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SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

CONTENTS.

Leadership and Organisation: Anniversary Lecture by S. B. Brittan, M.D., at New York.

The Science of Correspondences in connection with Spiritual Phenomena. By the Rev. Thos. Colley, M.A., late of the Royal Navy.

Essays on Matter, Motion, and Resistance—*continued*.—Optics. By Joseph Hands, M.R.C.S.

Chapters from the "Students' Manual of Magnetism (from the French of Baron du Potet)—*continued*.—Incredulity—Fraud—Causes which diminish or hinder the efficacy of Magnetism—Salary.

Psychology of Mediumship, by J. Burns, at Meeting of No. 1 School, Order of Spiritual Teachers.—Definitions—An Illustration, Man a Telescope—The Human Telescope as an Instrument for the use of Spirits—The Trance Medium—The Impressional Medium—The Inspirational Medium—Guides—Intuition—Aspiration—Closing Words.

Poetry.—Gleams of Light on a Lover's Lament.

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A Monthly Journal of Zoistic Science.

JULY, 1878.

LEADERSHIP AND ORGANISATION;

AN ORATION BY S. B. BRITAN, M.D., DELIVERED IN OUTLINE ON
OCCASION OF THE ANNIVERSARY OF MODERN SPIRITUALISM.
NEW YORK, U.S.A., MARCH 31, 1878.

“What shall make the truth
Visible? Through the smoky glass of sense
The blessed sun may never know himself.”—*Festus*.

Ladies and Gentlemen,—

I must be excused if I do not perceive any good reason why we should call this the thirtieth anniversary of Modern Spiritualism. If we determine to date our history as a people from the first occurrence of the rappings in presence of the Fox family, we must remember that the sounds attracted attention at Arcadia, New York, as early as 1844, *thirty-four years ago*. But this form of spirit-manifestation was far from being new at that time, and the presumption that it was, indicates a lack of historical information. The truth is, such phenomena are at least as old as the Christian religion; but as this meeting is convened with special reference to Modern Spiritualism, I do not propose to discuss its ancient history. I may, however, suggest that we take a narrow view of a great subject when we presume that the first rap out in Wayne County was the grand signal for the opening of the modern apocalypse.

All the principal sounds produced by spiritual agency in our time were heard in the house of Rev. John Wesley, in Lincolnshire, England, in the early part of the last century. Those illustrations of the presence and power of spirits first occurred in 1716, *one hundred and sixty-two years ago*. A partial enumeration of the different phases of the phenomena embraces the following:—

Mysterious knockings at the doors and elsewhere in the different apartments; the moving of ponderable bodies; opening and closing of doors; sounds of footsteps in the hall, and the

rustling of flowing garments; heavy footfalls on the stairs—as if persons were ascending and descending—accompanied by a tremulous motion of the whole house; thundering sounds whenever Mr. Wesley prayed for the king; sounds such as are produced by shifting the sails of a windmill; the apparent falling of metallic balls among glassware or fine porcelain, and of huge pieces of coal, which appeared to be broken into many fragments and scattered over the floor; rocking the cradle, and lifting the bed with Nancy Wesley on it; and the rattling of silver coin, which appeared to be poured over Mrs. Wesley, and to fall at her feet.*

These phenomena were not, in respect to time, limited to a day, a month, or a year; but they continued for a longer period than we embrace in our entire history as contemplated in the public announcement of this anniversary. For more than *thirty years* the spirits repeated the demonstrations of their presence and power through the mediumship of a sister of the accredited founder of Methodism. It was during this period that the vision of the seer of Stockholm, Emanuel Swedenborg, was open, and he started on his remarkable career as a voluminous spiritual author and interpreter of the subtle mysteries of the universe. Other proofs of the beginning of a new era of spiritual illumination followed in Germany. Frederica Hauffe, otherwise known as the Seeress of Prevorst, appeared at the beginning of the present century. At an early age she discovered hidden springs and mineral deposits by some occult power. At the age of 19, on her wedding day, she followed the remains of her beloved minister to the churchyard. While standing by the open grave his spirit appeared to her in a form of light, and at that moment all the clouds that obscured her spiritual vision were suddenly lifted and her mind was mysteriously illuminated. By spiritual agency she was made to float on the water, and her attendants found it impossible to submerge her whole body in the bath. Her death, which occurred in the month of August, 1829, was signalled by the appearance of a tall, illuminated figure in her apartment. It was visible to the sister who watched at the bedside of the seeress. At the instant the luminous figure appeared Frederica cried aloud, and in an ecstasy of joy her enfranchised spirit left its mortal tabernacle.†

During the revolutionary period, this country had produced a

* Two particular spirits—one distinguished in this world, and the other obscure—were presumed to have been clearly identified by the Wesley family as being the authors of the manifestations at Lincolnshire. The first was the Devil—with whose character and works pious people generally appear to be familiar—and the second was old Jeffrey, a man who died on the Wesley estate.

† See Dr. Brittan's "Modern Spiritualism," in Desilver's "History of Religious Denominations," page 618, published in Philadelphia in 1861.

remarkable Seer in the person of Dr. George de Benneville, who lived at Reading, Pa. This gentleman's spiritual development enabled him to accurately describe events at great distances from the scenes of their actual occurrence. He thus announced the precise hour that the British forces evacuated Philadelphia. Several distinguished persons of the spiritual *illuminati* followed, in different parts of the world, among them Stilling and Zschokke, in Germany. The evidence is clear enough that the Angel of the New Dispensation had broken the seals of his book, and that his ministers were abroad doing their work long before they ever visited the honest blacksmith at Hydesville.*

We are often amused by the mistakes of those people, who, in the absence of any reliable information, trust to a lively fancy for their facts. I may be pardoned for indulging in a single illustration. Some speculator in sensorial ideology supposes that when a chicken first breaks his shell and takes a limited survey of his surroundings, he naturally imagines that he is the first to discover a new world, and he is never able to correct his mistake until he meets with a party of old hens. We have some unfledged Spiritualists who remind us of the chicken. They peep and peck overmuch, but still run round with the shell on their backs to remind us that fresh eggs have been spoiled on their account. In like manner the theorists who jump at some material hypothesis, as toads go for a worm, vainly imagine that they have found a solution of the greatest metaphysical problems. They never suspect that each and all of these theories and speculations have often been presented with far greater ability, and refuted at least one hundred times within the last thirty years. And yet the last poor incorrigible speculator in the incongruities and absurdities of materialistic stocks, imagines he has really made a great discovery; and so, instead of minding his own legitimate business, he runs round with the little tale of his limited experience, to the great annoyance of better informed people.†

* If the spirits rapped the truth into John Wesley one hundred and sixty-two years ago, and early in the morning shook up the bed for Miss Nancy; if about the same time they opened the vision of Swedenborg, materialised in his presence, and gave him a strong lecture on dietetics, why limit our entire history to the last thirty years? If they made an emphatic appeal to the responsive sence of Dr. Hallock, of the New York Conference, in the good old days when he was a Quaker, it may be just as well to date our history from the occurrence of that fact, as from their light pounding on the mahogany at Hydesville.

† Dr. B. W. Richmond, one of the authors of Brittan and Richmond's Discussion, twenty-five years ago, presented all the objections and arguments against Spiritualism which all his successors have been able to discover to the present hour; and what is still more to his credit, he presented them with more force and in a better spirit. The discussion was published in 1853, in a large octavo volume. Soon after the close of the controversy referred to, Dr. Richmond abandoned his position, and publicly defended Spiritualism.

I am not here to relate my own experience further than to say, that I became a thorough Spiritualist two years before *Spiritualism is admitted, in the announcement of this anniversary meeting, to have had any existence, here or elsewhere in the world.* Now, while I have no great concern about the particular day from which we are to date the proclamation of the new gospel, I am not quite indifferent concerning the manner in which the event is now and hereafter to be commemorated. For myself, I cannot regard this as a meeting for mutual admiration, in the course of which everyone is expected to say his most complimentary thing of himself and everybody else. We are not here to feed the love of the marvellous in people who mistake every common juggler for the messengers of God. We are not assembled to minister to those who watch for the advent of every new Munichhausen, that they may feast upon the carcass of his story. We ought to be here for some better purpose than the mere exchange of congratulations—on account of the rapid growth and wide diffusion of our spiritualistic views. I am reminded that this fact alone carries along with it a lesson of severe reproof to us all. It is true that the progress of Spiritualism has been rapid beyond comparison with anything to be found in the whole history of civilisation and the progress of ideas. But what have the believers ever done to advance the Spiritual Reformation? I feel a deep sense of mortification when I answer, little or nothing worth mentioning. The work is chiefly to be credited to the spirits, and the progressive tendencies of the times. These have furnished an ample basis for a thorough revision of our systems of morals, philosophy, theology, religion, and practical life. It yet remains for us to improve the occasion by turning the principles of the spiritual philosophy to some noble account in the improvement of society.

Ideas are the souls of which human institutions are the organic forms. Ideas are chiefly valuable to society when they take on such forms as will admit of their practical application. This is appropriated our part of the great work of the new Reformation; and yet this is precisely what we have left undone. Thus far we have been unprofitable servants; and even now we show no disposition to undertake the task that to-day invites the speaker and the hearer to immediate and earnest co-operation. There are grave questions that involve the reputation of Spiritualism, the moral status of its adherents, and the future progress of a great truth which should command our instant attention. And here let me inquire,—What are the obstacles in the way of united, harmonious and determined action? I answer,—*Two false ideas*, which ought, in the interest of truth and humanity, to be thrust out of sight, now and for ever.

The first of these is the erroneous notion, that *we must never recognise the leadership of anyone; that such recognition is for ever incompatible with self-respect and the proper development of our individuality.* This assumption is false in fact; it is born of our excessive self-esteem, and pregnant with the mischief of insubordination and a defiance of rightful authority in all the relations of moral, social, and political life. If one sends his son to school, he expects him to have a guide in his studies, and a master, if need be, who will subject him to proper discipline. When the youth goes to a trade, he knows very well that he must follow the instructions given him if he would become a mechanic. If one seeks a place in a banking-house, a broker's office, or a merchant's counting-room, he must perform the services required at his hands, or expect to be discharged at the end of the first week. The student at college must submit to a wise administration and subordinate his individual desire for hazing to the pleasure of the faculty. Few men would perhaps learn to shoe a horse well without a teacher, whose word, for the time being, is law. These observations apply with increasing force as we ascend from the simpler elements and forms to the more complex developments of science and art. The historian, the scientist, the philosopher, and the statesman, have all been subject to the *schoolmaster*, and may have felt the warm symbol of his authority. Our favourite *prima-donnas*, great orchestral leaders of the times, and the world's civil and military engineers, are not made without masters, whose authority must be respected by all who would make their way up

“The steep where Fame's proud temple shines afar.”

In every stage of life, and in all honourable pursuits, men require teachers, and, if you please, *masters*; for every man is our master, who, by virtue of his superior attainments, stands at the head of his profession. Men of commanding intelligence often find it necessary to temporarily subject themselves to the control of others. If we visit Mammoth Cave, or even a coal-mine, we are glad to accept the services of a guide. If we propose to explore a wilderness, we may find it expedient to implicitly follow some child of the forest. When General Grant visits the Holy City, some inferior person points out the way to the several consecrated places, associated with the name of the great Spiritualist of Nazareth and the solemn memories of his life and death. Even a great man does not belittle himself by accepting needed instruction and guidance at the hands of his inferiors. Those whose inordinate pride and self-sufficiency will not permit them to receive such instruction, illustrate the ignorance that will learn nothing from the experience of others, and all such are doomed to be sharply rebuked and severely punished.

