

THE KEY.

A Series of
COMMUNICATIONS
Bearing on the
SPIRITUAL PHILOSOPHY,
BY



PRICE, ONE SHILLING.

Published by W. H. Terry,
84 RUSSELL STREET, MELBOURNE.

1881.

PREFACE.

— o —

“The Key” is an abridged summary of spirit teaching received during the last ten years. Small portions, such as that relating to Re-incarnation, are entirely the result of thought, some of a recent date, and others that were carried to a conclusion long before I knew anything of importance connected with Spiritualism, and when I thought there was no certain evidence of any future conscious existence for mankind, but only a bare possibility of such being the case. I need not say that all similar ideas have happily left me long ago. The present publication is intended principally for those who read history, and who therefore will be able to understand the historical allusions. If another edition is required I shall endeavour to explain those passages more fully.

The term “jonnuck” (a provincialism) is used occasionally through the book because it is the only English word that thoroughly expresses the idea of friendly self-assertion.

I had intended to have collected in one place in this book all those portions of manuscript that referred to similar subjects, and had marked them to be so transferred; this, however, could not be done by the compositors without re-writing a great portion of the copy. Not having the time at disposal, the work is published in a less connected form than it otherwise would have been.

I am yours, &c.,

W. S. J.

Melbourne, April 15th, 1881.

AS TO THE NATURE OF THE GODHEAD.

THE thinking power that has created and now rules, and for all eternity will continue to rule, the vast universe, is at the present time mainly composed of myriads of units that have been procreated on those worlds which were set aside during long past ages for the purpose of spirit nurseries, or breeding grounds, of which this earth is but one amongst millions. It is true that there was a vast benevolent and excessively intelligent power previously existing, and that many of the grandest ideas of the progressive creation were initiated by this all-loving progenitor of the present spirit world. Among other vast plans was that of the division of the thinking and acting power into male and female; in the original being, the union of the two principles had been constant until the plan of procreation of fresh individualities was considered necessary for the increase of the intelligence, and thereby happiness, of the spirit world. These ideas are perhaps dimly shadowed forth in the Hindoo, Jewish, and other inspired writings, under the symbols of God brooding on chaos, &c. All that was necessary for us nurslings to know, or perhaps all that we can understand in this state, has been ages ago taught to our forefathers; and whether we shall ever (even in the spirit world) be thoroughly able to comprehend the first initiation of mind and matter is perhaps a doubtful question; we know sufficient to render thanks for the great kindness whereby we are capable of admittance amongst the glorified, and also for our original creation; let us, therefore, be modest, thankful, and content with our lot, confident that if we do our duty in this life we shall be received on an equal footing in the spirit world amongst those of a *similar mental and moral character*, and also that true friendships are eternal, and that as we improve our descendants and successors in earth life, so do we render possible greater happiness and intellectual power in the world of spirits. Yes, but some may say, the efforts of even all the inhabitants of this little world can hardly influence the happiness of that vast spirit life even so much as does a drop of water added to the ocean. Nevertheless, let us try, and what little we can do will be thankfully accepted; yes, they say, even *thankfully accepted* by that supreme and wonderful power that can, if necessary, crush our very earth into nothingness in an instant. And will they do so? After carefully training and teaching mankind from the pre-historic times up to our present state of semi-civilisation, is it possible that supreme reason can so far stultify itself as to break up and throw away its labour when the result is nearly gained? No, no; I cannot think so. The end of this Christian dispensation may have, and I believe has, arrived; the end also of that evil power alluded to by Christ when he spoke of "the world, the flesh, and the devil;" but not the end of the material world. No, rather the commencement of the Age of Reason, instead of that of hard-bought spiritual and formal teaching through which our forefathers and ourselves also have waded. With all due humility, let us not forget that as we improve man here, so do we raise the intellectual and loving power of the Godhead.

ON THE ANCIENT RELIGIONS AND CIVILISATIONS.

The human body may be considered as nothing more than an invention of the spirit world, and therefore, of necessity, the best instrument that the united wisdom of the Godhead has been able to devise for the purposes of self-procreation of the highest form of spiritual and bodily development hitherto possible under the conditions of this planet. The evils of this life result simply from the fact of our being in an imperfect state. Many of those evils can be remedied, or perhaps altogether removed, if men will take the proper methods and put their own shoulders to the right part of the wheel, and not wait for Jupiter to do all.

When man was first created he was of necessity without those principles of self-government which are now at the command of all, and are the results of human experience for thousands of years past. In this unlearned condition it was considered right by the Supreme Power that rules of conduct should by degrees be laid down for the guidance of this noblest animal of earth life. At first sight it might seem easy enough for the Divine Being to simply tell his creature what to do, and that any reasoning being would simply, from love and gratitude, immediately do it; but such unfortunately is not possible.

Having at various times lived near savages, from my own experience I think I can see plainly that no spiritual instructions would ever convince the original man of the necessity of continuous labour, and yet without such labour (both mental and bodily) the highest perfection of mind possible in this earthly state cannot be attained; and, consequently, when the harvest is reaped by death, the spirit crop annually arising from a savage community is not nearly so valuable to the spirit world, nor yet so numerous as would be garnered from the same extent of country when under the government of religion, law, and civilisation generally. Therefore the Divine Being originated various religions in different countries and at different periods. At the first commencement all that the original man could understand would be something tangible, such as a stone or a log of wood. Priests, prophets, and oracles were started, in many instances, really by divine power, and although we at this date may be inclined to laugh at such things, yet in those early times they were necessary to catch the attention of the multitude. Then the prophet anointed the head slave-driver (the king), and became perhaps his prime minister or adviser: the prophet himself being often chosen by the all-seeing Governor of the Universe, would naturally be the cleverest and worthiest man for that position, often infinitely superior in mind to the men whom he had assisted to the kingly power. The king being appointed, or having by superior brute force appointed himself, naturally chose kindred spirits as captains over the warriors, and afterwards as slave-drivers *over the lower classes*, and then with the lash at his back, the originally free and independent barbarian became forcibly compelled to do infinitely more work than ever his small ideas of gratitude would have caused him to perform had he been simply asked or even divinely commanded to improve his mental and bodily powers by labour. It was, therefore, to enslave the ancient Egyptian that his peculiar religion had been permitted to come on earth; the poor labourer was sacrificed in order that his manual labour might give mental employment for his superiors, and thus advance them and other races along with them, and to some extent also to improve even the workman himself; then pyramids, temples, and other great works were built. At the present day people are often greatly astonished to find that the Egyptian priests, without the help of our modern astronomical and other implements were oftentimes ahead of the moderns in matters of mathematical accuracy. If they had not those implements, or similar ones, how is it possible that they should know of *their own knowledge* such difficult questions, for instance, as the distance of the earth from the sun? I was given to understand (and

it seems reasonable to me) that where the intellect of the priest failed, there the power of the prophet often commenced; and that possibly when planning such a building as the great pyramid that the prophet received divine command to make it of a certain length on the base; and that plan was implicitly, but at the same time intelligently, followed out. And perhaps we see the result at the present day better, in some respects, than it was understood even by its builders. Still, the divine teachings committed to the Egyptian priests were, no doubt, excellent in matters of learning, and also they greatly improved their mathematical knowledge by means of self-advancement, possibly however not to the extent of measuring the exact distance of the earth from the sun. These pyramids, gigantic statues, &c., while teaching the Egyptians, Greeks, and other surrounding nations in the building arts, sculpture, and various sciences were also still more particularly intended to place a firm record on this earth showing what nations could do under a slave government even at those very remote periods, and thereby inciting the people who should arise thousands of years afterwards to still greater achievements; and we can see that result (*viz.*, emulating of ancient builders and scientists) has been attained during the times of the ancient Greeks and Romans, and also at the present period, for when great ideas in architecture and engineering are spoken of, we almost instinctively turn our veneration gaze to the old land of Egypt.

The race inhabiting that country was naturally of a disposition suitable for the initiation of the then new slave system of government (that is new on a large scale); they were more docile than the Greeks, therefore fitter to learn the lesson and teach it when learned, than that more lively people. There were also civilisations then commencing in other parts of the world, but (with the exception perhaps of those nations on the Tigris and Euphrates) none of them were divinely intended to influence European progress so much as that which had been brought about on the banks of the Nile.

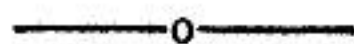
The system introduced in India was intended by the Supreme Power to chrystalise by means of the caste system so as to produce large annual crops of fairly developed spirits; but it was never meant to greatly influence those races in Europe from which the greatest amount of advancement was expected in these latter days.

The Chinese philosophy (with its principles of servilely following their teachers, and considering it to be almost impious to advance beyond them) had an intention of producing vast multitudes for spirit life, they being kept during the earthly existence under a tolerably kind and liberal form of Government; but still of necessity there had to be so much of the conservative element introduced into the system, that stagnation has been one necessary evil of it. As to the other religions, I have neither time nor space to say anything about them, but I shall now endeavour to show somewhat of the plan followed by the spirit world in training our modern European nations, by means of the errors and sufferings of those preceding them. When the Greeks began to see the great improvements that had been carried out in surrounding countries, their own natural emulation—assisted by direct spirit teaching—caused their more intelligent men to aspire to equal and, if possible, to surpass their teachers; they sent young men to Egypt and elsewhere to learn scientific matters, but never having been enslaved themselves, except on isolated occasions, they found a difficulty in getting their freemen to do the hard continuous labour necessary for great engineering and building operations, they apparently got over the objection by means of keeping large gangs of slaves, raised from the prisoners taken in war, and by purchase from the Phœnicians and others, and still amongst themselves they kept up a most intense love of liberty; this itself was a great advance above the condition of the Egyptians, where it would seem that slavery and servility was almost universal; as, however, the Greeks, as a nation, had never gone through the painful but salutary process of learning how to work by routine, they were often unable to arrive at the correct spiritual ideas on the dignity and necessity of labour; how-

ever, they did great things by means of their most admirable philosophers and rulers, and helped greatly to teach the Romans and moderns. Their brilliant career was directly assisted by means of oracles, sometimes causing them to choose the right men as rulers, and sometimes the wrong; now leading them to victories the world can never forget, and then to sad humiliations such as happened to Nicias, at Syracuse. It was, however, not required of them that they should found a system of *permanent* republics, that indeed is to come in the future, but the Greeks were wanted at that time to experimentalise and succeed at times, and to blunder into defeat at others. The Deity having sufficiently demonstrated the fact that even the intelligent Greeks were unfit to govern themselves, their power was taken from them and given to the Romans, who, profiting to a great extent from Greek historians and philosophers, were able to render their Government more capable of improving and civilising humanity, than any system the world had yet seen; however, slavery of a great portion of the working population had still to be practised. Then came the religion of Christianity, promising great things as to the increasing of the popular happiness, but up to a very late period there has, perhaps, been but little addition to the earthly advantages of the masses on that account; however, the grand ideal of worshipping and endeavouring to imitate man in the generous and unselfish form of Jesus has done much towards raising the moral character of many of the European races; then the idea of being saved by *belief alone*; faith in God has assisted the development of those moral organs of the mind that in the savage state are so seldom used; he that has blind, undoubting, unsuspecting faith in his Deity and brother man Jesus, can hardly deny a large amount of trustfulness to his neighbour on earth, whom he knows to have similar religious ideas; at any rate as far as my experience goes, those nations whose forefathers have been most strongly grounded in the doctrine of salvation for belief alone, are at the present time generally noted for their conscientiously assisting one another in gaining any great political or other object. This want of brotherly trustfulness and perhaps still more the want of trust in their leaders, were two of the most serious faults of the ancient Greeks; they would assist one another *at times*, but then the snaky, short-sighted, selfish reason would step in, and for hardly any offence they would kill the best men in Greece, or destroy Greek cities for little provocation. Now at the present time by means of our religious and historical trainings, and the beliefs resulting from them, we are saved from such dangerous cruelty and the unsuccessful leader is generally, at the present day, an object of reverence, for what he has done justly.

Now as to the oracles of the ancient world, we of modern times have been trained to believe that as there was so much childish lying nonsense in many of those matters, that therefore, of necessity they could not any of them be of spiritual or divine origin; but when we come to consider the reason of their being given, perhaps their very unreliability was one of the necessities of the state of the world at that time, had it been the divine intention to spread republican liberty from Athens as a centre to the farthest limits of the world, then the oracles might have spoken truly, and done no injury to men at the time or to future ages. The world was not ready to receive liberty *on the basis of freedom to all*, and nothing short of that would please our loving father God (that is the united spirit world) therefore the Greek was allowed to experimentalise, was assisted sometimes to good at other times to bad laws, the oracles just teaching sufficient to make them open their eyes and use their own reason; if Dodona did not suit the popular will, then try Delphos, failing that, consult their cleverest men again, and that is the way the spiritual teachings are even now oftentimes given; the spirit world does not intend to do for us that which we can do for ourselves, not that they are careless about these matters, but because if they did so they would be hindering a vastly important principle, namely, that of self-improvement, and after training us and our progenitors for ages in the paths leading to self-government, is it likely that when the end is almost in view that they will suddenly alter their policy and teach one how to find his stolen property and so on; it is true they will do so at times, but

the exceptions prove the rule, for they who, not individually but *collectively*, see and know all that is to be known, can of course tell us where to find thieves. &c. ; and what then, are we to dismiss our detectives, magistrates, and trust to a spiritual police? No, no, this would be retrogression, not progress, and therefore will not be done; and even in the matter of curing disease by miracles and what not, for my own part I would infinitely prefer the advice of a sound physician to any amount of spiritual opinions, although I have known them to be of great use on many occasions.



SPIRITUAL TEACHINGS ON THE MIND OR SOUL OF MAN.



This important subject is also the most difficult of any within the range of spiritual investigation, inasmuch as we, spiritualists, have usually but little reliable outside data to compare with our own experience; however, I shall endeavour to relate what has been spiritually taught to me and that only because of its, to me, apparent feasibility, leaving others to hold their own opinions on these points with as much freedom and goodwill as I do my own.

The reason given to me for there being duplicate organs of bodily generation and also corresponding phrenological bumps on either side of the brain was this; one side of each human being is male and the other female, and if the mind in the process of copulation impels a life spark down the spinal marrow either on the male side or the female, the current completing its circuit by returning to the brain on the reverse side from which it proceeded on its journey, should the current be positive or male, then the semen becomes vivified to that sex, and is then capable of causing the fertilisation of an ovum for the production of a male child; but some women rarely produce other than masculine, and others again generally female offspring. When such is the case the ova becomes capable of fertilisation usually only in the one direction, thus should the current come down on the male side of the woman's body, the ova is in that sex ready for fertilisation, but it is also usually necessary that the current should set in from the corresponding side with the man; and this was stated to me to be one of the reasons why some women have been so barren to certain men, whilst they were fertile to others; however, of course, I have no proof of this, further than it was given to me as a spiritual communication on a matter with which I am but little acquainted, and therefore unable to say authoritatively anything either for or against the theory, and another remark made was that whatever organs of the brain had been most recently exercised before the copulation process, were most likely to be strongly represented in the infant resulting from the union, *provided the woman has sufficient of that portion of organ of the mind to be able to make a fair copy of her husband's disposition in that particular.* Also where there is true love on the part of the wife, she will instinctively endeavour to photo her husband's mental peculiarities; but it is absolutely necessary for the purpose of making a sound mental photograph of her partner that she shall be able to psychologically comprehend him; thus, however beautiful, loving, and interesting a wife an intellectual man may have, still if she has not the brain power, she can hardly be able to render a good brain copy of her husband's mind, although she may produce a tolerably correct bodily likeness, and even then the likeness will not eventually be so perfect as that which a more intellectual woman would have been able to produce, inasmuch as that when the child grows up the difference in mind will show very strongly on the physiognomy sometimes, and almost obliterate the physical likeness that had existed in youth. They also stated that the showily intellectual women are generally not so good at this mental photography as the quietly thoughtful ones,

the reverse holding good as to personal advantages. One intention of the Divine Being in the scheme of human procreation is this, that after death the positive and negative spirits (man and wife) shall unite together and form a dual individuality, not, however, destroying the self-consciousness of each one of the pair; that self-consciousness and absolute loving equality being one of the main sensations of joy to be experienced for never ending time, and this should be a most authoritative reason for acting with truth, love, and honour in this life, so as to have but few secrets to be revealed hereafter.

