

THE CONNEXION

BETWEEN

MEDICAL REFORM

A N D

SPIRITUALISM.



*An Address delivered before the British
Medical Reform Association,*

BY

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PROLEGOMENA.

"I say, then, in short, that in an opinion, I look upon its being new or ancient, and its being singular, or commonly received, as things that are but *extrinsic* to its being true or false; and as I would never reject a truth for being generally known or received, so will I not conclude an opinion to be a truth for being generally known or received, merely because great numbers have thought it to be so, nor think an opinion erroneous because it is not yet known to many. *For I am wont to judge of opinion as of coins.* I consider much less, in any one that I am to receive, whose inscription it bears, than what *metal* it is made of. It is indifferent enough to me whether it was stamped many years or ages since, or came *but yesterday from the mint*. Nor do I regard through how many, or how few hands it has passed for current, provided I know by the touchstone, or any such trial, purposely made, whether or no it be genuine, and does, or does not deserve to have been current; for if, upon due proof, it appears to be good, its having been long and by many received for such, will not tempt me to refuse it. But if I find it *counterfeit*, neither the prince's image or inscription, nor its date (how ancient soever), nor the multitude of hands through which it has passed unsuspected, will engage me to receive it; and one disavowing trial, well made, will much more discredit with me than all those *specious* things I have named can ever recommend."—BOYLE,

IN the development of the main truths of human nature, known to philosophers as ideal integration, or in other words, spiritual individuality, the *will* of man forms the true basis of a philosophy of realism—both ideally and empirically—in the light of ideal will—“great, glorious, and free.” All actual wills, be it understood, are to be contemplated metaphysically or spiritually. First and foremost, withal, let me offer you grateful thanks for warm confidential appreciation of my humble services, as well as sincerest felicitations on the present condition of your useful society, and proceed, *inter alia*, to express my earnest hope and heartfelt prayer to God, in the sight of man, that it may be yet more prosperous, and that each one of OUR students and members will, henceforth, and for ever, strive to graduate in the good opinion of the general public by restoring their sick clients to perfect health, rather than spend their time and money—like regular, legitimate Allopaths—for that which is not the bread of body or soul, namely the vain pursuit of *purchasable*, worthless, empty trifles, miscalled Doctors’ Degrees, Physicians Diplomas, or Bogus Licenses, *sans* academical honor.

Obviously society is strong enough to protect itself, and will doubtless exert its enormous powers against the *penal* repression of *utilitarian* practice by adverse despots. A College of Eclectic Medicine, I hope and believe the public will cordially support, but we must not subordinate liberty to licentiousness, but make our love of freedom your grace of learning. Of comparatively higher value than mere *official registration* are morality, intelligence, independence. The dignity of an Academy, or the honor of a learned society, does not consist of bricks and mortar, but of brains and workmanship. A plain room with wooden benches, three recitations daily, and a small box with a great professor in it, will soon remove mountains of nescience.

Be self-reliant, through self-culture, morally and materially, and if repulsed, I pray you may not be disgraced, ever remembering that when knocked down, a hero comes up *smiling!* Yes, sing with Tobias Smollett, himself a Doctor of Physic—

"Thy spirit, Independence, let me share ;
 Lord of the lion heart, and eagle eye,
 Thy steps I follow with my bosom bare.
 Nor heed the storm that howls along the sky."

LEAVE DIPLOMA-DEALING, THEREFORE, TO ALLOPATHS—men who claim an absolute pontifical authority, and denounce *all others* as charlatans or impostors.

With regard to Medical Reform, urgent as is this question, in all its various phases, ethical and social, it may be said with truth, in passing to a variety of subjects, eclectically, that I hold it now, as ever, during nearly forty years last past, to signify the dissemination of a better knowledge of the natural laws of health, and the Hygienic Prevention of Disease amongst the British people, together with the scientific teaching of healing principles, called Homœopathy, Hydropathy, Botanic, or Positive Organic Medicine—and in our *present* battle for Justice, the total repeal of Compulsory Vaccination and Diseases Acts.

Amid the exigencies of the PUBLIC HEALTH QUESTION, in the light of advancing knowledge, and with a view to the promotion of human welfare, the cultured society of an intelligent nation shall yet seek and find for the FACULTY OF UNIVERSAL MEDICINE, by and through a wiser legislature, equal laws, equal rights, equal privileges, equal liberties, and last but not least, EQUAL DUTIES.

Great men *have* been amongst us as glorious exceptions to the rules of bigotry, custom, and prejudice, even in orthodox Physic. Robert Liston, the greatest surgeon of modern times, told me himself that he was a Homœopathist ; Sir John Forbes, as I can personally testify, was an Eclectic ; Sir James Clark, like Herbert Mayo, was a Hydropathist ; and Sir Benjamin Brodie advocated Medical Freedom.

Our Association, too, should consist of Health-Guardians, as well as Disease-Doctors, since its main object is reciprocal rights for physician and patient, and entire abolition of all Acts and Councils that obstruct a virtuous liberty.

We must further increase the interest of each com-

munity in the interest of *new* truth, whether called Homœopathic, Hydropathic, Botanic, or aught else that is sound, useful, and good, in the relief or cure of disease, nay, more, its hygienic PREVENTION.

I propose that we cordially welcome to our ranks ALL lovers of medical freedom, since our only object is how best and most to benefit society, whether clerical, medical, legal, or "lay." Class legislation has no charms for me; and to whom God may vouchsafe a knowledge of scientific therapeutics, I say, with our elder brother, the Divine Teacher, "Heal the sick; freely ye have received—freely give."

When Xerxes, King of Persia, invaded Greece, with five millions of souls Leonidas, the brave Ruler of Lacedæmon, was offered, I say, the whole kingdom if he would not oppose the ambitious views of an oppressive king. The great and glorious battle which was then fought by the gallant hero—who nobly rejected his proposal with supreme disdain—in the narrow pass, moreover, of Thermopylæ, with a choice handful of 300 Spartans, taught the Greeks, henceforth, to despise mere *numbers* of the Persians, and to rely on their own strength of mind, and intrepidity of character, in the cause of right and justice. I leave you, gentlemen, in the coming struggle for Medical Reform, or the hour of need, "to point a moral or adorn a tale," rejoicing in the fact that the Prince of Wales had no power to comply with the request of the Shah, and grant him the head of the Duke of Sutherland for residing in a larger house than himself. Glorious "king."

Still, whatever the issue of our War of Independence, whether victory or defeat, do no wrong to any man, or injustice to any system. Tell truth, nevertheless, and shame—well—the liar!

