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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

MAY, 1877.

AFTER ALL, IS THERE ANY SUCH THING AS
MATTER?

BY "M.A. (OXON.)"

"THE WORLD AS DYNAMICAL AND IMMATERIAL."—

BY R. S. WYLD, F.R.S.E., LL.D.*

The book whose title heads this paper has caused me to ask the startling question I have propounded. I have no doubt that most of my readers—unaccustomed, as they probably are, to intricacies of metaphysical thought—will experience some misgivings on reading it. Has not Dr. Forbes Winslow told us *ex cathedra*, in language which if it fail in grammatical accuracy and intelligibility yet is intelligible enough to leave no doubt as to his meaning, that all Spiritualists are mad. Well: I am a Spiritualist, sure enough; *ergo*, I am mad. And here is a melancholy proof of it. I suggest the disestablishment of Matter, in which Tyndall sees "the promise and potency" of things in general. Yes; I suggest, I do not assert. My article begins with a question. It will be found to end with one. I assert nothing, except what I can prove: I do but submit the ideas of one who has elaborated his theory in a manner thoroughly admirable for its precision and lucidity of method, and presenting a very short summary of so much of his argument as bears on my point, I ask permission to state how it seems to me to throw light on some phenomena that puzzle me and others who have seen them. For, my belief in my knowledge of what Matter is—and, for the matter of that, in anybody else's knowledge of what Matter is—has sustained some rude shocks of late. I begin to think we do not know anything about it. Over and over again, as published in the pages of this magazine, especially in some of my "Researches," I have sat with trusty friends in a closed room, and have found at the close of the seance that the table has been

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littered with solid objects not before within the room. I have traced some to their previous position in other rooms in the house and in other houses, and I ask, How came they there through locked door and material walls? In vain was it suggested to me that they might have come down the chimney or through the keyhole; they were too large for the latter hypothesis and no smell of soot gave colour to the former. To settle all, however, I have witnessed more than one case in which objects have been brought out of a closed and locked cupboard, and many more of a cognate kind. What then is this condition of Matter that permits the passage of a solid object through it? I thought I knew that one solid object cannot occupy the same space at the same time as another solid object. What is wrong?

Then again, I have firmly grasped the hand of a medium—of several, and at several times—and have had a solid iron welded ring passed on to my arm. How came that to pass? The iron rang true enough when tested, and my arm is a good working member, substantial enough for all ordinary purposes. What is wrong with Matter there?

Furthermore, there is that portentous problem which we call Materialisation. I have taken every precaution to assure myself that a particular room is empty save of its ordinary furniture, and of some half-dozen friends who are going to obey the Apostolic injunction and “try the spirits.” Yet I have been grasped by a substantial hand of flesh and blood which has dragged me up until as I stood on the table it melted from my grasp close to the ceiling. Whence came that hand? It was solid, as I understand solidity; warm, according to my ideas of temperature. It was, in all respects, a human hand, save in one material point—*It could not possibly have been attached to a human body.* Where was its fulcrum? Nay, how came it there at all?

I will not produce further problems. I will only say that a long course of pondering on such as these have led me to entertain disrespectful ideas of Matter, as a vague, shifty, illusory sort of thing which I could not get hold of in any way, though it is generally supposed to be the only thing which one *can* get hold of at all. I have even begun to question whether we are not all wrong about it, and whether, in effect, there is any such thing at all.

My perplexities were not solved by the careful perusal of a paper contributed to the Psychological Society of Great Britain by Mr. Croll, F.R.S.E., one of its distinguished honorary members. He dealt with the question—“What Determines Molecular Motion?” and, in the course of a profoundly able analysis, he stated his case somewhat thus:—

In Molecular Physics there are two great problems—(1) The Constitution of Matter, (2) What governs the motion of its Molecules? A Molecule is an aggregation of Atoms. What, then, is an Atom? We do not know, because our senses are not constructed to perceive them. Here, then, was my first *crux*. We must be contented, then, to deal with the group of Atoms called a Molecule. I cannot get at the Atom. Well, then, What directs Molecular Motion? Force causes Motion. But what directs Force? There is the rub. The action of a Force cannot be determined by a Force, nor can Motion be determined by Motion; so that, at last, we come to the conclusion that the directing agency must be something outside of Molecular Being.

Where am I then? That is precisely what I have been meaning by Spirit, and, in attempting to find out all about Matter, I have been landed in Spirit after all. This was very perplexing, and I turned round, somewhat savagely, with the question—After all, is there any such thing as Matter?

Before I attempt to go further, I will give a condensed analysis of such portions of Dr. Wyld's book as seem to me to the point. I fear I shall tax my readers' minds by condensing imperfectly what is already sufficiently closely packed when read *in extenso*. It is inevitable that I should mutilate, maim, and do violence to the Author's arguments; but I will endeavour to do no violence to his meaning, and to present my case in clear, if condensed, language. I beg the closest attention to the physical reasons adduced for dispensing with matter altogether. This "killing a man with his own sword" seems to me to merit strict attention.

A word or two of preliminary statement is still necessary, and I will incorporate it with my Analysis.

THE QUESTION AT ISSUE.

The Constitution of Matter is admitted to be unknown. Our senses, it is said, are not constructed to perceive anything other than Molecular Motion, so that the hypothetical Atom cannot be cognised by the senses. Well, then, How do we know that there is such a thing at all; or that Matter has any absolute existence at all? Before we are called upon to discuss the nature of Matter, we shall do well to see whether it exists, lest we be caught in the trap that the wise men fell into when they neglected to weigh their fish, and see whether the problem propounded about it had any basis in fact.

There are philosophers who are bold enough to say that the Senses reveal to us no such thing as Matter; that the popular theory about it, moreover, does not square with observed facts

and phenomena. They tell us that all we can possibly *know* to exist is Force, and that the properties of bodies are nothing whatever but Force in various modes of action.

These philosophers regard the Physical world as a Phenomenal Manifestation of Divine Power—not Force with a substratum of Matter, but *Force* energized by a Power without, called *Spirit*, or, in its ultimate, GOD. Physical objects they regard, in conformity with their idea, as collocations of atomic centres of Force.

Let us investigate these ideas a little more closely.

WHAT DO WE KNOW OF MATTER?

Kant, in his “Critique of Pure Reason,” holds that neither time nor space have any real existence, but are merely *forms of thought*.

Fichte held that the external world had no existence at all, was in fact due to impressions generated in the mind.

Berkeley also denied the external existence of the universe. His idea was that God communicated directly to the human mind those impressions which we refer to the perception of external nature.

Lewes, too, in his “History of Philosophy,” arrives at the conclusion that as “I cannot transcend the sphere of my consciousness, I can never know things except as they act upon me.”

These are the IDEALISTS.

The opposite school of thought, composed of men who have devoted themselves to research in physical science, sweep away mind, soul, spirit, and all that cannot be cognized by the senses. Mental operations are a product of the brain, and the belief in anything outside of Matter a superstition unworthy of a scientific age.

But here we are reminded (as Hume laid down in his Essay on “Our Idea of Necessary Connexion”) that *we never perceive a cause in any natural phenomenon*. A stone falls to the ground. That is a physical fact; but we see no physical cause for it. Yet no mind can believe that any event happens without a cause. We are driven, then, to believe in an *invisible, immaterial, or spiritual Cause*.

PHYSICAL PROOFS AGAINST THE EXISTENCE OF MATTER
may be thus stated :—

Two views are held—

(1) That Matter does all.

(2) That it is only the *Occasional Cause*, or *Apparent Cause*, Deity being the *Efficient* or *Real Cause*.

This last is the view of Descartes.

Against this let us see whether we do not get on better when Matter, as an entity, is got rid of, and a *Dynamical World*—*i.e.*, a world of Force—put in its place.

The arguments by which this may be supported are many, and may be summarised thus:—

(1) In Chemistry the astounding phenomena met with negative the idea that Matter or substance—*i. e.*, that which underlies the properties—is inherent in the atoms with which the experimenter is dealing.

The most trifling variations produce the most remarkable results, *e.g.*, Quinine is composed of seventy atoms of the four elementary substances, oxygen, hydrogen, carbon, nitrogen. So is Strychnine, with this difference—that the poison has two atoms less of hydrogen than the tonic, their place being supplied by two atoms of carbon.

This suggests that the ultimate elements and their combinations act dynamically.