Where there is great difference in mind an earthly union is sometimes not consummated in spirit life, but such ultimate union, nevertheless, is the highest reward to be granted or rejected by the female at her desire, she not being prompted by mean motives, for such evils are buried in the earth from which they sprang.

One illustration given to me to show the necessity for male and female union in earth life, was this:—"What is the use of the right blade of a pair of shears without the left?" and for the purposes for which the shears were made the conclusion is obvious that without the two being joined almost as one, the end for which they were made is lost.

Again, they said that the highest intellectual condition of earthly humanity could have been better attained had God so willed it that the male and female spirits should exist in one body, but then for the purposes of procreation it would have been necessary to have had organs of male and female generation also, in the one organism; that difficulty has been overcome in some species, both of the vegetable and lower animal kingdoms, and means could have been found by the all-powerful spirit world to effect something similar with mankind; for the sake of the offspring the better plan was taken of creating the higher animals with their generative organs placed in separate bodies.

Another spiritual communication was this, that polygamy, although countenanced by the spirit world in ancient times, almost as a necessity, on account of the constant wars and rapines carried on amongst barbarous tribes (and in which consisted the worst portion of their barbarism), is not now desired by God, more particularly amongst the more advanced races for this sufficient reason, that it prevents the woman from taking her fair half of the home governing power, and it is now the Divine wish that women shall occupy as high a position as men in all matters where reason shows to them and to honourable men that their influence would be both gratifying to themselves as free agents, and salutary to the general welfare. In the spirit world, however, the case is different, there polygamy may and is sometimes practised, although the happiness attained by the union of two is as complete and perfect as that of one male and several female spirits. The converse state of more than one male joined in union with female spirit or spirits, is unnatural according to the conditions necessary for happiness, and therefore never practised. The illustration given to me to show this, was that of several wheels joined together by one axle; the bond of union is the male principle or axle, there may be three or four wheels attached to it, there can be but one centre piece if the machine is to run smoothly; however, one of each sex is sufficient in spirit life to constitute a perfect dual, and there is no necessity for us to desire or hope for anything different.

The fact of the nearly agreeing numbers of the sexes at birth in different parts of the world would appear to partly corroborate this statement. From statistics that I have read it seems that male births rather outnumber the female; the spirit communication on this point, referred to the New Testament text about the unforgiven sin, he that outrages the affections of all the females with whom he is acquainted with in earth life, is in danger of never enjoying the perfect happiness of the dual state. I am now alluding to the vilest of men. A man may behave badly to one woman and yet retain the affections of another; but while, if just and right so to do, the female spirit may and can join in a union of three, two of whom being females, the male spirit has no such chance.

However, if a man by ill-treatment and disloyalty, loses her that should be his partner, perhaps he may be accepted by the spirit of his mistress or the mistress of others ; there is no need for me to argue the matter out to the fullest extent, let us endeavour to avoid its possibility. The punishment allotted to these crimes is not willingly inflicted by the spirit world, it arises rather from the necessities of the dual state ; she who has been martyred all her life to please her hard task-master (who perhaps is also a man of infamous memories in other respects), we can hardly expect to show the virtues of total forgiveness when such would be productive in the dual state of a large amount of unpleasant thought and *memory always present* and to last for all time. No, no, that would never do ; better for each, if possible, to choose suitable partners according to their mental and moral condition. I asked the question, would it not be possible to create fresh female spirits for ultimate union with such lost ones, and the answer was that "neither justice nor reason could permit of the union of the vile with the virtuous," that is with such spirits as I spoke of, who would of necessity be spotlessly pure ; justice and reason being against it, mercy has to be silent.

There is no intentional punishment for any crime committed on earth, but on account of the fact that all that exists of the human being after what we call death, or rather spirit birth, is mind ; capable of *enormously* strong powers of memory and sensation, both of pleasure and pain ; therefore it is that ideas which we might often forget in earth life, can never be avoided for one moment in the eternal state, and it has been on account of this that all the best developed religions given from on high to humanity, have endeavoured to teach men to act well one towards the other, in order that they may have less to regret hereafter. The various schemes of salvation (so called) have been divinely appointed through various chosen men, to suit the condition of the races for whom it was intended ; some few have been given to show other people what to avoid. Now most persons, not actually Mormons, would say at once that Joseph Smith, the Mormon leader, could never have received Divine help in his apostleship, because they say that even the Book itself was an ungrammatical fraud from the commencement, and that had God wished to give a new religion to the world it would have surely at any rate have been as well worded as the more ancient affairs of the same kind. Now from my experience of Spiritualism, it would seem that the fact of bad grammar or error of any other kind is no certain disproof of spiritual origin ; and, again, by means of Mormonism we are able to judge as to the advantages and disadvantages of a theocratic form of government ; to see also, how mutual help caused Nauvoo and afterwards Salt Lake to be flourishing cities, also to show the real effects of polygamy, and thereby to let the European races choose as to which system they consider best adapted to their conditions of life, and all these experiments are made right under their own noses, by people of similar race. I can plainly see the advantages of the experiment, and also those of the Spiritualist Free Lovers, &c. Joseph Smith and all other religious inventors claim Divine assistance, and for my own part I shall neither deny nor affirm it ; some may be swindlers, but not all. But of this I am thoroughly certain, that few, if any, spiritual communications are entirely free from errors either amongst ancient or modern religions ; the ancient faiths are all greatly different, and therefore cannot all be literally true. Anything from a Divine source that is free from defect of one sort or other from end to end, must almost certainly *have been revised by the human brain of the medium or his successors*. Paradoxical as it may seem, the error in a spiritually written communication is, to some extent, the proof that it is of Divine origin.

The ancient and modern religions have all of them numerous examples of unreliability ; opponents constantly cite them as absolutely overthrowing the possibility of their being of Divine origin. Is it not, however, possible that these so-called schemes of salvation have been given, not so much for purposes connected with the future, but rather to cause men to learn how to govern themselves in earth life while making history to teach

future generations, and that even the errors themselves have been so accurately arranged by the spirit world that when civilisation and science should have advanced to a certain pitch, the religions would fall down of their own weight, as did the walls of Jericho, according to the Old Book; and whether that be true or not, at any rate the scientific trumpets blown at the present day must, ere long, destroy the old superstitions so as to make way for a true and wholesome worship of the Supreme Being. When the higher intellects of the various more advanced races shall take it fairly on their own shoulders to establish systems whereby man's inner desire for something to venerate shall be thoroughly satisfied, and a correct system of morals being taught at the same time with little advice to the godhead on things we don't understand. When this occurs, we shall have fairly passed over this transition state that at present gives so little satisfaction to many thinking minds. There are plenty of materials at hand of Divine and human origin, the Hebrew Scriptures, and also much that is excellent from other inspired sources; retain the good, reject the evil and useless. The spirit world cares but little whether we worship or not, and most certainly, as a rule, will not alter the laws of God or nature at our foolish requests. To us, however, belongs the right and duty of worship towards our Maker, that worship often rendering great service to ourselves; he who promises (as he justly believes in the presence of God) to endeavour to check an evil habit, has really done much towards helping himself to keep his good intention, and in fact answers his own prayer by calling up all his energies to carry it out. I do not deny or affirm that prayer has never been answered in any other sense, in that sense it is potent and that is quite sufficient for the present purpose.

If I were to die before you, reader, would your worship of my spirit give me any pleasure? No, certainly not; but rather pain; and it is just the same with all those who have departed thousands of years before us. However, to worship the spirit world in Unity, as what it really is, viz., the Most High God, the benevolent Ruler of the Universe, is evidently a proper and grateful act. Let our higher civilisations take heed to it on their own heads, for after the thousands of years of training for that and other grand purposes, if we in earth life cannot carry it out thoroughly, then has that training been in vain. Nature teaches many of us that He is unvarying, and never errs; if so he cannot have blundered in this most essential point.

It is well that there are several noble men of advanced views holding office in many of the Christian churches at the present day; they and kindred minds in the scientific world, are the salt of the earth, necessary in preparing the minds of men towards what must come, viz., a religion based on sound *scientific* as well as *religious* fact; and to them we must look for help in the present evil day, when men are wandering about as sheep having no shepherd, not because they will not, but because they cannot believe some of the teachings of old times, and therefore feel impelled to reject the whole, in some instances muddling themselves about spirit writing and table rappings when totally unsuited for such enquiries, and thus instead of advancing in religious thought, are apt to become mere recorders of dancing mabogany and small beer chronicle generally. The spiritual intercourse granted to mankind during the last thirty years has not been intended by the Supreme Ruler to be the means of founding a new religion (as was the case with the olden forms of revelation), but rather to assist the men of science and thought in pulling down the old buildings, thus clearing the ground for a noble offering to Deity in the shape of a voluntary system of worship avowedly planned and carried out by man in the flesh. As to the scientific thinkers, their work has been well done and borne excellent fruit, resulting perhaps in this, that very few intelligent ministers or members of Church of England congregations would like to deliberately avow their unreserved belief in all the Thirty-nine Articles of Mother Church; but the vast mass of the people is not so easily moved by mere words from men they are not capable of appreciating, therefore for this and other reasons a novel system of spiritual converse was carried out

in our generation, by means of which any member of the spirit world is allowed (his perfected reason, and no other, telling him what to do) to give communications, but so as not to leave men in the flesh a chance of founding a new priest-ridden or superstitious religion ; because we are now fairly out of leading strings, and those who have gone before us do not wish to re-enslave us ; so the spiritual assistance to science takes the form of communications most convincing to the person who receives it, and but little capable of being imparted to others *as an article of faith* ; still the result arrived at by them is of course, as might be expected, thoroughly gained, and people who otherwise would, in spite of scientific evidence to the contrary, stick to their unreasoning faith like limpets to a rock, are by the gentle influence of Spiritualism, gradually weaned from the old superstitions, and at present have nothing of much importance to put in place of thereof, therefore the sooner true reformers of genius take the matter fairly in hand, the better for the interests of all humanity.

— 0 —

CLASSIFICATION OF THE HUMAN RACE.

In the savage state men are naturally all reasoners, using their small reason on almost all occasions, and neglecting those organs of formalism on which the civilisation of the race mainly depends, the religious and governmental schemes under which humanity has hitherto been trained, have resulted in this, that now men habitually use the reason of others in almost all phases of life ; and this is evidently far better both for our happiness here and also for training and duly using our organs of unreason so as to be perfected as near as possible under present conditions, and to be capable of a vastly greater intellectual happiness hereafter. True, men do have to use their reason to a more or less extent in the application to daily wants of the forms laid down by the different scientific and other teachers, but few feel called on to originate, and very few in a million are really able to originate, anything of much importance. The shoemaker sticking to his last is the right and proper idea, unless however the shoemaker has something in him worth listening to, and then, under the guidance of careful reason, he has a right to throw the last into the fire, more particularly at the present time when the Age of Reason should commence, and will do so if we work together for that purpose.

I was spiritually informed, and my own experience somewhat corroborates to me, that civilised men at the present day are generally to be classified under four heads, as if arranging the main organs of the brain under four groups.

1. Reasoners.—(But few of them).
2. Reasoning Formalists.—Business, legal and political men are generally of these.
3. Reasoning Imaginatives.—Authors, poets, &c.
4. Friendly Self-asserting Formalists ; the rank and file of mankind.

Now, for past ages the media, prophets, &c., who have been chosen to teach mankind have been selected according to this classification.

In the old times of Egypt, when it was needful almost at once to elevate a nation to do great engineering and other works to teach mankind for all ages, the men chosen were usually reasoning formalists, of a high mathematical type, and the communications they received were vastly more clear and formal than anything that has been or ever will be vouchsafed to other nations. Then came the Greeks ; here much of the formal work had already been done for them, and what was wanted was quick appreciation

of its advantages; therefore men of the imaginative turn of mind were sometimes selected in order to fire up the Greek energy, because "They" say that when the imagination is fully at work, the reason moves vastly quicker, although not so steadily and reliably; and also, where it is either naturally or by home training at the head of affairs, it has the effect of causing men to use their reason when it would be far best left alone; thus it is that novel authors, actors, poets, &c. are sometimes unfortunate in married life, and in other instances, from taking notice of small matters, where the bare formalist or friendly self-assertor would be unable to detect any intentional disrespect or injury; and it is precisely the same with nations, when the imaginative organs are at the top in stratification instead of where they should be, namely, at the bottom, to be searched for and used only when reading poetry and then put away again. However, with the Greeks there it was fairly at the top on almost all occasions. The spirit world had caused it to be so, and when the end had been gained, namely, of quickly advancing Greece to that state of partial liberty and great intellectual power, that was to be a prophecy to future humanity of what free men could, and can, and will yet do. What remained? Why there were the gallant, clever Greeks, always restless, always suspicious, and often unjustly cruel to their best men, and as the imaginative training was fairly ground into them from father to son, it was known to be almost a matter of impossibility to alter then, the false stratification in that nation. This, therefore, became another potent reason why Greece was foredoomed to fall under the power of Romans, Arabs, and Turks.

The reason is with most men of a selfish nature; in the savage state it acts well enough as the main adviser, because the wants being few and easily satisfied, there is not so much cause for quarrelling about them, but in civilisation it is absolutely necessary to find some organs of the unreason that shall exercise a constant check on its selfish course. The best plan has been judged to be to gradually train the nations to examine almost all matters according to formalism; that is, as most of us do at the present period, we generally go by the brand; if it comes out of the right bottle we are satisfied, and as a rule it is far better that it should be so than that each man should invariably endeavour to form an independent judgment for himself; all, except idiots, can criticise to a certain extent, and but few originate opinions.

In order to show the great advantages of civilisation the following table was given to me years ago: thus, it was, taking the Australian black as the unit, although if required we might go into decimals to any extent, for the mind of all animals capable of will, volition, and self-consciousness is made of use in building up the spirit world:—

Australian Black, 1; Kaffir, 2; Chinese, $2\frac{1}{2}$ to $3\frac{1}{2}$; Ordinary European, $3\frac{1}{2}$ to 5; Highest Minds, Socrates, Shakspeare, &c., 7 to 8.

Now, they said that the getting rid of the body, and thence the greater freedom in action of the mind, and the being united with a suitable female spirit, increases the mental and moral nature as by a multiplication of 400; thus the yearly spirit crop of Australian blacks consisted only of perhaps a few hundreds, each one averaging only a spiritual value of 400, while under civilisation the same country is capable of producing many millions, whose average power shall perhaps be up to 1600 for each one, and a few occasionally up to, say 2800 or 3200; and let us endeavour even to surpass that, if possible; although man, like the racehorse, apparently can be trained and bred up to a certain point, and that point appears to have been reached by the Greeks long ago; beyond that we become weedy, and have to try back again; however, there is no harm in striving our best for further advancement.

