which unfolds the real process and results of death. We could fill many pages with instances of calm and collected deaths, and as many describing the most manifest symptoms of slavish fear and uncertainty, frantically repeating hymns and incantations, like the timid boy whistling through the churchyard to keep his courage up. All such anxiety and desire to appease the "King of Terrors" is a display of weakness unfavourable to the system that promotes it. We are no apologists for, or enemies to, any class of persons we may have referred to in this article, we merely wish to call attention to the laws regulating the state of mind in death, and that these have not only been misunderstood but the truth perverted, inflicting a gross injury upon mankind by the upholders of tyrannical creeds. The names of Paine and Voltaire have been held up for execration on account of the liberal tendencies of their minds, and their deaths have been instanced as a bugbear to frighten the lambs of the flock into slavish obedience. The barefaced lies which have been vended have met disproof in numerous instances, but as a general sample of the truth as opposed to these slanderous stories, we quote the following, taken from a work which appeared many years ago, by Sir Charles Morgan, entitled "Philosophy of Morals":—

"The *Christian Advocate*, having revived the absurd and inconclusive tale of the death-bed of Voltaire and of D'Alembert, I, being at Paris, availed myself of the opportunity to procure the testimony of the only persons now living who were actually present on these occasions. The following documents are decisive upon the subject; and as the witnesses are far advanced in life, it is important that their testimony should be made known. The first is an extract from a letter from Dr. Burard, who, as an assistant physician, was constantly about the person of Voltaire in his last moments. It commences:—'I feel happy in being able, while paying homage to truth, to destroy the effects of the lying stories which have been told respecting the last moments of Mons. de Voltaire. I was, by office, one of those who were appointed to watch the whole progress of his illness, with MM. Tronchin, Lorry, and Try, his medical attendants. I never left him for an instant during his last moments, and I can certify that we invariably observed in him the same strength of character, though his decease was necessarily attended with horrible pain.' (Here follows the details of his case.) 'We positively forbade him to speak, in order to prevent the increase of a spitting of blood, with which he was attacked. Still he continued to communicate with us by means of little cards, on which he wrote his questions. We replied to him verbally, and if he was not satisfied, he always made his observations to us in writing. He therefore retained his faculties up to the last moment; and the fooleries which have been attributed to him are deserving of the greatest contempt. It could not even be said that such or such person had related any circumstance of his death, as being witnesses to it; for, at the last,

admission to his chamber was forbidden to any person. Those who came to obtain intelligence respecting the patient, waited in the saloon and other apartments at hand. The proposition, therefore, which has been put in the mouth of Marshal Richelieu is as unfounded as the rest.—(Signed) BURARD. —Paris, April 3, 1819.’”

Spiritualism has already done much to clear away the monstrous ideas which have been woven round death like a shroud. No worker has done more in this field than the clairvoyant, A. J. Davis, whose graphic descriptions of the death-scene have been repeatedly reproduced in these pages. His “Philosophy of Death,” reprinted from the first volume of the “Great Harmonia,” has been republished in a cheap form from the early numbers of *Human Nature*. Several impressions have found a ready sale, and a large re-issue has just been received from the printer. The great advance which psychological knowledge is making affords the greatest encouragement to all who work in the field of progress.

FOREIGN CORRESPONDENCE.

A M E R I C A N L E T T E R.

STATUS OF SPIRITUALISM—DIVISION IN THE RANKS OF SPIRITUALISTS—SPIRITUALISM IN POLITICS—THE CHICAGO FIRE AND THE SPIRITUAL PRESS—THE JOURNAL, AGE, AND LYCEUM BANNER—NEW PUBLICATIONS—REMARKABLE OCCURRENCES ON THE DEATH OF GOETHE—PHENOMENA—PROF. CROOKS AND THE DIALECTIC SOCIETY *v.* PROF. HARE.

SPIRITUALISM in the United States never made more rapid growth than at present. The full extent of its progress is by no means discernible on the surface, nor in organic movement, but it is an all-powerful influence permeating Church and State, and changing the great currents of thought of the people. To such an extent is this true, that our literature has changed in a marked degree, and the most popular books and writings are those which have in the greatest measure felt the touch of inspiration. Such, it seems to me, is the true mission of Spiritualism. Thus far, as an organic movement, it has failed, and we believe must ever fail. The spirit-world is not desirous of such a movement else it would have been long ago successful. The grand philosophy of immortality cannot be confined within the bounds of any party or sect, however broad the platform of that party. The premises assumed by spiritualists, that of demonstrated knowledge, at once carries them beyond the limits of all sects into the realm of science. It would be as well for astronomers or philosophers to combine in close communion sects as for spiritualists. Their system belongs to the sphere of

of demonstrated knowledge, not to that of belief. They fully accept the position that all proselytism is false and unprofitable, and that growth, not conversion, is the road of progression.

Hence, Spiritualism is the vivifying force of all organisations permeating Church and State; the most conservative as well as most radical; speaking through the voiceless influence of its myriad guardian angels to all of earth's children. The beggar as well as the prince, the depraved criminal as well as the saint, the bigot as well as the liberalist, has friends and relatives, near and dear in the spirit-realm, who with impartiality instil into the minds of all, so far as they are able to receive, the precepts of their philosophy. Hence the mighty power which underlies the mortal world, like volcanic force beneath the rugged mountain, yet restrained by the combined discretion of the spirit-world.

Mistaking and wholly misinterpreting the genius of Spiritualism, a quite numerous party have from the beginning sought to found a great organic movement on its doctrines. Repeated failure taught these no lesson of wisdom, and when selfishness attempted its own aggrandisement and miserably failed, it renewed the struggle with undimmed expectations. Many have sought to lead, but disgrace, swift and ruinous, has overtaken them. The best portion of the spiritualists said:—"We do not demand a new system. We have been systemised to death already. We would be rid of the systems we have. We receive the new philosophy because it is *not* a system; because it is poured out copiously and freely as the sunlight, to be rejected or received as we please."

The American Association of Spiritualists has for a series of years held annual conventions, but thus far has yielded scarcely any visible result. At its last meeting at Troy, N.Y., it made a "new departure" by the election of Victoria C. Woodhull as its president. That convention was in no sense a spiritual convention, but rather a "woman's suffrage," and the election of Mrs. W. virtually made the American Association an ally of the Woman's Rights movement, and of that peculiar form of it she advocates. Furthermore, it must be known to my English readers that Mrs. Woodhull advocates social views, known in this country as "free-love," and suffers the just odium in which such views are held. It is true that only eighty-four members formed the Association, and of these it is not probable fifty were *bona fide* delegates. Mrs. W. received but forty-two votes, and forty-two votes were cast against her. The vote could not be made unanimous, and there is an unexplained mystery how she became elected.

It is not strange that a large body of spiritualists protest

against this representation, for weak as the Association really is, it makes great pretensions, and to the world is a representative organisation. Various agencies have been long at work disintegrating the forces of Spiritualism, and the result of the Troy Convention is their fruition. Two great parties divide its ranks; the one led by Mrs. Woodhull, having accepted the name of "Free-love," may be designated by that word, let its meaning be what it may; and the other, according to the prevalent custom of whatever desires to hold to a shred of the past, the Conservative. The line between these two parties every day grows deeper and broader, and the agitation which is just beginning must eventually render them antagonistic.

The first-mentioned party make Spiritualism the pack-horse of all the so-called reforms—"Woman's Rights," "Social Reform," "Labour Reform," "Temperance," &c. At present it is pushed forward with rapid strides by its president, who having by devious ways gained the office, apparently for this purpose, is using all her energies in identifying Spiritualism with these reforms, and bringing it into politics as a party! The signal defeat she met at the national capital, which the committee, after giving her measure careful attention, decided was false in its interpretation of the Federal Constitution, and summarily dismissed it, will have little effect on her career. We are soon to feel the quadrennial fever of a Presidential election, which promises to be one of the most exciting ever held, and into this fierce struggle Mrs. Woodhull, who proclaims herself "as President of the American Association," the "Standard bearer" of spiritualists, plunges as a candidate for the White House, and expects Spiritualism, with its medley freight of "reforms," to support her wild adventure!

Sad will be the day when Spiritualism enters the arena of politics, even if it form a new party of its own. Its receivers are not unanimous on the great political issues, and cast their votes with all. They are democrats and republicans; they are for protection and for free-trade; they are for labour and for capital, and are thus divided on all questions. Of itself, Spiritualism can make no political issue. Its province is to support the truth wherever found, regardless of party, clique, or faction. Its domain is universal, and it rises above party strife and even national sympathy, being only content with ultimate principles.

Paradoxical as it may appear, these "reformers" who are striving to create a political issue, which through sympathy shall involve Spiritualism, are the loudest in their denunciations of the bigots who are attempting to amend the constitution so as to recognise God and Christ in the supreme law of the land! It is no worse for one sect to rule than another, and if Spiritualism

may rule, cannot Methodism or Catholicism? The genius of our government extends its strong arm over all forms of belief and unbelief, and all are free. When the bigots force this issue upon the country it will be overwhelmingly met, not by Spiritualism, but by Liberalism.

The great fire which overwhelmed Chicago, the most energetic of all the cities of the West, destroyed the three spiritual papers published there—the *Religio-Philosophical Journal*, the *Present Age*, and the *Lyceum Banner*. For the time, so utter was the destruction, press, type, books, even the wardrobe of the proprietors, that it seemed impossible for them to rise. Most wonderful to relate, and one of the most astonishing instances of undaunted energy, although every press in the city was burned, all three of these papers issued a number within the week of the awful conflagration. Very small were they in size, not much larger than the sheet on which I am writing, but still large enough to express the unshaken faith of their proprietors. Mrs. Lou. H. Kimball, editor and proprietor of the *Lyceum Banner*, a paper devoted to the Lyceum movement, and unquestionably the best paper for the children of Liberalists in America, escaped barely with her life. She had struggled against adversity for years, and reached a firm position of independence for her paper when the fire-fiend devoured all. With noble courage she wrote a circular to her patrons by the light of the burning city, and sent it away to be printed and circulated.

We are happy to record that this devotion has been rewarded. All three journals have come out of the flames more beautiful and every way improved. The publication of several works has been delayed, and in some instances indefinitely postponed by the destruction of the plates. S. S. Jones had just issued a fine edition of the "Bhagvat Gita," which met with an unexpectedly large sale; the *Present Age* had issued its first volume, "The Golden Key;" and Mrs. Kimball had just placed the sheets of a story for children, "The Fairfields," in the binder's hands, when plates and books were all swept away. Brother Jones promises to have the plates of the "Gita" renewed at once, which we sincerely hope he will do, as we regard it as an invaluable work.

Three valuable books have recently been issued. "The Debatable Land," by the Hon. R. D. Owen, of which half of the second edition was taken in advance by the "trade," is addressed to the clergy, and ought to convince that respectable body, and undoubtedly would, were it not as true to-day as two thousand years ago in Ephesus, that "our craft is in danger" has greater force than principles.

The Biography of J. M. Peebles, "The Spiritual Pilgrim," is a most unique production, having the fragrance of the old and

primitive apostolic days. Mr. Barrett, the writer, familiarly known as John, loves James with deepest tenderness, and the smallest word or action of his more than friend has to him deep significance. The English friends who have enjoyed the genial presence of James M. Peebles will, I venture to say, be delighted with the narrative of his "pilgrimage." We acknowledge that it gave us a better understanding of our friend, for we could never convince ourselves that he ever was other than what he is now—never possibly a boy, a youth, a man of the world; always the wrapped spiritualist of the present!

Mr. Barret has also published a work entitled, "Looking Beyond," in which he has presented the "last words" of the dying. It is a book of great interest, not only to the spiritualist, but student of anthropology.

