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ON NERVE AURA.

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To many of our readers, it may seem quite superfluous to discuss the probability of the existence of a nerve fluid or aura. But though for more than half a century the fact has been assumed by all conversant with the facts of mesmerism, it is still a moot point in orthodox physiology. Meantime, it is most unfashionable to believe in the existence of any such fluid; and the physiologist who expresses his faith in its reality, must expect to be ranked as mystical and favouring superstition. But facts are greater than authorities; and even the medical faculty has more than once decreed as non-existent and impossible that which did exist, and was therefore possible.

Many of the older physiologists taught the existence and supposed function of what they called a nervous fluid. They looked upon the brain, spinal cord, and nerve ganglia as so many glands for its secretion and storing; and they fancied that it was distributed by the various branches of the nerves, proceeding from the centre to the circumference. In fact, the physiologists of last century knew as much about the subject as those of the present day, notwithstanding the superior advantages we now possess.

In modern times, the subject has been discussed under various terms. Animal magnetism, mesmerism, vital magnetism, od force, nerve force, nerve influence, nerve aura, psychic force, have all been used in its designation. Quite recently, Dr. B. W. Richardson, F.R.S., has written a very interesting memoir on the subject, and christened it with the scientific-looking title of "nervous ether." Medical men have a great weakness for inventing new names for old ideas, and *improving* standard instruments,

under the hope of having their names identified with the innovation. A surgical instrument maker informed us lately, that a professor of midwifery called on him one day, and asked him to make a new form of forceps for him. He had no new idea, no improvement to suggest; he merely wished the maker to give some new twist or curve to the ordinary form, so that there might be a *difference*, and attach his name to them. This was accordingly done, and the professor's students were, of course, recommended to furnish themselves with the latest improvement! But it would be unjust to hint that Dr. Richardson had done nothing more for the subject under discussion than give it a new name. He stands deservedly high in medical science, and his writings will probably cause the question to be treated with a little more attention than it has hitherto received.

We question the propriety or utility of naming this fluid an "ether," seeing that this word is already used to designate a series of chemical compounds in common use, and to represent the undefined imponderable which is supposed to fill the space beyond our atmosphere. The term "nerve aura" has been in common use among mesmerists and those who have paid most attention to the subject, and is sufficiently explicit for our present knowledge. As "aura" means nothing more definite than an emanation or exhalation, it does not bind to any theory of the nature of the agent.

Why the existence of a nerve aura should be so generally denied by physiologists, we cannot understand, unless on the common materialistic grounds of denying everything which does not admit of the fullest proof to one or more of our coarser senses. We can find no argument suggesting that such an agent does not or should not exist. Many physiologists are with this as most atheists are in regard to man's immortality—they will not affirm that it does not exist, but think there is no proof of the affirmative.

The arguments in favour of the existence of such a fluid are, we think, conclusive and overwhelming. To those who have experimented in mesmerism, or who believe in the faculty of clairvoyance, the fact is accepted as beyond dispute. That a *something* travels along or through a nerve, is evident from the following facts. If a nerve be cut through, the parts beyond are injuriously affected, according to the size and importance of the nerve. Numbness and loss of sensation ensue, followed by other effects in course of time. Even though the parts are brought into apposition again, the function of the nerve is incompletely restored for a long time. Should a nerve be firmly pressed upon, the same result follows as in the cutting, though the evil effects may be more easily remedied. The well-known sensation of

numbness and tingling in the forearm and fingers felt after leaning on the elbow, results from one of the main nerves of the arm being pressed against the bone at the elbow-joint, where it is much exposed. If a nerve be laid bare, and artificially frozen, the same result ensues as if it had been cut or pressed. Each of these facts plainly indicates that an agent passes along the nerves, capable of being arrested at a point by pressure, cutting, or freezing the nerve-structure. The effects of pressure on a vein are not more sure; and the freezing seems to alter the structure so as to make the nerve a non-conductor, or else freezes the fluid and the nerve together. Though our ordinary vision fails to observe the cut end of the nerve "bleeding" its peculiar fluid, it would doubtless be apparent to the more spiritual sight of a clairvoyant.

Clairvoyants positively affirm that they see this magnetic fluid, as it is often termed, permeating our entire body, and emanating from the whole surface, but more especially from the finger tips and eyes. It is also present in our expired breath. According to their description, it seems to differ in its physical appearance and properties in different persons. In depraved individuals we have heard it described as dark looking, and emitting an unpleasant odour, which make the clairvoyant uncomfortable, though nothing could be detected by ordinary observers. In some the nerve aura is so luminous as to be apparent to ordinary mortals. One gentleman of our acquaintance, by passing his outspread hand over a dark background, can make his nerve aura quite visible to most people. In this fact we see a basis for the halo with which saints are generally represented.

No one who has personally experimented with mesmerism can doubt that a veritable fluid passes from his person to that of the party operated upon. It can be distinctly felt by many people, as a warm glow following the track of the operator's fingers. That this glow does not arise from the mere heat of the hand, and the gentle wafting of the air, is evident from the fact, which has been repeatedly noticed, that it is often felt while the surface of the hand is positively cold. While mesmerising, we have frequently made people shrink from our cold touch, though they felt a warm stream emanating from the fingers when held at a short distance off. Were the feeling dependent on mere animal heat, no warmth would be perceived while the extremities were below the normal temperature. The well known physical effects produced by mesmerising children, or persons asleep, or sitting in such a position as to be unaware of the actions of the operator, prove conclusively, we think, that a material agent passes from the one organism to that of the other.

The experiments with mesmerised water afford strong evidence

in favour of our theory. Thus, if the fingers be held pointed over a tumbler of plain cold water for some minutes, peculiar properties seem to be added to the water. With sensitive people, who have been previously mesmerised, the effect of drinking it is frequently to cause them to fall asleep; some it purges, while with others it acts as a powerful diuretic. All these effects have been produced without the parties who drank the water being aware that there was anything peculiar about it. A clairvoyant can instantly pick out a tumbler of water that has been mesmerised from a row of similar vessels containing simple water.

Various magnetoscopes, as they are termed, have been invented to prove to the eye that a fluid, capable of moving a delicate indicator, emanates from the human body. The recent experiments of Mr. Crookes with D. D. Home proved conclusively, that a force, capable of being registered by a balance, emanated from his person, differing entirely from muscular effort.

The natural healthy current of the fluid seems to be from the brain downwards. If passes are made from the trunk towards the head, the nerve current appears to be reversed, and vomiting not uncommonly results. There is no evidence that the fluid returns from the circumference to the centre, as in the case of the arterial system; so that there will be a continual radiation from the entire surface of the body, varying in intensity, according to many circumstances as yet but little understood.

The chemical composition and physical properties of this fluid are in the meantime chiefly conjectural; but there can be little doubt that it possesses weight and volume, is elastic, and affected by heat and cold, electricity, and, in fact, everything which we recognise as modifying our bodily or mental constitution. According to some experimenters, it would appear to resemble terrestrial magnetism in being bi-polar—the fluid emanating from the right side being positive and stimulating, while that from the left side is negative and soothing in its nature. That it can operate through thick solid substances, like magnetism, we have not the least doubt.

The source of this subtle fluid is most probably the blood. Seeing that the nerve fluid varies in different individuals, and with the same person at different times, and that the blood is the great nutrient stream of physical existence, it is most likely distilled, as it were, from it. As out-door exercise and full inspirations have been found especially conducive to strong mesmeric power, it is not all unlikely that it may be derived to some extent from the atmosphere, as well as from our food. There is good reason to doubt that the air we breathe is the simple mixture of gases usually represented by chemists. Just as the liver and kidneys select from the blood, as it passes through them, the particular

substances which they require, so we may suppose the brain and nerve centres withdraw from the same source the refined elements necessary for their peculiar function.

That the same fluid or principle exists in all animals, may be fairly presumed, doubtless differing in many respects, from the altered circumstances as to mode of life. The old practice, and which is not yet extinct, of rapidly killing an animal, and wrapping the warm hide round a diseased person, is no doubt founded on the fact of this vitalising agent existing in the skin, and capable of being transferred to another.

Once we clearly apprehend that our bodies are permeated by a subtle fluid or atmosphere, necessary to organic life, and under the control, to some extent, of our minds, we have a clue which wonderfully helps to clear up many of the mysteries of life. This agent is most probably the connecting link between our mental and muscular systems. Through its vibration sensation may be conveyed inwards to the mind. Being essential to organic life, it must act to a great extent involuntarily, like the circulation of the blood; but there can be no doubt that our wills can influence its flow in particular directions. Dr. Richardson thinks that pain is the result of rapid vibration of the nervous ether; that the pain which comes from a blow or a cut is excessive vibration, more than the brain can receive. Many of the so-called nervous diseases are no doubt due to alteration in the quality or disturbance of the equable flow of this mystic stream of life. Epileptic fits, and such like, the pathology of which is at present quite obscure, may be found to be storms, as it were, affecting this fluid, something analagous to the electrical disturbances of the atmosphere.

This inquiry has a special and most interesting bearing on the *modus operandi* of the physical phenomena of Spiritualism. Spiritualists seem to be unanimous in the opinion, that the outside intelligences make use, in manifesting, of some peculiar emanation from the bodies of those forming the circle. That what we understand as a spirit can mould and direct this powerful, though occult force, is not difficult to believe when we know how much it may be concentrated and used for intelligent purposes by spirits still incarnate. It is well known that many mesmerists can control some of their subjects, physically and mentally to an extraordinary extent, and that, too, without coming into actual fleshly contact with them. That this is effected through the nerve aura of the operator acting on the nervous system of the subject, is all but certain. Now, if we can do this, it requires no great imagination to fancy that a disembodied spirit, acting through the agency of the nerve aura of a circle, may be able to control suitable subjects, termed mediums,

so that they shall act in accordance with the desire of the spiritual mesmerist. The spirit, in fact, would seem to entrance the medium, partially or entirely, by means of this nerve fluid, and then proceed, as in the mundane sphere, to use the organism of the subject as a mechanical contrivance for articulate speech or physical manifestation of any desired kind. In other cases, the control being less complete, the medium may be simply biassed to act or speak in a certain manner, his individuality not being entirely lost or hidden. As in ordinary mesmerism we frequently require to operate for a long time before we acquire control over a subject; so in what is termed mediumship, the party may require to sit regularly for a long period before he can be sufficiently entranced to produce any of the higher manifestations. Every spiritualist ought to study and experiment in mesmerism.

That this nerve aura extends beyond the circumference of the body to a considerable distance in some cases, and partakes of our individuality, may explain the fact which has often been observed, that some sensitive people can tell of the approach of particular individuals, though they are a good way off, unseen, and unexpected. That it is through this emanation the bloodhound can trace its victim, is highly probable. The runaway slave unconsciously leaves his occult track, tread he ever so lightly. It cannot arise from his perspiration lying on the ground, as boots would prevent that, though they cannot prevent the exudation of the more ethereal sweat of his nervous system.

Most of us have observed, what is usually regarded as a mere coincidence, that, while in company with an intimate friend, we find on mentioning some fact that he has just been about to express the same idea, although it might be a most unlikely thing for him to be thinking about. This occurs too often, we think, to be explained by the stale coincidence theory. Have we not in our subject a more likely explanation? May not our nerve aura be tinged by our mental, as well as our physical peculiarities? May not our mind so impress its stamp on this subtle yet material agent, that a properly qualified sensitive or clairvoyant can read it as we coarser mortals can read the more tangible caligraphy of the thinker?

Possibly we have in this nerve aura a glimmering of the cause of those intense likes and dislikes which we feel for certain persons, irrespective of any known reason. May there not be in our neural emanations a magnetic fitness which draws us with irresistible force to a particular person, uninfluenced by our notions of physical beauty or mental loveliness? Any suggestion must be acceptable, especially to our fair readers, which tends to throw the slightest ray of light on that vexed question—What is love?

But we must curb our imagination. The ideas suggested by the above inquiry are innumerable, and may prove a fruitful field for future investigators. Meantime, we would strongly urge more extended experiments on the subject. Experimental mesmerism has been sadly neglected since the spiritual phenomena became popular; and to careful mesmeric investigations we look chiefly for an elucidation of our subject. Professor Laycock, of Edinburgh, does not overrate its importance when he "considers mesmeric phenomena as being destined to lay the foundation for a complete revolution in metaphysics and mental philosophy."

THE POETRY OF PROGRESS.

GERALD MASSEY'S TALE OF ETERNITY.

SECOND NOTICE.

IN our former paper we pointed out that Mr. Massey, under the guise of a ghost story, with accessories founded on fact, had, in a most clear and philosophical manner, indicated the principles of Spirit intercourse; the consequences of crime; the social and physical conditions producing criminals; the fact and mission of guardian Spirits; phases of clairvoyance and other psychological phenomena, the investigation of which is so strikingly characteristic of the age now dawning amongst us. The whole poem is a perfect mine of psychological or spiritual truth—a valuable contribution to the Natural History of Man on the Spiritual plane of being. The communicating Spirit, who takes such a leading part in the poem, is made to give the following experiences of death:—

"I've known a follower of the strictest faith,
Whose dead religion rested on a death,
And frequent praying in the market-place,
With proclamation of his private grace;
Who sat among the loftiest Self-Elect,
But had not learned through life to walk erect—
Strait-waistcoated in stoney Pieties—
And when Death came—the Iconoclast who frees—
He could not stand without their rigid stay.
The Maker's image had but stamped the clay.
On earth he wore the mask of Man awhile,
But when the Searchers, with their slow, calm smile,
Had stripped him, the soul shrank from man's disguise:
It fled, and fell, and wriggled reptile-wise."

