

No. 130.

JANUARY, 1878.

Price 6d.

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Esoteric Science, Intelligence, & Popular Anthropology,

EMBRACING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY,
SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

CONTENTS.

The Influence of the Past upon the Present.

The Three Kingdoms of Spiritualism. By J. Burns, O.S.T.

Essay on Matter, Motion, and Resistance—Colours—continued. By Joseph Hands, M.R.C.S.

Communication from the Spirit "Wolfstad," an Ancient British Chieftain, through A. Duguid—continued.

Communication from the Spirit of "Mother Ann Lee."

Chapters from the "Student's Manual of Magnetism (from the French of Baron du Potet.)—continued.

Mr. Morse's Life and Experiences. By "M.A. (Oxon.)"

Death of Dr. Trall.

"Arcana of Spiritualism" (Hudson Tuttle's Reply to Rev. J. P. Hopps.)

Poetry:—Prometheus.

LONDON:

JAMES BURNS, PROGRESSIVE LIBRARY.

15, SOUTHAMPTON ROW, BLOOMSBURY SQUARE, HOLBORN, W.C.

J. BURNS, PRINTER, 15, SOUTHAMPTON ROW, W.C.

ADVERTISEMENTS.

*HUMAN NATURE, Vols. I, II, III, IV, V, VI, VII, VIII, IX, X, XI,
Bound in Cloth, 7s. 6d. each.*

Annual Subscription, 7s. post-free; To America, 8s., or \$2 in Gold.

SUBSCRIBERS TO THE *MEDIUM* FOR 1877 ARE ENTITLED TO
VOL. X. *HUMAN NATURE* FOR 1876 FOR 5s.

THE "MEDIUM AND DAYBREAK:"

A Weekly Journal devoted to the History, Phenomena, Philosophy, and Teachings of Spiritualism. Published every Friday. Price 1½d.; Annual Subscription, 8s. 8d.

REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY

For One Penny (by the dozen).

Was published on November 16th, 1877, in a Special Number of the *Medium*, the whole of the General Report, Reports of Sub-Committees, and Minutes of Experiments of the celebrated Inquiry into Spiritualism of the Committee appointed by the London Dialectical Society. Single Copy, 1½d.; 8s. per 100, Carriage paid; or 1s. per dozen post-free. It is expected that 100,000 copies will be sold.

*Specimen Numbers of the MEDIUM for distribution sent to all parts
of the world on application.*

In One Handsome Volume, Demy 8vo, Bevelled Boards, Price 5s.

SEERS OF THE AGES.—Embracing Spiritualism, Past and Present;
Doctrines Stated, and Moral Tendencies Defined.

BY J. M. PEEBLES.

Only a few Copies left, Post-free 1s.

THE

CONFLICT BETWEEN DARWINIANISM AND SPIRITUALISM; OR

Do all Tribes and Races constitute one Human Species? Did Man originate from Ascidians, Apes, and Gorillas? Are Animals Immortal?

BY J. M. PEEBLES, M.D.

In a Neat Wrapper, Price 6d.; Post-free, 6½d.

CHRIST THE CORNER-STONE OF SPIRITUALISM. A TREATISE BY J. M. PEEBLES, M.D.

Discussing—"Talmudic Proof of Jesus' Existence." "The Distinction between Jesus and Christ." "The Moral Estimate that Leading American Spiritualists put upon Jesus of Nazareth." The "Commands, Marvels, and Spiritual Gifts of Jesus Christ." "The Philosophy of Salvation through Christ." "The Belief of Spiritualists and the Church of the future."

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

PREMIUM VOLUMES OF VALUABLE WORKS

AT GREATLY REDUCED PRICES,

TO THE READERS OF "HUMAN NATURE."

For several years the Publisher has given with nearly every number of *Human Nature* a valuable Work at a nominal price, on the principles of a book club.

The following Works may yet be obtained by procuring the volume or numbers with which they are offered:—

1870.—Mrs. Hardinge's "History of Spiritualism" (15s.) and *Human Nature* for 1871 (7s. 6d.), both for 15s.

1872.—*May*. Hudson Tuttle's "Career of Religious Ideas" (2s. 6d.), 1s. 6d.
June. Mr. Bielfield's artistic design of the "Ten Spiritual Commandments" (2s. 6d.), 1s. 6d.

July. "Dialectical Report on Spiritualism" (5s.), 3s. 6d.

August. Home's "Incidents in my Life," Vol. II. (10s. 6d.), post free 3s. 11d.

September. Dr. Nichols's "Esoteric Anthropology" (5s.), post free 3s. 6d.

October. Dr. Peebles' "Seers of the Ages" (5s.), price 3s. 6d.

December. Cooper's "Spiritual Experiences" (2s. 6d.), price 1s.

1874.—*August*. Judge Edmonds's "Letters and Tracts" (3s. 6d.), post free 2s.

October. "Anacalypsis," Part I. (2s. 6d.), post free 2s.

November. Dr. Nichols's "Human Physiology" (5s. 6d.), post free 4s. 6d.

1875.—*January*. "The Clock Struck Three" (6s.), price 3s.

March. "Miracles and Modern Spiritualism" (5s.), post free 3s. 10d.

April. Crookes's "Researches in Spiritualism," bound (5s.), post free 2s. 6d.

July. "Man," by J. W. Jackson (5s.), post free 3s. 10d.

September. "Anacalypsis," Part II. (2s. 6d.), price 2s.

1876.—*January*. "Bolt and Win: a Tale of the Olden Time when 'John Company' was King," post free 3s.

March. "Mrs. Tappan's Discourses" (7s. 6d.), post free 6s.

April. "Neptune's Almanac and Ephemeris for 1876" (1s. 6d.), post free, 6d.

November. "Lectures on Mental Science, according to the Philosophy of Phrenology" (2s. 6d.), post free 2s.

1877.—*January*. *Medium and Daybreak* for 1876, bound (15s.), for 8s. 6d.

February. "Phrenological Annual" for 1877, 4d., post free 5d.

March.—"Other World Order," (3s.), post free 2s.

April.—"Arcana of Spiritualism" (5s.), 3s. 6d., post free 4s.

May.—"Woman and a Future Life" (2s. 6d.), post free 1s. 6d.

June.—"Modern Medical Systems" (6s.), post free 4s. 9d.

July.—"What is Religion?" (1s.), post free 7d.

August.—"Studien über die Geisterwelt" (4s.), post free 2s. 6d.

September.—"Buddhism and Christianity" (6d.), post free 2½d.

October.—"Christianity and Solar Worship" (1s.), post free 7d.

November.—"Experiences in Spiritualism" (3s. 6d.), 2s., post free 2s. 4d.

These may yet be obtained by sending in the respective certificates.

With this number is offered "Leaves from My Life."

Please cut this part off, and send it to the Publisher of HUMAN NATURE,

J. BURNS, PROGRESSIVE LIBRARY, 15, SOUTHAMPTON ROW,

BLOOMSBURY SQUARE, HOLBORN, LONDON, W.C.

In accordance with your offer, please send me "LEAVES FROM MY LIFE," by J. J. Morse, published at 2s., offered at 1s. 6d., post free 1s. 9d.

Address, _____

2X90W H1HAUAY 10 2EM10V M01N1E11

RAPHAEL'S PROPHETIC MESSENGER, ALMANAC,
and EPHEMERIS for 1878, containing Predictions of the Weather and
Mundane Events, Birthday Notes, &c., &c.

Post Free, 7d. ; with Ephemeris, 1s. 1d.

N.B.—Raphael predicted the outbreak of the War to the very month ; the wet
summer ; damage to the crops, &c., &c.

— — —
"RAPHAEL'S GUIDE TO ASROLOGY,"

Containing rules and information whereby any person may calculate and judge
a nativity. The most original and simple work on Astrology ever published.

Cloth, Gilt, Three Shillings.

— — —
LONDON: J. E. CATTY, 12, AVE MARIA LANE, E.C.

MERCURIUS'S PREDICTING ALMANAC
for 1878, which contains numerous Predictions ; also the Direction of the
Winds and the Weather for each day ; Fortunate and Unfortunate Birth and
other days for everyone.

Price Sixpence.

MERCURIUS predicted the Death of the late King of Italy to the very month.

LONDON: CURTICE and CO., 14, CATHERINE STREET, STRAND, and
J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN.

— — —
Price Two Shillings.

Leaves from My Life. By J. J. MORSE. Hand-
somely bound.

CONTENTS.

- CHAPTER I. Birth and Early Life.
" II. My Introduction to Spiritualism.
" III. My Public Mediumship and Position.
" IV. My First Appearance in the Provinces.
" V. I arrive in America.
" VI. Samples of American Mediumship.
" VII. A Spiritualists' Camp Meeting.
" VIII. Impressions of American Spiritualism.
" IX. Concerning People I met, Places I visited, and the Por-
trait of my chief Control.
" X. American Travelling—Nature of American Life and
Social Customs—A few Americanisms—Conclusion.

LECTURES.

Spiritualism as an Aid to Human Progress.
Concerning the Spirit-world and What Men Know thereof.
The Physiology of Spiritualism.
The Order of Spiritual Teachers: its Need and Scope.

POEMS.

The Shadowy Army. The Power of Kindness. Spiritual Worship.

ILLUSTRATIONS.

Photograph of the Author.
Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a
drawing by Anderson.

London: J. BURNS, 15, Southampton Row, W.C.

HUMAN NATURE:

A Monthly Journal of Zoistic Science.

JANUARY, 1878.

THE INFLUENCE OF THE PAST UPON THE PRESENT.

To the One Cause there is no Past or Future—all is the ever-active Present. The same supreme effort is ever at work “without variableness or shadow of turning.” This One Spirit manifests itself through a great variety of *agents*, and these in turn produce an innumerable succession of *actions*. It is in this the sphere of effect alone where Time is cognisable and where changes may be observed and noted.

The Past is a series of conditions following close upon each other like the links of a chain, and the Present is their natural successor; but there are many chains thus stretching forward to us, and a link from them all impinges upon the ever-fleeting moment and constitutes *its* existence. There is the physical cable of succession, with its many strands of collateral developments. There is the mental cable, stretching away into the hoary ages with its varying constituents. The doings of nature, uninterrupted in their progress from the first dawn of creation, sustain us as physical beings now, and the mental acquirements bequeathed to us by our forefathers through recurrent civilisations, endow us with that degree of intellectual wealth which we at present enjoy.

Our possessions thus derived are not by any means all of a salutary and beneficial character. The Past has bestowed upon us diseases and vices, superstitions, ignorance, and moral obliquities, as well as the blessings of health and enlightenment. The influence of the Past is therefore very much discredited by some thinkers, who attribute all our waywardness and bigotry to the fact that we have not yet outlived the impress of less mature and darker ages. But the influence of the Past is not composed wholly of actions long since accomplished, but also of the living, vibrating operations of the sentient agents who performed these actions, and who from another state of being help to make up that inscrutable and ever-varying condition which surrounds us, and which we call the Present.

The influence of Socrates, of Plato, of Jesus, of Paul, of Luther, of Swedenborg, of Wesley, of Robert Bruce, of Shakespeare, or of Burns, is not simply what these men said, wrote, or did during their short sojourn among men. Their words and actions, noble, wise, and heroic in themselves, have to be comprehended in following ages by minds in most instances so far in the rear as to misunderstand and misrepresent these ancient worthies, rendering the so-called influence of these teachers and workers of a negative rather than of a positive kind. And so of all that the past has left us in the sphere of actions, and which consideration goes far to account for the supposed barbarism, superstition, and ignorance of bygone ages. The ignorance and superstition are in ourselves or in the medium through which we behold these ancient times, and we attribute to the fathers and leaders of the human family those infirmities under which we ourselves so painfully labour.

We submit that the influence of the Past thus regarded is altogether misleading and unsatisfactory. It is impossible to think that the sayings and doings of the wisest and bravest men of ancient times can have a vivifying and all-arousing influence upon the life of the world to-day. We might as well suppose that the growth of corn and vines two thousand years ago would accelerate the production of crops at the present time. True, vegetable, animal, and mental organisms have left to the world the residue of their actions, forming a condition for the operations of similar organisms, but for the grand cause and sustaining power of successive generations of vegetable, animal, and mental life we must look in another direction.

The study of history, the revival of learning, the imitation of master minds, have had their effect upon the progress of the world, and that effect is good as far as it is consistent with the requirements of man. Carry the process too far, and its task is overdone. Man becomes a mere mental automaton, the slave of intellect, of dogma, and of fact, and an abandoned sensualism and superficial materialism are his religion and philosophy. To this point have the classic studies of the schools, the theological meditations of the ecclesiastics, and the sensuous experiments of the scientists reduced modern thought. Nothing remains but shell; it is all dead Past: the kernel is lost—the living spirit of truth no longer speaks in the halls of the learned.

We therefore turn our eyes from the actions of the Past to those who performed these actions, and there do we discover the influence of the living Past upon the vital Present. Life responds to life, soul speaks to soul, spirit commingles with spirit. We have not alone the words and actions of our forefathers to stimulate our external sense, but these forefathers themselves, as living,

thinking, acting, intelligences, yet surround us and inspire into our souls, not the short-sighted motives of their earth-life, not the faulty utterances of their previous teachings, but the ennobling lessons which they have learned during a long career of development in a higher sphere.

The question is now introduced, and it may be broadly stated: How can we of to-day avail ourselves of the accumulated wisdom of the great and good men and women who have gone before us to the super-mundane state? The way in which the question is put implies that human immortality and spirit-communion are accepted as true. These grand truths have been demonstrated thousands of times and are being demonstrated daily. To those who are not aware of this it would be useless for us to speak. We take the ground that spirit-communion has been practically realised, and we desire to see it turned to good account for the service of humanity. There is, we opine, a science of spirit and an art of spirit-communion. There are necessarily human faculties adapted to these departments of work, implying a new standard of education and a corresponding sphere of activity.

Modern students of mankind must, as their predecessors did in ages long ago, study man as a spiritual being. This is the corner-stone of Anthropology, without which it becomes a jumble of lifeless facts and absurd problems. The origin, the destiny, the use of man's being created at all, are mysteries, while his spirituality is left unconsidered. The career of the race in pre-historic times, the origin of types, the source and development of our intellectual symbols, language, religious and other ideas, are all of them mysteries as seen in the Past, and therefore leading to the most absurd conclusions in the Present.