Now, as to the self-asserting and friendly organs of unreason: these are very important to be trained, and thus to cause men to use them as much as possible, but of course under a sound formalism. These organs constitute the great bond of friendly union amongst the bulk of the English-speaking races, and are far safer to depend upon for our necessary

friendship than is the case amongst those nations who use the reason and imagination too often. If you are friendly with the self-asserters to-day, you know pretty well how you will find them to-morrow; and it will continue thus generally, unless circumstances cause you to cut through the outer into the inner man, and then it becomes with most men a question of selfish reason, and the savage returns again. Nor is this only the case amongst the professedly non-religious; try the same experiment with a religiously converted man belonging to any of the churches—one whom you knew to be thoroughly selfish and spiteful before his conversion, is perhaps the best for the experiment; touch his self-love and out crops the old unconverted and unconvertable feeling instantly; and yet even so, this outward conversion to higher self-government, by means of using the sayings of Jesus and others for the usual guidance in daily affairs, is far better than for the really selfish man to be left without any check whatever.

By thinking over this can we not see the absolute necessity for good moral training for each generation as it arises; although some at the present day seem to deny that such teaching is wanted in the future, for my own part I am not of that opinion. For the last 1800 years the western nations have had a thoroughly good drilling on the self-asserting bumps. It is true that the doctrine taught by Jesus, Paul, and others, is that of self-abnegation, however the masses can never receive it in the way Jesus and Paul practised it; and it was never intended that they should do so. No, the self-abnegation principle cuts both ways; in many instances it keeps back the really honourable reasoner—the man who acts almost by nature as the apostles taught—but when such an one retires from the fight, his place is immediately filled by a genuine self-asserter, and thus it is that many generous and well-devised affairs have come to the ground; they answered well enough while the men of large and therefore unselfish reason were at the head, but when self-abnegation prevents other men of similar minds stepping forward to lead when their turn comes, then the place that should be theirs is instantly occupied by some unblushing self-asserter of the reasoning type; and if too many of these come to the front, a grand scheme may be ruined for the sake of selfish ends. The men who are to be blamed for the failure are not so much the self-asserters as the more generous men who allow themselves to be put in the background.

Now, the present and future desire of the spirit world is that the large, unselfish minds shall, for the sake of their kind, give up more of themselves to the use of their fellow men than many of them are in the habit of doing; and in all things they do they should always bear in mind to act in a right and modest way, and preach and practise the doctrine of honourable self-assertion instead of self-abnegation for the future, particularly in political matters, for these affairs are anxiously watched by our spirit friends, and the generous exertions of such men as George Washington, Lafayette, Hampden, Daniel O'Connell, and Mazzini are matters of more pride to them than they are to us. Indeed, from a spiritual point of view the science of politics as to this world necessarily takes the lead of all others. It has been called the "science of exigencies," and it is well named; therefore is it peculiarly the portion of the men of the largest and most original intellect—the men who make precedents, and yet have sense enough never to make a new one when the old will answer the purpose.

When Garibaldi for some few years refused to accept the well-earned money that his grateful country offered, was that money saved to the country? I very much doubt it; probably it was spent, and not perhaps as well spent as he would have done, for when eventually he did agree to accept some of it, the money was at once laid out on deepening the Tiber, thereby finding work for willing labour and also improving that renowned old river. Such men should learn the gospel of honest self-assertion on all points, and practise it not to the exclusion but rather to the assistance of others.

Now to shift the subject to a matter of sympathy instead of bare fact, let us consider the subject of where are we English and Americans to place our Holy Land; most of us, perhaps from old religious associations, are

likely to think of Palestine. Those who are determined so to do, let them follow their inclination, and no harm to any is done thereby; but for my own part, and I believe also that of many others of our race, the Holy City is not Jerusalem to the entire exclusion of the land of Socrates, the greatest medium who ever trod this earth, where he taught Xenophon, Plato, and Aristotle to know themselves as far as he could show them, and to rightly use their faculties; there I think all we Europeans should look with as much veneration as we possess, and if names of men alone are not sufficient to cause us so to do, if we are yet so barbarous as to require the memory of blood to sanctify our admiration; what victories were ever gained by the sanguinary Jewish kings and rulers equal in glory or in results to those won for all time in the cause of liberty, on the plains of Marathon and Platœa and at Salamis.

I shall now endeavour to relate one or two communications that possibly may be of use to some of us. When Socrates assisted the self-asserting Alcibiades to power and did nothing, or but little, to advance the common-sense genius, Xenophon in Athens, he made an error that the spirit world had intended him to make, and that error did much towards causing the ruin of his beloved country. Xenophon was the one honourable Athenian of the time who would have been true as a leader to the republic, and at the same time was equal, if not superior, to Alcibiades in political and war-like genius. Had Socrates possessed the historical training that we now all have at command, he would have more constantly incited Xenophon to advance in Athens, and the error, as to Alcibiades, would not have been made; because in that case it would not have been desired by the spirit world; however, the time for true liberty had not then come. Let us bear this in mind when electing rulers, it is not always the most showy intellect that is either the cleverest or the most reliable.

Another communication was this:—"The Greek phase of Spiritualism was unreliable, but suggestive; not like that of Egypt which, when it was used, was formal and exact."

Socrates was considered by the spirit world to have been their greatest medium, because during his whole ministry on earth and while conversing constantly with the departed great ones of his own land and others, yet he never even asked, expected, or obtained anything for himself as a reward, either during earth life or in the spirit state, except this that he knew that he had done his duty and would be received in the future state with a hearty welcome as among friends; therefore, without superstitious delusions, he performed his work as consistently and conscientiously as if he had believed himself to be nothing more than a poor and sometimes ill-used agent of God; he was also taught much more than it was considered right by him and his spirit friends to be mentioned at that time, to any except some few perhaps of his closest companions. The time had not come for the intimate state of spiritual communication which will, perhaps, before long be the portion of many in earth life.

The imaginative Media, religious and poetical, used often really, and at times unconsciously to themselves, to be impressed from a Divine source to deliver that which the spirit world thought fit and which also agreed with the medium's own idealism and that of his race. The spirits always select suitable men for their business, a good grazier can pick out the best sheep for his purpose from the flock, but not with the same certainty that the Eternal Being can choose the men he requires. The same plan was carried out in selecting the formal Media, and often were they unconsciously influenced, and so can it be if necessary now; but the necessity does not so constantly appear, as mankind have better means of self-improvement in this life, and if we do not know of certain things in our day, why there will only be so much more to exercise those that come after us.

Individual spirits at circles often say, and truly, that they do not know everything, and once a spirit communication asked me a certain matter bearing on this point. As near as I can recollect, it was thus:—

Question to me—"Do you know how many stars there are?" I answered no. "Then do you know what they are?" and I said that science had taught

us to believe they were all suns. "Then if so, do you not think it probable that there are many planets attached to each of them, and that some of these planets are also used for spirit nurseries, as this one is?" I answered, I thought it likely. Then he asked, "Do you not think it probable that the history of each of those planets is as interesting and as well worthy of study as the affairs of this one?" I replied I thought it was so. Then he said "if there are millions of those stars or suns, and attached to them there are millions of millions of planets, perhaps some of which are larger than this, although I have been in the world of spirits for over 2000 years, yet I will frankly confess that personally I do not know and shall never know all those histories that we have just acknowledged to be worth knowing; however, should I require to learn anything on a given point connected with them, I can get the information, but I do not often require it, my time and care being taken up with the planetary system to which I belong, and some others connected with it. However, the united spirit world belonging to the whole of the planetary systems will be likely to be acquainted with all that is to be known, even if an individual member like myself acknowledges he does not know everything."

For my own part I am firmly convinced that not only everything we do is known to our spirit friends, but also even everything we think; for I have often had my thoughts on various subjects interpreted to me instantly, even almost before I had finished out the thinking of them.

On a few occasions I have practised the plan along with them of answering thought by thought without putting them into words, and have been told by them that that is the spirit mode of conversation, words only being needed by us on account of the dense envelope that encloses us and cuts us off from direct spirit communion.

As well as the skill to know our thoughts, I am fully convinced that the power is always at hand direct from the spirit world to strike down the intended murderer with the knife in his hand? then why is it not used? it is one of their strictest rules that if we wish to prevent crime we must take our own means so to do, and not trust to them.

However, you will often read in history of leaders in war carrying on battle after battle and often amongst the thickest of the shot, and yet never killed and sometimes not even wounded, while hundreds are falling near them; the men had not perhaps finished their work, but *when that is done the bullet comes true to its mark*, not before. Perhaps you will say this is not very safe for a patriotic General to trust to, I quite agree with you on that point. It is a remarkable fact, however, that there are many instances in history appearing to substantiate the power of spirit protection, provided it has been considered necessary *by them* that it should be done.

When first I became acquainted with Spiritualism, they were constantly referring to the soon-coming better condition of men in earth life, speaking of co-operation and republicanism as likely to do great things for us. Now the objection that always appeared against these utopian communications seemed to me to be the difficulty of how to prevent overpopulation almost directly these good times should commence. At that period I never could get any proper answer from them as to the population question, and Malthus seemed to me to be triumphant in argument as against my spirit friends. Since then I have read some books that endeavour to show how population can be regulated by science; some of the methods proposed have been objected to by many worthy men who think it irreligious to take steps in that direction, to prevent over increase. For my own part I am thoroughly convinced that in no very distant future something of the kind will have to be done; for if we do away with most of our wars and other large crimes and diseases, then by means of better and more moral living, our successors will soon find that they have hardly sufficient room to stand; so if the right method has not been found out, the sooner such a plan is discovered the better for humanity. If each one married on the understanding from one to the other, and with the power to prevent the production of more than two children to each pair of parents, then there is some possibility of virtue on a large scale, particularly amongst the

rank and file, the men of great self-assertion. Nothing but marriage to a suitable helpmate will ever keep such men moral in that respect, and marriage with murder or starvation for the offspring would be a disgrace to our state of advancement. No, there must be a scientific prevention, and that is better than nature's cure for over population. We shall not get spirit help on that point, for it is just one of those matters that we must and can do for ourselves.

In the future time, if necessary, it can be rendered compulsory by law under fine not to produce more than a certain number to each family, so that the offspring of the rich may not elbow those of the poor clean out of means of livelihood, and that the poor shall not be allowed to starve one another. Correct education however on those points would probably lead to a proper course being taken even without legislation.

One of the bugbears of my very early days was the notion that was enpeavoured to be driven into me that it was only the long-faced Christians who were intended to participate in divine happiness, and the idea of having nothing else to do but to sit on the damp clouds twanking harps, as some poet or other puts it, was to me, as to many others, no very enticing prospect. Now, I and many thousands know by experience of the fact, that spirits who have left the flesh have as keen and even keener sense of enjoyment, according to our ideas of what is amusing, than we have. Dear friend, did you know Robert Smith in earth life? Was he a plain, good-hearted fellow? Well, if so, he is just the same plain Bob Smith now; a higher moral and intellectual nature in many respects, but as to appreciation of wit and humour he is just the same individual as he was before; though if he had coarseness, that has left him, unless for spiritual purposes he puts it on again to astonish you and to prove his identity, or for some other spiritual purpose. If you are introduced to him at a spirit circle there is no need to pull a long face, it will please him infinitely better to be sociable. If you ask him for what he has not got, such as money, he cannot supply you, unless he either manufactures it or picks you up a £5 note; and that would be against the usually strict spirit rule, of not assisting in such matters. It is true that for certain purposes similar things have been done, but not often. If nothing else will satisfy you but theological questions, such as what was the name of Noah's grandmother, it is very likely he will give you some remarks, but not very reliable or much to the point, and perhaps it is far better to let him take his own way and talk on things in general; at least that is the spirit-teaching I have received, and thoroughly appreciate. My veneration (what little there naturally is of it) is kept as a matter of reason to be applied to the worship of the One true God, *i. e.*, the United Spirit World. There is only true, kindly friendship required to be shown to any particular member of it.

The strongest or most usually employed organ of the brain gives the distinguishing name to the mind-class to which any person may happen to belong; thus, if a man is a formalist, and is prominently of an acquisitive disposition, then he is to be classified as an acquisitive formalist; should conscientiousness (that is a desire to carry out all the correct forms to the furthest proper limit) be his general type of mind, then he is to be classed as a conscientious formalist, and the same with any of the other leading organs, such as those relative to music, mathematics, and so on, for the leading bump governs at most times the others of the group. As to the organs at the base of the brain, mainly relating to the production of children, and the protection of them and of women, or those who are dependant on us. Those bumps should, by sound moral training, be kept under the complete check of the formal organs and of reason. That man is a dangerous member of society who by want of correct training, or on account of the natural weakness of the organs that should rule, is so constituted that he is unable to be certain of keeping the protective (rather than destructive) disposition in check. The man himself is often rather to be pitied than blamed, as it is generally the want of training rather than his own fault that causes his misfortunes; and this is particularly often the case amongst the poor and needy, and can and must be remedied. The

spirit-teaching I had was this. Mercy and pity is due to all when such can be granted without injury to the community ; and that true mercy, both to the criminal and to society, consists, at any rate in the case of habitually violent criminals, in preventing by the most certain means such an one from adding fresh sin to his already numerous and never-to-be-forgotten errors ; and also that mercy is due in the first place to those of the public who might otherwise suffer from him.

As to the men of honourable and large unselfish reason, no right thinking men should ever lightly throw their friendship away, for although it often is more undemonstrative than even the "jonnuck," ordinary English type, but it is very enduring and reliable when rightly used, and at the present age of the world is becoming of greater value than ever as a means of joining the men together who are most suitable for influencing the world in the right direction. The people I now allude to are those who are capable of forming an intelligent opinion of things *outside of their ordinary avocations* ; and such are generally to be found here and there to whom their neighbours run for advice when they are in a difficulty. Oftentimes they are poor devils, not sufficiently acquisitive to make money for money's sake, or if they do, they often let more selfish people borrow it from them ; and because they are not sufficiently formal, and don't like grinding the same wheel every day, they usually get trampled into the mud by men not so clever as themselves. However, if we want honest work done, for instance, as special jurymen and what not, they are the men to do it, because they are not influenced by ordinary unreasoning friendships and dislikes to the extent that most men are, and also that they can form a correct opinion of their own from facts brought before them, when others would be totally in a fog.

In the process of improvements in the various trades and professions almost everything has now become a matter of formalism ; what with scientific implements and exact training, these poor rule of thumb people have to go to the wall, and are laughed at as jack of all trades and masters of none. Only now and then, when formalism is at fault, the original reasoner is listened to with attention ; and when the advice has been given and accepted, the adviser is usually left out in the cold until absolutely wanted again ; for not being of the unreasoning friendly turn of mind, he is unable, except with a great effort, to join in the usual bonds of friendship with those around him. The neglect he receives is apt to sour his mind, and in some cases renders him in later life misanthropical ; or perhaps, if to keep himself in bread in earlier years he asserts himself by means of what acquisitiveness (or economy) he possesses, in age he becomes that most despicable character, a miser. Sometimes, when not properly trained in early life, he commences in crime, and eventually becomes a greater and more dangerous villain than others on account of his larger brain power. Now, I believe all this might be avoided by teaching such retreating men to assert themselves, as a matter of right and justice, instead of ramming down their throats, when young, the for them absurd doctrine of self-abnegation. It is just what they, and such as they, will alone practise, and thereby allow the natural self-asserters to ride rough-shod over them when young, they learning too late the self-assertion principle ; then in disgust they are apt to apply it in a wrong direction ; the wind-up sometimes being that the Judge has to tell them from the bench the old lesson about talents misapplied. I am not talking about the ordinary criminals who herd together, but of those more dangerous ones who keep to themselves.