A similar picture is drawn of

"The slaves of luxury,
Who loll at ease and live deliciously;

I've seen them in a pleasure-seeking group,
 At Death's low door with mock-politeness stoop,
 And wantonly they went, nodding the head,
 As though to lightsome music they were led:
 Heedless and merry madcaps came before
 The awful gate, as 'twere a Play-house door.
 It opened, and the darlings entered in
 As to the secret Paradise of Sin!
 But in a moment what a change there was.
 In front of them there rose a mocking glass
 In place of drop-scène—this was not a Play—
 In which they stared, and could not turn away,
 But still stared on in silence, one and all,
 To see their finery fade, their feathers fall;
 In which grim moulting of the plumes of pride
 They had to lay all ornaments aside;
 And on the face of every Woman and Man,
 Like wet paint on a mask, the colours ran;
 The skin grew writhled, and within the head
 Their eyes look'd like grey ghosts of hopes long dead."

In the Spirit World a man begins to "see himself as others see him," where he enters on a new career more active, engrossing, and consciously real than earth life—

"The dim world of the dead is all alive:
 All busy as the bees in summer hive;
 More living than of old; a life so deep,
 To you its swifter motion looks like sleep."

As to his condition in that inner world, it is stated:—

"Man is the wrestling-place of Heaven and Hell,
 Where, foot to foot, Angel and Devil dwell,
 With both attractions drawing him. This gives
 The perfect poise in which his freedom lives.

Each impure nature has its parasites,
 That live and revel in unclean delights."

In this strain, Part V. gives a theory of the relations between erring humans and their coadjutors in Spirit-life, drawing vivid pictures of the perils those run who overstep the divine law of use in the exercise of their animal natures. This section closes with the following:—

"The Devil is no more the single soul
 Of that first Murderer; it is the whole
 Vast aggregate of evil spirits lost;
 The cruel wreckers on that hell-bound coast.
 Just as the person of the Holy Ghost
 May mean the presence of a heavenly Host!
 Or, as ye say, one spirit moves them when
 One cry awakens from ten thousand men."

As the last Part was devoted to a discussion of the Devil, or evil influences, so is Part VI. set apart for the consideration of the opposite side of universal being. It opens thus:—

" This world is not the Devil's merry-go-round.
 The Angels of the Lord are ever found
 Encamped about the soul that looks to Him :
 They are an inner lamp when all is dim.

Not that the Blessèd leave their happy seat
 When they draw near ye upon silent feet:
 They do not need to thread their starry way
 Through worlds of night, or wilderness of day.
 Spirit to Spirit hath not far to run,
 Because in God all souls are verily one
 Throughout all worlds! There are no walls of Space
 Where all eternity is dwelling-place.

Distance is nothing in the world of Thought;
 And in the world of Spirit it is nought.
 You hear of dying men whose souls have been
 Present with distant friends; most surely seen
 Before the breathing ceased; for they were there
 In Thought so fixed, intense, that, on the air,
 Their lineaments the utter yearning wrought,
 In spiritual apparition of their thought,
 Till they grew visible. This Murderer dwells
 In Spirit where his Thought is—hottest Hell's
 For him where his infernal deed was done!

Spirits may touch you, being, as you would say,
 A hundred thousand million miles away.

A luminiferous ether of the soul
 Pervades the universe, and makes the whole
 Vast realm of Being one; all breathing breath
 Of the same life that is fulfilled in death."

This is the "great Harmonia" of A. J. Davis. Our temptation to quote further is almost irresistible. Here is a graphic view of popular Theology, supplemented by a more spiritual conception of deity:

"God, the Creator, doth not sit aloof,
 As in a picture painted on the roof,
 Occasionally looking down from thence.
 He is all presence and all providence;

I, who am here, his Messenger, to-night,
 But bring that presence to a point in light.
 We are the agencies, the living laws,
 Whereby Creation is eternal Cause."

The relations of the Creative Spirit to his creation is very fully set forth:

"So Man is fed by God and lives in Him;
 Not merely nourished by his rootage dim
 In a far Past; a dead world underground,
 But spirit to spirit reaches Heaven all round.

Not in one primal man before the Fall
 Did God set life a-breathing once for all.

He is the breath of life from first to last ;
He liveth in the Present as the Past."

The current of Theological teaching is reversed in the following admonition:

"Look up as Children of the Light, and see
That ye are bound FOR immortality,
Not passing FROM it. Heirs of Heaven ye,
Not Exiles. God reverses human growth
For Spirits; they go ripening toward youth
For ever.

God hath been gradually forming Man
In His own image since the world began,
And is for ever working on the soul,
Like Sculptor on his Statue, till the whole
Expression of the upward life be wrought
Into some semblance of the Eternal Thought."

With such other teachings from the communicating spirit the section closes, and with it the parting admonition of the angelic guardian :

"Lean nearer to the Heart that beats thro' night:
Its curtain of the dark your veil of Light,
Peace Halcyon-like to perfect Faith is given,
And it can float on a reflected Heaven
Surely as Knowledge that doth rest at last
Isled on its 'ATOM' in the unfathomed vast
Life-ocean, heaving thro' the infinite,
From out whose dark the shows of being flit,
In flashes of the climbing wave's white crest;
Some few a moment luminous o'er the rest."

The concluding section is occupied with the poet's reflections on the visions of the night, the ruling thought of which thus finds expression :

"Dear God, it seems to me that Love must be
The Missionary of Eternity !
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save ;
Must, from the highest heaven, yearn to tell
Thy message ; be the Christ to some dark hell ;
That all divergent lines at length will meet
To make the clasping round of Love complete ;
The rift 'twixt Sense and Spirit will be healed,
Ere the Redeemer's work be crowned and sealed ;
Evil shall die like dung about the root
Of Good, or climb converted into fruit !
The discords cease, and all their strife shall be
Resolved in one vast peaceful harmony ;
That all these accidents of Time and breath
Shall bear no black seal of a Second Death ;
That, freed from burning heats that burn in Time,
The lost *Black Race* shall whiten in that clime :
All blots of error bleached in Heaven's sight ;
All life's perplexing colours lost in light :

That Thou hast power to work out every stain,
 That purifying is the end of Pain;
 And, waking, we shall know what we but dream
 Dimly, that punishment is to redeem;
 And here, or There, the penitent thrill must leaven
 The earthiest soul and wing it toward Heaven;
 That when the Angel-Reapers shall upsheave
 The harvest, Angel-Gleaners will not leave
 One least small grain of good—and there are none
 So evil but some precious germ lives on—
 The grimiest gutter crawling by the way
 Still hath its reflex of the face of Day—
 And all the seeds divine foredoomed by fate
 To bear blind blossoms here shall germinate
 And have another chance, in other place,
 Where tears of gratitude and dews of grace
 Shall warm and quicken to the feeblest root,
 Till in Thy garden they are ripe for fruit."

We think we have quoted sufficient to indicate that "A Tale of Eternity" does not belie its name, and that it is the most extraordinary poem of the age. We grant that productions might be cited bearing higher merits of a purely imaginative and poetical kind; but to our mind such would be demerits which we see indications of being expunged from poetry. Mr. Massey's task is so natural, earnest, and rich in the grandest thought and purest feeling, that it must have been to him a labour of ineffable delight to produce it. Compared with the paganish superstition of the Theological Colleges and the dark materialism of the halls of science, the poet sheds a flood of light upon humanity ages in advance of the two forms of thought just referred to. And here is the true mission of the Poet and the hope of Humanity. Ever ahead, and still within sight, the child of genius is the visible finger of God leading his children in the exercise of the higher faculties of their being.

It has been an unmingled source of pleasure for us to observe that by his recent lectures in St. George's Hall, Mr. Massey has entirely thrown off all parable, and in the most unmistakable manner indicated the real tendency of this great poem—too far advanced, indeed, for the popular appreciation. His lectures are only another version of "A Tale of Eternity"—the same theme, the same facts, very much augmented; the same philosophy and the same conclusions, enforced with a multitude of auxiliary considerations bearing on the present aspects of thought. There has been a loud outcry for these lectures in a printed form, but as Mr. Massey is likely to re-deliver them many times during the next twelve months, they will not be given to the world in a book at present. Meanwhile, those who are impatient cannot do better than possess themselves of the volume from which we have so freely quoted.

A FRAGMENT ON EDUCATION.

THE eye enables us to gather together an immense number of facts in the mind, but these will be of little comparative value unless we exercise our thoughts upon them. Having learned to see, we ought to learn to think. And one of the best means for learning to think is universally acknowledged to be mathematics. The Greeks estimated this study so highly that they called it *the learning*, as the word mathematics, which we have borrowed from them, signifies. And Plato wrote above the threshold of his philosophical school—"Let no one unskilled in geometry enter here." At Cambridge, until late years, the University course consisted almost exclusively of mathematics; and, judging by the list of great men which that University has reared, who can doubt their efficiency as an instrument of education. Applied mathematics are the basis of many sciences. Not a step can be taken in astronomy, mechanics, or optics, without them, and their aid is extremely valuable even in chemistry. But it is not their practical utility which has given them so prominent a place in education. The majority of those who pursue this study do so simply for the sake of mental training. Treatises on mathematics are emphatically *school-books*, and, so to speak, few in number. A Cambridge-man may be a senior wrangler (as it is called), or attain the highest mathematical honours the University can confer upon him, and only have two or three books in his library. Hastily passing over this section, therefore, we come to the most comprehensive class of educational books—those which treat of the science of language, and enable us to read and speak, as well as think aright.

One-half of the larger schools in England are grammar-schools established at the Reformation for teaching the science of language, and that time which is not spent by the scholars over arithmetic, or the elements of geometry, is devoted to Latin and Greek. And why, it may be asked, should so much attention be given to these dead languages beyond all others. I will say a word or two on each. As to Greek, it is *in itself* the most perfect of languages. It is richer in its vocabulary than any other, our own alone excepted, which is a composite of many dialects, Greek among the rest. And I imagine that the best judges would maintain that even English is not to be compared to Greek for beauty and refinement. A language, however, is chiefly valuable for the treasures of thought which it contains; and three hundred years ago the literature of Greece was worth all other literatures put together. Even to this day, after all that England, France, and Germany have accomplished in the way of thought, the philosophy and poetry of Greece possess a

worth and beauty quite peculiar to themselves. Moreover, during the first three centuries of the Christian era (that epoch when the religion of Christ was purest and strongest), not the New Testament only, but all the best writings of the Christian Church, were Greek. When we consider further that the minds of some of the best writers, even in modern times, have been formed on Grecian models, and that to appreciate them fully we need to know something of their masters, we have quite sufficient reasons for the learning or teaching of Greek, whenever that is possible. But the task is not an easy one, requiring five or six years' diligent application to be accompanied with profit. The labour spent upon Greek by the mass of boys in grammar schools is almost purely wasted.

With Latin, however, the case is very different. To a knowledge of Latin too much importance can scarcely be attached. In the first place, without a knowledge of that language any accurate acquaintance with our own is quite impossible. More than one-fourth of our English words are of Latin origin; and no one who is unversed in the study of words can comprehend the clearness of thought and keen enjoyment which often results from tracing a word to its derivation. Through this process, a long, dry, dictionary word (as children might call it) suddenly changes into a picture—becomes almost a poem in itself. Take for example the very word derivation, just used. This comes from the Latin *rivus*, a river, a stream. To be derived from anything is to flow from it, as a river from its source. To a person knowing this (*i.e.*, to everybody knowing Latin), the word derivation is dry no longer, but living and picturesque. This is an illustration—but what is *illustration*? It is Latin too, and signifies a throwing light upon a matter.

But to return. If to an accurate knowledge of English, acquaintance with Latin is indispensable, it is even yet more necessary in the study of French, Italian, Portuguese, and Spanish. Latin is the foundation and staple of each of these. And Latin not only aids in attaining a knowledge of these Romance languages, as they are called—it helps us also in the *grammar* of our own and every other tongue. In Latin sentences and forms of words, there is a stiffness and precision which makes them better fitted than any other for teaching grammar, and for contributing to clearness of thought by promoting clearness of expression. Ancient Roman literature is certainly not so valuable as the Greek—not, indeed, comparable to it; but still there is a vast accumulation of thought dressed up in Latin vocables. It stands to reason that there must be, when we consider that for one thousand years, say from the year 500 to 1500, all the books worth reading, with very few exceptions, were written in

Latin. What better book, then, can we put in the hands of school-boys than a Latin grammar? French and German will probably, year by year, displace the Greek; but nothing can ever supersede the use of Latin. S. E. B.

RE-INCARNATION.

(*To the Editor of Human Nature.*)

SIR,—If the article published, in the current number of *Human Nature*, under the heading of “*Remarks on Miss Anna Blackwell's Papers on Re-incarnation*,” had dealt only with the Theoretic views set forth in those Papers, I should have left it, as I have left all the other objections previously called forth by them, to be disposed of by the reasoning of my forthcoming book, in which those views will be presented with the completeness of argument, and with the conveniences for examination and reference, indispensable to the due consideration of so vast a subject.