The German spiritualists have a paper in their own language, published at Washington, D. C., and admirably edited by Dr. P. L. Schücking. It is a model journal, filled to the brim with scholarly articles by the best German thinkers in this country. It is significantly entitled, *Der Tafelrunde* (The Round Table). The last number contains an account of some occurrences at the death of the great poet Goethe, which was never before published. It was written by an eminent Professor in one of our popular colleges, who was an intimate friend to Goethe's family, and an eye-witness to the scenes he describes. His name is withheld, because, like numberless other believers, he does not desire to become identified with Spiritualism. This account is of such deep interest I subjoin a translation of the most essential portion.

"As an introduction to this recital, we quote the following from Lewes' 'Life of Goethe':—'The following morning he (Goethe) tried to walk a little up and down the room, but after a turn he found himself too feeble to continue. Reseating himself in an easy chair, he chatted cheerfully with Ottilia on the approaching spring, which would be sure to restore him. He had no idea of his end being so near. It was now observed that his thoughts began to wander incoherently. "See," he exclaimed, "the lovely woman's head—with black curls—in splendid colours—a dark background!" Presently he saw a piece of paper on the floor, and asked how they could have Schiller's letters so carelessly lying about. Then he slept softly, and awakening, asked for the sketches he had just seen. They were sketches in a dream. His speech was becoming less and less distinct. In silent anguish the close, now so surely approaching, was awaited.' It was during these solemn moments that a fearful whistling was heard around the house, sending a thrill of terror to the hearts of those gathered to watch the closing scenes of so marked a

life. Thereupon a noise was heard proceeding from the rear of the premises, in the direction of the wood-house. A few of the most courageous of those present wended their way thither to discover, if possible, the cause of the disturbance. On approaching the wood-house or shed, a splitting of wood was distinctly heard within though the door was secured by a padlock. This was unlocked and the search began. There were the axe and the wood, everything in order, but the noise had ceased. Scarcely had the door been closed again when the noise was repeated more audibly than before. The investigators were awe-struck by the repetition, and silently returned to the mansion. Upon arriving at the main entrance they experienced another startling manifestation. It seemed as if a whole regiment of troops was marching up and down the great stairway, with a steady and loud tramp, and yet not a living soul was to be seen. This noise continued for some time, gradually dying out, and apparently giving place to another occurrence still more marvellous.

"It seemed as if, in a less frequented part of the house, a door, either unknown or long forgotten slowly opened, creaking on its rusty hinges. Then a beautiful female spirit-figure appeared, bearing a lamp burning with a light-blue flame; her features were surrounded by a halo of glory. She gazed calmly upon the terror-stricken witnesses, sang a few stanzas of some angelic melody, and then disappeared; the door, closing behind her, presenting the same sealed appearance as before. In solemn silence the observers retraced their footsteps to the chamber of mourning, and there learned that the spirit had returned to God, who gave it. The last words audible were:—'More light!' The final darkness grew apace, and he whose eternal longings had been for light, gave a parting cry for it as he was passing under the shadow of death.

"Other noises were heard, and many strange sights were seen in various parts of the house by the visitors and members of the family."

The author concludes—"We have stated the facts. . . . We have entered upon no speculation to account for those wonderful occurrences. Many will, doubtless, dispose of the whole matter by calling it an hallucination of the brain, or a delusion of the mind, or what not. To others there would seem to be a very simple and rational explanation, and that is this—That for a wise purpose, as in times past, supernatural manifestations are still given, whose meaning is not intended to be fully discerned, but whose actual occurrence on many occasions is intended as a rebuke to those proud, conceited, and one-sided minds, whose knowledge and belief are limited by themselves to that alone which is appreciated by the bodily senses."

The day of "manifestations" has by no means passed, as has been asserted by some distinguished believers. The people are as eager for them as twenty years ago. *The phenomena form the basis of our philosophy, and to mediumship it looks for its demonstration.* The whole country has been making pilgrimages to Moravia, N.Y., where, in the presence of a lady, spirit faces and sometimes whole forms, are shown to the circle, and generally recognised. Recently, "manifestations" of this class have been made through the mediumship of Dr. Slade, now located in New York City, long and favourably known in the West. They are of far more astonishing character than even those of Moravia. Years ago it was prophesied that we should be able to converse with our spirit-friends face to face, and now this prophecy is literally fulfilled. We confidently believe greater things are in store—that the present manifestations are only the first waves that presage the grand swell of the flood tide. Mr. W. Crookes and the Dialectic Society have accomplished one task for us, they have decided that the phenomena are a reality and not humbug or hallucination. We thank them for that. Our own Professor Robert Hare, pursued a course of investigation the same in principle as Mr. W. Crookes years ago. He did not, however, discover a "new force" in the power which moved his dial, else his name would have sounded over the world. He was the equal to Mr. Crookes in science, and his experiments were extended over a much wider field and with greater exactitude, yet he decided not for "psychic force," but for spiritual intelligence.—Fraternally yours,

Feb. 6, 1872.

HUDSON TUTTLE.

New Orleans, La., Jan. 29, 1872.

MY DEAR BURNS,—This grand old city, with almost a tropical clime and with such a mixture of languages, races, and religions, from the "Hodoos," or dancing negroes, and Chinamen, to the infallible Jesuits and priests in their monstrous and showy cathedrals, has been the arena and field of labour of J. M. Peebles, who has been sowing the seeds of harmony and love, *i.e.*, the principles of the spiritual philosophy.

As the fruits of his teachings we anticipate a bountiful harvest. Already many circles have been organised for spirit communion, and scores are investigating with happy results.

There are several good mediums in the city, and they are doing a good work. Mrs. Rice is giving seances for physical manifestations. Mrs. Bowen and Mr. Howe are also waiting on the public.

The Davenport brothers are here, but soon contemplate a trip through the north.

Mr. Peebles aided in the development of several mediums while here, and had some splendid subjects of psychology. Mr. Hutchinson in particular was made to preach all kinds of theology from "hell fire" to universal salvation. He was also made clairvoyant, so that he described and saw spirits to the satisfaction of several.

Mr. Peebles contemplates taking a class of young men and disciplining them in the spiritual theology next summer. He is peculiarly fitted for this work, and those who are fortunate enough to join his class will enjoy a rich intellectual treat.

Maneova Hall was crowded on Sunday evenings during Mr. Peebles's course, and last evening the following resolutions were passed unanimously:—Whereas, J. M. Peebles, of Hamonton, N.J., has since March last lectured to the spiritualists of New Orleans—three months—one in April and two recently, edifying and instructing us in the principles of the spiritual philosophy; and, whereas, his method of bringing these progressive truths before the public mind has been so tempered with charity and fraternal kindness as to meet with a cordial reception from spiritualists and a tacit approval even of inquiring sectarians, therefore—

Resolved, "That a vote of thanks be tendered him for his outspoken utterances in behalf of mediumship, mediums, the spiritual phenomena, and the harmonial philosophy in all its practical bearings."

Resolved, "That we but utter the sentiments of Southern spiritualists generally, when we cordially invite Mr. Peebles to return again to break to us the bread of life, and point us to fountains of living waters, promising him our hearty co-operation."

Resolved, "That we recommend him to all localities and societies where there is a due appreciation of organisation, order, and harmony, as necessities for the better dissemination of the truths connected with Spiritualism, and the social and fraternal relations growing out of them."

Resolved, "That copies of these resolutions be furnished to the spiritualist papers of this country, and the *Medium and Daybreak* and *Human Nature of London*."

Capt. John Grant, M.F., Hyer; Dr. J. W. Allen, Spencer Field, Committee.

A. B. LAMB.

ANDREW JACKSON DAVIS ON THE NUMBER OF SPIRITUALISTS IN AMERICA.

(From the *American Spiritualist* of 27th January.)

OUR city (Washington) is honoured by a visit from Jackson and Mary. The spiritualists in particular, are delighted at the event, and as far as we can judge from appearances, our distinguished guests are equally well-pleased with us.

On the evening of the 17th inst., a public reception was tendered these pioneers of our religion, and at an early hour, Harmonial Hall was thoroughly well filled with friends, anxious to honour the occasion, and gather fresh inspiration for the days to come.

For the first hour, the guests were kept at the employment of hand-shaking, and the social discourse, wit, and repartee, that invariably attend them, when among men and women capable of appreciation and sympathy, the common thought being, "I have often heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore, I think altogether better of myself, and esteem thee no whit the less."

At about eight o'clock, the meeting was called to order, and at the call of the presiding officer, Jackson made one of his facetious, yet thoughtful speeches, most admirably adapted to the occasion. Among other things, he gave his estimate as to the universal strength of spiritualists in the United States, as follows:—

Adult persons converted from disbelief in immortality by the <i>test manifestations</i> ,	4,000,000
Adult persons converted from indifference and doubt, by the ideas of spiritualism,	1,000,000
Adult persons converted from ordinary rationalism, by the harmonial philosophy,	1,600,000
Adult persons converted from hell-fire orthodoxy by spiritual manifestations, &c.,	200,000
Adult persons converted from despair and fear of death, by spiritualism,	2,200,000
Total, (very nearly)	9,000,000

And all this the work of twenty-five years!

Rapturous applause accompanied and succeeded the speech, and a general wish was expressed for a public lecture from Mr. Davis.

Mary F. Davis followed in her usual happy vein. She counselled the infusion of love and harmony into all the activities of life, and stated her belief, that a life devoted to the civilisation and purification of mankind was the safest possible card of admission to a blissful immortality beyond the grave.

Laura de Force Gordon, Aaron Powell, and C. Fannie Allyn, responded to calls, and, in turn, enlivened the reception, by graceful and eloquent speeches.

Altogether, this meeting was one upon which the memories, both of guests and entertainers, will long linger with agreeable emotions.

OUR KNOWLEDGE OF NATURE.

It is most absurd to suppose that our modern spiritualists are not men of science; for what is science but an appeal to facts, and an inquiry into the nature of such facts, as to what conclusions are to be drawn from them; and if they have reason to believe in the presence of a spirit who claims to be so and so, what do they do? They put him upon his trial—put the “claimant” in the witness-box, and cross-question him. They may make mistakes, of course; but what scientific man, and what lawyer has not made mistakes? But in the multitude of counsellors, there surely must be wisdom, at least, in regard to the existence of the facts appealed to, when looked for by unprejudiced minds; for Bacon has well said, that those who go to examine any fact with a prejudiced mind are sure to find matter to foster their prejudices, but nothing for their enlightenment. The whole history of science, and of the advancement of knowledge, exhibit the truth of the remark. One might cite instances by the hundred. The professors of science are now just acting over again the old part in the comedy of scientific error. Oh, if they could but have one glance, and see how foolishly they will look in the mirror of the not far future!

But in regard to this question of matter and spirit, Mr. Burns has done well to appeal to facts, and say that “in all mechanical operations a fulcrum, or basis, is necessary, as no applied force would be available without it;” but, then, this matter of the fulcrum—what is it? All resolved into force, he tells us. And this force, what is

it? Well, not an entity—not the agent, but the action, “and matter is a mere phantom, a sham,” &c.; and all these is given up for “an intelligent principle.” Now we understand perfectly well what intelligence is, but it must be intelligence of somebody; and we can make nothing of the term, “principle;” and I don’t think we can give up the substance for the shadow in such a fashion. Nor do I see how the material world can be suffered to dissolve away at the mere tap of the clairvoyant’s wand. I suppose I may have had more experience in clairvoyance than any one living, but it certainly never occurred to me that the fact disproved the existence of the material world—or, we will say, the substance of the material world—any more than the light passing clean through the solid glass is a disproof of the substantial nature of the glass. As for the “persistence of force,” there is no such thing as force as well as matter; for whether you call the matter force, or force the power of the matter, it is in either view the matter that is persistent, and the different forces are simply the different material conditions, which change and interchange each condition, having a special action; and let it once and for ever then be understood, that there are not two entities—matter and force, but one substance potentially, with the ability to act, and dynamically in different modes of action, correlated and interchangeable; and a “principle” of action applies to the nature or ability, and not the substance of which it is the principle, or we are playing fast and loose with terms, and are all in confusion.