In all human enterprises, and every walk of life, the best men may need to be guided in many things, and the wisest are sure to gratefully accept such direction. Yet we have a large class of people whose dread of being led by somebody is something terrible to contemplate. These people are so intensely individualised that they remind us of "the fretful porcupine," whose quills stand out in all directions, to warn us against any attempt at familiar fellowship. They require no teachers, and will have no guides. They would rather go alone and be damned, than be saved by following any leader. And yet, it often happens that these are the very people who lack the capacity to take proper care of themselves. The examples are numerous, but they shall be nameless.

Let no one hereafter spurn the office and the services of a well-informed guide until he has learned the road he is travelling and is able to pursue it without stumbling by the way. Above all let us not dismiss our moral guides—if we are so fortunate as to have any—until we have proved our capacity to stand upright, run alone, and keep out of mischief. If I know myself, I am quite willing to be guided by superior knowledge and wisdom and to be *led* when the step is not firm and the way is not clear before me. Show me the party competent to lead, and I am ready to follow, not blindly, but truly. Of course the man who would be our guide must have *brains*, and what is no less important, they must be located in the frontal and coronal portions of his head. In other words, *it must be an intellectual and moral power to which we yield the right to govern*. We instinctively respect all such leaders. The world follows where they lead the way, without even stopping to ascertain the sovereign pleasure of those lonely maniacs who dwell in solitude in the awful isolation of their separate individualities. Such men always find the infinite Oneness so near that they never go from home to worship. Reason and the common sense of modesty are for ever lost in the immeasurable *Ego*; and,

"So much they scorn the crowd, that if the throng
By chance go right, they purposely go wrong."

It is not our prerogative to decide that the world shall have no leaders. It always has had them, and it is likely to need them for a long time to come. The man who attempts to subvert this divine order in human affairs is sure to fail, and in the end will only measure his own littleness against the greatness he cannot comprehend. What kind of a grand army could we have in the absence of the commander, and without discipline; where no one sustained a subordinate relation to another; and everyone was left to obey his individual impulse in madly

rushing to the battle? I leave the imagination of the hearer to picture the scene and the consequences. Legions of tramps and stragglers are of no possible use if we aim at victory. They only carry with them the elements of disorder and the prophecy of disaster. Wherever they go, desolation is in their track. To change the figure: What kind of a rendering should we have of a grand opera or oratorio by a company that acknowledged no leadership? What could we expect from a musical mob, in which every fellow—to show his absolute independence—resolves to pipe or fiddle on his own account? I am sorry that these illustrations too truthfully represent our condition. We are trying to harmonise without first finding the key-note, and we are not likely to succeed so long as everyone plays mainly for his own amusement, and without much regard to either time or tune. The general figure is suggestive, and I venture to use it a little further. It occurs to me that, in our band, we have an unnecessary number of bass-voils of the baser sort; too many poor instruments with the strings relaxed, broken, or gone. We have many little people who persist in fiddling all the while with no resin on the bow; too many who—under our implied sanction—improvise on their little whistles until nervous people wish they were in heaven; and too many old broken-winded trumpeters who make such uncertain sounds that no one will prepare for the battle.

Society must, and will, have its leaders. The testimony of all human experience and universal history is, that no people ever accomplished any great and honourable ends without a respectful recognition of those masterly spirits who silently rule the world. They plant the standard on eminences above the level of the common mind. Thus they elevate the popular thought and excite the aspirations that stimulate to bolder endeavours and nobler achievements. The greatest mind is your master and mine. The most original thinker of his time; the man with the deepest insight; the clearest interpreter of all hidden realities; the man who is most successful in discovering the subtle principles of matter, and in subordinating the great forces and laws of Nature to the advancement of all human interests—these are the men who, in all ages and countries, have led the great host forward and upward. They have developed the latent powers of the human race, and supplied the elastic springs which have moved the world. But the people who seek repose in old arm-chairs, and speculate about the importance of maintaining—at any sacrifice of the public interest—a worthless individuality, are poor drivellers and laggards by the way, whose ignoble office is to block the wheels of progress. Such men are the dead weights in the moral and political machinery of

society. They live but to defame the noblest characters among the living, while they have no respect for the memory of the dead.

The other false conception that stands in the way of united action for great and beneficent ends, is *the idea that organisation, with a special view to the advancement of our cause, must necessarily be fatal to its highest interests.* Many people imagine that this is the devil's own trick to enslave mankind. The idea that organisation, *per se*, is incompatible with the proper freedom of the individual, is a grave mistake which we should have corrected long ago. How can a principle universally displayed in Nature, work mischief in its relations to practical life? It is true we have motion among the elementary particles of matter, but no clear exhibition of the vital principle. We look in vain for the revelations of *life* until matter assumes organic forms. Its first traces appear in the arrangement of simple organs adapted to perform certain offices or specific functions of being. These become more complex as we ascend from the lower to the higher forms of life. Everywhere through all material creations, from the lowest to the highest—from the monad to the man—the revelations of the life-principle all depend upon organisation. The fact is profoundly significant, and contains an impressive lesson we shall do well to master. If organisation is a law of life through all Nature—and the several phenomenal phases of life are invariably extinguished when we destroy the organic structures—how can a rational man oppose the application of the same principle to any and every great moral enterprise? Verily “the children of this world are wiser than the children of light.” “In their generation” they apply the principle and conform to the law in all secular affairs. Civilisation, the arts and sciences, and all worthy designs are upheld and carried forward by organisations adapted to secure the great objects of all civilised life. From the infant-school to the University; from the tribunal of a petty justice to the Supreme Court of the United States; from the Ladies' Sewing Society to the grand charities of Peabody and Cooper; from a toy fiddle to the building of navies and the construction of the world's commercial marine—all the noblest human enterprises and achievements depend upon organisation.

Yet I am told that it is extremely dangerous to attempt to give Spiritualism any organic shape; that if successful we should only add one more new sect to the long list, animated by the same old spirit, that in earlier times enslaved the human mind. Has the Divine ordinance in all Nature become an infernal snare? I am surprised at the bad logic and childish fears of a large class of our people. This is the great bugaboo that

frightens the little children in the spiritual nursery. They are timid mortals, terror-stricken by "chimeras dire" and chased in darkness by phantoms of their own creation. The mysterious box of Pandora, with its infernal contents, never so terrified the heathen Greeks. It is true that personal ambition may lead to the exercise of authority for private ends; *so may the love of liberty sway the sceptre of power for the common welfare.* We do not propose organisation as a scoop-net to catch gudgeons; not as a means of checking the moral growth of the individual, nor for restricting the limits of a rational freedom. We will neither have a spiritual hierarch of the mitred stamp, a new "pope of philosophy," nor any other dictator clothed with unlimited and irresponsible power. I never trained in the ranks of any party that made war on the rights of man. Those who are drumming for recruits in such a service may go elsewhere; I shall not enlist in their cause, and will not serve if I am drafted.

It is not when we follow Nature in the work of fashioning our institutions that we go astray; but, on the contrary, when we disregard her laws and attempt to build on some other foundation. If the law of organisation is co-existent with life, then we may be sure it must be according to divine order in human affairs. In all civilised society the principle has been universally accepted and practically applied. All representative governments are organic forms of public law and political economy. The only government that is not, in any proper sense, an organised body, is *an autocracy*—an absolute despotism. Society itself, in the most comprehensive sense, is an organisation, without which there could be no security for personal property or life. From the central government down through all state, country, and municipal phases of civil law and local administration, and out through all the great industries and vast enterprises of the world, the propriety of a practical application of the great law of organic formation and action is everywhere recognised.

Believers in Spiritualism! my appeal is to you. Can we learn nothing from the laws and analogies of Nature and universal history? With a faith and philosophy based upon the eternal laws of matter and mind, and supported by the concurrent experiences of all races and nations, we are still unable to accomplish any important work for humanity. Shall we repeat the story of Prometheus? We surely have the fire from heaven, whether stolen or not. We have the light of superior knowledge to guide our foot-steps; but, like the ancient Jews, we are satisfied to "stand still and see the salvation of God," when we should *go forward.* If we are bound, it is because we will have it so.

Shall we permit the whole body to be thus chained for ever to the external symbols of power, while we waste the divine fire on worthless images of clay?

Believe me, it is not organisation, but the want of it, that places the natural rights and the most sacred interests of the citizen in jeopardy. In the absence of any organic arrangement we cannot concentrate our forces in such a manner as to make our latent power felt and respected. Moreover, society disintegrates when the individual exercises his power without regard to his social relations and the limitations of law. The believers in Spiritualism far outnumber those of any religious body in Christendom, except the Roman Catholic Church, and yet almost any one of the more insignificant Protestant sects is capable of exercising a wider and stronger influence on society. We are overshadowed by ambitious inferiors who know how to organise the forces at their command, and to train them for effective service. Our own great want is a similar measure of common sense. We occupy immeasurable space, but have no solidity. Expanded to inconceivable dimensions, we are yet without either form or consistency; while the restless elements are apparently destitute of any moral cohesion. We greatly need to be *condensed* by the application of some spiritual hydrostatic pressure. At present we are in an extremely nebulous state, and, as a body, exhibit about as much power in the United States as a dense fog might develop in Nova Scotia. We must make haste to gather up the elements of our thought, and the silent forces at our disposal, and prepare ourselves to use them in the trial which is sure to come. We are called to contend against an insidious opposition that does not hesitate to use unfair means in the contest. The efforts to sectarianise the national constitution; the covert and cowardly attempts of the Allopathic School of Medicine to obtain special legislative protection against the progress of the age, and at the sacrifice of the rights of the citizen; and the vicious misrepresentation of our principles and the character of our people, are among the facts that admonish us to take counsel together. The approaching conflict may not be altogether confined to the realm of thought, and the arena of intellectual and moral controversy. When special legislation is evoked, not only to arrest the progress of ideas, but to arbitrarily uphold the dying institutions that have already outlived their usefulness, we are not likely to be invited to a parlour entertainment. The enemy is sure to hit us with something harder than a battledoor, and we shall require to be armed with something better than a shuttlecock. A soft flesh-brush, or a soup-ladle, will never answer the purpose. We need the sharpest and most pointed weapons, and, I am happy to say, they are within our

reach. "The sword of the spirit"—*the naked Truth*—driven home to the brain and the heart, is keener than a Damascus blade; and it only remains for us to organise our forces and prepare for the battle.

Not for those who seek for place and power, but in behalf of a great truth and a numerous people, we demand a candid hearing on this important subject. Our fathers founded the government under which we live in the interest of the whole people. Their organisation was not designed to uphold despotic authority, but to establish rational liberty. Nor did they fail in the accomplishment of that noble enterprise. We have lived to witness the most determined efforts of personal ambition and treason to overthrow the superstructure of liberty and law; but it still remains on its firm foundations. The exigencies of our time have made it necessary to add other articles to the great charter which defines the inalienable rights of man, and the privileges of American citizenship. Thus our fathers established the Republic; and thus we uphold the "government by the people, and for the people."

Now may we not do the same in the higher interest of our spiritual freedom? If not, why not? If we cannot vindicate the truth and preserve our individuality by using such means as make us powerful, *will some disorganising apostle be kind enough to explain the superior plan of salvation by leaving everything at loose ends?* It is not proposed to inaugurate any system that shall be of higher authority than the people, whose approval alone can give it validity. We recognise no *lex non scripta* as having supremacy over the human mind; nor will we have a written law that disregards reason and conscience. We believe in the absolute necessity for government, and the importance of a natural order and proper method in the management of all human affairs. Not only is organisation essential to life, but law is necessary to regulate the vital process, or method of that life. Not for a day—not for a single hour—could society hold together without the incentives and restraints of law; but we would have all its provisions and limitations conform to the admirable definition of Burke, who said—

"Law is beneficence acting by rule."