But the article in question makes the following assertion:—“As expounded by the Allan Kardec School, re-incarnation is *AVOWEDLY a spiritual revelation, rather than a logical conclusion*” . . . “it is taught on the *authority of spirits*” . . . and its exponents only “occasionally condescend to *reason*,” and to this extraordinary mis-statement—not of a point of doctrine, but—of a matter of fact, viz., *the intellectual standpoint* of the School I represent, I beg to oppose the most unqualified denial; a denial justified equally by the entire tenor and by the express declarations of the Papers alluded to, as will be seen from the following quotations from those Papers themselves:—

“A Religious Theory, in order to command the assent of the world of to-day, must afford, on the one hand, in regard to the mode of the Divine Action in the evolution of the phenomena of the Universe, *an approximate indication in harmony with the scientific data already arrived at*, and must, on the other hand, satisfy our sense of justice by demonstrating the existence of a Providential Plan embracing in its scope not merely the destiny of the human race, but that of all the other creatures that people the globe, *explaining and justifying all the facts of our chequered life* as elements of a harmonious and beneficent Whole, and *convincing our reason* of the existence, for every sentient being, of possibilities of indefinite development in knowledge, purity, power, and happiness, vast enough, and splendid enough, to satisfy the boundless aspirations of a duration that will have no

end. . . . The disciples of the Spiritist School believe that the *foundation* of such a theory has been laid through the instrumentality of THE DILIGENT SEARCHER AFTER TRUTH whose views have already commanded the assent of tens of thousands of earnest minds; a theory in harmony with the *mental* and moral needs of the age, and which—*already more fully elucidated by other SEEKERS for whom he has opened the road, and destined to be progressively developed by DISCOVERERS IN THE FIELD OF NATURAL SCIENCE . . . and by yet higher spirit-teaching*—will gradually rally the intelligence of the world to the grand conception of a unitary destiny for all created beings, to be worked out by each individual for itself, through the gradual unfolding of the capabilities latent in its nature, under the action of the influences brought to bear upon it by the varied discipline of existence.” . . . “Faithful to his two leading convictions in regard to spirit-communications, viz., that, *Truth being necessarily consistent with itself, spirit-teaching, if true, must be in harmony with the discoveries of natural science*, and that, whenever the time has come, in the order of Providential development, for the enunciation of any law of spirit-life, such law will probably be proclaimed by the simultaneous testimony of a vast number of intelligent spirits, any new idea thus transmitted to him was duly taken note of, and was then laid aside until subsequent communications should have confirmed or invalidated it. *And it was only when any novel statement had been thus corroborated by numerous spontaneous communications from various quarters, and elucidated from various points of view*, that he admitted it as an integral element of the theory thus gradually built up, and *any portion of which he always held himself ready TO MODIFY OR TO REJECT, if the progress of scientific discovery, or subsequent spirit-communications, should be found to militate against its PROBABILITY*. Moreover, the works of Allan Kardec, though constituting the *basis and starting-point* of the Spiritist Philosophy, have already been followed by a number of other treatises—*due, in part, to instructions mediumistically received, IN PART TO HUMAN RESEARCHES AND INVESTIGATIONS prompted by those hints from the other side*—still further elucidating the views in question, by carrying, into other fields of thought, the application of the principles laid down in the Kardec books, and *causing, in regard to the latter, the partial modifications which necessarily result from the ulterior development of any fundamental teaching*. . . . The future papers of the present series will therefore aim at giving a general idea of the views already arrived at through the *wide-spread ENQUIRY inaugurated by Allan Kardec, and still going actively forward among his disciples*.” . . .

“The contradictory views expressed by spirits, and ranging, as

we know, from the most rigid orthodoxy to Atheism, *conclusively prove (what all analogy would lead us to expect) that there is no visible and absolute standard of truth in the spirit-world, any more than in this world*; and that spirits, who are only the souls of men and women from whom the outer garment of flesh has fallen away, retain, for a longer or shorter time after their return into the spirit-world, the ideas, modes of thought, and even the prejudices, they have taken away with them. . . . The fact that medianimic communications are thus contradictory in their tenour, and therefore *cannot* all be literally and absolutely true, should lead us to admit that *there is no 'Royal road' to the knowledge of our Universal relations, any more than to that of our Material relations*; that the mere circumstance of its medianimic origin is no proof of the truth of any statement or theory; that consequently . . . it is ONLY by an unprejudiced and careful comparison of the scope and tendency of these various communications with one another, with the dictates of REASON, and with the indications of Positive Science, that we can ascertain what is true, and what is erroneous, in the mass of these communications, . . . and that, therefore, while a great diversity of opinions and statements, on the part of the spirits around us, is to be looked for as inevitable, . . . THE ONLY TEST of the truth or probability of the various theories put forth by spirits must necessarily be, as in the case of our own human guesses, THEIR INTRINSIC REASONABLENESS, their conformity with the tenour of scientific discovery in the other fields of NATURAL ENQUIRY, the amount of light they may throw on the problems of existence, and the nature of the influence they are calculated to exert on the heart, intellect, and action, of those who hold them." (*H. N.* for February, 1870, pp. 58, 59, 67, 68, 71; October, 1870, p. 447.)

Could any repudiation of "spiritual authority," any assertion of the necessity of making the reception of spirit-teaching conditional on, and co-operative with, the teachings of Reason, of Science, and of Fact, be clearer, more explicit, more absolute than that contained in the foregoing extracts?

Statements to the same effect might be multiplied, to any extent, from the recognised writings of the Spiritist School; while the most minute examination would fail to detect the existence of a single sentence expressive of a contrary opinion.

In thus making a rectification imperatively called for in the interest of truth, I gladly note the indications afforded, by the article in question, of a tendency, on the part of its lamented Author, to the acceptance of the great doctrine which I have shown to be inculcated by all the "Bibles" of our planet, by its most eminent thinkers, and by the entire teaching of the Advanced Spirit who came "*in fashion as a man*" to show us the true nature of human

rehabilitation; and I close this reply with another quotation from the papers alluded to, as one which may unite the sympathies of all earnest seekers, who—however widely we may differ at present on points of doctrine—will doubtless agree with me that, “WHILE REFUSING TO SPIRIT-TEACHING, AS TO HUMAN TEACHING, ANY OTHER AUTHORITY THAN THAT RESULTING FROM ITS INTRINSIC REASONABLENESS, we may none the less admit that the HYPOTHESIS which most clearly demonstrates the Wisdom, Justice, and Goodness of the Creator in the various realms of Nature, which offers the broadest, noblest, most coherent view of life and duty, affords the most rational and consolatory explanation of the sufferings and sorrows of our present phase of existence, prompts to the largest and most active charity, supplies the highest incentives to the exercise of all our faculties up to the latest moment of our lives, strips Death most thoroughly of its terrors, and opens up the brightest and most sublime perspectives beyond the grave, must be, at least, THE NEAREST TO THE TRUTH.”—(*H. N.* for Feb., 1870, p. 71).

I am, Sir, yours faithfully,

ANNA BLACKWELL.

PARIS, June 10, 1872.

ATTRACTION, GRAVITATION, AND PLANETARY MOTION.*

THE views presented in this paper will be found to clash violently with some opinions which we have all inherited from our forefathers; for, undoubtedly, we do inherit scientific opinions upon the same principle as we do religious dogmas, and we hold to them almost as tenaciously; indeed, hereditary errors in science or religion are, perhaps, as difficult to eradicate from the *mind* as hereditary diseases from the *body*, and an attack upon either produces pain and inconvenience, and instinctive resistance. We are well aware, therefore, that the position we shall take up is calculated to generate a feeling of strong antagonism in the minds of many readers, wherein probably the hereditary theories respecting Attraction, Gravitation, and Planetary Motion have never been seriously assailed. We do not expect to satisfy any person, or to bring any over to our views in one short lecture; the most we can hope to do, and that we are well aware in a very imperfect manner, is to produce such data and arguments as will enable our readers to work out the various points to their ultimate satisfaction. We ask, therefore, for a patient and indulgent hearing, and we do hope to convince

* A paper, read by Mr. T. Grant to the Mid Kent Natural History and Philosophical Society at Maidstone, on Friday evening, January 26th, 1872.

some that the objections to Sir Isaac Newton's theories are *real* and *weighty*, and that the theories which we shall offer in their place, however imperfect, are at least worthy of serious consideration.

In the motions of the heavenly bodies, Sir Isaac Newton observed that the various members of our solar system have a definite influence upon each other, which influence he carefully measured under various circumstances, and from the facts thus ascertained, he concluded that there is a tendency in all bodies, freely floating in space, to *attract* each other.

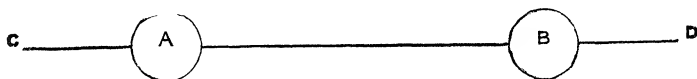
This force of *attraction* he considers to be universal in all bodies; and that it is the attraction of the Earth which causes heavy bodies to fall or *gravitate* towards the Earth's centre. He supposes the tides to be caused by the attraction of the Moon, which, he thinks, *draws* the water and atmosphere towards it into a heap; and that spring-tides are caused by the additional attraction of the Sun. Yet he rather inconsistently calculates that the combined attraction of the Sun and Moon together at the surface of the Earth is 2,032,890 times less than the force of *gravity*, or Earth's attraction, and 500 times less than what is required sensibly to increase or diminish the weight of any body in the most delicate balance; and that, in regard to terrestrial objects, the force of attraction is too insignificant to be sensible to the most delicate instruments; thus, he states, that "a mountain, of a hemispherical figure, three miles high and six broad, will not, by its attraction, draw the pendulum two minutes out of the true perpendicular; and it is only in the great bodies of the planets that these forces are to be perceived." His theory of the tides is beset with difficulties. If any one can go so far as to suppose that a *solid body* can be *drawn* by another solid body towards it, as Newton suggests, a much greater effort is needed to imagine such a force acting upon the air and the water, so as to draw them up into a heap. We know of nothing analogous to this; and then Sir Isaac fails at all reasonably to explain how it is that, when the fluids rise towards the Moon, they also rise equally on the opposite side of the Earth, the part most remote from the Moon. And, again, when he supposes the spring-tides to be caused by the combined action of the Sun and Moon when in a line, he does not perceive the inconsistency of spring-tides occurring equally when the Earth is between the sun and moon, for then, by his theory, the tides ought to be unusually low, as the Sun and Moon are then pulling against each other.

It is evident that the other forms of so-called "Attraction," such as the aggregating together of corks in a tub of water, or bubbles in a tea-cup, electricity, magnetism, cohesion, capillary attraction, chemical affinity, &c., must be attributed to other causes, those forces being far too great to be accounted for upon Newton's hypothesis of universal attraction.

It appears that Newton himself felt great doubt as to the nature of this apparently attractive force, and he preferred to call it a

centripetal force, as being a more cautious term, for he expressly writes—"I say nothing about the nature or quality of this force," what it is, where it is, or how it is, "but our purpose is only to trace out the quantity and properties of this force from the phenomena, and to apply what we discover in some simple cases, as principles, by which, in a mathematical way, we may estimate the effects thereof in more involved cases." "We said in a *mathematical way*, to avoid all questions about the nature or quality of this force, which we would not be understood to determine by any hypothesis; and therefore call it by the general name of a centripetal force, which is directed towards some centre; and as it regards more particularly a body in that centre, we call it circum-solar, circum-terrestrial, circum-jovial," &c.

His followers, however, do not seem to have inherited his caution, or to entertain any doubts that this centripetal force *really* resides in the body which *appears* to exert it; they teach, indeed, that every mass or body of matter exerts a direct attractive force upon every other mass, in proportion to the relative quantities of matter, which force decreases as the square of the distance from each other.



Thus it is said, that two quiescent bodies as A and B in the above diagram, left to themselves, would exert a pulling force upon each other, exactly proportioned to their respective weights, that would bring them together in times inversely as the square of the distance apart.

Now the position we take up is *that there is no such force in nature as attraction*, and, without denying any of Newton's *facts*, we say that those facts are to be explained and accounted for in a different way, and that whenever any two celestial bodies approach each other, it is not by virtue of any attractive force exerted by them upon each other, but of an *outside* force to which both are subject. We say that all other forms of so-called attraction must be accounted for on the same principle of an *exterior* force. We assert that the idea that a force issuing out of A in the direction of B should have the effect of drawing B to A is illogical; it contradicts and refutes itself. One can understand that a force pent up in A, if discharged in the direction of B, might *repulse* B, and propel it in the direction of D; but to suppose that a force can issue forth and draw back at the same time, is surely playing fast and loose with nature in a manner perfectly inadmissible. For A, therefore, to approach B, the force moving it—or, if more than one force, then the resultant of the combined forces—must come from the side C, in the direction of C A.