On the question of apparitions I was instructed, that spirits can assume any form they please, both material and palpable, or simply visible either to one particular person, or to many, and that proof of identity by such means was not so absolutely certain as it might at first sight appear. That however the apparition or representation was very often accomplished by the power of the departed spirit represented, although like all other spiritual phenomena, it is not intended to be thoroughly reliable. In many cases at spirit circles such favours and others are granted to intellectual men

who have lost faith in the various churches, so as to comfort them during this transition period. In the old time these apparitions or ghosts appeared at times for quite a different purpose, namely, that of frightening the unlearned as to the future state, and to avoid crimes, thereby causing such persons to take better heed to the teachings of their clergy. The reason that these things have been often stopped when education was being carried out in a proper manner was for the purpose of strengthening the hands of those who taught men how to guide themselves in a formal manner, and thus it was partly true that the schoolmaster drove away ghosts. If we saw a picture representing in a most accurate manner a dear friend, we should not say it was that friend, but only that it was just like him; and our spirit friends have by no means lost that power of likeness-drawing, on the contrary, in their state it is vastly increased.

I have been assured, and modern science seems to confirm it, that all matter is based upon the negative and positive, or male and female principle, the Yan and Yin of Chinese philosophy. They also told me that while as hydrogen and oxygen in chemical union become almost a totally different matter from what they were before, the union of the male and female in one, greatly improves the mental position that the spirits separately would have held, without however changing their individualities; also, that all male spirits are positive and all females opposite (the term they used in relation to man in preference to the word negative), and that it is incorrect to call a strong-minded, a positive woman; she is really a strong *opposite*; and a weak-minded man not a negative, but an inferior positive.

As to re-incarnation, I used to hold long before I knew anything of Spiritualism that such an idea could hardly be true, because if, as history teaches us at one time the world contained very many less inhabitants than it does now; therefore, some of them must have been procreated, or else brought from some other planet, which is not likely; and as the method of procreation is always identical, if there was no re-incarnation for all, then it was almost impossible that such a misfortune could happen to any. Therefore, the feeling experienced by Pythagoras and others of a consciousness of previous existence, was either an illusion or else it is perhaps possible that in some cases ideas and remembrances can be transmitted from parents; and something of the same kind happens with pointer dogs, the young of which, though never taught to point, will often do so on the first occasion that they are taken out into the field, at least so I have read.

As to the Darwinian theory, if it appeared to the spirit world that the better system of bringing the higher animal man on to this earth was to take certain individuals of a lower species and carefully train them to a more advanced state, I see no reason why it should not have been done, although to me there would seem almost as much of the so-called miraculous intervention in so doing as there would be in actually creating the procreative bodies of man at once; because in all the experiments made by man with the lower animals there would seem to be such a very decided limit fixed, and that any change beyond that limit is, as far as actual experiment has gone, not to be thought of; thus we can by skilful breeding of cattle get to a very high type, vastly superior for our purposes to the original wild variety, but after we have got to that point we can get no further, it is an ox still, no nearer to any other distinct species, and that unless we are very careful the progeny will recede and will certainly not advance of itself.

Then as to the improvements in the vegetable world, there it would seem greater apparent alterations are to be made than in the animal, and our gardeners naturally take all the credit to themselves; nevertheless, Paul plants and Appollos waters but God gives the increase, and if the gardeners put their shoulder to the wheel in a proper and careful way, Jupiter will perhaps assist them more than we in this state generally imagine. I have never had any communication worth mentioning from the spirit world on that head, excepting the putting me in mind of one or two facts that somewhat bear on the question; one of them, I may as well mention, was this, that from my own experience of the apathy of savages there does not appear

much chance of even mankind itself advancing from the very lowest savage state, without religions, slavery, and other Divine drivings. Had the spirit world designed to elevate the Australian black, selected a tribe situated in a good position for cultivating ground, then employed a prophet to teach them and order corn, &c., to be grown, it is possible that for a year they might follow the spiritual direction; but next year and for years after they would probably leave it alone. A more advanced race, such as the Maories, might obey better. Slavery, however, was the Divinely appointed means of civilisation in the old time, and without it, I for one very much doubt if man himself would progress beyond the original state; and with monkeys the necessary self-improvement (even allowing to the fullest extent the doctrine of the survival of the fittest), could hardly be expected. What is impossible to man is often quite possible to God; His power extends just as far as anything in its own nature is not impossible; two and two must of necessity be four, when understood in the literal sense, and all the might of the spirit world itself cannot overthrow the multiplication table.

While speaking of savages, I may mention another spiritual statement that I think feasible; one of the reasons that American Indians die out is that in all those countries most suitable for the higher European races (the temperate climates) it has not been considered advisable to prevent or hinder their occupation of the country, trusting to their honourable and kindly treatment of the decaying races; how much of this racial decay is due to spiritual intentions and how much to our cruelties, disease and rum, I am unable to decide. However, the fact is plain enough that in Australia, New Zealand, several of the South Sea Islands and the northern part of America, the aboriginal tribes can hardly hold their own in natural increase, while in the hotter climate, such as Central America, they seem to survive. On the other hand in South Africa the negroes and kindred races keep their ground in spite of disease and bad brandy, and even increase rapidly. I was spiritually informed that one reason for this was that negro souls are very necessary to increase spiritual happiness; it is true there is great difference existing here between many of the various races, and there is even more in the future life; notwithstanding this, each race assists and is necessary to the other's happiness, and particularly is this the case with the negro and the white man. Therefore, although varieties of their race are living at the Cape of Good Hope, amongst the Europeans, our diseases, &c., seem to have no greater effect in hindering their increase than is the case with us. We may attribute this to the powerful stamina of the African races; that, argument does not deny, but rather affirms that it is the Divine intention the negro shall to some extent continue to dwell amongst our people; possibly also to show to future ages how such close communion of opposites can improve humanity. It is, I believe, generally at the present day conceded that Mahomet was a truthful, honest and pure-minded man, according to his lights, and therefore while he was promulgating the Koran he must have believed in his Divine Inspiration; and further that as many of his statements regarding scientific and heavenly matters are not literally true, therefore he must have been partly mad, a monomaniac, or else a self-deceiver. The system given through his mediumship is tolerably well suited for the tribes for whose use it was sent, and although some portions of it (such as that forbidding other law than that of the Koran to be used in their tribunals) tend to keep back Mahometans from advancement at the same rate as the Christian nations, still men of this creed have done much in former ages to further science and art, and even now their descendants are not so very far behind as to prevent their adoption of what is best amongst us; and when they do this, not in a slavish spirit as bare copyists, but acting in accordance somewhat with the traditions and manners of their tribes, it may be that great things will again proceed from the successors of the humble and honest camel driver of Mecca, one of the greatest and best media that ever lived, although he was not acting on the highest basis, that is of reason. His want of sufficient book learning would prevent this, not being able to form an opinion on the science and history of his own

and contemporary people, and also he was too much filled with old Arab superstition; however, such a man, although not fit for the Socratic mediumship was, nevertheless, just the person required for the spiritual work then in hand amongst his own countrymen, and those who act as well as he did, are certain of receiving high commendation from the spirit world.

I shall here endeavour again to impress on all those who are so situated as to be able and willing to influence others, that the intention of the spirit training in this world for thousands of years has been to render men fit for entire self-government, under right reason and correct formalism; first to be carried out amongst the more advanced peoples and from them, in the fulness of time, to be imparted to those who are now considered to be the lower races, in such proportion and by such merciful means as they may be able to receive it, remembering that it is almost useless to force such matters upon them unless they will help themselves, *for we are now past the age of legal slavery*, and whether we like it or not, those of the aboriginal races who are unable or unwilling to fall in as freemen on the side of virtue and good government, will pick up the vices of the basest amongst us, and die in their sin; let us act kindly and honestly to them, and leave the rest to God.

All conceivable bad forms of religion and government have been tried, and the result of each is now a matter of history from which we can gain the knowledge of what to avoid, and also what to retain. This trying of all things has been the effectual method of God's instruction to our races, not endeavouring so much to prevent the evils constantly arising amongst men, but rather to encourage the nations to find out what misfortunes and what advantages arise from each particular line of conduct, and thus to profit by experience. Also let us not rashly throw away the advantages of the Christian doctrine along with the rubbish, it is easy for instance for us to give up the Sunday of rest, innocent recreation and worship, but those who come afterwards would be possibly the worse for the change, and we nothing the better. Whether we like it or not republicanism, and as much cooperation connected therewith as can be reasonably introduced, is considered by the spirit world to be the most effectual plan of government whereby we can cause the faculties of all to be cultivated to the fullest extent; and also that system is nearest in condition to that of the government (if we can so call it) existing in the spirit world; it is not precisely the same, for there they all act together as one, when it is requisite so to do.

On the earth wholesale, not retail, politics should prevail; national honesty in paying monies justly due, and protection for brains as well as for personal property.

Earth life is the illusion, spirit life the fact.

As far as possible remove all matters that cause separation amongst men, and encourage trade to the fullest extent.

Let us not look for or desire spiritual miracles, the wonders performed by scientific men are those in which the spirit world is interested most, so it should be with us.

The stone to be cut out of the mountain without hands is nearly ready, it is almost in the hands of the people, and it shall bruise the image of tyranny to powder, never to rise again.

Hereditary titles and antiquated theologies are not crimes, but simply anachronisms; however, the self-adulation and cringing servility sometimes arising therefrom are evils to the commonwealth, and also to the individual; gentle, manly politeness used by the people will do away with much of the ancient necessity for artificial distinctions, and good men amongst the holders thereof should effect the total abolition of all titles not derived from personal merit.

Men could easily have been created with a loathing for animal food, and yet live well as vegetarians, both in the temperate and tropical zones, as do the monkeys. One reason why a liking for animal food forms part of our nature is, that the minds of the lower animals are required in spirit life as a sort of basis whereon the higher intelligences rest,

Our quadruped friends are never lost to us if we treat them as friends in this life. The reasons why the spirit world have hitherto said but little through their media as to the brute creation, are that a direct revelation to them is of course useless ; that all improvement in their condition must almost of necessity be through their masters of the human race, and that that race during the training of the last few thousand years has not been able to receive and carry out a revelation on the matter. In the future, let us take merciful care of all harmless beings that have not sufficient reason to take care of themselves.

The true master in spirit life of a quadruped is often not the actual owner on earth, but perhaps the servant who has fed and treated it well.

Where would be the justice of God did he permit us (as is too often the case) to torment the lower animals, and they to be totally shut out from the possibility of a future state of happiness? Would it not be more merciful to prevent their increase and to let us do our own drudgery?

Comets are used amongst other purposes, as one means of communion with the spirit worlds of other planetary spheres, thus being connecting links in the chain of power of the Godhead over matter.

Prophecies relating to future affairs are like the course of a ship bound to a distant port and marked on a chart as to the general outline, while most of the minutiae of the voyage are filled up as occasion serves ; the greater events only are thoroughly determined on beforehand.

Atheists and believers in the various revealed religions are now on precisely the same spiritual footing, the divine power caring nothing as to what men believe or do not believe, while being most anxious as to what they do.

Joan of Arc was divinely inspired, partly for the purpose of teaching the world that a woman can receive the divine afflatus while using judgment of her own in the application of it, in almost the same way as a Socratic or reasoning male or female medium would do ; and it also teaches us that in most political matters women are not to be excluded solely on account of sex. The voices of Joan of Arc were similar to those called "his demon" by Socrates ; he, however, knew really who they who addressed him had been in earth life, and was also well versed in the spiritual conditions of existence ; while Joan being uneducated and living at a period when plain spiritual teaching would have clashed with the power of kings and clergy, never arrived at the highest mediumistic honour, still her sad history would seem to point out that her common sense was sufficiently strong to have given her that privilege had she lived in happier times.

The only wonders really admired by the spiritual world are those performed by such as De Lesseps, G. Stephenson, Watt, Morse, and other inventors and discoverers ; and that the time of the world's history when these matters would be known in earth life has, in some instances, been foretold by various prophets of old. This power of foretelling is simple enough to the Ruler of the Universe ; to some extent it is a question of mathematics—given so much humanity, and so many years, and such a spiritual direction of training, then such and such will be the result at a given period of time. Some things of this kind can hardly be discovered by men in the flesh ; in such cases an impression spiritually given to the right man at the right time is sure to produce what the spirit world require, and they say, in such or any other matters, they *never choose the wrong man*, whatever may be the opinion of those in earth life on that point.

In spirit life each one generally cultivates certain branches of knowledge, according to individual liking ; the same should be the case in earth life, but not to the entire exclusion of general information. There will always be plenty to learn through eternity, although it does not follow that any spirit feels called on to do nothing else but acquire information that to him would be personally useless.

The training given by continental sovereigns to their subjects by means of the drill-sergeant and universal conscription, has been effecting great and *spiritually intended* good. When kings and rulers plan, they perhaps

think they are doing only their own brain-work, while they are rather to be considered as somewhat intelligent chessmen on the board, acting certainly to a large extent by their own free-will, notwithstanding many events are known and planned by God beforehand.

As a horse tethered to a long rope can kick and plunge within the length of that rope, but not beyond it, so are we and our rulers on the earth.

When the troop ship "Birkenhead" was lost the men stood to their arms on deck and nobly went down, while the women and children were saved. This shows the beauty of sound formal training. Were those men, all of them, unselfish by nature? No; some, perhaps many of them, were not very selfish, but in all of them the military system overruled selfishness and made heroes where want of discipline would have certainly caused more lives to be lost, and still more important, an excellent example would have been lost to our generation and to future time.

The Jews were chosen by God for the purpose of learning the more spiritually correct idea of worshipping the spirit world as one, under the title of Jehovah; also, because they were of a race that is naturally, and also by long spiritual training, strong in the principles of self-assertion and acquisitive formalism, especially in money matters; and thus the western nations while learning from the Jews a modification of their religion, such as should be suitable for advancing the European races in civilisation, also insensibly imbibed a liking for certain Jewish modes of thought in political and business matters that were much needed for causing a greater reliance on one another; the want of a strict formal, and at the same time self-asserting religious belief, having been one of the curses of old Greece and other western nations.

One of the reasons that strong drink has been permitted to be used to excess amongst us has been the necessity of keeping the people at labour for national improvement during these latter times, when the lash of actual legal slavery was being gradually withdrawn; for lack of an actual slave driver, men, who have been so minded, have been by drink, excited to spend their hard-earned money and thus flog themselves to renewed work, *with their noses constantly at the grindstone*; the necessity for these excessive drinking habits is now done away with, inasmuch as that we are most of us sufficiently formal in disposition to work steadily and take a pleasure in the work without the lash.

Again, strong drink puts the reason, and generally also the formal powers, on the shelf for the time being, while it excites the organs of self-assertion and friendship; thus the labourer, whilst having a drinking bout with friends at an inn was also receiving a practical lesson in jonnuck under the tuition of the high priest of self-assertion, that is *the publican*. The hotel-keeper to be of perfect type, must be a man of the friendly self-asserting character, and the men of his turn of mind go as naturally to him to learn the correct ideas on matters of self-assertion, as do the thorough formalists attend church to receive the training that is suitable for their frame of mind.