If a Homœopathist, *as such*, use our new American remedies, and adopt all other scientific resources, or even profess to do so, let him call himself what he really is, viz., an Eclectic, otherwise he is very unpleasantly like an impostor. In the same way, if another practitioner call himself an Eclectic, obtain his good fat living chiefly by the sale of bad secret compounds, and refuse permission to the Globulist to administer even an

infinitesimal dose of non-poisonous metal, mineral, or other simple dynamic substance of known remedial influence, he may be an advertising quack; he may be an exclusive herbalist, or bigoted Coffinite; but a true Eclectic he is *not* and cannot be, in the very nature of things. These are the Fudges of Medicine. The same may be said of a Hydropathist, when, intoxicated with cold water, he ignores or denies the value of Homœopathy and Positive Organic Medicine. Of course I speak of eternal principles rather than mortal persons, otherwise I might rejoice to know, notwithstanding my advocacy of freedom, for both physicians *and* patient, in the choice of new truth, that amongst my nearest and dearest friends are some of the chief, most strait-laced sectarian believers in the efficacy of Old Physic, who know as much of what I call *true* Medical Reform, as does the madge-owlet of the ratio of circumference to diameter in the quadrature of the circle; in short, they are regular, legitimate, orthodox Allopaths, and, like myself, two pounds the lighter for being "duly registered."

It is not my intention to invite you, now, into the more attractive regions of pre-historic anthropology, or dead men's bones, fossil remains of extinct animals, an exposition of the skulls, diverse in origin, and diverse in kind, of the various races of men, with their different brains, ears, eyes, &c.; a microscopic description of hemispherical ganglia, arteries, veins, muscles, nerves, lymphatics; the capillary circulation of mammals, or the thoracic and abdominal viscera of anthropoid apes, even supposing them to be, as I think no one has disproved, *the fons et origo* of the genus homo; nor yet to a river of knowledge that flows only with minutest organisms, in form of animate grubs, or vegetable mouldiness, and thence to Caliban—the missing link; the distribution of microzyms, or bacteria in water; the circumstances which determine their existence in the liquids and tissues of the animal body, male or female; the migration of living beings, individual variability; genesis of species; the germ theory of disease; which attributes man's *communicable* distempers to parasitic fungi, and the like, with all of which I would gladly deal were it

not impossible for want of time. As it is I confide in your courtesy, and unhesitatingly affirm that, according to recent observation, in the evolution of the lowest forms of life there is some operation closely akin to the unfolding of morbid poisons, called small-pox or vaccination, which latter is the active contagious VENOM of an ulcer, pustule, and other syphilitic, or infectious loathsome diseases. At all events, the new evidence, truly experimental, of Archebiosis, is now declaring itself most decidedly in favour of the same old doctrine of heterogeny, despite the very formidable testimony of the French savant, Pasteur, who may justly be considered *the* apostle of the contrary hypothesis, termed panspermism. In proof of this statement, I refer you to the elaborate researches of our distinguished countrymen, Bastiau, Sanderson, Child, Bennett, Garner, and others, not to mention the biologists, or philosophers of Europe and America, in themselves a host of scientists (who virtually maintain that æsthetic adaptation in organic life is not spiritual design, but only the operation of blind nature), such as Fouchet, Joly, Musset, Mantegazza, Wyman, Schaffhausen, Helmholtz, Meunier, Pennetier, Cantoni, Frémy, Le Gros, Onimus, &c., all men of renown in experimental researches, favouring the new faith of Strauss against the old faith of Gladstone, touching our origin and destiny, from matter to matter again, or the cyclical endings and beginnings of infusorial life, which latter would seem to depend in the main—so far as I have studied them, practically—upon mere differences in molecular structure, or mode of external aggregation. From matter to spirit, however, I regard each discovery as a link in the grand chain of inductive conquest—spiritual cause and material effect are alternately regulated by Divine government. In 1843 I protested, in opposition to the scientific theory of spontaneous or molecular generation, that such physical conditions do not account for psychical differences from the same organic cell. I adhere to that statement, since no atheist has yet proved it to be scientifically untrue; but it is the harmony of spiritual philosophy *in itself* which giveth light and credence to both heart and intellect.

Organized bodies are formed out of a few of the substances of inorganic matter, yet there is no life or soul in carbon, oxygen, nitrogen, and hydrogen, or any of their numerous compounds and chief proximate principles known to animal chemistry; so that if man *be* evolved from monad, it is still molecule in the hands of a higher power than matter alone, whose reign is the reign of law; in fact, if you live in body and mind according to Hygiene, you may cling to life almost as long as you please, and let death have you at last only by small instalments, and those very slowly paid.

Though dead, conventionally, Schiller yet speaketh to the living botanist, not only literally, but in a bright and beautiful metaphor, of exquisite similitude, "DIE PFLANZE SELBST KEHRT FREUDIG SICH ZUM LICHTE."* Moreover, the plant is already pre-formed in the seed, and the vocal animal, I say, is evolved from the mute vegetable, constituents identical, whilst actually in the *transition* to psychical life, but does not seem to partake of spiritual nature. Thus it is an indisputable fact that molecular synthesis, when culminating towards the construction of an organic tissue element of higher order, tends to give also, indeed, *does* give, with greater ease, an organic tissue element of a lower order. Some barrier, unknown to us, *often* prevents the development of pure spiritual being, and gives us, even in human form, only the brute material element in place thereof. Similarly, another barrier prevents the *animal* birth of sentient creatures, and gives to the world of matter *vegetable* existence instead. And in the animal is the bud that comes to flower in man. What the best classification of the various orders of BEING, therefore, may really comprise we who are confined to a small planet, with a small orbit in the heavens, may never determine. I recognize the *spiritual*, *ætherial*, and *material*.

In respect of the special intricacies of protoplasmic organization, it cannot be denied by the stoutest opponent of evolution that active protamabæ and ciliated monads *have* been repeatedly taken from flasks

* The plant naturally bends itself towards the light.

hermetically sealed, which eight weeks previously had been exposed to a temperature of 270° — 275° F., and these living organisms, seemingly begotten of death itself, were afterwards killed by the temperature of 140° F.

At the same time I am bound to admit that there is an equal, nay greater galaxy of scientific genius on the side of spiritualism than on that of materialism ; in fact, when all this *has* been accomplished there comes before us for due reflection, another important question—Are such infusorial organisms, or their poor relations *Penicillium*, *Torula*, and *Bacteria* independent living beings at all, in any other sense than that in which blood corpuscles are so considered? My own opinion is this—if it be true in natural science, as we have reason to believe, that each molecular aggregate really displays responsive mobility, and power of self-division, such beginning of life cannot be separated, as the will of God, in the mind of man, from other closely-related kinds of matter, by an impassable gulf—orthodox theology, notwithstanding.

In the vortex of life, however rapid or complicated, as scientific biologists, you cannot but have observed that it consists essentially of a certain *faculty* possessed by atomic combinations of continuing for a time only, under a determinate form—a *visible bodily existence*, viz., by constantly attracting into their given composition, a part of surrounding substances, and rendering to the elements of soil and atmosphere peculiar portions of their own structure. Now mark, the direction of this immaterial principle, or vital force, is invariably *the same*, and always carries along with it molecules of *similar kinds*, in fact individual particles are continually entering and continually departing from each organ or tissue, so that, demonstratively, *spiritual form* is more essential to a living thing, than bodily matter. We know, for example, even in the human subject, the peculiar conditions under which life of muscular fibre is manifested after systemic death ; how it may be excited, maintained, suspended, or destroyed, and that for a long time after apparent cessation of *all* vital functions, the health and activity of animals may return.