(2) Again, all objects in nature act external to themselves, *e.g.*, the sun on the earth, and the earth on the moon. Yet there is no material link.

So with Chemical atoms. If they be material, they act external to themselves. In fact, no portion of Matter ever touches another.

(3) A ray of light falling on coloured glass is reflected without acquiring any colour. It does not touch the surface, as Sir John Herschel shows in his article on Light in the “*Encyclopædia Metropolitana*.”

(4) The proven action of the magnet through certain dense bodies—copper, lead, glass, whether singly or in combination—goes to show that they are not solid.

(5) All the forces exerted on the earth's surface, incalculable in their aggregate effects, operate without the destruction of one single elementary atom; *e.g.*, a ton of coal in an engine does a certain amount of work, and we regard that work as the equivalent of the coal consumed. So it is; but every atom of the carbon, hydrogen, and earthy matter contained in the coal is preserved. It is merely set free from one form of combination into another. Here, then, is something—*i.e.*, Force—given off by the atoms, *which yet remain unaltered*. They have evoked Force without impairing their own substance or being.

So with man. A pound of meat will send me, say, twenty miles. Yet not one elementary atom is lost, only Energy is utilised.

(6) As a matter of fact, we do not see Matter, only the Colour and Form, sensations of which are communicated to our Vision, and so to the Brain.

This theory, illustrated by the above considerations drawn from physical science, obtained the adhesion of Faraday (*Philosophical Magazine*, 1844).

FUTHER ARGUMENTS.

Leaving physical proofs, it may be asserted further—

(1) We neither see, feel, nor have we any distinct conception of Matter.

(2) Physical objects are cognised only by their active properties.

(3) Matter cannot direct the complex arrangements of this world, nor can any point be suggested at which its operations, if once begun, afterwards cease.

(4) *Force* is an attribute of intelligent spiritual being, rather than of an unconscious, inanimate thing, such as matter is supposed to be.

(5) If Matter be an inert mass operated upon by Deity, as has been supposed, it is superfluous, occupies space, and does nothing in it, which is contrary to the plan of creation.

(6) It is hard to conceive the creation of an entity like Matter out of nothing by a Being of Spiritual Essence, such as we suppose God to be.

These are strong arguments for the non-existence of Matter.

Seeing all round us evidence of power, wisdom, design, order, beauty, we regard what we see as an ever-active cause, immaterial and spiritual; a manifestation of power acting in connection with intelligence, and therefore we look upon it as an ever-present, intelligent cause in direct operation.

On this theory Perception becomes simple, for we are brought everywhere in connection with External Power, whereby our bodily senses are acted upon, and the necessary sensation created in the mind. In fact, we are brought into ultimate connection with Deity.

This was Berkeley's idea; but with the addition of an external world, the existence of which he absurdly denied.

THE UNIVERSAL ETHER.

What then, it may be asked, is the physical agent underlying and penetrating all?

The answer is THE UNIVERSAL ETHER: an elastic medium which we can neither feel, hear, nor see; one, however, which permeates all space, and the pressure of which almost transcends belief. Its pressure is calculated, on a low standard, at from 96,000 to 960,000 times that of the atmosphere, which latter is 15 lbs. to the square inch. This subtle medium penetrates all

substances, and is the cushion on which the ultimate atoms rest. It keeps every atom in motion, so that they can pass and repass on to their assigned places; and it is itself governed and kept in play by the great central orb of our system, the Sun.

SUMMARY OF ARGUMENT.

So far, then, the possibility and probability of a Dynamical world has been set forth: a world of Force, energized by Spirit.

In view of the difficulty that most will find in grasping the full meaning of the theory, and in estimating its far-reaching issues, it may be advisable to re-state the following propositions:—

(1) The world is a vast system of localised Forces acting under Law.

(2) The efficient agent is one external to the world, is what we call *Spirit*, and, in the last analysis, God.

(3) A physical substance is a cluster of atomic forces, having a mutual relation, and occupying a given space: a vacuity in respect that Matter does not exist in it: a substance in respect of the energy expended from countless dynamical atoms or centres of force.

(4) These atoms act under their own laws, physical and chemical, and are held together by attractive force.

(5) They are solid or impenetrable, inasmuch as they possess repelling forces, and consequently occupy a definite space.

(6) The atomic forces of one body when approached to another body do not necessarily resist; they may combine, and from the alteration of their dynamical properties, form what to us is a new substance.

(7) Such is the visible world—a certain space occupied by Forces grouped and acting according to Law. These objects are real, because they exist in space, and act on other bodies existing in space, as *e.g.*, on our own bodies, which are also dynamical and immaterial. We know that they are real, because of our sensations which follow contact with them in various ways—taste, smell, touch, and the like.

(8) A Body, as Faraday stated, may be said to extend as far as its forces extend. Hence the universe, bound together by the law of attraction and by inter-acting Forces, is One Body.

(9) In a higher sense, it is One Body, as being interpenetrated by the Universal Ether.

(10) In the highest sense of all, it is One Body, as being a phenomenal manifestation of God.

ADVANTAGES OF THE THEORY.

A Dynamical Theory such as this has the advantage of doing away with the startling and inconceivable *dictum* of Berkeley

that the external world has no existence. It points to a nobler Pantheism, and has some consolatory bearings on man's state after Death. For, as Force does not perish but only enters into fresh combinations, we may see how, when the present combination is dissolved, another, possibly not far different, may be framed.

On the supposition that there is Matter we cannot grasp spiritual existence. "But with the belief in immaterial forces as the substance of all things, what bounds need we put to the versatility of our powers? *Objects which appear to be impenetrable, rocks and walls, may yield at once before us—the forces of the spiritual body neutralising the forces of inorganic nature, so that, without let or hindrance, Man, as Lord of the Physical World, may pass through their substance.** We see something analogous to this in chemical phenomena when one element, as by a miracle, entirely annihilates the peculiar character and energies of another element.

Nay, as certain organs now subserve two uses—the brain, for example, being the organ of thought, and also essential to digestion—we may even suppose that in a higher state the material functions may be obsolete, because no longer required.

OBJECTIONS MET.

Such, in most unsatisfactory compression which regard for space imposes, is Dr. Wyld's theory of a Dynamical as opposed to a Material World. Now for its bearing on the difficulties which some of the phenomena of Spiritualism present to the thinking mind.

But, as I begin, I seem to hear the impatient objection of some downright matter-of-fact person (as he would describe himself), "What stuff! Tell me there is no such thing as Matter? Why, can't I see that table? Don't my senses tell me that it is material? You are merely juggling with words."

My good friend, I reply, don't be in a hurry. Nothing is more certain than that *you cannot see that table*. Your vision gives you sensations of form and colour, and those sensations are produced by an impulse on the optic nerve; and these impulses—beats—are caused by vibrations of the elastic medium which intervenes between you and that table. Your eyesight, in which you trust, gives you no further information as to the constitution of the table. You merely have a sensation (not caused by Matter) of its form, and another (again not caused by Matter) of its colour. I admit that your table is an existent *physical* fact; but neither you nor anyone else can prove to me that it is *material*.

* The writer of this remarkable passage is *not* a Spiritualist.

“But,” says my objector, unsilenced, “it has *size*, at any rate, and *weight*; has it not?”

Do you know what it was, amongst other things, that forced Faraday into a suspicion that atoms were not *material*? It was this very question of Size. He found that a certain piece of Potassium—assumed to contain, let us say, 700 atoms—when combined with oxygen and hydrogen, and so converted into hydrate of potassa, contained 2,800 atoms, *i.e.*, it had increased fourfold. But, so far from its Size being four times as great, it had collapsed to about one-third of the bulk of the original metal, *i.e.*, it was only one-twelfth of the Size it would be expected to be on the hypothesis of the physical atom being *material*.

Weight, of course, an object has: for, if immaterial atoms possess that force which makes them cohere and binds them together, they may also without difficulty be conceived to have that force which draws them to the earth, or to other larger masses.

If you picture to yourself the very tiniest dynamical body at rest, and consider that it requires a certain amount of physical force to move it, you can see at once that if the tiny body be multiplied a thousandfold, the force must be increased a thousandfold too. So you get at the *inertia* which has always been regarded as a prime property of *Matter*.

