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REVIVALS: THEIR CAUSE AND CURE.

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PROTESTANTISM is the only religion manifesting the peculiar phenomena called revivals. They are possible with all, but the proper machinery is not set in motion. Judaism, Mahommedanism, and Catholicism have no need of revivals, for to be born under their rule is to inherit their faiths. At a specific age, the child is subjected to certain ceremonies, and matures into an unquestioning belief of the religion of his fathers. It is a matter of education. There is no choice, and if religion is a necessity there *should* be none. Position, preferment, honour, caste, respectability, and all that the human heart holds dear, depend on a strict adhesion to the popular faith, and should there be any disposition to think outside or beyond, it is suppressed by the opposition it meets on every hand.

The Jewish child is educated according to the law of Moses. His father strictly adheres to its provisions, and he can only take position with his people by doing what they believe essential. There is never a moment from the cradle to the grave when the Mohammedan, the Jew, the Catholic, is not a Mohammedan, a Jew, a Catholic. It is not with them a question of reason, but of belief and education. There is no place for a revival, because belief never droops or decays.

The same is true, in a measure, of Episcopalianism, which is but another name for Catholicism. It does not recruit its ranks in seasons of religious flood, but from the aristocracy, who desire to belong to some church, and accept that which makes the fewest demands, and affords the largest return in social caste.

Revivals are confined to the strictly Protestant sects that amuse themselves with the pleasing fiction of "*free-will*." The assumption is, that man has freedom to receive or reject the doctrines of Christianity, and on his choice depends his eternal

welfare. This is the *fiction*; but the ability to choose, of children and imbeciles who are brought to the anxious seat, is certainly questionable.

The children of church-members are educated into the faith of their parents. The schools are presided over by the same influence, and the Sunday schools are hot beds of superstition. The mind of the child is surrounded by a shell, hardening and thickening with age, which conceals or distorts the light, and dwarfs the reason. Whether the child early joins the church or not, this process cultures it for so doing when the proper time arrives. Never did husbandman prepare the soil with greater care, or more successfully, than this training prepares the mind for "conversion." The child may appear to go wide of the prescribed path, and in his instinctive rebellion against arbitrary rule, reach manhood despicable and depraved, but the crust of early education indurates, and is not broken, and ever the thoughts early instilled come up and reiterate themselves, mistaken for the voice of a rebuking conscience. He never outgrows the belief that confession of religion and observance of its forms are necessary for salvation.

The Catholics understand the importance of this early training. "Give us the child until eight years of age, and you may have the man." Truly and wisely do they say, and the Protestant sects express their conviction on this subject by the prominence they give the Sunday school, the ostensible purpose and aim of which is the manufacture of church-members. Whether the child at the time apparently comprehends or believes the dogmas taught, is of little consequence. They sink into its mind, and like pernicious seeds, lie dormant until a favourable opportunity for their germination. Its mind is impressed with false ideas of itself, of God, of its relations; and its exceedingly susceptible organism is overshadowed by the high authority, the sacred character, and the fearful denunciations. The soil is prepared, the seed is sown, to await the proper time; when suddenly, as by miracle, it springs up, and with rank and blighting growth, overshadows reason and the intellect.

Religious revivals furnish the proper conditions for the germination of the seeds thus insidiously sown. Then the dogmatic teachings of superstition, the prayers heard, and perhaps made jest of, the utterances of the teachers, the scraps of religion interpolated into the text-books of the *secular* schools, and which brim over in the Sunday school book, bear their legitimate fruits. The summer shower softens the soil, and mushrooms of enormous size push forth their white bowls in an hour. Beneath the surface, however, the mould-like fibres have traversed, and fed on the decay their presence occasioned, gathering strength from

the blight and death of the grasses and flowers to yield its fruit when the rain should furnish the needed conditions for its maturity.

Revivals depend on many conditions for their success, the principal of which is, that as the results are psychological and magnetic, the requirements of experiments in animal magnetism must be fulfilled. The churches may be, and probably are, ignorant of magnetism, or may scoff at the idea that one person can influence another; but when they set themselves to inaugurate a "revival," they observe the conditions imposed in all successful magnetic experiments. As in circles gathered for spirit-manifestations, they know harmony is vitally essential. The churches unite, and, for a time, lay aside those portions of their creed on which they cannot agree. The Baptist, though he considers plunging essential, mentions it not, but is as tenaciously silent as he is tenacious of his belief. The Presbyterian speaks not of predestination, nor the Methodist of salvation by faith. Creeds and dogmas, over which these sects ordinarily are ready to battle to the death, are quietly sunk out of sight. They range themselves on the narrow strip of neutral ground, and, thus concentrated, determine on one object,—the conversion of souls. In other words, they form a circle, the magnetic force of which is in direct ratio to its unity, harmony, and fervour.

One element more is wanting—a directing mind,—and preachers there are who acquire the reputation of "revivalists,"—men of strong will, fixed purpose, energy, and the inseparable accompaniment to these—magnetic power. *Their moral status is not an element of the process, for the temperament which makes them successful as "revivalists" is essentially animal, and, for that very reason, scarcely one of this class escapes the truthful tongue of criticism.*

The deacons of the churches, the zealous members, led by the "revivalist," come together. They first proceed to remove all differences which may exist between themselves. They kneel before the Throne of Grace, and their souls flow together in prayer and psalm. Differences melt and vanish. The pleasing psychological influence which is thus created is mistaken for the presence of the Holy Ghost, and this belief warms their heart anew. The circle is formed, and, as a central battery, exerts its influence on surrounding minds. The preacher strikes the keynote, and laymen attune themselves to its pitch, and the perfection of the harmony is a true measure of the results obtained. As in a choir one discordant voice spoils the melody, one antagonistic mind will destroy the harmony of this mental battery. The "revivalist" encourages, in his chosen band, those acts which experience has taught him contribute to unison,—as

self-abasement, confession of sins, and yielding in humility the individuality. Nothing should "be kept back," but the most secret thoughts and actions confessed on the house-top. The spirit must go down in the dust, and by stultifying reason and obstinate individuality, by servility and abasement, secure the sweet peace of sins pardoned and freely forgiven. Then is the magnetic power organised, and those who are unconscious of its existence feel its influence, and, awed by its mysterious force, are ready to accept it as an overshadowing of the Holy Ghost.

As the power of the voltaic battery is increased by each additional plate of zinc and copper, so is the force of this mental battery increased by each individual added thereto. It requires a week, or, perhaps, even a month, to unitize the conflicting individualities and create the harmony which is essential for exercise of the full force of the elements thus organised. Daily and nightly they meet, pray, sing, relate "experiences," confess their shortcomings, and beseech the gathering audience to come forward to the Throne of Grace. The first convert is a test that the forces have become harmonious, or that in other words, the Conversion Machine has become attuned. The most sensitive, of course, first feel the mysterious power. Backsliders and renegades, by their periodical "conversions," acquire no enviable reputation, though they are really honest and sincere. The very temperament which renders them susceptible to the mental force, at the season of revival, renders them equally sensitive to the influence of the world when the season has passed. They are negative, and obey the strongest influences, and, while under religious excitement, they are borne on the crest of the wave, and in fervour and zeal excel all others. Having no character of their own, as soon as the wave subsides they go down with it, either drifting into the world again, or lying on the coast, like flood-wood, awaiting another freshet—most pitiable of beings.

These sensitive subjects, with children of Orthodox training, first feel the subtle force. As soon as they "come forward" and join the central power, its strength is increased by the confidence bestowed by success, the seeming presence of the Holy Ghost, and by the addition of numbers, itself an important element, if the new individuals are in harmony, which they must be, or they would not be influenced.

The magnetic force increases, and now masters the less sensitive. Now the early dogmatic training becomes a valuable ally. The mind is prepared. It has received the lessons of piety and of faith; it has said, perhaps they may be true. If it has scoffed, beneath the scoff has been felt the rebuke of educational bias, mistaken for conscience. At some future time they have intended to look after their spiritual welfare,—perhaps that time has come.

The magnetic power fills the church, seeking out the weak, and beating in innumerable waves against them until they yield. They who have felt the magnetic influence understand the sensations of the convert. Reason, intellect, the will, are swept away, and a blind, irresistible incomprehensible force usurps their place. The emotions are intensified, as they are in the magnetic state; a flood of ineffable desires and aspirations bursts on the startled novitiate, who, bewildered, amazed, and confounded by the strange sensations, eagerly asks their meaning. Instead of explaining the principles of psychology involved, the "revivalist" and the "deacons,"—blind leaders of the blind,—shout "Glory to God! another sinner saved!"

Not always is the magnetic state at once induced. Often it is only partial, and then is experienced the conflict between the individuality of the convert on the one side, and the magnetic power on the other, which, from repeated descriptions of those who have experienced it, is unspeakably terrible. The mind is filled with fearful emotions and dreadful presentiments. The dark dogmas of evil, hell and Satan, are realities intensified by the heated fancy—more torturing than the monsters of delirium tremens. No hope, no relief! Existence given for inevitable death, which is not annihilation, but eternal fire! Frantic, the subject cries, "I am lost! what shall I do to be saved?"—"Confess!" answers the "revivalist." "Confess! pray God to forgive your sins, and gain peace at the foot of the cross! You are nothing, a worm, a reptile. The fires of hell shall not be quenched, the worm dieth not!" and then, with a wail, the revivalist shouts, "Lost, lost, lost! flee to Christ! His blood alone can wash away your unspeakable sins!"

Now two things may occur. If the subject goes away from the meeting, gradually its influence is lost, and he gains peace by his individuality regaining its sway; on the other hand, if he remain,—and he will if it be possible for the members to retain him; for well they know their control will be lost if he remain away,—then after a time individuality yields to the waves of magnetism, and harmony thus produced, he feels the sweet happiness of the magnetic state, mistaking it for his peace with God. He contrasts its blissful quiet with the terrible state of disturbed magnetic equilibrium, wherein he is told that he has wrestled with the devil, and met with the experience of the Saviour before him, when taken to the summit of the temple by the same arch-enemy of mankind. Certainly he has met with a great change; it is one from misery to happiness, and must be indicative of having fought the good fight, overcome the flesh, and received pardon for all sins.

The convert is completely magnetized by the church force,

and believes whatever it wills him to believe. His faith is sufficient to attack mountains, though it may not remove them. He is as ready to believe one doctrine as another, for he has been converted, not through his intellect, but by its stultification; and only when it is dead, and blind faith usurps its place, is the convert truly at peace. So long as it has a voice he has doubts, and is tempted by the devil to renounce his faith and return to the sinful enjoyments of the world.

Often the force called forth becomes unmanageable by the operators. They are children playing with fire. They know not the laws of this force, which they mistake for God, and the whirlwind escaping their control gives countenance to their belief in its miraculous origin. Then is presented the disgusting side of the revival, to which the pow-wow of the red Indian is refinement itself. There is contagion in the sweep of the force ever drawing in new material and strengthening itself thereby. New religious sects have originated from the fanatical spirit thus awakened, their test of membership being the spasmodic contortions, the insane freaks, or the gymnastic evolutions of their devotees. These gymnastic performances are accompaniments of all revivals of marked success, usually attaining their most intense expression among the uneducated and rude. A Methodist camp meeting is their field day, and among the Southern negroes they form the larger share of religion.

A revival will continue as long as its movers remain harmonious, and ignore personal opinions; but the time comes when the various sects engaged must divide among themselves the converts they have rescued from the hands of Satan. Then doctrines are taught, personality appears; antagonism takes the place of union, and the magic spell is broken. Not another convert is gained, but many of the latest are lost.

Is it not patent to the student of psychology, and to every one who has witnessed its most common manifestations, that revivals are dependent on the same laws? Ask the young convert why he attends the meeting night after night; what possible interest he can have in the threadbare tale of experiences and formulated prayers. He will only answer that he is strongly attracted, and feels happy while there. It is the same influence the snake exercises over the bird it is charming, or the magnetizer employs on his passive subject, and often proceeds to unconscious trance.

Does the "revival preacher" storm the heights of Infidelity with reason or argument? Nay, these disappear. He deals in prayers and hymns and experiences which reveal black ignorance and superstition. He preaches of the love of God, the sacrifice of the blessed Jesus, the terrors of hell and the wrath of God, and

the wily voice of the devil. The machinery at his command is terrible. The convert trembling with the new sensations of his semi-trance, passive as a ball of clay, and sensitive to the thoughts of the mental focus, is the toy of the preacher, who elevates his imagination to heaven, or plunges him into hell. No element is wanting to give the priesthood surer hold. The awful depravity of human nature, the blessed love of Christ on the cross, the fearful wrath of God, and the tortures of hell with its dragon—oh, we cannot blame the convert if he go wild with terror—nay, if he go raving mad—we can only pity!

Not the Holy Ghost that broods over the orgies of the camp-meeting, or the immodest, often indecent, scenes of the revival; the means are human and the results the same. Not alone in religion, but in very opposite affairs is the same law observed. The red Indians before starting on the war-path held their war-dance—the bravest first joining, and then as the feeling grew, others fell in, until all became affected, and shouted and sang their wild prayers and songs, until *en rapport* with each other, as one man, filled with one purpose, they sally forth on their projected enterprise. With the Dancing Dervishes of the East, the almost maniacal ecstasy of physical effort is a constant act of worship, in which the miserable devotees thrust knives or needles through their flesh, suspend themselves by hooks, or flogellate themselves in a most cruel manner.