But to sum up, what I hope, then, is that Mr. Burns, as one having the true scientific spirit in always appealing to facts and ignoring assumption, will agree with me, that as we have no means of knowing, so we have no reason for assuming that spirit and matter are essentially different, any more than for the old assumption that air and earth were essentially different; and that we see throughout nature what seems like intelligence, but whether it is conscious or unconscious we cannot positively affirm; if not conscious, it would, of course, be simply automatic, or a corresponding law or principle, and, in effect, the same as though it was conscious, and to which the human mind corresponds as a reflex conscious state, but proceeding from and always in connection with a nervous system, and unconscious cerebral action as its basis; and if spirits exist, of course, they must have spiritual bodies of some kind, of which intelligence is the function—all which seems to me to be the most we can say, in a true scientific apprehension of the facts as presented to us. The question of a revelation, of course, is another matter, as also the assertion of the idealist—that we neither know, nor can know anything beyond, or differing from the sensations of the mind. But Mr. Burns is not an idealist, and the question between us is as to what the mind knows, and can know as true and reliable information on which we can act and depend, not only as a question of philosophy, but in the practical affairs of life.

I may add that the time is passed when we can honestly refrain

from plain-speaking—when we have one duke proclaiming the reign of law in the realm of mind, and another ignoring Christianity in the article in the *Times* on the Duke of Somerset's book, suggesting plainly that if the Duke gives up 'revelation,' he has no logical basis for his theism; and, in fact, my old friend, Dr. Irons, and many of the more philosophical of the clergy, are proclaiming the same thing, so that, if we shrink from freedom of speech, we are behind our age.

H. G. A.

ADDRESS OF MRS. VICTORIA C. WOODHULL TO THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

FRIEND BURNS,—By your permission I will, in as brief a manner as the importance of the subject will permit, endeavour to direct the attention of your readers, and the spiritualists of England generally, to a document, which, considered in all its bearings, is one of a more important character than any that has hitherto appeared since the advent of Modern Spiritualism.

In order to appreciate the grandeur of the contemplated movement, it is necessary, first, to take a glance at its physical proportions. The United States is now composed of nearly fifty individualised States and Territories, each as large or larger, on an average, than the island of Great Britain. The principal States have had their State Spiritual Conventions during the year; but the Grand Spiritual Convention, of which this address is an exponent, bears the same relation to the State Spiritual Conventions, as the Congress and Senate of the United States do to the legislatures of each separate State.

The National, or "The American Association of Spiritualists," held their eighth annual meeting at Troy, New York, on September 12th, 13th, and 14th, 1871, when, by acclamation, Mrs. Victoria C. Woodhull was chosen to preside. Her acceptance of this important and responsible office was announced, not in the usually complimentary style, but with a dignity becoming the occasion. She says:—

"Your enthusiastic acceptance of me, and your election of me as your president, was, in a sense, hardly your act. It was an event prepared for you, and to which you were impelled by the superior powers to which you and I are subject."

It was only one step in a series of rapid and astounding events, which will, in a marvellously short time, change the entire face of the social world. Before presenting her plans of actions, I shall, in the first place, show how her views are endorsed in the official language of the officers of the American Association of Spiritualists, which reads as follows:—

"At a meeting of the Board of Trustees of the American Association of Spiritualists, held at 44 Broad Street, New-York, October 25th, 1871, the following address, prepared by the president, was read and considered. On the motion of George A. Bacon, it was unanimously

"Resolved,—That we, as the Board of Trustees, secure the address, prepared by our president, and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists; and that our president be requested to take measures to carry out the plans therein proposed; and, to that end, we hereby pledge her our hearty co-operation and assistance.

"(Signed by direction of the Board) HENRY T. CHILD, M.D."

Then follows "The Preliminary Message to the American Association of Spiritualists," now reviewed.

I shall now proceed to present such parts of this important document as will give a general idea of the whole, which every spiritualist ought to possess. After quoting from the constitution of the American Association of Spiritualists, she says:—"Your association is therefore—1st, A *religious organisation*; 2nd, Virtually a *political organisation*, seeking to actualise the spirit of American institutions, and of the Declaration of Independence—that is to say, the *equal rights* of all men, without regard to sex, race, or previous condition; 3rd, A *scientific and philosophic institution*, seeking *after all truth*, and proposing to establish a *university* of a new and higher grade than any now extant; and 4th, A socialistic and practical organisation, believing in *united and associative action, under proper system and order*—that is to say, by the aid of the highest science of organisation, the truest inspirations, and the best practical leadership, in order to accomplish the best results."

Thus far the programme is set forth. The means for accomplishing these magnificent results are expatiated on in a manner so majestic, as to bring the mind almost *en rapport* with the upheaval of the mountains from the depths of the ocean. She remarks:—"The spirits have often intimated, through various mediums, that the existing Government of the United States is inadequate to the immense expansion that governmental and social reform must unavoidably take on in the immediate future." And again:—"The constitution of the United States, and the Government which administers it, are now on trial before the American people, in view of that immense change of condition which the rapid development of the world, and especially the open intercourse and the mingled interests of the two worlds, have brought about, and are destined in the coming few years to augment almost infinitely."

This is more clearly and pointedly illustrated by a quotation which is given from a discourse delivered by her before the National Woman's Suffrage Association, at Apollo Hall, New York, May 11, 1871, in which she says:—

"If Congress refuse to listen to and grant what women ask, there is but one course left them to pursue—women have no government; men have organised a government, and they maintain it to the utter exclusion of women. Women are as much members of the nation as men are, and they have the same human rights to govern themselves which men have. Men have none but a usurped right to the arbitrary control of women. Shall free, intelligent, reasoning, thinking women longer submit to being robbed of their common rights? Men fashioned a government based on their own *enunciation* of principles—that taxation without representation is tyranny; and that all just government exists by the consent of the governed. Proceeding upon these principles, they formed a constitution declaring all persons to be citizens—that one of the rights of a citizen is the right to vote. . . . And yet men deny women the greatest of all rights of citizenship, the right to vote. Under such glaring inconsistencies, such unwarrantable tyranny, such unscrupulous despotism, what is there left women to do, but to become mothers of the future government.

"*We will have our rights.* We say no longer by your leave. We have besought, argued, and convinced, but we have failed; and *we will not fail.*

"We will try you *just once more.* If the very next Congress refuse women all the legitimate results of citizenship—if they, indeed, merely so much as fail by a proper declaratory act, to withdraw every obstacle to the most ample exercise of the franchise, then we give, here and now, deliberate notice of what we will do next. . . . As surely as one year passes from this

day, and this right is not fully, frankly, and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution, and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs. . . .

"We are plotting revolution; we will overslough this bogus republic, and plant a government of righteousness in its stead. . . .

"This new government, if we are compelled to form it, . . . shall be applicable not to women alone, but to all persons who shall transfer their allegiance to it, and shall be, in every practical way, a higher and more scientific development of the governmental idea.

"We have learned the imperfections of men's government by lessons of bitter injustice, and hope to build so well that men will desert from the less to the more perfect. . . .

"I shall feel it incumbent upon me, indeed, to be present in Washington the coming winter to complete that line of procedure, by procuring the passage of a declaratory act from Congress, defining the rights of women to vote under the constitution. . . .

"A new and mightier power than all the rings and caucuses—than all the venal legislatures and congresses, has already entered the arena. Not only are all the reform parties that I have mentioned coalescent on the external plane, but they have already *coalesced* in spirit, under the new lead, and a nation will be born in a day. . . . All of them are not so well aware as we are . . . that the spirit-world has always exerted a great and diversified influence over this; while it is not till quite recently that the spiritual development of this world has made it possible for the other to maintain near and continuous relations with this."

It is difficult in an address so transcendently sublime, as the one from which the above extracts are taken, to know where to stop, so replete is it with the grandest conceptions and developments. The concluding portion of this masterpiece of woman's inspirations is well deserving of forming a gem for your paper hereafter.—From your friend of progress,

CLEMENT PINE.

The Willows, Bridgewater, Nov. 24, 1871.

[The most thoughtful and self-sacrificing of the American spiritualists are not so enthusiastic as our correspondent. The power of money derived from sources connected with Mrs. Woodhull are said to be influencing certain agencies connected even with Spiritualism more than her eloquence or the profundity of her reasoning. Indeed, spiritualists who are best known, and most highly respected in this country, deeply regret the action which certain of their brethren have taken in reference to Mrs. Woodhull's agitation. A recent letter declares that Theodore Tilton's Biography "must remain one of the most inexplicable phenomena of literature." The fermentation now being occasioned by Mrs. Woodhull, like smallpox, may benefit the social system when it has run its course, but it is described as being very unpleasant meanwhile.—Ed. *H.N.*]

ANNUAL REPORT OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY FOR 1871.

YOUR Committee have much pleasure in submitting to the members their second Annual Report, and, in doing so, it may not, perhaps, be considered *mal-a-propos* if they briefly refer to the origin and objects of the Society for the benefit of new members and others. The Liverpool Psychological Society was formed in 1864 by a number of gentlemen interested in the

study of mesmerism and metaphysics, for the purpose of investigating a certain occult power which appeared to be independent of, and yet in some degree associated with, the human organism, vulgarly called "table-rapping," but which is now generally known by the name of "Spiritualism." The Society was formed on a broad basis, and rules were framed so as not to exclude any sincere inquirer, whatever his views or opinions might be, and to commit no one joining the Society, beforehand, to any particular belief. The objects of the Society were generally to promote and spread the truths of Psychology, and particularly to investigate the facts and teachings embodied in the term "Spiritualism," and generally all cognate subjects. During the first two years of the Society's existence the experiments were various, but in consequence of the absence of a properly developed medium, the results were of an unimportant character. In the following year, however, the Society was more fortunate in its pursuit of a knowledge of the laws regulating the communion of the living with the so-called dead, which proved beyond a doubt the reality of a future state, and the power possessed by the departed to manifest and make known their presence amongst those still in the flesh. In addition to these results, which were brought about principally by the local mediums, the Society engaged lecturers and secured the services of other mediums from adjoining towns, and succeeded in awakening an interest in the subject amongst those who had previously sneered at it as too trivial for serious attention. Details of those experiments were embodied in the last annual Report, and your Committee have now to place before you the result of the last year's experiments and the present financial state of the Society.

During the past year fifty-two ordinary meetings have been held, besides five special general meetings, and five public lectures have been given under the Society's auspices. On May 9th, 10th, and 12th, Mrs. Emma Hardinge delivered three lectures in Hope Hall, the subjects being chosen each night by a committee selected from the audience. On May 9th, the subject selected was "Spiritualism; its Progress and Utility to the Present state of Society." On May 10th, "An Explanation of the Phenomena of Spiritual Manifestations, and whether the Evidence of the Phenomena warrants a belief in communion between the Living and the Dead." On May 12th, Mrs. Hardinge lectured successively on six different subjects, named by various persons in the audience, some of the subjects partly embodying the above, and others bearing generally upon Spiritualism. The lectures were well attended, the last one being delivered in a crowded hall, and the lecturer made a deep impression upon what, on any other occasion, might be justly termed an apathetic, though extremely critical, audience. The lectures were fairly reported in the local daily papers, and the experiment of introducing the subject to the public by this means proved a very successful one. Though the expenses attending the lectures were high, the receipts for admission were adequate to defray them. The next public lecture, being Mrs. Hardinge's farewell prior to her return to America, was delivered in the same hall on Aug. 11th, the subject being, "Ancient Magic, Witchcraft, and Modern Spiritualism." Mrs. Hardinge treated her subject in a masterly manner, and the audience (a large one, including a number who had been admitted to the lecture free) proved how much they appreciated her by frequent plaudits. In consequence of the greater part of the hall being free, the expenses attending this lecture were defrayed out of a guarantee fund subscribed to by the members.