By the development of the spiritual nature of man and the enlargement of his intuitions, the gulph between the Present and the Past is bridged over. Records made long ago in reference to spiritual experiences are alone to be understood by that mind which has had a similar career. All exercises and religious rites, having reference to spiritual existence and spiritual culture, become reasonable and consistent when their spiritual use is discovered. Prophets, religious leaders, wonder-workers, illuminati, and all sorts of impossible characters become heroes and workers of the most praiseworthy and valuable types. A change comes over everything: there is light where before there was darkness, and the dim glimmerings of knowledge gradually chase away the mists and fogs of ignorance.

No subject of greater interest could be imagined than that of communion with the builders of Stonehenge, of the ancient Cyclopean structures of the East, or of the mounds of Central

America. It would be interesting to learn the advance and recession of civilisation in different ages ; the extinction of old and the development of new types of mankind ; the submersion and rise of continents ; the development of ideas, and their gradual agglomeration into the curious thing called theology of the present day. These, and many other intellectual topics, could readily be suggested, as arising out of the possibilities of spirit-communion and spiritual development.

The moral considerations are of infinitely more importance. To gratify intellectual curiosity on these points alone would not add much to the wealth of the human intellect. Nor would it be possible to attain to these secrets by merely intellectual efforts. The truth needs to be lived and applied, to be fully known and appreciated ; so that to get at what the intellect demands, the whole nature of man must be benefited in the most signal manner, by which society will be purified and harmonised.

We propose that a scheme of investigation be set on foot for discovering the sphere of those who inhabited this planet in ancient times, and in the culminating age of each civilisation carried the powers of the human mind to their highest pitch possible under the circumstances. We believe that this is quite possible, and that the dead Past—the records of actions—can only be explained and understood by the living Past—the agents who produced these recorded actions, and who still exist in the spiritual state.

Some progress has been made in this work already. There are but few persons who have done real spiritual work who have not in their band of guiding intelligences personages who have taken a famous position in the work of the Past. These elder brethren are anxious to remove the aspersions of ignorance which are made to surround their names in the records of human history. It is a fact that history is daily receiving new and truer interpretations, and it will yet be found that the so-called history of remote times is pure speculation where it is not downright falsehood. When one dynasty of thinkers or priestly dominants succeeded another, the first class often misunderstood, and the second wilfully lied against, their predecessors. Thus the supposed origin of our religious ideas and the source of our intellectual improvement are all more or less false, in consequence of which the mind of man is involved in unfruitful issues, and society throughout its ramifications suffers accordingly.

We do not propose that the present systems of classical research and scientific experiment should be relaxed ; but instead of the theology of the ecclesiastics, these means should be supplemented by spiritual development, through which prepared minds might come *en rapport* with the thought-sphere of the living

Past, and enable the mighty leaders of the race to speak for themselves, explain the truth as they knew it, and overturn the vast pile of superstition, ignorance, and baneful error which now, as learning, science, and religion, overshadows mankind.

In this way the true influence of the Past on the Present is to be determined, and the acme of civilisation in this age will come into sympathy with the afflatus of past civilisations. The surroundings of man differ somewhat in the march of Time, but man himself is always the same. Languages change. The gods assume new names, and the symbols, associated with their worship, come and go with the freaks of fashion, but the Truth is eternal, and the soul of man, as its mirror, is ever loyal thereto. Let us but break through the barriers of outer thought-images, and all within will be as one family with one parent and purpose in common. Truthlovers who seek to enter into communion with the inmost thought of Past ages can do so by intercourse with the minds which gave form to that thought. Mr. Oxley's contributions to this magazine, embodying the messages of "Caractacus" and "Wolfstad," ancient Britons, are instances; and though the degree of development of the medium is not yet sufficient to yield the full fruitage, yet the ears that have been gathered give promise of the harvest to come by diligent culture.

We have received from America the photographs of a band of ancient spirits from drawings by Anderson of New York, the spirit artist; also an account of these spirits as communicated to the recipient. We propose opening up this inquiry into the spirit-life of the Past by presenting a series of articles on this "Ancient Band," the first of which will be given next month, and to which this article may be regarded as introductory.

This is a department of Anthropology which is quite new, and has never, as far as we know, been subjected to systematic treatment. We do not hope to arrive at full or satisfactory results all at once, but having opened the question, no doubt it will receive fuller elucidation from month to month as the work goes on. As an example of the method, in one of its phases may be mentioned the admirable psychometric researches of William and Mrs. Denton, of America.

HUMAN NATURE being devoted to the investigation of Man in all his bearings, we need offer no apology to our readers for introducing this subject, but crave from them all the aid they can bestow in the prosecution of such a difficult task as the one now set forth.

THE THREE KINGDOMS OF SPIRITUALISM.

BY J. BURNS, O.S.T.

[Some parts of the introductory portion of this treatise were given in a lecture by the Author, delivered at Doughty Hall on Sunday evening, December 16, 1877. The concluding portion was presented in a fragmentary manner in addresses delivered at Newcastle and Glasgow on Sundays, November 18 and December 2, 1877.]

It has always seemed to me necessary that a man should ask himself if he understands what is meant by the term Spiritualism, before he attempts to instruct others therein, or otherwise perform the duties of a Spiritualist. Some students of the subject are not able to arrive at satisfactory conclusions, possibly because of the fact that they do not know what they desire to arrive at. Warm-hearted workers fail to gather expected fruits from their laborious efforts, no doubt because, in sowing their seed, they have not been able to trace in the expected crop the immutable relations of cause and effect. The public outside, who, biassed by their ignorance of and prejudice against that which Spiritualists themselves but imperfectly comprehend, are led to the most absurd, fragmentary and false conclusions respecting the merits of Spiritualism, the character of Spiritualists, and the ends to which they desire to attain. From my first acquaintance with the subject, I have felt the force of the necessity which I now point out, and in endeavouring to answer the question it involves, as best I could, I have been enabled to add to my knowledge of Spiritualism, and to increasingly render myself useful in its diffusion. Seeing the need of a similar process of self-examination in others, I give my co-workers in the Cause the conclusions I have arrived at; and I shall be glad to avail myself, in return, of any views which may arise in their minds respect to this present performance.

THE TRIADATION IN NATURE.

I term my subject, the "Three Kingdoms of Spiritualism," describing, as it does, what Spiritualism contains, and into what divisions it naturally falls. Exception may be taken to the word "kingdom," which implies a king or ruler, and may lead to the introduction of anthropomorphic personages into our Movement, of a similar character to the mythical dignitaries of priestly theology. I reply, that the objection thus interposed is not a valid one, for there are the three kingdoms of nature—the mineral kingdom, the vegetable, and the animal, and yet no personal governor rules in any one of them; still they are

governed, not by persons, but by principles, and it is by well-defined distinctions that these kingdoms are separated the one from the other. These broad distinctions are the basis of all natural science, and lead to subdivisions of an almost infinite variety, the use of which renders the orderly arrangement and impartation of knowledge possible. My argument is that in Spiritualism we require a similar method, a scientific laying out of our subject, which will enable us to distinguish one section thereof from others, and proceed in an orderly manner in the work of exploring all the departments and discovering the treasures they contain.

THE TRIADATION IN SPIRITUALISM.

When I first became a Spiritualist I regarded the idea conveyed thereby as affording me all that might be necessary to make me a perfect man in knowledge, in citizenship, and in religious or moral perfection; and though my path in connection with it has led me through an intricate maze of phenomenal observations and public activities, yet to me these duties by the way have all tended harmoniously to the grand objects which I had in view when I first identified myself with Spiritualism. A few years ago it became necessary for me to express in as few words as possible what I meant by being a Spiritualist, and therefore I stated that the object of the Spiritual Institution as a representative agency of Spiritualism, and having for its work the making of men true Spiritualists, was—The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity. It was only quite recently that the fact occurred to me that this division into three has been a characteristic of spiritual work from very early times. The doctrine of the Trinity is a perennial dogma, which crops up in one form or another in Egyptian, Brahminical, and other ancient systems. Attempts have been made by inspirational mediums and writers to give an explanation of this ancient triadation, but they have been of the most impotent and unsatisfactory nature. I do not pretend to unfold the meaning of these symbols of ancient times. It is highly probable that they were derived from a perception of spiritual principles in the first place, but by transmission through less developed communities, their original signification became merged into a symbolism of a much lower form, and accordingly more dogmatic and irrational in its enunciation. I shall not dwell upon those cases, but proceed to such as lie nearer at hand, as represented in the popular theology of the day, but which may be, nevertheless, symbols of a very ancient character transmitted to us by another channel, and capable of throwing light upon the Egyptian and Brahminical systems which have been alluded to. In opening up the question, I beg

leave to state that I detest the practice of using any creed, dogma, or motto merely as such, and without my being in possession of a lively notion of its meaning. If I use language, it is for the purpose of setting forth the truth which I possessed previous to my making use of the language. The creedists and dogmatists take the opposite course. They use words and phrases of which they know not the meaning, in order to set forth principles which they do not profess to comprehend. This may be said to be the case with all theologians—a most vicious course, indeed, as the present state of thought and morals amply testifies.

THE PROPER USE OF SPIRITUAL TERMS.

Spiritualism I regard as a new departure on the road to a knowledge of man's spiritual being. Spiritualists have been notorious for their disregard of theological methods and verbiage. They have testified to facts because they found them to be true; they have enunciated principles because they felt them to be right; they have gone to that which is spiritual within themselves for an explanation of the spiritual as perceived by others. Nothing but the spiritual can explain the spiritual, and if a man is in spiritual darkness within himself, he can throw no light upon spiritual subjects. Thus, instead of repeating phrases of which the meaning is lost or perverted, the Spiritualists have begun with the smallest scrap of real knowledge and gone forward laboriously toiling for the acquisition of more and for the higher development of life in accordance therewith. In this course they may appear to deny or disregard many spiritual truths which have been heretofore discovered and recorded in ancient writings, but this is more apparent than real; for the Spiritualist, in discovering any degree of spiritual truth, really adds to the strength and fulness of all previous spiritual systems, but he who ignorantly quotes sayings which he does not comprehend brings the subject to which he refers into contempt. In defining my position as a Spiritualist, then, I did not avail myself of Greek, Hebrew, or Sanscrit phrases, but took the straightest road to make myself understood by the employment of terse idiomatic English; and if I have discovered that Spiritualists in former days arrived at the same conclusion as myself, it is not because I have selfishly plagiarised their language, but because I have taken an independent course and arrived at the same conclusion as themselves. They have recorded their experience in language peculiar to themselves and to their age. I record mine in language belonging to the times in which I live.

I would, however, take notice here, that as the ages pass on, social conditions in respect to spiritual truth so far alter, that while it is the object of the Spiritualist to elucidate his meaning in one age, it is

with equal determination his task to obscure it at another. The reason of this is self-evident: spiritual truth is only spiritual truth to those who know it. To the uninitiated the expression of it is only so many words; and the chapter-headings of the departments of a spiritual treatise may, after a number of ages, be regarded as symbolical for the whole; and thus it comes to pass, that terms which as generally used are entirely meaningless, come to represent a very large expanse of truth and human operation. Many examples can be pointed out in religious literature. The first book of the Bible itself is termed "Genesis," being the equivalent of the opening phrase, "In the beginning." Hymns, prayers, and readings in a foreign or classical tongue, such as the Latin, are generally known by the words with which they commence. Even in English the first lines often supersede titles, and are made to represent the whole sentiment of the piece.

THE TRINITY.

Having given expression to these introductory considerations, I will proceed to review a few of the triadations of ancient and modern times which occur to me, and all of which can be easily co-ordinated with the motto which I have adopted as the expression of Spiritualism as understood by me. I will, in the first place, call attention to the concluding paragraph of the last chapter of the Gospel according to Matthew, where it is written, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." This passage is regarded by the orthodox as Scriptural authority for the doctrine of the Trinity and of the rite of baptism in the name of the Trinity, as practised in some sections of what is called the Christian Church. The infant is brought to the priest, who sprinkles its face with water, and using words in which the terms, Father, Son, and Holy Ghost are employed, the babe is supposed to be baptised, and is thenceforth a young Christian, a member of the Church; and just such Christians do these disciples make, as we find much too frequently in Christian society. They are ignorant of Spiritual truth, and, tutored by dogmas which they utterly disregard, they push their way through life unguided and unblessed by the light of the spirit. Now, the text expressly says, "Teach all nations." The process is thus—"Go forth," in the first place, "teach all nations," in the second place, "baptise them," in the third place, with three degrees of baptism, which might not necessarily follow closely the one upon the other at the same sitting. I regard these three terms into which the apostles are said to have been commanded to baptise the nations as three degrees of spiritual knowledge

and development, which the entrant attained to as the result of previous teaching. Thus, having been taught for a certain time, they were baptised into the degree of the "Father;" another period of teaching rendered them eligible candidates for the "Son"-ship, and after further probation, they might be entitled to receive the "Holy Ghost" degree, without having progressed to which no one could consider himself safe, or so far developed spiritually, as to be able to over-rule all those lower conditions which war against man's spiritual welfare.

We may also turn to another passage in the New Testament, which alludes to the same process of initiation. In 1 John, v. 7, we read: "For there are three that bear record in Heaven—the Father, the Word, and the Holy Ghost, and these three are one." That is to say, "record in Heaven" means the registry or scale of progressive development of every man as a spiritual being. The second degree in this instance is termed "the Word," which refers to the intellect and the use of speech as the means whereby the diffusion of spiritual truth is to be attained.

In the following verse (1 John v. 8) it is also stated, "And there are three that bear witness in earth—the spirit, and the water, and the blood; and these three agree in one"—clearly the physical or ceremonial symbols of the attainment to corresponding spiritual states. The whole of the epistle is of a similar strain, but blended with expository views of a later age, when the true meaning of the triadic symbols was lost and misapplied, as is the case to-day. By a method of investigation on the basis hereby suggested, some satisfactory results may be arrived at as to the nature and meaning of these theological stumbling-blocks.

THE ATHANASIAN CREED.

In this light the language of the Athanasian Creed becomes clear and intelligible. It is declared therein that these "three persons" are one, and that to insure salvation all of them must be accepted as a unity, and yet each of them must be mastered or appreciated as a separate task. Truly, this is so; without paying due attention to the "discovery of truth," the "Father" degree, the implied personality of the first kingdom of Spiritualism, the "diffusion of truth" would be a farce, and its "application to the welfare of humanity" would be an impossibility. It would also be useless to *discover* truth unless it were *diffused* and *applied*, and it could not be *applied* unless it were first *ascertained* and secondly *distributed*. So, it is clearly certain that the true Spiritualist must progress through the three kingdoms or degrees of Spiritualism in order that he may fully avail himself of the merits of either one of them.