No: it is no doubt necessary to familiarise oneself by repeated thought with these problems, but it is acknowledged by all who have carefully done so that “WE NEITHER SEE, NOR FEEL, NOR IN ANY WAY PERCEIVE MATTER, AND THAT WHETHER, AS A MATTER OF FACT, IT EXISTS OR NOT, WE HAVE NO MEANS OF PROVING ITS EXISTENCE.

This is a weighty *dictum* arrived at after close and cogent argument, for which the reader may be referred to Mr. Wyld’s work above cited. I quote it for the purpose of showing that I have not been setting up objections like nine-pins for the mere purpose of bowling them over.

BEARING OF THE THEORY ON THE PHENOMENA OF SPIRITUALISM.

It must suffice to indicate rather than to elaborate.

First of all, it will be a tremendous gain to get rid of that notion of density, solidity, materiality, impenetrability which the ordinary mind associates with ponderable objects.

For instance, if one relates to a person who has studied neither Spiritualism nor Metaphysics, instances of what is loosely called the passage of Matter through Matter—the welded ring passing on, say, to my arm—this is the mental process that goes on in

his mind, if he is a clear reasoner. "What does this man mean? He tells me that a solid iron ring passed on to his arm. Therefore the ring went through the flesh, veins, muscles, bone of his arm, or the iron of the ring opened to allow his arm to pass. What nonsense! It does not require refuting. Now, I know him. He is honest, and obviously sincere in his belief. He is either, therefore, the victim of a trick, or he is mad." And so he goes away convinced that I am (not being a knave) either a fool or a lunatic. That is the way in which evidence gets treated when it transcends credibility. But supposing I first convert my friend to the dynamical theory, he will have infinitely less difficulty in accepting my story. It is the impenetrability of Matter that stops him.

Again, it will throw much light on the *modus operandi* of the invisible agents in the phenomena which we attribute to them. When a ponderable object, which is assumed wrongly to be *material*, is moved by invisible power, the ordinary human mind finds great difficulty in understanding the process. How can an immaterial spirit move a heavy table? If a spirit answered that question it would say, By Will-power. But how is the knowledge of my friend advanced by that information? Unless he has experimented long and deeply he knows nothing of the powers of the human will, the only gauge he has for measuring unembodied spirit-will. And when I tell him, moreover, that when objects are moved, the Clairvoyant eye sees the hand, luminous and closed, pointing down upon the object, and apparently drawing it upwards, and holding it in suspension, and unclosing and so removing the stream of force, when the object is set at rest again, my friend says, "Ah! like a magnet." It is the only analogy he can think of. But he does not understand why an invisible hand should attract and hold a table suspended as a magnet does a piece of iron. It will help him most materially if he can comprehend that all that seems to him *material* is only a manifestation of Force; that all the forces of the world are only modifications of the action of one Force; and that the Spirit, even in man the Microcosm, has potentialities of will-power, to him unimagined and unknown. At any rate he will have got rid of one fallacious idea, and have started on the road to truer knowledge.

Again, what careful experimenter has not noticed the surging waves of force that seem to course through the body of a medium while physical phenomena are in process, or rather, just before each new feat is accomplished? I read a short time since an account of an experiment which seemed to me the most suggestive I had met with. The medium, Mr. Eglinton, was holding a seance at the house of Mrs. Makdougall Gregory. He

was inclosed in a bag which left only his head exposed. He was placed on the floor, his head being shrouded in curtains. The bag was in view. Under these conditions, the bag was observed to be partially inflated just before any manifestations occurred. When it had been accomplished the wave ebbed, to be followed by another flow when more force was required.

This is the meaning of that shivering and contortion in mediums which accompanies the giving off of Psychic Force. Those who hold their hands, frequently, I think usually, observe that the member grows cold and lifeless to touch at such times. The hand of an entranced medium has a peculiar feel, as if it were asleep. The hand of a physical-force medium during a seance is cold, dead, and as if energy had been withdrawn. To use the Scriptural expression, "virtue is going or has gone out of him." The expression is admirably apposite. Now this withdrawal of energy accompanied by loss of vital heat, and perhaps of vital force, is very singularly in accord with the fact that *heat is physical force in rapid motion*.

Mr. Adshead, of Belper, in the course of some very remarkable letters to the *Medium and Daybreak*, descriptive of materialisation phenomena through Miss Wood's mediumship, records one particular sitting at which the medium, under control of a spirit, expressed the utmost craving for food, consumed greedily all that could be furnished, and earnestly protested that if she did not at once get more she must die. No more being forthcoming, she rushed at what Mr. Adshead delicately calls an article used as food in northern countries—a candle-end, in fact—and swallowed it before she could be prevented. He touched her hand in the attempt to prevent her, and found it as cold as ice.

The attempt to produce a result which caused large demands on the vital force or psychic force of the medium, had reduced her to a state of coldness and starvation. The furnace must have fuel, or the fire of life would go out. "Virtue had gone out of her." And so, when the seance was over, she fell upon the food placed before her as a hungry animal would, covering it with her arm in order to prevent it being removed. Yet in her normal state she is another being altogether.

All this seems to me to work in admirably with the Dynamical Theory under notice. Indeed as I meditate upon it and trace its issues in connection with the perplexing problems that Modern Spiritualism presents for solution, I am more and more struck with its applicability. If it is not true, it is at any rate very *vraisemblable*; and it is only a proper sense of my own ignorance in matters of Physical Science that prevents me from replying to my question: After all, is there any such thing as Matter? Upon my word, I believe there is *not*.

THE LIGHTS AND SHADOWS OF SPIRITUALISM.

By D. D. HOME. London: Virtue and Co. Price 16s.

This book is one of the phenomena of the time. There is not a very considerable degree of "light" being manifested amongst Spiritualists at the present moment, and it must be confessed that this work, as far as it refers to the modern Movement, is nearly all "shadow." The motto at the commencement, "Light—more light!" is a confession of this fact; we therefore think that the title of the work is a misnomer. The "lights and shadows" are not blended in such a way as to give a true or pleasing picture, nor is the subject of the performance "Spiritualism" at all. If the title "Foilbes and Phenomena of Physical Mediums" had been written on the index page, then there would have been more candour in the superscription.

We think it is somewhat presumptuous on the part of a physical medium to undertake a work bearing the designation which Mr. Home's volume wears. He can have no pretence whatever to occupy that lofty and interior plane from which Spiritualism proper is capable of being apprehended. He is simply a phenomenal medium, and we have yet to learn that the class contains any of those gifted with glowing inspiration, placid wisdom, or pure disinterestedness. Their sphere is phenomenal; they exist and have their being in the region of effects; and so far as the spiritual world does manifest through them, it is in response to the earthy necessities of the earthy.

To tell the plain truth about the book, it is extremely superficial and unsatisfactory. Grasp of intellect, loftiness of purpose, or largeness of heart are not apparent in its composition. It is just such a book as we would expect a physical medium to write, for it originates entirely from that outer rind of human existence of which the physical medium necessarily constitutes an integral part. In other words, it is Mr. Home himself, in his wounded feelings, and ambitious, self-assertive individuality, trying to uprear himself, and discomfit his numerous enemies.

We do not altogether condemn the author for this essential feature of his work. He is but human—intensely so; so much, indeed, as to reduce every notion of divinity or spirituality down to the measure of his own personal standard. The clog of human mortality is attached to him so firmly that not for one moment does he soar into the higher realm of spiritual light and principles; but we do not censure him for this, though bound in truth to record the fact. Mr. Home has done what a vast number of others would do, had they his ability and conveniences for expressing themselves and gaining the ear of the

public. Rightly or wrongly, Mr. Home has been most cruelly attacked by a legion of opponents, who have had to invent most varied excuses for being his implacable foes. Strangely enough, these adversaries are, most of them, in the same sphere of spiritual activity with himself. They are mediums—physical or phenomenal mediums of one kind or another, and therefore brought into close juxtaposition with their elder brother.

Mr. Home has had a most eventful career as a medium. His phenomena have been of an extraordinary and widely varied description; they have been so distinctly demonstrated as to be quite indisputable; they have been testified to by the most eminent men and women in the intellectual and social scale. The crowned heads of modern civilisation, it is said, from England's Queen, and across the Continent to Russia's Emperor, have been his sitters. This is what no other medium, or all the mediums put together, can boast of, and as boasting is the leading moral feature of those who dwell on the threshold of spiritual life, it can readily be imagined what discomfort must accrue from the existence, amongst such a brotherhood, of one whose boast reaches higher and extends wider than any of them.