And the mob, controlled by a few leaders, exhibits the same phenomena of psychological control. It moves to its object with unflinching courage and unreasoning thoughtlessness, and, as long as harmony pervades its ranks, no army is stronger. It will do the work in which it is engaged with the unflinching cruelty of fate; but the moment antagonism exists among its leaders, it dissolves like a mist.

I have no disposition to scoff at revivals or their fruits. Whatever good may result from them should be carefully treasured. Under our government, at least for the present, all forms of religion are tolerated. Not with scoffing I would ask what are the fruits of these weeks and months of enthusiasm? Shall we measure it by the score of members added to this church, the score to that? If it is God's plan to save the world by revivals, He is meeting with a sad failure. He presents salvation, and begs sinners to come, and they do not think it worth their while to go and receive it! Who are the converts? Have the men and women of thought and culture been converted? Have the leaders in the arts and sciences admitted the miraculous power of the Holy Ghost? Not one has been gained. The larger class are susceptible children, not of sufficient age to reason on the metaphysical subtleties of religion; who have been captured as

a serpent would capture a bird, and are utterly incapable of giving an intelligent answer for the belief they have espoused—children, to influence whom in this manner should be made a high misdemeanor and a crime. These are the usual complaints of backsliders and the much boasted “hard cases” who have at length yielded. I hope and trust the latter have really met with the change of heart they so much expected. There is certainly need enough.

Must one be a prophet to predict how many of these converts will abide for a year? “Revivals” affiliate with cold weather. The mercury must indicate zero, to have them vigorous. Cold is promotive of the magnetic condition. The first warm days of spring witness the last of the revival; the summer, the backsliders with their religion dried up; and the autumn the returning reason of the children; the “hard cases”—I hope they may hold fast. Perhaps this is the religion they require. A sniff of brimstone and a devil may be exceedingly serviceable to their morality.

Must we not pronounce the results entirely inadequate to the means employed? If the revival is God's harvest season, how few bundles of souls He secures, and how singularly inferior their falls! The Orthodox plan is a failure. It is worse,—from its conception it is a blunder. The Infinite is represented as a vacillating tyrant, not fully understanding what He Himself desires, pursuing His purposes by “ways that are dark and tricks that are vain.”

Call this an Infidel sneer? Perhaps it were well to inquire who are the infidels—they who put beneath their feet these dark dogmas, or they who uphold them in such a manner as to drive far away all who pause to think? If you present me with this Asiatic despot, with garments clotted with the gore of his children, his eyes bleared with passion, his words demoniac curses, to whom I must go down in the dust and ask pardon for being as He has with infinite power and wisdom created me to be,—this plan of salvation, by which one is saved and a million perish—I boldly declare the scorn that fills my soul for the entire gross fabrication, and prefer his condemnation, and to go down to endless punishment with all the great and noble minds of the present and the past. If this be your God, what can be your Devil? Can there exist a worse?

As long as the present religious beliefs are entertained of God and His requirements—the nature and destiny of man—so long will the spasmodic efforts at conversion, known as “revivals,” blot the face of our civilisation. The great mass already have advanced beyond the possibility of being reached by these religious freshets, yet a host remain on the marshlands that at

any time the flood may overflow. Here the church will recruit its falling ranks for a long time to come.

The cure of "revivals" is knowledge. Elevate the mind above the instinctive and emotional plane by a true and thorough knowledge of the laws of the world, and "revivals" become impossible. A dozen Methodist exhorters and a conclave of priests could not bring down the Holy Ghost on an assembly of men like Humboldt, Huxley, Tyndall, Emerson, Fichte, or Strauss. In vain would prayers and hymns be offered for them to feel the magnetic force.

The profundity of thought of either one of these gives him strength exceeding a thousand enthusiasts. They stand like rocks, around which the waves of theology dash in vain. The attempt is not made. Its hopelessness is admitted. They have escaped the fear of God by and through the knowledge of His works.

From the tiny flower and spray of moss, to the planet rolling on its orbit; from the animalcule to the mind of man, fashioned to grasp these sublime relations, there is no flaw, mistake, or blunder. Omniscience, infinite power, wisdom, and love, are expressed in the minutest and the grandest works. There is no suspension of purpose, no error in judgment—the best and most fitting is always employed, and miracle is unknown.

How will these students of nature receive this plan for the redemption of man, which represents the system of the world as the exact opposite of what they have everywhere found it to be? They will say at once, this is a concoction of ignorant men, and has no likeness in the constitution of things, and pass it by, as the vagaries of children.

The mission of faith is to believe what is not proven. Whatever is proven is removed from its sphere, and were knowledge sufficiently extended, there would be no place for its feet to press.

Hell and its master disappear in the light of understanding. An angry God evanishes with fear and servility. The Order of Levites, to interpret His wishes, becomes a useless impertinence. We find we can never be lost or estranged from God. His arm of infinite law overshadows, surrounds, and sustains us. From it there is not a moment's escape. We learn the uselessness and folly of prayers. The infinite purpose is executed, regardless of supplications. The sun stands not still, nor the moon stays her course, nor the stars fall from their places, if a host of archangels plead.

If the stultification of reason by the magnetic force of the revival brings peace and trust, a far nobler and purer joy is yielded by knowledge. And when it is experienced in its fullest measure, conversion to religious forms is impossible.

THE SEEKER.

By HENRY PRIDE.

THERE was a part of Solitude's domain,
With lofty cliffs engirt and vapours chill.
Its secrets none could tell; for none had passed,
And not the most undroway villager
Might trace a torrent ever in the flow
Of quiet rivers winding broad or deep,
And understand its story.

But a youth,
Unmindful of the silence and the toil,
Went up, and built of rude materials
A hut, and long abode, in due content:
For She was with him, whom the good oft sought—
Yet few have found; and with Her eyes alone
He saw, and nought was hid that this world holds.
So mere contentment grew till all was bliss.

At early morning, when he rose to view
The varying splendour of the summer sun,
It soothed his wonder, brimmed his cup of joy,
To know that She was near; where'er he passed,
Where'er he lingered, through the glowing day,
He felt Her presence; and She drove afar
His thoughts of sadness while o'er all the land
The darkening shadows moved, or e'er one star
Looked down, or moonbeams fringed the rocky heights.
Together they would go across the moor;
And he would sit beside some stilly lake,
And love to gaze into its starry depths,
While She was throbbing in his heart of hearts,
Uplifting all his soul to Perfect Peace.

Sometimes the Spirit of the Storm swept by,
And blurred the surface of the dismal pool:
Then would he shelter in a darksome cave,
And listen to the echoing thunder-peal,
The Spirit's mighty voice, and see the fire
Quick-darting from his eyes and nothing fear;
For She had laid Her head upon his breast,
And circled him with soft caressing arms.

Even in sleep still lovely was his life;
For She did weave his dreams, and led him far,
With spirit-raptures, into other worlds;
And when he woke, with soul more purified,
He knew that She had clasped him yet more nigh.

So this day followed that, till one dire eve
The firmament seemed crashing into nought;
And suddenly there came a loneliness
And fear upon him, in the sheltering cave;
And by that loneliness and sudden fear
He knew that She had left him; vain, ah! vain
To seek Her, for by light that was Her own
Could She be seen at all, and She was gone.
So he was terrified before the storm,
And hid in deeper gloom, and found despair.

But while the tears were falling from his eyes,
And all his body heaved and shook with sobs,
A noise of hissing entered at his ears
And pierced his brain; he quickly turned about,
And in the darkness blinked before two stars
Of living fire; the hissing louder grew—
A moment more, and slimy folds were wreathed
Upon his breast, and chilled his struggling heart.

His fear o'ercame him not, and though he felt
Some loathing, yet a fascination clung
Withal; and hope arose that She this thing
Had sent, to aid through all his search for Her.—
So down the mountain-side he went, nor cared
For rain, nor thunder-peal, nor lightning's flash;
And underneath his garment close, the Snake
Was coiled, a slimy girdle ever there
Though none might know of it but he alone.
And when he came to where the hut had stood,
'Twas desolate; fierce thoughts unknown to him
Leaped up to gain his tongue, but in disdain
He crushed them back, and would have laid him down,
Waiting all-silently for death to come,
When lo! two fiery eyes did look him through,
And accents whispered hissing that his task,
Remote from ended, was not yet begun.

Then down and down he passed, and reached the plain,
His steps no longer hindered by the storm;
Nor wandered darkly: moonlight's solemn beams
Peered fitfully through clouds, as pitying
The riven altar of his soul alone
In Nature's universal holy place.
A forest stretched before him either way;
A barrier it seemed impassable
For aught of human mould; but earthly dread
Had power on him no more: so, listlessly,
He went, and stumbled in the tangled maze;
For only here and there, and wide apart,

The moonlight broke in silver rain between
The close entwining branches of the trees.

And once when thus he fell, upon a place
O'ergrown with tender moss, he strove no more,
But let his eyelids shut down heavily
Upon his straining eyes, and slept;—and dreamed!
And dreamed of Her, and saw Her, far, far off,
The while a whisper—ah! so faint, arose,
But breathing Her own perfect melody!
'Twas almost happiness to think of Her
Even doubtfully; and he would fain indeed
Have dreamed away his life, but speedily
The tightening folds aroused his utter grief,
And here and there the sparkling diamonds
Of sun and dew made him regard the day.
So he bestirred, and wondered that he slept;
And treading down the stifled undergrowth,
And winding where the trees stood thickest,
He laboured on as guided by the Snake,
Which had uncoiled itself and darted nigh.

No pleasure found he in the twittering birds,
Nor in the hidden purling of a brook,
Nor in the ivy clinging to old forms
Of forest-gods, nor in the glades so rare
Wherefrom a weary traveller could mark
White cloudlets through the deepening azure sail:
For She who owned the meaning of them all
Was not, and beauty lived for him no more.
So passed he on; and, when the sun was low,
He came upon a city nigh the wood;
And there the Snake beneath his garments hid,
As if a portion of its task were done.

And when he saw the greatness of the city,
The streets with home-returning workers thronged
And those in busy quest of merry hours—
Some smiling with anticipated joy,
And others leaden-eyed, as if the dregs
Of happiness had long ago been drained—
He stood awhile confused and marvelling.
But when he viewed the many splendid piles,
Whereby men show their own sublimity,
He said, within himself, "Assuredly
This is Her throne and lasting dwelling-place;
And 'twas Her wish that I should meet Her here."
Whereat he spoke to one of cheery looks,
And asked him whether this were so or no;
But he sped grinning on, and nought replied.

Then one of meagre countenance drew near;
 But loth the Seeker was to ask of him—
 So sad a face had never known Her smiles.
 Albeit he asked; and he of anxious brow
 Stretched forth his hand, and led him to the gate
 Even of the grandest edifice of all,
 And said, "She dwelleth here eternally."

The Seeker entered, and sank down amazed
 That human art could show so gloriously;
 And then with awe beheld the secret rites,
 Till harmonies now swelling jubilant,
 Now sweetly dying, wakened ecstasy;
 And, in his heart, he said, "She will appear
 Ere long; my task is done."

Hisses brought back
 His pain; he fell into a trance, and lo!
 The crowded shrine was not; instead, he saw
 A countless tortured host; some amid flames
 Were calling upon death as for a friend,
 And some lay pierced with swords; the bleeding axe
 Was high uplift o'er many a hoary head,
 And children cried for mercy, but in vain.—
 He woke, and lo! the Snake, with darting tongue
 And hissing terrible, was twined about
 The symbol deemed most sanctified of all!
 So headlong rushed he out, and muttered deep
 That if their way She came, 'twas long ago.

The night had come, but to the city brought
 No rest oblivious; and glaring lamps
 Did make a brazen day devoid of charm.
 False jollity with laughter's counterfeit,
 And drunken guilt with horrid oath and song,
 Supremely reigned. The Seeker refuge took
 With one plain-dealing man, and slept till morn.
 He went abroad betimes, and on the mart,
 And asked for guidance unto Her he sought:
 But some in anger, some in mirth, cried out,
 "What will this madman here?" and thrust him forth.
 And so he wandered all that day about,
 And saw the rich, who scarce could frame a wish,
 And wept among the poor who wanted all;
 Yet few indeed had even heard Her name.

And when 'twas eve again, the coiled Snake
 By restless motions made him thence depart;
 Nor was he loth: the heavens bowed down with stars,
 And though the Snake went hissing on before,

He heeded not, for She seemed not so far,
And he remembered Her in every thought.
But when another day began to dawn,
And close returned to him again the Snake,
He heard the noise of waves upon a shore.
And sorrow took him: for the sea appeared
So pitiless in might; but soon he said,
"My little worth, of Her all-worthiness
Is part, for She is All;" and, comforted,
He got upon a ship that sailed near by,
For he who ruled had spied his beckoning arms.

And many days he roamed upon the deep,
And oft, reclining, watched the billows chase,
Tossing their curling crests that scattered pearls
Adown bright emerald vales, and wondering felt
The ship go on. But when the sky grew dark,
And hoarsely cried the wind, and down, deep down,
The vessel sank 'twixt two aspiring waves;
And when the lightning showed all faces pale,
White as the bubbled foam, and sturdy yards
And good stout rope were cracked like kindled wood;
And when the ship was hurled on sunken rocks,
And he, thereafter, on a strand unknown—
He longed with all death's bitterness for death.