On Aug. 22, Mr. J. M. Peebles (joint-editor of the *American Spiritualist*) delivered a lecture in St. James's Minor Hall upon the "Philosophy and Phenomena of Spiritualism," after which, elder F. W. Evans, of the Shaker community, gave an interesting and descriptive account of the order to which

he belonged. These lectures were also fairly reported in the local papers, and produced, on the whole, a good impression.

At the ordinary general meetings of the Society, trance communications and addresses of a very high order have been received through the mediumship of Mr. Ambrose Fegan. Amongst others, addresses came from what purported to be the spirits of Percy Bysche Shelley, and Chatterton, the boy poet, each of whom gave an account of his earth life, passing away, progress and position in the spirit-world, the latter revealing some curious incidents connected with the now celebrated controversy as to the authorship of the Rowley Poems. Sir Isaac Newton also spoke through the same medium upon "Man, and his vain attempts to fathom the mysteries of God's creation." Also the late Duke of Sussex, who gave an account of the objects, influence, and characteristics of Freemasonry, which were admitted, *sub rosa*, by a freemason who was present to be a correct account of the order and its present position. An address upon the characteristics and influence of the ancient religions upon modern doctrines, and a philosophical essay upon the Immortality of the Soul were received from what purported to be the spirit of the old Greek philosopher Aristophanes. James Burns* of London, ten days after his departure from this life, gave an eloquent address upon Religious Sectarianism and Spiritualism. Other communications of a test character were received from William Earlum of Liverpool, who gave proof of his identity; Octavius Henry Smith, late of Princes Gate, London; William Ashley of Liverpool; a Mrs. Allen of Hamilton, Scotland; and a Mr. Redfern of Birmingham, brother of a gentleman residing in Liverpool. Upon subsequent investigation, the communication, dates, and family particulars received from the latter spirits, were found to be both correct and characteristic of the individuals from whom they purported to come, and satisfactorily established the truth of reality of the communion between the living and the so-called dead. Your Committee regret the loss they sustained in the retirement of Mr. Fegan from active participation in the work of the Society, and at the same time bear testimony to the eloquence and high moral tone of the communications received through his mediumship.

Your Committee regret their inability to report success in the development of new media; and in accounting for the absence of success in this direction can only attribute it to the variety of temperament and diversity of opinion necessarily existing amongst members of a society of this character, which occasionally has caused a want of the essential harmony necessary to bring about successful results. In the interest of truth and progress, your Committee beg to recommend to your earnest attention the necessity of a more systematic and orderly method of conducting their experiments than has characterised those of the past year. They would suggest the abandoning, as far as possible, of the lower phases of the phenomena (such as table-tilting, &c.), believing that such phases of Spiritualism are not calculated either to further the objects of the Society, to benefit the cause, or carry conviction of the reality of spirit presence to the sceptic. They recommend the formation of circles specially for the development of new media, whereat might be employed all known and reliable means (such as magnetism, mesmerism, &c.) for the furtherance of that object. The reading of essays upon Spiritualism and other subjects, and debating ought more generally to be recognised by the Society as a means of disseminating truth and clearing away doubt; and by adopting these suggestions, your Committee are sanguine that greater success would attend the Society, and even better results be arrived at than hitherto. The adoption of these

* A late member of a publishing firm which issues Catholic works principally.

suggestions would also establish the Society on a more scientific basis. It is a source of gratification, however, to hear of the number of private circles that have been formed during the past year, and that in many instances they have been attended with considerable success both in the development of media, and in the manifestations obtained through ordinary mediumship.

Since the beginning of the year there have been forty-four ordinary and five honorary members admitted to the Society, and there has been a steady increase in the average attendance of members from about ten or twelve to about thirty or forty members and their friends. Your Committee take this opportunity of recording their thanks to Mr. John Scott of Belfast, for a collection of books and pamphlets, also to Mrs. Spring and other members, for presents made to the Society's library.

In reviewing the work and progress of the past year as a whole, your Committee may congratulate you upon the position and prospects of the Society, and particularly so upon the success attained in one of its objects, viz., the disseminating of the facts and phenomena of Spiritualism among the general public. This is evidenced by the recent spirited discussions held upon the subject, and the criticism (mingled, it is to be regretted, with considerable abuse), and the large share of notice which their proceedings obtain from the local press. The interest of the public on the subject of the Society has thus been thoroughly aroused; and your Committee, in viewing the prospect of a lively campaign in the future, hope that the good result obtained will suffer no diminution in the coming year of action.

SUPERNATURAL VISITATIONS.

“THAT IT IS POSSIBLE AND PRACTICAL TO FRAME A CERTAIN TEST, GENERALLY APPLICABLE, BY WHICH THE TRUTH OF APPARITIONS, AND OTHER SUPERNATURAL VISITATIONS, CAN BE SATISFACTORILY ASCERTAINED.”*

A BELIEF in the supernatural has been common to people of all countries, and of all times. Whence is the origin of this belief? Does it arise from mere superstition; or is it caused by something existing in the nature of man, which influences so many in the same way, and impels each mind in the same direction? Moreover, if the appearances in question have been observed so frequently, and have had so many witnesses of their occurrence, surely the proof of them ought to be sufficiently solid and satisfactory to assure persons of education and of reason that they do really exist. The main difficulty, however, in an enquiry of this kind appears to be the determination, in a definite and distinct manner, of the proofs that ought to be admitted as sufficient to establish the truth of supposed visitations of the nature alluded to. And this subject I propose as the topic of the present paper.

If visitations of the nature here supposed did actually occur with more or less frequency many ages ago, of which the assertions, if not the proofs, are very numerous, whether or not satisfactorily

* A paper read at the Spiritual Institution, 15 Southampton Row, on Wednesday March 13, by George Harris, Esq., 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. An interesting discussion followed the reading of the paper, which was adjourned till the 27th, to be then resumed by a paper from Mrs. Berry.

attested, is there any reason to suppose that the order of the world has so changed that they do not exist at all in our day? A general, if not universal belief in these things affords some foundation for acquiescing in the truth of them, so far as this general belief implies a number of witnesses of them, and a very extensive, if not accurate enquiry into the circumstances attendant upon, and which occasioned a belief in the visitation. On the other hand, the stranger and more contrary to our own ideas and experience is any occurrence of this description, the more decisive and unequivocal will be the proof that should be required to satisfy us of its reality. Has such proof in any well authenticated case been afforded? And is it possible to reduce the tests here to be applied into a certain order or system, so as to render them applicable generally in enquiries of this kind?

It is undoubtedly the province, as it is unquestionably the end of reason, to subjugate to its authority the impulses of the imagination, as also to correct the impressions of the senses. On the one hand, no case of a supposed supernatural visitation ought to command our belief until after a calm survey of the evidence, and a severe exercise of the reason upon those facts, it appears fairly entitled to credit. We should approach the subject calmly, dispassionately, and free from prejudice, although the opposite course appears to be the fashionable one, and that which has been generally adopted. Facts only should be allowed to guide us. Truth alone should be our aim.

That the belief in a vast number, indeed the great majority of these supposed visitations, is the result of credulity, deception, disease, or superstition, cannot be doubted; but whether some of them are not entitled to more consideration, is a grave question, well deserving the attention of the philosopher.

The main argument indeed, after all, if such it is entitled to be called, which has been adduced against the reality of supernatural visitations of any kind, is that a good many apparent phenomena of this class have turned out to be mere impositions on credulity, or the result of disordered sensation or imagination. Now, I not only admit to the full the fact of the existence of these false pretenders to the supernatural, but I could relate to you a great number of anecdotes respecting them. This circumstance appears to me, however, to be really of no avail whatever to disprove that there have been instances of genuine supernatural visitations as well. In each case the proof of the visitation should rest upon its own merits, without reference to what has been proved or found false in other instances. This only I will admit, the evidence of imposture or delusion in any case ought to render us doubly cautious in our enquiries, and as to the admission of proofs however apparently well supported. Nothing short of evidence the most conclusive ought to be received.

The very important question then arises, whether there are not certain tests which may be fairly, if not indubitably, applied to prove conclusively the reality or the falsehood of supposed supernatural visitations of different kinds; and, in the next place, what

ought to be resorted to and admitted as proper and satisfactory tests for the purpose?

The general subject of ghosts and supernatural visitations has indeed already, and several times, occupied the attention of men of distinguished scientific acquirements; but I am not aware that any systematic attempt has hitherto been made to specify, or define, or classify these tests. If we can succeed in the attempt, or make any considerable progress towards its accomplishment, we shall have rendered no mean service to the cause of science in one of the noblest and most important of its departments.

I may refer here to Sir Walter Scott's very able and most interesting treatise on "Demonology and Witchcraft," by some persons considered the best of all his performances; and to Sir David Brewster's admirable work on "Natural Magic." Dr. Ferriar's "Theory of Apparitions" will be familiar to most persons interested in the subject before us.

Under the somewhat comprehensive term, "supernatural visitations," may, I think, properly be included the following real or supposed appearances or communications of a spiritual or supernatural order:—1. Ghosts or apparitions, including the visible appearance of some spiritual being, whether a spectre or the soul of a departed person. 2. Supernatural communications, including voices or sounds of different kinds, by which some distinct and certain intelligence has been conveyed, as also what are ordinarily termed spirit-rappings. 3. Dreams, by means of and during which some supernatural communication is asserted to have been made.

Supposed cases of each of the above kinds are so numerous, so fully recorded, and so familiar to all who take any extensive interest in the subject, that it is unnecessary to detain you by any details of them on the present occasion.

What then are the tests which may be satisfactorily applied to prove the reality of each of the supposed supernatural visitations?

1. We will first state the case of supposed ghosts or apparitions. I will here venture to premise that the mere circumstance of a person, however truthful he may be, asserting that he has seen a ghost, minutely and forcibly as he may describe its appearance, can be admitted as no conclusive proof of the fact, inasmuch as the senses of all persons, however sound or healthy, are constantly liable to be deceived or out of order; and disease, more especially of the digestive organs, has been productive of endless delusions, to say nothing of the many successful attempts at imposture, and the effects wrought by superstition and a disordered imagination. Many a stump in the twilight has been mistaken for a spectre; and it appears probable that many supposed apparitions of spirits in graveyards have been caused by gaseous luminous exhalations from the bodies which there lay interred.

As regards, therefore, the tests which we may determine to be strictly applicable to prove the reality of an apparition which has been asserted to have been seen by any person, it appears to me that the following principles may be very fairly laid down. When

the apparition in question is said to have been heard as well as seen, this is some, although not conclusive, proof of its reality, for the simple reason that it is less likely that two of the senses should be out of order, or should at once deceive us, than that only one of them should be in that condition. Besides, is it reasonable to suppose that a ghost would pay us a visit unless he had some object in doing so, and, therefore, something to say, and that to the purpose of his visit? So, also, when the apparition is said to have been seen by two or more persons, instead of by one only, and on separate occasions, there is, of course, a much stronger ground for believing the story than if one individual only asserted that he had seen it—not merely because two witnesses are, in every case, better than one, but for the still more satisfactory reason that two or more persons are not likely to be at once labouring under false impressions of the senses, or a disordered imagination. In all these cases a great deal must, of course, depend on the character, state of mind, and condition of health of the parties. So, also, the time at which the apparition presents itself may have some influence in determining the credit to be given to it. An apparition seen at mid-day would command considerably more credit than one seen at midnight, when the obscurity of the scene must necessarily cast doubt on the reality of the visitation.