This inflated selfishness only leads to mutual detraction and evil speaking, which, when reproduced and carried from country to country, becomes a perfect host of devils sufficient to goad to madness anyone who lives on the plane of their action. Our author elects to remain among such rather than soar to a higher altitude, and hence his book, which is a game of fisticuffs with the many members of the mediumistic body with whom he is out of joint. Being ill in health, and suffering continually from organic causes, endowed with great sensitiveness and intensity of feeling, Mr. Home greatly exaggerates any form of external affliction, and regards it as one of the prime objects of his life to vindicate his claims and show up his adversaries. The whole proceeding is an instructive illustration of the too extended development of phenomenal mediumship unsanctified by spiritual love and unselfish beneficence. A kindly, brotherly act towards a medium is like oil on the troubled waters, and its effect never passes away; whereas the word of cutting censure and unjust comment is a wound which smarts with cruellest intensity. This truth Mr. Home's work also demonstrates.

Those of whom he speaks favourably are such as have conciliated his feelings and smoothed down with sympathy his distressed nervous condition. His opponents are mostly those who have taken an opposite course, or exist in a field of usefulness which intrenches upon what our author may regard as his domain. From our disinterested standpoint we think no higher of Mr. Home's friends from being his friends, nor less of his enemies because he

opposes them, and we wish from the bottom of our heart that Mr. Home could transport himself to a similar position. He would be much happier in himself, he would bring harmony to others, and spare society the infliction of the present volume.

The object of the book is to show up what is obnoxious to him in the Spiritualism of those who are the objects of his censure; but to relieve somewhat the too palpable hostility of the proceeding, a long introduction is compiled tracing the existence of spiritual phenomena in past ages. This is a task which has already been well performed by various authors, particularly J. M. Peebles, in his "Seers of the Ages;" T. Brevior, in "The Two Worlds;" and W. Howitt, in "The History of the Supernatural," to which latter source Mr. Home makes handsome acknowledgment for materials derived in his present work.

Take the book as a whole, from beginning to end, it is a superficial compilation without an original thought or inspired purpose, and, as all such performances are, it is charmingly illogical. On the first page he says: "Every spiritual phenomenon which has in the present day startled the Christians of the West was, centuries ago, familiar to the Pagan of the East." And complimentary to himself, we must suppose, as well as to his brother mediums, he has it a few lines further down that "the most superhuman virtues, and abominable crimes, of Chaldean, Phœnician, Egyptian, Hebrew, Greek, and Roman, are traceable to a spiritual source." This is an affirmation which leaves broad ground for questioning, and vitiates the whole of Mr. Home's opinions.

The "spiritual source" which he depreciates is most likely the immediate personal sphere through which spiritual operation manifests itself, and while mediums and human beings remain in a state of self-centred irritability, as Mr. Home appears to be, it is impossible for lofty spiritual ideas to find expression in them. In the words of Tennyson—

In vain shalt thou, or any, call
The spirits from their golden day,
Except like them thou too canst say,
My spirit is at peace with all.

Mr. Home throughout his book confounds Spiritualism with Spiritual Phenomena. There is no appreciation of spiritual principles perceived by him wherewith to explain and correlate the phenomena which he records, and we think that as a philosophical work on "The Lights and Shadows of Spiritualism," his introduction as an explanation is even a greater blunder than the portion which is devoted to modern phenomena. To allow the book to speak for itself on the prevalence of spiritual phenomena in ancient times, we quote from pages 5 and 6:—

ANCIENT SPIRITUALISM.

I have said that since the founding of our world communion with another has existed, and that in every fragmentary history of an ancient nation its tokens peep through. Among the very few legends that Time has floated down to us respecting the mysterious Etruscans is one which ascribes to them devotion to magic and the power of raising the dead. Their cognate race, the almost equally mysterious Phœnicians, had in the highest degree the belief both in evil and beneficent spirits, and in their evocation by means of wild and complicated rites. Other nations, of whose mythologies but the most slender scraps have been handed down—the Scythians for example, the Gauls, the Teutons, and the Sarmatians—appear also to have cherished this universal faith. In France and our own isles the Druids were acquainted with the phenomena of clairvoyance and animal magnetism; they cultivated the trance, and through visions sought for an insight into futurity.

The histories of Egypt, Assyria, Chaldea, and Persia, of Greece and Rome, of India and China, are steeped in Spiritualism. In a later portion of this work I shall dwell upon the Hebrew annals. It will be sufficient that at present I, under the head of ancient Spiritualism, devote my attention to the countries already named; that I bring from the storehouse of history the best attested incidents illustrating the communion of men and spirits, and make clear their relation to the phenomena witnessed in our own age. I confess that it is impossible to construct from the imperfect relics of ancient chroniclers narratives of such weight and authenticity as are available from the rich materials of more modern times; but enough remains to amply illustrate and verify whatever I have already asserted in this introduction to my task. I shall seek to show that the occurrences received with stubborn incredulity in the nineteenth century were familiar to the first, and perhaps equally familiar to the centuries long anterior to the Christian era. I shall point to the belief in the supermundane entertained by the mightiest minds of these ancient ages, and rank as spiritual believers such giants as Homer, Hesiod, and Pindar; as Alexander and Cæsar; as Virgil and Tacitus; as Cicero, Seneca, Pliny, Plutarch, and a hundred more. Finally, having pointed out the vivid resemblance which the spiritual phenomena of the past bear to the spiritual phenomena of to-day, I shall call attention to the fact that the outbreaks of evil which of old convulsed the earth were heralded by just such clouds as, at first no bigger than a man's hand, have rapidly come to overcast the present spiritual horizon.

In the chapters devoted to ancient Spiritualism the lives of prominent mediums and teachers are recorded with instances of the prodigies of those times. Some of the examples are very interesting, a few specimens of which we transcribe.

EGYPTIAN MEDIUMSHIP.

Whilst Sethon, formerly a priest of Vulcan, held the Egyptian

sceptre he was dismayed by the approach of that Sennacherib whose invasion of Judea heaven so terribly frustrated. Deserted by the warrior tribe, he betook himself to the temple of Vulcan, and implored against the Assyrians the aid of the Deity whom he had served. As he stood before the image a vision came upon him. Vulcan, he dreamed, spoke, and bade him be of good cheer, for that he himself would fight in his worshipper's behalf. Hereupon Sethon, gathering courage, marched to encounter Sennacherib. He was followed only by a rabble of tradespeople and mechanics, at sight of whom the Assyrian laughed, accounting himself certain of victory. On the morning of the battle, however, Sennacherib found that he was overthrown before the strife commenced. During the night myraids of field-mice had entered the Assyrian camp and devouring the bow-strings and quivers of the warriors, had left them almost defenceless. The victory of the Egyptians was easy and complete. Herodotus tells us that after the death of this Sethon twelve kings reigned in the different provinces of Egypt. An oracle announced that he who, in the temple of Vulcan, poured a libation from a brazen vessel should expel his fellows and reign as sole monarch. On the occasion of a certain sacrifice, Psammeticus, one of the twelve, having found himself without the accustomed golden cup, filled a brazen helmet with wine and made his libation. On this the remaining kings banished him to the marshes of the coast. Burning with indignation, he consulted the oracle as to how he might best avenge the injury. It was replied that vengeance would be accorded him when brazen men arose from the deep. The answer was naturally held by Psammeticus a mockery. Shortly afterwards, however, certain pirates clad in armour appeared in Egypt from Ionia and Caria. These strangers Psammeticus took into his pay, and having, by their aid, become sole ruler of the Egyptians, the oracle's prediction was most curiously accomplished.

CHINESE SPIRITUALISM.

Lao-tse and Confucius are alike in their deep belief in the nearness of the spiritual world. All truth respecting the future state, says the former, has been brought down to man by the messengers of God. Prayer and self-denial are the charms which open the eyes of the mind to the spiritual beings around us. Apparitions have occurred since the creation of the globe

Invisible to the dim eyes of the flesh, spirits, evil and good, constantly hover above the earth, checking or aiding the advancement of man. The limitless universe constitutes but one family; earth, heaven, the spirits yet in the flesh, the spirits of the dead, form a single empire ordered by the eternal reason of Schang-ti. The beings ever near man watch constantly his deeds. Do we give way to evil, the evil spirits enter, and become strong within us, by reason of their affinity to the darkness of our souls. If, despising temptation, we drive from us these demons, ministering angels constantly attend us, and cherish within our bosoms a light that gleams brighter and brighter unto the perfect day.