When we rub a piece of sealing-wax upon our coat-sleeve, and hold it over some pieces of thin paper, why do they rise up to the

wax? Can it be that a force goes out of the wax and returns, bringing the paper back with it?—for that would be attraction. We cannot surely suppose that to be the case. We are aware that the nature of electric currents is not yet determined, and we think, in the present state of knowledge on the subject, we are justified in concluding that, in this experiment, the pieces of paper are carried or driven up to the wax by a current proceeding from the table, which expands to fill up a want, or vacuum (if I may thus apply the word) in the wax, caused by the rubbing. For instance, we have observed when sheep are killed by lightning under a tree, that wool from the sheep is sometimes carried up into the body and branches of the tree. Now, can we suppose that the downward flash kills the sheep, and afterwards returns with the wool upwards into the tree? Is it not evident rather that it is the current from the earth that kills the sheep, and rushing upwards to meet the downward current, carries up the wool with it in its course? So, when a house is struck we have seen stoves forced out of their setting into the room, and the putty and paint forced outwards from all the nail-holes on the doors and wood-work, proving incontestably that these effects were produced, not by the electric current from the clouds, but by the electricity from the earth pressing forth through various conductors to meet the downward current on the roof of the cottage, where the explosion actually occurred, setting fire to the thatch.

Lightning conductors, therefore, do not conduct the fluid in the clouds down into the Earth as most persons suppose, but they conduct the Earth-current up into the cloud where the discharge takes place, in preference to the neighbourhood of the buildings lower down.

In the instance of the barometer, we do not say it is the vacuum that *attracts* the quicksilver up the tube, but rather that the weight of the air upon the other end *forces* the metal up.

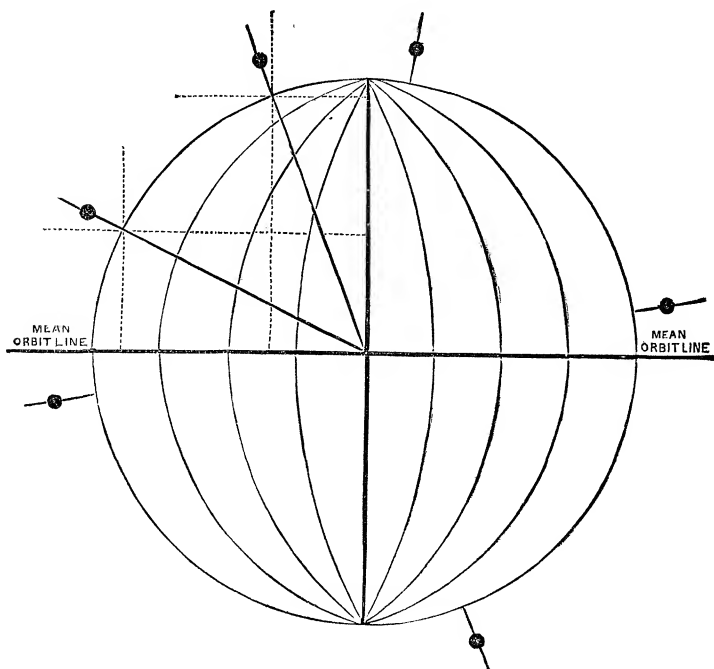
Sir Richard Phillips is the authority we principally rely upon. The name is, perhaps, little known to most persons in the present day, but he was a powerful mathematician, and an author of great talent. The most popular of his works is "The Million of Facts," which, although now superseded by more recent works of a similar kind, was stereotyped, and had a large sale for a long period.

The idea of the Earth's attraction being the cause of gravity is commonly said to have been suggested to Sir Isaac Newton by seeing an apple fall from a tree, and, speculating upon the cause, he came to the conclusion that it was drawn downwards by a pulling force residing in the Earth. If, however, the apple had been a light ball of hydrogen gas, it would, on leaving the tree, have risen upwards, and then he might have imagined the attractive force to have resided somewhere in the heavens; and even if he could have seen the apple fall down a well sufficiently deep, he would have found that, after descending a certain distance, it would fall no longer, but finding the air of equal density with itself, it would float therein

without approaching any nearer to the so-called "centre of gravity."

Sir Richard Phillips, who maintains that ALL FORCE IS MOTION, has most clearly and convincingly proved that gravitation is caused by the two principal motions of the Earth, acting diagonally towards the centre—as may be seen in the following diagram.

CENTRIPETATION IN ALL POSITIONS, THE RESULT OF THE TWO CHIEF MOTIONS OF THE EARTH.



The circle and longitudinal lines represent the Earth with axis and poles.

The extension of Equator, its mean orbit line round the Sun.

The round elevated marks are heavy bodies falling towards the Earth's centre.

The dotted lines are the cosines and sines of the latitude: horizontal, showing the direction of the rotary force; perpendicular, of the collapsing orbicular force, the combination producing the resultant diagonal central motions shown by the sloping lines.

As the rotary force near the poles is reduced to almost nothing, and the collapsing force or tendency to condense down to the line of orbit motion is greatly in excess, the effect is to flatten the poles to the extent of about fourteen miles at each pole.

Bodies moving rapidly in a straight line have a tendency to become elongated; broad in front, and trailing out to a point; if simply revolving like a mill-stone, the tendency is to fly off from the centre in a tangent; but the two forces combined produce a centripetal tendency, all free bodies ranging themselves, in spherical strata, in that precise position from the centre, where the velocity is exactly proportional to the density.

Thus, in the foregoing diagram, heavy objects towards the poles centripetate, or fall towards the centre, because they seek the direction or plane of orbicular force at the equator, and those near the equator do the same, because the common force which carries round an equal bulk of the atmosphere in which they are situated, will not carry them with equal velocity, and they fall towards the centre, until they arrive at a velocity of rotation with which the common force is able to carry them. Hence the orbicular force acts on a falling body as the latitude; and the rotary force *inversely* as the latitude—both combining, so as to produce a definite result as the phenomena of centripetation, or aggregation in planetary masses.

What is called Gravitation is therefore the resultant of these two forces, the direction of which is in a line through the Earth's centre; every portion of the upper surface of bodies heavier than the atmosphere being subjected to the constant play of these two forces *in sloping rays*, if we may be allowed the expression, as may be observed in the diagram. The perpendicular dotted lines representing the rays of force due to the orbit motion of the Earth round the Sun, and the rays due to the rotary motion of the Earth on its axis, being shown by the horizontal dotted lines.

When a third force is added, as in the spinning of a gyroscope,* you will see the line of gravity is changed, and the instrument, instead of falling towards the Earth's centre, moves horizontally around its pedestal, which direction is the resultant of the *three* motions. The balancing of the bicycle and of a hoop in motion, and many other common phenomena of motion, may, we think, be explained on similar principles.

The making of small shot is, perhaps, a good and familiar illustration of planetary centripetal force. The molten lead is poured through a colander with fine holes, and allowed to fall from a high tower into a tub of water at the bottom; in the fall, it is supposed that most of the shots acquire a rotary motion on their axes, caused probably by the force of their downward motion acting sideways upon each other through the medium of the air. The two motions, viz., the downward and rotary motions acting against each other, centripetate, and produce the globular shape. It is supposed that

* The Gyroscope is now a common toy, it is a kind of double top, consisting of a metallic disk, which spins within a thick metal ring, having a knob or hook which, when the top is in motion, is placed on the summit of a pedestal, around which the instrument revolves in a horizontal position, apparently indifferent to the "laws of gravity."

drops of rain are globular from the same cause. Those shots which do not revolve are elongated, and have to be separated by rolling the shots down an inclined plane.

It appears to us that what is called *Capillary* attraction may be accounted for by the partial interception of these rays of force acting upon the atmosphere; thus, if we place an end of a small tube in water, the surface of the water in the tube will be found to stand higher than that outside, and the narrower the tube, the higher the water rises, because the rays of force are more completely intercepted. If a flat piece of glass be dipped in the water edgewise, the water immediately rises up on both sides against the glass, because some of the rays of force are intercepted on either side of the glass; if we hold the glass horizontally, and place a drop of water upon the under surface, it will adhere, all the rays of force being thus intercepted; if then we gradually bring the glass into a perpendicular position, so that some of the rays of force can bear upon it, the drop will run off.

On the principle here advanced, it is evident that those liquids of greatest specific gravity will rise highest in capillary tubes, because the two motions of the Earth exert a greater downward force upon them in proportion to their weight, and there could be no capillary force at all exerted upon a fluid as light as the air. Accordingly, by experiment, we find that whilst water will rise in a tube 604-1000ths of an inch, alcohol in the same tube will only rise 238-1000ths, and ether 213-1000ths. Perhaps nothing has puzzled philosophers more than to account for "capillary attraction," and we believe no satisfactory explanation has hitherto been offered.

The other forms of so-called "*Attraction*" are more or less, if not entirely, of a magnetic character—electricity, magnetism, chemical affinity, &c. These phenomena, we have no doubt, all depend upon an exterior force, or forces, acting in accordance with the laws of polarity. There are many indications that a constant flow or circulation of magnetic currents is going on through the Earth, and also through the atmosphere; the latter currents are sometimes visible in the shape of the Northern Lights, or Aurora Borealis, and the former direct the magnetic needle or compass. The atoms which compose iron, appear to be capable of polarisation in a manner suitable to the flow through it of this universal magnetic current. The magnet does not *attract* iron, nor does iron *attract* the magnet, but both are *driven* towards each other by the active fluid in which they exist. There can be no doubt that these magnetic and electric currents are forces capable of being utilised to an unlimited extent, and we believe, when we have acquired a more perfect knowledge of their nature, we shall find that like other forces they result from the friction caused by the motions of the Earth and atmosphere; indeed, our vast revolving globe may not inaptly be regarded as a monster electrical machine.

As we have seen, according to Sir Richard Phillips, that the two

principal motions of the Earth cause all matter therein to tend towards that precise point, or stratum, where its density will exactly balance the combined forces, at which point gravity ceases, it becomes evident, that the centripetal tendency of all heavy bodies must have a limit, and cease not many hundred miles below the Earth's surface ; for, although we cannot say how far matter is capable of compression, we do not suppose any matter exists very much denser or heavier than the heaviest of our known metals. If, therefore, we calculate the distance from the centre of the Earth at which these combined forces will equal the density of the heaviest metal, we may take that as nearly the point in the body of the Earth where gravity will cease or be reversed, and below which all matter will tend towards the surface. We find that laminated platinum would cease to gravitate at 645 miles from the surface.

This argument leads us to suppose that the Earth is hollow, consisting of a thick shell of matter, perhaps a thousand miles in thickness, of varying density. If we could imagine anything so unlikely as that the hollow interior (which may be 7000 miles in diameter) is inhabited, the people would, of course, walk with their feet towards the circumference of the Earth, and if any were aspiring enough to desire to rise *upwards* towards the Earth's centre, instead of filling a balloon with light gases, they would have to exercise their ingenuity in the contrary direction, as their balloon, in order to rise, must needs be composed of materials of excessive density or weight—of metals, for instance, intensely compressed.

Sir Richard Phillips's theory of the tides is, we think, most admirable and convincing. It is well known, and was proved by Sir Isaac Newton, that the Earth and Moon revolve in opposite directions around a common centre, like a large and a small ball at the two ends of a balanced rod, the pivot or fulcrum of which is nearly within the circumference of the larger ball. That fulcrum it is which performs the *annual* orbit, around which the Earth performs monthly a terro-lunar orbit 5043 miles distant from its centre, and the Moon an orbit of 237,000 miles.* “The mobile waters and atmospheric fluids of course respect the centre of greater force in the fulcrum orbit, and, in seeking to revolve around it, generate on that side the accumulation of the tides in the direction of the fulcrum and the Moon.” But as the Earth has also a rapid diurnal rotation on its centre, and as “rotation implies equality of opposite sides of the Earth, so an accumulation on one side creates another flow on the opposite, hence two tides during a rotation.”

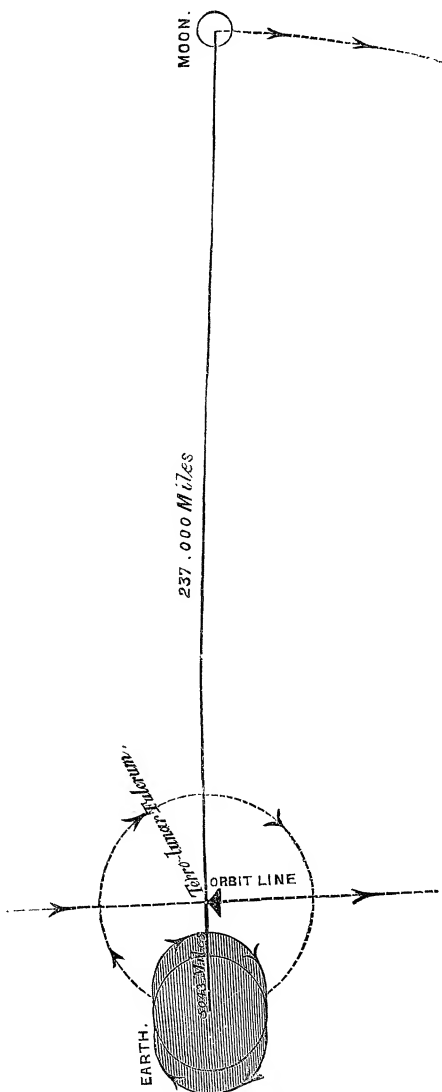
In the accompanying illustration of the tides, we have the Earth, the Moon, and the fulcrum, around which both revolve in

* These figures are not quite exact according to more recent computations.

one month; whilst the Earth, at the same time, completes twenty-eight revolutions around its centre, causing in that time fifty-six tides at any place—two in each rotation.