If, moreover, an animal, a dog for instance, accompanying the person who sees the apparition, gives token of the presence of some supernatural being, either by its cries, or by exhibiting unusual symptoms of terror, as is alleged to have happened in some avowedly well-authenticated cases of apparitions, these must undoubtedly be regarded as a strong additional proof of the reality of its appearance, and that no mere illusion of the senses of the person witnessing the apparition occasioned a belief in its existence.

Where other individuals, and those persons of character and intelligence, are consulted at the time about the supposed appearance of a ghost, and are convinced of the credit, and rationality, and sincerity of those who assert that they have seen one, this may be considered as a strong corroboration of their testimony.

Another, and indeed a still more decisive, confirmation of the reality of a supernatural visitation of this kind, is when some important fact with which the person who narrates the circumstance could not become acquainted in any other way, or, at any rate, in the ordinary course of things, is communicated by it, as in the case of the intelligence of the death of some one in a foreign country at the exact moment when the apparition presents itself,—and the correctness of which is confirmed by subsequent well-authenticated communications;—such particulars relating to a murder as led to its detection by pointing out where the body lay concealed,—the discovery of hidden treasure, or the foretelling of an important event which actually happens in the precise way predicted.

With every respect for the great ability and scientific attainments of Sir David Brewster, I must beg leave to question the accuracy of one test which he recommends to be applied in order to ascer-

tain the reality of an apparition, when he directs the person seeing it to lift his hand between his eyes and the supposed ghost, upon which, if the view is not intercepted by it, he says that he may conclude that the spectre is a delusion.* Such a test as this is, no doubt, applicable to prove whether a mere delusion of the sight exists or not; but it does not extend beyond that, inasmuch as in a case of this kind it must be inferred, according to the nature of spiritual phenomena, so far as we are acquainted with them, that the soul itself directly, and not through the natural eye, perceives the apparition, which is, in fact, but another, although a disembodied soul, and so visible only to the soul of the person perceiving it, and that immediately, and not through the bodily organs.

There is one very remarkable and well-known case of an apparition, to which the principles for testing its reality, which I have laid down, may be very fairly and also fully applied. I allude to the account given by Lord Clarendon in his "History of the Rebellion," of the appearance of the ghost of the father of the Duke of Buckingham. In this case, although the spectre was seen by one person only, yet to him it appeared several times, and he seems to have been a man of credit, and at once communicated what he saw and heard to the person to whom he was desired to mention it. And, in this instance, the information afforded by the apparition, both as regards the private matter relating to the Duke and the prediction of his death by violent means, could only have been communicated in some supernatural manner. The narrator of the story, Lord Clarendon, was not, moreover, at all inclined to be superstitious or credulous, although living in an age when such stories commanded much more belief than they do in the present day.

2. With regard to supposed supernatural communications through certain noises, by means of which intelligence of an important kind which could not be conveyed in any other way, is supposed to be obtained, the ear is the organ here exerted, whether voices, or what are termed spirit-rappings, constitute the medium employed. Of this class, also, are the sounds which are supposed to indicate the fact of a house being haunted.

No organ is more liable to be in error than is that of hearing, besides which it obtains, in the case supposed, no aid or correction by means of the other senses. It is also very subject to disease, by which its functions become deranged, and false impressions are, in consequence, communicated. In several supposed cases of visitation of this kind, the person who believed that he heard them has been either inebriated or half asleep. In others, he has been suffering from delirium. Superstition and a fertile imagination will do much to excite his mind in such a case, and what was, in reality, but a natural and ordinary sound, is mistaken for one of a supernatural character.

* Letters on Natural Magic.

The tests which I shall submit as applicable to solve the truth of the communication, and to prove whether it is supernatural or not, in such a case, are, whether the communication is one of an important and extraordinary nature, such as the death of a relative or friend at that moment, who was then a hundred miles distant; also, whether the communication, if it was in the nature of an important prediction, proves true by its subsequent fulfilment; and again, whether in some cases of knowledge being supposed to be so communicated, it might not have been obtained through another channel. If, moreover, several persons instead of one only have heard the sound, and those are people of credit, and are convinced from all the circumstances of its supernatural character, it is, of course entitled to more attention than if one individual only had heard it.

In the case of a supposed haunted house, some proof of the fact ought reasonably to be required beyond the mere voices themselves, even if these are heard by several persons, as they may be, and often have been occasioned by natural causes, or may be the result of artifice.

3. In all ages of the world, and in every country inhabited by man, dreams have been peculiarly regarded as of a supernatural character, and as a means whereby communications are made to the soul of intelligence which it could not have received in the ordinary mode. A wide field for superstition has no doubt been opened here; and many dreams which have been regarded as of a very important and supernatural character, if all the circumstances relating to them were fully and closely enquired into, will be satisfactorily proved to be of a very ordinary nature; and the supposed revelations made by them may be shown to be nothing more than the passing thoughts during sleep connected with transactions which have lately engaged our attention. Indeed, especially among the ignorant and credulous, there is no topic so liable to the influence of superstition as is that of dreaming; and the very vividness of the dream, so far from its affording proof of its being of a supernatural character, may be conclusive evidence of the disordered condition of the mind or body of the sleeper.

That all communications through dreams are of this ordinary character, I am, however, far from asserting. What, then, ought to be admitted as satisfactory tests of the truth of visitations so experienced? I would submit that one main test in a case of this kind is, whether the facts communicated are such as could not have been known in any other way,—as where a murder is discovered by the place of concealment of the body being pointed out; where some gross fraud, which could not otherwise have been unravelled, is revealed by the dream; or where the place of deposit of hidden treasure is made known. So, also, if an important prediction is made by a dream which comes to pass some time after, exactly as pointed out; as, for instance, the death of a person by accident or violent means,—this may surely be regarded as

some proof of the real and supernatural quality of the communication.

In the case of a dream, its repetition has always been regarded as evidence of its being out of the common order, as the circumstance itself is doubtless unusual and deserving of attention.

There can be little doubt, I think, but that the great majority of the instances of supposed ghosts and apparitions, and visitations by voices or noises, as also by dreams of a supernatural order, arise either from disease or disorder of the senses, deluded imagination, superstitious feeling, or imposture. Nevertheless, after making a large and liberal allowance for the occurrence of cases of this description, there are, if the truth of them may be determined by the tests which I have proposed, unquestionably some actual, undoubted, and well established cases of real ghosts and apparitions, and of supernatural visitations and communications by means of voices and dreams. We should, moreover, here bear in mind that although an hundred cases of delusion or imposture will not serve to prove that there are no real cases of supernatural visitations, one case, actually and conclusively proved of a supernatural visitation, will serve absolutely to establish the existence of the order.

It appears to me that for many ages in the earlier part of the world's history, mankind were too much inclined to superstition of every kind, and to be looking out for spiritual manifestations and supernatural visitations. But in the present age it can hardly be denied that they have gone as much into the opposite extreme, possibly from the reaction caused by a consciousness of the folly of the former proceeding; and that they are now a great deal too much disposed to regard material objects only, and the influence and operation of matter, and to disregard wholly whatever has to do with spirit and its manifestations. Our forefathers exalted every mere shadow into a spiritual apparition. We degrade every being of this sort into a mere shadow. Both theories are alike irrational and unphilosophical, and unworthy of any man of intelligence whose end is the attainment of truth. The principles which I have endeavoured to substantiate as our guide in this important enquiry, open as they are to correction, may, I trust, prove of some avail in the investigation of a subject which is surpassed by none in its interest to us all, and the importance of which is attested by its close connection with the being of each.

RESPECTING APPARITIONS.

On Friday evening, March 15, at Mr. Morse's seance at the Spiritual Institution, his spirit-guide thus discussed the subject of the above paper:—

A close analysis of the subject of apparitions divides them into three classes,—those who are moved to their visitation by crime,—those who come from affectional motives,—and those who appear at the period of death of some distant relative or friend. We have

considered the question as to the nature of these apparitions. Are they spectral appearances, or are they the outward and visible representation of an inward and spiritual entity? We assent to the latter view. They are the souls of persons once living on the earth.

What is the cause of the first class of apparitions? How is it possible for such manifestations to occur? Unless we can understand the law, the whole subject will remain a mystery.

Let us remember that the commission of a crime demands the highest energies of the human mind. What is the result of such action? The throwing off of a great amount of magnetism from the brain. Such magnetism thus eliminated saturates the place of the deed with the identity of the individual, and he is thus related to every portion of the room. The consummation of the deed causes a reaction. Outwardly there may be no evidence of the spiritual reaction. It is a relaxation of the spiritual brain in relation to the natural one. After death, the one past effort is ever present to the memory; every circumstance is impressed on the mind. That which the mind contemplates constitutes the sphere of its activities; hence, being related to the scene of its one great effort—the scene of its crime—it must there remain until some endeavour has been made by which the link binding it therewith is snapped asunder.

With reference to those who preside over the destinies of families, the motive is simply affectional, as in the Banshee, seen in Irish families. The family so absorbed their attentions during the earthly life that, after death, they are, as it were, joined to the affairs of the family. Hence, they are related positively by the effort of their mind, and until they carry out all their desires with reference to the family, they cannot be liberated from that which binds them to the earth.

In regard to apparitions that appear in obedience to a compact made during life, we must analyse the question further. The mere fact of having made such a compact is sufficient to excite the imagination. Death having taken place in the case of one of the contractors, the imagination of the survivor is set in full play, and being informed that the friend will return, it is but another step for the mind to conjure up the form of the departed. If we analyse the cases on record we shall find that a great many instances of this kind have occurred. The apparition is, however, more likely to be an objective reality when it has appeared without any previous compact, and when the mental energies were turned in another direction. Where such is the case, there is the greatest grounds for believing that the phenomenon is spiritual.

With reference to the power which enables departed ones to manifest themselves. First, in the case of the evil doer, his magnetism impregnates the room, thus forming a physical link between the spiritual and natural worlds. Now, a spirit exists in a condition of life totally dissimilar to that which you live in, and can no more manifest itself individually in this life than you can manifest your-

self into the next, unless there be this physical link. This link existing, spirits can manifest themselves, and some persons are able to see them. Sometimes they are actual and objective, in other cases they are subjective. In every instance where apparitions have been seen, the house, grounds, or place in which they have shown themselves, it will be found, have been frequented by those who possess mediumistic powers, who give forth the aura whereby spirits are enabled to manifest themselves. Without this link, physical apparitions would be impossible. In the case of persons appearing at death, it is mostly a psychological affair, caused by the spirit coming within the sphere of the seer and impressing its visage on the seer's brain; but even here there must be a certain amount of sympathy and harmony, otherwise this psychological *rapport* would be impossible.

It was asked why apparitions most frequently occurred at night. Answer: The human mind is then more passive, and receives impressions more readily. The vibrations of the atmosphere caused by the presence of light are also less violent, so that spirits have a better opportunity of manifesting themselves in the night time than in day light.

APPRECIATION OF A. J. DAVIS.