ROMAN PREDICTION.

Trajan, says Macrobius, previous to his invasion of Parthia, was invited to consult the oracle of Heliopolis, where the method of inquiry was by sealed packets. Incredulous as to the power of the deity, he forwarded a packet and desired a sealed reply. This arriving, and being opened, a blank paper only was found. The courtiers expressed amazement, but the Emperor confessed that, being sceptical as to the wisdom of the oracle, he had placed nothing in his own packet but a blank sheet.

The response was therefore apt, and Trajan now confessed his curiosity and mystification by sending ambassadors to demand whether from his war in Parthia he should return safely to Rome. A vine cut in pieces and wrapped in a linen cloth was sent him, as symbolising the manner of his return. He died in the East, and even so were his remains brought back to Italy.

The more ancient the record, the firmer is Mr. Home's belief in its authenticity. The statement of Plutarch that an Egyptian sailor heard a loud voice cry out, "The great Pan is dead," at the date of the crucifixion of Jesus, is placed among these ancient facts. Whether the fact be true or not, the notion involved is singularly absurd. That Pan could possibly have died no Pagan who believed in him could have imagined; and that Jesus was Pan or God is a purely human and degenerated Pagan theory, far below the level of the Pan idea, which developed itself a very long time after the crucifixion event; indeed, the notion is not to be found in the New Testament. It was only when the Spiritualism of the age of which the mediumship of Jesus was an example had incorporated itself with the popular notions of Pagan peoples that the worship of Jesus as God became an article of faith. This effort on Mr. Home's part to identify spiritual truth with theological dogmas runs through the second part of his work on "Spiritualism in the Jewish and Christian Eras."

JEWISH SPIRITUALISM.

He believes the signs and wonders recorded by the prophets and apostles of Israel to be "the mightiest and most famous which the Creator has vouchsafed to mankind," but which opinion is scarcely in accordance with the statement made on another page respecting the "childish savagery" of the Jewish people. That chosen race were thieves from the beginning, and nearly all of their scripture was stolen from other nations, and it might be shown that the greater portion of them were written in comparatively modern times and are of no historical or matter-of-fact value whatever. These records were compiled for the advantage of a form of sacerdotalism founded upon myths and duplicities. Indeed, it would appear that the Spirit-

tualism of the Old Testament contains not a little humbug in the matter of impersonation, as it is explained by our author:—

We are told frequently in the Old Testament of God appearing visibly to man, and speaking with him face to face. Yet we read in Exodus that, when Moses desired to behold the Lord in all His glory, He replied, "Thou canst not see my face; for there shall no man see and live." How are the apparent contradictions to be reconciled? Spiritualists reconcile them by their knowledge of the countless ministering spirits which constantly watch over earth, and ceaselessly pass to and fro on the errands of the Master of spirits. Such, clothed in a material form, may have executed God's commands regarding Adam. Such wrestled with Jacob, and were seen by him, in trance, ascending and descending between heaven and earth. Such appeared to Abraham as, towards evening, he sat in the door of his tent. Such delivered Lot from the destruction which impended over the cities of the Plain. Such carried the commands of God to his servant Moses, guided that Moses to the presence of the Egyptian king, and wrought, by means of the powers accorded to them, the whole of the wonders related in the Pentateuch. By spirits like these was Gideon prompted to his mission of deliverance. By such spirits was the mighty host of Sennacherib destroyed. To the beholding of these spirits were the eyes of Elisha's servant made equal when the Syrians sought the life of his master.

In the light of the above extract, another passage is somewhat perplexing.

One other incident in Old Testament Spiritualism deserves to be noticed. Although such marvellous tokens of spiritual power were vouchsafed to the Jews, the Levitical law forbade them to seek intercourse with the spirits of the departed. The reason is not difficult to find. Jehovah feared that, like the nations around them, his people would be drawn from the worship of the One God to adore a multitude of the beings whom He had created.

Here we have three spiritual factors involved in Old Testament manifestations. First, "countless ministering spirits" who, according to Mr. Home, produced the phenomena; secondly, Jehovah (whoever he might be) was jealous of the rivalry of these spirits; and thirdly, the Creator, who fearing that these spirits might become the objects of worship instead of himself, he taught a false doctrine ignoring spirits, that One God might become the object of worship. Mr. Home does not put the candour of the Almighty, or his *alias* Jehovah, in a very favourable light, or we must admit that we do not understand his lucid explanation; but this is only one specimen of the logic which characterises the volume before us.

Much space is devoted to the sufferings of the Jews during the siege of Jerusalem, as foretold by Moses and Jesus; possibly the whole account was edited after the events occurred: a safe method of prophesying.

SPIRITUALISM OF THE EARLY CHURCH.

Then the Spiritualism of the early Christian Church is introduced. The following example is not of a much higher standard than the legends already quoted from earlier and Pagan sources :—

Sozomen and Socrates, the Church historians, relate two striking instances of information obtained from the departed respecting matters which had troubled the living. Irene, the daughter of Spiridion, bishop of Trimithon, had been entrusted by a member of her father's flock with the keeping of a large sum of money. Shortly afterwards she died : and the owner came to Spiridion for the return of the deposit. Spiridion, knowing nothing of the matter, searched in vain every spot where his daughter might have placed such a trust, and was forced to inform his visitor that the money could not be found. On this the man tore his hair, and exhibited the greatest distress. His pastor bade him be calm, and proceeding to the grave of Irene, solemnly called upon her spirit to appear. She at once responded to the summons, and informed her father that she had buried the money for greater security in a certain corner of the house. There it was found by Spiridion, and immediately restored to the rightful owner.

In this department of the subject another incoherency manifests itself in the distinction implied in the terms "Pagan and Christian Spiritualism." Thus Mr. Home observes :—

While vehemently condemning Spiritualism as practised by the Pagans, the early Christians were themselves devoted to spiritualistic practices. They anathematized the mediums of the heathen because they believed that the spirits manifesting through them were uniformly evil. They sought earnestly for communion with another world by means of their own mediums, because they perceived the spirits who gave token of their presence through these to be departed friends, and believed them, with that exception, angelic beings : natures glorified and happy.

In spiritual matters, then, the terms "Christian" and "Pagan" as a distinction appear only to lead to confusion and misunderstanding. All sitters in circle and communicants with the spirit-world find it necessary to restrict the company to those who are in sympathy with one another, or of one marked form of thought, or degree of moral development. But this does not imply that the Christian or Pagan is better or worse the one than the other. A party of Pagan (so called) Spiritualists might obtain in their circle results much higher than a party of neighbouring Christians (so called) could arrive at, and, on the other hand, a Christian circle might excel in phenomena and teachings the efforts of a Pagan circle. The terms mean nothing, as the power to receive good or light from the spirit-world does not

depend on the names men give themselves, but on their natural fitness for the office. The acceptance of "Christ as God" is by no means the Gospel, and such a dogma can in no way improve spirit-communion. From our experience we must say that the grossest absurdities which we have witnessed in attempts at spirit-communion have been perpetrated by worshippers of this class. The truth is elsewhere expressed by our author—"I have sought also to point out the resemblance between certain phenomena of Jewish times and the phenomena of the present day." Exactly so. The spiritual phenomena, like all other natural phenomena are identical in all times, but the Spiritualism derived therefrom as a philosophy is in keeping with the interior spiritual development of those who engage therein.