Spiritualism has proved to be a most powerful solvent of the popular theological ideas, and of all the old systems of moral and metaphysical philosophy. But its just claims are either disregarded or ridiculed, and the reason is obvious. While gratifying an idle curiosity, and feeding a morbid appetite for the marvellous, we have omitted to give such a direction to the movement as is necessary to make society feel and acknowledge its power. And so the vain world—clothed and crowned with

the shame of hoary errors—shakes its brainless head at us; and thoughtless multitudes scoff at the truth they will not comprehend. If the average reporter attends a spiritual convention or other meeting, he usually seizes on the things carelessly spoken by ignorant persons because they are suited to his purpose of subjecting the whole system and its adherents to unmeasured ridicule and contempt. Speakers qualified to present a logical statement and defence of its facts and philosophy are seldom reported at all. The reason is sufficiently apparent: they do not furnish the material required by a mammon-worshipping people and a time-serving press. At the same time the stale platitudes of empty sectarians, the hollow declamation of noisy partisans, and the shallow assumptions of every pious pretender to a knowledge of divine things, are carefully included in the daily record of what is going on in the religious world. The stillborn offspring of ignorance and superstition are baptised in the name of the Lord Jesus, and for the satisfaction of his people. Thus, from week to week, the several small matters—whether spoken or performed by the solemn dignitaries of the Church—are reverently gathered up by the willing worshippers in the Church, and the graceless time-servers of the world. Such people cannot distinguish the Divine Voice from the mere *dictum* of a hireling priest, or the cry of the solemn owl that nightly hoots in the woods or from the ruins of deserted cities.

No individual ever builds up a colossal fortune on his labour alone. The man does not exist who ever honestly earned half a million of dollars. Your Vanderbilts and Stewarts acquire many millions, because they respect the laws of trade, and know how to organise the industries of thousands on principles that insure a vast success. Indeed, it is only by organised effort that any great public work is accomplished. By this means we establish forms of government; we endow institutions of learning; we develop the useful and elegant arts; open the gates of universal commerce, and build up the systems and temples of religion. We construct long lines of railway and ocean telegraphs; we bridge the rivers and tunnel the mountains; we unseal the treasures of the mines, and form relations of trade and amity with all nations. Indeed, our great internal improvements, all the essential elements of present strength and prospective greatness, the institutions that spring from our international interests and necessities, aiming to secure mutual respect and universal reciprocity, and, in short, whatever else serves to distinguish civilisation from barbarism, rests at last on the organic combinations of law, labour, and capital.

Next in importance to fixed principles of action, is a rational method in business and all human pursuits. Your negative man

has a feeble will, and no purpose. Such people "live as they list," and regard work as an affliction. They are daily conquered by the force of outward circumstances; they are life-long slaves of custom and habit. It is true they move, and their relations change; not, however, by the executive determination of the individual, but as a consequence of the momentum of surrounding objects and elements. Like a dead herring the aimless man floats on the surface—always down stream—and he may be implicitly relied on to show us the direction of the current. This involuntary function performed, nothing remains for him but to move on to the certain goal of dishonour and oblivion. These observations apply with equal force to communities and states. When did a nation listlessly drift to greatness and power? Never! On the contrary, the people content to float at random on the restless and uncertain tides in human affairs, are always enervated and overpowered at last. Destitute of manly strength, they leave the world to go its own way, while they take to themselves the chances of drifting to perdition.

If Spiritualism is not respected, the fault must mainly lie at the door of the great body of its believers. It certainly contains, in a pre-eminent degree, all the elements necessary to at once enlist the affections of the humblest disciple and to command the homage of the proudest intellect. It appeals with irresistible force to all classes—to the young mother at the grave of her early hopes; to the old man leaning on his staff at life's eventide; to the materialist with the demonstrations of the presence of a spiritual power; to the statesman who casts the horoscope of nations; to the philosopher who scales the very heavens with his far-reaching induction; and to the devout worshipper in every land whose reverent spirit takes hold of our great Immortality.

The old systems of theology are smitten with *dry rot*. The antiseptic properties of prayer will not save them, for they are dying. Something better must soon occupy their places; and here, let me say, is our great opportunity. Spiritualism only needs to be placed on a proper organic basis, with means and methods adapted to its divine uses and deathless issues, and it will speedily become the philosophy and religion of the civilised world. Bound by no creed; pledged to the support of no sect or party; hospitable to every newly-discovered truth; cordially accepting the results of all scientific investigation; truly reverent in spirit, but independent in the exercise of reason, why may it not realise the wants of all loving hearts and enlightened minds?

Other countries have contributed to the power that has fashioned the institutions of the world. It is not long since as a

people we were born into the family of nations ; but we have not been idle. A single century has enabled us to furnish the grandest example in history of a free representative government. But we may render mankind a still more important service. The opportunity is offered, and shall we make no effort to rise to the measure of the demand and the dignity of the occasion ? Accepting all great men and pure women as lights of the world, and taking the divine elements of good and truth out of all systems, let us proceed, in the interest of humanity and for the honour of a living gospel—to fashion the New Theology and the Eclectic Religion of the World.

Shall I be told that the time for action is not yet come ? Will it be said that we must continue to drift for another quarter of a century ? This is the sluggard's logic and the idler's commonplace. Is not thirty years, in this fast age, long enough to be wandering in the wilderness ? It is now time to pitch our tents and go to work, that we may do something in the lifetime of the present generation. The materials for the new structure are on the ground, but where are the labourers ? The man who is only qualified to hew a block, bore a hole, or hammer a nail, must not expect to be the chief architect of the building. If it be assumed that all men are of equal consequence in the world, it must still be admitted that this is only true so far as we find "the right man in the right place." Whenever the individual is out of his true relation, he is sure to be in the way of his fellows. The greatest advantages and highest honours are only secured by the man who subordinates personal ambition to the higher consideration of the common welfare. The poet was right, and a philosopher :—

" When each fulfils a wise design,
In his own orbit he will shine."

Now let us indulge the hope that the small business of going up and down, and here and there, seeking the latest wonders ; the drafting of preambles and passing resolutions to be forgotten in a day ; moulding paraffine hands and tying up jugglers in a sack ; watching in darkness while hypothetical spirits wash their feet in the polluted fountain of bad English ;—in short may we not hope that all this unprofitable business, is—in the expressive parlance of the street—fairly "played out." No doubt a spirit may show himself in a box, or hide himself behind a curtain ; but the cabinet impostors should be left to play before the great assembly of "dead heads," and pay their own expenses. The spiritual tramps, dazed stragglers, and moral pariahs, who haunt the desert wastes of irresponsibility, may as well retire and save their *soles*. Let us vagabondise no more, but go to business.

Wake up the sleepers! Drones, get out of the way! Make room for the earnest workmen who come to build up the new Zion.

“There’s a midnight blackness changing
 Into gray:
 Men of thought, and men of action,
 Clear the way!”

* * * * *

In 1853—twenty-five years ago—I prepared a memorial addressed to the United States Senate, asking for the appointment of a scientific commissioner to investigate the spiritual manifestations. This document was signed by 13,000 American citizens. With the names attached, it was two hundred feet long. For convenience in handling, it was backed with muslin, handsomely bound, and mounted on a cylinder. In April, 1854, the memorial was presented to the Senate by Hon. James Shields, of Illinois, in a characteristic speech of considerable length, and in which the General said:—

“I have now given a faithful synopsis of this petition, which, however unprecedented in itself, have been prepared with singular ability, presenting the subject with great delicacy and moderation.”

After some discussion respecting its reference to a special committee, the memorial was, on motion of Senator Mason, ordered to lie on the table; and it now remains in the archives at Washington. It is true the United States government often appoints commissioners to consider questions of less moment, and sends its agents to look after interests of inferior magnitude. A grave legislative body, composed mainly of infidels and materialists, might at least have referred such a petition to its Committee of *Foreign Relations*; but it did not. The spirit-world was not down on the congressional atlas; and as the government had formed no treaty with that country, it occurs to me that such a reference, after all, might have been inappropriate. Commercial treaties alone take hold of interests that are so tangible that even government officials can see their importance, especially when avarice sharpens the vision, and they are well paid for their services.

Now, why may *we* not proceed at once, without the aid of Congress, and appoint a commission to mould into becoming and practical shape the essential elements of the New Faith, Philosophy, and Religion, *taking care, of course, to provide for the commissioners until their work is accomplished.* This matter is doubtless of as much consequence to mankind as many of the objects for which the National Government annually expends large sums of the people’s money. We make frequent drafts on the public Treasury to defray the expenses of the legis-

lative lawyers whom we employ to tinker the tariff laws, while, as a rule, they know little or nothing of the wants of a commercial people. We also send commissioners to the Black Hills to smoke pipes with Modocs; we employ secret agents to watch custom-house officers and look after Sitting Bull; we send others to negotiate for the privilege of catching cod-fish on the banks of Newfoundland, and others still to search for the bones of Sir John Franklin or some other man. Why not now resolve to employ some time and means on a live subject? Organise Spiritualism on a broad, natural, and rational basis; make a decent provision for carrying forward the great objects suggested by its liberal principles and benign spirit, and it will speedily command the respect of the world. Lift its white banner from the dust. Too long has it been desecrated by infidel feet. Let us make haste to cleanse it from the pollutions of this world. Plant the standard on the highest moral eminence; and its silken folds, waving aloft in the clear light and pure air of heaven, will gladden the eyes and inspire the hearts of millions with rejoicing.

We still wait for the organising mind to comprehend the necessities of the hour; and for the strong hand that shall gather up, as from the four winds, the moral elements and spiritual forces of the great Reformation. We invoke the presence of

“A spirit fit to start into an empire,
And look the world to law.”

We have reviewed the lawless army of the iconoclasts, and the implements of destruction in their hands. In their madness they hurled the ancient idols from their pedestals, demolished the temples, and extinguished the fires on the old altars. The very ground beneath the feet of the invaders is covered with the fragments of sacred images. With a fine sense of propriety the Iscariots went out early—probably to hang themselves, as they have not returned. The Waster has had his day. He came in the morning; and, lo! at evening his work was done. Many looked sorrowful while they gazed upon the ruins.

“Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.”

We are weary of the discordant sounds that signal the progress of the destroyer. Let the rude din be hushed; we would have silence for noise. The Waster must retire. There is room for the Builder now. He may come to his place and perform his work. We demand now and hereafter, *the earnest labour of reconstruction*. The true disciples will become living stones in

the sacred building. Let them come together, each in his proper place and relation. Then will the new Spiritual Edifice, like the walls of the ancient Temple, be upreared without the sound of a hammer.

NOTE.—Owing to the number of persons who were expected to address the audience, on occasion of the late Anniversary Celebration in New York, each speaker was necessarily limited to some twenty minutes. For this reason Dr. Brittan could only present a brief and very imperfect outline of the speech he had prepared, which, however, is here published entire, except his casual observations on the criminal code, and the need of some amelioration of the condition of the dangerous classes.

THE SCIENCE OF CORRESPONDENCES IN CONNECTION WITH SPIRITUAL PHENOMENA.

BY THE REV. THOMAS COLLEY, M.A., LATE OF THE ROYAL NAVY.