30 COURT STREET, Room 14,
Boston, Mass., U.S.A.

*To the Writer of the Article in the February No. of "HUMAN NATURE,"
entitled "The Recent Works of Andrew Jackson Davis."*

MY FRIEND,—Thus do I address you, though I know of you only by your above entitled article. But your high estimation of Brother Davis—a feeling which I share in common with you—prompts me to extend the fraternal hand across the ocean, and to greet you as a kindred soul. Said the beloved disciple—"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." So I, adopting similar reasoning, infer that every one who appreciates and admires Andrew Jackson Davis, must partake of his spirit; and, reverencing him as I do, I feel myself allied to those who love him. I sometimes startle and, perhaps, shock my Christian friends by telling them that, of all human beings we have knowledge of, I know of none, not even excepting the noble Nazarene, whom I place higher in my scale of intellectual and spiritual excellencies than Andrew Jackson Davis.

Allow me briefly to express the pleasure that I felt on reading your article, and to assure you that I believe there are many on this side of the water who can sympathise and agree with you in your sentiments and admiration for him and the spirit which he embodies. He is truly a burning and a shining light.

If you perchance see the *Banner of Light*, you will find by an

article of mine in the *Banner* of December 30th, 1871, on "A. J. Davis' Temple," that I, like yourself, have taken occasion to publicly express my admiration for the author.

Not knowing whether this note will reach you (I address it at a venture, like throwing bread on the waters), I make it short, and subscribe myself—Yours fraternally, in the cause of humanity and progression,

ALFRED E. GILES.

February 29, 1872.

SPIRITUALISM IN HOLLAND.

(From *Le Concile de la Libre-Pensée.*)

In the commencement of the year 1871 our cause suffered a severe loss in the Hague, the capital of the Low Countries. The readers of the *Revue Spiritualiste* will call to mind M. Revius, Major in the Dutch army. He was one of our most assiduous correspondents and collaborateurs, and the remarkable views which he has expressed respecting the spiritualistic facts and revelations in the fourth volume of this journal will never be forgotten. A good administrator and capable soldier, he found relaxation from his numerous labours in the study of those ideas which are so dear to us. They became the principal object, the joy *par excellence* of his life. He gave to them that spirit of rigorous investigation and examination which characterises the men of his country, and he became a philosophic light in a land already famed for its many philosophers. Let us hope that the philosophy which he endeavoured to inaugurate will one day take its place above those which have preceded it in the Netherlands.

Jean Revius calmly departed this life on the 19th of March last, from an attack of apoplexy, after having conversed with his family for a few minutes on the most important matters. It was thus that he always desired to die.

He was interred, on the 24th of March following, in the cemetery called *Chenaie des Dunes*. In accordance with his desire, the ceremony was conducted without pomp, and in the simplest manner possible. The band of the regiment of Grenadiers stationed in the Hague accompanied the *cortège*, and played the funeral marches of Beethoven, Dunkler, and Mozart. Three discourses were delivered over his tomb—one by M. Riko, an adept of our faith, whom M. Revius had introduced to Spiritualism; one by an ancient companion in arms; and another by an unknown person, a Spiritualist tarrying at the Hague, who, having known the deceased through his writings, came to unbosom his feelings at the grave of a brother, delivering a discourse which deeply moved his hearers. He was the Vice-President of the *Société Veritas* of Amsterdam. He paid grateful homage to the memory of a man characterised as much for

amiability as for integrity. He finished with the assurance of his profound conviction that Spiritualism would progress in spite of all obstacles, and bear abundant fruits for all posterity.

M. Riko is an active and devoted Spiritualist. We believe he will ever remain the worthy disciple of M. Revius, and that he will continue in the work which he has undertaken—that of propagating an earnest Spiritualism in the Netherlands. Such a requirement has already made itself felt. Unhealthy spiritualistic doctrines, hazardous dogmas, and a mode of putting the grand question anything but rational, have already penetrated that country, especially Amsterdam. May the persevering efforts of Major Revius in favour of a school, which is ours, and which is obtaining such immense success in England and America, bear fruit in this country of earnest men. The belief in spirits has many elements hostile to it, but we believe that, in this century of science and research, it has no greater enemies than certain sects which have never ceased to compromise, and which will compromise all the more in proportion as they become numerous.

We were also happy to learn that the *Société Oromase* of the Hague, since the death of M. Revius, its President, has been reconstructed, and carries on its studies and seances with renewed zeal. At the present time it is pursuing its investigations with two mediums, one of which has more than once produced the most remarkable physical phenomena, as, for instance, the levitation of objects without visible contact, music on divers instruments (the *Æolian* harp, piano, and violin), while the other is distinguished for exceedingly interesting communications and magnetic phenomena (ordinarily this medium is in a magnetic sleep during the seance), and the most remarkable answers are elicited.

We must also mention, as one of our Dutch notables, Dr. Polate, a *savant* known and distinguished for his scientific labours, who continues his investigations with his extra-lucide medium, from whom he has obtained a series of the most surprising communications, with the command, however, to keep the matter secret until the hour of revelation is announced to him. Seeing that several predictions have been made to him which have already been realised; that the events which have recently transpired in France were foretold with accuracy, and that, at the same time, remarkable phenomena were produced, we have every hope of obtaining, by the revelation of the above-mentioned communications, new proofs of the reality of the fundamental principles of our great cause.

At Dortrecht, Utrecht, Hampen, Rotterdam, Arnheim, Middleburg, &c., isolated persons or small societies are devoting themselves to the study of Spiritualism.

A fact worthy of note is the appearance at the end of the year of a book entitled “*Christus Redivivus*,” which contains several narrations of well-attested apparitions, which offer some analogy to the appearance of Christ after his death and before his ascension. This

work is the precursor of a large work specially devoted to apparitions and the life after death. The author is M. Thoden van Velsen, a Protestant clergyman, well known for his intelligence and scientific attainments.

PSYCHOLOGICAL PHENOMENA.

MUSIC FROM INVISIBLE MUSICIANS.

My friend Mrs. Morris, of Hammersmith, has informed me of a phenomenon in connection with the death of her brother-in-law, the late Bishop Morris, of the Roman Catholic hierarchy. She writes:—

“On the morning of the 18th inst., between four and five o'clock, while lying awake from pain, not having taken any of my morphia for two days, I heard music as of a choir singing a *jubilate*. It was glorious. I heard it as distinctly as I ever heard any music in my life. The words ‘Hallelujah! Hallelujah! Hallelujah! Hallelujah!’ were sung chorally and magnificently. The air was glorious indeed. I noted it down that I might not forget it, having writing materials at my bed-side. When my nurse came to me, at her usual hour, I said to her, ‘The poor Bishop has, I am sure, gone to his rest, for I heard the angelic band which awaited him between four and five this morning.’ Two hours afterwards a mounted messenger from Roehampton, his residence, brought the intelligence to me that Bishop Morris had passed away at the time I had heard the music. I would notice that there was nothing in common between the Bishop and myself in faith, in thought, or in sentiment. When his brother, my dear husband, died, music was also heard in our house, but on that occasion not by myself. My maid Jenny, who had lived with us a long time, and who had helped much in nursing him, was awakened out of her sleep by music as if from, she said, a fine band. Knowing how much we both loved music, she fancied at the moment that I must have caused a band to come, and rushed into the hall, and then into the library, and so from one part of the house to another, in search of it. No one heard it but herself, but that she heard it I am as sure as that I heard this of yesterday morning. She was a medium, and has since gone to her own rest. This is not my own first experience of the kind. I heard music at the moment of the death of my dear cousin, William C. Stewart (nephew of Robert Owen, the philanthropist). How are such phenomena to be accounted for? How far are they subjective or objective?”

The present writer had once reported to him the phenomenon of such music being heard by more persons than one in a house, in which case it must be inferred that it was objective. It was related

to him by two of the hearers of it—Mr. Mullins and his wife, known as truthful people. Mr. M. was a hairdresser near Rathbone Place, and had for lodgers a carpenter and his wife. The latter was advanced in consumption, and not expected to live. One day Mr. M. while in his back shop heard music as if played at the open street door or in the passage, and, thinking of his sick lodger, came out to put a stop to it, at the same moment his wife, as she was coming up the stairs from the kitchen, called out, ‘Do, William, stop that noise; think of poor Mrs. ——.’ But now the music seemed to be coming from above, Mr. M. and his wife following it, as they thought stopped at the sick woman’s door, which was partly open, and heard the music, as if in her room; entering, they saw that she, lying alone, was also hearkening to the same music. Making a gesture for silence with one hand, with the other she pointed upwards, her eyes fixed in rapt attention; and so she passed away, the music ceasing only as she ceased to breathe.

Perhaps some of your readers may know of other instances of the kind, so interesting to psychologists. J. D.

[WE shall be glad to be favoured with any well authenticated instances of this kind. The writer of the above is a medical gentleman long acquainted with psychological phenomena.—ED. H. N.]

SPIRIT PHOTOGRAPHS—A LETTER FROM BARON KIRKUP.

Florence, Lungarno Torrigiani,
Dec. 30, 1871.

MY DEAR SIR,—In the *Medium* I see it is a subject of regret that the photographs of spirits in England are not so successful as those of America. I have succeeded here four times (one being a repetition with variations). I think it has been owing to this—When I have been visited by spirits in my own house, and with my daughter, who is a medium, I have asked one of them (the spirits) to appear in a portrait of my *daughter* or of *some other medium*, and when they consented *we fixed the time*. The man I have always employed for portraits was objected to, and they chose another—a new one, a Pole—who had been practising at Turin. I went punctually with the medium. The operator was a young man. I had never seen him or any of the others before, and I gave him this warning—If you see any marks in the back-ground of the negative, don’t rub them out without my seeing it.

“What,” said he, “do you expect there will be spirits?” Yes. “We shall see,” he replied: “it has happened to me in Turin,” by which I supposed he was a medium, and therefore the spirits had chosen him. He is a Piedmontese, not the master of the establishment.

I believe my success is owing to making *an appointment* with a spirit; and it has this advantage, *identity* of the spirit, if known to you in this life. My test is, that I never mentioned the *age, sex, height, or features*, four points too difficult to be guessed.

I enclose a portrait of my daughter, who is a medium, with the spirit of a boy eight years old, who died at Capua seven years ago. The likeness is perfect, and I had requested him *not* to come in a shroud.

Lately I have been visited by four spirits every evening, all of whom I knew in this world. I have been in daily intercourse with spirits for sixteen years, and have had greater demonstrations than these.—Yours very truly,

SEYMOUR KIRKUP.

[The photograph referred to by Baron Kirkup, a copy of which was kindly sent with the above letter, has been inspected by hundreds at the Progressive Library. It is very distinct, and the head of the boy-spirit appears in the midst of a plant which stands on the table before the lady medium. The spirit is dressed like a boy in earth life. Mr. Guppy has succeeded in obtaining spirit photographs in the presence of Mrs. Guppy, who is famous for her powerful physical mediumship. They have been very fully described in the *Medium*, which we hope our readers see weekly. A long letter from Mr. Mumler also appears in the same paper, accompanying which was a package of specimens, which may be seen at this office. Several persons have sent their portraits to Mumler, and been successful in obtaining spirit photographs.]

TAMING A HUMAN WILD BEAST.