How utterly contemptible are the wranglings of so-called Trinitarians and Unitarians, the one affirming that there are three persons in the godhead, and the other as stoutly maintaining that there is only one, and that interpolations and forgeries have led to a falsification of the records. The quarrel would have been ended hundreds of years ago if either side had been possessed of a spark of light on the subject. Both of them, Unitarians and Trinitarians, are non-Spiritualists. They are using the language of a school to which they do not belong, and as a matter of course they do not know what they are talking about.

As I observed in speaking of the three kingdoms in nature, that they might exist without any king or personality presiding over them, so in the three kingdoms of Spiritualism there is not necessarily a Father, a Son, and a Holy Ghost as distinct human-type personalities presiding therein, but these terms indicating the three kingdoms are purely symbolical, and the appropriateness of the terms will be made more manifest as the analysis of this subject proceeds.

THE MASONIC TRIADATION.

Another form of this triadation is expressed in Freemasonry, which in some respects may be regarded as much truer to the aim of spiritual teaching than is the Christianity of the Churches. This opinion is justified by the practical result, for the fraternal conduct imposed upon the Freemason to his brethren is often more effective than that taught to the congregations of the numerous Churches.

I have my diploma as a Freemason from the Grand Lodge of Scotland before me now, and it thus proceeds: "To all and sundry to whose knowledge these presents shall come, greeting: These are to certify that the bearer, Brother James Burns, was duly entered an Apprentice, passed Fellowcraft, and raised to the sublime degree of Master Mason in the Lodge, St. John, Kilwinning, Beith," &c. Every Mason knows that which I am not at liberty to express here—the bearing of one degree upon another and the different constitution of the Lodge in each degree with their relative planes of work. When we come to understand the spiritual significance of the Masonic triadation and the Gospel triadation above expounded, it will be seen that there is a very striking resemblance between them, and that in the spiritual nature of man with its phenomena, its duties, and privileges, the true key is to be found.

(To be continued.)

ESSAYS ON MATTER, MOTION, AND RESISTANCE.

BY JOSEPH HANDS, M.R.C.S.

(Continued from p. 554, Vol. XI.).

COLOURS.

Action of scents and colours.—That odours, like different tints, are material principles is demonstrated from the following facts. For instance, coloured bodies imbibe effluvia in the same ratio as heat. Thus black cloth has a greater capability of absorbing odorous emanations than white. Red cloth is intermediate between them. Cottons and silks gave the same results, which were *confirmed* by the different weights acquired by these substances from the deposition of camphor upon them.—(*Philosophical Transactions*, vol. iii., p. 208.)

117. Certain persons are almost destitute of the ability of perceiving colours. Spurzheim relates that he knew a family, all the individuals of which distinguished only black and white; Dr. Unzer, of Altona, could not perceive green and blue; and at Vienna, Dr. Spurzheim states that he saw a boy who was obliged to give up his trade of a tailor because he could not distinguish different colours. The Doctor met with similar instances at Paris, Dublin, and Edinburgh. Those who do not perceive colours have sometimes a very acute sight, and readily appreciate the other qualities of bodies, as their size, form, &c. There is nothing more common than that a painter should be an admirable draughtsman as to outline, but a vile colourist. Thus, as the faculty of perceiving and employing colour is not in proportion to the sense of sight, or to the understanding in general, there must be some particular organ which recognises, judges, and recollects the relation of hues. The phrenological development of colour is therefore necessary to painters, dyers, and all who are occupied with different tints. It is this faculty that is charmed with the flower-garden and the enamelled meadow. The organ which takes cognizance of colours is more active in women than in men because they more frequently exercise this development and are more sensitive to external agents. Certain nations excel others relative to this quality. The organ of colour is situated in the middle of the curve in the eyebrow. Its great development is proclaimed by a full and much-arched eyebrow; this external sign, however, is less certain than when the curve is drawn outwards and upwards, so that its outer part is more elevated than the inner.

118. The Rev. C. H. Townshend, in his work on Mesmerism, pp. 253 and 266, relates many cases in his experience of clairvoyance,

where the patients could distinguish all kinds of colours in perfectly darkened rooms. The individuals in question could also accomplish this feat when the tinted objects were at a great distance from the house where they were then sojourning. This ability was always enhanced by practice. I myself have very frequently experienced the same results. These facts tend to show that colours are endowed with the attributes of spiritous materiality, like light, heat, sound, and electricity, &c. I am here constrained to advance still deeper into nature's labyrinths of possibilities, and shall presume to announce that I strenuously believe our very thoughts and feelings—with the effects they produce—become spiritously materialised, and may be, as it were, pictured or impressed upon the adjacent atoms that at the time surrounded the unfolding circumstances.

Further, these shadowed effects may become, by magnetic association, connected with or mapped out upon all the most distant corpuscles in the universe. These probabilities are awakened in my reasoning faculties, from the facts, that I have known clairvoyants describe the acts and feelings resulting from the efforts of the soul operating on the body, and they have imaged correctly the cogitations and impressions that possessed certain persons (though at the moment of relation forgotten by them) in the long past periods of their lives. I have heard these seers narrate or point out the associations and relations to which a particular ring or piece of furniture might have been exposed through lengthened periods of their use.

These events announce to us, that each mind-born image must be materialised and last for ever, and that it will have a shadowed existence, when Time's ancient temples—fashioned by the hands of men but to perish—shall have crumbled into dust, and become a nothingness, or no longer discernible by the common eyes of mortals.

119. *Touching partial or total colour-blindness.*—It may be suggested by certain thinkers, that the soul ought to perceive or recognise the existence and qualities of all things. Further, these cogitators may be incited to ask, Why it is that the inner selfhood of certain persons fails to perceive the particular or special qualities of objects? This question may be best answered by pointing out, that the soul, relative to some things, requires, like other existences, to be impressed or educated through *certain* channels, namely, particular animal senses, and especially the phrenological organs—the absence of which, or, rather, a deficiency in their development, must prevent the mind from reaping knowledge and experience through instruction, and thus is prevented the employment of some of its capabilities.

120. I think from the foregoing evidence, it must be conceded

that colours have a sensible and even tangible material existence, and, like heat and electricity, they form a part, or are mixed up with, every substantive object, whether solid, fluid, or ærial; and accordingly as these latter materials are being developed, or even altered, after their production, they will, on being incited into action, display their tinted component parts, which, when evolved, can be readily recognised by the different fibres of the organ of colour, as the fibrillæ of the development of melody estimate harmonious sounds. It may be observed that the slightest changes or alterations among the corpuscles in many of the bodies that surround us, unfold, or rather bring into more or less action, their emanating rays of coloration, which operate on our sensibilities, calling forth their appreciation. It may be readily conjectured, that as there are dissimilar kinds of colours, so, no doubt, there must be different species of electricity and heat; but as we have no distinct organic nerve-loops in the brain to recognise the varying characters of these latter elements, they cannot be separately distinguished, and *at present*—in our common condition—can only be appreciated by the senses that take cognizance of warmth in the one case, and magnetic excitability—as regards electrical undulations—in the other.

121. Phosphorescent bodies, and the diamond, &c., are endowed with the quality of absorbing luminous rays, and the former can also take up different colours, and then radiate them in the absence of light. The persons appointed to recognise these results must occupy a darkened room, and have the substances which have been experimented upon by exposure to the tinted materials and to the sunbeams or Drummond's light, handed into them.

122. Coloured bodies, when exposed to Drummond's light, appear as if placed in the sun's rays, but in certain artificial lights, substances assume the hues of the flames they are exposed to. Thus, in the theatres they employ salts of soda to produce yellow, and the nitrate of strontia is used to give the flame of burning bodies a fine rose red; boracic acid dissolved in spirits of wine produces a green flame when burning. These experiments show that colours are capable of undulation, and that they can emanate from ignited materials and be deflected from surfaces like solids. These tinted rays are reflected by some substances as if they were of the same colour as the burning light; but with materials of a similar hue to the flame in question, their original tints are enhanced or become more intense.

Every body, indifferently, whatever be its hue in white light, when exposed in the prismatic spectrum, appears of the colour appropriate to that part of the spectrum in which it is placed; but its tint is in-

comparably more vivid and full when laid in a ray of colour analogous to its own hue, than when exposed to white light or any different tinge. For example; vermilion placed in the red rays appears of the most vivid red; in the orange, orange; in the yellow, yellow, but less bright; in the green rays it is green: but from the great inaptitude of vermilion to reflect green light, it appears dark and dull; still more so in the blue; and in the indigo and violet it is almost completely black. On the other hand, a piece of dark blue paper, or Prussian-blue, in the indigo rays, has an extraordinary richness and depth of blue colour. In the green its hue is green, but much less intense; while in the red rays it is almost entirely black.

The action of chemicals on colouring matter.

123. Some blue substances are reddened when operated upon by an acid; other bodies of the same hue are not so affected. Paper tinged blue by litmus (a purple pigment called *archil*, obtained from the lichen *Rocella*, of the Canary Islands), is made red by the application of acids, and again turned blue by alkalies. Further; yellow turmeric-paper is rendered brown by the use of free alkalies, and is again restored to its original hue, after being dipped in an acid. The foregoing facts most positively show that colours are substantive and material—altering, disappearing, and combining, after the manner of other bodies, and then, like them, by chemical processes, set free and restored, when not decomposed, into their ultimate original character.

124. Chlorophyll (Greek *chloros*, green, and *phyllon*, a leaf). This green colouring matter of the leaves, &c., of plants, undergoes changes by forming different combinations; hence the dissimilar hues of the botanical world. Plants are often of one colour in the morning, and another in the evening. Again, certain white flowers may be tinted by acids and alkalies. In addition, some blossoms are acid in the early part of the day, and alkaline at its decline or sunset; hence their varied tints.

CHLORINE destroys the colours of plants by decomposing the component constituents, of which these said colours are made up, into their ultimate elements of undeveloped or unparticled matter; consequently, after the operation of this gas, the different hues of the leaves and blossoms of the growing vegetation cannot be restored.

125. When hydrogen is projected through a copper pipe, previously to lighting it, the colour of the flame will be green. If this gas is passed along a glass tube and then ignited, the luminous jet is tinted yellow, from the soda contained in the vitrious conductor, so that the different compounds which the gas touches or imbibes alter or change the colour of its flame.

126. Again, we can show that matter, with its combined colouring principles, is necessary to the production of different hues. This is made evident when passing a current of electricity through transparent tubes containing air. When the atmosphere is present in the hollow glass piping, the projected electrical stream appears white; but as the tube is being exhausted, the current becomes darker or of a blue tint, and when the vacuum is completed, the stream is then imperceptible, because the imponderable matter constituting colour, light, and heat, always resident in common air, has been withdrawn.

127. The tints of bodies, from their different undulatory principles being rendered more intense, generally deepen by the application of heat, as is known to all who are familiar with the use of the blow-pipe; thus minium, red oxide of lead, and red oxide of mercury, darken in their hues by the action of caloric till they become almost black, but recover their red colours on cooling. Among artificial glasses and transparent minerals a transition takes place from red to green, on the application of a high temperature; the original tint being, however, restored on cooling, and no chemical alteration having been produced in the medium.

128. *Colouring matter* has an existence independent of the influence of light, which only serves to show its being. Thus, with the hydrophytes, or water-plants, some of these live in the gulfs of the ocean, at the extraordinary depth of one or two thousand feet; and although in such situations there must reign darkness more profound than "blackest night," at least to our organs, many of these vegetables are highly and beautifully coloured.

129. A mineral dug from the earth's deepest recesses may have the property, when brought to light, of displaying the most brilliant colours; although up to the time of its disinterment, not a luminous beam had ever fallen upon it. This property of reflecting or throwing off tints was not, of course, produced in the stone through the agency of light. Again, a fluid prepared in a dark laboratory, when examined by daylight, will reveal the most exquisite tints. It is otherwise with plants; here light acts as an agent, causing them to secrete, or rather, form, out of unparticled matter, certain compounds capable of emitting colours.

130. THE COLOURING MATTERS OF FLOWERS can be readily extracted; many of them are fugitive and change considerably in tint, and are often altogether destroyed on drying, being resolved into their ultimate elements; others are comparatively permanent; the tinted juices are often altered when expressed—thus the red becomes blue. The violet is coloured by a blue matter, which is changed to red by acids, and first to green, and then to follow by alkalis.

ORGANIC COLOURING MATTERS.—Such as are soluble in water often partake of the nature of *extractive matter*, and although fugitive in themselves, are capable of being combined with and fixed, or rendered permanent, by certain *bases* or oxides which, in reference to this particular case, have often been termed *mordants*.

131. The circles of colours—like those in the peacock's tail—that appear upon pressing one corner of the eye with the finger, are produced by exciting into vibratile action the fibrillæ of the phrenological organ of *colour*.

132. That colours are material *somethings* or acting substances, as before noticed, was shown by Dr. Stark (*Phil. Trans.* 1836), who demonstrated that dark colours retain odours more permanently than those of a lighter hue.

133. Further, certain animals, especially fish and birds, rapidly lose their bright hues after death. In fact, all tinted bodies, whether living or dead, radiate, more or less, colouring matters; hence their continued changes. But, with this difference, living objects can alter, replace, or rather, create particular pigments; whilst fading, dead objects have not this ability, hence their substantive tints, when exposed to favouring circumstances, become decomposed; or they again melt and revert into their ultimate unparticled principles, out of which they were originally formed or called into perceptible being.

134. If, after breathing on the point of a pencil, I apply it over the organ of *colour*, appertaining to a person in the mesmeric sleep-waking state, and thereby excite a single fibre or nerve-loop of this development, the individual so acted upon can only distinguish or become sensible of one hue—say, yellow. Now, if the apex of the applied instrument be moved the tenth part of a line from the locality originally touched, the patient then perceives blue alone; but if I apply a second pointed instrument to the part originally acted upon, the person so influenced becomes conscious of a mixture of the two colours as green, and, accordingly as the stylus is moved, so will the hue vary to the person manipulated. If a larger portion of the organ of *colour* be excited, as by touching it with the finger, the tints become confused, or the somnambule perceives a variety of colours. Further, when after the same manner I apply a pointed instrument over the organ of form, the patient perceives—say, the outline of a triangle, and if I place an inked pen in his hand, he can then only draw triangles.