The science of Correspondences treats of the agreement that exists between things objective and subjective; the outer form answering to its inner nature. It may be spoken of as analogy, “man’s surest guide below;” and the eternal fitness of things—the adapting power of hidden causes producing their legitimate effect—is according to this law of correspondence. There’s not a daisy, peeping forth at spring-time, dying ere the June, but feels itself “allied by symbol, and significance, and correspondence, to that spirit-world, outside the limits of our time and space, to which we are grossly bound.” For not the smallest flower can grow on earth, without a far diviner flower in heaven, whose roots are here, and whose ripe fruits are there, upon the spiritual side of things substantial.

Swedenborg is the modern authority on the matter, as relates to its application to Scripture. But most of the old Fathers, Origen especially, were conversant with the subject; and in their explication of the many obscure and difficult passages—whole chapters and books of the Bible—the science of correspondences had large use. Indeed, from internal evidence, those who have studied this science clearly see how, for the most part, the ancient writings of the Jews were written according to this grand system: and those who know anything of Sanscrit, and care to study the sacred writings of the Hindus, will likewise, in the older Vedas, see that these also are written in agreement with the same law.

How this ancient science took its rise, I cannot tell; or whence we may derive proofs that should satisfy those who want its weight in pounds avoirdupois, or length, breadth, depth, colour, and shape, to assure them of its existence, I cannot tell. But this I know, that I cannot open my mouth in the pulpit,

on any text, without the application of correspondence to my subject. Nor can any poet, worthy of the name, write in noble vein, according to the dictates of his own soul, without the aid of this deep science. Indeed in common speech this law of correspondence oft steps in, and the most prosaic, unpoetic, dull, and practical of folk will talk a spell of metaphor unkenning.

Hence, I believe, this science is radical with speech, and that its use is born with us: for as children we more readily apprehend it; and in the early days and childhood of the race, ere language was governed by arbitrary rules, and compounded of the break-up of older forms of primitive speech, *thought* found expression altogether in pure correspondences; and, to this day, the North American Indian is oracular with metaphor; just as the ancient Egyptians with their hieroglyphics in picture-writing, and the classic races with their mythology, declare and show to us to-day their knowledge of this forgotten science.

For, in a word, 'tis the expression and pourtrayance of mental images, in the unseen spiritual world about us, by means of things allied unto their cause, as effect, in the world of matter around us.

For this world is but the shadow—insubstantial though material—of the inner, other world, the spiritual but far more real. Hence, whatever happens here is but the resultant of some moving force, due to the activities of a higher state of life elsewhere; energy from within quickening into outer act. And this is according to law, and not the uncertain outcome of chance or accident.

Here is the failure of the oyster spat. Cause? Some disturbance in the spiritual world. Here is potato blight. Cause? Something spiritually out of order, corresponding, in the realm of the unseen. Here is dearth and starvation in India. Cause? A temporary cutting-off of psychic forces, necessary to earth's fruitfulness, in the world of the inscrutable.

Is it objected that though the cause of the potato blight be somewhat mysterious (and it is admittedly too recondite for satisfactory explanation, like spontaneous generation), yet the failure of oysters, and the Indian famine, are due to mere outer causes—the greed of the gourmand as to the one, and the ignorance of natural laws as to the other? What is this but a simple resting content with secondary causes, unwisely ignoring the evermore potent first cause that induced the greed, and permitted the ignorance?

If it is to be held that the outward and natural, which we are normally conscious of, is but the result of the inward and spiritual, which we occasionally apprehend, then, it follows, that the seen must, in some sort, be in agreement with the unseen; the

result allied to its cause. And the system which attempts to account for this, and teach its high philosophy, and instruct us in its rules, is the science of correspondences; and its application to spiritual phenomena is especially useful, very attractive, most curious, and potent of astonishing results.

Swedenborg—to whom I have referred as the father of the doctrine in modern times, touching the use of correspondences as a key to the inner sense of Scripture—and I know it also to be the key to the more ancient Sanscrit writings—Swedenborg says (“Heaven and Hell,” 114,) “the spiritual world is conjoined to the natural world by means of correspondences. Hence, by correspondences, is given to man communication therewith.”

Plainly the great seer thus affirms that, by correspondences, men may have communication with those of the other life. Moreover, he declares that the magical power of the ancients, abused to evil purposes, was through perverted correspondences, and says that the thaumaturgic wonders wrought by Jannes and Jambres in opposition to Moses, were effected by means of profaned correspondences; they imitating him by mere enchantment. His the *orderly* evocation of superior power by lawful correspondences; theirs, to the same effect up to a certain point by *disorderly* correspondences and unlawful means. His white magic. Theirs black.

Again, he says, “the most ancient people of our earth *thought* from correspondence, and the natural things that were before their eyes served them as a means of so thinking.” Thus (by means of correspondence) they were consociated with the angels, and spoke with them; and thus (by correspondences) heaven was conjoined to the world. For the thoughts of the mind ruled by correspondences, take form and arrangement, delightful to the eyes of the unseen ones in the higher life. And this delight on their part produces consociation, and attracts them to us, and gives them power to manifest their presence in our midst.

Hence, by correspondence, in the Holy Supper of the Christian Church, though almost universally unknown, the bread and wine, perceived and reverently consumed, are spiritually sublimated through the affection and thought of the communicant, and drawn up, transmuted as goodness and truth, to the higher sphere, by the guardian angels that attend and wait around; and thus, from community of perception and will, on part of the kneeling penitent and hovering saint unseen, consociation and communion between mortal and spirit is enjoyed; the one on this side feeling the ecstasy of devotion, but little dreaming of its being in so large a measure due to correspondence.

In ancient Jewish worship, things representative were used and held as sacred; and, by the correspondence of these consecrated things—particularly, perhaps, by the Urim and Thummim—the spiritual world was conjoined to the natural world; and within the holy of holies, the seance chamber of the Angel of the Dispensation, hallowed and awful, the appointed place apart, and precincts special of the Jehovah of the Hebrews, manifestations of the highest order frequently occurred.

So upon the dedication of the Temple, when earth and heaven were linked, on *that* special occasion, it was by means of correspondence. For, says Swedenborg (*"Arcana Reveiled,"* 943,) the two states, natural and spiritual, are connected solely by correspondences. Hence, we read (1 Kings, viii.), when the ark of the covenant (*con venio*, coming together, *i.e.*, of God and man) was placed under the wings of the cherubim, in the holy place,—and the ark had nothing in it, purposely, at the time but the two tables of stone,—(these holy things corresponding to the Angel of the Dispensation's coming), that when the priests were come out of the mysterious holy place, and the trumpeters and singers were as one to make a sound to be heard in praising the Lord, the house was filled with a cloud, and the priests could not stand to minister by reason of the cloud, and the glory that pervaded the place. And then, when the ritual of that magnificent seance was done, and the music, and choral amens, and antiphonal responses quavered into silence, the fire of heaven fell, and consumed the burnt offering and sacrifices, and the glory of the eternal world and majesty of the Ineffable filled the house, while the thronging worshippers, dumb with big utterance of thanksgiving and speechless praise, bowed their faces in rapt devotion and hallowed fear. And it was all according to correspondence. For no communication with the intelligences of the other world can be effected but by representatives; not that those of the other life usually see the representative things themselves, save when in the temporarily materialised form, or through the eyes of a sensitive; but, instead thereof, they see the inner things, to which the outer correspond.

Thus, for example, the seven golden candlesticks would be seen by the high priest, and, in his mind, the ministering angel would read and see its spiritual equivalent. Or he would see the altar of incense, the tables of the law, the ark, or mercy-seat, and straightway, from correspondence, the guardian angel would apprehend their holy counterpart—they, the *significatives* on earth, of the *divine fact* thereto answering, in heaven.

But I am not sure that a deep knowledge of correspondence is very necessary for tentative application of the doctrine, as touching spiritual phenomena in less developed stages. That is,

I rather think the matter self-acting, and that, if the proper correspondences are present, and observed by us merely as objects, unknown as to their superior nomination and psychical value, yet they have their weight and influence, and help, more or less, to make up conditions, and give character and tone to the manifestations.

The dear friend, through whom I have studied the higher aspects of our philosophy so largely, and with results which, lest I should be thought boastful, I leave you to judge respecting—even Dr. Monck; though an orator of fine powers, and an unversifying poet, who rhymes none, and reasons all too little for his own advantage, though eloquent for others,—*he* knows nothing whatever of correspondence in his normal state, yet is strangely read, and deeply read, and most happily gifted in the science when entranced, or when not entranced, but when conscious under control, his, and our friend Samuel, in the “Samael degree,” speaks through him. But *then* his communications are, to the uninitiated, like the dark sayings of old. Was it not Plato that said, “There is many an arrow in my quiver full of speech to the wise, but for the many they need interpreters”? and did not the Gnostics and Essenians speak esoteric symbols? and are not the Vedas and Puranas, as Max Müller says, a meaningless jumble of words—ideas entirely beyond our intellectual range, unless esoterically apprehended? Yea; for the myth was the favourite and universal method of teaching in Archaic times (“Isis Unveiled,” vol. ii., p. 493), and allegory, metamorphosed, has become sacred history; and Pagan myth is now taught as a revealed narrative of God’s intercourse with His chosen people (*Ibid.* p. 406): for the mythos is the undisclosed thought of the soul (*Ibid.* p. 493), and he who spake as never man spake, spoke to esoteric purpose only, for “without a parable spake he not unto them;” so, though our instrument knows nothing whatever of correspondence normally, yet in the spiritual, or “Samael degree,” the most profound teachings, correspondential, are channeled through him, and our best attainments in the science count as nothing in comparison, with his strange knowledge of the subject.

It is a difficult science, but yet, in spiritual phenomena, some few experiments have been attempted with it; and an advance has been made in the direction to which it points, for the realisation of phenomena with settled regularity and mathematical precision.

Hence, magnets by some, a certain gas by Cromwell Varley, human blood by Madame Blavatsky, incense, and perfumes, and other things, by others, have been suggested as likely to assist and strengthen the manifestations at a seance.

Now though I do not at all deny a natural effect from these

things, I am inclined to accredit them with a stronger psychical effect from their correspondence.

I have experimented with magnets, and know their effect on sensitives. I know of another who has tried to obtain materialisation in a large gas-bag, with a certain amount of success; and the suggestion relative to blood, new to many, was long ago anticipated in the Old Testament Scriptures, where we read of the high priest sprinkling blood whenever he went into the seance-chamber of the Tabernacle, called the holy of holies.

But all these are correspondences; and, when we have hit upon the proper correspondences for the various phenomena desired, we shall then have solved the most difficult of all problems in spiritual philosophy—CONDITIONS.

As a specimen of what correspondence is, its compass, and suggestiveness, let me, as I have instanced the use of blood at materialisation seances—not forgetting its application, by way of metaphor (save by ignorant fanatics unkenning its esoteric import), to the cleansing of the life, and the vivifying of the soul; blood in the worship of the Tabernacle, and its symbolical use in the Christian Church at Holy Communion (though here the *blood* or *life* of the grape, as keeping in memory the holy life of the living vine),—let me, thus hinting its correspondence, briefly give what Swedenborg says about it:—

“Love is the life of man, therefore the heart is the first and the last of his natural life; moreover, as love is the life of man, the soul carries on its life in the body by the blood. The blood is red, on account of the correspondence of the heart and blood with love and its affections. In the spiritual world there are colours of all kinds. Red and white are the fundamentals. Red, there, corresponds to love, and white to wisdom. Red corresponds to love because it derives its origin from the fire of the sun of that world, which is love; and white to wisdom, because it has its origin from the light of the same sun, which is truth; and as love corresponds to the heart, hence the blood cannot be otherwise than red, and indicate its origin.”

But the subject is too vast to particularise within the limits of the time allotted me. Permit me, therefore, to advert to one other point, only to sum up with a practical conclusion:—

“Springs the immortal from the mortal!
Heaven is twin with earth!
Man is made the spirit's portal,
And th' invisible hath birth.”