But in a while the Snake loud hissed again;
And from the raging sea he journeyed on.
Through many lands he went, and seldom most
A fountain showed, whereat to slake his thirst:
For men had laboured much, in ignorance,
Or fear, or selfishness, to hide Her path,
And named the dust with remnants of Her name.
So came he where an ancient city stood,
Now but a mingled heap of stone and sand.
And while he gazed on crumbling wall and arch,
And shattered pillar, stole a dreaminess
Upon him as the sun was sinking down.
He saw the city in its day of pride—
The marble fanes, the lofty circling walls,
The massy brazen gates, the motley throng—
And knew that though expression's mode was changed,
Men lived the same life ages gone as now.

The years went by; sometimes the Snake would pine,
Powerless to hiss, or from its glazing eyes
To dart a baleful ray; at other times,
Despair fell on him: then the scaly folds
Would tighten, and the hiss so loud become,

The eyes so menacing with subtle fire,
That oft again he sought the old, old ways,
As though his past were not.

But one calm eve,
An aged man, he laid him weary down
Beside a sparkling brook that ever ran;
And high above him swayed the dark green leaves.
His face a look of patient sadness wore,
Which changed to heavenly bright, even as he slept:
For She was smiling on him now at last,
To part from him no more. His search was done!

THE ORIGIN, FORMATION, AND ULTIMATE DESTINY OF THE UNIVERSE.

By GUY BRIAN, M. A.

A clergyman of the Church of England of thirty-four years standing, being the substance of communications written through his hand by the Spirit THOMAS CLOWES, who was formerly his tutor in earth-life.

"This universe was formerly *Spirit*, in the form of *Purusha*. Looking intently, he saw nothing but himself or *SPiRiT* or *SOUL*. He said, 'This is I.'"—*Brihad-aranyaka Upanishad* 125.

"The lord of creatures throughout the whole continuance of the world, remains fixed, the *Universal Soul* or *Spirit*, self-sustained, the supporter of the Earth."—*Varaha Kalpa, Book the First, Chap. IV.*

"There was *then* (the point of time which separates eternity from time, or unconditioned time from conditioned) neither (material) nonentity, nor entity: there was then no atmosphere, nor sky above. Death was not then, nor immortality; there was no distinction of day or night. The Being (self-existent) the *ONÉ*, breathed calmly, in self-dependence; all was absorbed in it, for all was *Spirit* or *Soul*, there was nothing different from It."—*The Taittirya Brahmana, Rig Veda* x. 129.

(Continued from page 403.)

THE sun is now too far off from *Aleyone* to be sensibly affected by the light and heat of its primary. But when its office as a sun to the planets it has projected has ceased, the same causes that were in operation in causing the planets to approach nearer to it—viz., the withdrawal of the magnetic currents in which they moved—will occasion the sun to draw near to *Aleyone*. And by the time it has cooled enough to become an inhabited planet, it will be sufficiently near *Aleyone* to receive all the benefit of a sun from it. But our sun is only one of a system of about a thousand other stars that are revolving round their primary *Aleyone*; about fifty of which have already become planets. And the rest will all become planets, also, in due course of time. And when they have fulfilled their functions as planets, they will return again to *Aleyone*. But *Aleyone* itself is only one of about a million other heavenly bodies which are revolving round their primary; and

which will all, in their turn, become planets, and require their primary for their sun. And thus the process will go on. Each of the countless millions of shining stars that stud the nightly sky, and which form but an infinitesimal portion of the whole, will one day become an inhabited planet, belonging to a family of other planets, with a sun-star at its centre, constituting a new solar system. These new solar systems will each collapse into one mass, and become a planet, forming a portion of another solar system, which system will in its turn become an inhabited planet, requiring a sun for its vivification, which sun itself, also, becomes a planet, until at last the great central mass will do duty as sun for them all. This process is going on, and will go on, throughout the material universe.

But, owing to the wise scheme of inter-dependence on which the universe is constructed, there will be no world left without its sun as long as its inhabitants require it. Each star or sun will in its turn become the abode of intelligent beings. And, after it has fulfilled its duty of lighting and warming other worlds, there will always be a sun ready prepared to light and warm itself. This could not be the case if there were several independent centres of worlds, or of universes. For when, in the process of time, there were no habitable worlds remaining but the centres themselves, although they were cooled down sufficiently to be inhabited, they could not become tenanted for want of a sun. Surely that is the wisest scheme which would ultimate in only one world being uninhabited than in several.

Says the Spirit Thomas Clowes—"I will give my reason for supposing that there is only one central mass round which all the heavenly bodies revolve. It is on account of the unity of the whole, which was necessary to manifest the unity of the Deity who originated the material universe, to show that it has its origin in the thought and volitions of One Supreme Intelligence, and that it is not the work of several. If there were several disconnected universes, it might be conceived that they were the work of several independent deities, and not the work of One Infinite Spirit. And the fact of their being several, would destroy the idea of infinity which the present stupendous whole conveys to the mind."

And the existence of separate independent universes formed out of our nebulous mass of primordial particles could only be accomplished by the special interposition of the Deity, which, of course, we could not expect. For, as I have just shown, it would argue work of less rather than greater perfection. And this interposition would take place when there was really no occasion for any interference. For it is evident from a consideration of the nature of the materials of which the universe is composed, that the primitive particles, if left to themselves, would all converge to a common centre. For, being essentially spirit, or *love*, they would naturally come together: each collection of particles uniting itself with those nearest to it. These, again, with others more distant than the first,

till at last the most distant masses would be united together in the centre of the whole. For the perception of the spirit within them of the existence of spirit substance similarly circumstanced is not bound by any distance, though the nearer they are to each other the clearer these perceptions will be; and, consequently, the more intense their desire to approach each other, and therefore the more rapid their approach. And the sudden arrest of motion arising from their concussion is quite sufficient to account for the intense heat we have attributed to the central mass.

In the universe there is the same process of life and death, births and dissolutions going on as regards the material worlds as there is respecting the inhabitants of those worlds. There are constantly new planets being projected from the suns already in existence; and it is constantly happening that planets which have fulfilled their office of developing spiritual worlds, and of being schools or colleges for the education of spirits, are returning to their parent suns, there to be dissolved and commingled with the fires from whence they originated.

It is well known to astronomers that several stars have disappeared from the heavens. Just as we might conceive, and, indeed, know from observation, that as from a single pair whole races of animals may increase and multiply to an indefinite extent, being only limited by the means of subsistence, so have the heavenly bodies increased and multiplied, also, from one original stock—the grand central mass of molten fire—by the operation of the Infinite Spirit. They are the offspring and descendants of one grand primordial pair—Matter and Spirit.

Thus they have increased and multiplied, and thus they will increase and multiply till their means of doing so fails them, *i.e.*, till their loss of heat is such that there will be fewer projected than there will be returning to their parent bodies.

Then the decline will slowly and gradually go on; the heavenly bodies decreasing in number in the inverse order in which they were generated. But from the admirable scheme of the whole, the decreasing *number* of the habitable worlds will be compensated for by their increasing *size*.

Although the duration of a planet is incomparably longer than the physical existence of the individual inhabitants of that planet, yet, since there is an inconceivably greater number of inhabited worlds than there are inhabitants of each world, there are inconceivably more changes going on in the whole universe as regards the life and decay of worlds, than there are amongst the inhabitants of each world. But the same law of birth, maturity, decline, and final dissolution which attaches to all material things must attach itself to the universe as a whole. This will be evident if we consider that its vitality consists in its *heat*, which is constantly being radiated into space, and thus that all the heavenly bodies, whatever their size, must eventually part with their heat, however long it may take. The smallest will part with their heat soonest,

changing from suns to planets—the next in size, the next in order of time,—and so on till the fires of all become extinct, and those bodies that were originally projected from the central mass, and formed centres of other systems, will now revolve around it as planets. But the central fires themselves must at length die out; and the great central mass itself will become cool enough to become a planet, when we may suppose either that there will then be a sun prepared for it to revolve around, and draw from thence the light and warmth needful for its inhabitants; or that the object of the universe—the education of souls—having been accomplished, there will be no further use for it, except to give stability to the spiritual universe. But the period that must elapse before such an event will take place baffles all calculation. This is what the Spirit says concerning it—“At the time the great central mass was first

formed, its heat was $1,000,000^{100}$ times greater than the heat of our sun. It was produced by the concussion of bodies coming from an almost infinite distance; and, therefore, impinging with an utterly inconceivable velocity. Hence the generation of an utterly incon-

ceivable heat. It is now $1,000,000^{10,000}$ years since the central mass was first formed; and it is still $1,000,000^{99}$ times hotter than our sun. Thus, at the same rate of cooling, it would still take 99 times the inconceivable period of $1,000,000^{10,000}$ years before it cooled down to the temperature of our sun.”

It might be interesting, also, to have some idea of the temperature of the other heavenly bodies when they were first projected.

Their heat was so great that they were all vapourised immediately after projection, and consequently a great portion of their heat was lost. But the expansive force, being commensurate with their heat, was so great also as to disperse their particles to such an immense distance, and to diffuse the whole over such an inconceivable extent of space, that they came together again with a force sufficient still to generate an inconceivable amount of heat. But the heat of the first set of projections was a million times less than the heat of Octagonal; the heat of the second set a million times less than the heat of the first; and so on up to the hundredth. We see from this the necessity for the laws regulating the numbers, magnitudes, and distances before enunciated.

(The spirit Thomas Clowes wishes it to be understood that the numbers representing such inconceivable periods, magnitudes, distances, &c., are not the exact quantities, but are sufficient to give a tolerably correct idea of the immense extent and duration of the universe.)

Everything has a tendency to return to its original state, and the universe itself is not an exception to this law. It must eventually return to its original state of spirit.

Thus it is that the words of the immortal bard will be verified,
and not only

“The cloud-capped towers, the gorgeous palaces,
The great globe itself,”

but all the great globes in the universe,

“shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.”

To those who have been accustomed to look upon life as only possible when in connection with gross matter, this seems a dreary prospect indeed. But this is no cause of regret to the Spiritualist; for both faith and reason assure him of “a new heavens and a new earth,” of spiritual worlds, and a spiritual universe, formed out of the refined elements of the material universe, the same as we have spiritual bodies for our use when the physical bodies are worn out, cast off, and done with.

Matter is but spirit under restraint for the purposes of spirit. When these purposes no longer exist, this restraint will be taken off, and matter will return to spirit again. But souls, having been souls from all eternity, will always remain souls, and will have become more individualised than ever through their experience with matter. Their knowledge—and “knowledge is power”—will be such that they will become creators, workers together with the Infinite Spirit.

I have thus endeavoured to put before you, in as clear a manner as my imperfect mediumship and circumscribed faculties will permit, the views of my late respected tutor concerning the origin, formation, and ultimate destiny of the universe, which he has conceived from the elevated stand-point that he now occupies. He belongs to a society of spirits who associate together for the purpose of investigating this and other philosophical subjects. The above theory of projections, he tells me, he learnt from some spirits from the planet Jupiter, which he visited. These spirits told him that they had been taken to the spiritual sphere that surrounds the Sun, and were present when the inhabitants of that sphere projected Venus from the Sun. But by whomsoever these views were originated, they can only be acceptable as far as they accord with our reason and intuition. I must say they appear most reasonable to my mind. But I should be very sorry that any one should accept them merely because I accept them; indeed, I am not conceited enough to suppose that any one would accept them on that account. I believe also that the most exalted spirits would be averse to their views being received as true merely on account of their word. They seem to be so well aware of the mischief that has accrued from men accepting doctrines and theories merely on the word of others, that they are intensely alive to the importance of each person making a truth his own by having his reason and understanding convinced, and by its harmonising with his intui-

tions and moral sense. What good will it do to us to take the word of the spirit Thomas Clowes, or that of any other spirit, for the truth of this theory of the universe, if we cannot realise it for ourselves? We cannot, of course, embrace with our minds the vast extent of the universe, and the inconceivable number of the heavenly bodies and inhabited worlds; but, as the spirit of Adin Augustus Ballou, speaking through Mrs. Tappan, said—"The perfection of human thought does not depend upon the scope of it. You can arrive at the centre without, by any possibility, being obliged to know the entire circumference of any proposition. As the centre of the solar system was discovered long before many of the outer planets were, and as the centre of a spiritual principle may be discovered long before its ultimate circumference is known, therefore it is possible to attain the *perfect centre of Truth*."

Now, the centre of the spiritual principle with regard to the theory of the universe, is the principle of *projections*—that the multitudinous worlds in space were all primarily projected from one grand central mass round which they all revolve. We can have no scientific proof that this theory of projections is a central truth, since none of these projections have ever been witnessed by man; but we all know that the sun is the centre of our system of habitable worlds called planets, that some of these planets are themselves centres of other systems, having worlds revolving around them called moons or satellites. And, since, from observation and experience, the principles of the universe, or the laws of God, are found to be the same for every part as well as for the whole, the scheme of the universe must be the same as that of the solar system. We see from what we know to be the case with the solar system that it must be the case with the rest of the universe, if we regard the universe as a *whole*—that is, as the magnificent scheme or plan of the One Infinite Spirit. Hence it follows as a necessary deduction from what we believe of the attributes of God, and, as our knowledge extends, of the extension of his laws to the least as well as to the greatest, that the plan upon which our solar system is constructed is the plan upon which the whole universe is constructed. And this plan is the *perfect centre of truth* as regards the scheme of the universe, that each shining orb is a centre of worlds revolving around it; or a centre of systems of worlds revolving around it; or a centre of systems of systems of worlds; or a centre of systems of systems of systems; till there may be more than a hundred of them linked together in this way before the Great Centre of all is reached; all forming parts of one harmonious whole, and that though the absolute motion in space of each individual body is a curve of the most complicated character that completely baffles our thoughts to conceive, yet this curve, considered with reference to its central body, is, in every case, nothing more than an ellipse, the curve of beauty. There is no curve so beautiful as the elliptic, nor one which admits of greater variety in expression.