The Sun has a similar influence upon the motions of all the planets, and they upon the Sun, all of which, including the Sun, revolve around a centre or fulcrum, which, as regards the Earth is said to be about 1,660,000 miles from the Sun's centre, causing tides in the fluids both upon the planets and upon the Sun, which, in the different relative positions of the Sun, Earth, and Moon, cause spring and neap tides; just as they, the solar tides, happen to increase or diminish the effect of the lunar tides.

When two or more planets happen to be in a line with the Sun, they tend towards the Sun and each other, until their combined weights balance the Sun at the fulcrum, or centre of action and re-action, and the effort causes the extra tides noticed when planets are in conjunction. We think we can further illustrate the cause of tides in this way. If we were to suspend, by a rod from a revolving centre, a shallow basin full of water, the water would by degrees acquire the same velocity as the basin; if we were then to give the basin a second slow motion around another centre near its circumference, we should find that whilst the solid basin would concur in



the second motion, the mobile water would oscillate and overflow towards the centre of that second motion, and also on the opposite side of the basin. This, indeed, would be a good illustration of Phillips's theory.

(*To be continued.*)

APPEAL TO SPIRITUALISTS.—SHALL SPIRITUALISTS HAVE A CREED.

DEAR SIR,—It is only after long hesitation that I now ask you to admit this letter into "Human Nature." I thought it right to let those speak who had more authority than I, who are more inspired, and whose name would have greater influence to arrest the torrent of errors which threatens to invade the sublime belief of Spiritualism.

Already in the "History of a Spiritualist" I had thrown down the gauntlet. It seemed to me that the simple explanation of the Spiritist doctrine would be sufficient to alienate all thinking minds from it. Apparently I was deceived, for not only this doctrine seems to have been admitted into "Human Nature," but the "Banner of Light" has so openly endorsed its teaching of late that I feel it my duty to recall to mind the true principles.

In France a new champion has joined the successors of Kardec. In his book "The Day After Death,"* which has already reached its third edition, Mr. Louis Figuier at the same time profoundly despising the Spiritists borrows their teaching, and making a compilation of Dupont de Nemours, Bonnet, Jean, Reynaud, and Kardec, he presents as his own theory, one which hardly deserves a serious examination.

As a disciple of the great American school which numbers in England its most fervent supporters, I shall endeavour to put before my co-religionists the principles which unite us, and put them on their guard against the inoculation of an error, capable of sowing discord and trouble in their minds.

Spiritists reproach us with not having any *credo*. "Spiritualists," they say, "differ in their doctrines; every medium is the exponent of a system; every group teaches a peculiar faith."

There is perhaps some truth in that assertion. Being confronted continually with new phenomena, and having their attention drawn to startling facts repeatedly, the most convinced Spiritualists have not thought it incumbent upon them to act as revealers as has been done in past times.

Faith now-a-days must not be blind submission to an imposed dogma,—it must be only the result of observation, converting into

* Also translated into English and may be found at the Progressive Library.

law the repetition of the phenomena at first separately perceived. Individual research then plays an important part, and perfect freedom must be granted for the construction of any system or hypothesis approaching or appearing to approach the truth. The attitude of Spiritism is the exact opposite of this. Taking up the ancient dogma of metempsychosis, and modifying it to suit the intelligence of the present day, its followers have not only condensed the doctrine into a fundamental article of faith, but they have raised a pedestal on which they have placed the name of their supposed founder. Pleased with the easy simplicity of this arrangement, and no other system being offered, many have joined themselves to the belief without reflection. Indolence is a weakness of humanity. It is easier to accept a given doctrine than to give one's self the trouble to examine its details. It is only by affirmation that religions have been founded, and thus it is to the harmony of its principles that Spiritism has hitherto owed its success. But if no one among us thinks himself sufficiently pure or inspired to play the part of a leader in this great belief which has spread all over the American continent, and made considerable progress in England, are we not authorised in saying that we also have a number of observations which guide us, and a series of principles that direct our faith? Are we to be carried away by an irresistible current, or is it possible that a formula is impossible with us on account of the want of unity in our belief? I am far from thinking so, dear sir, and if I call upon you for your amiable intervention it is that I may endeavour to explain to the Spiritualistic world what connects and what separates us from the Spiritist school. I would say before entering on the question that we acknowledge certain principles that are common to us both—we believe like the Spiritists in the existence of God, the immortality of the soul, and the possible communion of the invisible with the visible world. This point of contact is sufficient for us to regard them as our brothers as well as honour them for purity of intention, and often undoubted science and consummate erudition. But their unity and the sincerity of their belief makes it only the more our inexorable duty to combat and expose the error in which they are involved. Agreeing with them on general grounds, we essentially differ from them on the points that divide us; it is therefore of great importance for Spiritualists to unite in their turn, in order to affirm at least the principles unanimously admitted by them.

Spiritism founds its doctrine upon a fundamental three-fold proposition. 1. The pre-existence of the soul. 2. The inequality of souls when united to their bodies. 3. Their re-incarnation upon the earth until they become sufficiently pure. The great question of social inequality and evil in mankind has evidently governed the authors of this formula. Incapable of solving it, they have come to the conclusion that the inequality and misfortune we see around us is acting as punishment, as recompense, or as trial. This conclusion implies logically evil previously committed which

involves the admission of a previous existence. But as Spiritists teach at the same time (and on this point we perfectly agree with them) that every evil must disappear through the effort of the soul's will, and that every thing in creation tends to harmony, that is, a nearer approach to God—it became necessary to find a means of liberation for the punished whose existence in such infinite numbers is occasioned by the evil and inequalities of earth. Thence the system of re-incarnation, enabling one through successive purifications to reach the state required before he is able to proceed to higher destinies. But in order to justify the necessity of re-incarnation they have been obliged to proclaim (without, however, furnishing any proof) the impossibility for souls to purify themselves elsewhere than on the terrestrial globe. The inequality of souls, their re-incarnation, and the necessity for purification upon earth are errors. These terms are not necessarily relative, and would not be indispensable to each other were it not for the difficulty of making those inequalities coincide with the justice of God. But before considering this question, there is an objection to which Spiritists have never replied, but which is intimately connected with the problem. Re-incarnation destroys human individuality. Allow me to repeat some lines on this subject in the "History of a Spiritualist." Man is neither soul nor body, he is not a composite of two substances, he is an indissoluble amalgamation, his individuality does not come from his soul. The soul being a ray from God is the same with all men, furnished with the same attributes, enjoying the same rights. That which stamps the difference, or in other terms, that which constitutes individuality is aptitude. In matter there is no individuality, for individuality is created by limitation, and form gives it its distinctive mark. Matter from which is formed the human organism no more changes in its essence than the soul does which comes from God. But the soul is unique in its nature as it is in its action, while matter is various in its manifestations, and each manifestation answering to a force. The different combination of these energies, infinitely graduated, produce as many individualities as there are dissimilarities, and thus give a single copy of each incorporation. Like to all as to his mind each man then is dissimilar to all by the totality of forces which compose his aptitudes. Death which disintegrates the gross envelope allows the interior organism which succeeds it to shine forth. Nothing however is changed in its manifestations, only the mechanism is perfected, the soul using it more easily; the relation of the aptitudes remains the same, and preserves the stamp which makes the being one and the same person throughout eternity. Now, as the Spiritist school teaches that the soul choosing its trial comes back to inhabit, indifferently, without regard to sex, bodies endowed with the most opposite aptitudes, who does not see that the stamp of individuality is broken at each impression of a new existence? Our heart experiences infinite pleasure in believing that an ancestral chain

is transmitted from age to age, which attached by affection, watches over their descendants. But what becomes of this love of our fathers with the Spiritist system, which allows the possibility of one's becoming the son of one's own daughter, or mother to one's father, with an endless intermixture of relationship? I rely sufficiently upon the intelligence of my readers not to insist upon the chaos which would be occasioned by such an entanglement of individualities where the unity of the individual disappears. I will simply repeat that re-incarnation has only been proclaimed in order to account for the evil on earth impugning the justice of God. One forgets too much that evil does not exist as a principle—that which is wrong in our moral and material relations is the result of disharmony a want of equilibrium in the different forces which are all tending to their greatest development. Misery, inequality, unaccountable misfortune, belong to a transitory state, and inhere to the general progress of created things; they are the obstacles that the human soul must overcome in order to arrive at felicity, and not the eternal and unchangeable instruments destined to serve as trials to the re-incarnated in their struggle towards perfection. The difficulty with regard to the justice of God is easily explained. Each man is only responsible for the instrument he has received, and each of his acts is scrupulously weighed in the balance of celestial equity. Every thing has its explanation in the Divine plan, crime as well as virtue; but to understand the whole one must be God himself. Man only sees the infinitesimal part which is necessary for the mission which God has given him; but this mission becomes grander in proportion as his intelligence increases, and disharmony is destined to gradually disappear from the world in exact proportion to the effort made by humanity to understand and execute God's law. The responsibility before God rectifies the inequalities of earth. Divine justice soars impregnable in a splendid halo; for, different from human judgment, it takes into consideration the position of the individual, only holding him responsible for the circumstances in which he has been placed, and the faculties with which he has been endowed. If upon setting aside for a moment the logical conclusion, we appeal to the experience of those who are on the other side of the tomb, and if—following the example of the Spiritists—we invoke the testimony of those who have lived, we shall find the indubitable proof of a gradual amendment, resulting in complete purification without having recourse to the necessity of a fresh struggle in a compulsory re-incarnation.

Considering the present position of the science of Spiritualism and the great number of communications obtained everywhere among believers, I think we might rally to the following symbol. The soul is *one*—a ray of God himself, emanating from him; it contains virtually, but in a finite degree, all the energies which in their entirety constitute the Divinity; it illuminates every human material apparatus, and its indivisibility from matter forms an immortal individuality. Matter eternal as God himself serves for the manifes-

tation of the soul. The aptitudes with which it is clothed constitute the seal of its human individuality. Whilst every soul equally draws from the divine source the faculties which proceed from it, matter governed by special laws limits its exercise, and elevates or paralyses its development. Happiness is the end of creation. Terrestrial life is a necessary commencement. Disharmony resulting from want of equilibrium in the developing and directing forces of the soul, and the energies inherent to matter is only an apparent cause of sin. It determines the struggle that makes merit or the contrary, and produces punishment or recompense. The inequality of the aptitude, of position of the *fatum* is compensated by the responsibility incurred. Judgment is always relative—is always equitable. These inequalities, of which the entire universe from an atom to a star furnishes us with examples, is the result of a complete system as yet not understood. Each existence continues in a new sphere after the earthly life. Individuality with its characteristic aptitudes is never lost. Punishment as well as reward makes it eternally progress towards the supreme ideal. Purification continues in the invisible regions, but that chain of love which makes of the successive families so many exquisite links of protection and tenderness is never broken; it leaves to every one its eternal individuality over which soars the affection and love of pure souls, who, continually perfecting the apparatus with which they had been provided on their first appearance on earth, are for ever approaching God, that great whole which procreating for ever without intermission, is eternally communicating himself without exhaustion.

I have sought a *credo* whose formula would be sufficiently extensive to enable the professors of Spiritualism, however they may differ in certain matters of detail, to unite themselves under its banner. If you think, dear sir, that I am right in what I say, pray make a direct appeal to all our co-religionists, that each individual, each circle, and each group, may accord you its adhesion. I myself appeal through you, to all the European and American Spiritualistic journals, in order that, these adhesions thus collected, an agreement may be made, and Spiritualism have a body. The basis of the faith will be established. These general principles will be the foundation upon which the new edifice that will change the moral face of humanity will arise. Let us organise.—Accept my affectionate and fraternal sentiments.

F. CLAVAIROS.

[We publish M. Favre's letter with sincere pleasure, but for the present have no remarks to offer. Spiritualism as a science must be estimated by every man according to his individual acquirements, and our correspondent has pointed out that the proper exercise of knowledge is the only available religion. We cannot at present see the use of a *credo* in Spiritualism and think, if it can be shown that the Spiritist school has a *credo*, it is enough to damn it in the estimation of all scientific Spiritualists.—ED. H. N.]

INDIAN SPIRITUALITY AND PRACTICALITY.

THE North American Indian has ever been a natural, unquestioning believer in unseen presence, power, and intelligence. The spirits of his ancestors were to him as realities; he had his mediums, dreamers, healers, and prophets; he never doubted the prolongation of his existence beyond his body's dissolution, and confidently expected and awaited his final repose in the "happy hunting grounds." In the courage with which he faced death and endured torture, he was stimulated by the belief that other than human eyes were upon him. Savage as he was, he called all men brothers.

The Indian did not coffin himself in what we term "materiality." In all nature, from the finest pebble to the greatest orb, he saw no dead "matter," but living parts of an infinite whole, and this whole was his God, the "Great Spirit." Intuitively he recognised visible matter as the cruder form of the spiritual; and himself clothed in flesh and blood as a part of that cruder spiritual whole.

"Sit down in yonder chair," said an American general, to a captured Indian chief, "and hear what your Great Father at Washington" (alluding to the President) "wishes to say to you."

"I have no Great Father at Washington," was the Indian's haughty reply; "The sun is my father; the earth is my mother, I will repose on her bosom;" and he cast himself upon the ground.