Now, if the point of the rod be slightly shifted over a different portion of this development, then ovals are alone depicted. Again, on moving the pencil to another portion of the organ of Form, and at the same time placing a pair of scissors in the sleeper's hand, I be-

come surprised that the party in question can only cut out octagons, &c., &c. These experiments show that every fibre of the sensorium has a distinct office or ability, and possesses a faculty capable of some distinct function. If the human brain was unfolded so as to display its fibres as demonstrated by Gall and Spurzheim, it would be found that twenty skulls would not hold the ravellings that could be displayed.

(To be continued.)

COMMUNICATIONS FROM THE SPIRITS "CARACTACUS" AND "WOLFSTAD," ANCIENT BRITISH CHIEFTAINS.

No. III.

I forward the third communication from "Wolfstad," taken down by myself, as given through Mr. A. Duguid, of Kirkcaldy, Dec. 13, 1877, which, like all other spirit-utterances, evidences progression.

To those who can interpret for themselves there will be no difficulty in understanding the meaning of this and other similar communications, the purport of which is to give, not historical facts (except incidentally), but spiritual verities, and to unfold a truth applicable to all times, viz., the activity and influence of spiritual beings in mundane affairs.

The statement of "Wolfstad," that it was necessary to assume an individuality is very suggestive, as it refers to the nature of spirit upon its own plane. Personality, individuality, and identity, are terms loosely used to express the same thing, but in fact they apply to three distinct states of existence, and without a clear understanding of the three degrees of consciousness it will be impossible to proceed into the interior Temple of Wisdom; the natural mind conceives of *personality*, but what becomes of personality when that which constitutes it—viz., the embodiment or physical clothing—is dissipated by death? Those who return to earth and speak through mediums claim *individuality*, but never *personality*.

Individuality is a term applicable only to a disembodied spirit, and *identity* applies to the angelic state, or to the spirit who has passed through the two former, and possesses a consciousness of being or of life as much higher as individuality is to personality; hence, when an angel, or the highest order of intelligence, descends to commune with those who are on a lower plane than themselves, they must of necessity assume a form similar to those to whom they communicate, the *law* being, that the higher may descend to the lower, but the lower may never ascend to the higher, except according to the great law of progression or development;* and the purposes

* This does not apply to the exceptional instances of *intrmission* to a higher state for a time.

of such communion in all states is to instruct and bring out the desire to ascend to the still higher states which are in advance, to every spirit, disembodied as well as embodied, for life is cycular, and the consciousness of this is perfected by passing through series after series, state after state, until in the return journey, at a certain stage, the vast all of memory is opened up to the eternity of the past as well as of the future—in fact to a state of consciousness where past, present, and future, are as one; in short it is the attainment of the Deific state, in which the consciousness and enjoyment of life is active in the heavenly, spiritual, and earthly worlds.

The history of humanity upon the earth is but a reflex of life in the spirit-world, and those who inhabit that world are again a reflex of the heavenly world, and so on to states of which there is no end, and all form parts of a grand and mighty whole, evolving, developing, and perfecting each and every unit, losing none, but repelling and attracting every atom of life for the grand purpose that it may gather experience for itself.

In the light of such a philosophy it is not difficult to trace the progress and development of what "Wolfstad" describes as the religious and scientific thought of mankind upon the earth-plane. He shows clearly that while the unity of God, or in other words the oneness of life, underlies all systems of the past, yet the consciousness of this must be developed in due order: hence the life of one dispensation is taken up and developed to a higher phase than that which preceded it and assumes a new form adapted to the various races, which ever and anon appear on the stage as the youngest and most active for the time being.

These are but a few thoughts suggested by the following communications; and as the philosophy of life is better understood, states of reception will be opened so that the wisdom of the angels may descend and enrich us while walking the earth encased in flesh.

WILLIAM OXLEY.

Higher Broughton, Manchester, Jan. 4, 1878.

"WOLFSTAD."

All hail! Friends devoted to spirit-communion, we have heard your appeal, and also from minds who lived at a time when knowledge was abundant, but proscribed by the hand which would seek, and at all times has sought, to bar the march of the world's progress.

Question.—To what force or power do you refer?

We are at this moment communing with those minds who lived on the earth in the present cycle of human experience; we refer to those who lived in recent times, and who themselves had experience

of the results of superstitious bigotry and intolerance, and we are gathering information from one who was known as Dr. Priestley, who was an exponent of truth gathered amidst the fires of persecution, and who now stands forth a living testimony to that same spirit which is controlling and producing evidences of spirit-communion in your present times. We have already told you that we in our time had the same forces to contend against, and in these two lines of thought we can trace the mighty and antagonistic force of error, and the bright and glorious track of the rays of spirit-life and light.

Error! See it passing onward, and note its resultant effects in those clashing events which from time to time have been heard and seen amidst the ordinary routine of daily life, and we find that the throes of that same persecuting spirit were experienced in the earth-life of that noble individual to whom we have referred; and passing on through the lapse of time to your present day, we descry the same power shooting forth its baneful influence.

We will now bring you along with us to a field of observation, that will richly reward the experimental toil of the truthseeker.

It is and will be felt, in reference to these communications, that satisfactory evidence must be given concerning the extent and limits of the power which we have portrayed to you in the past. 'Tis true, we cannot take you and point you to the remains of vast architectural beauty and huge monuments of sculptured work in this land, where we lived and loved the religion of which we have spoken, but you will know that the evidence will not be wanting when we have established the facts and proofs of our grand old antiquity.

Question.—Are we to understand your communications as what we term literal history, or, as given from a spiritual plane and falling into the natural, do they thus assume the appearance of literal history to us?

You must understand the constituent parts that make history; you know that its intrinsic worth is not entirely dependent on the bare record of facts, but on their important bearing, not only to outside forces and powers, but also to that vast domain of truth of which *history* is but the material thing which comes in contact with the sensuous part of your being.

We cannot unlink that record which we give, from that fountain of universal history which is a record *not of facts on the earth plane*, but the expressed forms of great and glorious spirit-forces; therefore we shall endeavour to link ourselves immediately, or place ourselves in contact, with the history of a past experience, and give you what we actually know from those who did live and leave their testimony on record.

Question.—Are you now conscious of what we term individuality, and can you, from memory, call up the experiences of such individuality in the times gone by, and to which you refer as the passing away of the Druidical religion, and the then incoming of what is now called Christianity?

You are endeavouring to unfold our nature, the import of our mission, and to unseal the mandate which we have received. As we have told you, spirit-influence is not projected upon the earth plane as the caprice of an arbitrary government that seeketh to rescue a fallen power, and to be avenged upon that influence that crushed the interests that were dear to us; therefore, with the clear vision and bright understanding inherent to spirit (the truest plane of their blessed nativity), which are definitely understood in the councils of the supreme and glorified ones, we have come at the desired moment, and in fulfilment of bright, prophetic words.

It is necessary for our purpose that we *assume an individuality*, while at the same time we are clad in a garment of representative power, and, filling the mind with the wisdom of the exalted ones, you will know in your representative character the connection in which you stand to these recorded communications; without this they could not have been given, and that stream could not have found an opening or a channel to flow in, and thence permeate the earth plane, if your positions were different, and the significant symbol attached to the representation awaiting.

Do you know the end from the beginning of that blessed mission, and the preparation time in the past that has brought to the side of Truth the allied forces of the Sun-power? But it will be given to some to understand the nature of the consolidated government, of which we proudly stand forth as exponents. Understand, then, that in this connection you have an explanation of our mission, and the manner in which it is being fulfilled.

Question.—What relationship do you bear to the Great Angel of the past, present, and future of this earth, and who in a former dispensation was recognised as Osiris, or the Angel of the Sun?

We have known that Power, and seen and felt the relationship to our existence, and in the embrace of that power known as Druidism were found all the germs of those truths which at this moment are blessing and bathing in their light the nations of the earth.

If you seek to curtail the confines of that spiritual dynasty, or limit the region where those blessed influences were exerted, then we must open to you another door, whereby you will behold the universal, or shall we say cosmopolitan, nature of our worship, and also the infinitude of that Power which we adore; and which, ever seated in

the eternal splendour of His own Being, enthroned in the chambers of light, and ever clad in habiliments of pure glory, shedding forth His lustrous rays o'er the dark hills of time, bathing the emanations of His Being with hallowing and benign influences inherent alone to Him; Him we worship as the mighty Osiris,* the Sovereign of the great past, the Great Ruler of the nations of the world, infinite in all the powers of His being, therefore eternal in the plenitude of His nature.

No nation can sit in darkness, no people can ever enter into the region of night and perpetually sip the desolating influences of blackness, for creating and ever-adorning are the blessed prerogatives of His being.

What knowest thou of this, O mortal man? Yet through the chinks of that gateway of light thou mayest behold the splendours of that inner place.

Where wilt thou stand when those gates are thrown wide open, and the unsullied glories of the supreme and august Osiris shall pour forth His living streams of light into souls? But that moment hath not yet arrived; the fulfilment of that momentous epoch is not yet. Nevertheless, the prophetic eye can see into the vista of the future by means of those pencil rays of light, focussing in the future, emanating from the past, and when not introverted, according to the foolish reasoning of those who proclaim as a truth (or rather who give as their knowledge of truth) that the world has been rolling backwards, but going forth to meet that light: and, speaking in reference to recorded history, we say that light is in the future (as the blessed records of Hebrew bards have testified), and is the emanation from the Ancient of Days seated amidst the great past of the world.

Truth hath shone gloriously, as we have told you; and the eye of the mind is not bedimmed with tears when we speak of the reigning powers of truth and light, not only at the certain stage in which we lived, but also in those rolling waves, those thousands of years of human experience beyond the time in which we acted our part.

How they assume that unbought—yea, robbed—authority when they tell you that the hand of the Christian teacher unlocks the gate of light. Nay, the minds of those dogmatising teachers have ever been prone to shut the door, to gather and condense blackness or ignorance, and to create a corner of the universe for the reception of refractory ones and disobedient subjects of their tyrannical power. Little is it thought that that very place hath been walled by their hands, and that this is Hades, or, as they term it, Hell. But the time

* The Great Spiritual Sun.

is past, and the power they wielded is fled, for truth or light has shone upon even this dark corner; and on this, as well as other subjects, ignorance yields to knowledge.

Question.—Are we right in thinking that the base or essence of all religious systems in the past, present, and future is one and the same?—which is, that the outer, or phenomenal, is the true expression of the interior spirit-force, evolving, according to law and order, from the Mighty One, and which was recognised in the past systems known as Egyptian, Chaldean, Hebraic, Druidic, and even the Christian. We also think you speak as an angel rather than as in mortal state. Are we right in thus piercing the guise you have assumed?

We stretch forth the hand of recognition and answer in the affirmative, for we have spoken in the common language of a wayfaring man, but with the heart and lip of a friend, and will unfold the mighty and glorious mission-work of our angelic nature.

We can gather up the great tide and rolling waves of light passing in and through the various sections of life, not only within this nation, but also through the diversified and mixed portions of humanity on the earth-plane; and that light is uniformly and gloriously the same, whether it lights up the humble cottage of the peasant or the stately mansion of the monarch. And, judging from the evidences of the present, you have the nature and operations of that light in the past which has been made known to you, bathing all, and mingling around all altars, symbolising by its divine presence the sanctified stones of this and all lands, by the same radiant light and visible sign, the Angel of the Flame.

Uriel* did stand forth in his state or time, proclaiming the attributes of the great Osiris, and fulfilled in his time (or dispensation) the mission he came to perform, which was to point with the finger of flame to the ruling luminary of day, the ever and eternal symbol of the divine inner radiancy of spiritual light, the Sun of the Universe itself; nor is it necessary to give information concerning the manner and avocation of those who worshipped at our altars, who, by lives of devoted sanctity, became the exponents of the law and behests of Uriel.

Question.—Who was the Uriel of whom you speak, and in what part of past history did he appear upon the stage?

You are embracing a vast confine of truth in the question propounded. Were we to retrace the doings and action of that governing power—that is, Uriel's presence and purpose upon the earth-plane—we should find it necessary to go back from our time some three thousand years; and it would embrace not only, as you would say,

* The Spirit of the Flame.

pre-historic times and history, but would include the evidences of the history of your own nation during that long period, as well as the history of contiguous nations. Therefore, you see, the question includes not only the exposition of a great spiritual force, but also the recorded history of many nations; it embraces a beautiful period in the world's progress, yea, it annexes a spiritual realm where the spirits represent all nationalities.

Question.—Will you throw some light upon the essential features of the Druidic system as we term it?

We will endeavour to open up our grand system of worship, and although it would be a repetition of the old Hebrew records, still, coming from one of your own nationality, it may be more interesting than from the lip of the Hebrew bard.

We have already spoken in reference to the divisions of that power in our day, but to know the full extent of that in your own regions, you need only multiply these provinces until they embrace all the land from sea to sea and the contiguous island; at present, you know it as England, Scotland, and Ireland.

We have told you concerning the provinces, and of these having the necessary power within themselves to maintain their own government in spiritual matters; and we select that province in which we mingled, and pourtray the scenes at the altar where we worshipped.

Nabaioth was our high priest (Arch-Druid you would say), but there were others who assisted in the service of the altar; these were arranged in different grades, not separated from each other by the barriers of rank or caste, but in the temple service they were of the same rank, and worked harmoniously together with the people when not engaged in temple service. Note,—the Druid was a recognised priest only when at the altar, but at other times he mingled in the common affairs of life and socially was the same as others. The priests were arranged according to grades and had positions assigned, but it was only at festival times you could observe the grandeur of the temple service; their grade was distinguished by the colour of their garments, which ascended from the dark robe by various colours to the pure and spotless white, which adorned the high priest; and when thus arranged the whole formed a beautiful and impressive spectacle to the beholding worshipper.

On the great festival occasions, or dedicated times, the high priest assumed all the solemnity of his office and became impressed with the gravity of his position, and realised, without a shade of doubt, the visible presence of spirit; his form and nature to the beholder would appear changed and assume the appearance of a visitor from the spirit-land, and in reality the experience of his soul was such that

heaven and earth did meet together, and that angel and mortal were for the time being in visible communion.

Question.—By what power were the great stones forming the circular Druidic temples erected and placed in form?