It was in one of the most wretched quarters of Paris that a priest went to visit a rag-woman who was dangerously ill. She was lying on straw so damp that it was fit only for the dung-hill. The visitor had reached the landing-place, and was reflecting how he might best minister to the poor woman's wants, when he heard the cry of another female from the end of a dark corridor, exclaiming, "Help! murder!" He ran towards the spot, and pushing open a door saw two young children crying. Extended on the floor lay the unfortunate woman, while a tall man with a sinister countenance, and clad only in a pair of pantaloons and a ragged shirt, stood over her, kicking her. Her face was already black and blue from his violence. The priest sprang towards the man and said: "Wretch! what are you about? Will you not desist? He did desist, but it was to attack the speaker. He seized him suddenly by the breast, thrust two fingers under his cassock, and then, without uttering a word, lifted him as if he had been an infant, and carried him to an open window. There he angrily told him that he would not have priests intermeddling with his affairs, and disturbing the peace of his household, and that he intended to pitch him out of the window

forthwith. In fact, he was preparing to put the threat into execution; but, as if wishing to gloat over his victim, he continued to glare at him with the eyes of the tiger, holding him all the while as with an arm of steel. The priest was alarmed, but God enabled him not to betray it. He regarded his antagonist calmly, and said almost with a smile, "Gently, my friend; you are much too hasty. Do you really mean to throw me out of the window? Is that the most pressing business on hand? You who are always talking about fraternity and charity; do you know what was taking place while you were beating your wife? Another woman was dying on a dung-heap in your house. I am sure you would be horrified at such a thing. Now, let us both see what we can do on her behalf; for you are by no means such a bad fellow as you wish to appear. I will pay for some clean straw, if you will go and fetch it." Terror, combined with the desire of winning over his assailant, made the priest eloquent, and he had hardly ended his appeal before the lion was tamed. The man's countenance rapidly changed, and he relaxed his hold at once; then taking off his shabby cap, and placing it under his arm, he assumed a respectful attitude, like that of a soldier in presence of a superior officer, and replied:—"If you talk in that style, sir, the case is different. I have always been humane, and will readily help you to assist the poor woman. I will, in fact, do anything you please; for it won't do to let a fellow-creature die in that plight." Thereupon the priest gave him the money, and he went out to purchase two bundles of clean straw. In the meantime the women of the neighbourhood, attracted by the altercation, had rushed to the spot, and on seeing the priest, expostulated with him in these terms:—"What are you about? Do you know where you are? You are in the clutches of the worst man in the quarter. He is so outrageous that even cut-throats are afraid of him, and he has often said that nothing would give him more pleasure than to break a man's neck, especially if that man were a priest." These remonstrances were by no means encouraging; but those who urged them little knew the power of charity. The sturdy fellow soon returned with the bundles on his shoulder. He was calm, and his countenance had become almost honest. On entering the room where the poor woman lay, he took half a bundle of straw, and spread it on the floor. The most touching part of the scene followed. He lifted the sufferer in his arms with the tenderness of a mother, placed her on the clean straw, then made her bed, and finally laid her upon it, just as a mother would her child. A female wished to help him, but he pushed her aside, remarking that he was well able to do a humane act unassisted. The man was in tears, and the priest perceiving that he wished to address him, retired towards the window. But his new acquaintance could not utter a word; emotion choked him. The priest gave him his hand, and the stalwart workman squeezed it as in a vice, in token of his affection. "Well done, my friend," said the priest, "well done; I quite understand you. I knew full well that you

were not as bad as you wanted to make me believe. I knew you were capable of doing a good action." "You have done it all," was the reply; "four men could not master me, and yet you have overcome me with as many words. You must be a true parson." The priest hastened to turn this favourable opportunity to profit, by pleading the cause of the wife, and rejoined:—"But, my friend, you have done something which is not becoming. You have ill-used your wife; and a man does not marry a woman to beat her. I have no doubt she has her failings, and you also have yours. You should bear with one another. Come, promise me that you will never strike her again." At these words his face assumed somewhat of the former sullenness, and dropping the priest's hand, he said frankly, "I am very sorry that I cannot do as you wish. I will not promise, because I should not keep my word." The priest returned to the charge, and among other remarks which made some impression on the man, he was quite brought to bay by the following:—"So you won't promise not to beat your wife? That is simply because you don't reflect. Surely, you who have just done an act of kindness to a strange woman, cannot with any decency continue to beat your own wife." After much hesitation, he pledged his word, backing it with a tremendous oath. Since then he has never been intoxicated, neither has he once struck his wife.—*The Clergy and the Pulpit in their Relations to the People. By M. L'Abbé Mullois. Translated by the Rev. Percy Badger.*

WHAT MR. VOYSEY TEACHES.

THE following are the principal points in Mr. Voysey's teaching, not arranged in logical sequence, but in the order in which they would be most conveniently taken in opposing the errors of the popular system of religion:—1, *The right and duty of every man to think for himself in matters of religion.* 2, *The absolute unity of God;* involving the denial of the doctrine of the Trinity. 3, *The natural humanity of Jesus;* involving the denial of his miraculous birth and of his having been in any way more than a man. 4, *The Fatherhood of God to all mankind, irrespective of race, creed, or moral difference;* involving the denial of the doctrines of the primæval curse, of the necessity for an atonement, and of all punishment except such as is corrective. 5, *The Hope of an everlasting life of ever-increasing goodness for every human soul;* involving the denial of the doctrine that this life is the only probationary one, and that anyone will be condemned to endless torment. 6, *The paramount duty of brotherly love, and of practising all virtue uninfluenced by fear of punishment or hope of reward here or hereafter;* involving the denial of the orthodox idea of "Salvation by Faith only," and making Religious Belief entirely subordinate to Morality. 7, *The supreme authority of man's reason and conscience;* involving the denial that God has given to man any Revelation which ought to be accepted without question.

8, *The progressive character of our knowledge of God as of all our other knowledge*; involving the denial of finality in Revelation, and declaring it to be incumbent on all men to keep their hearts and minds in constant readiness to receive every fresh ray of light which may lead them to a clearer perception of their duty, their destiny, and their Adorable Creator.

ORTHODOX THEOLOGY.

WE give the following from an able article in the *Banner of Light*, entitled, "Who are the Blasphemers? The Orthodox Christians or Spiritualists?" By Thomas R. Hazard:—

I used to think when a boy that an old uncle of mine was a very wicked man, because I heard him remark that, comparatively speaking, there were no really depraved and wicked men outside of the ecclesiastical orders. Since then, I have read and learned so much of the falsehoods and deceptions practised, and the abominations and cruelties that have been heaped upon mankind by the priests and clergy of the various denominations of so-called Christians, that I have come to believe that my uncle was right. The sentiments avowed by Edwards, and others of his sect, similar to those just quoted, confirm my convictions. They seem to me to be too horrible for even demons to entertain, and such as I cannot believe ever originated or found abiding place in the breast of any human fiend on earth, or devil in hell, outside of that blasphemous order of men that even the gentle and all-forgiving Nazarene (who never condemned ordinary criminals) could not allude to but in terms of severest denunciation. Under their formal and soul-killing teachings every drop of the milk of human kindness and goodness becomes turned into gall and wormwood; truth is utterly perverted, and the whole order of the Divine economy is reversed. To suppose that any human being can become so depraved as to enjoy seeing his nearest kin writhing in pain and agony on a sick bed, is too horrible to contemplate. What, then, are we to think of this reverend divine—this *preacher* of the "Word of God"—who thus from the *pulpit* avows that his own heart has become so hardened (yea, beyond that of the nether millstone) that he looks forward to an eternity of happiness, wherein the "relish of his joys and pleasures" will be "greatly increased" by witnessing the eternal torments of his former kin and friends, in comparison with which the worst of earthly sufferings is an unspeakable bliss.

When Jesus of Nazareth was writhing in agony on the cross, we read that his expiring breath was poured out in prayer in behalf of the chief priests and pharisees who had brought him to that cruel death, and were at the very moment deriding his agonies, "Father, forgive them, for they know not what they do." But if we are to believe Edwards and other Orthodox priests, no sooner is this personification of "Love and good-will to man," including even his

murderers, freed from his body, than his compassionate human nature vanishes, and he is changed into the likeness of the ever-angry, hateful Jehovah. The heaven to which he ascends becomes a terrific pandemonium, where sits the vindictive, wrathful Father, eternally scowling and heaping never-ending torments upon the countless myriads of the "damned," that his "risen son," now the "judge of all the earth," is eternally engaged in pitching into hell; whilst the heavenly host join in dancing, jeering, shouting and yelling with delight as they contemplate the ineffable agonies of such of their fathers, mothers, brothers, sisters, wives and children, as were foreordained of God "as vessels of wrath," on whom it is his good pleasure to execute vengeance for the gratification of his elect, and that all his creatures may be impressed with a livelier sense of his glorious majesty, justice and power.

This is no fancy sketch; on the contrary, it affords but a faint idea of the horrors of the Calvinistic heaven, the torments of the Calvinistic hell, or the abominations of Calvinistic theology, as laid down by Edwards and others of the most venerated fathers of "the church." Nor is it wholly without warrant of scripture, if we admit all that is claimed for the Old Testament by Orthodox divines. To justify Jehovah in his terrible chastisement of *rebels*, Edwards sometimes refers to the punishments that are inflicted on rebellious subjects by earthly potentates. To show the nature of such justification, I will endeavour to illustrate from like premises, thus: Our Southern brethren rebelled against the government of the United States, of which Abraham Lincoln was President and commander-in-chief of its armies. Now let us suppose that when General Sherman went forth on his grand march he had received positive orders from Lincoln to put to death everything that "breathed" in the rebellious cities of *Augusta*, *Savannah*, and *Charlestown*, and to kill every man, woman, and child elsewhere, except the virgins, which should be saved and divided among the soldiers for the gratification of their sexual lust. What think ye would be the voice of Christendom, yea, of the whole world, after the execution of Lincoln's decree? It is needless to say.

The Rev. Edward C. Towne, writing in *The Index*, says he is opposed to modern Spiritualism, but believes in spirits. Of course he does, for every Christian has this faith; but it seems contradictory, or a distinction without any difference. As thus, the spirits in which Christians believe are located over Jordan, doing nothing, and are inaccessible. The spirits of the Spiritualists come to this side of that river, and by their "communications" make themselves useful. Such is the faith of both parties, as they define it. Both believe in spirits. But it is evident that the modern Spiritualists have got the better faith of the two, for they insist upon it that *their* spirits do come back and communicate. Now this is just what is wanted in the premises. Who would know or believe that there is such a city as Timbuctoo, unless somebody had been there

and came back and convinced us of its existence? So of the New Jerusalem and the "Summer-Land." The faith that provides for the return of the travellers from the hitherto supposed "undiscovered country," is certainly to be preferred to the faith that does not allow of their return, but always keeps them *non est inventus*. Don't you think so, Brother Towne?—*Boston Investigator*.

THE ANTI-VACCINATION AGITATION.

THE Anti-compulsory Vaccination League has been re-organised: Secretary, Dr. C. T. Pearce, 16 Great Castle Street, Oxford Street, London, W., to whom all inquiries should be addressed. The following document from Dr. Hitchman speaks eloquently and truthfully. It seems a mystery that the laws compelling vaccination can exist, or that the operation should be performed by any sane individual.