To me, it seems as if the Indian had in this one sentence sent a misty gleam to the bottom of all human philosophy and speculation as to the origin of being. Earth, the mother; sun, the father; and all, from the animalcule to the man, expressions of the Great Spirit; kindled by his rays from her bosom into life and consciousness.

The Indian mind was a reflection of all nature about him. He had no need for the written poem, for every river, mountain, lake and forest, the clouds, sun, moon, and stars, had with him a life of their own. He gave not merely names to places, but ideas. His language was alive. He expressed ideas by comparisons with objects about him. A man, strong, firm, and steadfast, was a "granite rock;" a weaker brother was the "bending pine." He was not obliged to borrow from the "dead languages." His grammar and dictionary were in every leaf, flower, animal, mountain, and river.

I am not defending every phase of Indian custom and habit. He could burn and torture his captives. His wives were the veriest drudges; but while he burned prisoners, so did the New England Puritans, witches. All female drudges, toiling through existence in the bonds of matrimony reside not in wigwams.

The different families of earth seem to have travelled various roads of development. The Indian had more receptivity and repose. The comparative calmness of his forest life brought him nearer his own invisible world. Our race has more force, ingenuity, and aspiration; but often our pursuits absorb and fascinate

us. We give ourselves no time to look around. We travel in narrow grooves of thought. We may reach a high degree of cultivation in some particular calling; but, as an appreciator of all, the Indian may have been our superior. It is better as the evening shadows fall to feel permeated with the spirit of lake, forest, mountain, sky, and cloud in a canoe, than restlessly to hurry through such scenes on a steamboat. Those whose harps are harmoniously strung need not even to express their poetry in words. The most exquisite and thrilling sentiment is *felt*, not *thought*. Millions are the strains which, in bygone ages have thrilled through the Indian's being. It is echoed back in the few fragments of his oratory which have reached us. Neither Greece nor Rome furnish more conciseness, more meaning, more force than is found in the compact sentences of a Logan or a Tecumseh. The aim of being is to feel the grandeur, beauty, and sublimity of the infinite universe, of which we are parts. It is a book; its pages are endless. It is read in many languages; it is sung in many varying measures. It is a volume whose pages are as open to him whom we pityingly term the "untutored savage" as to us. True, he had no libraries to preserve the sentiment uttered by others. Perhaps, in not being taught to admire nature at second-hand, he was brought into closer communion with her himself. His spirituality was eminently practical. He obeyed the instincts and promptings of organisation, and as a result enjoyed health and vigour. Civilisation, with its noisy and smoky train of factories, foundries, shops, and offices, did not demand that his exhausted body should daily perform its round of mechanical exertion, impelled to such effort only by the spur of will, necessity, and jaded habit.

Take any of the cat tribe, and note the great amount of rest which precedes exertion. When effort is demanded, it is powerful. The panther may sleep during the entire day, but it will roam miles from its lair at night, and to that lair bring back a prey double its own weight. The Indian received lessons from all nature about him, and instinctively lived in accordance with its laws. On the hunt or the war-path, he could travel for days, sustained only by water and the parched corn he carried in his belt. There was an object in view, and on that was concentrated every faculty of mind and body. When the effort was over, he allowed himself time to recuperate. After the hunt, the feast; after the foray, the festivity. Civilisation at this may in horror hold up its hands, protesting that what it may term the dissolute laziness of the savage be cited us as an example for imitation, and all the time three-fourths of the weary bone and muscle of civilisation goes tramp, tramp, tramp over the iron tread of labour ten, twelve, fourteen hours per day, snatching momentarily at injurious excess of pleasure, its freshness of thought destroyed, its waking repose found only in the use of some unhealthy stimulant.

Civilisation may receive a hint from the Indian—aye, even from the panther. Civilisation is overtaken. It aims at and accom-

plishes great things ; but it often forgets that rest is an essential to the most perfect work. We frequently draw our bows with muscles unbraced through exhaustion. Hence our aim is neither steady nor correct. Interest, even pleasure, accompanies any exertion, mental or physical, to a certain point. When fatigue comes, that is nature's first demand for rest. If this be not complied with, she soon deprives us of interest and ability in our work. The effort then becomes mechanical. Thousands in every occupation are either accusing themselves of laziness, or wondering and grieving at the sudden loss of both interest and ability in exercise, formerly full of pleasure for them. Their trouble lies, in that they know neither how to use nor store up their force. We covet the stimulus of the panther's spring in every action. Especially does this refer to workers of the brain—perhaps it would be more fitting to say, those whose business it is to give thought and suggestion to others ; for brain is the directing agent in *all* works. Brain directs the woodman's axe, and writes *Cosmos*. The greatest skill is the greatest brain-force concentrated and impelled in some particular direction—maybe in the leg and foot of the acrobat, as he rolls himself on a ball up a spiral plane, or in the general's mind directing armies, not first in the material field, but first on the chart of his own intellect. By a mind or body overtasked, and sometimes both combined, many are kept in a condition of involuntary inability, thought, and despondency. Occasionally, accidental conditions giving them proper repose and strength, they are lifted on higher planes of thought, but these few visits serve only by contrast to render the average of existence more gloomy.

I term this Practical Spirituality ; for I believe that all the practical is based on the spiritual. The thought must precede the act, the plan, the work ; and the force with which an organisation is filled, the more vigorous and capable will the mind it carries be to act in the direction intended for it by nature. I learned this from an Indian, who once said to me, "Lie a-bed till noon, lie a-bed until night, rather than get up without strength for your daily task." But all cannot act upon such advice, it is true. The demands of "business" look one way, those of nature another. Nature, in every languid sensation, says, "Rest, recuperate, live in the dreamland of the hills, the plains, the rivers, mountains, and forests ; let your system imbibe and be permeated with the healthy but unseen emanations ever being thrown off by earth, leaf, and flower, for these are your belonging and your strength for further effort."

Business says, "Work, work, work, or you shall starve ; work without intermission, from year's end to year's end. Be regular, be mechanical, be a machine. Burrow in cities. Breathe an atmosphere of dead emanations and poisonous gases, and, finally exhausted, tumble prematurely into your graves, still blind to the perception of those calm, delightful, and ever-increasing pleasures which it is your being's end and aim to enjoy."

California.

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PRENTICE MULFORD.

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P O E T R Y.

SEA-SIDE THOUGHTS.

ONE Bee, one Bird, and the thud of the waves
 Was all that broke upon my ear,
 As I sat in sight of the Devon Caves,
 With the tide running fresh and clear.

“And what is thy message, oh! murmuring Bee?
 And thine, thou gentle or raging Sea?
 And thine, thou Songster, now far, now near?
 To your messages three I bend an ear.”

“I fly,” said the Bee, “as the emblem of use—
 No gay cavalier, no solemn recluse;
 For my mates and mankind I gather the sweets,
 To gladden their hearts, and our insect retreats.”

“And I,” said the Sea, “am the emblem of power,
 Not uselessly restless, but each hour by hour
 I work with the strength of a giant, who feels
 At the touch of his finger the solid earth reels.”

“For the weary and worker I warble all day,
 I gladden sad hearts,” said the Bird, “with my lay;
 I’m wanting in power, I’m wanting in use,
 But no gay cavalier, no solemn recluse.”

Use, Power, and Grace, o’er all the world is flung,
 Making a poem of surpassing beauty,
 Which only to his ears remains unsung
 Who traitor lives and dies to self and duty.

Dorking, 1872.

J. CLIFT.

R E V I E W S.

THE LIFE OF THOMAS COOPER. *The Bridge of History over the Gulf of Time.* By Thomas Cooper.

SHOEMAKER, Schoolmaster, Preacher, Newspaper Writer, Chartist, Prisoner-poet, Free-thinking Lecturer, and Lecturer on the evidences of the truth of Christianity; such has been the somewhat remarkable career of Mr. Thomas Cooper. In every capacity he has proved himself an amiable, earnest, honest, and able man. When a shoemaker he worked at his trade for twelve hours a-day, never earning more than ten shillings a-week, and yet he managed to learn to read Latin fluently, besides acquiring some knowledge of French, Greek, Hebrew, and a large acquaintance with general literature; and all this before he was two-and-twenty. Then he opened a sort of model school, which numbered in twelve months

nearly a hundred scholars. After some years, divided between teaching and preaching, in 1836, at thirty-one years of age, Mr. Cooper became a newspaper-writer, and then embarked as a Chartist advocate, a course that was cut short by imprisonment in Stafford Gaol. Here he wrote "The Purgatory of Suicides," which was a poem of great length, and displayed wonderful power of memory and imagination, considering the circumstances under which it was composed. While in prison, the author grew to be a thorough sceptic in religion, and on his emancipation became well-known throughout England as a free-thinking lecturer on a great variety of subjects. For twelve years the Chartist infidel continued a believer in the mythical theories of Strauss, and therefore it caused no little surprise when in 1856 he appeared as a public lecturer on the "Evidences of Christianity," and endeavoured to refute, not only his old master Strauss, but also such popular works on the infidel side as Paine's "Age of Reason" and Robert Taylor's "Diegesis." From 1858 to 1872 Mr. Cooper has been most indefatigable in his new field of labour, for the greater part of that time preaching thrice on Sundays, and usually lecturing on the "Evidences of Natural and Revealed Religion" every night in the week. During eight years he delivered 3373 discourses, and preached or lectured in every considerable town in Great Britain.

The autobiography of such a man as this could hardly fail to be interesting; and so it is in some respects, especially that part of it relating to his experience as a Chartist. But it grievously reminds one of the celebrated piece once announced for performance, as "The Tragedy of Hamlet, with the part of Hamlet omitted." Of course, what excites most surprise and curiosity in the life of Mr. Cooper is his return to a belief in Christianity, after being so long an infidel. We want to know what rational or emotional process led to this remarkable change of opinion. And one would suppose that this is what he would be most anxious to tell us; but he is almost absolutely silent on the matter. We only gather that he felt he was wrong in ignoring God as a moral governor, that the Rev. Mr. Kingsley lent him a lot of Bridgewater Treatises, and then he starts as a Christian again! Surely a very meagre account of so enormous a transformation. For let it be known that Mr. Cooper has not become a free and easy, happy-go-lucky, muscular Christian of the Broad Church School, but has gone in for "total immersion" in a Baptist Chapel, and is thus associated with one of the smallest and most rigid of the sects that "call themselves Christian."

Hoping to attain some further light on a curious psychological problem, we turn to a little book entitled, "The Bridge of History over the Gulf of Time, a Popular View of the Historical Evidence for the Truth of Christianity." The substance of this work has, we are told, been spoken in all the large towns of England; we may therefore regard it as about the best thing of the kind of which the author is capable. On this ground, and not for the intrinsic

worth of the volume, which is very little, we will briefly analyze its contents.

Mr. Cooper divides his "Bridge of History" into nineteen "Arches," answering to the nineteen Christian centuries; and nearly half the book is occupied with superficial commonplace about the different persons and events chosen to characterise their century. The nineteenth century he calls the "Arch of Science;" the eighteenth, "Arch of the French Revolution;" the seventeenth, "Arch of Oliver Cromwell;" the sixteenth, that of Martin Luther; the fifteenth, "Arch of the Invention of Printing," and so on. First of all, he dwells upon the fact that 335 millions of the human race "profess the Christian religion," whatever that may mean; and that all these people believe "that Jesus of Nazareth was born into the world as the Redeemer of the world; that He was baptised by John in the Jordan; that He chose his twelve apostles as companions; that He taught the doctrines and performed the miracles attributed to Him in the New Testament; that He was crucified, and rose again from the dead." Mr. Cooper does *not* remind us that an enormous majority of these 335,000,000 believe *also* that the Virgin Mary was taken up bodily into Heaven, where she reigns as Queen; that the body of Jesus is eaten daily at ten thousand altars; that ordained priests are the sole channels of God's saving grace; that—a hundred other follies too wearisome to mention. If we are to judge of religious truth by counting heads we had better become Buddhists at once, who number 340,000,000 of believers.

We are cautioned not to forget that Oliver Cromwell, Isaac Barrow, Jeremy Taylor, and John Milton were Christians—to which we reply that this perhaps was not their highest merit. The Christianity of Milton himself, who is generally belauded as the most ideally perfect man of his time, was a little too rough for 19th century sentiment, even of orthodox type. The following racy passage occurs in one of Milton's prayers in his "Treatise on Reformation." Perhaps it is not quite so well known as "Il Penseroso," and is not devoid of biographical interest:—

"The contrary, that by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful end in this life (which God grant them) shall be thrown down eternally into the darkest and deepest gulf of hell, where, under the control, the trample, and spurn of all the other damned, that in the anguish of their torture shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes; they shall remain in that plight for ever, the basest, the lowmost, the most dejected, most under-foot and down-trodden vassals of perdition."