For as I have endeavoured to demonstrate in recent experiments, and teach in the verse quoted, MAN is the *grand* means through whom the natural world is conjoined with the spiritual. Indeed, he is the medium of conjunction, and high priest of the

new era now entered upon ; for, as far as he is spiritual, he is in orderly conjunction, and, as far as he is non-spiritual, he is in disorderly *rapport* with the unseen, and this whether he be what is called a psychic, a sensitive, a medium, or not. But if he be one such, and, by the holy consecration of a pure life, be correlated to the first—the spiritual, then, through correspondences, proper, in him, there is lawful conjunction and consociation with all the heavens and angels in the thronging universe of the Incomprehensible First Cause whose nature and name is love. Whereas, if he by careless life, and sensual proclivities, be chained to the latter—the non-spiritual, then, through perverted correspondences feculent in him, there is disorderly intromission through him into this life of the vile and degraded of the other, and dreadful access, through him to us, is given of all the hells and devils that curse the hideous future of the damned.*

And this leads me to the subject of disorderly dark seances. Darkness corresponds to ignorance and falsity, just as light corresponds to wisdom and truth. Yet I do not utterly deny the use of dark seances, inasmuch as darkness is just as natural as light, and many of the most delicate operations in the laboratory of nature are impossible of accomplishment or perfection in the light. In reflection we love the twilight and the shade, in devotion a dim, religious light, and we close our eyes in prayer, and thus approve of a sacred dark seance, when, in abstraction from the world, forgetful of its gauds and shows, we would hold converse with the Supreme.

But, though this be true in science often, and in religion almost always, and though darkness be as natural as the light, yet, when we would loose hold on the natural for a time, to enjoy and realise the spiritual, we should have a care not to be in a state correspondent with darkness, though our experiments occasionally require it.

It is when in ignorance of the mighty forces surrounding us, or in mood frivolous and stupid, with the gaping curiosity and pitiful inconsequence of silly-mindedness, having no aim but the wasteful ill-use of an hour or so to indulge in sickening small talk with a "Joey," or "Peter," that we get and do so much hurt. It is in handling so lightly a grave matter of which

* Or "soulless" and "elementary," as the Theosophists would say. But this is as awful as the old intolerant notion that is usually associated with the term I have used, the which, of course, I very widely qualify, remarking that the damned are so of their own choosing, and not of a loving Father's will. Moreover, advanced thinkers and Spiritualists generally believe that the condition is not final, but that there is progress for the most undeveloped, deprived, and abandoned, and that through vastation, painful and prolonged as the case may be, happiness is at last attained.

we know so little, and it is in so serious a misuse, unkenning of correspondence, that we discredit the study of spiritual phenomena.

The facts of Spiritualism once apprehended, we should desire but seldom (and that only for the confirmation of mysterious facts, and scientific study of them,) the recurrence of what first arrested our attention; and, instead of resting satisfied with the conviction that such things are and do occur, we should earnestly set about compelling a knowledge of the cause of the things that astonish us.

If, with the co-operation of other dear friends, and our beloved instrument, I have arrived at results that have eclipsed all past experiences, and forecast possibilities for the future undreamed of by any, it has been because I have quietly resolved, as far as my own individual will had power, *nemine dissentiente*, and all concurring, that the phenomena accorded us should be of the most serious and incontrovertible character. And I doubt not that my many years' study, and love of, and thorough saturation with, what is known as the science of correspondences, together with the psychical help of one yet more than myself conversant with this science, has been a factor of not the least importance in the production of the astounding marvels I have lately reported.

I therefore earnestly commend it to your study.

ESSAYS ON MATTER, MOTION, AND RESISTANCE.

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

(Continued from p. 179.)

OPTICS.

OPTICS (Gr. *optomai*, I see).—The science which treats of vision and light.

(a.) In this branch of knowledge, as it is now taught, light is regarded as proceeding from the object to the eye in three distinct ways—first, *directly*, or without any change in its course; secondly, in a direction which is bent or *refracted*, like the rod as seen when thrust into water; and thirdly, in a path, meeting some other object, it becomes *reflected*, like the thrown ball after striking a solid surface. All visible objects may be divided into two classes—*self-luminous*, as the stars, flames of every kind, and bodies which shine by being heated; and *non-luminous*, as those that have not the ability of throwing off light from themselves, but reflect back the luminous rays which fall upon them from light-giving objects.

(b.) Buffon in 1747, after various trials with combinations of plane or flat mirrors (in number sometimes amounting to 400) placed in a square frame and brought to bear upon the object by means of screens, succeeded in melting lead and tin at the distance of 50 yards and in burning lighter substances at a space of 75 yards. These results were effected in March. With summer heat, and a better apparatus, he states that he no doubt could produce combustion at 140 yards, a distance probably double that at which Archimedes effected his conflagration.

(c.) Shadows are not seen as realities—we know them only by privation; darkness and coldness are negative terms, and only express the absence of light and heat.

(d.) When we observe a light beyond a sheet of water at the horizon, we perceive a long, luminous train, which follows our motions, showing that luminous rays, or rather their effects, spread in all directions, *by reason that the matter of light exists everywhere.*

(e.) The rays of light, like ponderable bodies, are robbed of their intensity of motion by reflection according to the angle of their incidence. (See sec. 191).

(f.) Light is partially polarised when it is reflected from polished metallic surfaces, and also when cast back from the clouds, the blue sky, and the vapour that forms the rainbow.

(g.) A variety of colours (as before noticed), like those in the feathers of a peacock's tail, appear when pressing (in the dark) on the corner of the eye. This result is produced by exciting into action the fibres of the organ of *colour*, which wakes up in the brain the memory and operation of certain tints, like we from recollection hear music in a dream, when the organs of *melody* and *time* burst into action; or it may be that the applied pressure stimulates the nervous *fibrilla* making up the organ of *colour* to take cognizance of the colouring matter present in all things, and of course resident in and around the phrenological development in question.

(h.) The long-sighted eye receives a greater benefit as regards vision by means of light from a convex lens than the short-sighted eye does from one that is concave, for an object observed through a convex lens is not only magnified, but is seen brighter by the eye receiving a larger pencil of light from each visible point, on account of the rays entering it being less divergent. On the contrary, a concave lens not only diminishes objects, but also renders them darker, because the rays are thus transmitted more diverging to the eye, and consequently the pupil cannot receive so many of the reflected and emanating undulations as it otherwise would.

(i.) *Absorption of light and its associated colour elements.*—If bodies,

as generally supposed, took up or assimilated the luminous rays that fall on them, they must accumulate in substances, which would then become permanently lighted up and be phosphorescent in character; but the fact is that the undulatory motion of these beams is merely arrested, and of course their intensity of operation is overcome, like that of the flying missile after striking against an opposing object. Now, the light and colouring matters being imponderable, cannot, like the arrested missile, gravitate after contact, and are therefore when rendered inoperative, imperceptibly diffused, and afterwards conducted away by the surrounding media.

(j.) The nearer we approach objects, the more distinct they appear to our perceptive faculties. This result ensues in consequence of the undulatory qualities, from the adjacent things being of greater *intensity* than when they are more remote; for it is known that the quantity of qualitative pulsatory vibrations from bodies is the same, whether we are close to or far from them. Again, light, according to its brightness, enhances the operative action of the undulatory attributes always emanating from every substantive entity.

(k.) The true reason why we perceive a continuous circle on whirling round a burning fire-stick is that the operation acts on the nerve-fibres of that portion of the brain which appreciates colours, &c., and throws them into a quivering motion for the time being, like the trembling string of an instrument that is seen to vibrate for a period after being excited into sounding action.

(l.) If it was through light alone we saw objects, all entities would appear as though close to the eye, which is the case with people after couching for cataract. It is, then, by habit, or rather through a kind of education perhaps, that in our common state the brain judges of the *correct* distance of substantive things. If it was solely by means of the eye we perceived objects, the brain would not require instruction by experience. Clairvoyants and chickens, &c., need no practice to become apt in regard to this subject, for the latter of these judge of space the moment after leaving their shells.

(m.) On squinting with both eyes we see each object double, but not if we shut one of the organs of vision and squint with the other. Here the mind attends to the effects produced through light, as the same result ensues for a time when *strabismus* (obliquity of vision) is induced by injury.

(n.) Further, if we saw objects solely by means of light we should of course perceive everything upside down, since the luminous rays reflected from our surroundings imprint themselves in this position on the retina (the net-like expansion of the optic nerve).

(o.) The eyes may be in every way perfect, but if the brain behind

them, which appreciates objects, becomes disordered or diseased, the mind cannot receive cerebral intelligence by means of the optic organs. (See secs. 51 and 52.)

(*p.*) People have often become blind of one eye without being in any way conscious of the defect until discovered by accident. If it was through the organs of vision alone we took cognizance of the objects that surround us, this imperfection should have been made evident, at once or by degrees, to the person minus the natural capability of the organ in question.

(*q.*) *As regards the coloured rays in a beam of light*, it is found that each elementary tinted ray, when once separated and insulated from its fellow hues, is incapable of further decomposition, like the *simple* or single constituent of compound ponderable bodies.

(*r.*) As much light is propagated round a corner or screen as sound—which, as regards the latter, can be readily exemplified by taking a tuning-fork and holding it, when set in motion, about three or four inches from the ear, with its flat sides towards it, the sound will be distinctly heard. Thus, let a slip of card, somewhat longer than the flat of the tuning-fork, be interposed at about half an inch from the trembling instrument, and if the card be by turns removed and replaced in quick succession, alternations of sound and silence will be perceived, proving that the undulations of sound are by no means propagated with equal intensity by the circuitous route round the edge of the card as by the direct one. Indeed any person has only to be convinced of the fact to attend to the sound of a carriage in the act of turning a corner, from the street in which it happens to be, into the adjoining one.

(*s.*) Light, when polarised, has been proved to have sides, thus the common luminous ray is cylindrical, whilst the polarised beam is four-

versal and minute refraction, and thus so great a confusion is introduced among the rays, that objects are not distinguished through the glass. It has been found that by means of an able refraction, objects at a great distance, and round the back of a hill, or considerably beneath the horizon, are brought into sight. This optical illusion has been called by the French *mirage*, and is very common at sea, and especially in high latitudes, and sometimes witnessed on land, particularly in Egypt and Persia, and on the margins of large sheets of water. It arises from the unequal refraction in the lower strata of the atmosphere, and causes remote objects to be seen double, as if reflected in a mirror, or to appear suspended in the air. When the effect is confined to apparent elevation, the English sailors call it *looming*; when inverted images are formed, Italians give it the name of *Fata Margana* (castles of the Fairy Margana). Ships in the whale fisheries are often descried, and sometimes known, at great distances. Captain Scoresby recognised his father's vessel, without knowing he was at sea, 30 miles off, being 17 miles beyond the horizon, and some leagues past the limit of direct vision on the ocean.

(v.) *Reflection of Light*.—Luminous rays are diffused around us by the refractive ability of the atmosphere; and therefore objects are visible from the rays of the sun calling into diffusive action the light resident in our aerial element. When standing in front of a mirror we see our likeness represented in it, and as we move, so does the formed image, but with a peculiarity in its motion. If, for example, we walk towards the glass, the shadow is seen to approach in a similar manner, but the advance is with double the velocity, because the two motions are equal and contrary. Suppose, however, while we stand at the mirror, another person walks up behind us, his image

and ponderable matter, is capable of being
form.