Not all ministers are formalists, and not all publicans are pure self-asserters; nevertheless natural selection leads the two great divisions of civilised humanity, as well as their leaders, some to the church and some to the public-house, according to their usual proclivities, and that feeling prompts intended publicans also. As men become more used to reasoning for themselves, the evils of drink will gradually disappear. It would be wrong to state that friendly asserters have no religious ideas, on the contrary, they often have such feelings very strongly developed, and so genuine and decided as to be utterly immovable by argument. Thus most of the Church of England publicans of this true hotelkeeping division of mind are often intense believers in, or at anyrate supporters of that noble establishment; but if you drive them into a corner as to their grounds of belief, you probably find that it is almost entirely based on the fact of their friends or parents having brought them up to it and as to formal questions as to "original sin" and so on, such as would greatly delight a pure for-

malist, for these ideas the genuine British ultra asserter cares nothing whatever. Again the same man believes in, and supports, his Sovereign because he is his Sovereign, and also his dog, his horse, and his children, for the same good and sufficient reason ; this belief in self and all matters connected with self, gives such minds a great advantage in the business of life, particularly when, as is sometimes the case, it happens to be united with a large amount of common sense.

One great drawback to success in life, with many of this type of mind, is their over zeal in too often renewing their jonnuck friendship with various hotelkeepers.

Some people object to the possibility of a reasoning God having any existence, as the laws of nature seem to be exact and formal, and therefore that, possibly, reason is not required to carry them out, as they would appear to be the result in most instances of the necessities of matter. God having once reasoned out any law, that law will be adhered to, sometimes, because it has been almost or quite an impossibility to arrange matters otherwise, and in other cases on account of the course taken being the best for the purpose intended, notwithstanding that we in the flesh are perhaps thinking in our little foolish way we could have arranged some things better.

The comb in a beehive should teach us that when the spirit world wish to reason out any matter to the fullest extent, and then impress the result on the minds of even insects, nothing we can do can surpass it.

Bees seem to act almost entirely by instinct in their building work, and are infallible therein ; in the higher quadrupeds, notably the dog, horse, and elephant, there is reasoning from cause to effect, similar to that of man ; we have instincts and also reason as well as they, in many respects we excel them and in some they excel us. True reason should keep in check our pride and teach us friendliness to all the loving companions of man.

The bodily imperfections and necessities have been the causes of sin and evil in this life, when the body is thrown off at death all desire for what we call sin necessarily ceases with the cause of it, for to abolish the cause must as a matter of necessity destroy the effect in future cases ; nevertheless that that has already been wrongly done can never be erased, although time, with healing influences, may ease the pain.

Some of the peculiar and to the uninitiated, rather absurd phases of Spiritualism have been permitted to convince some of those who had the spiritual experience performed right before them, and at the same time to prevent Spiritualism from degenerating into the worship of any individual spirit or spirits, and also to prevent it spreading too rapidly, and thus causing injury. Let us only worship the one true God, the united spirit world.

I believe it is not unusual for some spirits at circles to declare that they have committed great crimes in earth life.

On this head I have been spiritually told that such is often the fact, particularly where great physical power is shown ; in such cases the rough work of spiritualism is being performed by those who in earth life most constantly opposed God's training, they do it voluntarily but not as a punishment. It is true they often have to put up with great insults and abuse from blockheads, that they do not mind so long as their work meets with approval on high.

To cause the death of a child even whilst in the womb, is murder. To bring an infant into the world, when there are no means to support it, may be a crime, and to leave a single child untaught as to its moral and intellectual duties, is sinning against God.

One of the first duties undertaken by each soul soon after arrival in the spirit state, is the care of some relation or loved one in earth life ; the necessarily strict rule not to interfere with humanity except for spiritual purposes, generally prevents actual intercourse, yet pleasure results to them when we act well, and pain when we perform an unjust action ; this overlooking of course may last for years, and with many spirits they are years of sorrow heroically borne, rather than to interfere with the training of

mankind in the art of self-government. The old tale of the death of three sons in answer to the prayer of the parent who asked the Deity for that which was best to be done to them, is true to the facts of spirit life; their spirit friends knew more of the young men's nature and temptations than did the parent. In the old time those who died without offspring were considered to be happier than they who had to leave children behind them, but in the future if we train them rightly, pleasure and not pain will be more constantly the portion of spirit friends than is the case now, and possibly such knowledge to those in earth life may have a restraining influence on the actions of many; for if they fully realise the fact that not only the deeds, but even the thoughts, are instantly known to their guardian angels, it would be difficult to resist the hope that improvements in conduct would follow. When this better moral conduct shall become almost universal amongst men, then the open spiritual intercourse may be universal also; nevertheless for the prevention of retrogression it will be better to keep men in the position they now occupy, namely, that what they can do for themselves they should not ask their spirit friends to do for them, nor yet to ask for anything that is foolish.

The necessity of preventing things that are evil or wrong or unnatural from existing as examples to weak humanity, is a duty left by Deity in the hands of the medical profession and also of our rulers and men of thought.

The biographies of one ideal narrow-minded formalists, such as Charles 1st, of England, or Robespierre, in France, should teach us the danger of entrusting such men (never mind how formally honest they may be in some matters) with supreme power. The conscientious formalists are most valuable men in their right place, as able seconders, but not at the head of affairs; they will not bend, or if they do, it is at the wrong time. The placing of such names as the above in juxtaposition may be objected to by some, nevertheless the class of mind seems to me to be nearly identical in both, the times and nations were different, more than the characters of the men. Charles 1st habitually lied, because Machiavelli and James 1st had taught him that it was a branch of kingcraft so to do, and thus in his position it became really a matter of conscientious formalism, and if there was in it any wrong for a king to commit, the Divine right notion amply covered it. Robespierre perhaps did not lie, if so, it was not so much his own narrow notions that prevented it, as the affectation of republican honesty, a matter of fashion or formalism. The doings of Cromwell while in England are, considering the exceedingly difficult position wherein he was placed, nearly all that could be expected from a man of really great reasoning powers, he found out clearly that Charles was not honest enough to be again entrusted with power, that he had actually planned the death of the leaders of the liberal party, and that the people, not understanding or correctly valuing the true principles of constitutional liberty, were just as likely as not to acquiesce in the destruction of all those who had held out for parliamentary rights; he thought to bind some of the waverers to him by getting them to join in the king's death and to fairly seal the covenant of civil and religious liberty with the blood of its most powerful and consistent opponent, and as a matter of necessity of the times, he was not far wrong, had he when the right time came played the next card usual with previous usurpers, and that was evidently expected by many of the nation; had he made himself king then his son might have had a better chance of gaining and retaining the allegiance of that large portion of the nation, the ignorant, the careless, who think little about who the king is to be, yet must have one before whom to fall down and abase themselves. It was a dangerous card, the army had to be managed and so had the nobles; still, under the circumstances, it was really the safest, and he knew it. It is related that a vision had told him, when a youth, that he would become the greatest man in England, but not king; the notion was agreeable to the period, and although at the present day most of us perhaps would consider it to have been merely an illusion of the brain, if it happened at all; nevertheless his spirit friends might have given him such an intimation and would be likely enough so to have done, if they could thereby have helped to teach the greatest man in England the knowledge of himself and thus to

lead his thoughts to power, while restraining him from the kingly dignity ; at anyrate I was told that it was the spirit of the Cromwell who was executed by Henry 8th, who gave or helped to give his namesake the information in question. The spirit world wished to start a republic in the then ultra-monarchical England, but the parliamentary and other small liberties they possessed kept the more intelligent people attached to the Crown, and the rest followed suit as they do now ; yet from that small commencement on unsuitable soil the great American experiment was to result, and therefore was it right that Cromwell should never be King of England ; see how apparently small a matter of spiritual help may lead to great results. When Cromwell went to Ireland he went as a bigot, as far as his nature would permit him to be one ; he did not like to torment those who had a different religious belief from his own, nevertheless he had been appointed to revenge the blood of the saints shed in the north of Ireland. I know that Roman Catholic writers deny the fact of the atrocities mentioned and considered by the parliamentary committee to have been proved, they seem to believe that it is only the Saxon and not the Celt who can commit wholesale murders ; but strong religious or rather irreligious hatred on either side is bound to produce an unreasoning desire for slaughter, and once the matter is fairly afloat, the Celt is not far short of the Saxon in cruelty ; although for persistency in such wrong-doing we might give the belt to the dogs who hold on longest. The Celt is perhaps more fickle in some things, and may be so in murder ; as to the Saxons we know well of their atrocious cruelty to the Jews at York, who so gallantly defended their wives and families while any hope remained, and then slaughtered one another rather than surrender to *our demon ancestors*.

Cromwell and his soldiers doubtless believed in the statements made in England, he could not help believing, for it was legally proved, as to the almost wholesale destruction of English and Scotch Protestant settlers in the north, and by whom, why actually by those whom the puritans believed to be idolators, the worshippers of images and the host. The book they loved told them clearly what to do in such cases, to smite the Amalekites hip and thigh, let not one of them escape, the Lord do so to me and more also, &c., &c. The lower class of minds of that date could hardly avoid the certainty of belief that they were called on to destroy everything connected with idolatry, that is if they went by the Old Testament, their favourite volume. Higher minds, such as Cromwell's, might seek to destroy only such as were actually in arms, and would not surrender ; not so with the rank and file, most likely even many of the ministers of the various denominations would urge him on, for who were their opponents but Amalekites, &c., who had slaughtered the Saints.

Doubtless great crimes were committed at Drogheda and other places, and sad it is that we, who have so much to thank Cromwell for, cannot avoid the remembrance that he was the supreme leader of the parliamentary army at the time ; but that he could have entirely prevented the army from acting savagely, I much doubt ; and also the people of England were too uncivilised to be merciful to those they called idolaters. Everybody in fact urged Cromwell to the work of destruction, when his better reason should, and would almost of necessity, have restrained him from it, for such men are not by nature cruel. It is to the consciencious formalists that we owe the horrors of the Inquisition and those of the French revolution ; the greater minds naturally will not permit these things, and but that smaller men worked on Cromwell's peculiar religious notions, I cannot believe that he could have permitted the slaughter of women and children, if such was done, as related by Anthony A' Wood.

Nevertheless he was the right man to rule, had he not been pestered by his superstitious religious notions. The Divine right of intellect (honourable reason) was with him and not with Charles, and it would have shown brighter had he been trained differently.

The spirit world chose him as the best man in England for the work in hand, namely, for introducing republicanism 200 years and more before that country was fit for it, and the steps then taken have saved us much labour

When the slaughter of women and children by the Sepoys took place at Cawnpore I and many hundreds of others in Australia, on the gold mines, would have gone to India to stand up for the old flag ; some actually did go, and but for the news of the successful march of Havelock's noble soldiers, I should have been off also. Thanks be to God for it, I was not wanted ; nevertheless, I can understand the feeling that was in the minds of the friends of Cromwell on account of the Irish troubles. We are supposed to be more civilised now than then, still the old Adam is in youth excessively powerful in most of us. I trust not to offend any conscientious English, Irish, or Indian patriot by these remarks ; they are not intended so to do, but only to excuse and ask pardon in this generation for the wrongs that one of our greatest and best men did to Ireland in former times. We should not hate for ever ; the curse of Cromwell might safely be suffered to die, while we, both English, Irish, and Scotch, thank him for the great help he gave towards destroying tyranny and laying the foundations of liberty, both in Europe and America. He certainly was not ambitious in the common sense of the word ; he evidently desired most anxiously to give liberty and protection to his countrymen, and to help other nations on the same road, and doubtless he deeply regretted that he, a most sincere lover of his country's liberties, should have been driven by the force of circumstances and the ignorance of the people of England to act (in some things) as an English monarch such as Charles would have been only too ready to do if he had dared. Cromwell dared but did not wish to have the really necessary work to save his friends' lives thrust on him ; but who else could have done it ? Had he been a man ambitious of vulgar applause and wonder, such as Napoleon, he would certainly, after closing the Parliament, have engaged his most thoroughly republican troops in foreign wars ; the desire of spreading the faith would have been sufficient to satisfy them, and while they were away he could have raised plenty of good soldiers who would not have objected to the name of king in the man who already had the power. One may object that he had no reliable allies for such expeditions (an attack on Italy or other Catholic country) to satisfy his Puritan soldiers ; but success, if attained, would soon have raised fair-weather friends, and these he could have driven farther than they meant to go ; true he might have easily enough found his Moscow ; but had he been an ambitious slaughter-loving man, he would certainly have had some such grand idea, for this glory is the bait that always tickles the unreason of the really ambitious tyrants. That Cromwell did none of these things should be sufficient proof that his ambition, if such it can be called, was not to destroy, but rather to justly govern and benefit his fellows to the fullest extent that his power and training permitted.

The main rules of spirit conduct to those in earth life are explained to all as soon as possible after arrival in the spirit state, and they having lost the imperfections of intellect that cease with the death of the body, are able at once to understand the reasonableness and justice of those directions, and afterwards always to act in accordance with them. Laws as to self-government are often matters of debate amongst us, but not so with them ; the perfected faculties caused from union with the female spirit, when this has occurred, and complete communion with the surrounding spirit world, which of necessity always happens, soon teach each individual to select the best method of doing that which is needful for the happiness of those in their condition, and also to benefit and train friends in earth life. Many spirits would doubtless wish to communicate at once with their friends they have just left in the flesh ; but such communications would interfere with the general rule to leave men to trust to themselves and to their various religions ; and the necessity of this the newly-arrived spirit understands and never breaks except for spirit purposes, such as strengthening the power of the churches or developing Spiritualism.

There is almost always one certain way that is better than any other for effecting any particular design ; the difference may be so slight as to be as it were but the weight of a feather to turn the scale. We with our flesh-clouded reason may easily err in such difficult matters, while in spirit life

such a mistake can never occur, for even if it were possible that the individual could make an error from ignorance, the surrounding friends must and will correct the false idea at once.

The age of physical miracles ought to be past before long; not because the spirit world can no longer do such tricks (Spiritualists know the contrary), but because we, after the training our forefathers and selves have received, should be advanced too far to desire our spirit friends to perform for our amusement that which after all is only spiritual juggling. If we want such matters done, is it not better to patronise conjurors in earth life, and if we wish to see a ghost, pay our shilling at Professor Pepper's entertainment and see an undoubted specimen; for whether such things are done by spirits in the flesh or by those that are free from it, is really of no importance; they are in either case simply illusions. Physical Spiritualism is of but little use except to attract the attention of the vulgar, for at the present day I hardly think that any reasoning man would be content to adopt any particular line of belief or conduct on such evidence. A miracle, supposing it to be true, proves nothing but itself (and even to do that is, according to Hume, a difficult matter), and to ask any intelligent man to believe that which is absurd in itself, merely because certain wonders were done by spirits in presence of the medium, is certainly bad logic. Spirits are mainly composed of the intellectual faculties; and in the age of reason it would be simply stupid and irreverent to ask for juggling from them, when by seeking in the correct manner we can either obtain more sensible manifestations, or else do without them.