When he reaches pre-Reformation times, the orthodox Protestant might be expected to find the historical evidence of Christianity rather difficult to deal with. Not so, however, Mr. Cooper. It is nothing to him that—in the language of the Homilies—the whole

Church of God was swamped for a thousand years beneath a flood of idolatry. It is enough that some obscure sectaries are to be heard of here and there in most centuries assuming the right of private judgment to protest against the baptised paganism around them. Thus we read, "God's true Church was a persecuted and suffering Church in the eighth century. Under the name of Bulgarians, their passage is traced from the East, fleeing from cruel persecutors towards those valleys of the Alps and borders of the Pyrenees, where their successors in faith and suffering were known as Waldenses, and Albigenses, and Paterines, and Cathari, and many other names." These, forsooth, are to be regarded as the visible representatives of that kingdom of heaven, against which the gates of hell should not prevail. Was there ever a more monstrous supposition? We can understand and sympathise with the belief that Christianity is a divine philosophy, destined to regenerate mankind, and only assuming the temporary garb of creeds and rites adapted to special climes and ages. We can also understand the belief that the Catholic Church is the divinely appointed guardian of religious dogmas, to which the private judgment is bound to yield unquestioning acquiescence. Each of these ideas is conceivably tenable, together with a knowledge of church history. But how an orthodox Protestant can hold the belief that *his* God has been the ruler of Christendom (not to say the world at large) for the last eighteen hundred years utterly surpasses our comprehension. His rule has certainly only been manifested during the last three centuries, and that chiefly as a destructive element. "The Bridge of History" throws no gleam of light upon this great anomaly.

We pass on then to what Mr. Cooper calls the Arch of the Fathers, and the Arch of the Apostles, in other words, the first and second centuries of the Christian era. And here the lecturer puts forth all his strength to show the grounds we have for believing that the four gospels were written by the men whose names they bear; their genuineness in fact. This is almost the sum total in the second half of the volume. We are reminded that Matthew was a publican who would have to enter in writing the various transactions taking place at the "Receipt of Custom." This same knowledge of book-keeping is supposed to have specially qualified him to be a writer of the first Gospel. St. Mark's Gospel Mr. Cooper is convinced—was a report of the sermons preached by St. Peter at Rome. We are not told why these sermons happened to be so very like in form and diction to the Gospels of St. Matthew and St. Luke, nor why so very unlike the sermon ascribed to St. Peter in the Acts of the Apostles. St. John is said to have written his Gospel about the year A.D. 98 when he was nearly a hundred years old—sixty-six years after the events and conversations he records took place. That a man of ninety should remember conversations which happened sixty-six years before is certainly rather astonishing.

Mr. Cooper says nothing of the discrepancies in the several Gospels, he says nothing of their verbal agreements, which are no less remarkable. He is satisfied if he can only prove their genuineness.

A hundred other theories have been started to account for the peculiar characteristics of the four lives of Jesus Christ, and, possibly, it is of no great moment to the world which of these theories, or whether any of them may happen to be true. The books will ever retain a special and indefinite value of their own, however they came into being.

To return to Mr. Cooper: he will probably do very little harm in talking and writing illogical nonsense about his "Evidences of Christianity" in Dissenting Chapels or elsewhere; and his amiable character and earnestness of mind are likely to have a decidedly beneficial effect in Christian Young Men's Associations and such like goody society. But his singular change of opinion appears to be only one more proof that religious belief may be, and generally is, entirely independent of rational conviction. Those who have studied nervous diseases and mental aberration know well that patients often attribute to some fanciful cause that distress of mind which has quite another origin. This is really a proof of their remaining powers of reason. The mind is anxious to account to itself for its consciousness of derangement, and seizes upon the most obvious ground of discomfort which occurs to it. So it is often with religious converts and believers. Education, temperament, taste, imagination, or other circumstances lead them to entertain certain religious notions; thereupon they set about to justify them by sundry logical processes, more or less subtle, rational, or absurd. The manner in which their preconceptions influence their modes of argument is curious and instructive.

CONSTITUTION OF HUMAN NATURE: a Lecture, delivered before the British Medical Reform Association. By WM. HITCHMAN, M.D., LL.D.

THE lecturer very pertinently observes—"The sole object of a true physician, or medical philosopher, is to heal the sick—not to fill his purse or his pocket with portraits of Queen Victoria." He discards allopathy, and recommends his auditors to extend their experience in the realms of hydropathy, homœopathy, and botanic practice. This is about the gist of his medical counsel, and the rest of the pamphlet is devoted to a preachy declamation on protoplasm, spirit, and anthropology. The latter he truly defines as "not only scientific researches in the natural history of our species, but the spiritual, mental, and physical constitution of man fairly represented." The scope of his views seems to be met in this magazine, for he says, "The science of man, to be worthy of its high and noble calling, must include human nature as we find it in every geographical distribution of the *genus homo*." This

he despairs of finding amongst scientific bodies with whom "it is held to be no part of true anthropology to admit the existence of a religious and moral nature in the souls of mankind at large, the world over, upon any kind of testimony, however irrefragable, whether it be called spiritual, mental, or physical. In *their* science of Man, religion itself is mere systematic idolatry and sordid priest craft." These materialist scientists, he also complains, say "spirit is an imaginary substance created by priests;" while the lecturer thinks "the spirit of man is a special creation, capable of union either with good or with evil." He is also of opinion that "in every part of our being, beyond the limits of humanity physical, there dwells divinity above disputing." These are the gems of twenty-four pages of letter-press, and we naturally look for some shadow of scientific demonstration, which, seeing that the speaker was addressing a group of medical graduates, was more than to be expected. If the title-page were torn off, the reader would suppose that the lecturer had been declaiming before an awe-struck assemblage of very raw candidates for the ministry. His idea of the embrace of religion and science is in the words, "The life of the flesh is in the blood." We might ask, But in what is the life of the blood? and is it a wholesome practice to confound religion with quoting texts from the Bible? Equally undemonstrated is the opinion, that the Bible is "the revelation of the Most High." The lecture is a mass of incoherent statements and opinions, without method or scientific lucidity. What could it benefit a group of illiterate herbalists, to be told that "no vertebrate type equals him either morphologically or teleologically"? Another class of opinions is advanced in the sentence, "Do not believe that impressions or ideas are absolutely dependent upon the physics or chemistry of nervous centres." The author has much knowledge of a certain kind, in which he flounders so helplessly that he cannot attain the high objects for which he grasps, and his fund of language—or, rather, languages—is too copious for his limited ideas to fertilise. Hence the reading of his productions are rather wearisome and distracting.

EDITORIAL NOTES.

On the day of publication of this number of *Human Nature*, the sixth annual pic-nic of the Nottingham Children's Progressive Lyceum will be held at the Arboretum. Arrangements have been made for Mr. Burns to give a lecture on Sunday morning at the People's Hall.

WE hear that our earnest co-worker, Mr. Peebles, is expected to visit Australia during the approaching winter. Wherever he goes he will be sure to do his duty, and that cannot fail to result in the

promotion of human enlightenment, and a corresponding development of brotherly love.

ANDREW JACKSON AND MARY F. DAVIS have recently returned to their home at Orange, New Jersey, after a protracted visit to Washington, and other portions of the Eastern States. These good people devote themselves, as they have hitherto done, entirely to the promotion of those educational and progressive purposes with which their names have become so universally associated. We hope they may long be spared to promote the useful work with which they have already been so beneficially allied.

It has been suggested that a jubilee be held at Darlington during this month to celebrate the seventh anniversary of the first Convention of Progressive Spiritualists. The idea is a good one. That small, yet energetic, and, we may say, enlightened beginning, was the inauguration of quite a new era in the history of British Spiritualism, which has culminated in the establishment of the most efficient agencies which have yet been witnessed in this country for the enlightenment of the people on psychological subjects.

THE fortnightly conferences of members and friends of the Spiritual Institution have been continued, and considerable interest has been manifested at the meetings. Of all attempts at social organisation, it seems this is the most successful which has been tried in London. Advanced and earnest minds eagerly attend, and divers thoughts and experiences are advanced with feelings of consideration and charity, which beautifully herald that age of rationality and love of truth which should be the outcome of all efforts at progress.

THE friends of the late Mr. J. W. Jackson will be pleased to learn that the effort to secure a fund for the maintenance of his family is progressing favourably. Nearly £200 have been already collected, chiefly from the readers of *Human Nature*, and in part from the members of the Anthropological Institute, through the active agency of Dr. King, from a beginning made by our friend Mr. Chinnery, of Paris. Mrs. Jackson has taken a nice little house in a favourable locality at Camden Town, where she is desirous of meeting with boarders. Her announcement will be found in our advertising pages. Those who can in any way further her efforts will confer a substantial benefit upon the family of our late contributor.

AN effort is at present being made to sustain, in a more systematic manner, the Progressive Library and Spiritual Institution. We understand that, since its establishment—more particularly since the occupation of the premises in Southampton Row—there has been a deficiency of several hundred pounds a year; and £500 per annum would be required to maintain it in a state of efficiency. The hearty and generous call by Mrs. Hardinge last year for a little while exercised a favourable influence over subscribers; but it is desirable that a steady and reliable constituency be secured for all

undertakings which incur inevitable expense. The good done by the Spiritual Institution is really incalculable, and ought to excite a great amount of generous response in all lovers of human enlightenment and freedom. Mr. Grant, of Maidstone, has offered a donation of £10, if nine others will do the same; and a further donation of £5, if nineteen others will do likewise. This would raise £200. Only a few have come forward with £5, so that the affair is practically at a stand-still. The readers of *Human Nature* would do a wise and handsome act if they organised themselves into a body for the purpose of supporting the Progressive Library, by promoting the above subscription scheme, and its future usefulness might be enhanced by all sending in their names for a small sum annually. If that were attended to, the whole matter would be done, and those who work for the good of this cause would be allowed to devote their mental energies unremittingly to their duties without the intervention of cares and anxieties to which disinterested workers should not be subjected.

THE PROGRESS OF SPIRITUAL PHOTOGRAPHY in England is not less checkered and marred by doubts and difficulties than that of other phases of the spiritual manifestations. According to those who are best able to judge, many of the specimens issued by Mr. Hudson of Holloway, are shams. For full particulars respecting the modes by which ghost photographs may be artificially produced, see recent numbers of the *Medium*. It is not to be denied that Mr. Hudson takes spirit photographs. We have seen a *carte* bearing the portraits of William Howitt and his daughter, Mrs. Watts, and opposite them appears another figure, with very distinct and natural-looking features, which, we understand, has been recognised by the sitters. One case of identity thus established places the whole question beyond dispute, and proves more than a dozen cases of failure, or efforts at imposition. Several other pictures have been obtained, in which the spirit likenesses have been recognised more or less questionably. Mr. Reeves, York Road, King's Cross, aided by a very remarkable medium, has been making experiments in the same direction, and obtains pictures of a very peculiar description, some of which have been recognised as likenesses of deceased persons. We sat, and there came on the plate over our head a hand of colossal proportions. Recent correspondence in the *Medium* intimates that Mr. Slater is making substantial progress in producing spirit photographs; as also Mr. Beattie, of Clifton. We hear of other persons experimenting, and before long the manifestations of spirit-photography may be looked upon as well established, and quite as general as the higher manifestations usually are.

A NEW SPIRITUALISTIC MAGAZINE.

FROM a prospectus which has reached us, we perceive that the cause of Spiritualism, and Free-Thought generally in Germany, is

about to receive an acquisition in the form of a new monthly magazine, entitled, *Die Spiritisch-Rationalistische Zeitschrift*, published by Messrs. Mutze & Murer of Leipzig.

As a "Spiritual-Rationalistic" Magazine, the editors of this new venture will endeavour to present to their readers all events of importance connected with Spiritualism, to elucidate all new investigations and discoveries from the spiritual stand-point, and to show the harmony existing between the doctrines of Spiritualism and the known laws of Nature.

"We have resolved," say the editors, "to make it our special task to allow reason, in all cases, to have supreme sway, and only to represent that which is in accordance with reason. We will endeavour to show that the doctrines of Spiritualism, rightly comprehended, are perfectly in harmony with reason and science."

"Such a magazine," say the projectors of the *Spiritische-Rationalistische Zeitschrift*, "is especially needed in Germany, since but very little indeed is known in Germany and German-Austria of the real doctrines of Spiritualism; while in America, in England, and in France, it already numbers its millions of adherents."

We hope our contemporary will come up to its promise, and give to the sterile intellectuality of Germany the much needed panacea for its materiality. The land of Kant and Leibnitz presents a splendid field for dissemination and fructification by the doctrines and proofs of future existence; and to the plodding Teutonic intellect, which is fond of the investigation of subjects shrouded in mystery and obscurity, no better "nut" could be given to crack.

Since this was written the new magazine has appeared, and carries out the promises given in the prospectus.

VICTORIA C. WOODHULL.

ALL who read this may have heard of Mrs. Woodhull, either in tones of fulsome eulogy or disgusting abuse; and what was intended for portraits of her may have been observed in the fast-going illustrated newspapers, which eagerly lay hold of anything eccentric in female character, for the purpose of gloating over its supposed sensual tendencies. We have been more fortunate. We have, through the kindness of Mr. Lees of Cleveland, Ohio, seen a very well executed photographic likeness of the lady; and, seeing that so much has appeared in these pages respecting her, we think a few remarks thereon, may prove interesting. Her organic peculiarities are not indicative of the sensualist. She appears to be a compact, wiry, medium-sized woman; the figure well-developed and tenacious, endowing her with great activity, excitability, intensity, and endurance, and yet a lack of vitality approaching to "delicate health," inclining her to live for purposes rather than for the mere pleasures of existence. The hair is worn short, and is slightly curled at the ends. The features are regular, not particularly small, the nose being prominent, the lower part of the face narrow

and delicate, the eyes piercing, and the whole expression what may be denominated *pert* and defiant. The central range of brain organs predominate, indicating concentration of mind, critical acumen, practicality, and a tendency to go-a-head towards the leading idea, irrespective of secondary considerations. The process by which she does this may not be necessarily of a very connected kind; logical sequences may be discarded, and original premises may be lost sight of in the nervous jerks with which the mind endeavours to grapple with its task. Here we have the organic features of an agitator—a daring, aggressive spirit, who, without feelings of shame or diffidence, can assume the most delicate position, whether absolutely right or the contrary, if it serves in leading her to the purpose to be attained. This peculiarity may have given rise to many of the stories respecting her, and allots her the position of a stirrer-up of the social soil, after which must come much harrowing, rolling, weeding, and tillage, before precious seed can be safely committed to it, or hopes of a profitable harvest realised.