Luminosity.—In proportion as we lose in intensity,
; the light becomes weaker the farther it is from the
, but be it observed it is filling a wider space. Here, aga
ponderable element puts on the character of gravitating ma
which loses its ability accordingly as it is diluted, or rendered le
substantial.

(u.) *Refraction of the rays of Light.*—The two sides of a pane of
window-glass, not being perfectly parallel to each other, objects seen
rough it appear as if distorted, and as the obliquities in the glass
e very various, the distortions are equally grotesque and numerous.
me windows are purposely ground on the surface, to produce uni-

... seem double, because, with regard to us, ...
motion, but relative to him, there will be two equi-
movements.

ADDENDAL ANNOTATIONS.

... would solicit my readers, whilst perusing the subjoined
... ions, to always bear in mind the following postulate, name-
... at all *ponderable* matter—whether it be an atom or a world—is
endowed with an *innate intense propensity* to be in most vivid rotatory
and transitional motion, and that all *imponderable* elements are con-
tinually in a state of more or less vigorous activity; and, further,
that the inherent energies of both systems are ever regulated accord-
ing to the required economy of Nature's operations. Hence—as re-
gards gravitating bodies—the movements of the solar and planetary

orbs, with their constantly flowing oceans and shifting atmospheres, and, again, the ceaseless effective results ensuing from the incessant vibratory action relative to the—universally diffused—imponderable principles of the universe, each and all of these are ever operating and being operated upon. (See article "Motion.")

II. It has mostly been taught in the schools of science, that light and heat, &c., emanate and travel bodily, direct from the sun and stars, into or through our atmospheres, and that these elements, bursting from the orb of day, produce luminosity and calidity, which affect our senses, and also govern the economy of the vegetable and animal kingdoms. I shall, however, with all due deference to my teachers, presume to oppose this time-worn supposition, and shall be tempted to establish a different theorem as regards this intricate subject. (See secs. 27 and 154.)

III. It has always been experienced that as we rise upwards in our aerial element, the thermometer continues to sink, until the cold becomes so intense that soft and tough substances change to brittle solids, fluidity disappears, and sonorous results are almost annihilated. These facts demonstrate that, as the air becomes rarefied, it must contain less constituent heat, light, and the matter of sound, &c., &c. Again, as we climb the highest mountains, or ascend in balloons, the *vapourless* superior regions of the earth's circumambient atmosphere begin to grow very dark, and even black, and the sun and stars (the latter of which, at a certain height, multiply, at first, to the eye, towards the horizon) became dim, showing that if we could attain the summit of our aerial element, the orbs in question would disappear altogether. These latter sequences prove that the light of day, which affects the earth's economy, is resident in the air breathed by animals and absorbed by plants, and further proclaims that the more dense this element becomes, the greater the facility of developing luminosity. Thus the experiment made use of to produce a flash of light, and the ignition of a piece of phosphorus, by compression of this thin air in the glass piston-fitted tube, fails when tried in the upper regions, from the absence of a sufficient quantity of the matter of heat and light in a very rarefied atmosphere. Again, the burning-glass is also found to be ineffective in these ethereal localities.

IV. If we could produce a fire the size of a large mountain-range, and then retire from it a few hundred yards, we should be unable to feel or detect by the thermometer, if the air was still, its emanating calidity. Nay, if the world we inhabit was a burning body, and we might be located *in space* 500 miles above our atmosphere, we should not feel the heat escaping from it, nor see any light if we were placed in these airless regions. How then could it be possible for us to

perceive calorific rays emanating from the sun (which is not an incandescent body) ninety-three millions of miles distant from the earth?

V. A simple pencil of light has been demonstrated, by means of the spectrum, to consist—besides its actinic (chemical) heating and metalloid, or rather metallised, rays—of three distinct coloured beams, viz., red, yellow, and blue. We have also conjoined with these, in the pencil in question, certain *everywhere diffused* gyratory, undulating, electro-magnetic elements, which serve to intensify, as occasion may require, the innate motive propensity of all entities. These last imponderable material principles entering into the composition of what has been termed light, spread (accompanied with undeveloped matter, and the elements constituting sound, &c.) throughout all space or extension, but can only be thrown into *perceptible* operation when they assist in the forming, or come in contact with, gravitating atomised or molecular bodies, such as the constituents of the atmospheres and vapours belonging to the solar and planetary systems.

VI. There can be little doubt as to the existence (like certain ferruginous aërolites) of a vast number of opaque worlds, some of which resulted from the solid remains of the numberless comets that have had a being, and other of these orbs may have been condensed from different sources, but as they have no ponderable atmosphere that can develop light, the telescope fails to detect them.

VII. The moon reflects and gives or produces light, hence she must have a gravitating atmosphere, containing all the elements that constitute luminosity, like the air enveloping the earth; only both these require certain entities, from which emanate particular electro-magnetic waves (like those from the sun and stars, with their accompanying mediums,) to develop, or rather make the presence of their resident light evident. The question no doubt will be asked, how these light-exciting bodies effect this result? It is decidedly not from any elementary entity that travels *direct* from these luminaries, but as the *ethereal elements* constituting light, and heat, &c., &c., extend throughout infinite space, it may be readily conceived, after what manner these orbs, by an undulatory motive influence, can effect the atmospheric mediums surrounding planets and their satellites.

VIII. This effective pulsatory economy may bear comparison with the wave that runs throughout an extensive rope from an impulse given to one end of it—as by the hand for instance—which impression will be found to be most operative at the free or loose extremity of the cord; as when the wave set up passes through a long whip, the lash of which will be found to act like an electric spark, even sometimes drawing blood from an animal by scarifying the flesh through its terminal sonoro-electrics smacking effects. Again, could

millions of resilient ivory balls be suspended in a direct line, the one touching the other, if the first sphere at the end of the series was pulled out and then let fall against its companion, the *effect* of the percussion would travel through the whole chain, and the extreme ball at the opposite end would seem to fly out from the train in question, and thus the *issue* of an operation set up, many miles away, becomes recognisable without any substantive thing or perceptible ponderable entity having passed from one locality to another, as recognised by the ball, pulled out from the one end of the series, remaining dead or quiescent at the point it fell to, after percussion; like the end of the rope, by means of which its first wave was commenced, is seen to rest in the hand that effected its terminal achievement.

IX. According to Herschel, "The fundamental and characteristic property of fluids is the faculty that they possess of transmitting equally, and in *all directions*, any pressures exerted on their surfaces. When any number of very minute impulses is communicated at once to the particles of any medium or of any mechanical system under the influence of any energies, the motion of each particle at every instant will be the same of all the motions which it would have at that instant, had each of the impulses been communicated to the system alone. Every vibrating molecule in an elastic medium, whether vibrating by an original impulse, or in consequence of an impression propagated in it from others, may be regarded as a centre of vibration from which a system of secondary waves emanates in all directions, according to the laws of the propagation of waves in the medium," or in other words, if you in any way disturb one molecule of a gas, or fluid, or even a solid, you act on all, and yet the particles remain—as regards locality—stationary. It is known, relative to hydrostatics (the science which explains the equilibrium and pressure of water and other fluids), that if a small rod or piston be pressed on the surface of *any quantity* of confined fluid—even if it were, in bulk, the size of the world—the effort made use of would be found to affect *equally* every point of the whole mass, the outward pressure acting like the steam in a boiler, hence the enormous ability to lift or drive upwards the greater piston belonging to the apparatus employed in hydraulic pressure. If the mountain-rock be struck with a small hammer, every particle of the solid mass will vibrate, as would the molecule of one of its fragments after the like percussion. Again, were it possible to place a large pond of water within a Mackintosh-bag, it would be found, on striking the surface, that each person—out of many surrounding and touching the water-pouch—would feel the percussion as if given just under his own hand. The reader's atten-

tion is called to these facts, by way of inciting his notice to the circumstance, where an action, if set up in any one portion of our atmosphere, may readily affect, more or less, its whole body, as we know is the case sometimes in meteoric sounds, and in the coming gale of wind; the travelling effects of which latter can be read off many days before it makes its actual appearance in certain localities. (See sec. 386.) The undulatory results as regards sonorous waves are sometimes interfered with; as, for instance, we can often hear St. Paul's clock strike the hour in the night, when twenty miles distant from it, which bell is inaudible at one-twentieth the distance in the daytime. This latter result is owing to the numberless pulsatory sound vibrations of the day passing through each other, and thus robbing the bell's peal of its intensity. These interfering fluctuations of city noises, though not sensibly—unless very near them—affecting us, imperceptibly deaden, as it were, our sonorous perceptive faculties.

X. *Touching the rapidity of undulatory motion.*—It is known by experience that we can in a few seconds affect by means of electricity the index-needle at the end of a telegraphic wire 5,000 miles long; and the period is not very remote when we shall as rapidly convey verbal and melodious sounds to the same distance by the telephonic apparatus. If we can produce such wonderful effects so speedily through ponderable matter, how far surpassing must be the instantaneous results by the agency of the imponderable non-resisting elements situated throughout boundless extension. I have very frequently, for many years, known (as have numberless other persons) clairvoyants report, by means of clairaudience, the language made use of and the melodious tunes produced at the moment of their utterance hundreds of miles away; and even describe the occurrences taking place in the most distant climes. These results were frequently verified by after correspondence or through personal intelligences.

XI. *As regards the sun producing effects when its direct electro-magnetic beams act on the resident condensed light and heat, &c., &c., always existing in the earth's atmosphere.*—If we bring a magnet near small pieces of cobalt or iron—especially if suspended—it is seen to influence them, as known by their motion. It is also recognised that *excited* electrical bodies can act on other substances, as witnessed by the disturbance produced when brought into the neighbourhood of the pendant gold leaves and pith balls of electrometers. These disturbances take place likewise in all surrounding bodies, which, if small and loose, become demonstrable by their innate electricity and heat, &c., reacting back again towards the inductives occasioning their movements.

Further, according to the *size* of the magnet or the electrical ap-

paratus, so will be the *capability* of developing effects at given distances, as shown by Faraday in his experiments. Thus the sun and stars—like electro-magnetic instruments—can, according to their diameter and constituents, produce results at immense remoteness. Now, as the matter of heat, sound, and electro-magnetic light is resident and relatively condensed when forming in part the solids, fluids, and aerial bodies belonging to the earth, all that is necessary to develop their presence in these substances and bring them into perceptive action are certain exciting causes, either proximate or remote. Therefore, when the sun rises its electro-magnetic undulatory waves run along the imponderable ethereal elements situated throughout space (after the manner of the pulsatory vibrations traversing the rope and chain of balls mentioned above) and strikes, and thereby brings into operative motion, the like principles resident in the earth's atmosphere. Of course the more direct these solar undulations travel the greater the result of their action, like effects produced by solids, as with the thrown ball, which becomes more or less operative, according to its velocity and angle of incidence. The intensity of effect produced by an electro-magnetic beam of light will be in the ratio of the density of the atmosphere, the rapidity of the undulatory motion, and the repetition of its application.

XII. The twinkling of the stars demonstrates that undulatory waves are passing from these luminaries into our atmosphere. These pulsatory trembling vibrations are more evident, like the dancing beams from the sun, when viewed in water that is in gentle motion.

(*To be continued.*)

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(*Continued from p. 229.*)

DANGERS OF INCREDULITY.