Amongst the brute creation the horse may be accepted as a fair example of the extent of self-assertion (similar to that of some of the human races) that is possible to quadrupeds. Horses play, sometimes kicking and sometimes licking one another, and are also willing to do the same to their masters, and to work well and like it when made to do it, but not so willingly as the dog; although they love, yet do they not venerate their masters to any appreciable extent; therein they resemble such races as the English, the Negro, the Jew, and the Tartar. The dog, on the other hand, is a true venerator, with plenty of self-assertion as well, delighting to overcome in the course and to play roughly as does the more purely self-asserting horse; but for all that he has a large amount of veneration or desire of worship, applied almost entirely to his master. The dog, amongst quadrupeds, occupies a similar mental position to that which the venerating races hold amongst men, such people as the ancient Etruscans and Romans, the Brahmins, modern Italians, French, Scotch Highlanders, and to some extent the Germans. The self-asserting friendship for their rulers and deities and one another, (in place of the true veneration principle) amongst the English, is partly the result of training and partly of race. The ancient Greeks were mainly composed from two families of men, one of which was of the venerating type of mind similar to the Italian, while the other had naturally more of the self-asserting and imaginative type, similar to the modern southern Irish. The Italians originally were all venerators, and although the Greek element has been largely intermixed in that country, nevertheless the venerating mode of thought carries the day, and the present Italian race has reverted to the originally numerically strongest strain, and also, they have nearly eaten out by marriage the Teutonic (Gothic and Lombard) blood. Golden hair that used to be common in Venice is now said to be rare. In France, in accordance with the divine will, a similar process has resulted in the destruction of the invading Franks or Germans, and the people are in many parts, but not in all, nearly as pure Gaels now as they were when the country was first called Gaul.

In Ireland and England, a kindred race to the Gauls of France, had (it would appear from history as well as from spirit information) possession of both countries until the Phœnicians commenced trading to Ireland, and then a physically larger race first appeared there. Now I was told on that head, and also it has been corroborated from reading history, that when trading in the Levant the Phœnicians were troubled by the Greeks, who commenced early as pirates, therefore the traders often took numbers of

their opponents prisoners, and purchased others, making slaves of them, first at Tyre, selling them at times to the Egyptians and others; afterwards using similar people in Carthage and Spain partly as soldiers to keep back and also to enslave the natives. Then, when Ireland was discovered by the Phœnicians, many of these Greeks and some real Iberians or venerated Spaniards were there used for slave-hunting amongst the Gaels, and also to collect hides of beasts, honey, gold, &c., to send to Tyre and Carthage. This was not long before the siege of Troy. When that event occurred, some of the Trojans escaped and made their way to a Phœnician or Carthaginian outpost, from whence they were assisted to Carthage, to be used in wars against the natives, as the Milesians and other Greeks had been employed in Ireland. The new Trojan element did not agree well with the Carthaginian, the queen Dido (if that was her name) persuaded the new comers to embark on a short expedition, so the men were told; instead of that she sent them away to Britain, through Spain, to catch slaves to be worked at the newly-discovered tin mines. Æneas was disappointed and then went to Rome with his few friends. From their better discipline, it was no difficult matter for the Trojans to conquer the painted and naked inhabitants of Britain, therefore, in order to save the lives of the intended serfs, the Trojan soldier used to unship the spear-head and carry the shaft alone, also taking a sword or dagger with him, not however often to be used, excepting to kill such prisoners as he thought to be of no value. With the spear-shaft in hand they would follow the Gaels into the scrub, knock them down, endeavouring not to injure them too severely, and then take the captives to their Phœnician masters. From constant practice they thus became expert at handling the spear-shaft, and from thence arose the custom that eventually ripened into the so-called Saxon quarter-staff play—not really Saxon, however, but Celtic or South British. I do not guarantee this, but it seems feasible to me, and was a spirit communication. In the process of time the southern parts of both islands became occupied by these Celts or Greeks in Ireland, and Trojans in England, Gaelic women supplying *wives and their language*. The mountains and northern parts were still occupied by the smaller and physically weaker race, the Gaels—or Picts as they were afterwards sometimes called on account of their constantly painting their bodies. The Celts, however, as might naturally be expected from the intermixture with Gaelic women, often adopted the latter custom as well as the language. Notwithstanding this admixture, the new-comers, both in Ireland and Britain, retained somewhat of their former semi-civilisation. Their spears and shields were well made, and sometimes weapons were imported as return trade from the Phœnicians. The Celtic Briton still used the chariot in war, one custom that constantly distinguished them from the Gaels on the continent. Then came the Scoti to Ireland—a Scandinavian or Teutonic light-haired race, who partly mixed with both Celts and Gaels. Afterwards a branch of them joined the Picts and the Scandinavians, who at that time occupied portions of the east coast of Scotland; thus banded together they attacked and were overcoming the southern Celtic British, who had about that time been deserted by the Romans. The British in their despair called on the Saxons (Teutons) of Holland and surrounding countries for help; the help was given, but eventually the Saxons, after driving back the Picts and Scots, quarrelled with their late allies the Celts, and in the process of time conquered the country from Kent through England and the southern parts of Scotland nearly to the Highlands, and the people became Saxons—at least so histories tell us.

The Saxons did not eat their enemies, nor yet, although a most energetic race, were they so fond of work as to kill all the Celts and do the hard labour themselves; no doubt for one Saxon master there would be in many parts four or five Celtic serfs, and the Celts are quite as prolific as the Saxons, and thus would not lose the start they already possessed. The loss of language is not the same as a change of blood, and the spirit world is decidedly of opinion that their grand scheme of having a branch of the gallant Trojan race enslaved under that most vigorous slaveowner the Teuton, has been as might be supposed from its Divine intention, a complete success. At the

present time there exists in England a thoroughly well crossed race from two or three of the best strains of Europe, well ground into the liking of labour, with almost all of their imagination knocked out of them by hard work (excepting a certain amount yet visible amongst those fitted by nature to be either poets, novelists, or readers of poetical works). The most of the labouring classes, at anyrate in England, are just plain jonnuck, self-asserters when at play, and bare formalists when at work ; now if we in the coming time give the training to cause them to use their reason a little more, casting away their superstitious notions of religion, giving them at the same time a good system of morals and also a *correct* idea of their own value as freemen, and then by means of scientifically putting the right man of the united races at the head of affairs ; and each, according to his intellectual and moral value, in the place that should be his or hers, then will the training of the last four or five thousand years lead to its proper and Divinely intended result, and better days will be possible for the whole of humanity. One of the principal points in all of the communications vouchsafed to me is the necessity of making use of the reasoners proper ; these should, they say, supply the great number in the Upper Houses of Parliament in all nations. To some extent this is even now the case in England, where great talents in law, politics, and war often obtain a peerage for an intellectual family ; also clever men from other ranks of life, such as merchants and bankers, often furnish their children as wives to the already titled families, and thus reinvigorate the old blood ; but this is not sufficient for the future spiritual purposes, such men are usually more formalists than reasoners, and pure thinkers will now have to take a higher position above that of the unreasoners or self-asserters. In the position of jurymen, the only persons really of much use are those who either know about the matters in dispute as a portion of their education, and the very few who are capable of forming an independent opinion from the facts brought before them. The first-class is that of the trained formalists ; the second-class is that of the (too often untrained) reasoners ; for these men of independent judgment, and often of great unselfishness, get trodden into the mud in these hard formal matter of fact times, and their children either have to emigrate to America or elsewhere, or are crushed out of life. Such men when found should be utilised as jurymen, and for other purposes where they may be of value.

These reasoners when of inferior natural development, are often not far from being idiots. Handy Andy is a reasoner, with a good deal of self-asserting friendship, of small formalism, and that totally untrained ; his imagination of little extent, but probably full of cock and bull stories of ghosts and fairies, and therefore at full work as the wonder-loving organ to excite the untrained reason of poor Andy to deeds of blunder and absurdity. Now such as Andy have memory, and a certain portion of other formal ability ; these faculties should be properly trained, and forms given them whereby to conduct their business of life, then their reason would shine out at times in the matter of shrewd remarks and ready contrivance, while in the absence of book learning such men are all but idiots. I am aware that Irishmen, while denying that Handy Andy is to be considered the national portrait, and rightly so, may yet laugh at Andy's mistakes ; of course it is a caricature, and therefore to some extent an exaggeration ; nevertheless I have known people very much like Handy Andy, and when young was rather that way myself. The English national portrait of John Bull is not flattering, but taken with a pinch of salt it is true. Mr. Bull is drawn by Punch with plain indications of enormous self-asserting friendship of the public-house type, also symptoms of vigorous, although shortsighted reason, such as is sometimes called low-cunning, and at other times merely appearing as business shrewdness ; then there is a look giving a hint as to the animal courage (mainly derived from the Saxon) in the background, ready, however, to be used when wanted ; such a man is often warm enough as a friend, perhaps rather stupid as to matters outside of his experience, and is an excellent supporter of things as they are, for no other reason than that they exist ; his father approved of them and so does he,

and woe be to all innovators, unless they show him clearly how to avoid loss, and to reap certain advantage.

Now let us take a glance at Brother Jonathan, as drawn by the same Mr. Punch; this again is by no means flattering, and from my experience of Americans not as true to life as that of John Bull; however, it seems intended to depict abominably selfish reason, fly and acquisitive formalism, up to all the meanest methods of self-advancement, and strong, constantly asserted, animal courage; which you would naturally expect to hear expressed or simulated by means of a harsh grating voice, giving the idea that opposition must give way at once, or the nearest cowardly means will be taken to enforce selfish ends. Such a man might be the lineal descendant of a puritan formalist, provided he had taken to most immoral courses early in life; but as a national portrait it is not true.

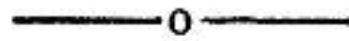
There are evidently reasoning and also formal idiots, and possibly some that show self-assertion and but little else. In Dean Ramsay's Scottish reminiscences he mentions the case of a flood coming down a village stream, some people were clinging to a tree that was below the bridge and growing on the side of the river; it was surrounded at the time by water; no boat could be found, and it was momentarily expected that the tree itself would be washed away by the force of the current. The people of the town it appears knew not what to do; if they were lowland Scotch they would most of them be hard formalists, and consequently quite out of their element when totally unforeseen matters happened to occur. The only person who was able to give a reasonable suggestion, was the village idiot; he showed them how to make a kind of raft, with casks, and lower it from the still standing bridge; the force of the water carried it down to the tree and the people on it were saved, the rope from the bridge sufficing to bring the raft back again. This man was evidently a reasoning idiot. The clowns of Shakspeare are of a similar class of mind, weak in most respects, nevertheless they are able to tell wiser men when they err in matters of reason.

An intelligent acquaintance told me of a lady belonging to his village in Scotland; she had a tolerably well developed forehead (where many of the formal organs exist), but the back and top of her head was small and undeveloped; she could not speak, and apparently cared for nothing else but cutting out and making patchwork quilts and clothing; anything of this sort she could do well enough as far as she had been taught, and nearly in the same way as her preceptors, excepting that she showed good taste of her own in arrangement of form and colour. This woman I would call a formal idiot, from whom quick ideas and ready answers would not be possible, even did she possess the faculty of speech. That the bump of destruction really means a desire to protect, I know from self investigation; inasmuch as I have a tolerably large one of my own, it is no incentive to cruelty in the natural state, simply meaning if you touch my wife or child or friend or clansman, I will kill you. In the ruler of a large state it may be useful as a guarantee of protection for all underneath him. In the case of badly trained, brutal people, it may portend protection for self and no one else. The animal courage is more generally persistent for fighting purposes; many English, Irish, and Americans are well supplied with both qualities partly from being a well mixed race and their receiving their bases of character from three excellent fighting strains.

Veneration prompts to love of the chief of the clan, the nation and the Deity; the seat of reason is immediately underneath it and is intended to be governed by it amongst the venerating nations; members of the non-venerating races, such as Celts, negroes, &c., often show large organs of veneration on the brain, but with them it is principally reason, and very little true veneration. The negro possesses an enormous amount of self-asserting friendship, and thus is chosen companion to the white races in spirit life to make up what some of them lack in that direction.

Animal courage in the natural state is a feeling of actual desire for war and the chase, *the thirst for slaughter*; to be toned down in civilisation, to a generous desire for victory and preeminence, it has its peculiar music. The American Indian war cry is a direct appeal to it, and the old Scandina-

vian religion thoroughly trained it for conquest. In an union of mixed races some offspring may take after the one parent and some after the other, and may appear almost thoroughly true to the strain, some again will evidently be half-castes. In the marriage state a bond of mental junction is required between the man and woman, the one may be a self-asserter and the other a formalist; but if they are both elevated reasoners, they may agree on almost all matters that are reducible to common sense; again the base of union may be formalism (household and business in quiet and order) or self-assertion (sports, dancing, fashion, &c.) Some years ago appeared a most excellent picture, in *Punch*, representing two marriages, it was called *Rinkers and Thinkers*; the reasoning man joined to the self-asserting rinking woman, and the thinking woman to the rinking man, and each of the parties was so typically represented as to show hardly any possibility of finding some basis of mind suitable even as neutral ground for agreement; in such cases there can hardly be a possibility of much happiness for either, the rinking woman cannot understand nor appreciate the thinking man, *although she may pretend that she does* before she marries, and the reverse holds good. Nevertheless a sporting man or woman may be also intellectual, if so the marriage is right enough, but in the *Punch* picture the reason did not show in either of the rinkers, nor did any other suitable bond of union such as formalism, care of dress, &c., appear in the thinkers.



A CLASSIFICATION SOMEWHAT SUITABLE TO THE BRITISH RACES.

1. Reasoners and reasoning formalists, including all who, while possessing perhaps very large formal power, are also able to invent great and useful ideas for themselves and others; excellent judges, the greater historians, generals and other rulers.

2. Reasoning imaginatives are those poets and poetical writers and thinkers whose reason effectually governs their large imagination, nearly at all times. Shakspeare and some few other writers. also some rulers of men. Politicians of this type of mind are, notwithstanding their reason, at times more likely to go beyond their strength than are the formalists.

3. Reasoning Self-asserters.—Those who, while not devoid of formalism yet are not over strong on that group of organs; when their reason is sufficiently powerful they make most excellent orators, politicians, business men, diplomatists and leaders in peace and war, being particularly successful in command of small parties, where ready wit is sometimes better than book tactic; also their warmth of friendly nature endears them to the men they command, although at times they may be somewhat rough in manner; that is, however, a matter of training, all can and should be gentlemen in the future. In all commands connected with the sea, they are hardly to be excelled.

4. Formal Reasoners while being thorough formalists, yet show great reasoning power in applying the forms. These make excellent accountants, conveyancers, heads of department, and formal business men.

5. Imaginative reasoners are the poetical writers, actors, and thinkers of the second rank in intellect, although they also are of great value to humanity, nevertheless their reason too often permits the imagination to lead them astray, *the latter being the greater in power*; this is a somewhat dangerous stratification of mind for individuals born to it (as well as for nations so trained) and requires strict self-examination and will power to keep it within bounds. As well as poets and novelists these make special pleaders, good at exaggerating all points in favour of their case.

6. Conscentious Formalists.—Those who constantly desire to carry out their forms to the fullest extent, but are incapable of inventing anything of importance. They make good accountants and sound copyists if rightly

taught ; but are apt to degenerate into tyrants when in independent power, or to be servile flatterers of the mob when they have to consult the public as elected officials. When *such men have not received a sufficiently* strong formal education, they are excessively dangerous to the people. Setting their reason and imagination at work as imaginative reasoners (not their correct class) to gain political power as orators, and often they succeed by means of utter carelessness as to facts or even possibilities, thus imposing upon the working classes who naturally are unable to classify men, if those who should teach them cannot do it.