All this variety has expression in the motions of the heavenly bodies, from the eccentric orbit of the comet to the stately march of the far-advanced planet, which bears on its bosom its nearly-perfected inhabitants.

Although we cannot grasp the idea of the universe in all its immensity, yet we can the great central truth respecting it—that it is itself a family of worlds composed of other families, each family being governed and supported by a central body from which we believe the family to have sprung. Thus the universe is a fit manifestation of the attributes of its Divine Author. There is a unity of essence throughout such a variety of manifestations that it represents infinity in unity, and unity in diversity. And the fact of the worlds all springing from one primordial source—the great central mass—typifies to us the common origin of all their countless inhabitants, that they are the children of the same common Father, and therefore that the same high destiny is awaiting each one.

And this view of the universe represents absolute truth, which is infinite in quantity, in extent, and variety of manifestation, but *one in essence*. All truths have a centre and circumference. And they are all related to each other, revolving around other greater truths, the whole revolving about one great central truth. And this is, that Spirit, the Infinite Spirit, “in whom we live, and move, and have our being,” is the First Cause and origin of all things—the necessary self-existent Being, that always was and always will be. It is that which we call “God,” *i.e.*, the source of all good, and “Deity,” *i.e.*, the source of all power; that matter is a portion of this Infinite Spirit put into a state of temporary restraint or confinement, for the purpose of manifesting the Divine perfections of this Infinite Being; and also for manifesting the same perfections in the finite spirits, infinite in number, which are His offspring; and also of providing them with suitable employment. Thus we see that Spirit, *i.e.*, “God,” is the “All in all.” Where, then, is the Devil, the opposite principle to the good, and the antagonistic power of the All in all? He is shunted off the plane of existence. There is positively no room for him in the wide universe. There is no such thing as absolute evil. Evil is only imperfect good—a temporary, not a permanent, state of things—a necessary step towards a greater good. This I will endeavour to show in my next lecture.

And, I would ask, what could give a more exalted conception of the power, wisdom, and goodness of God, the Infinite Spirit, than this view of the origin, formation, and destiny of the universe? And how can we suppose that a Being so infinitely above us, exhibiting such stupendous power and wisdom, could be at all ruffled or disturbed by any foolish thing we might do? Could we conceive it possible to break one of His laws, the least of those by which the universe (of which ourselves are part) is governed? We may *resist* a law, and suffer the natural consequences of that resistance, but that is very different from *breaking* it. We resist, and constantly

do resist, the law of gravity, but can never for a single instant suspend its operation. It is only by this resistance that we can gain a knowledge of this law. Let us neglect to take it into account in our movements, and we are painfully reminded of it by some disastrous accident. Thus with the moral laws. We may resist the law of love within us which would tend to make us move in harmony with the rest of the universe. But our resistance suspends not for a moment the law of love which binds the whole spiritual universe together. We only hurt *ourselves*; do violence to our spiritual constitution; and ourselves are the sufferers thereby. Our fellow-creatures may suffer *outwardly* by our behaviour to them, but we suffer *inwardly*.

Is it possible to offend the Infinite Spirit? We are offended with one another from a sense of injury done us. But what harm could we do to the Infinite Spirit? Not the least. Our worst misdoings only move His pity. He knows we are only hurting ourselves, not Him. And in pity, too, He suffers us to bear the consequences of our wrong-doings, well knowing that these penal sufferings are no more than a necessary part of the discipline by which we gain a knowledge of good and evil, and by which we learn, of our own free will, to "choose the good and refuse the evil." Everything is regulated by the perfect law of love, which, even in its penal character, has a single eye to the greatest good of the whole, and which also promotes the greatest good of the individual as regards the whole duration of his existence. This law is by the "judicious Hooker" appropriately represented as a female personality, and, if I remember right, is thus described by him: "Her seat is the bosom of God, her voice the empire of the world. All things in heaven and earth conspire to do her homage; the very least as feeling her care, and the greatest as not being exempt from her dominion."

THE STILLING OF THE STORM.

By MALCOLM TAYLOR.

It was the close of day. The god of light
Had cast his latest glance, and out of sight
Had passed away low in the curtained west;
His rays still dallying on Mount Tabor's crest,
Like golden memories of the past, in love
Yet lingering, shed their farewell smiles above,
While roseate clouds in hazy beauty hung
Athwart the far horizon, wreathed among
Each other in an intermingling group.
As lovely angels that in fondness stoop
Above the deathbed of some mortal fair,
So were they, from the tissues of the air,
A shroud-robe for the sun, a crimson web.
But soon the eventide had reached its ebb,
When, feeble growing, faded fast away
The last effulgent thoughts of parting day,

And vanished all the heavenly weaving band.
 Then twilight cast his shadow o'er the land,
 And lulled with soothing kiss the drowsy sea.
 Thus lymph and placid lay lake Galilee—
 All peaceful, save anon a heaving mild,
 Like as the breathing of a sleeping child ;
 So smooth, it scarcely seemed a storm could break
 The halcyon stillness, or wild winds awake
 The waves, reposing under tranquil power
 Of gentle sleep.

Such was the happy hour,
 When, fraught with love, to cross the water o'er,
 A small brave company sailed from the shore
 Followers of the meek and lowly One.
 Out in a frail-formed vessel had they gone,
 Their Master with them, too, but weary day
 Had heavy made his head, so down he lay.
 Deep was the sleep of Jesus, sweet and sound,
 As sped the small ship, with a splashing bound,
 On her way o'er the then smooth, silent sea.
 The wind from proper quarter blowing free,
 Cheered by the glimmering stars, that in heaven's scope
 Came out like gleams of faith and gems of hope,
 With prospects for a pleasant voyage fair
 The crew in fancy were already there,
 Where, on the morrow, they would teach
 The doctrines of their leader, and would preach
 The gospel Peace.

But soon the scene was changed—
 The plans that promise built were disarranged,
 As brooding shadows, flying dense and dark,
 Portentous gathered o'er the bounding barque.
 Black frowns came on the clouded brow of night—
 The stormy petrel in its restless flight
 Swooped near, and with its pinion's sounding flap,
 Forewarned the sailors of some dread mishap,
 While screaming forth the challenge of the Air
 To battle with the Water if it dare.
 And thus began an elemental war—
 The Sea assumed defensive, scattered far
 Its dashing forces, and in gallant pride,
 Upheaved a breastwork with a mighty tide.
 The Air then soon its banner red unfurled,
 And javelins of fire in fury hurled
 From battlements of clouds, with lightning flash,
 While with harsh belch and hard concussive crash
 It shot forth thunder bolts.

At each rude shock,
 The Sea was split, like earthquake riven rock,
 And ere long, panic struck, retreating fast,
 The scattering billows fled before the blast.
 Excited with expectant victory,
 And shouting in exultant ecstasy,
 The whelming winds kept on in wild career,

Until, recovered from tumultuous fear,
 The mad waves stood, and at their weakness wroth,
 Gathered themselves together, white with froth,
 And faced the enemy in phalanx full;
 Then lashing, mingling in chaotic pool,
 The forces met.

While low, in pleasure deep,
 Their Master lay unnoticed, fast asleep;
 The noble crew with earnest ardour worked,
 The storm to weather, none his duty shirked,
 But bravely each one toiled, and willingly,
 To stem the trouble 'twixt the air and sea,
 Till, seeing vain their energies unceasing,
 The tempest with its terrors still increasing,
 Discouraged, faint and weary, all hopes flown,
 They faltered, and in sad despair sank down.
 Giving themselves up, helplessly, as lost,
 Leaving the craft unmanned, by billows tost,
 To roll about like some deserted wreck,
 As seas o'erwhelming washed her shallow deck.
 Their minds so filled with death's appalling fear,
 They thought not of their leader lying near;
 Each moment threatening to be their last,
 Till, chancing near an anxious look to cast,
 They saw him where he undisturbed still slept,
 While o'er the ship the surging water swept,
 And rushing there, they rudely woke him, saying—
 "O! Master, save, we perish!" his aid praying.
 Upstart from his pleasant, peaceful sleep,
 The Nazarene looked calmly on the deep,
 That roared and raged in all its furious might,
 And moved with pity at the wretched plight
 Of his disciples, who, still fearing fate,
 All knelt, his saving power to supplicate.
 While they in wondrous awe upon him gazed,
 His hands outstretched up o'er the sea he raised,
 And God-like it commanded, "Peace, be still!"
 When lo! the winds obeyed his holy will—
 Heeded the waves his word, their rage to cease,
 Hushed were the warring elements to peace.

Thus o'er the seeming placid sea of Thought,
 Bound for the land of Progress, love befringed,
 And thrilled with buoyant hopes, like those of youth,
 Sail the disciples of the Master, Truth.
 But soon the clouds of trouble will uploom,
 And doubt o'ercast the sky of hope in gloom;
 Loud peals of discontent will rend the skies,
 A fearful storm of ideas will arise;
 All diverse minds in conflict will engage,
 And strange opinions zealous warfare wage.
 Then will they work the tempest's wrath to brave,
 To stand the brunt of every swelling wave;
 Seeking against the adverse winds to sail,
 To reach the haven calm in Wisdom's vale;
 Till, finding all their strivings are in vain,

And fruitless all their efforts land to gain,
 They will succumb, weak, hopeless, and dismayed,
 And cry out in their sheer despair for aid.
 Then with what glory, in that darkest hour,
 Will rise the saviour, Truth, whose God-like power
 Will pacify the feelings of each breast,
 And tranquilise all troublous minds to rest.

SPIRITUALISM IN STOCKHOLM IN 1787.

A SOCIETY, composed of eminent and learned men at Stockholm, used to have meetings with the object of receiving communications from the spirit-world through clairvoyants in trance or magnetic sleep. The following is an extract from the journal kept by the members of this society, signed by one of the members—Jean Gustave Halldiun—and forwarded to the Society of Mesmerists at Strasburg:—

May 10, 1787.—His Excellency Baron Frederic de Sparre, senator; the Baron de Doude, of the household of the Prince-Royal of Sweden; and Baron de Sviltserhielm, chaplain of the King, being present, the wife of a gardener named Lindquist, aged 40 years, and who had suffered for many years from inflammation of the lungs, was put into the magnetic sleep, and the following questions were answered:—Are you in trance?—Yes. Who is it who now speaks?—*My name is Mary.* In what condition are you?—I am in the spirit-world, and happy. How long have you been there?—Fourteen years; I died at the age of three years. Who was your father?—He was a joiner in this town. His name?—Lindstrom. Where did he reside?—In the *Quartier-du-Marais*. Is he still living?—No; he died seven years ago. Is this the first person through whom you have communicated since you have been in the spirit-world?—No, certainly not; I have visited some two hundred other persons. The phenomena known by the name of animal or human magnetism—have they always taken place?—No, not always. Have they ever been so general as at the present time?—Yes, in the time of the Old Testament. Are they always spirits who speak through somnambulists?—Yes. But can demons* speak through them?—Not exactly demons, for those who control are either good spirits, or at least spirits who are not quite evil, and who are on the midway road. What do they become later?—Some, getting purified, rise to higher spheres; and some, failing to get purified, sink to lower spheres. Are we right in invoking the benediction of God when mesmerising?—Yes, certainly; it is thoroughly a duty. How can we feel assured that it is allowed to mesmerise, and to do it in praying God to give his benediction for the benefit of the patients?—By what is said about it in the Bible.

We omit here a long passage about the laying-on of hands by Jesus, the meaning of which is that Jesus merely used the material form of applying his saliva mixed with earth as a visible means of cure, to produce more effect on the sceptical minds of the people.

Is it beneficial to men to communicate with spirits by clairvoyants?—Yes,

* Demon, *daimon* in Greek, means spirit, and its significance has been corrupted into that of evil spirit by the R.C. clergy.

if they will believe the truth and accept it. But everybody is not able to distinguish between the false and the true?—Everybody can learn to do so, by asking God to guide them. But if by chance we were to accept the false?—The consequence during earth-life is very small in comparison to that in the next world, where horrible sufferings accompany the purification, by which are worked off the errors to which we have become attached.

The following day, May 11, the somnambulist having been put in the trance in the presence of Mdme. Ferner, wife of Mr. Ferner, *conseiller de la Chancellerie*, and Baron de Sviltserhielm, the following questions were answered:—Is there any spirit present?—Yes, Anna Christina. Who were you in this life?—I was the daughter of the clairvoyant. How long have you been in the spirit-world?—About two years. At what age did you die?—When twelve years old. Why did you not come sooner to speak to us through your mother?—Because I am not in sympathetic relation with her; but as she thinks always about me, God has allowed me to come to her. Why do you not sympathise?—Because I am in a state of felicity, which is quite different from her state.

Here follows a medical instruction for a lady suffering from disease, which is less interesting.

On the 12th, Baron d'Axelson, Vice Governor of Stockholm, and Baron Sviltserhielm present, the questions were these:—Who is here?—Anna Christina. Are you allowed to give us some explanations about important matters?—Yes. What becomes of man at his death?—He undergoes a purifying process. What is this?—It is a state in which the spirit throws off the natural good qualities which he paraded in society. But does not everything good proceed from God?—The natural good qualities derived from his self-esteem have only an appearance of goodness; the spirit must throw them off to acquire the good spiritual qualities which are real and proceed from God. What after the purifications?—The spirit passes through several degrees to a more perfect and happy state. Do you know Swedenborg?—Yes, but he is in a much higher state than I am. How do you know him?—He sometimes comes down to the sphere where I am, and instructs us in the celestial truth which God has ordered him to manifest. The new church mentioned in his writings, will it be in this world?—Yes, certainly. The time will come when supernatural gifts and powers will be given to those, who, not committing any voluntary sin, desire and ask with humility of heart that the will of the Lord be done.