The stones or vestiges to which you refer are but fragments of a greater work; they were brought sometimes from vast distances, and, incredible as it may be deemed, they were moved by a very few in number, because their power was supplemented by mechanical power, and they were also erected in their places by mechanical appliances, that is, you would say, by engines, which augmented the power of the human hand.

We know there is great diversity of opinion as to the erection and uses of these great stones, but were you mingling in our society or living in our day, and permeated with the influences not only of our worship but with the beliefs of our religion (for spirit-power and spirit-influence were grand facts and glorious realities amongst us), we would at once divulge as to how and in what manner these structures were erected; but we find amongst you at this day the embryo of the thought and the evidence of the great supramundane power, and we also find this belief winning its way, for it was a power which reigned in our midst and assisted those who walked in harmony with its recognised laws.

We are now drawing near to the exposition of our national strength, and see how it became consolidated, extending and embracing many peoples, and living in many climes.

We loved the spirit, and that love flowed out into a material form when man's emergency was the spirit's opportunity and man walked hand-in-hand with angels, for these very structures bear the impress of angel-power as well as conception of thought by a mortal man who desired to honour his Maker by erecting temples for His worship.

The great object of this communication is to show the harmony of all systems of religious thought and belief, and refers to a state when all nations worshipped the one God, both in the east and west.

The day will come when the broken past will mingle with the present, and they shall come forth and bring all the knowledges of the past, and thus shall form one glorious whole, and shall manifest that grand and glorious soul of which all of us, embodied and disembodied, form a mighty whole, and in prophetic thought we have foreshadowed the glories which are to come.

From our present position we behold you not only in your mortal frames, but in your spirit-forms, with those vast faculties which await

development, and which will fit you for a residence in the great world of spirits. I have visited and spoken to you as a mortal embodied in human form would do, but under this guise I bare the angel-form, and by this power I visit you in spirit, and reveal the things of the past and the glories of a coming future, fraught with blessings to humanity on the earth-plane. Adieu.

[The views in this communication, and in Mr. Oxley's introduction, bear a strong resemblance to the article which begins on the first page of this number of HUMAN NATURE. That article was, however, written before the above communication arrived, so that they are independent statements.—Ed. H.N.]

COMMUNICATION FROM THE SPIRIT OF MOTHER ANN LEE.

(From *The Shaker*, November, 1877.)

G. A. LOMAS—My Dear Brother : Spiritual manifestations of all sorts and gradations, as Shaker visionists and mediums prophesied many years before the Rochester rappings, have truly gone forth into every nation, city, and hamlet, as witnesses of the immortality of the soul. Accordingly, I find Spiritualists in all portions of the earth, and even the distant isles of the ocean. Do you not remember Bishop Heber's hymn, commencing :

“ From Greenland's icy mountains.”

And then, these lines :

“ What though the spicy breezes,
Blow soft o'er Ceylon's isle ;
Though every prospect pleases,
And only man is vile.”

Well, I am here on the Isle of Ceylon, the land of cinnamon gardens, perpetual flowers, eternal summer, noxious insects, and huge, poisonous serpents. How true that :

“ Every pleasure hath its sting,
And every sweet a snare.”

I shall hurry away as soon as I accomplish my mission relative to looking up the records of ancient Buddhism. Kandy, as every scholar knows, was the fountain-head of Buddhism 250 B. C.

Since leaving my native land I have met a medium encircled by three grades of spirit-intelligences, the higher of which were messengers between the world of spirits, and the diviner realms of celestial life. I inquired of one of these usually controlling spirits while entrancing the medium, if he knew Ann Lee in spirit-life ?

“ I do not personally,” was the prompt reply. “ She is far above me.”

Can you communicate with her ?

"I can probably so do by proxy—that is to say,—as she is much higher and holier than I am, I can ask one of my teachers—a *heavenly messenger*, to bear to and receive from her a message, if you so desire."

I am anxious to have her answer me a series of questions.

"It will be best to prepare them in writing. Read them to me, and I will telegraph them on, by the law of mediation; and if she is disposed to trust me, I will bear back to you the responses as best I can."

Thus encouraged, I prepared the following :

To ANN LEE, *founder of that Order of Believers known as Shakers :*

Pardon me for intruding upon one who has so long summered in the heavenly land of promise. Let me assure you, however, that my object in propounding these inquiries is neither curiosity, nor the selfish gain of knowledge : but, it is rather to possess more of that "wisdom which cometh down from above," and which as an apostle said, "is first pure, then peaceable, and full of good fruits and righteousness." In all sincerity of heart then, permit me to ask :

I. Do you continue to have a deep interest in *Millennial Believers*—that body of people known as Shakers ?

II. Do you still consider that your mission was heaven-appointed, and that the "*Second Coming*"—the Christ spirit—was manifest in and through you ?

III. Do you consider that the genius of true Shakerism, as manifest in and taught by you, and by the pillars of the church, contained the principles of progress and the law of unfolding cycles ?

IV. Is there in the higher heavens a Shaker church triumphant—the New Jerusalem—of which the church of Believers on earth is but a faint reflection ?

V. Are not *you*, Jesus, John, and other divinely inspired souls, now Christ-angels—ministering to the church of Believers on earth—to truth-loving aspirational souls in all lands—and to the more receptive in the world of spirits ?

VI. If *truth* is its own authority, should not the teachers and leaders in the Shaker church be governed more by the spirit of truth—the spirit of a living inspiration—than the letter of the law, or the customs of an antiquated past ?

VII. Do you from your present position see on earth an increasing necessity for a governing celibate order—an order whose solid foundation is *purity, peace, and all things in common* ?

VIII. Are not the present wars, catastrophes, excitements, struggles, and general *unrest* prophecies of a future increasing interest in co-operation, communism, and that quickening of the spiritual nature which must ultimate in a flocking to Zion—a vigorous ingathering of her vested souls ?

IX. Are you acquainted with that distinguished celibate of earth, Giardino Bruno, who was martyred in Rome near the close of the sixteenth century ? He resides, I am told, in Pure-love city, and wields great moral power in the world of spirits.

X. Have you words of cheer and counsel for me to bear to believers—to those, who, though not having seen, yet love and honour you as Mother?

The above questions having been read aloud, the controlling intelligence, putting the medium into a still deeper trance, said “The chain of sympathy is now established; and I will report to you what is given to me.”

“ANN LEE’S” RESPONSES.

“Turning my mind to that land of spiritual darkness, the earth, I respond through mediating messengers to our servant in the field of reform—the *one* who calls upon me; and through him, if so desired, to those who often speak of me, though yet dwelling in their tabernacle of clay.

“To my dear sisters and brothers upon earth, one and all;—*the love of God, the peace of heaven, the patience of the saints, and the purity of the angels be and abide with you, for ever.*

“I. I continue to feel the deepest interest in *Believers*, and trust that the stream of purity which has flown thus far may continue to flow in every direction, till all souls are washed, and every heart is cleansed in its heavenly waters. Remember, O my children, that purity is the key that unlocks the inner gate of paradise. The pure in heart see God.

“II. Most conscientiously do I still believe, yea, I know, that my mission on earth was heaven-conceived and divinely directed. And further it was superintended, under God, by angels and arch-angels, and was, among other things, for the purpose of revealing the Christ-principle in woman, thus establishing the equality of the sexes. But in this I take no honour to myself. It is God that worketh in us through his ministering angels, to will and to do. Accordingly, I humbly bowed in submission to the divine decree that so ordained me to be a vessel, an humble instrument, for the divine manifestation.

“III. The church of Believers on earth, found in whatever land or clime, has its counterpart in heaven. And this spiritual church, overshadowed by the Christ-spirit, and cared for by the messengers of God, certainly contains the principles of all true spiritual progress. Much that is called progress on earth is not *true* progress. Fire must try it *all*. Divine truth is from the heavens, and certain mortals, as well as many in spirit-life, are vessels through which it is poured. Therefore, it is with thanksgiving and with praise that I turn to God and his holy angels, when reflecting upon the principles that I sought, and still seek, to engraft into you.

“IV. There is a *Divine Church*—holy assemblies of brothers and sisters arrayed in white—in heaven, that the dragon cannot hurt! It is the church of purity and progress, and from its life-bearing trees, drop leaves and fruits that tend to the healing of the nations. Many full of the pride of life; many accounted rich and great on earth, have, upon entering the world of spirits, suffered such torments and endured such fiery judgments, that they earnestly, yet meekly and

tearfully, cried to God for help, and at once sought the fold of spiritual love and truth. O that the children of men would confess, repent of, and turn away from their sins, before summoned to the suffering and discipline that otherwise await them. God is not to be mocked, nor just penalties to be escaped. Those that sow to the flesh reap corruption, while those, and those only, that sow to the spirit and live the calm, pure spiritual life, reap life everlasting.

"V. Jesus, and all Christ-angels, are engaged in the blessed work of mediation and ministration.

"VI. There is ever a necessity for reform in all unclean habits; and for such progressive methods as shall give newness to, and vitalise the past. The most useless things on earth are gravestones; for they neither grow themselves, nor let the grass grow under them. Believers, as a body, may well be compared to a city set upon a hill, a leading purpose of which is to illumine valley lands below. They are also standard-bearers; and as such they should step into the spiritual waters in advance of all others, that the healing waters of life may roll more freely. It is the spirit—the *spirit of truth*—that giveth life, while the letter killeth. Believers, having been baptised of Christ, and reposing upon the foundation of purity, peace, and a union of inheritance, their principles must necessarily contain the very essence of progress, and will admit of both growth and expansion of method. With the widening of thought, the deepening of wisdom, and the expanding of truth-loving souls, religion, which may be summed up in *love*—love to God and humanity—should keep pace. Conserve, then, all the good that the fathers and mothers gave; but add ye more good thereto, and thus as the apostle commanded—‘grow in grace.’

"VII. Looking down upon the world to-day, with its vices—its cloaked contaminations and its polluting virus poisoning the infantile fountains of society, I see the greatest necessity for the most rigid chastity—*yea*, more, for true celibacy, which is the equivalent of positive purity. Virgin purity is as natural to the spiritual, as is polygamy to the animal plane of life. I see pressing requirements for a complete change in the tide of human nature—a change from profligacy, indulgence, and deep-seated worldliness, to the sternest self-denial and virtue. So long as the marriage-beds of earth are the hot-beds of lust, so long will prisons frown, nations fight, the earth mourn, and the ingathering to Zion be stayed. Considering the weakness of human nature, it cannot rest safely half-way. To taste is to drain the cup—to drain the cup is to die. Therefore, my words to the world are, Handle not—touch not that which defileth; but practise chastity in its most godly sense, ye who are of the world; and ye, *O ye*, who have risen into Christ, practise celibacy not only in *deed*, but in word and thought. The difference between spirits and angels, is that the latter are pure. We have here in our angel-world of peace a home—a Mothers’ as well as a Fathers’ home, where we enjoy all things in common. And we thus enjoy, because we are unselfish; because we love one another; because our life is pure; and because our souls are united together in the spiritual bonds of fellowship and holy affection.

"VIII. There are prophecies almost innumerable that foretell the coming brotherhood and sisterhood of humanity. All pure ideals are ultimately attained; and, by the means of prayer, will-power and work. From the most primitive conditions of the races to the present, the growth has been towards this blessed consummation. Then work ye well; *yea*, labour diligently, for the time shall come as the fruit of your labours, with the additional labours of heavenly teachers, when humanity shall have no despots, no kings, no rulers, no cities, no subjects; for it shall have become one vast community, under the united government of wisdom and love.

"IX. Yea; I am aware of Bruno's existence; of the martyrdom he suffered in Rome, and the extensive influence he exerts in his heavenly home of love.

"X. There are many things that I would like to say to the inhabitants of earth—and especially to the loving brothers and sisters who in private and in public assemblies name my name. Let me admonish them to perseverance—to patience under trials—to continue instant in prayer, and to give little heed to familiar spirits, who, while really of the world, stand behind a screen and delight in much speaking. Though spirits, their spirit-world is the earth-plane of existence. And any communication purporting to come from me that would loosen moral obligation, or lower the standard of personal purity, is from the adversary. The beloved apostle well said, 'Believe not every spirit; but try the spirits.' Permit me to further say, what has been often said, yet too little heeded by the world, that freedom is the natural result of virtue, love, and harmony, guided and controlled by wisdom. All true finite freedom is within the limits of Divine law, and *obedience* to law must precede the ripening of the soul. God is infinitely free because infinitely pure. That which worldly men call freedom, meaning the full exercise of the propensities without restraint, is the deepest and most deadening form of slavery. Such putrid waters drown the soul, and such teachings drag it to perdition. Envy, jealousy, lust, and kindred passions are not to be modified and regulated, as some blind teachers have taught; they are to be extirpated, *annihilated*! Freedom, based upon obedience, and practical godliness, with the exercise of prayer, brings the soul into communion with the Christ-angels. And *these* often draw near to you in your devotions, and shed upon you their sweet and heavenly influences. The prayed-for increase will come—the invisible forces of heaven are at work—there is a leavening power going on in the widespread field of humanity—the darkness is breaking—and the long, tearful serving shall surely bring golden sheaves to Zion. And then, the fulness of time having come, shall the *church*, humble in victory, become the glory of our God. To the *families*, and *all* true, unselfish workers on earth, I say, God bless you—let your light shine, continue faithful, be forgiving, love one another with the love that angels know. And O, my children in Zion, think of the depths of a mother's love; listen to her voice of admonition; pray in your times of labour for the presence of heavenly hosts; sing with the spirit and with the understanding; worship, in song and speech,

in march and dance, with enthusiasm. Shake away all vain worldliness, struggle to conquer the apathy and selfishness of yourselves, strive to be living stones of crystal whiteness in the temple of God, and fruitful branches upon that vine of which Christ is the root. I know your trials and your tribulations. They are trifling compared to the sufferings and martyrdom of the 144,000 seen in the Revelator's vision. Numbers do not constitute strength. Jesus trod the wine-press alone. Be patient, then;—drink from the fountain that quenched the thirst of prophets and apostles—abide by the law and the testimony—walk humbly, trustingly by the still waters—*yea*, walk and worship in the beauty of holiness—walk, too, in the ways of simplicity, and *keep the faith*, till the harvesters, the Christ-angels of the resurrection, put upon your heads crowns of life, into your hands palms of victory, and upon your spiritual bodies robes of purity, preparatory to a glorious and victorious entrance into the blessed and peaceful *home* of immortality."