“THE SCIENCE OF HEALTH.”

THIS is the title of a new first-class monthly, the object of which is to teach the people all that pertains to life, health, the prevention of diseases, and right remedies. We are pleased to observe that the effort to popularise the laws of health in America, so effectively done already by several well known periodicals, is being aided in a very superior manner by a new monthly, bearing the above title, and published by Mr. S. R. Wells, New York. We cannot better introduce this new claimant to the favour of the well-wishers of humanity than by quoting from the prospectus:—

“Health is the great want of the age. It is the first need of the individual, the family, the nation, and the race. Health is happiness—disease is misery; health is long life—disease is premature death; health develops body, mind, and soul—disease dwarfs and paralyses all.

“Sickness and infirmity are the rule, and health the exception. It should be the reverse, and it will be just so soon as the masses of the people study the subject for themselves. It is easier to keep well than to get sick. All that is required is a knowledge of the *uses* and *misuses* of the familiar agencies and influences with which we are vitally related.

“But the sick must be restored. This can be better done without medicine than with it. As all diseases result from abuse or misuse of things, the proper use of them will restore health. To educate the people in the science of life, which includes all that relates to preserving health, and to the art of treating disease without medicine, is the sole object and purpose of this new health journal.

“The sciences of life are now well understood; the conditions of health are known; the nature and causes of health are plain;

the remedies are available; all that is required is intelligence to apply them to individual circumstances, and this intelligence *The Science of Health* will aim to disseminate throughout the world, so that 'he who runs may read.' It will not be the organ of any person, business, or institution, but an earnest teacher of the laws of life and health.

"*The Science of Health* will be the exponent of all known means by which health, strength, happiness, and long life may be attained, by using and regulating those agencies which are vitally related to health and the treatment of disease, including air, light, temperature, bathing, eating, drinking, clothing, working, recreation, exercise, rest, sleep, mental influences, social relations, electricity, and all normal agents and hygienic materials."

This magazine is handsomely got up, and at the price a marvel of cheapness—single copies, 10d., or 8s. per annum, payable in advance. To give our readers a good opportunity of becoming acquainted with it, through the kindness of Mr. Wells, No. 1 is offered to the purchasers of this month's *Human Nature*, at 6d. post free.

A LETTER FROM NEW ZEALAND.

ROSINA COTTAGE, GRAHAM STREET, DUNEDIN,
OTAGO, NEW ZEALAND, 26th Oct., 1871.

DEAR MR. BURNS,—I have been making a tour through New Zealand, and have been from home three months, and your kind letters arrived here during my absence. I only returned home yesterday, and as the mail leaves to-morrow, I take this opportunity of writing you a brief account of my long journey.

With the exception of Taranaki, Napier, and Auckland, I have visited every town of importance on the coast of this colony, and many of the principal inland towns. The climate of Otago is worse than that of the other provinces, being much colder and more changeable, while that of Nelson is the most delightful. Flowers flourish in great abundance all the year round, and it is quite a paradise in its climate and situation, and also in the social and musical character of its inhabitants, who are also deep thinkers, and decidedly more free and independent than most of the New Zealand people. As an illustration of this, I need only mention that there are in Nelson several persons who regularly subscribe to the *National Reformer*, published in London by the celebrated Bradlaugh. In every town I have visited the subject of Spiritualism has been well ventilated and discussed, and I am pleased to say that in many parts it is gradually growing into favour, and I am convinced that a good Spiritual lecturer would be the means of doing an immense amount of good in this colony, as many of the people feel a religious craving, which the dogmas of the Church do not satisfy; and as I have been instrumental in exciting the minds of the people, have lent and distributed a larger number of periodicals and books, and given a few readings to private assemblies (by desire), and in the presence of some of our most wealthy and influential men, who in many cases appear most anxious to investigate the phenomena, and who would gladly pay any sum of money to a medium able to show them some of the wonders of which they read, but unfortunately there is not sufficient application in

their own character to induce them, either individually or collectively, to organise a circle, and adhere to conditions necessary for the production of phenomena, and what is worse, I feel convinced the climate is not good, or is in some way inimical to spirit manifestations. I have felt this to be the case ever since the first day I landed here, and another and very subtle enemy is the sordid and money-grubbing character of the people themselves, and consequently, as like attracts like, so is it that the manifestations which do sometimes occur are very rarely of a reliable character; but, as I am sometimes compelled to say, the fault or failure is the want of harmony amongst themselves, and consequently spirits of a truthful character and elevated condition are not attracted to them. I am glad to say that both the Australian and New Zealand newspapers have of late inserted several letters and reports favourable to Spiritualism. The account of Mr. Crooke's experiments in presence of Mr. Home, and Lord Lindsay's letter describing Mr. Home being floated out of the window, have both been widely circulated throughout the Southern Hemisphere, as most of the leading newspapers have inserted those letters in full, and have in some cases briefly but favourably commented upon them; but our hard-headed colonial people want to see the phenomena before they will believe in it, and here we find the need of a few well-developed mediums of the *physical order*. None other would be of any use here at present.

W. D. MEERS.

From the *Echo* of Dunedin we observe with great pleasure that Mr. and Mrs. Meers received a valuable testimonial in March of this year, in contemplation of his departure for Canterbury. Mr. Meers made a most talented and enlightened speech on the occasion. It is singular that about the same time arrangements were being made to confer a similar honour upon his and our excellent friends, Mr. and Mrs. Everitt of London, who were recently entertained at a congratulatory meeting of friends at the Cannon Street Hotel, on which occasion Mrs. Everitt received valuable presents. That she well deserves such recognition, as well as her good husband, all who know them will heartily admit.

THE TANNAHILL COMMEMORATION.

On the 3rd of June, the 98th anniversary of the birth-day of Robert Tannahill was commemorated at Paisley, Scotland, the poet's native place, by the erection of a monolith to his memory. Poor Tannahill! He committed suicide by drowning, because of the neglect of the world, and the seeming utter hopelessness of ever being able to raise himself to a position more favourable to his genius than that in which fortune had placed him. He fancied that to sing his song—to tell of the hopes, the joys, and sorrows of the poor and lowly amongst whom his lot was cast, he must be placed high above them; that it was impossible for an obscure weaver to be aught or do aught in this world of ours. And yet, though he shuffled off this mortal coil at the age of thirty-six years, he left behind him a number of songs which, for sweetness and pathos, have not been excelled by the effusions of more famed masters of the lyric art; and which, after the lapse of three-fourths of a century, are yet fresh on the lips, not only of his countrymen, but of the wide-reaching Anglo-Saxon race. So little are we short-sighted mortals aware of the influence we are exerting when simply toiling with the strength we have, and the light that is given us! But the world has come to regard the great end and purpose of all genius, namely, human weal, as subservient to the propitiation of that coquettish and

deceitful jade—Fame; and so we are tempted to waste our efforts in the endeavour to win her favour, and to leave our true work unfinished—often unbegun. It is only for those that can plod along in the path laid out before them, without even a side-glance at fame, to do a perfect task on earth. Had Tannahill been made of such stuff, how much more influence he might have had on his generation and posterity. He was possessed of that invaluable gift of melodious utterance but seldom vouchsafed to our countrymen, incomparably rich as we are in other branches of poetry, and might, from his loom, have given to the world a mass of song, throbbing and scintillating with a fire, which, with all his art, the mere drawing-room rhymster cannot infuse into his verses. We have reason to be justly proud of the many great and worthy names that enrich our poetical literature; but when we come to sift the results of their efforts, how much do we find that is merely meretricious and extrinsic, in comparison with what is vitally related to the world, its aspirations, and necessities. Truly a large proportion! Sublimity of genius is a great thing; but genius with a little of the heaven of hard work-a-day life is a greater. And it is in this respect that we find such minds as Tannahill exert so much more influence than their more ambitious brethren. The man who can write a song three stanzas long, containing soul enough to make it live in the mouths of the people for three or four generations, is greater than he who writes a poem of ten thousand lines to live through a couple of editions and then be forgotten. Our national genius appears to lie more in the epic and elegiac than in the purely lyric department of poesy. How much in the way of popular song have our great poets left us? Comparatively little. Our truly lyric poets are few, and have for the most part occupied very humble positions. And yet we hold that the influence of songs of a pure and noble character on a nation's career and development is incalculable, in some aspects of society far deeper than that of more didactic poetry. England has been reproached as not being a song-loving people. Such, we believe, is not the case; and if we are at the present poorer in this department of literature than some other countries, there are good reasons for that poverty, one of which is the puritanic intolerance which so long held sway in this country, checking or perverting all natural and healthy outburst of national life. These things are now passing away, but we can remember the time when the singing of a perfectly wholesome ditty was considered wicked. Bigotry and superstition never did so much in Germany, and there, accordingly, we find this section of national literature luxuriantly represented. The greatest poets—Goethe, Schiller, Uhland, Heine, etc., have left behind them songs that still live in the mouths of the people: they are as common as household words. But who ever hears a song of Milton, Byron, Shelley, Wordsworth, or Southey, on the lips of the people? We have plenty of exotic—often very meretricious music and song; but what little we have of home growth, redolent of our woods and fields, and throbbing with sturdy English manliness and virtue, is relegated to Orpheuses of the street, and Polymnias of the rural districts. There is therefore but little encouragement for native talent.

But we already see indications of a change in this respect, not the least significant of which was the Tannahill commemoration on the 3rd ultimo; and we hope to live to see the day when the present degraded taste shall give way to a more healthy and ennobling one, sure, as we are, that no outgrowth of a nation's life so fully represents its inherent, intrinsic qualities as its song—at once the voice and the educator of the people. Given a nation's popular *repertoire* of song, and we have an exact record of its moral status. In the *chansons* of Beranger we see a full-length picture of French life and character, just as we behold England's national and moral character

of a bye-gone day in the songs of Dibdin and others,—just as we perceive her frivolity and shallowness in the wretched stuff which passes for song at the present time.

MISCELLANEA.

Lines on a Skeleton.

SOME sixty years ago, the following poem appeared in the *London Morning Chronicle*. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was, that the poem, written in a fair clerkly hand, was found near a skeleton of remarkable symmetry of form in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum sent them to the *Morning Chronicle*:—

Behold this ruin! 'twas a skull,
Once of ethereal spirit full.
This narrow cell was life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot,
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be for ever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And when it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke!
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine,
Or with the envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them;
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it, whether bare or shod,
 These feet the path of duty trod?
 If from the bowers of ease they fled
 To seek affliction's humble shed;
 If grandeur's guilty bribe they spurned,
 And home to virtue's cot returned,
 These feet with angel's wings shall vie,
 And tread the palace of the sky.

Nobody giving attention to Diogenes while discoursing of virtue and philosophy, he fell to singing a funny song, and multitudes crowded to hear him. "Ye Gods!" said he, "how much more is folly admired than wisdom! Poor human nature!"

THE NOBLE SAVAGE seems to have a remarkable proclivity for the shadier side of civilisation. There are two specimens of the race in Melbourne. One, a Maori, occupies himself in selling cigars, after having gone through a career of duplicity as the medium of a travelling phrenologist; the Fijian is a competitor at swimming matches. I am inclined to think that the simplicity of the Polynesian is very much exaggerated. So soon as you have civilised him to such an extent that he will not eat his enemy, he takes to cheating him.—"Atticus," in the Melbourne 'Leader.'

Of all things mischief-making, gossiping, "peeping," "quizzing," anonymous letter-writing, and in other ways interfering and meddling with the affairs of others, most clearly indicate low breeding, ill manners, and want of good sense. Such transactions are always carried on by persons who are themselves no better than they ought to be; and they seem to take great pleasure in trying to slander, slur, and belittle others. Low, ill-bred, and immoral persons are always looking for evil in their neighbours; and it may be set down as an established fact that evil is in those who are always trying to find it in others.—*Boston Daily Herald*.

VACCINATION PARTIES.—They have vaccination parties in Philadelphia now. Instead of ice cream and cake, vaccine virus is provided for the guests. When the hour for Refreshments arrived, says somebody who had attended one of these social assemblies, the guests seated themselves, and the doctors went around the room supplying their wants. Instead of being asked if they would have strawberry or vanilla, the guests heard the questions, "Which will you take, madam, the infant virus, or that from the original cow?" And when the inquirers had made the round of the room, they could be heard saying at the virus table, "Give me five infants and three original cows;" and so on till everybody was served. Of course, in a few days after the party, it was the proper thing for the guests to call upon each other and compare arms. And whenever a Philadelphia lady wishes to express her preference for one of the other sex, she remarks languishingly, "I am vaccinated with him, my dear."