May 13.—His Excellency Baron de Sparre and Baron de Sviltserhielm present, the following answers were given:—Who is here?—Anna Christina. Can you answer some questions?—It depends on their nature and design. Is the object of the soul's incarnation in a mortal body to punish it for faults committed in an anterior state of pure spirit, and to afford an opportunity of purification?—When God made man it was not that he should live in a sinful body, but in a pure one. Is our existence in a mortal body a proof of the Divine goodness, which desires thereby to procure man a higher degree of happiness?—Those who live during this mortal life according to God's laws will obtain glorified bodies in the eternal life. Those, who die at the age of innocence, are they not more fit to be received amongst the pure than the grown-up?—However innocent one may appear in the natural world, he must undergo purification before entering the higher spheres. How is this brought about?—Every spirit must go through the state of darkness; but those who have been good and innocent do not suffer, for God protects the innocent. Why must every spirit pass through this state of darkness?—It is the will of God that everybody should know the state of darkness and of light, in order that he may select between the two.

Is man on this earth accompanied by spirits?—Yes, continually. Why are the spirits always with us?—To withdraw us from evil, and lead us to good. These spirits, are they angels?—No, these are spirits from the intermediate spheres: they do not belong to the highest order.

May 20th.—His Royal Highness the Duke of Ostrogothie, a lady and two gentlemen in attendance, being present, these answers were given:—Who is here?—Anna Christina. H.R.H. put these questions: How many Freemasons are here present?—Two (this was correct). In what state is the spirit of Count Stenbock?—I am not allowed to tell you. And Captain Spartsernveldt?—He is still floating.* And in what state is the late King?—He is happy. And the late Queen?—I can not tell you. After this a lady put these questions: Where is my disease?—In the system. What is the cause?—Sorrow. Can it be healed?—Yes, removing the cause. Can Mr. G. be cured?—Yes, if he will render glory to God, and leave off persecuting mesmerism, that great blessing to mankind. Is he opposing it?—Yes, he is the most bitter opponent it has.

A young woman of 20 years of age being put into trance, the following answers were given through her:—Is there any spirit present?—Yes, Emmanuel. Who were you when on earth?—I was the son of a soldier, and died at the age of three years. Do you know Swedenborg and his teachings?—Yes. Are we right in following his teachings?—Yes, provided you avoid idolatry† and hypocrisy; and you will learn that before man can be delivered from the dominion of sin, and test the effective remission of it, his soul will be penetrated with horror and anxiety because of it; but idolaters and hypocrites will be rigorously punished. Is God in your world adored under the form of Three Persons?—No, there is only one God, called Father, Son, and Holy Ghost, who created the universe, and who manifested himself in human flesh to deliver men from evil (literally, from "irruption of hell"), which otherwise would have pervaded the whole of mankind.

I, the undersigned, certify before God that, having been present at the sittings above related, except the one of May 20th, which has been reported to me by a reliable witness, I feel quite sure that there has been no fraud possible on the part of the clairvoyants, and that they knew nothing of the answers given through their instrumentality.

Was signed—JEAN GUSTAVE HALLDIN.

I have taken the trouble of translating this curious narrative, not so much for its intrinsic value, as to show that Spiritualism has been in practice in Sweden ever since the time of Swedenborg, and in the highest circles. One cannot help being struck with the simplicity of the inquirers, in putting to a child of a common soldier questions of high importance on religious matters, and on the teachings of Swedenborg; while on the other hand, it is interesting to notice that the theory of degrees or spheres had already been given by spirits nearly a century ago.

T. N. TIEDEMAN MARTHEZE.

* By this is meant an indeterminate state.

† This appears to refer to the R.C. religion. This same accusation of idolatry has been recently made by the spirit of Theodore Parker through Mrs. Tappan (at Liverpool), against the churches in general, in their worship of external forms, and their neglect of the spirit of religion. [Or it may be a warning not to make too much of Swedenborg as an authority to dominate over the love of truth, and not to give ourselves airs of goodness and wisdom because we appreciate his writings.—Ed. H. N.]

A DEFENCE OF ALLAN KARDEC AND SPIRITISM.

[Mr. Leymarie has communicated the following article for publication in the *Medium*. The many claimants upon the columns of that organ render it more convenient to allow it to appear in this magazine, which has been so much distinguished for the information it has afforded on the question to which this article is related.—Ed. H. N.]

To the Editor of the Medium and Daybreak.

SIR,—Having recently glanced over a few of the leading Spiritualist periodicals of your city, I was painfully surprised to find that, at this crisis, when we all (whether denominated spiritists or spiritualists) should be united in order to withstand and repel the attacks of our common enemy, the spirit of evil; when you are perfectly aware of the overpowering and baneful influence exercised in this country by a certain body of the clergy; when you yourself, on treating the subject of the trial, have spoken of Mr. Leymarie and Mr. Firman as being the victims of that body; at this crisis, I repeat, you open the columns of your influential paper to all those who seek to depreciate the memory of Allan Kardec by petty slanders and vile insinuations, knowing, as you probably must, from what source they derive. It is truly painful to me to see such erroneous allegations disseminated by the public prints, and you will allow me, sir, I trust, to defend the honoured memory of a most honourable and injured man.

A feeling of respect and veneration towards the departed, and especially towards those whose lives have been consecrated to the accomplishment of all that is good and great, has always been recognised as inherent to the English nation; and well it may be proud of such a noble sentiment. In France, it is customary to attack the reputation of every celebrated man whose services have not been tendered to the church as by law established, turn him into ridicule, render him contemptible, take away his good name—nothing is spared for that purpose, neither the use of vile language nor the repeated and simultaneous attacks of those two great organs of bigotry and Jesuitism—the *Universe* and the *Figaro*.

Have MM. Djirkink Holmfeld and Aksakof been acquainted with Allan Kardec? Not in the least, they have simply repeated calumnies to which they ought never to have listened. It is a well established fact that a man of talent, Mr. Pierard, and others, whose names it would be useless to mention, take upon themselves the trouble to circulate those falsehoods, which naturally make an impression upon strangers inhabiting Paris, who care very little about discovering the truth, and merely repeat what has been communicated to them.

We have not the honour of being personally acquainted with Mr. Pierard, but would not for worlds do him any wrong, even though, in order to militate against him, we were but to utter the hundredth part of the calumnies broached by him against Allan Kardec,

both during his lifetime and since he has been consigned to the tomb: Allan Kardec, who was incapable of resenting an injury, and whose only vengeance consisted in saying all the good he could find to say of his most implacable enemies.

To be averse to certain studies or to certain doctrines is perfectly comprehensible and natural: different men will necessarily seek after the solution of many different problems, and each individual seeker after the truth (or what he considers such) will inevitably magnify the importance of that subject which he is most frequently called upon to investigate: harmony is the result of variety, both in the physical world and in the spiritual. That Mr. Djirkink Holmfeld's system of philosophy should be incomprehensible to those whose suffrages he seeks after, that it should be incomprehensible to us, what does that signify? Does that prove anything against a scientific and literary reputation, highly prized in Denmark? Because he cannot easily explain his theories in the French language, ought we to condemn them *à priori*? It would be absurd, and he certainly possesses the right of combining his ideas and giving them publicity (should he find readers). Does he not also claim the right to pick up odd bits and scraps of scandal, and have them inserted in the English papers?

That Mr. Pierard should write volumes, and influence the minds of many by a vigorous, concise, and logical argumentation, is his duty and his right: we can peruse his works with infinite satisfaction to ourselves, but, certainly, without caring to know what he was or what he did ten or twenty years ago; we have to deal with his *mind* alone, and would never stoop to pry into the private life or actions of any man.

That Mr. Aksakof, an eminent member of society, it is said, and a pioneer of our cause, should collect the materials necessary for the propagation of the truth, that he should do away with old customs and time-worn scientific prejudices — why, bravo! Mr. Aksakof, say we, we are amongst the first to applaud and to thank you; we honour you for what you have done, for what you mean still to do, but cannot demean ourselves by inquiring into your past life.

These gentlemen have leagued together for the purpose of attacking not only the founder of Spiritism, but also the doctrine of Re-incarnation, and their antipathy to that subject has certainly led them too far. Allow me to give you a brief and curtailed outline of the biography of Allan Kardec.

Allan Kardec (Leon Hippolyte Denizart Rivail) of an ancient family, distinguished on the bench and at the bar, was one of the most eminent disciples of Pestalozzi, at Yverdun, in Switzerland; — Pestalozzi, the great thinker, the profound philosopher, the man of science and progress, who exerted so wide an influence on the reform of education in France and Germany. Allan Kardec became one of his most distinguished pupils, and subsequently his coadjutor. He knew Italian, English, and German, which he

wrote and spoke perfectly: he was a good Latinist, and has translated several works into the German language, amongst others those of Fenelon. Member of the Academy of Arras, in 1831, he received the crown of honour for his memoir: "Which system of studies is most appropriate to the social and intellectual development of our epoch?"

In an educational establishment founded by him in the Rue de Sévres in Paris, he taught, during five years (from 1835 to 1840), Chemistry, Physics, Anatomy, Astronomy, &c.; he also gave gratuitous lectures during the same period; he was the inventor of an ingenious method for learning to count, and also of a mnemonic table to fix the dates of historical facts and remarkable discoveries in the memory; he was a member of several learned societies. Mr. Rivail was a man of well-established merit; he was very intimate with Alvares Levi, and elaborated, conjointly with him, those lectures which were attended by the aristocratic and studious youth of Paris. To Mr. Rivail we are indebted for—1st, A plan proposed for the Amelioration of public instruction (1828); 2nd, Theoretical and Practical Course of Arithmetic, (1829); 3rd, Classical French Grammar, (1831); 4th, Manual of Examinations for Diplomas of Capacity, and Solutions of Questions and Problems of Arithmetic and Geometry, (1846); 5th, Grammatical Catechism of the French Language, (1848); 6th, Programme of the usual courses of Chemistry, Physics, Astronomy, Physiology (of which he was professor at the Polymathic Lyceum); 7th, Exercises for the Examinations at the Hôtel de Ville and Sarbonne, with dictations upon Orthographic Difficulties, (1849). These various works, still highly esteemed, were in great vogue at the time of their publication. In 1868, Mr. Rivail had new editions of them published, and his name was well and deservedly known, not among sensational writers or contributors to light literature, but to men of letters and men of judgment, who like to see useful knowledge diffused in public and in private.

Madame Amelia Boudet, of a rich and respectable family, brought a dowry of 80,000 francs to her husband, Mr. Rivail; at the death of the latter, this sum of 80,000 francs did not pay the Inheritance tax (*Droits de Succession*); it is exceedingly easy to verify the fact. After their marriage, Mr. and Madame Rivail lent large sums to friends, who, in consequence of failures and other untoward circumstances, never repaid them. One, the Manager of a theatre (*Les Folies Dramatiques*), had 50,000 francs, the remnant of their fortune; and when this sum was in peril, Mr. Rivail was obliged to superintend the pecuniary affairs of the theatre, in order to save the last wreck of his fortune; from this very natural circumstance, his enemies would fain make us believe that he had been a vendor of theatre cheques (*contremarques*). The name of the Manager we keep a secret, in accordance with the last wishes of Allan Kardec, who forgave him on his dying bed. After the entire loss of their fortune, Madame Rivail established

a young ladies' boarding school; her husband became book-keeper to several large establishments, and, amongst others, to the Newspaper Office of the *Univers*. He thus maintained himself honourably with the produce of his hard earnings in several different houses. What disgrace is it to work for one's bread? And was he a contributor to the *Univers*, because he sat over the account-books two hours every day? Can one single article be produced proving him to be the contrary of what he was, a lover of freedom, progress, and justice, an enemy to superstition and bigotry in all its forms?—how was he interred? But "calumniate, calumniate," says Basil, "something will always come of it." Madame Allan Kardec, now the possessor of a small property on which she lives, and which came to her as a family bequest, has but a slender income of less than two hundred a year, notwithstanding the unwearied and live-long labours of her late husband. Since 1840, Mr. Rivail had always been a member of the jury, and was almost constantly elected foreman. Now it is perfectly well-known that in order to be a jurymen, one must be in possession of one's political and civil rights, never have undergone any penalty, condemnation, &c. &c. The English reader has too much good sense not to understand that Baron Djirkink Holmfeld imposed upon the credulity of the truly estimable Mr. William Howitt when he asked him to publish statements so erroneous in the *Spiritual Magazine*.

Ah, Mr. Aksakof! you are much to blame. Like Mr. Djirkink Holmfeld, you have listened to slanders; and yet ours is a common cause; you should have used your influence to promote the doctrine of brotherly love, and instead of that, you try to disunite us. The principle of Re-incarnation is not to your taste; well, refute it calmly, dispassionately, philosophically, without having recourse to such petty means as back-biting and sarcasm. Men of great learning and talent believe in it, and will not change their manner of thinking unless you give them plausible reasons for doing so. Our opponents seem to have read Allan Kardec in a very superficial manner, and their opinion as to the compilation of the *Spirits' Book* is altogether a mistaken one.