With the Spiritualism of the early Christian Church Mr. Home classes the Neo-Platonic School, following the leadership of Apollonius of Tyana, who, Mr. Home says, "left nothing behind him which could justify his being exalted to a Messiah, and no such attempt was made." All the more honour to him, and credit for honesty to the school which recognised him as a master. This Messiahship business is adopted by most one-sided, unthinking people as a foregone conclusion, forgetful of the fact that the divinity of Jesus was no portion of his gospel, but a Pagan idea engrafted on to his personality wherewith to serve an ecclesiastical purpose, and perpetuate a rampant superstition. Even regarding Jesus as a Messiah or divine messenger, his end could not be attained by worshipping him as such, but in actualising his teachings in men's lives. The Neo-Platonists were philosophers and honest men and women who understood Spiritualism, and had no necessity for heroes or fetishes. The Christians, Mr. Home shows, were cruel fanatics who did not know what Spiritualism was or the value of its teachers:—

Plotinus and Iamblichus were libelled as deadly enemies to the church of Christ. They claimed to have purified the soul so that they could perceive spirits, and, by the help of these spirits, perform miracles. The Christians, perceiving that irrefragable proof of spiritual gifts existed among the Neo-Platonists, adopted the priestly tactics of all ages and faiths. Without showing that the spirits who communed with Ammonius and his followers were evil, they denounced the mediums of Alexandria as sorcerers. Forgetting the reply of Christ to that reproach, they hurled against them the cry of the Pharisees, "Ye cast out devils by Beelzebub, the prince of the devils." Nay, even this did not content them. At the head of a rabble of such bigots as have in all ages defiled the pure name of Christian, a bishop of Alexandria (Cyril, if I remember right) succeeded in seizing and murdering a beautiful and saintly maiden named Hypatia, whose teachings were esteemed throughout the city. The outrage was attended by circumstances of the foulest horror. Cyril and his

fellow-disgracers of the human form, having stripped their victim, hewed her almost in pieces, and dragged the mangled remains in triumph through the streets.

These hot-headed murderers became the reigning Church and the real manufacturers of Christianity, and why? Because of their worldly wisdom, unscrupulous indifference to anything like principle, which never did pay so well in the world's coin as tyranny and humbug. In his classification Mr. Home is right. Jesus, his immediate followers, the Neo-Platonists and their school, may be arranged on one side, and the Christianity makers and other abettors of priestcraft on the other. The Messiah, after all, may not be any man amongst them, but the spiritual outpouring of that age of which they were the manifold instruments. This spiritual source is represented by the term "Christ," which Mr. Home recognises as synonymous with the man Jesus. In this sense, "Christ" was the Messiah—the Saviour—but not as Jesus or any other personality, but as a spiritual regenerator emanating from a high spiritual source, and therefore regarded as God in manifestation. The recognition of Christ as a spiritual principle, the highest manifestation of God of which we know, is a very different idea from the idolatrous and anti-spiritual notion of worshipping a personal "Christ as God."

RECENT CHURCH SPIRITUALISM.

Coming down the stream of history, Mr. Home devotes considerable space to spiritual phenomena occurring in Catholic ages, and of the cruel opposition of the Jesuits thereto. This introduces the furious persecutions of the Catholic Church against all spiritual workers outside of her pale and on behalf of freedom, giving long narratives of Joan of Arc, Savonarola, and others. The chapter on the Waldenses and Camisards causes some reflection on the great contrast presented by these noble Spiritualists and the weak-kneed mediums of the present day. These men were not afraid to be martyrs, and, like all true Spiritualists, they were heretics, and loyal to the spiritual intuitions and natural affections of humanity.

For nearly a century the renewed martyrdom of the mountaineers continued. At length the humanity of irreligion triumphed over the intolerance of the church. Voltaire, Rousseau, and Diderot arose; to their efforts and the efforts of their followers was owing the final cessation of the long agony of the Camisards. Men who disbelieved in Christ procured for their Protestant fellow-countrymen the right of worshipping Christ in peace.

A valuable lesson may be derived from this quotation—a lesson which is almost continually overlooked by Spiritualists and is ignored by the author of this book, though unconsciously

presented by him on various occasions. This lesson is indeed the "light" of Spiritualism, and the absence of it necessarily enshrouds the whole matter in "shadow." We refer to the fact that goodness of act or spiritual inspiration do not depend upon theological belief or form of worship. Mr. Home hints that Christianity distinctly means the worshipping of Christ as God, and also that this dogma and practice is synonymous with the teachings of the Gospels. This is where the baleful "shadow" intervenes, and where the distinction arises between Christianity and Spiritualism. No such dogma is to be found in the Gospel system, which was pure Spiritualism and intuitional morality; whereas the dogmatic teaching of the divinity of Jesus is in no sense spiritual or moral, and therefore is in opposition to spirituality or morality. The countless abominations and cruelties which Christianity has presented, even down to its present opposition to Spiritualism, is to be traced to this cause, for, the fetishism involved in the worship of Jesus is as repugnant to spirituality as the idolatry of barbarous tribes is foreign to the light of the Gospel. Of course, the Camisards had a perfect right to worship any sort of God they pleased, and in that privilege we would resolutely defend them, but it is a palpable mis-statement of the position of these reformers to make it appear so. It was not a mere matter of dogmatic belief with them as to the object of worship, for it resulted in much more. Whatever their generic theory might be as to matters purely theological, they were practical Spiritualists, and had evidences of spiritual operation and prophetic inspiration amongst them. Their worship was not an affair of ritual homage to a hero, but a reception of spiritual light and truth from the invisible world.

Viewing the adherents to Spiritualism of the present day, we observe that they are composed of persons derived from the ranks of all forms of believers and disbelievers; and previous dogmas—positive or negative—have no bearing whatever upon the spirituality of the Spiritualists thus derived, except in so far as their former dogmatic notions may still remain with them and vitiate their reception and comprehension of spiritual truth. Even as Voltaire and his brother-infidels were nearer to a practical realisation of Gospel teaching in the matter of religious liberty than the Church of their time, so in the present day the free-thinker makes the best Spiritualist, and, in so far as he is a genuine free-thinker, untainted by negational proclivities, he is a Spiritualist of necessity. If we, as Spiritualists, regard as of essential value the worship of Christ or other theological dogma, we thereby depart from the clear light of Gospel or spiritual truth, and lay the foundation for sectary distinctions and tyrannical bickerings.

The chapter entitled "Protestant Spiritualism" is chiefly biographical, dealing largely with the labours of Luther and Calvin, concluding with Wesley, of whom we quote the following paragraph :—

Spiritual gifts were common to John Wesley and the other founders of Methodism—Whitefield, and Fletcher of Madeley. Wesley healed numerous sick persons by prayer and the imposition of hands. He records the instantaneous cure of a woman named Mary Special of cancer in both breasts. His last sermon was a defence and advocacy of Spiritualism. To those who, like many in our own day, cried "Cui hono?" Wesley makes answer, "If but one account of the intercourse of men with spirits be admitted, there the unbeliever's whole castle in the air falls to the ground." I know no reason, therefore, why we should suffer this weapon to be wrested out of our hands.

We conclude the notice of this part of the book with an extract as to the inspirational proclivities of leading minds on the Continent :—

Oberlin, the great pastor of Alsace, found on commencing his evangelical labours in Steinthal, that the people had a devout belief in the return of the departed. He was intensely grieved that his parishioners should be attached to what he regarded as a pernicious and degrading superstition. He denounced their faith from the pulpit; he reproved it in private; he set himself to reason down the chimæras. Far from succeeding, the stubborn logic of facts caused him to become himself a most earnest believer in spirit-communion. His departed wife appeared to him many times; almost daily she sat conversing with him, and describing the conditions of life in the next world, counselled him regarding his undertakings in this. Occasionally she was visible to others of the household. These visits continued for nine years;—then a spirit-message reached the good pastor, informing him that his wife had passed to a higher sphere, and could return no more. Deprived of the comfort of her presence, Oberlin found a certain solace in meditation upon the events of that long communion so suddenly brought to an end. In a simple and affecting narrative he has recorded the particulars. I might extend this chapter to an incredible length by the introduction from the lives of other famous men of spiritual facts highly worthy of notice. The renowned therapist Gassner, the gentle and philosophic Lavater, the enlightened Eschenmayer, the learned and conscientious Schubert; Görres, in youth the fiery worshipper of freedom, in age the eloquent defender of Spiritualism; the diligent Ennemoser, the brilliant Kant, the great Schiller, the greater Goethe,—to all these the next world was brought close, and their faith in its realities made more vivid by the veil which drapes that world being at moments partially withdrawn.

The remaining portion of this review, treating on "Modern Spiritualism," must stand over till next month. We give here

a report of a seance written by Madame la Contesse Caterina Lugano di Panigai, which furnishes rather a verbose but favourable view of Mr. Home's mediumship. With this narrative he concludes his book:—

ACCOUNT OF A SEANCE GIVEN BY MR. D. D. HOME.

On the evening of July 7th, 1874, I had the good fortune to be present at a seance given by Mr. D. D. Home. His celebrity is so extended, and his position and high moral worth are so thoroughly recognised by a very large circle of friends, whose standing in society renders it impossible for even a breath of suspicion to rest upon their testimony, that any attempt to pourtray him here would be superfluous.