7. Acquisitive formalists—Those who apply their possibly large reason and formalism principally to economical purposes. When they are sufficiently intellectual they become most useful politicians, accountants, and business men for their own purposes, or for the national good; such men are often generous, and yet careful in spending, as they are clever in gaining money. The better minds of this class have no right to be placed so low down on the list as I have written them, but the lower intellects belonging to it are often despicably mean.

8. Formal self-asserters suitable for mechanical and clerk labour, and also for seeing that others labour rightly.

9. Self-asserting formalists, those who work with a will as directed.

10. Self-asserting reasoners of the inferior type are men who should have been formalists, but from false training prefer to use their reason often in applying forms to bad purposes. The Australian larrikins are usually of this class.

As to the brutal natures who permit, either willingly or unwillingly, their mere animal passions to guide them, they need not be further alluded to here, as their existence will not be necessary in the time to come. The exact classification of the lower intellects is at the present time not needed, although doubtless it will have to be done eventually. Conscientious and acquisitive formalists are sometimes of very large capacity, as inventors or reasoners, naturally preferring to act in accordance with the forms they have learned, but nevertheless able to invent expedients when those rules will not answer. From his physiognomy, as well as biography, the great Duke of Wellington was certainly a conscientious, but not particularly acquisitive formalist, and was a most remarkably persistent specimen. In his own profession of war he must have been ready enough with expedients, otherwise he could not have been so great a general ; but as a politician, from perhaps not thoroughly comprehending the real meaning of political matters—not having so thoroughly studied them—he seemed not to know when he must drop the older forms and give into the people's will ; thus, he who had never been beaten in war had to capitulate to public opinion under threat of revolution. Nelson, judging both from personal appearance and from history, was almost a pure reasoner, and naturally rather too prone to act in opposition to orders received from men more formal than himself ; he would have been more at home in the coming than in the past ages.

Specimens of different stratifications of intellect, arising from various causes, both natural and artificial, that is by means of peculiar religious and political training:

THE ORIGINAL SAVAGE. 1ST STAGE.

1. Reason or cunning.
2. Destructive and protective organs.

AVERAGE HELENES AND TROJANS. 2ND STAGE.

1. Imagination mingled with Greek self-esteem.
2. Reason.
3. Destructive and protective organs.

ANCIENT GREEKS IN 3RD STAGE.

1. Imagination and self-esteem full.
2. Reason.
3. Formalism.
4. Destructive and protective.

ATHENIAN PEOPLE AT THE BEST PERIOD.

1. Imagination and self-esteem.
2. Formalism.
3. Reason.
4. Destructive and protective organs, and self-asserting friendship acting by fits and starts, but not to be relied on.

LOW TYPE RELIGIOUS FANATIC OF MEDIEVAL AND MODERN EUROPE.

1. Self-assertion.
2. Imagination.
3. Formalism.
4. Destructive and protective; with reason at work now and then under the command of four masters; the imagination receiving inspiration from self-assertion in religious matters, therefore whatever sect happens to assert itself strongest is likely to catch such an one for a convert, and the formalism at No. 3 is changed to suit the views of the time being: such men become strong Anabaptists, Lord George Gordon rioters, Mormons, or anything else, and always are most desirous to drive their newest doctrines down the throats of unbelievers, whether such approve of them or not.

RELIGIOUS FANATIC OF HIGHER AND MORE DANGEROUS ORGANISM.

1. Conscientious formalism.
2. Imagination.
3. Reason.
4. Destruction; and self-asserting friendship almost obliterated. Such a man would use his reason and destructive power to torture or kill those who differed from him in matters of formal and imaginative religious or *irreligious* belief.

JESUS AND MAHOMET, AND PERHAPS SOME OTHER PARTLY EDUCATED, SELF-ASSERTING MEDIA.

1. Unselfish reason.
2. Friendly self-assertion.
3. Imagination.
4. Formalism untrained.
5. Destructive and protective.

This is a very high class of mind, but had the education been 'more complete, the formalism would have appeared higher upon the list, and have therefore been more powerful to assist reason in keeping the imagination and other unreason in check.

The safest and most natural arrangement of organs for most of civilised mankind in the future :—

1. Reason.
2. *Sound* formalism.
3. Self-asserting friendship.
4. Imagination.
5. Destructive and protective organs.

Milton, when writing "Iconoclastes," as a reasoning formalist, was a totally different man at the time from John Milton at work on "Paradise Lost." Some men can as it were completely throw themselves out of gear from one class of thought, and act instantly with the most complete vigour on others.

As to the Chinese, East Indians, and other similar races, these should now endeavour to learn how to regulate their populations, and also to enforce a rule for so doing amongst their people, thereby abolishing child-murder amongst the infants and periodical famine amongst those who grow up; also, to educate all in a sound and liberal manner, to learn and practice such European notions as may suit their nations, and to surpass their teachers of old time. The ancient dispensations are now passing away; God no longer requires simply numbers for spirit life; now it is rather mental quality that is looked for, keeping up their numbers also, but not starving one another with over population. May they soon be able to understand their *rights* and *duties* as free, civilised men.

Possibly in the future it may be advisable for the nations of southern Europe to seek connection by marriage with the races of the north; the Scandinavians and other Teutons have a certain reliability about them that is somewhat lacking in the nature of the southern tribes, while the quickness of intellect the latter possess is of great value wherever it goes. Therefore if these nations could arrange to receive yearly, some battalions of the golden haired hand-maidens thoroughly well trained for household and other work required in the south, the dark haired girls could return the compliment at the north, and a certain proportion of marriages would result from such a custom; a good cross being kept up, and that is often better than pure breed for spiritual and moral purposes. In Great Britain we have Gaels and Gaelic trained Teutons in the Highlands of Scotland; Celts and Celtic trained Gaels and Teutons in south and west of Ireland; Saxons and Saxon trained Gaels and Celts in England Wales and the north of Ireland, and these mixtures have helped much towards spreading liberal ideas and institutions all over the world.

Frenchmen, though friendly towards England, often feel as foreigners in that land because, being strong venerators themselves, they cannot obtain entire sympathy from a purely self-asserting people, neither nation while spiritually untaught, can understand the other. The ancient Gael, either in France, Britain or Ireland, doubtless always venerated his chief and then his clan, and after that he had but little left for those who were not clansmen. The Romans must have greatly changed the original state of the intellect in ancient Gallia and Wales, but they never were able to do anything to alter that of the Scottish Highlanders. Thus we can at the present day, to some extent, compare old Gaul with modern France. The time will not be long before all of the Gaelic races will be classified on a sound stratification of mind suitable for the higher civilisations.

The modern Frenchman seems to me to venerate what he considers great ideas instead of persons; if an artist or workman, he has often great admiration for republicanism, communism or even for the "poor" man, that is for poverty itself, looking on it as being one proof of honesty; his brother in England never, as far as I know, has the slightest respect for poverty as an *abstract idea*, he would say that "poverty is no crime, but it is d—d inconvenient;" as to venerating it, the notion would be absurd to him, of the two he is rather more likely to venerate wealth, while many French people, though they may envy, yet do they not have any respect for wealth, or for those that possess it. The Frenchman also venerates his trade, the Englishman generally only tries to make a living by it, and thus it is that such trades as photography, &c., where the fine arts are touched upon, the matter of fact Englishman is sometimes distanced by his venerating neighbour. The excellent way the French are now working their republic shows that veneration for great political ideas may yet prove a complete success, and so it will be, if they will endeavour to keep their imagination free from glory, &c., reserving their fighting power in the interests of the nation or of humanity, but not thinking of it as if there was nothing else worth living for. The stratification of venerating reason above sound formalism will suit the French as well as the British people, and the Gallic, intense spirit of comradeship must be very similar to our friendly self-assertion, training will probably render neighbouring nations still more like one another as the world rolls on. There is a difference in the reason itself of some of the European nations, which is spiritually shown as similar to the colours red, yellow, and white, with their admixtures. The Gaelic reason is white, pure, keen and suitable for philosophy and all great ideas, but not so useful for statesmanship as the yellow type, which is that of Italian, Spaniard, and part of the Greek people. Then as generals, the blood red colour is used to define such as Themistocles, Oliver Cromwell, Toussaint L'Ouverture, and other leaders and rulers of men of the highest rank in that class of mind. Those nations with whom the white and also the red (for rulers) predominates, are fondest of fighting out in the open; the yellow reasoners prefer to fight under cover, but can be trained to fight on the plain as well as the others do. The Romans, when mostly of Italian

race, nevertheless fought well in the field, and they were beyond any other people at earthwork defences. Also the people of the yellow reason, when in an uncivilised condition, are rather fond of torturing their enemies, and of cruel sports; while the French, the English, the Germans, and the negroes kill with great zeal, but as a rule they do not, and never did, care to torture their captives. The Iberians, the Maories and the American Indians, who prefer engineering and craft to upstanding fighting, have been also great inventors of cruelties to be exercised on their captive foes; all these evil feelings, if we endeavour to check them, can be checked, and as for savages, whether such prefer to torture 10 or would instead rather kill 100 it matters little, if they only try to join in with us, and give up their bad habits, they will thus save themselves from extermination, which otherwise will be their fate whether civilised man assists the work or not.

As to the Russians, they are a people who have evidently a great future before them, and were they to become disunited, their power for carrying on the great work of civilisation in northern Asia would receive a serious check; they can do that far better than any other race, partly from their geographical position, but still more from the amount of blood kinship joining them in gradation of ideas, first with the Tartars and afterwards perhaps with even the Chinese and Japanese, whom it would appear are similar in race, although disunited from the Tartar stock ages ago, and spiritually developed in quite a different direction from that of the western nations; possibly the southern Slavonians, the Poles, and even the Italians, Greeks, Persians and Brahmins may be but various branches of the Tartar tribes, differently trained for long periods of time. I think, but may be wrong in so thinking, that

1. The Gael.
2. Iberian race, (the Pelasgic venerating element in ancient Greece.)
3. Tartar race, (and the non-venerating portion of the Greek people.)
4. Teutons, also somewhat mixed with ancient Greeks,
5. Jews, Arabs, &c.
6. Negroes.

are types of pure races that never have descended from one Adam, and that most of the other varieties are but the result of different training, climate and cross-breeding; perhaps the Australian natives and the ancient black race of India and the islands are allied, and originally may have been one people. The Maori and other Kanaka tribes are one in their brooding modes of thought, their buildings supported by statues of men, their style of ornamentation in dress, weapons and canoes; also their traditions in the various islands point to a common fatherland in the northwest, and where in that direction could their forefathers have seen such large statues of men and Gods as to cause them to be imitated on Easter Island and other places? Where, but in old Egypt. We know for certain, from Herodotus, that the Egyptians rounded the Cape of Good Hope, and came back to the Nile through the Pillars of Hercules; if the king caused one voyage to be made successfully, his subjects would perhaps make fresh expeditions for the purposes of gaining wealth, and thus the Malays, Kanakas and Ovahs of Madagascar may have come from northern Africa originally, the first-named tribes marrying with Tartar or Indian women, and the Kanakas in some instances becoming mingled with the Papuan and other negroid tribes, and possibly also they might have brought pure negroes or Nubians along with them. As far as I am acquainted with the Maori speech, it seems to be similar in several words and ideas to that of Egypt; in that land Ra was the God of fire; with the Maori Ra means the sun. Rameses was a kingly name, a Radama also once ruled in Madagascar, and the same first syllable is constantly occurring in New Zealand names. Also the Maori language possesses the three distinctions of singular, plural and dual, and so I believe did the Egyptian. I cannot say anything authoritatively on this point, but when seeing a Maori woman dressed in the ornamented flax mat going to the well for water, one can hardly avoid noticing the Egyptian resemblance. The higher class Egyptians had a religious objection to seafaring, and the Pharaohs often employed Phœnician seamen, but it by no means

follows that all of their people were thus trained against the sea ; in India, under similar circumstances, some castes will not follow the sea whilst others will.

Certain diseases are intended to teach us that one man should cleave unto one woman, they also assist in weeding the vile from off the face of the earth ; it is true that the heaviest punishment falls often on the least guilty, the Divine intention being that in all these matters, human beings shall be left to themselves to study and find out what to do and what to avoid. In a polygamous family there are no such diseases, because there the children and women are duly cared for ; nevertheless polygamy is not spiritually desirable ; but where women are ill-treated and they become uncleanly in their person, vengeance is carried into effect on some of the male sex, and also on those females who are not careful of sexual honour and decency ; blind natural law awards the punishment, and prudence is well shown in avoiding anything that our reason and universal experience teaches us to be wrong, uncleanly or unnecessary.

It is absurd to try to make a good lawyer of a plain jonnuck lad, the money is wasted on the attempt, as certainly as it would be in trying to teach a non-musical girl to play and not mangle the piano, and yet both the boy and the girl may be clever enough in other, to them, more suitable directions.

Give up the notion that God cares more for one race or person than for another, except when pure spiritual reason points out that there is some good to the world to be gained from such care.

Wealth or poverty are in themselves but of little advantage or disadvantage to us when considered from a spiritual point of view, nevertheless in the future it will not be required of unselfish reasoners that they give up their gifts either for national or private benefit, without receiving a due money or other equivalent. The inventors of physical improvements and thinkers in other matters should assert themselves, and also mankind for its own better interests should see that such are duly paid.

Grey hair is in itself neither honourable nor dishonourable, it is simply the natural sign that should teach us to select, when reasonable so to do, suitable mates from amongst our own generation ; due respect, however, should always be shown to seniors.

The man who blacks our boots, if he is above us in moral and intellectual nature, is also for that simple reason our superior, or at anyrate our equal in spirit life ; the sooner that this fact is thoroughly comprehended by humanity, the better for us all. Nevertheless such possible intellectual superiority alone, is no sufficient spiritual reason for making any great alteration in earthly position, for such matters are but of small moment compared to things of eternity.

Twenty-five years ago on the Victorian goldfields I was acquainted with a young west of Englander, the perfect type of an English rustic, frank look, rosy cheeks and brown hair ; many years afterwards I came across the same man again, but there was a very great change in him ; instead of the frank, jonnuck manner that implies the taking of things and people as they appear on the outside, or the not troubling much about what they mean ; in place of this there was the sly, sneaking glance out of the corner of the eye, common to the inferior types of reason ; yes, he had become a self-asserting reasoner, lost his liking for labour and adopted a preference for gambling *to win*, and therefore he was using his reason to find out the weak points of people he was about to play with, thus the better to use his formalism to take their money ; now had he remained under the old stratification, he would have kept his original open countenance and some of his many other natural advantages, and also his mental qualifications perhaps improved by age ; however, he had given up all that and become what the higher spiritual laws never intended him to be, namely, a *constant thinker*. I do not mean that in the future such people should not keep their wits about them, nevertheless they need not reason with entire reference to number one ; better to stick to a trade or business, using their formalism all day and being agreeable and friendly with suitable associates in the evening,

engaging sometimes in such discussions as may be best suited to train their higher formalism to assist reason in more excellent modes and matters of thought and action.

Welsh and Cornishmen, although the Gaelic element prevails greatly amongst them, yet do they not, I believe, care very much to be soldiers or policemen, unless trouble of some kind or other drives them to it. On the other hand, the highland Gaels and Scots (Gaelic trained) are often eager for such occupations. The Welsh, though retaining their old language, have cast away their ancient mental training to a considerable extent, perhaps partly through old Roman influence; at anyrate they have now adopted much of the mode of thought of their English neighbours, and the jonnuck of Wales is something tremendous as far as my experience goes; both they and the Cornish are rather more talkative, and therefore in that respect somewhat like their French congeners; nevertheless there can be no doubt but that they are in full mental unison with the larger part of the British nations, and thus there is little danger of disputes as to matters of race and ancient injuries given and received. They will fight for the flag gallantly enough in a popular cause, but not because they are particularly inclined to avoid formal labour. Many of the Scottish highland race are also getting into similar ways of thinking, particularly when they have gained some good Glasgow experience.