Did time permit, I might bring forward a great number of important facts having reference to the effects of motor forces—mechanical, calorific, and electrical, as well as the results of removing or supplying blood, and of the influence of various chemical agents, inorganic and organic on irritability; still, as a lover of truth, one must always proclaim *some* Essence distinct from Matter, whatever the extent or value of modern scientific research.

“IST'S GOTTES WERK SO WIRD'S BESTERN,
IST'S MENSCHENWERK, WIRD'S UNTERGEHN.”*

In other words, Spiritualism is the grandest development of lasting knowledge, God *in* Man. When the exclusive Materialist, or, unreasonable devotee of external perception tells you, *ex cathedra*, as he does, at the College of Allopaths, and elsewhere, that this world, and all its inhabitants are merely natural phenomena, *i.e.*, devoid of spiritual substance or immaterial principle, resolvable by science into chemico-physical forces, matter and motion eternally, his reasoning, I affirm, without fear of confutation, is far from irrefragable, philosophically, since what he calls Nature, or matter and motion, are but the mass of its minutest particles, known to *himself* only as forms therefore of human consciousness; their material existence, likewise, must, of necessity, be conceived of by a thinking mind, which it would be a contradiction in terms to speak of, apart from spirituality. As Shakespeare has finely said—

“For naught so vile that on the earth doth live,
But to the earth some special good doth give.”

The case of the heterogenists, however, let it be said in justice, has to be conducted in the face of almost overwhelming bigotry and prejudice, which will, of course, prevent the evolutionary theory of life and organization from being accepted by the general public, if by scientific observers of nature themselves. But such questionable advocacy as that of mere *ex parte* interpreters of old faiths and new, wanting manipulative accuracy, or adequate scientific ability, must surely have no great influence in reconciling to popular orthodoxy

* If it is God's work it will stand the test, but if man's it will perish.

the rising generation of students and thinkers, whether in the British Medical Reform Association, or elsewhere.

Created or evolved, our ape-fathers *did* eat their ape-like mothers, and dwelt in holes in company with the cave-bear, woolly rhinoceros, and other extinct animals of unknown pro-historic ages.

Whatever may be your scientific opinion, therefore, touching those deeply interesting topics of the day, in the world of natural philosophy—whether believing in your hairy ancestors with tails or not, whose progenitors united both sexes in the same aquatic animal, like the larvæ of Ascidians, it is quite certain that everything which pertains to the condition of BEING on this planet, and to the inborn individuality of self-conscious spirit, each living creature possesses, *without his own agency*. Not impossibly, besides this anatomically attested cerebro-spinal system of nervous structure, which of itself is now lost in ganglionic or vaso-motor mystery, there is also a nerve-spirit,—life in the zoological kingdom of molecular nature, as manifested in the various gradations of organised beings. Indeed, astonishment *overwhelms* one's soul in the philosophical reflection, for example, that the thickness of single nerve-fibres themselves, being taken at 1-200th part of an inch, and the central fibres of brain are incomparably finer still, in a single square inch only are packed at least six millions of such fibres, and the mass, therefore, of each cerebral organ in this Hall may contain upwards of sixty cubic inches.

If in theory you reduce the whole universe to a material atom, but for the spirit of God it would have no attraction. Even in the *wax* of flowers there are three principles, and they are all composed of the same—carbon, oxygen, and hydrogen. If Liebreich, moreover, has obtained the true *brain and nerve-axis element*, it is illustrative, in Protagon, of the views advanced by Dr. Macvicar, in his "Molecular Morphology." Botanical, Zoological, Geological EQUIVALENCES, I hold to be the facts of developmental succession in regard to the generalised primatal types. Thus the Cosmic law of assimilation, and the cyclical economy which it

implies, leads one to expect not only in vegetable anatomy, but the science of man, that the ultimate and highest product of molecular synthesis, namely, *the cerebral element*, will be a representative, also, of the first and lowest. The chief portion of the grey substance, or seat of soul, is composed of water and albuminoid compounds. Now where, as in this philosophy (and be it remembered that animals are often distinguished from vegetables chiefly by containing a larger quantity of nitrogen), I have to combine only equal and similar forces, the first or lowest, as beautifully demonstrated by Boscovich, is a tetradic combination of four material elements, or units of weight. Cholestrin and the fats only form a quarter of the solids in brain-mind, whereas in the *white* substance of nervous organization, albuminoids are one quarter and fats one half of the solids. For each of these four, then, as the ultimate and highest product let me substitute, by way of illustrative demonstration, the most perfect hydrocarbon known to philosophers, viz., *the wax* = (C 5, H 5), $12 = C 60, H 60$ (Melene) introducing into it, however N instead of 2 C, and to protect it from the action of the oxygen, which as you know, circulates everywhere, let us mail each of the four DEDECATOMS of which, I need hardly remind this intelligent audience, the tetradic combination consists, by one atom of oxygen (except the four regions which are secluded from the external oxygen by being in the interior of the tetrad); then if I place an atom of phosphorous on the pole—the crucial test is complete—you see, of course, mathematically, the exact formula, C 232, H 240, N 4, O 44, P — “Well,” you say, and “what in the name of goodness is *that*?” Neither more nor less than protagon—not the wax of flowers but the brain-stuff of your minds!

The molecule of cerebro-spinal matter may consist of 32 of the above “least elements,” or 2,154,080 units of weight. Now, when I think upon the marvellous riches of God’s wisdom, in all the multitudinous aspects of infinitesimal nature; its life, death, and resurrection, or *revival from a temporary grave*, I seriously doubt, when all the facts come to be tabulated, whether as

anatomists, surgeons, or physicians, we shall ever attain to further penetration of our bodily mysteries, or learn more than microscopic relations of the coarser disposition of minute filaments, except through experimental investigation of psychic force; not the Faradaic electrization of excito-motory nerves, but rather the sublime and majestic phenomena called modern spiritualism. Judging from various reports of different committees of investigation we have our duty to perform as lovers of fair play, and thus gladly welcome a new fact of an old truth. *The dawn of a brighter day has assuredly commenced.*