We seated ourselves, towards 8 p.m., around a large table belonging to the hotel where Mr. Home was staying. The persons present were—The Marchioness Bartolomei Passerini, Mrs. Webster, the Chevalier Soffietti, Mr. Monnier, Mrs. and Mr. D. D. Home, and myself.

The table about which we grouped ourselves stood in the centre of the drawing-room. In a corner of the apartment, and quite away from the company, was a second table, small and square in shape. Two wax candles stood on the table where we were seated, and on the other and smaller one was placed a petroleum lamp. The lamp and the candles rendered the room perfectly light.

Madame Passerini and myself were on either side of Mr. Home; she to the right, I to the left. Whilst seating ourselves, and before Mr. Home had done so, a singular tremulous motion of the table became perceptible, to which I, who had placed my hand on the surface, called attention. The motion continued to increase, until it was felt by all present. Then the table rose; first one side lifting itself from the ground, and then another, until this had been done in every direction. Rappings commenced, and were in some instances very loud. They sounded, not alone on the table, but in various parts of the room—on the floor, and even on our chairs. At last five distinct but tiny raps were heard directly under my hands. Mr. Home said that this was an indication of the alphabet being required, and commenced to repeat it, whilst another of the party wrote down the letters at which the rappings came. My astonishment may be conceived when I found the name of “Stella” given in this manner. I was an utter stranger to Mr. and Mrs. Home. They had been but a few days in Florence, and had heard of my name for the first time when, an hour or two before, a friend asked permission for me to be present at the seance. And now was given in this strange manner a name most precious to me—that of a dearly-loved child, who, at the tender age of five years and ten months, had been torn from me after a few days of cruel suffering. Time had elapsed since her passing from earth, and in my dress there was nothing to indicate the mourning of my bereaved heart. I spoke, asking whether it could be that God in his mercy allowed the angel, once so entirely and fondly mine,

but now for ever freed from earth and its sorrows, to be near me. A perfect shower of glad some little raps was the instant response. I then begged that if it were indeed my child, her age at death might be given. It was at once rapped out correctly.

My strained attention bent itself with all the eagerness of maternal love on those sounds—sounds which brought, as it were, faint echoes of the music of Heaven to cheer my sad heart. Tears, that even the presence of strangers could not restrain, coursed plentifully down my cheeks. I thought myself in a dream, and feared every instant that I would awaken, and the celestial vision vanish, leaving only an aching heart.

The rappings continued, and the alphabet was again made use of. The message this time was: "You must not weep, dear mamma." At the same time the handkerchief that I had taken forth to dry my tears, and which now lay before me on the table, moved slowly to the table-edge, and was then drawn underneath. Whilst this was passing, the form of my darling seemed to stand beside me. I could distinctly feel, as it were, the pressure of her body, and the folds of my silk dress were disturbed and rustled, so as to be heard by all present.

But a few seconds had elapsed from the disappearance of the handkerchief when I felt what seemed the touch of a baby hand on my right knee. Almost instinctively I placed my own hand there. To my surprise the handkerchief was at once laid in it, and a little hand grasped mine, so perfectly corresponding to the hand of the tiny form which the grave had hidden from me, that I felt my precious one, and no other, was beside me. Would that the heart of every sorrow-stricken mother could be gladdened with a ray of the deep joy mine experienced then!

I had not expected such a touch; I had not been told that I might experience it, and therefore it could by no possibility be the phantasm of an overwrought imagination.

Mr. Home's name was, of course, one that I had heard before. I had heard of him, but had never read any details of his seances. On coming, therefore, to the one in question, my supposition was that we would be enshrouded in that utter darkness which I knew to be frequently demanded by those terming themselves mediums. Had I sat under such conditions, the most palpable touch would have left no other impression on my mind than the suspicion of trickery. My disappointment was pleasant. I sat in a well-lighted room, and could make a full use of my eyes. Already, within the short space of half an hour, I had heard sounds which could not have been imitated by a number of electric batteries combined; I had seen movements of the table that even the confederacy of half the persons present could not, under the circumstances, have accomplished; and now came this thrilling touch. I may state that when the table's movements were most active, Mr. Home, placing a light on the floor, not only invited, but urgently desired, us to look under. So marked was the request, that even had curiosity not prompted us, good breeding would have necessitated our compliance with the evident wish of our host.

One and all obeyed, and saw the table lift from the floor, but nothing which could solve the mystery.

There came another token of my darling's presence. On my left wrist—the one farthest from Mr. Home, whose hands, as the hands of all present, rested on the table—I felt the touch of tiny fingers. I looked, but saw nothing, although my eyes were strained on the spot where the pressure still continued. One of my lace sleeves was next gently grasped. All present saw this, and one of the party exclaimed: "The Countess's sleeve is being pulled!"

Our attention would seem to have been over-concentrated. For the space of several minutes manifestations ceased, and all was as void of a spiritual presence as our ordinary, every-day, prosaic life. We were roused by sounds proceeding from the smaller table, which I have mentioned as standing in the corner of the room. All present saw it move slowly from its place, and approach the table at which we sat.

Again rappings made themselves heard, and a second name, also that of one very near and dear to me, was spelt out by means of the alphabet. An accordion lay on the table. It did not belong to Mr. Home, but had been brought by one of the guests present. Mr. Home now desired me to take this instrument in one hand, that it might be seen whether the spirits could play upon it. Hardly had I touched the accordion when it began to move; then sweet, long-drawn sounds issued from it; and finally a military air was played, while I held the instrument, and could see that no other person touched it.

The alphabet was here called for. This time, instead of the usual rappings on the table, the message was communicated through distinct movements of my dress. The words were words of consolation and love, and their reference was to an incident known only to the nearest of my relations, and which none of my fellow-guests at the seance in question could by any possibility have been acquainted with.

Just after this communication had been made, my eyes rested for a moment on a most beautiful rose worn by Madame Passerini, I said mentally, "If you are in reality the spirit you claim to be, I ask you to take that rose from Henrietta, and bring it to me." The thought had hardly taken shape in my mind, when a hand, visible to everyone present—the large, nervous hand of a man—grasped the rose, and disengaging it, brought it to me and placed it in my fingers. This was not done in darkness, or in a dim light. The room was well lit, the hands of every person present rested on the table, and there hovered in the air before us a hand as perfect in form as human hand can be. Not only was it perfect in form, but it had shown its capability for physical action by the unfastening of the rose from the lace to which that rose was securely attached, and the carrying it a distance of two or three feet. And further, that action indicated the presence of an intelligence able to comprehend a mental request, for I had not uttered a word.

I grant most willingly that all this is strange, but I affirm most

solemnly, that it is true. We were in the presence of beings who could even read our thoughts. The names of those long since summoned from earth were given; and the most hidden things connected with their earthly lives recapitulated. Not to me alone did these things happen, but to everyone. In some instances there had even been forgetfulness on the part of the person addressed, and attendant circumstances were given that the incident might be recalled. Thus Mr. Home, passing into a trance, said to the Chevalier Soffietti, "There is an old nurse of yours standing beside you—a negro woman." The Chevalier could recall no such person. "She says you ought not to forget her," continued Mr. Home, "for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill, and were just about to be drawn into a water wheel when she rescued you." Chevalier Soffietti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question.

I narrate this to show that others were, like myself, made happy by proofs of the continued existence of those dear to us. If, indeed, all these things be explainable by some hidden force or forces of nature, then God have pity on the shipwreck of our hopes of immortality. If they be dreams, then must our present also be a dream, and our future but that dream's continuation. Am I to believe that they were so many *ignes fatui* leading only to destruction? Prove to me, or to any other present at that most memorable seance, that we were deluded, and I will prove to you that I have not written these words, and that you are not reading them.

As I have said, Mr. Home passed into a trance. After the communication to Chevalier Soffietti, he addressed himself to me, and gave facts which not only could he by no possibility have previously known, but which were in some instances unknown to any person in the world save myself. He told me he saw various members of my family. That he did in reality see them I am unable to affirm; but that he gave me their names, and most accurately described them, I do affirm. "Stella is present," he said, "and she says—." The words given need not be placed on record; to me they were most touching and precious—to the world they would be unmeaning. I understand them, and greatly do I thank God that in His mercy He permitted them to be given me; for they have made the burden of life seem lighter, and I can await now more patiently the joy of endless reunion with those I love.