METHOD OF SPIRIT INTERCOURSE WITH THE NOBLEST REASONING MEDIUM OF ANCIENT TIMES.



Spirit Question from Solon.—"Socrates, whom would you select from amongst the youth of your acquaintance for the higher teaching in reference to political power in the republic."

Ans.—"I think I would choose Alcibiades for one, as he possesses great reasoning power, is excessively fond of the games that are so excellent and necessary for our country and for all Greece; also he is clever in debate, and if I can persuade him to be thoroughly attached to liberty, then all the interests of the republic, whilst in his hands, ought to be safe."

Spirit.—"Socrates, do your best for Athens, so that you may help to spread liberty not only amongst the Greeks, but eventually to all the human races, we will assist you."

And so they did assist, but not as he had desired. Great were his disappointments and humiliations, but none did he feel so acutely as the losses to Athens by means of Alcibiades, for he had loved him as a son, and believed him to be the one best able to forward the cause of freedom; nevertheless a grave blunder was here made by a thoroughly well intentioned friend of humanity, and simply because at that time there was but little biographical and historical science sufficiently authentic to teach him to be cautious with self-asserting and imaginative intellects.

Now Socrates well knows that in this generation his ancient labours will attain more perfect fruition than he in the old time had ever expected. He objected to election of officials by means of ballot with beans according to the Athenian custom, as related in history, because he could see plainly that inferior men were often chosen for the highest offices. What he wished for was a scientific classification, whereby people would with certainty fall into their proper places in life; but on account of reasons stated previously that great spiritual favour was never granted to him, and clever as he was yet was he unable to arrange such a system without Divine help.

A soldier once saw Socrates, when on guard, looking apparently at the moon and remaining in one position for a long time; now Socrates always

discouraged astronomical science, because it was likely to draw away too much high intellect from Athens in her great need. No, he was not looking at the moon, but sorrowfully talking with his spirit friends on the necessities of Greece.

Readers of history must remember that on the return of the Athenian army from the defeat at Delium, the spiritually given advice of Socrates saved the lives of a few who took the road that avoided the pursuing enemy, while those who marched the other way were all cut off. Why were not the latter also saved? Because their lives were of no particular importance. But the safety of Socrates was of great spiritual value, for he was a thoroughly trained reasoning medium, who had then much philosophical work to do; and although his efforts in the cause of Grecian liberty were nearly all failures even at that time; yet had he been killed at Delium there was no one then ready to continue his work, and in accordance with the Divine will no more such as he were to be developed in Ancient Greece. Thus he and his friends were saved on that occasion, not for the sake of old Greece, but rather for that of modern Europe.

Now let me refer to a most important truth, even if it should be considered a repetition, it is as to the question of the possibility of salvation by faith alone before the justice of a God of perfect reason, and who *cannot do an unreasonable thing*; is it even possible, much less probable, that such a Being, the ruler of an universe composed of millions of millions of worlds, can care for what you or I believe (much less to be willing to take our advice inasmuch as he cannot possibly need it); the idea is totally unreasonable and absurd, it is simply one of those notions that have been encouraged by the spirit world for a good purpose, namely, to inflate man's self-esteem unconsciously, by causing him to suppose that he was individually of such vast importance. It is usually considered a scientific truth that all matter is based upon the unit or atom, yet the unit itself is as nothing, and even we, as spiritual atoms, units or duals, eventually will constitute a portion of the spirit world or godhead, even each one of us when considered with reference to the universe; why, we are certainly of less importance to the Almighty than is a drop of water to the ocean that effects such wonders on this little planet. Nevertheless, individual future happiness is of much importance to each one, both in earth and spirit life, and the greater or lesser amount of that happiness depends to a certain and very important extent, not on what we believe, but on what each one of us does for ourselves and also to our fellows, for we can forget nothing in the future state, the book of memory and also that of our friends can never be shut; it is not like the imperfect remembrance that in this life is sometimes in action and sometimes silent, there it is always speaking to us, whether we will or not, of everything we have done on earth. Also our friends here are, as a rule, friends for all eternity; thus friendship under a right system of selection and honourably kept is a most important matter, and there is also a reverse to this where evils are inflicted on friends by us.

Thus it is that God (the Spirit World) cares nothing for our belief, but much for what we do, both for our own sakes and also for the sake of others, and as to our stupid, wrong-headed disputes on theological points which have cost so much blood-shedding and suffering during the world's training; that probationary state being now finished, for God's sake and man's sake, let us bury all dogmatical ideas as soon as possible, *yet not doing things hurriedly*, and establish a pure, noble, religion without unnecessary theology, giving due thanks for favours received in accordance with the ideas of the higher minds of teachers now belonging to the various denominations; some prefer grandeur, and others simplicity; both, when not carried to ridiculous extremes, are good, *the higher reason* being our true divinely appointed guide. Let us force none, and try to love all men as God also loves us; let us endeavour to show our love by acting in accordance with the golden rule, which, however, as a matter of reason works two ways; thus, were I to have committed or to be likely to commit any of those fearful atrocities which at the present time are so commonly reported, I would most heartily wish to be hanged at once, as did Tuhi, the reasoning Maori

lately executed in New Zealand. What I would in such a case desire should be done unto me, that am I most thoroughly anxious to see effectually carried out on others, thus preventing future fresh evils on the part of the malefactor and their eternal consequences, and I am convinced that this course is true mercy, *but only to be unhesitatingly applied to those who are either by training or natural disposition past the hope of reformation.* Some say that while there is life, there is hope; I much doubt the truth of this saying as far as it may refer to the improvement of the more brutalised criminals of our generation.

It is mainly with the spiritual world of this planetary system that we, even in the future, shall probably have much to do with, and even that notion of it is a most incomprehensible power; also the whole of the united godhead is in unison with and, if necessary, always ready to coöperate, only such a necessity never occurs now; the main points of spirit rule having been planned long ago and brought into existence as matters of the purest and highest reason, they now belong to perfect formalism.

As to what may be the ultimate purposes and meanings of the Creation, shall we ever comprehend them? I believe that during the vast gulf of futurity that lies before each one of us, perhaps we may understand thoroughly the general outlines relating to the universe, but no unit or dual will ever be able to say that he knows all that is to be known.

One spiritual suggestion to me on education was this, schoolmasters should classify their scholars according to the position of mind they appear to occupy at the time, such a system amongst the young would be simple enough, most English children being plain self-asserters, some few formalists, some reasoning formalists and formal reasoners, imaginatives, &c., &c. Let the examiners check the classification every year. When the lads pass from the primary to the higher schools they should take their classification with them, and thence, by means of scholarships or something similar, those who show particular intellect under any of the higher classifications should be entitled to a special training in the direction of their minds; also a scholar who seems to be a formal or other reasoner, should have as a reward a ticket entitling him to be entered as parliamentary candidate when of sufficient age. If this was carried out right through, commencing at the national primary schools, there could then be no objection against it on the score of family preferences, for the whole of those who could have any extra chance of being elected to Parliamentary honours must first enter fairly amongst the people's children. I think, and spirit friends also told me that for those distinctions none but the children of the people, or those who would enter school life on a footing of perfect equality with them, should be permitted as candidates for seats in the national councils, and that this would have a good effect in keeping out low-born rogues, as well as aristocratic block-heads, from parliaments. Then also intellect, from the highest to the lowest in the land, would be on one footing in that respect.

We see how well in many instances the old Chinese spirit planned system of civil service examinations has worked in modern England in selecting formalists, is it not possible that this newer idea, from the same source, may prove equally satisfactory. I leave it to others to think over. As to the nearly pure reasoners they are but very few indeed, and as children, boys or girls, show their form of intellect partly in asking pertinent questions, but still more in giving sensible replies to questions usually considered to be beyond the understanding of those of their age. Formalists are often good at putting questions, but to give a really original and useful answer on any important subject, requires a thinker; and such, when children are easily trodden under foot by the more self-asserting and formal, and the lad who can learn a lot of parrot phrases will often be thought by the master to be cleverer than he who, while weaker in formalism, is yet vastly stronger in striking out an idea for himself.

The spirits say that the only two perfect systems (as far as perfection goes in this life) of government are—1st. that of a well established slavery under a good autocrat; and 2nd, republican and parliamentary freedom under a system similar to the one just proposed, and that all admixtures of

republicanism and monarchy in so called constitutional governments have been advancements, and solid advancements on the road to freedom, yet are they not consistent with the liberty now spoken of, for there is always a certain amount of man worship in monarchy, and often it is applied to the wrong person; for if the Russians at one time bowed down to Peter the Great that was bad enough, though necessary at the time, but for Englishmen at the present age to worship even the incarnation of Mr. John Bull himself, would be supremely ridiculous. When such a classification has been properly carried out, both for jurymen and parliamentarians, the spirit world will trust all human governmental affairs to mankind as free-men with the absolute certainty that the greater blunders of past ages will never be repeated, and that as the world rolls on, even the smaller ones will hardly be possible.

Of course in making great alterations it is often necessary to take the will of the people; in England such is usually done by means of a general election, in other countries by a plebiscite; let all nations retain as much of the older forms as may be possible, but let none give a vote in Parliament except those who have passed from the peoples schools as reasoners of one class or the other mentioned in the list as Nos. 1, 2, 3, 4, for Parliament, and Nos. 1, 2, 3, 4, 5, and 6 as Jurymen.

There should also, if possible, be an Upper House or board of pure thinkers to act as check on all legislation before appealing directly to the people, *the latter appeal being final.*

As to municipal affairs, they would of course remain much as now, on the hands of the ratepayers, and these will have better opportunities of selecting right men, and also public and parliamentary opinion will be vastly keener than it is now to keep corporation selfishness and jobbery in check.

That the truth and honesty of public opinion when rightly appealed to, is as solid as a rock, I myself have had personal experience; the public, rightly trained, never errs from intention of doing wrong; if it makes a blunder, it is nearly always from having been over persuaded by self-interested rogues or fools.

The trading in simulated love is often no spiritual crime on the part of the woman, but nevertheless is injurious to the mental and eternal happiness both of males and females; from its very nature it is degrading to men, and unfortunately doubly so to women, although if justice on this point was possible in our state of civilisation, the stigma should be equally divided between the sexes, indeed in the original seduction, from which most of it springs, common justice would tell us that the seducer ought to receive by far the larger share of it. Girls are usually brought up to be too simple minded in this respect, now the time is coming when all necessary sexual matters will have to be fully explained to them, either at schools or by duly appointed female teachers at suitable seasons.

When in the future time marriage shall have become nearly universal, then people will look back on these crimes of our generation with horror and disgust, similar to that with which we turn from legal slavery and New Zealand cannibalism.

All the important Media of ancient times have been men of large intellectual power, in accordance with the class of mind to which they have belonged; therefore the idea held by some spiritualists of note at the present day, that they may be able to obtain much that is excellent through the mediumship of the weaker minded or morally vicious, is opposed to religious and other history, and also to the present spiritual experience of the world. When such as Jesus, Moses, and Homer have received the Divine afflatus, we need not trouble ourselves as to whether Joseph Smith and Joanna Southcott were spiritually inspired, or only in the way mentioned in Hudibras, of Prynne and Vicars. If God required a great work to be done, He always selected a suitable mind to do it, mental classification being always kept in view; thus the business of a formalist is not to be handed to a self-assertionist, nor that of the latter to an imaginative, either by God or man.

If it should be necessary that a medium and his friends and well-wishers have to be burnt, crucified, or otherwise tortured to death for the benefit of humanity in the teaching of better forms of liberty or Divine worship, God (the Spirit World) holds the right of having such torture carried into effect, and those who have in former times suffered most, in similar ways by the cruelty of their fellow-men have always, on attaining to spirit life, fully acknowledged the justice, wisdom, and necessity for what had been Divinely permitted to be done to them.

That it should be submitted to scientific reasoners whether it be possible to invent English in place of Greek and Latin terms in some sciences, so that knowledge may be the more quickly imparted to the working classes, a far more important point in the present and future time, than even it has been in the past; and also can we not adopt a handy English name that shall include all but wilful drones and evil doers as members of one brotherhood of brain and hand workers.

In case of oppression on individuals or communities of any class, creed, or colour, our Anglo Celtic public opinion can now be depended on for enforcing justice with almost absolute certainty, provided each case is fairly put before the people so that the merits or demerits may be thoroughly explained to all by means of the press.

At the time of the war between the Northern and Southern States of America, did the poor sufferers in Lancashire demand the British Government to obtain cotton for them at the price of negro slavery? I think they only asked for bread during the hard times, and northern America nobly sent the "George Griswold" to their assistance, and much help afterwards; Australia, New Zealand, and all other English-speaking people and friendly foreigners willingly cooperating in the good work, and equally liberal has been the help afforded to Ireland during several fearful famines. For these reasons it is that the spirit world fully sympathise with those who wish to extend political rights under just conditions to all our people; for now they are in a state of mental advancement, able with the help of the Press and other educating elements, to use those privileges correctly.

While speaking with so much pride of our kinsmen in the northern States, we need cast no slur on their countrymen of the south, who were not intentional traitors to the cause of dignity of labour; it was false training that had caused those who should have been their working classes to prefer the apparent, but not real, interests of a comparatively few slave owners to the solid advantage of the majority.

In the matter of payment of members of Parliament, jurymen, &c., the wealthy should, from love towards the nation, accept as expenses that which, when given to working men, would be considered full wages, thus an approximate equality may be maintained, and all classes be fairly represented.

Those who receive the school prize as entitling them to act as representatives, and also those who obtain the qualification for jurymen, should be invited to hold periodical political and scientific meetings in all parts of the country, their tickets giving them right to speak in the meeting rooms; such being to a certain extent private, *but the general public to be always admitted free*, and thus to act as a check and also for purposes of national instruction; any person (even though not qualified to be a member), nevertheless to be permitted to speak with consent of chairman and other leading men. Public meetings of course would have to be held as now, when required.

In establishing cooperative societies in the leading trades, such as shoe-making, iron working, &c., it would be advisable to ask the assistance of certain members of the fine arts, actors, painters, &c.; these are often very democratic in feeling, and clever in some kinds of business outside their professions; they are also sometimes careless in their money matters, and not acquisitive enough to lay by a suitable provision for old age; therefore their joining such companies *as full (not as honorary members)* would be to mutual advantage; they would have to take a money share, in accordance with the amount of their earnings *paid into the company*; thus they might

be entitled to receive as much from that source as to equal the payments made to the foremen and trade managers, the same to be continued in old age. The working men need to bear in mind that genius is usually liberal, and what more money such men would earn and receive, a great part of it is almost certain to be spent in a generous manner amongst those whom they will be proud to own as fellow craft. They could also be office holders, but not to the exclusion, but rather to the assistance, of thinking men belonging to the trade. As to the shares of such societies they should be the property of the company, to be held by members for life or during good behaviour; no selling out, thus avoiding the chance of the introduction of unsuitable persons; exchange from one society to the other to be allowed with consent of each. Every one born in the company to be free of it if willing on the appointed terms to take up his freedom, and provided there is room for him, and his general conduct is decent, six months or less probation being allowed in doubtful cases.

This work, now finished, is entrusted to the Press of all nations to be spread through the world.