Notwithstanding this address being hasty and slight, owing to incessant public engagements, I desire not to be too autoschediastical. There is one *very* interesting feature which the emotion of THE BEAUTIFUL, for example, displays in the soul of humanity, in its frequent tendency to diffuse *itself* over those objects which awaken it, so to appear, indeed, as if it belonged to matter, and not to the *spirit* which contemplates them. Hence arises the singular phenomenon that the materialism of nature is really invested with those psychical faculties which belong to spiritualism only. Sun, moon, stars, sea, solitudes, ruins, flowers, gardens, groves, running brooks, or precious stones, in short EVERYTHING, not only seem to embosom a congenial spirit of their own, but actually to *express* feelings responsive to those with which we gaze on them, whereas all this transference of life, love, and feeling, is made from the *spirit* of the beholder to the *matter* beheld, poetically and philosophically. The landscape, the ocean, the starry heavens, in fact, picturesque and sublime objects universally owe their spiritual expressiveness, in my judgment, not to anything felt or known by physical phenomena, but to something felt and known by the soul that contemplates them—*they are the images of our own emotions*, they reflect feeling, but do not utter it; they are natural mirrors, beautifully created or evolved by God, which, when looked into with eyes philosophic, draw out and reflect with majestic fulness and eternal glory, all the varied and ever-varying sensibilities of the spirit of man. This is a comprehensive psychological law

To each of these enrapturing departments of human knowledge, one might not unprofitably, perhaps, devote a whole course of scientific lectures, replete with *medical* notes and philosophical *reflections*. Antiquity, honor, and dignity are on the side of spiritualism in any event. Time permits me now, only for a brief season, thus imperfectly to glance, amongst other things, at some of the more probable hypotheses of spirit and matter, or relations of body and soul, in respect of brain-protoplasm, and self-consciousness, as we know them from the past and present state of the whole family of man, albeit there *may* be as many original types of mankind as there are, I know, typically different peoples on the globe, whose structure is allied to that of animals. Following Seneca, the Roman moralist, and inspired by the same idea, which gave birth to the 19th Psalm, in the soul of a King of Israel, one of the heroes of Hebrew history (and a sentiment equally devout must have reigned in their hearts if the black populations of the South Sea are really immigrants from Africa), the renowned philosopher of Königsberg has finely said, that the two sublimest contemplations for the soul of man are the starry firmament without, and the moral law within; on the one hand you observe the image of that which transcends the sensuous imagination, the idea of the material universe in all the order and beauty of the Kosmos; on the other the overwhelming sense of *the presence* of God, acknowledged by a responsible and immortal spirit in the depth of his own conscience. They bring before us, indeed, the ideas which, inseparable from our rationality as men, and wholly unaccountable by the faculty, judging only according to experience, at once *integrate*, and carry us to the utmost limits of human speculation: the universe is the absolute totality of all nature, the boundless sphere of possible experience, which can in no respect be a part of any larger whole; and what is mind? Psychological unity is of greater importance than physical unity. SPIRIT is the absolutely real in our personal being which, above all chance or change of Archebiosis, differentiation between chief types by climate, or the resemblance of an Austral negro to the ape, belongs of

necessity to an immortal world of abiding power, and imperishable causality, having existed in Scotland long before the arrival of the Celts, as in America 57,000 years anterior to the birth of Columbus at Genoa.

God alone is the absolute cause of *human* reality—Supreme Being, containing all perfection, excluding want, privation, or *negation* in the infinite plenitude of spiritual goodness, spiritual truth, and spiritual love. Gifted with reason, MAN THE SPIRIT, amid all that is now transient, imperfect, and uncertain in material nature, casts his look of divine humanity spiritually to the permanent, the absolute, and the perfect; and if, in meditating on the facts of SELF-CONSCIOUSNESS, he asks for the *source* of those inmost verities, that are the life of the spirit in the death of matter, where shall the philosopher find it, but in the Supreme Will, causative of *human* reality, and how name it, but Eternal Truth?

“Whence the soul

Reason receives; and reason is her being.”

In the Eclectic Society of London, during the years 1798—1814 there has been amongst other debates on Spiritualism, a most important *religious* discussion “On the Morality and Use of Dreams.” The Rev. Richard Cecil, a name not unworthy of deep respect (in fact there were *giant* spiritualists in those days), mentioned on the occasion in question that one night at Brighton he awoke, and called his servant, remarking to the latter, “I have had a very strange dream,—some smuggler has grossly abused my horse, and stolen him.” The reply was, “Sir, your horse is safe in the stable.” After the manner of a true philosopher, the eminent divine rejoined, “I cannot believe it without examination, let us go and see.” *No horse, indeed, was there!* He HAD been stolen by a smuggler, as the sequel proved, and was ultimately found, in exact conformity to spiritual revelation, nearly smothered in a heap of sea-sand.

I am persuaded, says Mr. Cecil, that, as a witness of God’s providence, our immaterial principle, *even here*, shows us a half-way house to another world, or at all events, A PORCH OF THE MANSION OF SPIRITS.

This incident was first related on October 29th, 1798.

But Andrew Baxter, the renowned metaphysician, who drank deeply at the fountain of spiritual philosophy in German universities, and was an *experimental* natural philosopher, of King's College, Aberdeen, born in 1686, published a most learned work in 1733, entitled "An Inquiry into the Nature of the Human Spirit, its Immateriality and Immortality demonstrated from the Principles of Reason and Philosophy." In short, he anticipated psychic force and modern spiritualism, to a marvellous extent, proving, as I think, almost irrefragably, the existence and operation of living spirits—apart from matter—in a word, by overwhelming testimony.

*Oikei men en to somati Pneuma, ouk esti de ek tou somatos**—will, I hope, be the watchwords of intellectual freemasonry, for the true grandeur, in my opinion, of an enthusiasm of humanity, consists in the triumphant victory of *spirit* over protoplasm. And within the walls of the ancient City of Jerusalem has already been sang by a choir of heaven's minstrels, a lay of modern Zion in the language of physical science, and their eventful history, God willing, I may yet relate, elsewhere, since they have chaunted this spiritual song—

Ay, near the spot where "Jesus wept,"
They told us man was cyto-blast ;†
And Spirit came *not* from God,
O, dark, deep, despair,—
For the hope of heaven was gone.

Erst minist'ring angels watch'd,
And loosed were the cords which bind the earth ;
Saw we, those gifts and graces,
Whose light and life no death shall quench ;
Truth, new or old, we live.

So walk in wisdom's ways—
Till thou art summoned home,
For here all IMMORTALS dwell
As *spirits* evolved from love ;
Man is not cyto-blast.

God has spoken in times past, and He speaketh now in spirit and in truth. For what reason is *new* hope of redress hereafter, vouchsafed to the earnest Catholic,

* The spirit, in the first place, inhabits the body ; afterwards it is not far off from the body.

† The starting point of the organic cell.

inquirer on *this* planet—the third in order from the sun?

“That men may rise on stepping stones,
Of their dead selves to higher things.”

That *is* the answer.

Now, why do I speak of spiritual individuality, or mental and moral philosophy, in an assembly of Medical Reformers? Because, through them, I trust, it is my privilege to address other people; and it cannot be denied by the most superficial observer, of the great exhibition of Vienna for instance, whose soul, in fact, is but *skin* deep, that whatever contributes to the promotion of sensualism, or the material comfort, ease, and indulgence of modern society, has increased amazingly—one might almost add, in respect of virtue, distressingly.