Mr. Rivail began to study Animal Magnetism in 1830, and continued his investigations with that spirit of impartiality and sound judgment which his contradictors seem entirely to want. In 1850, he had already amassed a quantity of documents, and made many interesting observations on that subject. During twenty years he studied the phenomena of magnetism in all its bearings—during twenty years, you understand!

Madlle. Japhet, Mesdames Roger, Bodin, many somnambulists and mediums, such as Madlle. Huet, Madlle. Duffault, Madame Robyns, and hundreds of others, were, and still are, very fit subjects of study to a clever magnetiser; each and every one of them has his or her especial qualities and imperfections. Taken separately and individually, the result of a magnetiser's researches

would not, perhaps, amount to much. Taken collectively, and submitted to the interrogations of a clear-sighted, judicious, and able questioner, who knew how to select the good grain from the bad, who went to work as only an experienced practician can, the precious diamond truth was extracted from the dark mine, and given to the light of day. In 1855, the *Spirits' Book* was first published; many additions were subsequently made to it up to the year 1858, when it appeared in its complete form, such as we have it at present; and 100,000 copies have been published and translated into all languages. Did Allan Kardec ever assert that the *Spirits' Book* or the *Mediums' Book* were from his pen? Never! They are the productions of supernatural beings who made use of the instruments which they deemed most useful for that purpose to convey to us their instructions. They selected Allan Kardec, because he was a man of good sense and sound judgment, to preside over the spiritual sittings, exactly as his colleagues chose him on all particular occasions, or in all matters of weight, to be their chairman or their umpire. Allan Kardec has not invented Re-incarnation; the principle has always existed, has always had numerous and eminent adherents in ancient and modern times; has he not repeated it over and over again? and how could Mr. Aksakof employ an argument so futile and so false?

Why should Mr. Kardec take more particular notice of Madlle. Japhet than of the other mediums and somnambulists whom he magnetised, and who all claim their share in the compilation of the *Spirits' Book*? All of them are equally modest and unpretending! Mr. Leymarie, who, ever since the year 1858 has been considered a good writing medium, would find it absurd were he to lay claim to any portion of that work; because, forsooth, the communications from the spirit world came through him. No! such teachings belong of right to those from whom they have emanated, to our elder brethren in the spirit land—and we should all think ourselves only too happy to have been chosen as instruments for the amelioration of our fellow-men.

Who ever thought of throwing Madlle. Japhet, or any other medium, into the shade? They have all been useful in their way at a given moment, but what would be thought of placing a dozen of their names at the top of each paragraph? Would it not be simply absurd? We regret that Mr. Aksakof should make use of arguments so puerile; if he would overturn the colossal monument cemented by the labours of a great and noble spirit, let him write a work himself, one which will enlighten our darkness, and “bring us out of the shadow of death into the gates of life,” if he can.

Those are likewise mistaken who accuse the Spiritists of being attached to certain rites, dogmas, &c. No; they are men of free, independent minds, seekers after the truth, enemies of all deceitfulness and juggling, whose time is spent in studying the phenomena of Spiritualism, and not in flying about the world, like Mr. A., to collect a parcel of gossiping tales, and then recount them gravely

Urbi et Orbi. No, they make use of no absurd practices; they have no articles of faith laid down for them as a law; they respect the opinions of others, even when most opposed to theirs; and they honour and esteem the missionaries of truth and science—such men as Wallace, Varley, William Crookes, Davis, &c.

Allan Kardec has never essayed to depreciate the physical manifestations, nor the researches in physical science. On the contrary, he has always recognised their utility: do not his works prove it? But he has been perfectly right in warning us against those who would seek to deceive by means of those manifestations. Have we not experienced latterly the necessity of such a warning? And do we live in a country where *even* researches into the phenomena are tolerated? Have we not been condemned for merely speaking of the physical effects produced by Fierman, Williams, and Buguet? Talk of America, talk of Russia, where a Commission has just been deputed to investigate the science of Spiritualism, and then turn your eyes to this land of bigotry and intolerance, where a prison is ready for those who believe steadfastly in the possibility of physical intercourse with another sphere of being. Ah! my friends, the moment was well chosen to level your blows at us; you have acted manfully in trying to crush those who were already bruised! Had you wished for more ample information, you might have consulted our young mediums of the present day—intelligent, energetic, and liberal-minded; valiant labourers in the new vineyard; and, in our eyes at least, infinitely superior to many whom you would glorify—for we do not attach an undue importance to mediums like Mdle. Japhet, Mdle. Guldenstubbe, Sardou, Tailandier, &c. And why has your newspaper of Leipzig always refused to insert the refutation of the articles published in it against Re-incarnation?

You speak of Camille Brediff; but you are not probably aware that it was Mr. Leymarie who, in conjunction with Dr. Houat, brought him out as a medium, and introduced him into Russian society at Paris. Does he remember a certain séance which took place in the Rue d'Isly, in presence of Mr. Golovine, a Russian gentleman (now the Governor of Soualki), Madame Golovine, Mr. and Madame Allan Kardec, and Mr. and Madame Leymarie? Will Mr. Aksakof kindly ask him if he wishes me to publish an account of that meeting? Mr. Golovine took some notes at the time, and they are still in his possession. Shall I mention why Mr. Kardec could not possibly write an article concerning the said medium?—why he could tell nothing of what he had seen? Will he have the goodness to answer? It is sometimes well to examine both sides of a question.

Mr. Rivail by no means despised his family name, which was a very respectable one; but in France it is customary for public writers to sign an assumed name. It was his spirit-friends and guides who gave him the one which has now a world-wide reputation. It was likewise his guides who directed him to publish the

Spirits' Book ; and he did so, notwithstanding the exiguity of his pecuniary resources. He continued his labours until the day of his death, which was caused by a disease of the heart (an aneurism). They who have known him intimately can testify to his goodness, gentleness, and purity of life. He lived very unostentatiously, and never refused to those who asked his assistance ; generous, simple-minded, and unaffected to the last.

And now, gentle English readers—you who have sent me, for my defence before the tribunal at Paris, witnesses so friendly and attestations so numerous—let us shun, I pray you, all that has a tendency to disunite us. Let us walk hand-in-hand, joined by the bonds of brotherly affection. Let us not hearken to wolves in sheep's clothing. I am a Re-incarnationist, and yet I consider you all as my brethren. If in England your spirit-friends give you instructions different from those which we daily receive in France, it is, that in their world, as in ours, opinions vary. Let us respect their opinions ; let us weigh them in the balance, but without giving them more importance than they deserve. There is no effect without a cause ; and myriads of disembodied souls may think differently with regard to certain questions, which are not of vital importance to all Spiritualists, and yet act in harmony together, because the principal points of their belief are identical.

Allan Kardec says : " Spiritism is entirely based on the existence within us of an immaterial principle—on the existence of the soul. He who will not admit that there is an intelligent principle within him cannot necessarily admit that there is one existing without ; and, consequently, not admitting the cause, he cannot admit the effect."

Like you, dear friends, we believe in God, the author of all things, all-powerful, sovereignly just, good, and of infinite perfection. We believe in his providence—in the existence of the soul after its separation from the body. We likewise believe in its individuality, not considering it as a probability, but as the necessary consequence of the divine attributes. Admitting the existence of the soul and its survivance to the earthly envelope, we think it would be neither according to the justice, nor according to the goodness of the Almighty, that virtue and vice, good and evil should be treated in a similar manner after death, when we know that during life the reward and the punishment are seldom distributed with equity. Then if the souls of the wicked and those of the just are not treated alike, some must be happy and others unhappy—that is to say, they must be punished or recompensed according to their works.

What we desire (Spiritists and Spiritualists) is to challenge research—to excite curiosity by means of adverse criticisms, and to awaken the attention of the indifferent, rejecting, as unworthy of us, the use of coarse and abusive language—sole argument of the shallow and unrefined. We ask of our contradictors to prove to us, not by any subterfuge or shift, but by a clear and palpable

demonstration, whether mathematical, physical, chemical, mechanical, or physiological, that an intelligent being, capable of the act of thought during his life, becomes incapable of performing that same act after he has quitted his corporeal frame; that, the faculty of thought being allowed him, he cannot communicate with the beloved ones he has left on earth; that, having the power of locomotion, he cannot transport himself into our vicinity; that, being at our sides, he cannot commune with us; that, by means of his fluidic envelope, he cannot act upon inert matter; that, endowed with power to act upon inert matter, he cannot influence a hand to write; that, causing a hand to write, he cannot answer our questions, or transmit to us his ideas.

Allan Kardec says (Posthumous works, *Revue Spirite*, September, 1869, page 257 to 261): "The right of research and criticism is one which cannot be prescribed. Spiritism cannot expect to ignore it, no more than it can hope to give universal satisfaction.

"Every one is free to reject or to approve, but we should, at least, have cognisance of what it is that we reject, and what it is that we approve. Now, our opponents have but too frequently given proof of their complete ignorance of the most elementary principles of our doctrine, attributing to us sentiments and language in direct opposition to the truth." That article should be read by all Spiritualists, but we are obliged to be brief, and shall add only a few lines from the same review (page 160). "In the warfare that Spiritism has been forced to sustain, it has always received the suffrages of impartial minds for its moderation; it has never employed retaliation against its adversaries, nor ever returned wrong for wrong."

"Spiritism is a philosophical doctrine, the tendencies of which are essentially religious, as in every Spiritualistic system of philosophy; and hence it has necessarily many points of contact with the fundamental basis of all religions—the Deity, the human soul, a future life, &c. But, nevertheless, one cannot call it a religion, for there is no worship, no rite, no temple, no dogma, nor are there among its adepts any who style themselves priests or high priests, these high-sounding terms having existed only in the imagination of our criticsers. He is a Spiritist who gives his adhesion to the principles of the doctrine, and who conforms his conduct thereto. Every man has an undeniable right to entertain certain opinions, or to uphold certain modes of belief, whether he choose to be a disciple of Voltaire or Descartes, or whether his religious sympathies incline him to be a Jew, a Catholic, a Protestant, a Fourierist, a Saint Simonian, a Deist, or even a Materialist. The Spiritists look upon liberty of conscience as a natural right, which they allow to others at the same time that they claim it for themselves. They respect the opinions of others, and demand that theirs should be respected in return.

"The natural result of liberty of conscience will be the free right of research in matters of Faith. Spiritism opposes the

principle of *blind faith*, because it imposes the necessity of abdicating one's own judgment, and consequently cannot take deep root in the mind. Hence, among the number of its maxims, we find the following one:—"No system of Belief is built on firm foundations which does not support the investigations of Reason throughout all the revolutions of humanity!"

"In accordance with its principles, it imposes no restraint, uses no coercion, and desires no other followers but those who come to it voluntarily, and from a sentiment of pure conviction. It gives the exposition of its tenets, and leaves those free to embrace them who will."

At page 857, in the Review of 1869, Allan Kardec says: "As to all feelings of envy and jealousy on the part of the others, we possess an infallible means for rendering them innocuous. Let us endeavour to develop our intelligence—to improve our hearts and minds. Let us vie with others in the practice of good works—in the exercise of charity and self-sacrifice. Let the motto of brotherly love be inscribed on our banner, and let the search after truth be the aim of our existence. Imbued with the like sentiments, we can defy the raillery of our contradictors and the ill-will of our enemies."

"Should we go astray, let us acknowledge our error, and turn from it. By observing strictly the laws of charity and self-sacrifice—by avoiding every sentiment of envy and jealousy, we are sure of keeping in the right path. Those must be our principles. Are they not the bonds of unity which should draw together all men of good will upon earth, whereas egotism and deceitfulness would irrevocably separate them?"

Spiritualists and Spiritists of all countries, let us reflect upon those memorable words!

RESEARCHES ON THE HISTORICAL ORIGIN OF THE REINCARNATION SPECULATIONS OF FRENCH SPIRITUALISTS.

By the Hon. ALEXANDRE AKSAKOF,

(Russian Imperial Councillor and Chevalier of the Order of St. Stanislas).

IN view of the approaching publication of translations in the English language of the works of Allan Kardec, of which the principal volume, *The Spirits' Book*, is already out, I feel it my duty to lay before the English public the result of my researches in the direction of the origin of the dogma of Reincarnation. When "Spiritism," newly baptised with this name, and embodied in form of a doctrine by Kardec, began to spread in France, nothing astonished me more than the divergence of this doctrine from that of "Spiritualism," touching the point of Reincarnation. This divergence was the more strange because the sources of the contradictory affirmations claim to be the same, namely, the spirit-world, and

communications given by spirits. As Spiritism was born in 1856 with the publication of the *Book of Spirits*, it is clear that to solve this enigma it was necessary to begin with the historical origin of this book. It is remarkable that nowhere, either in this volume or in any of the others, does Kardec give upon this head the slightest detail. And why was this? the essential point in all serious criticism being to know before all things how such a book came into existence? As I did not live in Paris, it was difficult for me to procure the necessary information. All that I could learn was that a certain somnambulist, known by the name of Celina Japhet, had contributed largely to the work, but that she had been dead for a long time. During my stay in Paris in 1873, I explained to a Spiritualistic friend my regret that I had never met this somnambulist in life, to which he replied that he had also heard that she was dead, but he doubted whether the rumour was true; also that he had reason to suppose that this was nothing but a rumour spread abroad by the Spiritists, and that it would be well if I made further personal inquiry. He gave me a former address of Mme. Japhet, and what was my astonishment and joy to find her in perfect health! When I told her of my surprise, she replied that it was nothing new to her, for the Spiritists were actually making her pass for a dead person. Here is the substance of the information which she was obliging enough to give me.