Thus ends the message. If true in the past, it is equally true in the present, that "without a vision the people perish." Visions, trances, prophecies, spiritual gifts, and seasons of worship, are all helps to higher spiritual attainments. I believe this communication, in the form of answers to my questions, to have emanated mediately from Ann Lee, the blacksmith's daughter, the Christ-appointed mother! But the very fact of mediations, and fallible channels, implies modification and non-infallibility. Accordingly, all communications and revelations necessarily partake of individual idiosyncracies. The Indian chief said of the interpreter, "His much words no just give my meaning—blow through onion-stalk, breath smell onion 'tother end." Though the Indian's dialect was rough, and his illustration homely, nevertheless, it contained a very practical idea. In conclusion, I have to say that in this matter I sought to be a faithful amanuensis, taking down the sentences as they dropped from the medium's lips. Mother Ann's words to me personally, while piercing as a two-edged sword, were both encouraging and beautiful. She is certainly an exalted and holy angel of love with the Christ-principle of purity.

J. M. PEEBLES.

Point de Galle, Isle of Ceylon, August 2, 1877.

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(Continued from p. 526, vol. xi.)

Of the value of somnambulism in the treatment of disease.

It is evident that at the present time almost everyone confuses magnetism with somnambulism, regarding them as one and the same thing. In fact, one is constantly consulted by people who wish to have recourse to the aid of magnetism, and who go away disappointed on being told that a somnambulist consultation has no further advan-

tage than the indication of some pharmaceutical remedy, the efficacy of which is more or less limited and may be neutralised in a number of different ways ; while the application of magnetism is a direct means of acting upon the diseased organisation by the exercise of vital force.

If it is a somnambulic consultation that is desired, people have no faith in the action of magnetism ; they imagine that the somnambulists are inspired to find infallible remedies for disease, and as I have before said, at the present day somnambulism has taken the place of magnetism. This is a serious error ; it is fatal to the patients themselves and to magnetism, considered as a science.

It is time for earnest men who study and practice magnetism, to make a thorough examination of the nature of magnetic somnambulism, the value of its revelations and the cause which renders a great many of its medicinal prescriptions efficacious, although, on the other hand, these prescriptions are just as often pronounced by scientific authorities to be valueless and even injurious. Somnambulism is a phenomenon which has dazzled many magnetisers by its brilliancy, and which has greatly contributed to give a wrong direction to the study, scarcely commenced, of this vast, and at the same time so little known, science of magnetism.

The money-making spirit of our age has also greatly influenced the direction which somnambulism has taken during the last ten years. One might say, without fear of contradiction, that it is no longer magnetism which is an art and a profession, but somnambulism.

I have certainly no wish to deny the lucidity of such and such a somnambulist, but I cannot remain unmoved at the sight of this parade of somnambulic faculties, which are always ready to show themselves at the request of consultants and can be repeated every day, and sometimes every hour, for the satisfaction of anyone willing to pay for the exhibition of them.

That lucidity by the help of which a somnambulist is able to indicate to patients the nature of their diseases and the remedies suitable for them is very rare ; it is of very short duration and becomes fatigued by too frequent use ; that which enables him to look into the future, or to follow any event whatsoever by retrospection, is still more rare and cannot be produced at will. How, then, does it happen that these numerous sybils and these new oracles are always ready to respond to the questions of a consultant ?

Experience, that is to say, a painful experience, and one entirely free from interested motives, eliminates a too enthusiastic belief in somnambulism, and allows things to return to their true condition, leaving to somnambulism that which properly belongs to it, and restoring to magnetism what it had been deprived of by an unenlightened enthusiasm.

Deleuze, who may in every respect be regarded as a model, says, in speaking of consulting somnambulists : " These somnambulists are rare ; and, even those who have given proofs of this incomprehensible clairvoyance do not always preserve it, and only possess it at certain times."

That experienced physician, M. Koreff, expresses himself as follows in his letter to Deleuze: "I do not deny, and I have repeatedly seen, that professional somnambulists have very correct and very astonishing perceptions, and work extraordinary cures; but I persist in the opinion which long observation has caused me to adopt, viz., that one finds in many of them an inextricable mixture of correct perceptions inspired by instinctive intuition, with reminiscences, and even with delusions caused by a singular uncertainty inherent to this state, and that being tossed so helplessly to and fro upon this obscure ocean, it seems one's duty to confide rather in the rational conjectures of science than in the incalculable uncertainties of an instinct so easily led astray by the arbitrary use which is made of it."

I ask whether the rudder has yet been found which can direct the ever varying lucidity of somnambulists? He who regards the assertions of somnambulists as infallible, is either only a beginner or is wanting in observation.

I cannot here treat of somnambulism in a sufficiently comprehensive manner, therefore I must refer my readers to what I have said on this important subject in the second edition of my "Physiology of Magnetism." I shall only pass on to some considerations relative to somnambulism as applied to medical consultations.

In this medical point of view, the lucid somnambulist is he who, being placed in direct or indirect communication with a sick person, indicates the seat of pain, the organic cause of the disorder, and the means of relief or cure.

This faculty, inherent to lucid somnambulism, is not, however, an invariable consequence of the somnambulatory state. Far from it, this faculty of medical instinct is rather the exception than the rule; it is then an error, the consequences of which may be very serious, to take the advice of every somnambulist who offers it.

The experimentation which ought to throw light upon the veracity and accuracy of somnambulatory utterances, is more difficult to make than might generally be supposed. By confining himself to general details, it is easy, even for an honest somnambulist, to deceive others at the same time that he deceives himself.

But even when the somnambulist indicates correctly the seat of the disease, even when he discovers the physiological causes of the malady, it is no proof that he possesses that lucidity which enables him to find a remedy, and that is the rock on which somnambulatory medicine has split. One is, indeed, naturally disposed to give credence to the remedies advised by a somnambulist who has just given the correct description of a disease, and yet it should be known that these two kinds and these two degrees of lucidity do not necessarily go hand-in-hand.

Very often somnambulists who are tolerably lucid in feeling and seeing a malady in its nature and effects, are nothing more than individuals in possession of their waking faculties when they speak of remedies. Thus some of them only prescribe by means of the knowledge which they have acquired in the ordinary course of life; others have formed a sort of method of treatment, which they apply in

every case; with others, habit and reflection in a somnambule state guide them in their prescriptions, by the help of certain studies of medicine and plants. It is well when the Pharmacopœia of these latter is rendered harmless by a selection of innocuous herbs and thus do not expose the patients who consult them to serious danger.

I agree, then, with Deleuze, with the magnetic doctors of Germany, and many others, that the resources offered by somnambulism to sick persons are very limited, and that they are inferior to those which magnetism, as a dynamic agent, possesses by reason of its nature and its mode of action.

In these reflections I have endeavoured to forearm the minds of others against the dangers of enthusiasm and credulity and to restore them to a just appreciation of the value of magnetism and somnambulism when applied to the treatment of disease.

GENERAL PRECEPTS.

Conditions of time and place for magnetising.

Although magnetism may be practised anywhere and at any time of day, it is nevertheless certain that time and place produce some difference in the development of its effects. Besides natural causes, those which concern the education of the magnetiser, his constitution, &c., the following ought to be mentioned here.

In our climate, hot, dry weather appears to be the most favourable for magnetism. The middle of the day is also advantageous. In winter, an over-heated room is preferable to a cold one; also it is better to magnetise in the open air than in a draught.

Those persons who appear to have reflected most deeply upon magnetism, that is to say, the priests of antiquity, applied it in quiet secluded places, in the temples, where the mind being in a state of composure, allowed the body to feel its energetic effects in the highest degree. The magnetiser also experienced less constraint, and there was nothing to distract his thoughts. It is true that one has often seen miracle-mongers perform their cures in public; but, besides the fact that they only operated upon people suffering from nervous disorders and consequently very sensitive, they had in themselves that faith which stirs the soul, added to a moral force peculiar to their mode of life; for austerity, which adds little to the intellect, refines the mind, and develops in a singular degree the magnetic power.

I have observed that close, foggy weather, which predisposes you to sleep and inaction, diminishes the magnetic force.

If in a room where you magnetise your attention is engaged by several persons, he upon whom you are operating will be affected by your preoccupation, and less impression will be made upon him. If persons previously magnetised by you are placed near another person upon whom you are operating for the first time, if even they are in the same room, your magnetic emissions may be diverted from their course and act upon their nervous systems.

You will succeed more certainly and more promptly in a room where you are accustomed to magnetise, than by constantly mag-

netising in a different place. Magnetism, like odours, seems to attach itself to bodies, and there continue for a length of time.

Unknown causes of failure.

I have remarked that on certain days, all those whom I magnetised were vividly impressed, and that in a few minutes, whilst at other times, when I could not perceive any difference in myself, I had the greatest difficulty in obtaining any appreciable result in more than double the time.

You will observe that some days you can obtain the desired effect more quickly by employing one hand in preference to the other; the patients feel the difference that there is in the action of your conductors. But you yourself, if you observe carefully, will be able to convince yourself of this fact, which I have had opportunities of verifying continually.

Conditions of success in chronic diseases.

Perseverance and self-denial of the magnetiser.

Passive state of the patient during the operation.

Power of endurance in both one and the other.

To take no account of time, for it must not be reckoned by days, but by months.

To be careful not to exhaust by hard work, or too continuous application, the force with which one is endowed. The more certain the magnetiser feels of the power, the more carefully he should husband it. It is only necessary that he should gradually, and by a regular exercise of his will, infuse into the organisation of the patient a sufficient amount of force; an excess of it is not beneficial.

The more sensitive the patient the less he should exert his power.

For some patients a magnetisation of five minutes is quite sufficient; the longest time that one ought to give in ordinary cases is from half an hour to an hour. In the latter case an interval is necessary, that is to say, the magnetiser should rest for a few minutes when the operation is continued for more than half an hour.

In serious cases, no account should be taken of time; the prolongation of life often depends upon the efforts which you may make.

The patient should not be allowed to fall into fits of anger, neither should his wishes be too much thwarted; for this arrests the operations of nature, even when it does not destroy any beneficial results which may have been produced.

The magnetiser must not allow himself to be influenced by fear. He must not be alarmed by the responsibility which weighs upon him, or he will no longer be anything but a useless instrument. As fear takes away the strength, he may exert his will in vain, he has no longer the power of emitting the magnetic fluid; even if he succeed in emitting it, it no longer possesses the requisite qualities.

Pain, groans, delirium, and even agony, should find the magnetiser impassible: let him reverse his pity, it is not compassion that is required of him, but strength. His work accomplished, then is the time to grieve if nature has not responded to his efforts, and to rejoice if he has been successful.

The magnetiser must neither fast too long, nor have an overloaded stomach.

If he talks too much his action is arrested. It is better to say nothing during the operation, but merely to receive the observations of the patient upon the effects felt by him.

The magnetiser must not be fatigued before the operation, in that case he would do little good. It is the same thing with the patient, he must husband his strength, and not waste unnecessarily that which he has just received.

It often happens that the magnetiser makes a wrong use of the magnetic state which he has developed ; if it is somnambulism, he prolongs it beyond measure ; he wishes to make use of the sleeper as an instrument of observation, and thus forces him to search into and see things which are by no means useful to the re-establishment of his health. If he encounters merely extreme sensitiveness, he exaggerates it in order to show his power, and makes a number of trials which fatigue the patient. On one side there is weakness, on the other culpable abuse of power.

Latent magnetic effects.

The most disagreeable cases to treat are those which present no visible token of the operations of nature ; the confidence of the patient soon deserts him, and the zeal of the magnetiser abates ; nevertheless the workings of nature are often secret and mysterious ; vitality is increasing though one cannot perceive it, any more than one can perceive the growth and decrease of our bodies, and yet in this respect what great changes are constantly taking place in us ?

It is necessary to make a careful study of these embarrassing cases. I have cured people who were very seriously ill, and for whom for a long time nature had done nothing. I have seen them, I say, recover their health, without the assistance of drugs, the only remedy used being magnetism ; and yet they would deny that magnetism was the cause of their recovery, though there was no doubt of the fact. In order to convince myself in such cases, I have suspended the treatment, when the improvement which already existed would soon disappear. Then I would recommence the magnetism, and by the re-appearance of the favourable symptoms convince the patient of its efficacy.

Nevertheless I cannot authorise the treatment being continued for an indefinite length of time ; I should wish it to be known that two months are sufficient to produce the desired magnetic action upon the organisation.

Sometimes magnetism aggravates the unfavourable symptoms ; this alarms both the magnetiser and the patient ; there is, however, nothing to cause alarm, it is only necessary to distinguish clearly between the result of your efforts and the natural progress of a disease which is increasing in severity. Here a knowledge of medicine is absolutely necessary ; happy then are the magnetisers who possess it ; their judgment may be regarded as oracular.

We do not perceive, as I have said, the growth or diminution of our bodies ; we see that it is a fact, but we do not feel the change

which is taking place in us, although it is constantly going on. It is the same thing with some diseases, they appear and disappear without allowing their progress to be distinctly traced. When the vitality is increased by magnetism, it does not always change this natural disposition, and your action, though real, may be disputed, or even leave you yourself in doubt as to its results.

The following, then, are the measures to be taken in cases where our path is in no way enlightened by the appearance of ostensible physical results, cases which are very numerous, and the examination of which will require a fuller explanation.

An experienced magnetiser has endless resources at his command, and is able to vary his operations. If he is unable to influence the nervous centres or to do this only in a general way, he searches elsewhere; he directs his action now upon the heart, now upon the liver, or the small intestines, to the exclusion of the rest of the body. In this way he sometimes finds a sensitive point which he had not before discovered, and which not only assists his efforts, but renders them more efficacious.

We have shown that some cures are difficult, impossible even, to many magnetisers; for this reason, that the magnetism passes over some bodies without penetrating them, as if they were covered with a kind of idio-electric envelope. You must open a passage, by seeking with patience and perseverance the impressionable part. When found, it may act as a fulcrum in which to place the lever which is to move the whole mass. Everything then depends upon your intelligence and skill. I have, perhaps, misled you by saying that it was sufficient to be well-disposed and to be animated by a constant desire to do good: more than that is requisite if you wish to work wonders. You must know the extent of your powers, and the hidden resources which you possess, and if necessary, you must carry on your operations in an oblique line, where you find the direct one blocked by insurmountable obstacles.