In the year 1873, the cry of FASHION is not for more science, more learning, more philosophy, more literature to teach men how to *live*, and scarcely less how to *die* in conformity to the laws of nature, or the will of God, rather its noblest aspiration seems to become, if not in each case, the Shah of Persia, with 352 wives, &c., then, at least, “kings’ barbaric pearl and gold,” or outshine the wealth of Ormuz, and of Ind,” arbitrators of dinners, balls, and *routes*, ablaze with diamonds, and all appliances for a social enthusiasm, in better furniture, richer style, higher living, faster dying, larger houses, costlier dainties, rarer luxuries, softer beds, in short, less work and no bodily annoyance—not even exercise, bathing, or gymnastics—the *bien être matériel* of France has run to excess in England, and in the world of material optimism—he who is richest is best. In spiritual manhood, however, alcohol and tobacco, for example, are but the liquid fire, and dry dust of earth, and give not strength to stand alone in the pathway of heaven.

Non tali auxilio, nec defensoribus istis
Tempus eget.*

But the great moral to be derived from the reign of Plutus, rather than that of Jesus—even in the nineteenth century of the Christian Era, and all this fashionable devotion to mere bodily indulgence in its tendency

* Not for such pleasures, nor for those practices is TIME required.

to bring materialism constantly before men *to fix it in the public mind*—to cause the youth of England to hug matter, as it were, to their very bosom, as the main source of human happiness in heart and intellect to the sad prejudice of that pure, chastened, and lofty gratification which springs, alone, from the higher culture of a rational, philosophic, and enlightened spirit—created or evolved in the deathless image of God. Now, what is the constitution of Human Intelligence? Mind exists subjectively, **PSYCHIC**; and mind exists objectively, **SPIRITUAL**: and thus tending to conform *to itself* all the phenomena of nature, or external objects,—whereas, the objectively spiritual mind conforms the fleshy soul, or psychic mind, **TO ITSELF**, by rendering it subjectively spiritual. Mind is soul, while man has a body, and is yet to become pure spirit. The progress of psychic mind is, you observe, from the subjective to the objective; the progress of spiritual mind is from the objective to the subjective. Both are necessary and indispensable for mortality and immortality in the wise economy of God's universe. Leaving the wild and dreary regions of earth's darksome desert with thoughts and feelings such as these, and ever remembering that life *hereafter* is formed by life *here*, your idealization shall not formulate, alone, in that moonlight shade which most doth fit an airy wanton sprite, but rejoicing in the brighter and more beautiful aspirations of the world's greatest Anglo-Saxon bard, the sheen of whose soul is like a star on the sea; you may sing with heart and mind in the grand and gorgeous, yet simple and expressive language of **ALFRED JOHNSTONE HOLLINGSWORTH**, who has thus set before us the true principle and ultimate completion of our being from matter to spirit—

“Darkness *flown* with elves of night;
Morning comes in her golden wain,
Shedding forth her gladdening light;
Waking all to life again.”*

Body and soul have no independent existence, they are only spirit manifested through matter. Absolutely, such

* *Vide* The Poetical Works of the late A. J. Hollingsworth, edited by Dr. Sexton, &c., Vol. I. p. 37 (second edition) London: Skeet, 10, King William Street, W.C.

is intellectual capacity! Materialism, I affirm, tends to degrade your *best* nature, and but for spiritual philosophy, would drag us down, with impure thoughts and ignoble reflections, to the very dust of manure.

I agree with Bishop Berkeley, in his principles of human knowledge, most cordially, when he considers, for example, that matter (so called) is the true root of all the scepticism, atheism, irreligion, and secularism that ever disgraced or dishonoured humanity in the history of the world. Give each man, I say, a low grovelling opinion of himself and his origin, and tell him that his future is annihilation, that he begins and ends in destruction, and as a rule he will be low to the end of his days, despite all infidelity, and his material prosperity to boot; *i.e.* except in the rarest, and most remarkable instances. Truth to tell, however, atheists are not and never were a strong body of men, scientifically, morally, intellectually, or in a social point of view.

An arch-duke of God's own nobility was the sail-maker of Tarsus, and he has said, "Prove all things, hold fast that which is good." In regard to scientific knowledge, I say, hold nothing fast, until you *have* proved it to be good. It is equally true *e.g.*, of Jew or Gentile, in ancient and modern times, that where man's real thoughts are, there will his desires be also, for heaven and hell are, I humbly think, not fixed localities, but varying forms of spiritual vesture—*within* ourselves—here and elsewhere. Depend upon it, the man whose mind is constantly bent in the direction of a bigoted and exclusive secularism, which has not seldom tended to corrupt the popular taste, or always seeking to improve his material welfare can never appreciate good moral philosophy, or rise to the true dignity of his spiritual nature. Each deep politician and high moralist, like Alexis de Tocqueville, sincerely laments the increasing devotion of his countrymen to the *bien être matériel*, as a sure cause of mental ruin and moral decay; and I think there can be no doubt in the mind of any philosopher, at home or abroad, that materialism is a dangerous fiend; and this Lernaean hydra has now invaded the United Kingdom of Great Britain and

Ireland, and will never be destroyed—to the end of time—by offering a worldly sacrifice at the altar of mammon. Man easily sinks into the low, the material, the sensual—indeed the process is only *too facile*—however regular may be the conduct, or exceptional the talents of a few atheistic reformers; and if raised to the better, happier, more exalted plane of true spiritual existence, it is often with extreme difficulty that he is retained **THERE!** Is the age of crusades gone for ever, when men could abandon everything for the sake of an idea? In testimony of Pneumatico-Zoic Truth, do not 500,000 converted sceptics rise up to prove the contrary? May God bless them! At all events we have long wanted an idea to counteract the base and grovelling passions of mere bodily enjoyments, and materialism must be met with spiritualism, I repeat—hold nothing fast, until you have proved it to be good and true.

Dig down to the solid rock of irreversible fact, universally, and you will find that before all worlds, visible and invisible, the light of the human soul was of one substance with the Father. To the people whose kingdom is but an external world, nature seems really animate—*Omni, Totum, Universum*—they know not the higher and deeper truths of eternity. The spirit of man, for example, when in a state of profound emotion, tends evermore to impute to some object, *external* to itself, its own inmost thoughts and feelings, as it were, by a magic spell of immaterial translation. In short, the human breast is too often an uneasy dwelling place for the spirit immortal, and this psychologic law of imputation is freely exercised. A grand theme, indeed, of vital interest to all, abounding in valuable illustrations, and not a conclusion in search of its premises. Even so mighty a genius as Petrarch, when in love with his Laura, to give you one instance merely, was but like an ordinary spooney of this very day—not, it is true, so mad as to commit suicide—yet imputing to the unconscious object of his fervent adoration, all those ideal charms with which the passion of his own soul inspired himself; and ascribing, moreover, to her every look, smile, or gesture, the brightest and most beautiful creations of his own poetic fancy.