*"To the Honourable the Commons of Great Britain and Ireland,
in Parliament assembled.*

"The humble Petition of William Hitchman, of Liverpool, in the county of Lancaster, Doctor of Laws and Letters, Doctor of Physic, Surgeon and Apothecary, sheweth:—

"That during the epidemic of small-pox, now and for some time past extremely prevalent in the said borough, such disease has not proved fatal, in a single instance, to any unvaccinated person, whether man, woman, or child, under his medical care:

"That formerly, both as a Public Vaccinator, and subsequently in private practice, throughout the north of England, he has seen with deep sorrow an increasing number of fatal cases of small-pox after vaccination and re-vaccination, from 1841 to 1871, inclusive:

"That the most recent example which has occurred within the field of his own personal observation, may suffice to illustrate the truth of these statements:—Mr. S., aged 38, a gentleman usually in the enjoyment of excellent health, residing in West Derby Road, well known, moreover, as a literary character in the learned societies of Liverpool, has just died in the eruptive stage of small-pox, after successful vaccination and re-vaccination. His own child, from whom it is supposed he inhaled the disease in a natural way, had not been vaccinated at all, and though only five years of age (a most critically dangerous period for such an attack), recovered perfectly from the severest form of confluent variola. This patient, it is right to remark, had not been afflicted with the poison of cow pox in the usual manner, owing to the painful deaths of other children and relatives, after vaccine inoculation:

"That the last named virulent poison, commonly supposed to be operative for good only, under the misleading terms of "vaccine" or "pure lymph," has destroyed the lives of hundreds of children during the past thirty years, within the limits of his individual

experience ; and that such deaths are often registered under various other names—to wit, constitutional syphilis, phlegmonous erysipelas, pyæmia, bronchitis, gangrene of the lungs, consumption of the bowels, and so forth :

“ That, on the other hand, during the whole of that time, small-pox has annually appeared, year after year, without previous vaccination, under his own personal supervision, with no fatal result, and not unfrequently attended neither with serious nor protracted impairment of health ; in short, pre-existing maladies have never returned :

“ Your Petitioner being firmly persuaded, also, that eruptive fevers, like all other diseases, may be essentially modified, if not wholly prevented, by a more intelligent and general adoption of the natural laws of Hygiene, humbly prays your honourable House to refer this, his humble petition, to the Select Committee now sitting on the important national grievance called vaccination :

“ Your Petitioner further prays, that, as the Vaccination Acts have proved, in his medical experience, of such questionable benefit, and are at the present moment entirely inimical to the welfare of a large portion of the British public, morally, intellectually, and physically, they may be, at once and for ever, unconditionally repealed. And your Petitioner, as in duty bound, will ever pray.’

IMPORTANT PROSECUTION UNDER THE VACCINATION ACT.

ON Thursday Mr. Emery, of Great Portland Street, was summoned at the Marylebone Police Court, before Mr. Mansfield, by the Guardians of Marylebone, for refusing to have his child vaccinated. Mr. Tubbs stated the case, namely, that the defendant was ordered in December to have his child vaccinated within seven days. He was now summoned to show cause why he had disobeyed that order. Mr. Emery said the reason he had not complied with the order was that he was strongly opposed to vaccination, believing it to be a scourge to humanity. He had one child killed by it, and surely that was sufficient proof that vaccination was not only objectionable, but to prevent him from submitting another child to the operation. In his opinion vaccination was one of the greatest frauds ever practised upon the people of this country. It was kept up by the medical profession simply because they derived immense incomes from it. He had proof that diseases of the most fatal character were propagated by vaccination. In fact, more cases of venereal disease were generated by vaccination than by prostitution. Matter was taken from persons suffering from diseases of all descriptions, and introduced into the system of a healthy child, of course that child received the disease that was thus introduced, and then it was given to other children. He was acquainted with two cases at the present time. One child had died through vaccination and the

other was expected to die. He had been to the Local Government Board upon the subject, and they sent down two medical inspectors who stated they were satisfied the death was caused through vaccination. He maintained that vaccination was a delusion, and that the Bill was passed through Parliament by a thin house at two o'clock in the morning; in fact, it could scarcely be called an Act of Parliament, it being an act of the medical profession, for whose benefit it was passed. It cost the country upwards of a million and a quarter of money per annum, besides the fees the medical men received from private cases, and yet the people were asked to support vaccination. He contended that when the upper classes became fully aware of the pernicious effects of it, they would thank the men who had so persistently fought against it. Mr. Mansfield inflicted a fine of 20s. and costs.—*Marylebone Mercury*.

EDITORIAL NOTES.

The boy medium, Charles Swan, of Aylesbury, a long account of whose mediumship appeared in our last number, is still progressing with his trance drawings and paintings. We hope to give further particulars, and perhaps a lithographed specimen next month.

THE most recent surprise caused by the spirits in London, has been the carrying of Miss Lottie Fowler, the well-known test-medium, from an omnibus in Oxford Street to a seance sitting with locked doors, at the rooms of Messrs Herne & Williams, 69 Lamb's Conduit Street. The event has been discussed at great length in our contemporaries.

THE VIENNA INTERNATIONAL EXHIBITION OF 1873.—With reference to the International Exhibition which is to take place at Vienna next year, we beg to call the attention of Spiritualists to the fact that an estimable confrere and correspondent, Melchior de Schiekh, is desirous of making his residence a rendezvous of Spiritualists during the period of the Exhibition. His knowledge of languages and general information will enable him to be of immense assistance to intending visitors. He would also be glad to put himself in correspondence with persons who have inventions to exhibit. A good opportunity is thus afforded for the exhibition of inventions, paintings, designs, works, etc., received from the spirits, and it might be well for those who have anything of such a nature worthy of being exhibited, to make application to M. de Schiekh as soon as possible, in order that he may make proper arrangements. His address is No. 30 Brühl, Mödling bei Vienna.

THE DEATH OF MAZZINI is reported in the newspapers. A writer thus characterises the mainspring of action in the departed reformer:—"His whole political and religious creed rests on the theory of human progress. To explain more clearly, its foundation is

this:—That God has decreed that His design or idea, which is incarnated in humanity, shall be continuously and progressively developed by humanity's own efforts. Hence, to aid in this development, to work for human progress, is to identify oneself with His design, to do His will on earth, and the aspiration towards the infinite which sustains the spirit here in suffering and self-sacrifice is, in effect, according to this doctrine, a sense in the individual being that its own progress, its own movement towards God, which will take place elsewhere than here, is to be advanced its first step by aiding, while here, in the improvement and progress of the collective being—humanity, the scene of whose development must always be on earth."

CAIRO, EGYPT.—A Society of Spiritualists has recently been founded in this city by a Russian lady, from whom we have received a very kind and encouraging letter. In a country of ignorance and superstition, she is meeting with much difficulty and opposition, and it is not an easy matter to maintain an association in such a state of society. She expresses herself as greatly in want of mediums to demonstrate the existence of spiritual beings, and says that any physical medium, such as Messrs. Herne and Williams, would meet with a cordial reception. She would give such a medium board and lodging in her own house, free from all expense, as long as he might choose. This lady's address is:—Madame Blawatsky, Societé Spirite, Rue d'Abdin, Cairo, Egypt. A postscript contains the following:—"I should like to subscribe for your valuable publication, *The Medium*. Please to let me know what the price of subscription will be. If you should chance to see Mr. D. Home, medium, please tell him that a friend of his late wife "Sacha"—a St. Petersburg friend of past years—sends him her best compliments, and wishes him prosperity."

THE ILLNESS OF MR. JACKSON.—The readers of *Human Nature* will learn with regret that their favourite writer, Mr. J. W. Jackson is prostrated by disease, and oppressed by embarrassment consequent thereon. For half a lifetime Mr. Jackson has devoted every energy to the promulgation of progressive truths, by tongue and by pen. He has laboured in a sphere far in advance of public opinion, and though his efforts may have wonderfully promoted human enlightenment, yet they have prematurely exhausted his constitution, without making adequate provision for his personal wants. The consequence is that, the author of "God and Creation," at the present moment, lies in a state of great debility, the result of excessive brain-work, with nothing in the exchequer to meet the liabilities consequent upon sickness, and a small family. Ordinary workers can have no estimate of the amount of brain-power consumed in producing such eloquent and profound articles as have appeared in recent numbers of *Human Nature*. Everyone who has read them must have been impressed with the striking fact that they stand unparalleled in the present range of literature.

The more is the pity, then, to see the noble brain which produced them, utterly paralysed by these gigantic efforts, and the remorseless cares which surround all those who work for humanity and the truth rather than for themselves. Had Mr. Jackson devoted his splendid talents to some professional sphere which stands well in public estimation, he might, at the present moment, have occupied an important social position, and been surrounded by affluence and popularity. It is for those who have profited by his self-denial and devotion to come to his rescue now, and see that he does not pay too much in rendering them such marked service. It will certainly be a disgrace, nay, even a crime, if the readers of *Human Nature* allow their most talented teacher to suffer from want of the paltry tribute which they could well spare, in exchange for his generosity of genius. A subscription has been opened at the Progressive Library, to which several of the readers of the *Medium* have already contributed; but the most hearty support is naturally expected from the patrons of *Human Nature*. It is also reported that the members of the Anthropological Institute are exerting themselves in the same field, and we hope a noble rivalry will exist between them and the spiritualists, as to who will act most handsomely in this matter.

MISCELLANEA.

SECRETIVENESS.—The other day, while reading “Memoirs of a Diplomatist of the Last Century,” by M. Dutens, I came across the following point of character, which shows a remarkable development and action of the organ of Secretiveness. The anecdote is of the Count de Viry, an old diplomat of the Piedmontese Court:—“No man could boast of getting at the secrets of this old official, hidden as they were behind the impenetrable embrasure of his countenance. His reserve was carried to an extreme point, and he even kept it up in his own household establishment; the merest message with which a servant was charged was made to appear a matter of mystery. If the ambassador was indisposed, the matter was considered as important as a State secret. He once suffered with a bad leg. A particular surgeon was sent for to doctor it. Meanwhile, the complaint having extended to the other limb, he ordered another surgeon to attend it separately. So there were two surgeons at the same time doctoring the same man, each having a limb to his own care, and must not trouble himself about the state of the other. Neither of the Count de Viry’s legs—as medical science, thus singularly divided, would have it—got well, and the Count’s eccentricity was the cause of his death. Even on his death-bed, some one coming into the chamber to inquire the Count’s state, his secretary replied, ‘Hush, he is dead! but he bid me with his last breath not to let any one know it.’”—G. DAWSON.

THOU GOD SEEST ME.—How many would, if they thought it possible, call upon the rocks to fall upon them, and hide them from the wrath of God. We are plainly told we are sinners, and that we may continue sinning and doing all manner of wickedness till the last moment of our lives, so long as we say a few mystic words at that moment, the only incitement to immediate repentance being the uncertainty of our lives. When carefully examined, this reason does not stand so prominent as many would have us believe; every sin committed is done on the strength that the sinner will live a while longer. Let us, then, find a better incentive to the abandonment of evil-doing than the one presented by the above motive. Let us *know* that every sin committed is not a sin only against God or our neighbour, but a sin against ourselves; let us know that *every* sin bears with it its punishment, which sets in the very moment that sin is committed, and continues throughout eternity, gathering strength with time, and sharpness with our development; let us know also that every act of goodness bears with it a joy and reward in exact degree that evil bears a punishment. Away wrapt in our mind lies the table of memory on which every act, every experience of our life, is written, and written with letters which burn into our souls, and are reflected back to the universe of causation. Every action of our life is a string added to our heart, some producing notes of golden, mellow harmony, others of silvery sweetness, of brazen booming, or of jarring, discordant sounds; and ever as experience shall pass her finger over our heart, shall the issuing sounds be of harmony or discord, which shall be heard, or shall find an effect throughout the spheres of immensity. Let every man know that he is a child of God in reality—that he is made of God, in the image of God—that God is *all in all*—that everything is God, and God is everything; then let him know that he is an epitome of the universe—that everything created or uncreated finds a place in him, then he will readily understand that the rocks cannot hide him from his God—that he cannot hide from himself; that his own conscience is his judge. Let him also know (and this knowledge will have most effect) that in committing a sin, he sins against all—that justice to himself is justice to all; then will he understand that in justice to himself he should “go and sin no more.”

An Eastern paper has in it that a poor little Sunday school scholar in Winconsin was deluded into learning 3,720 verses of the Bible in four weeks by a promise of a book. They gave him “Hitchcock’s Analysis of the Bible.” He swapped it for a three-bladed knife and a peck of hickory nuts.