Some time since a lady came to arrange a somnambulist consultation for an absent person. I directed her to bring some objects which were necessary to facilitate to my somnambulist the examination of the nature of the malady, in order that she might give us the means of combating it. The next day she returned, bringing what I had asked for, and on the somnambulist being interrogated, she said: "The unfortunate patient about whom I am consulted is very ill—more so than she thinks. She will not live long; she has a cancer in the stomach and an aneurism of the heart, which are very far advanced; she suffers pain in such-and-such places." I asked the lady

whether the verdict of the somnambulist was correct. She answered me that everything she had just heard regarding the sufferings of her friend was true in every particular, and that it was even proved by her making the same movements as the somnambulist had done. When the consultation was finished the lady left me, saying she would have the prescription carried out and would see me again. Accordingly at the end of a week she returned, not to give me news of her friend, but to relate the history of her own woes. She first of all begged pardon for her want of candour, and confessed that the articles which she had brought were her own; that not believing in somnambulism she had chosen this means of obtaining information; that since she had heard the somnambulist give a description of her sufferings and assign a cause for them, she had not been able to sleep; that she was now deprived even of the short intervals of repose allowed her before the consultation; and that in short she had come to me in hopes that I might be able to restore her to a more endurable condition. She asked me to place my hand upon the epigastric region, and I there distinctly felt a tumour of an oblong form. What she told me of the uneasiness experienced by her at the heart and chest confirmed all that the somnambulist had said. I endeavoured, however, to make her believe that the somnambulist might have been mistaken in her prognostications; it was too late—the blow was struck—she had recognised the truth of what she had heard and could no longer remain in doubt as to her true condition.

After this visit I again interrogated the somnambulist and related to her what had occurred. She said: "This patient will never have any rest; if you can throw her into a magnetic sleep, it may procure a temporary alleviation for her. I could not tell that she was present; I only see the persons with whom I am directly *en rapport*. I perceived the nature of her malady before I discovered the intentions which actuated her. It is a misfortune for which she has only to thank her own incredulity."

The greater number of persons whom I have seen consult a somnambulist have done so with the idea of putting them to a trial and finding them in the wrong. They always consult with reticence, with marked affectation and something of ridicule in their manner. And yet it is at this very time that they demand what can only be really obtained by a calmness of mind and that kind of angelic resignation which alone gives you the strength to bear either good or evil fortune. We repeat once again: the somnambulist is a magic mirror which reflects what is placed before it; if you breathe upon the glass it ceases to reproduce a true image of the objects reflected in it, in the same way that water ruffled by the wind gives a distorted image of the objects by which it is surrounded.

Somnambulistic Fraud.

Several magnetisers have allowed themselves to be deceived by pretended somnambulists; the dissimulation was so perfect that even the patients themselves could not detect it.

Puységur writes: "A Burgundian peasant, having been thrown into a state of somnambulism, was successful in curing a very serious disease; during his magnetic sleep he had very acute perceptions, and all the sick had great confidence in him. He discovered with great facility the cause of the malady, and apparently by means of some previously acquired knowledge, was very skilful in ordering simple and salutary remedies. One day, when passing near the village inn, I inquired the cause of a crowd which was assembled in front of it; and was told that they were sick people who were consulting the Burgundian. I therefore imagined that he was apparently in a magnetic sleep; I approached, and what was my astonishment to see him, with his eyes wide open, touching the poor people who surrounded him, and ordering them at random all kinds of remedies! Fortunately I had arrived in time to expose all this trickery. I declared publicly that, the crisis once past, he was as ignorant as myself and everyone present as to the nature of diseases, thereby bringing the cunning peasant into extreme confusion. I reproached him bitterly with the deceit he had practised; he begged my pardon, and confessed to me that being persecuted by a number of people, who came to him asking him to repeat what he had said during his sleep, he had been unwilling to confess his inability to do so, particularly as they had promised to pay him for his consultations; another instance that in everything falsehood is nearly allied to truth."

The following example is extracted from a letter written to me some years ago by a lady at Metz.

She says: "A young girl, twenty-five years of age, poor, and for the last eleven months in a bad state of health, was brought to me. She very soon fell into a somnambulant sleep. In this state her perceptions as to her condition of health were very lucid, and the remedies which she prescribed for herself were successful; she was also very useful to me in prescribing for one of my children who was very ill. During her sleep she was extremely grateful to me for my care of her, and expressed her gratitude with tears. Everything which she said about her own malady proved correct. I was expecting one of my friends who was a magnetiser; when I told her this, she said: 'If he wishes to see me in a state of somnambulism, he must make haste for my lucidity will be of very short duration.'

"Two or three days after the time she had fixed for the cessation of her somnambulism, I magnetised her and she fell asleep at once. I was astonished, and after observing her for some time, felt doubtful if she was really in a magnetic sleep. Nevertheless, I consulted her about the health of a person who was dear to me, and asked her if she would remain asleep in my room while I was at dinner. She replied that the sleep was beneficial to her, but she asked me to lock the door and take away the key in order that she might not be disturbed, which I did at once. I took off my slippers and returned very quietly to the door. I confess that I was agitated; the trial which I was about to make was likely to put an end to the attachment which I had entertained for this girl, upon whom I had lavished

the greatest kindness. Nevertheless, I formed the resolution of looking through the keyhole, and I saw the girl whom I had left two minutes before fast asleep, arranging her hair and looking at herself in the glass, with her eyes wide open. I went to fetch one of my friends, who, also approaching cautiously, saw her, as well as myself, wide awake. We retired without making any noise.

“After dinner I went up stairs. I opened the door abruptly and found my somnambulist in a profound sleep. I asked if her sleep had been uninterrupted; she replied in the affirmative. I asked my friend to awake her, being too indignant to touch her again myself. I did not reproach her with her want of candour, but I dismissed her the next day.”

This unpleasant episode wounded my feelings and my self-esteem; but it has made me less confident and credulous in the clairvoyance of somnambulists. This girl was an ignorant peasant, who having heard repeated what she had said when in a magnetic sleep, wished perhaps by feigning sleep to obtain a knowledge of what took place when really in a state of somnambulism, and thereby keep up the tender interest which had been manifested towards her. What, then, must we expect from a woman in a higher rank of life, to whose interest it is to play a part which places her above want, and who is quite careless about the evils of which she may be the cause?

At the present time what a number of people who are no longer, or who have never been somnambulists except in newspaper advertisements, give consultations which are approved and even certified to be good, and which it must be confessed are of no value whatever. It is your duty to guard most carefully against such a collusion. If you present a somnambulist to your patients, let him be what he ought to be, superior to trickery and endowed with those divine faculties which Nature has imparted to him and which your art has developed.

I do not speak of those privileged somnambulists who receive favours from above, to whom the angels cast down crowns made of terrestrial metal, or of the flowers of your garden. Do not have anything to do with such people, or you will become a dupe, and you will have carried your belief beyond the realms of truth.

In this world, in order to succeed it is necessary to deceive; simpletons are more numerous than wise men—even the enlightened are prejudiced; and it is by means of their prejudices that cunning people discover their weak points. Do not cultivate this kind of cleverness; it is that of the gamester who cheats at play—that of the shopkeeper who uses light weights—that of the thief, in a word.

Why is it that I am obliged to warn you against these abuses which are sometimes committed, and which proceed much less from ignorance than from the love of gain? There are people constantly on the watch to turn everything to their own advantage.

The plague-spot of medical science is quackery, and it will be also that of magnetism; for charlatans compromise, by their want of honesty, the truths which are made manifest by magnetism. This species of fraud is now only commencing, but a fearful increase of it

may be expected ; for I must tell you that the means of deception are numerous and dissimulation easy, if he who consults these rogues does not possess the knowledge which is necessary to protect himself against them.

I have given you the necessary indications whereby you may distinguish that which is real from that which is false ; be careful, then, not to confound the two. Study and investigate, and wherever you discover fraud, unmask the perfidious.

CAUSES WHICH DIMINISH OR COMPLETELY HINDER THE EFFICACY OF MAGNETISM.

First in order must be placed opium and all narcotics, the immoderate use of alcohol, the pharmaceutical preparations of mercury, arsenic, lead, nitrate of silver, and that old series of poisons which are now prescribed as remedies. Before it can alleviate the sufferings of the sick, magnetism is obliged to free the circulation from these strange products, which human ingenuity has unfortunately introduced.

Next in order comes the abuse—I do not say the use—of coffee and tea ; an overworked brain is also an impediment. If you succeed in these cases, it is that you have either redoubled your efforts, or kept them up continuously for a long period. Extreme corpulency is also an obstacle, not to the development of the effects, but to complete recovery.

Great confidence in oneself—that is to say, faith—overcomes many difficulties. Before a patient has entirely recovered his health, but when he feels his strength returning, when the burden of disease becomes lighter and the senses by degrees recover their clearness of perception—then it is that gratitude breaks forth and that your work is appreciated. You behold the convalescent participating in enjoyments from which he had long been debarred ; he feels as if he was entering anew upon life. The beauties of Nature, the perfumes of the flowers, delight him ; he is animated by every generous sentiment, and sometimes affected even to tears. You, his doctor, his friend, you are everything to him ; he feels what he owes you, and often can scarcely find words in which to express his gratitude to you. This is a difficult moment for a magnetiser. Do not be imprudent ; do not cast away completely all reserve ; this bright morning sun, which appears as if it would shine all day, is often only the precursor of storms.

Redouble your care and attention ; do not consider your work finished ; go on as if nothing had occurred. Relapses are frequent, and the cure of the disease further off than you imagine. I repeat that the radical cure of a chronic disease is a very difficult matter, however great may be the susceptibility of the subject and your own magnetic power.

Our medicine being of a physical and moral nature, you ought, when you have cured a patient, to exhort him to flee from and avoid the causes which have brought on his malady, when these causes are not beyond the control of human knowledge. Relapses might often

have been avoided if the habits which occasioned the first attack had been completely changed. In case of a relapse, the patient says that he has not been cured, but only benefited, and is silent about his own want of prudence. It is easy to foresee, by studying a little, the habits and life of a person, what is likely to happen to him, and what he has to expect. Be firm, try to work upon the reason, it is your duty. Your mission is almost identical with that of the priest: in order to do his duty he must be severe. Imitate him by obtaining a salutary influence over the mind of your patient. Many people are nothing more than overgrown children; they require to be instructed and watched over to prevent their committing imprudences. They will promise anything as long as they are ill, if they look to you for the recovery of their health. Remind them of these promises at the right time and in the right place. You will very rarely obtain what you wish, but your conscience will be easy, and you will have nothing to reproach yourself with.

Let us meditate on the following lines written by Pliny to Maximus :

“During the last few days the illness of one of my friends has caused me to make the following reflection: that we are most excellent people—as long as we are ill. You never see a sick person tormented by ambition or avarice; he is no longer intoxicated with love or ambitious of honour; he is indifferent about money, thinking that he has sufficient of that which he is on the point of leaving; he believes in God, and remembers that he is but human; he neither envies, nor admires, nor despises the good fortune of anyone; scandal makes no impression upon him, and gives him no pleasure; his thoughts are completely occupied with baths and remedies; his only ambition (in case of his recovery) is to lead for the future an innocent and happy life, and to end his days quietly and peacefully. I can thus, in a few words, deduce a moral for us two, upon which philosophers have written volumes: Let us persevere in living while we are well, in the way in which we propose to live when we are ill.”

Of Salary.

The magnetiser who, for a fixed sum, undertakes to magnetise a sick person, must bear in mind that the good he may effect will be in proportion to his behaviour, and to the trouble which he gives himself. In order to have sufficient strength at his disposal, he ought carefully to avoid any excess which may diminish it. If he is distracted or preoccupied, he will be unable properly to direct any force he may possess, for it is necessary to have but one end in view, the constant desire of doing good.

It is only by an effort of thought, and a veritable action of the mind, sustained for a certain time, that you can produce more than temporary effects—that you can operate a cure. A magnetisation is a serious and even fatiguing labour; your organisation must suffer from it for a time, for you have dissipated your own strength in order to bestow it upon another person. If charity is not your only motive, if you have set a price upon your exertions, you rob the person who

pays you, if you do not fulfil the conditions which we have just pointed out.