But how are these things to be learnt? By working, and by constantly reflecting upon the causes of your success or failure in your treatment. Endeavour constantly to obtain information, scrutinise every organ in succession, direct your action for a sufficient length of time upon each part, examine the changes which are taking place, changes which must sometimes be guessed at, for very little is visible to the senses. What a pleasure it is when we discover some secret which Nature has hitherto concealed from us!

It is most unsatisfactory to read books upon magnetism; most of them are written neither by profound observers nor by clever magnetisers. No doubt they do good; but by following the maxims contained in them, you do nothing more than pick up the grains of gold scattered upon the ground. The rich mine lies buried far beneath the surface, and the workmen of whom we speak have not yet tried to reach it.

Unprofitable labour! wasted efforts! . . . Magnetisers must make a more profound study of their subject if they do not wish to fall into discredit in the eyes of scientific men.

To those who may blame me for my criticism and my attacks, I reply : I have studied perseveringly the methods taught, the effects resulting from the use of them, and in making a recapitulation of them I have taken Deleuze for my model. The phenomena produced were identical with those, the existence of which he teaches, that is to say modified, never extending beyond a narrow circle and in no way conducing to the elevation of the mind. Then I recommenced the investigation with fresh ideas ; the horizon became more extensive, and though the truth was not entirely revealed to me, it appeared under a new form ; a more vivid light dawned upon my mind, and I was able to form a better judgment of Mesmer's grand discovery, which it must be confessed has been for the time confined within too narrow limits.

Are there many magnetisers of these later schools who are able to reason upon the effects which they produce, to satisfy the minds of those people who are anxious for information, to give them fixed principles and to teach them a good method ? According to some of them, one experimental seance is enough to make magnetisers, and one superficial book enough to teach the whole doctrine ! . . . How can it be expected that under these circumstances the art should progress ? Is there one single instance of a science being formed with incomplete materials, badly collected, often mutilated, and books very inferior to those which appeared in the times of Mesmer and of Puysegur, the annals of Strasburg, for instance, which formed a sequel to the clever lessons of these great masters ? Some men have, no doubt, distinguished themselves by performing great works and originating new ideas, but they have abandoned the work which they had commenced like timid people who grow weary at the onset.

I should not be doing justice to myself if I did not write these things, because they are true, and truth must at last find an echo.

Do not boast of your power, magnetisers ; the most ignorant being may possess quite as much. It is science alone which can give you pre-eminence over others ; for those amongst you who distinguish yourselves most, owe your superiority to study and reflection. I wish that all who intend to become magnetisers would remember this, and that ever ready to listen to the voice of experience, not have an overwhelming idea of their own cleverness because they may have performed a few cures.

Even where people reluctantly allow the curative influence of magnetism, they add, that if it relieves a great number of sick people, it cures very few. That is because the magnetisers only eradicate the symptoms, and do not follow the malady to its source by attacking the organs which were first affected.

I will now return to the exceptional means to be employed in the cases with which we are at present occupied.

Circumstances may arise in which susceptibility to magnetism must be excited by a magnetisation which is not direct. I will explain myself.

I call indirect magnetisation that which, contrary to your expectation, produces effects upon a person whom you are not magnetising, but who is placed near another upon whom you are operating.

Well, this singular fact sometimes occurs. Patients, upon whom a powerful action has produced no effect, have fallen into a magnetic sleep without any effort on your part; others, without sleeping, have experienced in themselves those changes which you had despaired of effecting. Thus we obtain an indication of a method of procedure which ought not to be neglected, when we have to act upon a diseased organisation where the ordinary means have proved of no avail.

In other circumstances you must have recourse to another magnetiser; as there are analogies and secret sympathies which are highly favourable to the development of magnetic effects. I have seen people fall asleep very quickly under the hands of men who considered themselves very little adapted to become magnetisers. I have sought out these cases for the sake of information, and I have often succeeded in producing magnetic sleep and other phenomena of a like nature, in people who had long been magnetised in vain. At some future day it will be shown that there is nothing contradictory in all these facts. Every science has its difficulties, every general law its exceptions; it is for men of genius to search out the why and the wherefore.

I will add the following remarks by way of guidance to those who magnetise: Nature, which is so often exhausted by the malady and the remedies which have been employed, loses her natural activity; the symptoms of her action are rare or very difficult to recognise, particularly by observers who are inexperienced in the treatment of disease. The magnetiser then, in this case, has everything to do, since he is not assisted by nature; from whence result innumerable difficulties in the course of his treatment. He must then reflect upon his position, and consider whether he will be able to sacrifice his time, to expend his care and his labour for the length of time required for the treatment of such a case, so that he may not be obliged to abandon his patient until his health is completely re-established, for unless he can carry out this resolve, he had better not undertake the case.

Magnetic action at a distance.

When there is no danger of causing magnetic sleep, you may use this means. This is not the proper place to explain by what mystery the magnetic agent may be transported, carried, and directed by the mind to a great distance: it is, nevertheless, an acknowledged fact. Although by this means the magnetic phenomena lose a little of their efficacy, they are, nevertheless, sufficient to continue an action which has been already commenced, and to do good. I have myself several times employed this method, and the patients (though they were often not informed of it) experienced sensations identical with those with which direct magnetism from a person close at hand had made them familiar. But in a case of magnetic sleep, there would be danger of reproducing it, and, as you are no longer present to direct, and keep it within proper bounds, you should avoid leaving it to chance.

(To be continued.)

MR. MORSE'S LIFE AND EXPERIENCES. *

BY "M. A. (OXON.)"

Mr. Morse is favourably known as one of the best trance-speakers in Spiritualism. From his lips have proceeded at various times some eloquent and remarkable expositions of the spiritual philosophy. In the trance-state his language is well-chosen, and his manner impassioned and effective. The matter of his addresses is frequently such as far to transcend ordinary knowledge, and his arguments are marshalled in a manner that would not disgrace a trained logician. As the subject on which he speaks is not infrequently presented to him by the audience before whom he speaks, and as these subjects embrace the wide fields of religion, philosophy, and ethics, these impromptu addresses are even more remarkable for the circumstances under which they are delivered than for the material which they contain.

It has always seemed to me that the addresses of Mrs. Hardinge-Britten, Mrs. Tappan-Richmond, Mr. Morse,—not to name other less known speakers—present very striking evidence of the reality of an external Influence, a controlling and guiding Intelligence, a belief in which underlies the philosophy of Spiritualism. I am aware that some psychologists are fond of insisting that the physical phenomena of Spiritualism prove nothing more than the existence of a Psychic Force: and that the phenomena of Trance are identical with those of Somnambulism, indicative only of an exalted state of consciousness. A little more familiarity, however, with both phases would, I believe, lead these theorists to modify that opinion; and, perhaps, Mr. Morse's addresses may serve the purpose of a *reductio ad absurdum* as well as any other argument.

It is not easy to select from the specimens given in this work any satisfactory extracts. The addresses are worthy of perusal for their own intrinsic merit: and to cut out passages from their context does them some violence. I may, however, premising this risk, ask my readers to peruse the following extract from an address delivered at Brighton, March 13, 1874:—

The popular conception of the future state divides itself into two heads. And what are they? Heaven for the virtuous, hell for the wicked. We will take the more glorious item first. What does that item involve? A condition of existence where the souls of just men

* "Leaves from My Life." By J. J. Morse. Illustrated with Two Photographs. London: J. Burns, 15, Southampton Row, W.C. Price 2s. Supplied to the Purchasers of HUMAN NATURE for this month at Subscribers' price, 1s. 6d.; post free, 1s. 9d.

are made perfect and happy. No one here, perhaps, will quarrel with such a proposition or such a definition. But when we come to analyse that definition, we find it means something very different. We must then take exception to it, for we do not find that this heaven is so adapted to those who have lived on earth as some suppose. Heaven has been stated to be a place composed of jewels, with streets of gold, and gates of pearl; but the whole paraphernalia of the Christian heaven is so well known to all, that there is scarcely any necessity for us to dwell intimately upon this portion of the argument. And so with the occupation of those who are supposed to inhabit this city; the inhabitants of the New Jerusalem are supposed to be always singing hosannahs, wearing white robes, waving palm-branches, and bearing crowns of gold. To this we offer no objection, if man's supremest pleasure and highest happiness consist in being thus employed. But is this the only end of human life? Is this the only use immortality may be put to? Are the conditions named possible, and if they be, are they likely to conduce to the wished-for happiness?

Now let us come to the other side. Here we have a picture full of gloom and terror—hell with its cavernous recesses resounding with shrieks and groans, its sulphurous smoke curling snake-like through its vaulted chamber. At times a lurid light blazing up from the burning deeps below; and amid the shrieks of the tortured, and the laughter of the torturers, hell, with all its horrors, is brought before you. And this, we are told, is the punishment inflicted upon his children by our Father God! Yet St. John says, "God is love." Is there not something very terrible in all this? If these things exist as realities they must have a locality; they must be situated somewhere. We ask, as hundreds have asked before us, Where is this heaven or this hell? Again we find echo answers, Where? The old conception was that hell was down there—below the earth; that heaven was up there—beyond the stars. Science, lynx-eyed and keen, hath soared up into the infinity of circling blue which extends on indefinitely; her powerful gaze hath found space on space, until at last she is lost in the dense black darkness beyond, impenetrable in its profundity. The science of geology hath unravelled the tangled skein of the earth's history; hath torn the secret from the pages of rugged stone and granite. This science reveals the past history and progress of the earth whereon you now live. Beneath the earth's crust she hath gone down to the primeval granite; beneath this she hath tapped the ocean of fire that still rolls and writhes within the globe's centre; and she hath computed, sacrilegious as she is, that if all the human beings that were said to have gone to the infernal regions were mustered together it would be impossible to place them within the regions of hell, as they are supposed to exist within this earth! Science hath sounded the depths of life, and scaled the vast heights beyond, and returning hath said, We have explored the face of the earth, and sounded the depths of the globe, and we find no place where a hell could exist, we find no locality suited for a heaven! But Spiritualists, who have given some

attention to the question we are discussing to-night, have come to very different results ; they have found out that some more rational answer to the question, "What is the spiritual world?" must be given than that which is furnished by the material scientists or the orthodox theologians.

And this, which embodies a just and ennobling conception of a future state which may command our assent, I humbly opine, when the orthodox heaven with its eternal psalm, and the orthodox hell with its quenchless fire have no power either to allure or to deter :—

The popular conception of heaven and hell, we have said, and we repeat it, never did and never will express or evidence the justness of our Father, God. We ask you, where, in this world of spirits that we have now discovered, is there room for either of these two conditions? There is no room for either the theological hell, or the theological heaven. Do not think, because we dispute the existence of these two states, that we deny the possibility of either punishment or reward. We do not ; and it is precisely on this question we wish to speak to you now. If you took the rounds of human life, it would be absolutely impossible to discover a man the very embodiment of all that is grand and noble, warranted without the slightest crack or flaw ; and, on the other hand, if you would look for one who is totally and absolutely depraved, within whose mind or heart there never was or could be the slightest germ of truth and purity, you would be as much disappointed in that search as in the other. If, then, we cannot find absolute purity and absolute evil, where is the use of such conditions in the world beyond? On the very showing of the argument, the foundations of heaven and hell are thus sapped to their very core. They are useless because there is nobody fit to live in the one, and no one whose sinfulness will justify his being cast into the other.

In the next world you will find, much the same as here, that like associates with like. Look into the realms of your own society, and ask yourself whether the illiterate boor is ever to be found in association with the fine-strung intellect of the poet. The bright land that opens itself up to his gaze would be death and pestilence to the boor. Look at the virtuous and wise. Would they find pleasure and comfort if they associated with debased characters? Those who are immoral, who are tainted by what we are pleased to call vice and the crimes of life, would find no enjoyment and happiness in the same sphere of labour with the good and the virtuous. Come over, then, and view the inhabitants of the spirit-world as they in reality exist ! Remember as you come the words of One whose utterances you are generally careful to attach some importance to, who said, "In my Father's house are many mansions." We should be inclined to say that the many mansions were for the habitation of the innumerable degrees of individual development continually passing to them. You will find here in this life degrees in virtue, degrees in vice, one fining down towards the other until you arrive at what you think is the line

of demarcation, that you cannot grasp because it is so very fine, it is so difficult to say where virtue terminates and vice commences. In the next world—all go there—those who have been moderately good and moderately evil, and those who have been positively good and positively bad, but they are there not mixed up as here; for in the spiritual world the law governing the spiritual man is that like associates with like. This being so, you will find innumerable societies of individuals over in the world of spirits; you will find that those who follow certain pursuits will congregate together; those of different degrees of morality and virtue will all be found in their proper societies, and residing within their defined sections and localities.

The whole address, and those which accompany it, are worthy of perusal, and extracts from them convey only a maimed notion of the sustained argument and diction of the whole.

Nor are these addresses coherent and eloquent by virtue of subsequent manipulation. One of the most remarkable points in connection with them is the way in which, and the language in which, an abstruse subject just presented to the speaker is handled without hesitation or failure in a speech of an hour's duration.

By what process of education has this become possible? Few, even exceptionally educated persons, would feel able to stand up before an audience and discourse on a subject chosen at the will of their hearers. Even supposing that they were mercifully treated, and were asked to express coherent views in presentable language on a subject with which they were familiar, they would find it far from an easy task. But when subjects were selected, if not professedly for the purpose of puzzling the speaker, at any rate without any reference to their suitability—I once heard a scornful listener select the "Transit of Venus" as a subject for an address from Mrs. Tappan—the task is one that very few could undertake, and still fewer could hope to succeed in.

Who then is this trance-speaker, and by what methods has he acquired his art?

He is not yet 30 years of age, and has not, therefore, had the benefit of matured experience. He is the son of a publican who resided in the Strand, and his mother died when he was but four years old, and his father when he was only nine. No property was left to him, and his education was entrusted to a good woman who supplemented her own deficiencies by the inspiration of the gin-bottle, and the frequent application of the cane. The boy had sense enough to run away, and so his education terminated with his tenth year.

Stern necessity compelled him to work first as a telegraph-messenger, and then as a locksmith's apprentice. His next sphere of work

was as apprentice on board a collier brig, from which uncongenial life an accidental injury removed him in less than a year.