Madlle. Celina Bequet was a natural somnambulist from her earliest years. At sixteen or seventeen years of age, while residing with her parents in Paris, she was mesmerised for the first time by Ricard, and three times by him in all. In 1841 she was living in the provinces, and was attacked with a serious illness; having lost the use of her legs, she was confined to her bed for twenty-seven months; afterwards, having lost all hope of relief from medicine, she was mesmerised and put to sleep by her brother; she then prescribed the necessary remedies, and after treatment for six weeks, she got out of bed and could walk by the aid of crutches, which she was obliged to use for eleven months. At last, in 1843, she had entirely recovered her health.

In 1845 she went to Paris in search of M. Ricard, and she made the acquaintance of M. Roustan at the house of M. Millet, a mesmerist. She then took, for family considerations, the name of Japhet, and became a professional somnambulist under the control of M. Roustan, and remained in that position till about 1848. She gave, under her assumed name, medical advice under the spiritual direction of her grandfather, who had been a doctor, and also of Hahnemann and of Mesmer, from whom she received a great number of communications. In this manner in 1846 the doctrine of Reincarnation was given to her by the spirits of her grandfather, St. Theresa, and others. (As the somnambulist powers of Madame Japhet were developed under the mesmeric influence of M. Roustan, it may be well to remark in this place that M. Roustan himself believed in the plurality of terrestrial existences. (See Cahag-

net's "Sanctuaire du Spiritualisme"—Paris, 1850, p. 164; since dated August 24, 1848.)

In 1849 Madame d'Abnour, on her return from America, desired to form a circle for spiritual phenomena, of which she had lately been a witness. For this purpose she called upon M. de Güldenstübbe, by whom M. Roustan and Celina Japhet were asked to become members of his spirit-circle. (See the German edition of "Pneumatologie Positive" of the Baron de Güldenstübbe—Stuttgart, 1870, p. 87.) This circle was also joined by the Abbé Chatel and the three Demoiselles Bouvrais; it consisted therefore of nine persons. This circle met once a-week at the house of Madame Japhet, 46 Rue des Martyrs; afterwards, almost up to the time of the war of 1870, it met twice a-week. In 1855 the circle was composed of the following persons: M. Thierry, M. Taillandier, M. Tillman, M. Ramon de la Sagra (since dead), Messrs. Sardou (father and son), Madame Japhet, and M. Roustan, who continued a member of it until about 1864. They began by making a chain, American fashion, in form of a horse-shoe, round Madame Celina, and they obtained spiritual phenomena more or less remarkable; but soon Madame Celina developed as a writing medium, and it was through that channel that the greater part of the communications were obtained.

In 1856 she met M. Denizard Rivail, introduced by M. Victorien Sardou. He correlated the materials by a number of questions; himself arranged the whole in systematic order, and published "The Spirits' Book" without ever mentioning the name of Madame C. Japhet, although three-quarters of this book had been given through her mediumship. The rest was obtained from communications through Madame Bodin, who belonged to another spirit-circle. She is not mentioned except on the last page of the first number of the *Revue Spirite*, where, in consequence of the number of reproaches that were addressed to him, he makes a short mention of her. As he was also attached to an important journal, *L'Univers*, he published his book under the names which he had borne in his two previous existences. One of these names was Allan—a fact revealed to him by Madame Japhet; and the other name of Kardec was revealed to him by the medium Roze. After the publication of the "Book of Spirits," of which Kardec did not even present one copy to Madame Japhet, he quitted the circle and arranged another in his own house, M. Roze being the medium. When he thus left he possessed a mass of manuscript which he had carried off from the house of Madame Japhet, and he availed himself of the right of an editor by never giving it back again. To the numerous requests for its return which were made to him, he contented himself by replying, "Let her go to law with me." These manuscripts were to some extent useful in the compilation of the "Book of Mediums," of which all the contents, so says Madame Japhet, had been obtained through medial communications.

It would be essential, in order to complete this article, to review

the ideas on pre-existence and on reincarnation which were strongly in vogue in France just before 1850. An abstract of these will be found in the work of M. Pezzani on "The Plurality of Existences." The works of Cahagnet should also be consulted. As I am now away from my library, it is impossible for me to give the relative points exactly.

In addition to the foregoing, supplementary details bearing upon the origin of "The Book of Spirits," and the different points connected therewith, can and ought to be obtained from living witnesses to throw light upon the conception and birth of this book, such as Madame Japhet, Mdle. de Guldenstubbé, M. Sardou, and M. Taillandier. The last continues up to the present time to work with Madame Japhet as a medium. She is still in possession of her somnambule powers, and continues to give consultations. She sends herself off to sleep by means of objects which have been mesmerised by M. Roustan. I think it a duty on this occasion to testify to the excellence of her lucidity. I consulted her about myself, and she gave me exact information as to a local malady, and as to the state of my health in general. Now is it not astonishing that this remarkable person, who has done so much for French Spiritism, should be living entirely unknown for twenty years, and no notice or remark made about her? Instead of being the centre of public attention, she is totally ignored; in fact, they have buried her alive! Let us hope that the reparation which is due to her will be made one day. "Spiritualism" might, in this matter, offer a noble example to "Spiritism."

Now, to return to the question of Reincarnation. I leave it to English critics to draw their deductions from the facts which I unravelled by my researches, incomplete though they be; I will do no more than throw out the following ideas: That the propagation of this doctrine by Kardec was a matter of strong predilection is clear; from the beginning Reincarnation has not been presented as an object of study, but as a dogma. To sustain it he has always had recourse to writing mediums, who, it is well known, pass so easily under the psychological influence of preconceived ideas; and Spiritism has engendered such in profusion; whereas through physical mediums the communications are not only more objective, but always contrary to the doctrine of Reincarnation. Kardec adopted the plan of always disparaging this kind of mediumship, alleging as a pretext its moral inferiority. Thus the experimental method is altogether unknown in Spiritism; for twenty years it has not made the slightest intrinsic progress, and it has remained in total ignorance of Anglo-American Spiritualism! The few French physical mediums who developed their powers in spite of Kardec, were never mentioned by him in the *Revue*; they remained almost unknown to spiritists, and only because their spirits did not support the doctrine of Reincarnation! Thus Camille Brédif, a very good physical medium, acquired celebrity only in consequence of his visit to St. Petersburg. I do not remember ever to have seen in the *Revue*

Spirite the slightest notice of him, still less any description of manifestations produced in his presence. Knowing the reputation of Mr. Home, Kardec made several overtures to get him upon his side: he had two interviews with him for this purpose, but as Mr. Home told him that the spirits who had communicated through him never endorsed the idea of Reincarnation, he thenceforth ignored him, thereby disregarding the value of the manifestations which were produced in his presence. I have upon this head a letter from Mr. Home, although at the present moment it is not within reach.

In conclusion, it is scarcely necessary to point out that all that I have herein stated does not affect the question of Reincarnation, considered upon its own merits, but only concerns the causes of its origin and of its propagation as Spiritism.—Chateau de Krotofka, Russia, July 24th, 1875.—*The Spiritualist*.

THE CAUCASIAN.

(From "*Man*," by the late J. W. JACKSON, M.A.I.)

THE Caucasians, though embraced under one title, are scarcely an ethnic unity, having, as already observed, two very distinctly characterised branches, known as the Aryans and the Semites, of whom, speaking phrenologically, the former are most developed anteriorly and the latter coronally, and as a corresponding result, the first have an intellectual and the second a moral mission in the great scheme of human progress. Now this being admitted, it becomes interesting to learn whether with this diversity of character and function, they have had a common origin, or whether their respective specialities originate in the differently constituted ethnic roots, that is primitive men, whence, through manifold modifications and with the lapse of much time, they have presumably descended. Now, the first thing which strikes us in the attempted solution of this problem is the significant fact, that the Aryans are massed mostly in the north-west of the Caucasian area, that is in Europe, while conversely the Semites are placed in the south, that is in Northern Africa, Arabia, Syria, and Mesopotamia. Is this accidental? we think not, and if we are correct in this, it may throw some light on their origin, more especially when combined with the organic speciality already alluded to, that the Aryans are most developed anteriorly and intellectually, and the Semites coronally and morally. And thus we are brought to a consideration of what the Caucasian race really consists—that is, what forces in nature it embodies, and what higher truth it symbolises, which really means of what principle in universal being it is the befitting exponent and illustration.

And here let us bear in mind that there are two distinct types of vegetable and animal forms—the wild and cultivated plant or flower, and the wild and domesticated animal; the modified, and, as we think, improved forms, being due to the intervention of man.

Now, the question is, may not he himself be the almost unconscious subject of a similar process, which we term civilisation, meaning thereby the religious development, political organisation, social arrangements, intellectual culture, mechanical arts and commercial usages, embracing the material resources and transmitted aptitudes of any people, as derived either from their immediate ancestors, remoter generations, or even alien nations in far antecedent ages. Now, it cannot fail to have been noticed, even by the most superficial observer, that when any portion of this stupendous inheritance, devolved in more than ordinary force and concentration upon any one individual, as in the case of a scholar, artist, man of science, or even a member of the learned professions, or a mastermind in manufactures or commerce, it tends to modify not merely his mind, but his physical organisation. The brain becomes expanded or elevated, as the case may be, to its fullest possible dimensions in certain directions, the features generally become more elevated and always more chiseled, while even the corporeal frame partakes of, as if sympathising with this alteration in cerebral structure and facial expression. And what is this but saying by details, that such an individual has become more effectually Caucasianised in structure, as a result of the more than usually persistent energy thrown into his mental manifestations, whether in the sphere of thought or action. Now, there is, we suppose, no need of saying that, in virtue of the law of hereditary transmission, the children of such people will generally be born with a superior organisation to those of persons less exercised and drawn forth, either by duty or study, by labour, emotion, reflection, responsibility, or effort in any direction, political or professional, commercial or mechanical.

We may thus see that the ordinary life of man under even the simplest conditions of civilisation, tends to evoke his humanity into more efficient manifestation, and to transmit it as an improved type to posterity. This humanising tendency is not, indeed, confined to the grade of advancement we term civilised, for even the poor savage has his contrivances and his forethought, his weapons, dress, ornaments, and dwelling, however imperfect, scanty, or inadequate, and in providing these his manhood is called forth and his bruteness proportionately repressed. This is effected by evoking not merely the perceptive faculties which he shares in common with his inferior correlates, the quadrupedal mammals, but also the higher reflective faculties and superior moral sentiments, which, as appertaining to the upper brain, are especially human in their duties and relations. Now, as these are rendered active, so do they, firstly and feebly in the individual, and secondly and more powerfully in his offspring, gradually mould the features into a less brutal and more thoroughly human type. And eventually this superior action of the brain manifests its formative effects throughout the remainder of the organisation, even to the extremities.

Now it may be readily understood that if this action of the plastic

power of the nervous system, and more especially of its large cerebral and *quasi* solar centre, is manifested in the savage, with his comparatively dull intellectuality and low morality, it must operate with yet greater force on the barbarian. He, moreover, has that incipient division of labour, generally accompanied by social distinctions, often rendered more or less hereditary, whether by usage, law, or religious sanction, which not only permits and encourages, but necessitates the especial development of certain mental aptitudes in the various orders and classes of his more highly organised, and therefore more effectually specialised polity. Thus his chiefs become gubernatorial in capacity, whether as sovereigns, nobles, or military commanders. Such men, so placed, must exercise their firmness, self-reliance, prudence, judgment, insight, and powers of combination beyond what might suffice for the smaller sphere of duty and responsibility attaching to a private citizen. They bear the burthen of the state, and must either grow into a capacity for its endurance, or sink under its overwhelming pressure, simply yielding their place, in the latter case, to men of greater capability, who come to the front by the force of circumstances, operating socially, through the law of natural selection and the struggle for existence. So the superior members of his hierarchy must possess, by native endowment, fostered through judicious and careful education, an aptitude for the attainment of theological learning and the exercise of sacerdotal supremacy, implying the mastery of a system of religious belief and the perception of refined doctrinal distinctions, together with the practical power of supervising and ordering a great ecclesiastical establishment, with its ministrant priests and their attendant laity. Now such attainments, however partial and imperfect as an approach to universal intellectual culture, yet imply an activity in perception, memory, and thought, together with such an amount of metaphysical depth and logical acumen, as cannot fail to train and invigorate the faculties, and so gradually prepare them for the reception of a more expansive system of belief and practice in after ages.

It is the same with the legal profession in all its ranks, whose familiarity with the principles of jurisprudence, however superficial and inadequate, according to our conceptions, nevertheless necessitates such a degree of discrimination on the part of the judge, and such an exercise of reasoning and persuasive eloquence on that of the bar, together with so much of vulpine astuteness on that of the lower practitioners, as to ensure a very respectable amount of intellectual vigour, if not of moral elevation in "the college of justice" generally, which, if in any measure transferable, cannot fail eventually to leaven the more materialised masses of that rude society whereof they are the recognised guardians and protectors from internal violence and oppression. So his physicians and engineers must have a smattering of science, and his artizans and handicraftsmen a degree of skill and a practical knowledge of mechanics, that cannot fail to have evoked their faculties in the process of

acquisition, to say nothing of the lifelong activity of some of the superior powers of mind implied in the assiduous exercise of their social vocations, with the diversified ability they demand, and the ever-vigilant circumspection they necessitate.