The study of old Sanskrit *e. g.*, has now revolutionised philology, and the study of new spiritualism may raise each life to a fresher plane of interest and importance. Why may not the truthseekers of this our day be demonstrably convinced of the immortal existence of pure and happy spirits elsewhere, the same, in point of fact, that the Valentinians called æons, the Platonists intelligences, and the Jews and Christians angels or messengers? Verily, nothing more egregiously illogical was ever heard of in philosophy than the so-called materialistic reasonings of modern atheists, in recent one-sided lectures, at Literary and Scientific Institutions, *e. g.*, life, sensation, thought, feeling, in the eternal universe, "must" necessarily result from matter alone, *i. e.*, in a state of nervous organisation; the truth being, that to the known conditions, or qualities of molecule, even here, [materialists themselves must add, that of vital susceptibility or protoplasmic irritability, an immaterial property or spiritual *Dumanis*, as I call it, which our best authorities in the science of biology, French, German, Italian, English, or American are now teaching, both at home and abroad is not an inherent quality of mother earth at all, but on the contrary, "something superadded to matter! In short, comparatively speaking, spirit is everything, body is nothing, and teleologically, I cannot but think that death itself is lovely in a spiritual face, or as Professor Huxley says, protoplasm is the basis of our physical life, yet it is still "clay in the hands of the potter. To promulgate the doctrine of unbelief, therefore, in Divine Being, as most conducive to the welfare of the people, is perfectly unjustifiable, things unknown 'tis ignorance to condemn, ay, as impious as it is monstrous, since the atheist of to-day, when judged of by the touchstone of truth, in science or ethics, is hardly a patriot, a philosopher, or a philanthropist, rather, I fear, a positive unscientific *deformer*, of downward tendency, as a moralist, and virtually an enemy to his country. A lecturer, *e. g.*, so blasphemous as to assert that if God existed He would be of necessity a "Universe of Cerebral Organisation," deserves only the public execration of all mankind.

If Chaldee, Syriac, Hebrew, will not bend,
 And Sanskrit or Greek ne'er own a false friend ;
 If languages and nations all cry " no,"
 Himself has said it, and it *must* be so.

Recapitulating these imperfect and discursive observations, by way of a speedy conclusion, I remember that Dr. Johnson once said to Boswell, Sir, it matters not how a man dies, but how he lives, and briefly let me say to you, Eclectic and Botanic Medical Practitioners, in Conference assembled, the chosen few of a large section of the British people, in fact, to every person inside this handsome Grecian edifice, as well as outside yon Corinthian portico, that of all the points where each patient may judge for himself, by far the most important, as I have recently protested in the face of Her Majesty's Government, is **THE RIGHT TO SELECT HIS OWN MEDICAL ADVISER,** whether he live or whether he die ! and that members of the British Medical Reform Association (whilst duly appreciating the fact, that with a view to promote her own honour, the University of Oxford—*Formosam resonare doces Amarillida silvas*—has already conferred the degree of M.D. on the best herbalist of his age, and that both ancient and modern Presidents of the Royal College of Surgeons of England have warmly espoused the glorious cause of medical freedom in the truest interests of the sick public), have not forgotten that they are descendants of those illustrious men, who with noble heroic courage, won from tyrants immunity from arrest ; and even in these degenerate days, they object to fine and imprisonment for the crime of doing good ; yes, I trust they will no longer suffer invasion of their hearts and minds by State-paid poisoners of the blood of their children, since to remedy the evils of official despotism, I have faith in the moral coercion of public opinion. Yourselves are the chosen physicians of the great masses, who will NOT swallow a hateful or disgusting compound of animal and mineral poisons, yecept the **PHARMACOPŒIA LETHALIS**. Old physic with mineral poisons, and contagious diseases, with tubercles and ulcers, as State remedies for the British people ? Let shahs, lords, or commons, an' it please them, be bled, blistered, salivated, or *vaccinated* ; with Macbeth, I say,

"I'll *none* of it." "Hence, horrible shadow!" With mortal murders on their crowns, take any shape but that, says Shakespeare.

From simple herbs alone, when administered on the homœopathic principle, great benefit results, especially when combined with warm and cold douches, steam or vapour bathing, and SHAMPOOING. Of the NEW FAITH are medical reformers, who have instituted an examination into the nature of ALL the prevailing systems or methods in Old Faith—made comments on the commentators—and exposed their general evils, with *special* allopathic revelations, and last, but not least, they have found an efficient REMEDY for the shortcomings of homœopathy, hydropathy, and allopathy, in the science and practice of ECLECTICISM, or a critical selection of all known resources of medical art. Life must not be for oneself alone, but for others also. Eclectic principles must be considered in their practical results, and as an ideal for the future, the absorption of a despotic profession in the health of the public, not the brute force of compulsion, but the refined power of hygiene. If not lawful, it is right to condemn the act of any man, or set of men, that infringes a virtuous liberty, contrary to the spirit of England, and unjust in its application. Such are the medico-political notes. What more of philosophical reflections?

*"Incidit in Scyllam qui vult vitare Charybdim."**

The atheist is not satisfied with the ORGANIC condition of human nature.

"Presumptuous man! the reason would'st thou find,
Why form'd so weak, so little, and so blind?
First, if thou can'st, the harder reason guess,
Why form'd no weaker, blinder, and no less,
Ask of thy mother, earth, why oaks are made
Taller or stronger than the weeds they shade,
Or ask of yonder argent fields above,
Why Jove's satellites are less than Jove."

The existence of an immaterial principle, or essence distinct from matter, both in man and animals, appears to me as palpable as the muscle which mind controls. Long centuries ago the note of truth was sounded in

* He runs against the rock Scylla, who would have avoided Charybdis.

the ears of an Augustan age, by a noble and elegant Roman poet, whose language is that of freedom according to reason, words depicting the actuality of universal nature, both spiritually and materially—a sentiment of ancient philosophy, not contradicted but extended, by each discovery of modern science. Nothing, I say, is known but that which contributes to the magnitude and importance of its priceless value, its gorgeous beauty, and majestic grandeur, and ministers evermore to its progressive development.

After forty years dissection in comparative anatomy, I say that man *does* bear in his own bodily structure as, I think, the clearest possible testimony of his ascent from, or relapse to, lower forms of animal organization, conscious demonstrative spirituality, and divine sense of religious duty, are *his* portion, withal.

"Omnia mutantur, nil interit,

Nec manet ut fuerat nec formas servat easdem,

Sed tamen ipsa eadem est." *

Yes, philosophically, we are exercised in labour, disappointment, and pain, that we may gather strength, fortitude, and wisdom—a moral sentiment, not inconsistent with the scientific opinion that the negro approximates, from whatever cause, at this time on the South Coast of Africa, more closely to the chimpanzee than to man.