He next appears as a waiter at a city restaurant, and then as helper at a public-house. None of these occupations were very likely to prepare the way for his present work : and it may be shortly stated that education, in the mundane sense of the word, he has had none. Perhaps the place where he picked up most information was in the shop of Mr. Burns, the publisher of this magazine, to whose kindness, extending over a period of three years, Mr. Morse alludes in grateful terms. But even there the development of his mediumship rendered him little able to seek for instruction by ordinary means, or, at times, to perform his daily work.

Education, I repeat, he has had none : and this is a psychological problem to which the curious may be left to devote their attention—How comes it that this untrained mind, hardly yet of matured age, can handle, and that without previous preparation, subjects abstruse and metaphysical, with a precision and regular flow of well-chosen language, such as is evidenced in the addresses that close this volume ?

When my curious inquirer has faced this problem he will have got beyond the domain of Force, and will be prepared to entertain, if he cannot yet fathom, some of the more complex problems of Spiritualism.

DEATH OF DR. TRALL.

The announcement of the death of Dr. R. T. Trall, will carry with it a pang of sorrow to many hearts. As an author and teacher of the system of hygiene, he had years ago won a very high reputation. For forty years he worked almost without interruption, as a pioneer of the cause of health reform, harder than any other person. Naturally combative, he made many enemies, and in some things acted injudiciously ; but now that he has gone to his reward, let no one cast a stone, but only remember the good qualities which endeared him to the hearts of so many. The good he has done has far outweighed all else, and will live as the ages roll on. Mr. A. Turner has kindly sent us a few particulars of his last illness, which we here subjoin :—

“The death of Dr. R. T. Trall, which occurred so suddenly, at Florence Heights, N. J., on the 30th ult., may seem to require a little explanation to the readers of the *Herald of Health*, and the friends of health reform, as he had been for so many years a strong and radical advocate of hygienic living, and for the hygienic treatment of disease. He died at the age of sixty-five years, and during this time he accomplished what would have been with most men, a long life's work ; he had been an incessant worker, violating in this respect very many of the rules of hygiene, often working far into the night

to accomplish what he deemed to be necessary; in this way his native stock of vitality was largely drawn upon, besides the weak point in his constitution was that which was impaired by disease in his early years, which led him to study medicine and to graduate in the regular schools in order that he might understand better how to care for himself, as his physician did not seem to be able to help him. A few days before his death, while in an exhausted condition through overwork, he contracted a severe cold, as the result of exposure. He was living in a cottage with his son, they having their meals sent to them, or going to the regular dining-room. When he felt the symptoms of the cold he took a wet sheet pack, supposing this would be sufficient treatment, but it should have been followed up. His judgment was warped, and when his son desired to render him assistance and proper care, he declined to be cared for; his instinct was to be let alone, and his son, a young man absolutely without experience, having been used to yielding to his father's judgment in all things, yielded now to his request to be let alone, he supposing that rest was all he needed, and that he would soon recover.

"The atmosphere in the neighbourhood of Florence Heights, as well as in other parts of the country, has been during the past season very badly tainted with malarial poison, and in his debilitated condition he was a fit subject for receiving it. Those familiar with the nature of this malady know the depressing influence it has on the mind. This soon took hold of him and he became rapidly worse: still he wished to be let alone, until his son became alarmed, called in counsel, and sent for the doctor's friends; but it was too late—he was already dying. There was no death struggle, but he passed quietly away. He had often said of late to the writer, and to others, that he had lived the allotted time, and now it could be no fault of hygiene if he died. Still he had hoped to live many years, feeling that his work was not finished; but what he had already done would have exhausted the life of many a stronger person. His life will wield an influence through all coming generations, as it has through the past, doing away with drug treatment. Others will take up the work where he has left it, and carry it on more vigorously than ever before. Hoping the good work may continue and grow,—I am, very truly,
"ALBERT TURNER."

Dr. Trall was a very voluminous author and vigorous writer, and his works have, many of them, had a very large sale. He was an ardent advocate of temperance, and one of the early pioneers against alcoholic medication. His arguments on this subject show much ingenuity and power, and have had great influence. Many physicians have already adopted the same views, and it is probable that they will yet be very generally accepted. He was for many years the editor of the *Water Cure Journal*, and *Life Illustrated*, and when the former became the *Herald of Health* he retained the editorship up to June, 1866. Since that time he has lived at Florence Heights, N. J., in connection with the hygienic institution there, and giving his attention to the teaching of pupils at the Hygieo-Therapeutic

Medical College, of which he was the founder, and writing for the *Science of Health*, the *Phrenological Journal*, and to the preparation of his great work on "Hygienic Medication."

It is to be hoped that someone will prepare a biographical sketch of his life in book form, for his numerous friends and admirers; for no mere sketch can suffice to give a full knowledge of his character and life. Whatever may be the opinion held as to his views, no one can doubt that he was a man of great and original genius, and that a great soldier in the cause of human well-being has fallen. May he find that peace in his heavenly home, which from the fact of his being a pioneer he could not find here, and may the good work he was instrumental in beginning, go on while the world lasts.—*Herald of Health*, Nov., 1877.

[We cannot but express our regret at the death of Dr. Trall, and unite with the foregoing writers in their warmest words of appreciation of one of the greatest men of this century. We remember his visit to this country in 1862, and his strict attention to the great mission of his life at every opportunity. He has not died early, but has lived long in meritorious works, if not in years; and we only wish there were more persons worthy to follow in his footsteps.—Ed. H.N.]

W. H. Terry, editor of the *Harbinger of Light*, Australia, writes thus of the "Pilgrim's" labours:—

"In the course of Dr. Peebles' recent lectures in Melbourne, the central ideas from which the minor ones were elaborated were—The existence of a Divine intelligence governing by immutable law; the invisibility of all the greatest forces; the reality of the communion between the visible and the invisible worlds; the beauty of the character of Jesus as a teacher, reformer, and 'man approved of God;' that Spiritualism underlies all the principal religions of the world, and that Death is but the bridge which connects this world with the next.

"With such a basis to work upon—a sincere conviction of the truth of his propositions—a store of evidence, chiefly derived from personal experience—a fluent speech, and an impressionable mind—Dr. Peebles naturally carried his audiences with him, and created a favourable impression upon many who had previously given but little thought to the momentous subjects that formed the themes of his discourses. Those who have had experience in connection with religious revivals may opine that the interest aroused by Dr. Peebles' lectures will be evanescent and transitory, but there is a vast difference between the two. Church revivals are based upon an unsubstantial dogma, and the fervour of excitement produced by them is abnormal; whilst logical discourses based upon substantial truths, tend to elevate the normal condition, the mind appropriating and assimilating more or less of the truths elaborated, according to its receptivity. It is this that gives stamina and permanence to Dr. Peebles' teachings, the central truths behind them are an illuminating power which prevents the point of his discourses dying out. Another important feature adding to the interest and utility of these discourses was the speaker's earnest conviction of the truth of what he uttered. He spoke more from the heart than from the head; his appeals were not only to the intellect but to man's religious nature and intuitive perceptions of what was right and good."

"ARCANA OF SPIRITUALISM."

HUDSON TUTTLE REPLIES TO REV. J. P. HOPPS.

To the Editor of HUMAN NATURE.

Sir,—Rev. John Page Hopps, in the *Truthseeker* for July, says in his notice of the "Arcana of Spiritualism:—"Mr. Tuttle claims to be only an 'amanuensis,' writing what is 'revealed.' This appears to be dangerous and not satisfactory ground; we prefer to give him credit for a well-written and useful work."

We fail to perceive the force of this criticism; why stating what we believe to be the truth is "dangerous and not satisfactory ground." Not "satisfactory" it may be, but why "dangerous"? If it is, then all spiritual communications are dangerous, as they rest on the same basis.

Could I conscientiously claim the book, I would gladly do so, but knowing how it was written, I should be recreant to my trust if I claimed the authorship.

While I am grateful to Mr. Hopps and the thousands of others who credit the book to myself, and respect their honesty of motives, I wish them to respect my motives in the same manner, and understand that anyone capable of writing the "Arcana of Nature," and "Arcana of Spiritualism," would be incapable of denying their authorship.

I do not claim that I write as a mere automaton. I have taught the highest gifts which bring to the medium the culture of study, and do not leave them weak and imbecile vessels in the hands of irresponsible intelligences.

If the medium will seek to become, as far as possible, like the elevated intelligences who visit him, pure, noble, just, as well as a close student, and with an honest purpose write down the inspirations which descend upon him, we cannot see why the result can be dangerous; in fact we cannot perceive why this would be so, whatever may be the origin of a *good book*. If "well-written and useful," whether from myself or the spirit-world its mission will be the same. I most sincerely hope and trust that its mission will be to elevate the popular idea of Spiritualism above the plane of sensuous phenomena, and by holding aloft a pure ideal, teach the eternal as well as temporal value of spiritual lives, chastened by a sense of duty, and devoted to the morality of complete and active goodness.

Spiritualists should be the most *happy* people; they *should* be the most moral.

I am, fraternally yours,

HUDSON TUTTLE.

PROMETHEUS.

(From the German of GOETHE.)

Roof o'er thy sky, O Zeus,
With veil of clouds,
And like a boy
Cutting the heads from thistles
Fulminate on oaks and mountain tops;
But unmolested leave
Me and my dwelling-place,
That without thee I raised:
Me and my hearth
Whose glow has roused thine ire.

I know not anything
Beneath the sun
More poorly mean than you, ye gods!
With hungry souls
Ye feed your majesty
On sacrificial dues
And praying breath,
And soon would starving pine,
Were not children and beggars
Fooled by hope.

When I was a child
And wholly ignorant of whence and wither,
I turned my troubled eye
Towards the sun, as though it had an ear
To list my plaint,
A heart like mine
To pity the oppressed.
Who gave me help
Against the overbearing Titan?
Who from death delivered me
Or slavery?
Has thou not all thyself alone achieved,
O sacred fervent heart?
And feel'st thou now
Thy youthful zeal betrayed
Greet with a grateful glow
The sleeper there above?

I honour thee! and why?
Hast thou the sorrow soothed
Of any sufferer yet?
Or ever stayed the tears
Of tortured agony?

Have I not been to manhood forged
By Time's almighty hand
And everlasting Fate,
Thy lords and mine?
And didst thou deem
That, hating life,
I'd seek the wilderness
Because not all
The blossoms of my dreams
Bore perfect fruit?

Here will I sit and in my image
Fashion men,
A race, destined as I
To suffer and to weep,
Enjoy and know delight,
With slight regard for thee—
Like me!

S. E. BENGOUGH.

PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which ALL THE NATURAL PROPERTIES OF THE FRUIT are retained in an unimpaired state, without the addition of any foreign substance.

The BUTTER OF THE CACAO BEAN, so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy, obnoxious, and indigestible.

The Manufacturer DEFIES Science to DETECT ADULTERATION in the SOLIDIFIED CACAO.

By no process of abstraction or addition is the beautiful product of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with. It is the only article of the kind which can boast of the same qualities.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition of absolute perfection. The flavour is exquisite, and so abundant that one pound of SOLIDIFIED CACAO will go further than many times the quantity of low-priced preparations, rendering it

THE CHEAPEST (as well as the best) ARTICLE IN THE MARKET.
Besides being an excellent corrective of the stomach and an aid to digestion,

SOLIDIFIED CACAO IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by nature in its growth, and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

SOLIDIFIED CACAO is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailments. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the

USE OF MEDIUMS AND SENSITIVES,

and is the best refreshment after a seance or public speaking. Invaluable to invalids requiring a highly-concentrated diet.

The SOLIDIFIED CACAO is adapted for universal use in cases where tea, coffee, wines, spirits, malt-liquors, and other costly beverages are so frequent, which often become the bases of tyrannous habits and the cause of much suffering.

By the use of SOLIDIFIED CACAO money may be saved, strength maintained, health restored, bad habits prevented, appetital pleasure enjoyed and the manifold purposes of life carried out with more effect.

TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in packets of 1 lb. each. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When properly kept, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, London, W.C.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW. LONDON, W.C.

WORKS ON

Spiritualism, Mesmerism, Phrenology, &c.

PUBLISHED, IMPORTED, AND SOLD BY

JAMES BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

Scientific Works on Spiritualism.

ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS.

BY ALFRED RUSSEL WALLACE, F.R.S.,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c.
Cloth, 5s. Presentation Edition, Gilt, 7s. 6d.

CONTENTS.

- | | |
|--|--|
| I. AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES. | 6. Modern Spiritualism: Evidence of Men of Science. |
| II. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL. | 7. Evidence of Literary and Professional Men to the facts of Modern Spiritualism. |
| 1. Introductory. | 8. The Theory of Spiritualism. |
| 2. Miracles and Modern Science. | 9. The Moral Teachings of Spiritualism. |
| 3. Modern Miracles viewed as Natural Phenomena. | 10. Notes of Personal Evidence. |
| 4. Od-Force, Animal Magnetism, and Clairvoyance. | III. A DEFENCE OF SPIRITUALISM. From the <i>Fortnightly Review</i> , Revised and Enlarged. |
| 5. The Evidence of the Reality of Apparitions. | APPENDIX. |

Researches in the Phenomena of Spiritualism.

By WILLIAM CROOKES, F.R.S.

(Reprinted from the *Quarterly Journal of Science*.)

Price 5s. in handsome Cloth,

With Sixteen Illustrations of Appliances for the scientific demonstration of the genuineness of the phenomena, including Portrait of Mr. D. D. Home holding the accordion under the table while it was being played on by the agency.

CONTENTS.

- | | |
|---|---|
| Spiritualism viewed in the Light of Modern Science. | Psychic Force and Modern Spiritualism. |
| Experimental Investigation of a New Force. | Notes of an Inquiry into the Phenomena called Spiritual during the Years 1870-73. |
| Some further Experiments on Psychic Force. | Miss Florence Cook's Mediumship. |
| Correspondence upon Dr. Carpenter's asserted Refutation of Mr. W. Crookes's Experimental Proof of the Existence of a New Force. | Spirit-Forms. |
| | The Last of Katie King: the Photographing of Katie King by the aid of the Electric Light. |

THE ARCANAE OF SPIRITUALISM: A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY.

By HUDSON TUTTLE.

450 pp. Cloth, 5s.

This comprehensive Work traces the Evolution of the Phenomena from the various kingdoms of nature and shows their relations thereto. Those who would understand Spiritualism scientifically should read this thoughtful work.

CONCERNING SPIRITUALISM. By GERALD MASSEY. 2s