Now it may be readily understood that, in this way, a superior caste would be gradually evolved in a community otherwise distinguished not only by imperfect culture, but also by that rudeness of physical organisation which implies inadequate plastic power for the production of a high and relatively perfected type of humanity. And the fact agrees with the hypothesis, for in all countries the virtually ruling orders are superior in type to their subjects. This is seen in the Indian chiefs of America, and in those of the South Sea Islands, as well as in the Persian noble or the Hindoo Brahmin, the Grecian leaders at the siege of Troy or the Conscript Fathers sitting like a council of the Gods, when the Gauls entered the Senate House. Now, this speciality of development according to occupation, which is only at its incipient stage among savages, and at an imperfect grade of development under barbarism, attains to its maximum of realised action under our high-wrought and complex civilisation, although its transmissible effects are less visible in our constantly commingled population, than in communities more permanently settled in their social arrangements, than is possible amidst the ethnic confusion and under the transitional influences of modern Europe. To this subject, however, both in its processes and effects, whether in addition to the larger grouping of race, or the miniature subdivision of caste, we shall have occasion to return at a more advanced stage of the present work. Suffice it for the present, that, despite the effusion of knowledge and the development of more liberal institutions, whereby an approximate equality among all classes would seem to be ultimately insured, caste, not merely as a social arrangement, with its preferences and exclusions, but also as an organic speciality, with its endowments and defects hereditarily transmissible, like racial characteristics, is still extant among us.

It is indeed a most mistaken idea that because we are in a sense civilized, we have therefore left barbarism, or even savageism, altogether behind. Intellectual, moral, social, and we may add, ethnic continuity, is not so easily broken. Everything indeed tends to show that although considerably refined and advanced, we are really rooted in the remotest past, many of whose habitudes have descended to, and some of whose organic specialities have been inherited by, us. Thus it is, among other things, that our culture, like that of the imperfectly educated barbarian of rank and position, is still preponderantly partial and professional, so that we are not MEN, but soldiers or civilians, clergy or laity, physicians, lawyers, authors, men of science, handicraftsmen and labourers, our very souls being for the most part cast in the mould of our several vocations, with the exaggerations they foster and the prejudices they presuppose.

But to return to that branch of the subject more immediately under review. The second race or Turanians, and that too in their ruder Mongolic variety, are apparently quite competent to the duties not only of an effectually developed and well-appointed barbarism, but also of the earlier stages of primitive culture and civilisation. Of this the Chinese and Japanese are a notable instance, to say nothing of the Siamese, Burmese, and others lying between them and the Ganges. But they are also capable, as we have seen, of sinking into or rather of remaining permanently in the savage state, a condition into which, apparently, the true Caucasian never wholly or normally subsides, a fact of almost invaluable significance in determining his place in the scale of being. Let us then contemplate this speciality more minutely than we have hitherto done.

The fact that no Negroid people are thoroughly civilised, although through the Egyptians, Phœnicians, Carthaginians, Greeks, Romans, and modern Europeans, they have been in immediate contact with nations of considerable culture for fully five thousand years, must be regarded as adequate proof of a radical unfitness, that is, incompetency, for exercising the functions which it implies. Hence, perhaps it is not too much to affirm that they belong to the inherently savage or rude type of man on the plane of unassisted nature. While the counterfact that the Turanians are both savage and civilised, and as the latter have developed a style of manners, and a school of literature and art, together with a system of government and a code of laws, of so peculiar a character, as to imply a culture, not wholly, if at all imported, equally indicates that, as a type, they are at the transitional stage, according to education and opportunity on the one hand, and organic proclivity on the other, of either sinking into savagism, or rising into civilisation. While the third fact, that the true Caucasian never descends below barbarism, and is mostly in a social and intellectual condition, which, however imperfect, may nevertheless be denominated civilised, would seem to imply that he is specially endowed with those mental aptitudes and organic susceptibilities, that are more particularly demanded by the culture and refinement of an advanced stage of collective and individual development.

In this general, and necessarily succinct survey, we have confined ourselves to a statement of facts—that is, effects. Let us now endeavour to ascend somewhat higher in the chain of causation, and see if we cannot obtain some insight into the conditions that conduce to their evolution. The savage is a being at the incipient stage of humanity—that is, with something of the man, and much of the brute in him. He has slender wants, because he has few ideas. His requirements are small, because his conceptions are meagre. Living almost wholly on the plane of the senses, he is necessarily guided in his demand for comforts and conveniences by his actual experiences, rather than by any ideal

conceptions of excellence and beauty, of fitness and propriety. The refinements of civilised life, like the complexities of civilised thought and the accumulations of civilised knowledge, are altogether beyond him. Thus we see that his consciousness and his environment are adapted to each other, so that in their action and re-action, no especial want of harmony is anywhere perceptible, and no rude shock to the finer susceptibilities is anywhere experienced. It is in consequence of this adaptation of the savage to his environment, that his condition is so hopeless. Left to his own unaided resources, millenniums might elapse, while he advanced from the log to the canoe, and from the boomerang to the bow. His natural tendency is to move in the old grooves, and be guided by accustomed precedents both in thought and action. And in accurate correspondence with this, we find that his organisation tends to immobility of type, and with this, to early finality in the process of individual development. He has few monstrosities, and in truth, not many strongly pronounced individualities, in consequence of the predominance of bone and muscle over nerve, in virtue of which the tendency to an hereditary transmission of ancestral form, altogether dominates the tangential movement derivable from the specialities of his more immediate parents. And in harmony with this, it has been observed that even under the elevating and expansive influences of a European education, true development of the savage mind is generally arrested at the dawn of manhood, when most of the ideas become fixed, and further progress in the sense of true mental growth, becomes virtually impossible. The dense cranium, with its sutures that soon close, and the stolid face, with its habitual immobility of expression, lit up only at distant intervals by the lurid fire of passion, is the outward and material emblem, because the organic accompaniment and effect of this interior condition of the consciousness, which is thus accurately reflected and ultimated in the corporeal structure.

As a contrast to this picture of the savage, let us now contemplate the man of civilisation, that is, the Caucasian when of pure blood, and subjected for centuries to the evocative and refining influences of collective and transmitted culture. He is gifted and sensitive in mind being endowed with a rare capacity both for the acquisition and retention of knowledge, as well as for the exercise of thought and the activity of imagination. His wants are many, and, in a sense, his demands are insatiable, because his ideal standard not only transcends his individual experience, but also the collective achievements of his race. His aspirations are unbounded, and his receptivity limitless. Immobility is his abhorrence and he never sinks to it, unless as in India and Egypt, he becomes the colonising conqueror of an inferior type, when his only available barrier against the otherwise overwhelming flood of surrounding barbarism, is to fix and formulate his doctrines and institutions, so that progression and retrogression may be alike impossible. This, however, is an abnormal condition, under which he ultimately

becomes fossilised, and so perishes. On his own area, and surrounded by men of his own blood, his natural tendency is to advance into new and improved conditions in accordance with his expansive thoughts and progressive ideas. His environment, though immeasurably superior to that of the savage, is not to the same extent in harmony with his feelings and desires. His conceptions are always in advance of his realisations. His wants transcend his power to satisfy them, hence he lives under a perpetual stimulus to exertion both of body and mind, so that, although not true of him individually, it is nevertheless a veracity, collectively applicable, that he employs every faculty, and strains every available muscle, in his continuous and unrelenting effort to maintain his high standard of culture, and promote the farther advancement of his race.

A mind so reflective yet so imaginative, so expansive intellectually and so exalted morally, would, one might suppose, as a priceless gem, be lodged in a fitting casket. The body in which such a soul could be appropriately vested for the sphere of time, ought to present that harmonic proportion of its several parts, that beauty of contour, spirituality of expression, and sublimity of aspect, which might render it as a living temple, the appropriate shrine, and so the truthful symbol, and adequate exponent of the divinity dwelling in that holy of holies, the innermost recesses of the consciousness, where man holds intercourse with God and drinks in spiritual life from the ever gushing fountains of the Infinite. Now the Caucasian type whether regarded anatomically, physiologically or æsthetically, is no doubt vastly superior either to the Negroid or the Turanian. It is more finely proportioned, and it is better knit. The superior functions of cerebration and respiration are more effectually discharged in it. It is more thoroughly specialised, whether as to its anterior or posterior extremities, and on every principle, and by all the data, through which relative position in the organic scale is adjudged, must be pronounced the highest human type yet developed. But notwithstanding this, it is very doubtful whether it yet reflects the higher endowments, and nobler attributes of the Caucasian mind, as accurately and effectually as the Turanian and Negroid organisations respectively symbolise and embody the especial mental qualities attaching to their inferior types of humanity. This perhaps demands some explanation.

If all structure, whether cosmic or organic, be simply spiritual force ultimated into form on the material plane, it is obvious that as an index of the power which it embodies, it must be more or less dependent for fulness of significance and precision of meaning, on the conditions of time and space, into whose lower sphere it enters in the process of manifestation. Thus contemplated, the entire universe is simply a divine conception, or, as the Platonists would say, idea in the act of realisation, the successive phases of development by which it advances towards this being known, in theological phraseology, as creation. Now, no doubt every stage of such an evolution, with all its necessary accompaniments and accessories

of detail is, in a sense, the accurate reflection of a causal spiritual sphere, on whose plastic power it is more immediately dependent, and of whose projecting force it is the direct product. But in the profoundest sense, creation can only be a full embodiment of the divine idea on which it was formed, when it is *finished*, that is when the primal cause has been finally ultimated, through successive gradations, in the sphere of effects.

WHY WE SHOULD NOT BE POISONED BECAUSE WE ARE SICK;

OR THE FATAL ABSURDITY OF DRUG MEDICATION EXPOSED AND CON-
FUTED BY THE CONFESSIONS OF ITS MOST EMINENT PRACTITIONERS.
EDITED BY ONE OF ITS VICTIMS.*

It is a noteworthy fact that the most eminent healers in all ages of the world have had the least confidence in the popular or professional systems of medicine. The man of genius views the healing art from a position so lofty that the usual methods of practice are regarded by him with scorn. With many the medical profession is a trade, whereby a competency can be earned and a position maintained in society. The philosophy of health is not questioned, but that form of routine is followed which is in greatest request by the public, or has been imposed on the doctor by the hands of his educators. This little work gives a comprehensive view of the philosophy of health, the *rationale* of disease, the futility of drug-ship therapeutics, and the true remedial course. It is very suggestive for home treatment, and the practice of habits which lead to the maintenance of health. The words of a great number of distinguished practitioners are quoted in support of the position which the author assumes.

MISCELLANEA.

In all worldly things that a man pursues with the greatest eagerness imaginable, he finds not half the pleasure in the actual possession that he proposed to himself in the expectation of them.

The best part of human qualities is the tenderness and delicacy of feeling in little matters, the desire to soothe and please others—*minutiae* of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but the brave, the intellectual, the eloquent, have been known to possess these qualities—the braggart, the weak, never! Benevolence and feeling ennoble the most trifling actions.

* 34 pp. and wrapper. London: J. Burns. Price 3d. Sold as a premium work to the purchaser of this number of *Human Nature* for 1d.; post free, 1½d.

THE universe would not be rich enough to buy the vote of an honest man.

TRUE statesmanship changes a nation from what it is to what it ought to be.

EVERY period of life has its peculiar prejudices; who ever saw old age that did not applaud the past and condemn the present times?

A GOOD wife is the greatest earthly blessing. In the majority of cases a man is what his wife makes him. And it is the mother who moulds the character and destiny of the child.

A COLOURED PHILOSOPHER.—A coloured philosopher thus unburthened himself on one of woman's weaknesses;—"Jim, de men don't make such fools of demselves about women as de women do about men. If women look at de moon, dey see a man in it. If dey hear a mouse nibbling, it's a man; and dey all look under de bed de last ting at night to find a man. Why, I neber look under my bed to find a woman; does you?"

NARCOTIC STIMULANTS.—Alcohol, tea, tobacco, opium, and the rest, operate a very little way, if at all, in giving new vitality. They draw upon our vitality, until it is much below par, postponing the feeling of depression till another day. It is probable that the influence of the narcotics is complicated, and not the same for all. We may safely say respecting them, that they are the extreme instance of the principle of stimulation, as contrasted with the principle of vital conservation. They are the large consumers, not the producers, of vitality; they expend our stock of power in nerve-electricity in a higher degree, and with a more dangerous license, than the ordinary stimulants of the senses.—"*Mind and Body*," by Professor Bain.

A DEAF DOCTOR OF PHILOSOPHY.—A young American presented himself last July at the University of Heidelberg for examination preparatory to receiving the degree of doctor of philosophy. The first inquiry he made was whether the examining professors had beards. But astonishment waxed higher still when it became known that the young American was utterly bereft of the power of hearing, but so expert had he become in reading men's countenances and interpreting the motion of the facial and labial muscles, that he could understand every word spoken to him by one whose face was uncovered with hair. To the wonderment of all he went through his examination with perfect ease, and no one would have believed from his correct answers that he did not hear a word that was said. He got his degree.

CONTAGIOUSNESS OF FEAR.—A curious instance of the contagiousness of fear was shown on a large scale in Strauss' corset factory, at New Haven, recently. A number of the girls employed began talking about the frequency of sudden deaths, and became quite sober in their conversation, when one of them, more lively than the rest, to change the subject placed a small land-turtle, which she had found somewhere, upon the bench of her neighbour, who, seeing it, was so startled that she fainted away. This circumstance, coupled with their former conversation, had such an effect upon the girls that, one after another, they fell into a deathlike stupor, until seven of them were stretched on the floor. One of the men, too, though evidently struggling against the contagion, succumbed, and the foreman, becoming alarmed, sent all the hands from the room, and shut down work for the day.