All changes, naught is lost; the forms are changed,

And that which has been is not what it was;

Yet that which has been is.

Let it be alike the justification and the glory, therefore, of our Association to render homage to the true, the beautiful, and the good, in each department of human knowledge.

Even so; how shall we avoid the direful rocks of superstition on the one hand, and the dangerous whirlpool of secularism on the other? As lovers of anthropology, gather blossoms ever blooming, native or exotic, in the choicest pastures of our present age; since, in eclecticism, are fields laden with the harvest of golden grain. Philosophy tells me that true knowledge in

* All things are changed; nothing is destroyed; neither that which has been remains, nor keeps the same form. But for all that it *is* the same thing.

materialism, or the physical sciences, has its flowers of transient fragrance, as well as its trees of splendid growth, whose fruit, when ripe, drops from the bough; but only in the garden of a spiritual paradise, are to be found the laurels of eternal verdure. Were this not so, humanity with its inexorable aspirations after celestial beatitudes, must terminate in the miserable slough of a dead soul; the universe, a sepulchre, without its rising suns, no spirit in God or man, and that, too, merely to prove that material nature is only a mocking, delusive, merciless *thing*, from everlasting to everlasting. If organism, or the fortuitous assemblage of chemico-physical forces, were the whole truth concerning life, at our birth we die, and the end, like the beginning, lands us in the dreary waste of atheism, a desert without an oasis, past, present, or future. I know that science can dissect each rainbow, or the heart and brain of man, weigh other worlds as in a balance, circumnavigate the globe, esoterically and exoterically, draw vivid lightning from clouds of utter darkness, foretell both wind and weather, and examine minutest life and death in the depth of ocean's wave. Withal, the Lord God omnipotent reigneth, and HE is our Father, triumph, therefore, O righteous spirit, o'er thy mortal sorrow, for angels of light, are still messengers from heaven to earth, and the loved and lost shall be seen again. Milton, as of old, truly sings of "sea without a shore," if physically regarded by the scientist, as a geographical untruth, and though we hear not the *special* voice of Deity in thunders of atmospheric deflagration, or see the hand of Providence in each recovered patient, when disease has ended ere the prayer began, God is none the less circumstantial and palpable in human thought and feeling.

Not as the plea of a convert, but in love of truth, I ask for justice to psychic force, or modern spiritualism, because it is now attested, in regard to actual verities, by some of the first of living minds, themselves authors in medical psychology, and mental dynamics—Professor Dr. Sexton, for example, *l'uomo del suo secolo*, in himself a learned host, Frederick Roland Young, Harrison, Howitt, Wallace, Speer, Challis, Varley, and others too

numerous to mention here; such phenomena, I say, clearly show to *them*, as to Lord Herbert of Chisbury, Spenser, Chaucer, Addison, Buonarotti, and Ariosto, Swedenborg, Irving, Cecil, that we vanish not at death to rise no more.

"Like to the summer's rain,
Or as like the pearls of morning dew,
Ne'er to be found again."

For myself, I say, *Se non e vero e ben trovato*. Mad are they, in the eyes of blind sceptics, as was Paul before Agrippa, or John on the Island of Patmos, and Shakespeare, Milton, Tasso, Johnson, Blake, Bailey, and Sharpe, who not only saw but conversed with spirits, and therefore believed in spiritual existence; as indeed must all truthseekers, who witness, in our *seances*, the operation of intermediate agencies between God and man.

Hitherto, indeed, amid all the miscellaneous movements of the adversaries of *freelight*, executed rashly, without science, philosophy, or precision, choice judgment, adequate force; we have seen a mere broken fragment, ever and anon, but no vaunted shield of Hercules. Champions as are they, *sui generis*, neither masters of the fire and sublimity of a holy altar, nor admired for the elegance of their diction, magnanimity of heart, or greatness of soul.

Violence has been offered to a vestal; in like manner the spiritualist of our day has been undeservedly brauded with the foulest infamy—*mutato nomine*.

Sallust tells us that Cataline and his associates drank human blood to make their oaths of destruction inviolable, and the capital of ancient Judæa has been laid in ruins.

The atheist retorts upon one, "How can there be a spirit apart from matter?" I answer, but for God, you had *not* been a man! Religionism everywhere admits the important uses and Divine origin of Mediums. Like the fairies and goblins of ancient mythology, departed spirits may not impossibly possess *various* characters of beneficence, malice, or mischief. Again, a spirit may be a divinity, of a rank below more God-like beings—Hesiod, who lived in the age of Homer, 907 B.C., and according to Varro and Plutarch, the Aescræan bard

gained a prize in competition with him—Hesiod, I say, discourses very sublimely upon this question of spiritualism, in his native Bœotian Greek, and, *inter alia*, sings thus, when imperfectly rendered into English—

Holy demons by great Jove designed
To be on earth the guardians of mankind.

Socrates, by the teaching of his *Daimon*, foretold future events, and that, too, with remarkable precision; and Appolonius Tyaneus, a philosopher of prodigious learning, abounding with spiritual gifts, surrounded by a crowd of people of all ranks, at Ephesus, accurately described; with minutest detail, and full of wise discourses, each precise circumstance of the murder then being perpetrated, of the Emperor Domitian, at Rome. Indeed, so miraculous were his spiritual achievements that he was thought to be a God-man.

Hippocrates, Galen, and Celsus were themselves acquainted with psychic force, or spirit-influence, and if you study medical history, the PSYCHO-DYNAMIC PRACTICE, and its wonderful phenomena, they will probably open your eyes to what is now passing before them quite *unheeded*. At all events, if ancient psychology be true, modern spiritualism is not false. Look with a catholic soul at psychism, zoo-magnetism, or the marvellous results of friction, passes of the hand, a psychic glance, the breathing of one person on another, &c., producing somnambulism, perfect sight at a long distance, insensibility to pain, introvision and prevision, not alone in modern cities, but among the ancient Indians, Persians, Egyptians, Israelites, Romans, and Gauls, "When the eyes of *some* persons are closed, the animal soul, *Psuche*, perceives the affections of the body."—*Hippoc. de Regim.*, lib. iii.

None knew better than those modern spiritualists, to whom I just now adverted, that there is a sublime continuity of natural law, in fact, the organic with inorganic world is correlated, and the forces engaged in the lowest plant are the same as those of the highest man. The chief enlargements of our scientific knowledge, I may say, in this century, with regard to rocks, plants, animals, or men, are our increased certainty of the same kinds of matter, and of law throughout the spiritual

and material universe; stars, comets, solar spectra, remotest nebulae, like the nearest meteors which graze our terrestrial atmosphere, contain exactly the same substances which form our mother earth, and all the cradles of humanity. They shine with the same light as external man, animal, and plant, and all their forces are mutually convertible; Botanical, Zoological, Geological equivalencies, I repeat, are the facts of succession from generalised primatal types; in short, there is precisely the same continuity of beneficence, love, and wisdom, and, in my opinion, scientific or otherwise—*spirit in heaven is correlated with spirit on earth*, and **THE KINGDOM OF GOD WILL TRIUMPH.**

Neither secular knowledge nor physical science can fill the heart of man with abiding peace. High intellectual endowments, unless distinguished by a profound love of truth, and pure moral sentiment, belong not to *critical* philosophy, or the prolegomena for future metaphysics, and end only in dissatisfaction, dogmatism, and doubt.