When magnetism is more generally known and more studied, it will be acknowledged that we have long been acquainted with all the conditions necessary to obtain success. But we fear that for a long time to come, this agent will be looked upon as of little value, while in reality the imperfection is to be found, not in the agent, but in the instruments which dispense it.

(To be continued.)

THE ORDER OF SPIRITUAL TEACHERS.

THE PSYCHOLOGY OF MEDIUMSHIP.

At the usual weekly meeting of the No. 1 School of this Order, held at 15, Southampton Row, on Thursday evening, June 6th, the subject was resumed which occupied the attention of the Teachers two weeks previous, as reported in last number of HUMAN NATURE, page 230. After the opening ceremonies, and a reading by Monitor King, Chief Monitor Burns submitted in outline the following remarks :

DEFINITIONS.

Spirit.—All ideas originate in spirit, the cause and source of all phenomena. The basis of man, as of nature, is spirit.

Soul.—The absolute—spirit—is conditioned and related to the finite by soul, which is an emanation from and reception of spirit, conveying its mandates matterwards. Perception is received: it is the generative, build

AN ILLUSTRATION—MAN A TELESCOPE.

Let us liken the human being, as thus presented, to a telescope, having many tubes, the one within the other. The diameter of these tubes, or their width, indicates the outwardly or matterwards tendency of the man, and the length of the tubes projecting upwards represents—as when the tubes of a telescope are drawn out and it is focussed through the different ranges of organs of the brain.

The outer tube or case is equivalent to the purely physical body of man in its lowest form of development. The animal functions are the only source of enjoyment, and the brain-organs involved are those of the base—the lower range of faculties which perceive what is necessary for the needs of the animal economy. This is soul-action externalised on its lowest plane.

The second tube, which goes inside of this first one and extends above it, particularly when drawn out or focussed by the cultivation of the brain-faculties in accordance with it, is a telescope of higher power, and represents man's body in a higher state of development; the muscular and nervous systems come into play and the individual loves action. He is a predatory barbarian, a war-making civilisee, or a money-hunting Christian. He is utterly rapacious and selfish, but a vast advance on the sloth which preceded him. The brain-organs engaged on this plane are those that may be found on the line of organs which runs about half an inch above the eyebrows and the ears right round the head.

We proceed to pull out the third tube, which is narrower, and goes within the second tube, as described. It is a more comprehensive instrument than the artistic plane. He loves

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act of soul, the basis of which is spirit, as this
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the aggregate of thought, or the collective capacity of the
organs, assisted by the bodily condition, to interpret spiritual
principles and express soul-ideas.

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A fourth tube may be discovered—a fin
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of the human family. This inner tube covers a high degree of development in the brain, which is not found represented in the heads of the great bulk of the people. It is a lofty and expansive type of cranium, and exhibits in happy ripeness the intuitions, which, through the external crust of matter, perceive the soul-forces that operate within.

Our telescope is rather of a hypothetical kind, and in its construction we do not pretend to be guided strictly by the laws of optics. These we disregard, and suggest the improvement of our instrument by the introduction of yet finer tubes within those already described. Each of them is an independent instrument, with object-glass, lenses, and a focal length peculiar to itself. We must make provision for the insight possessed by the Buddhas, Jesuses, and great army of Spiritual Teachers and seers, through whose souls spirit shone in its dazzling purity, the body and its wants being altogether lost sight of in view of the higher issues of existence. This inner series of tubes at their varying heights reach the highest altitudes of the coronal brain, and not only catch sight of the life beyond this, but of the purest attributes of holiness, and shape the external life in accordance therewith.

But when all these tubes have been examined and their influence upon the instrument exhibited, there is yet something to be noticed, more important than them all: that is the vacant space within the centre of the inner one, with its little glass covering the orifice. If this most interior portion of the telescope were solid matter instead of a hollow vacancy, the instrument would be worthless. These tubes do not give the seeing power—the condition it in various degrees. The real vehicle of sight is the spiritual,—as far as the like manner

powers of a higher order which are peculiar to men of genius, it reveals worlds within worlds of beauty and grandeur, to the existence of which men of more contracted vision cannot be prevailed upon to give credence. Education ought to consist in drawing out these tubes, placing them in focus with the distant truth to be scanned, and thus putting man in possession of God's universe.

THE ILLUSTRATION FURTHER ILLUSTRATED.

Let us further suppose that each of these tubes, the one within the other, is of a different hue or degree of brightness. The outer one is dark and coarse, fit to come into contact with rough dusty objects, and to be handled by soiled fingers. This represents dark or low spirits who are non-luminous to the eye of the seer. The light of the inner spirit does not shine outwards through their opaque souls, which are more thick and husky than other people's bodies. But let the tube immediately within the outer come into action, and, it being of a shade lighter, it immediately causes the outside one to become diaphanous to the increased light of the one within it, and both are blended into one. The more interior tubes are lighter in hue as they progressively advance to the centre, and as each power of the telescope comes into use with its increased brightness, the light from it shines outwards through all the intervening tubes, rendering them as bright as the inner one from which they derive their luminosity. Good, wise, pure spirits appear bright because the most interior and divine spirit shines through a higher condition of soul-development of which their outer form partakes. The phrenologist can tell from the skin, hair, and other tissues of the body the plane of soul-development occupied by a subject under examination. The psychometrist, who has been in contact with an object, which

of the mental products or thoughts of spirits to the outer world through certain human beings with organic peculiarities fitting them for the purpose. The spirits can use the human instrument in no higher a grade than its development will permit.

Passing over the physical, impersonating, and writing forms of mediumship, we may limit this glance at the subject to the various forms of mental mediumship.

The Trance Medium.—Trance is understood as a state of personal unconsciousness. The medium, as an individual, does not manifest through his body; in some cases the tone of voice, the facts stated, and the language used being altogether foreign to the instrument, and of which he is wholly ignorant in his proper state of selfhood. This is complete control. The trance more frequently exists with a very much less effective control: the voice and manner of the medium are not much changed; the thoughts uttered are commonplace and peculiar to the instrument; heaps of talk are given, barren of ideas. A very low power of the telescope is in use, and the external thought-sphere of the medium is alone under control. These controls occur sometimes with very good mediums when the conditions are unfavourable. The telescope is not properly focussed.

The Impressional Medium.—This form is generally confounded with the kind of mediumship truly called inspirational. In the impressional medium there is full consciousness, or a partial state of trance, just as a few or many organs of the brain are under spiritual manipulation. Much of this kind of mediumship is shallow and superficial. Those in a low state of development seldom or ever give expression to anything that is new or refreshing; most of their thoughts are obtained from without during conversation or reading, and often from the thought-sphere of the audience; the "guides" have the easy task of setting the mental work, and it grinds

which are the metaphysical expression of the generative or soul-principle, which upbuilds and sustains both body and mind, and is comprehensively characterised by the term "love."

It seems absurd to refer inspiration to the functions of the brain, which does not in-breathe. Breath is the distinguishing characteristic of the life-principle, and has strict reference to the functions of the lungs and the action of the nerve-centres within the chest. Inspiration, then, is a very different thing from impression. Thoughts are impressed in the definite form, but tendencies and attractions are inspired, which in their play set the formative and executive powers of the brain at work for the accomplishment of those acts of the mind to which the inspired tendencies give rise. Impression gives exact definition: test-messages, facts, and distinct statements. Inspiration supplies quality, and gives volume and expression to the operations of the brain. Inspiration is a more basic and primary function than impression or control, and is the typical form of normal mediumship. It indicates a higher state of soul-development, and frequently exists largely where the brain culture is not commensurate to give it form and verbal expression. We find inspiration in these cases ultimated in the works of the sculptor, colonising pioneer, and liberator—men of few words, but of glorious deeds. Inspiration is the foundation of all greatness; without it the man of talents is cold, hypocritical, and heartless—often a superficial chatterbox of shallow phrases.

Inspiration is the work of a different class of spirits to those who are controllers. The latter method is somewhat of a dogmatic and tyrannical nature, though its ultimate aim may be useful and elevating. The soul-inspirers are more liberal and spiritual; they fill their charge full of all that he can receive from them, and leave him to work it out in his own way. The controlling spirits are chiefly those who have the habit of collecting men of study and artificial

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in a single paragraph.
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within his own mind.

The Inspirational Medium.—This phrase literally signifies an incoming principle and desires
breathing medium. It has reference to the distinction
article last month between *animus*,
operating through the brain,—and
anima, the emotions

thoughts originate
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As to the spiritual con-

ditions of the degraded, it is not within the province of this paper to speak.

Mr. Ruskin, in his essay, entitled "Athena in the Heart," takes the same view of the relations between brain and spirit as is sketched above. The passage came under notice after the foregoing was written, so that it may now find an appropriate place. Mr. Ruskin says :—

It is of great consequence that you should fix in your minds, and hold against the baseness of mere materialism on the one hand, and against the fallacies of controversial speculation on the other, the certain and practical sense of the word "spirit;" the sense in which you all know that its reality exists, as the power which shaped you into your shape, and by which you love and hate when you have received that shape. . . . And so long as you have that fire of the heart within you, and know the reality of it, you need be under no alarm as to the possibility of its chemical or mechanical analysis. The philosophers are very humorous in their ecstasy of hope about it; but the real interest of their discoveries in this direction is very small to human kind. It is quite true that the tympanum of the ear vibrates under sound, and that the surface of the water in a ditch vibrates too: but the ditch hears nothing for all that; and my hearing is still to me as blessed a mystery as ever, and the interval between the ditch and me quite as great. If the trembling sound in my ears was once of the marriage-bell, which began my happiness, and is now of the passing-bell, which ends it, the difference between these two sounds to me cannot be counted by the number of concussions. There have been some curious speculations lately as to the conveyance of mental consciousness by "brain-waves." What does it matter how it is conveyed? The consciousness itself is not a wave. It may be accompanied here and there by any quantity of quivers and shakes, up or down, of anything you can find in the universe that is shakable—what is that to me? My friend is dead, and more according to modern views—vibratory sorrow is not one whit less mysterious to me, than my

The brain may

Professor Hare used the term "intuitive" in relation to the perception, of the physical phenomena of Spiritualism, in his great work on the subject. In the same way clairvoyance, clairaudience and all degrees of spiritual discernment may be called intuitive perception of spiritual existence. There is, however, a more subjective form of the faculty, which does not perceive spiritual objects or persons, but spiritual truths. Before the writer had seen any spiritual phenomena, he intuitively perceived the necessity of their existence. Moral truths and divine attributes are seen intuitively. Men by this faculty perceive or feel sure of the existence of Deity, a future life, holiness, &c., and live in accordance with these findings, and not from being reasoned into the belief philosophically. Intuition, in some forms, is the direct perception of the soul, and it may be exercised at the sides of the head, at the back of the head, at the pit of the stomach, or soles of the feet as well as through the eyes. Intuition exists in as many diverse degrees of development as does the mind generally. It may be assisted by spiritual influences which have the ability to actuate those organic points at which intuitive perception in its various forms can be exercised.

As to the control and action of spirits on man, great good could be accomplished if mediums and others who are subject to spirit-influence would observe their experiences and interchange opinions on the subject with others who are similarly used. We have many pseudo-psychological societies, but as yet the great question of psychology in relation to Spiritualism is systematically ignored, except in the Order of Spiritual Teachers. It is possible that several spirits presenting a variety of influences may operate on one medium: some impressing or otherwise controlling the brain; others supplying an accompanying