May we all realise the true spiritual idea. Develop it *now* in your own souls like the greater poets and philosophers of all ages, and in every country, who have been devout archetypes of modern spiritualists almost to a man. Let this Association be distinguished, evermore, in the truest and best spirituality of all arts, all sciences, all graces, all amenities of the understanding and the will, resolving the *ego*, individually, into self-improvement, mental culture, physical puritanism, and moral courage; thus, by your trumpet-blasts, stoic aphorisms, or abstruse mystic improvisations shall be evoked from seeming evil, real good. *Ecce Spiritus! Idem vultus, eadem frons.* HE QUICKENETH AS HE WILL. Still there is not the same heaven for all. Rome is not Greece, on this planet or elsewhere. As in materialism, so in spiritualism, the jewel is more precious than the casket. David, Solomon, Alcibiades, and Cataline; even Pericles, Solon, Plato, Goethe, and Shakespeare, like Augustus, Tiberius, and Caligula, are not Jesus of Nazareth; nor yet is Homer Hesiod, Virgil Lucretius, Demosthenes Cicero, Disraeli Derby, Gladstone Strauss, or Sexton Spurgeon, but like stars and suns—Orion

and the Pleiades; they are *special* commissioners for weal or for woe, in the providence of God, over the divine economy of an Almighty Wisdom, whose home is the spiritual universe. And he who fasts at the banquet of devils, shall yet feast with gods on the nectar of righteousness, and enjoy wine without lees, and corn without chaff.

Mind is demonstratively capable of passing beyond all physical limits, by facts entirely irrefragable in the metaphysic of matter, and is full of certainty as to future results. Protoplasm, alone, for example, cannot stretch forth its chemico-physical molecular force, and spread itself over all the pre-existent experience, and subsequent observation of spirit, and this too in the midst of disintegration and death of the very matter concerned in mental action, and what is more, the formation of a monkey is the same as that of a man—biologically, the germinal molecules of nerve-cell, in mammalia, or birds—like the vesicular neurine of the human brain, albuminous compounds, gluten, lecithin, cholesterin, fats—salts, or the chemistry of pure æther, exhibit no spiritual phenomena or exclusive immaterial characteristics. The highest and most complex being in the world, therefore, cannot be scientifically distinguished in the morphological development of the human embryo, germinal membrane, or blastoderma, from the evolution of the simplest, meanest thing in existence. The soul of naturalism, I say, is composed of C 48, H 36, N 6, O 14. What is the *just* inference, then, let me ask you, as parting words in regard to the systematic position of man—the monarch of organization? Is he a unit among the myriads of atomic beings? Is this organic descent from Archebiosis and Simian apes, whose progenitors were acephalous mollusks, having a body like a bottle, an ascidian pouch without organs of locomotion at all; one of the kingdoms of nature, or one of the principal subdivisions? An order of the class mammalia, a family, a mere genus of primates, nay rather a veritable species of a genus, in which man does not stand alone, but as one among many animals, having a truly oblique *pose*, of downward tendency, allied to quadrupeds?

What is now the issue of recent discoveries, as to man's origin and destiny? The sequel may be told in the advice given to Glaucus by his father, Hippolochus, the son of Bellerophon, when he sent him to the Trojan War:

*Aien aristeuein kai upetrochon emmenai allon.**

How so? Let me translate—Gather thy rose-buds in a bower of perennial beauty. Surely there *is* a triumph over death, itself not unknown to Homer, whom I venerate as the Prince of Poets—when mortals hold new converse sweet between themselves and spirits of the departed—matter passing through matter—at the sound of harps, guitars, and angel-voices—which they know to appear to them, of a truth, and in fact in this our present life, *sounds not uttered by the mouth of a trickster*, or air expelled by organs of respiration, and that, too, in the midst of a bright, clear, noon-day light—transparent, beautiful, tangible, and palpable, in thought, word, and deed. “Of ghastly pallor?”

Not pallid; no—but fairer than the whitest snow
That lies pure and unsullied on some lofty place.
Rich with such joyous sweetness in those immortal eyes,
That love triumphant dwells in each spirit-face.

Spiritualists tell us of lost friends, and as truth-seekers—like ourselves—shall we not believe them—of Angelic Wisdom, of Divine Universal Love, of Spiritual Arcana, hitherto disbelieved, because undemonstrated, of a World of Spirits, and a heaven of Angels. I say—

Death is the gate of no dark prison drear—
To mortals now; behind its gloom we leave
In blest oblivion, every care and fear—
And thus the lost for whom men erst did grieve
Shall gladden them; since all may now perceive
Some happy portion of yon spirit-sphere.

Gather the rose-buds of Eclecticism, and you will find I doubt not, that man crowns the whole creation or evolution, for purposes of this Planet, by virtue alone of his spirituality—a god-like capacity of heaven, whose manifestation is imperishable, and ceasing not with the animalism of earth, revisits the haunts and homes of

* Always excel the superior perseverance of others.

Old Mortality. Spiritual philosophy, therefore, shall yet proclaim this truth, in power and glory, to the uttermost parts of the habitable globe; for, depend upon it, the Kingdom of Human Nature is distinguished from apes and lemurs, not by anatomical structure or physiological function, but by spiritual faculty—an endowment—now invincibly demonstrated—according to the London Dialectical Society—even by the adverse condition of Materiality itself, an outpouring of celestial gifts to humanity, adapted to the nature and dignity of angelic beings, which regarded as the newest confirmation of the oldest faith, has not its equal in all worldly knowledge, either for majestic beauty, sublime grandeur, boundless extent, or important application to our present state and future welfare; no, not in the whole circle of the modern sciences; spiritualism, however, without price, is heresy indeed, most obnoxious to those ecclesiastics who practice medicine for the sake of “filthy lucre,” and will, therefore, meet with their vilest ribaldry and fiercest persecution; nevertheless, “Rejoice in the Lord alway, and again I say, rejoice;” since it is not impossible that highest offices of religion may yet be exercised by a virtuous people, and in a manner acceptable to Heaven, without the intervention of priests at all. And such is the inexorable force of God’s divine Government of Man, that whenever Britain, as the British people—blind to a holy light—gives up its righteous adherence to Moral Philosophy with all the duties and affections of religious life, and ignores or denies that richest and purest Theism which results from a perception of the facts of the human spirit, and needs no priestcraft in any age or nation—the seal of its wisdom shall be broken, and the mark of folly will be upon it, even as the reign of “evil beasts”—with no remnant of the blessed—in time or eternity.