I will, however, give the conclusion of the message. My darling thus finished what she had to say: "And I know, mamma, that you took the last pair of boots I wore, and hid them away, with my little white dress, in a box that you had ordered for the purpose. You locked them in that box, and when you are quite alone you take them out, and shed such sad, sad tears over them! This must not be, for Stella is not dead. I am living, and I love you. I am to tell you that you will have a very distinct proof of my presence, and that it

will be given you to-morrow. You must not again open the drawer where the box is placed which contains what you call your treasures until you hear distinct raps on the bureau."

Not even my family knew anything of this box. I had kept the contents as to me most sacred relics, showing them to no one, and never by any chance alluding to their existence. Mothers who have been afflicted like me will alone be able to appreciate the sentiment by which I was guided.

The seance ended, I naturally wished to thank Mr. Home for having been the means of giving me so great a joy. He refused to accept my thanks, and said that he was simply an investigator like others, and just as deeply interested in the thorough examination of the subject as I or my friends could be. The phenomena we had witnessed purported to be due to his presence, but he was, as we could all well testify, simply a passive agent,—deep interest, or a strong desire for phenomena on his part, rather tending to prevent than to bring about manifestations.

Everything had been foreign to my preconceived ideas. I had expected darkness, or at least very little light, and some kind of dictatorial arrangements called "conditions." I was most agreeably disappointed. Mr. Home showed himself even more anxious for thorough investigation than were his guests. He was a confirmed invalid, and had just undergone a course of severe treatment. He suffered from a nervous paralysis, which rendered his limbs almost powerless. I think it well to mention these facts, having of late read and heard of some of the extraordinary theories whereby persons ignorant of the subject seek to show the world how the wonderful things occurring in Mr. Home's presence are accomplished. Mr. Home could not have moved a down pillow with his feet, and the large table at which we sat—and which, I may add, rose entirely from the ground more than once in the course of the evening—was an exceedingly heavy one. We all looked under the table when it became suspended in the air, and nothing whatever earthly was in contact with it. As to the hand all present saw being a stuffed glove, I shall believe that when I have become convinced that the hand I now write with is a stuffed glove also.

I went home a happy woman. My prayers that night were the overflowings of a heart filled with gratitude to Heaven, and the intensest joy. Sleep was banished from my eyelids, and the hours passed in a waking dream of delight. Ever and again my thoughts turned to the new proof of her presence that my darling had promised, and I busied myself with wondering speculations as to what that proof would be. I asked nothing more, for already my soul was satisfied beyond the possibility of doubt; but I felt, and rejoiced to feel, that some fresh token would be granted me, and so I tried to conquer my impatience, and to await the revelation with the calmness of assured hope.

In the early morning I wrote a few words to a dearly-valued friend, asking her to come to me at once. She arrived, and as soon as we were together I began a recital of the marvels I had seen and heard.

The half was not told when my friend pointed to the bureau, and said, "Did you not hear rappings on that piece of furniture?" Instantly they were repeated.

"It is the signal," I exclaimed "and it is there the box is hidden." The key of the drawer of the bureau which contained my treasures was in my dressing-room. I ran to get it, and unlocking the drawer, took out the box, which also was locked. With trembling fingers I turned the second key, and lifted the lid. The little boots—they are light summer ones—lay there, with the white silk elastic uppermost. On the elastic of one boot was imprinted a perfect star, and in the centre of the star an eye. The substance with which it is drawn is black. It has since faded slightly, but remains still thoroughly distinct.

So mathematically perfect is the drawing that great skill and precision are necessary for an accurate copy to be taken, I have had an engraving made of it which Mr. Home will give. It is an exact *fac-simile* of that cherished token. At each of the six points there is, as will be seen a letter. United, they form the name of my darling.

I ordered my carriage at once, and drove to the hotel where Mr. Home was staying. Let me here state that not only had he never been within my house, but that up to the time of compiling this account—more than two years later—from my memoranda taken at that time, he has not even seen the house, to my knowledge or his own. Whilst I was showing him my little treasure—now doubly dear—manifestations again took place. Naturally I hoped and expected that they would proceed from the one whose life and love had now become so glorious a certainty to me. Instead, a singular medical receipt was given, and I was told to use it for my eyes. I had been long a sufferer through an inflammation of the eyelids, and was at that very time under medical treatment. I made use of the remedy thus strangely provided, and with most beneficial result, inasmuch as I experienced within only a few days a relief which celebrated oculists had failed to procure me during a long course of advice. Thus, apart from that inestimable and never-to-be-forgotten consolation which God in his mercy granted to my soul, I was physically benefited.

I have decided to give these facts to the world from a deep sense of duty, and from that alone. They will answer, I hope, the *Cui bono?* I have heard of. My darling's visit has come to me as a ray of the glory of that kingdom where there is neither parting nor sorrow, and where all tears are wiped away, and God alone gives light. I have not belief, but certitude. The shadows of earth may gather darkly, but through them all pierces the clear splendour of that star which gleams where He who doeth all things well has in His love placed it, and lifting my eyes to the bright messenger, I can say, with a rejoicing heart, "I thank Thee, O Lord."

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."*

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

PREFACE.—AN APPEAL TO THE MEDICAL FACULTY.

The field of medical science has been cultivated by upwards of three millions of men, and yet after the expenditure of so much labour and research, not one single fundamental truth has been discovered, not one certainty has ennobled the art by floating to the surface of this sea of doubts. Be persuaded then, doctors, to give up this vain pursuit, to abandon this sterile ground which you have in vain endeavoured to fertilise. Do you not see that every other science but yours has advanced, and that with much less waste of life? Do you not see everything around you being rejuvenated or changing its form, and you—you alone—remain covered with the rust of ages? Fruitful germs are everywhere spread over the surface of the globe, and you alone in the midst of the general movement remain immovable; the hieroglyphics of your teachers are unintelligible even to you yourselves, and you know it. No longer possessing the virtues of former ages, you only return bitter words to those who in the sincerity of their hearts try to lead you again into the paths of truth. Science knocks at your door, but it remains closed to her; she entreats you, and you insult her; some of you have outraged and even struck her, yet this celestial being does not cease to implore you. Open your doors to her. It is Hygeia, once expelled by you, who now returns to your temple; she has raised her veil, you cannot fail to recognise her features. Obscure charlatans have already summoned her to their aid, she has obeyed the summons, and your minds are perplexed by the spectacle of astounding cures; she soon, however, quits these places which were never intended for her, and these priests who could neither understand nor minister to her. In despair she once more appeals to you; it is you she wants, you who understand the inmost secrets of physical man. Listen to her this time, lest she should again disappear. Remember that France ought to be the birth-place of those truths which are destined to enlighten future ages and to render mankind better and more humane. Oh restore the altars of your divinity and become once again the ministers of her decrees. A discovery of immeasurable importance lies within your grasp, which, when once in your possession, will be yours for ever.

You will be superior to all other men, for you will know more than they do; you will be able to calm their fears and allay their anxieties; pain and even death, instead of following you, will fly at your approach.

* These eloquent extracts from the latest work of the venerable and most experienced of magnetic healers on this planet, will, it is hoped, be received with interest at this time, when the art of healing by the laying on of hands is receiving so much well-merited attention.—ED. H. N.

Do you prefer falsehood to truth, darkness to light? Will you continue to shed uselessly streams of human blood? If it is gold you want, truth will give you more of it than error, and the tears which you cause to flow will no longer be tears of despair but those of joy.

It is no doubt necessary to die, but it is not necessary to die young, the victim of ignorance and mismanagement; when it is known that Nature is recalling to herself the frail being created by her, without your having in any degree hastened the appointed time, people will bow to her decrees without cursing you or blaspheming God.

I could, by reviewing in thought the mass of human beings who swarm in this great city, show them to you as they are! Do you perceive the traces of your instrument? Do you see those blisters, those setons, those issues, those ulcers, those arms without muscles, those sunken chests? that child eaten away by ringworm? that young man foaming at the mouth and rolling in the mud? others still young have lost their teeth and their hair; their eyes can scarcely distinguish one object from another, so that they are obliged to have recourse to artificial aid.

Is there one of those bodies which has not suffered from some of your cruel experiments, or has not some of your poisons in its blood? The air seems vitiated by the odour constantly exhaled by this population which is confided to your care and wisdom. But without examining this generation, do you not see those deformities, those bent, wasted, and crooked bodies, those amputated limbs? Will so many diseases, which you have neither been able to cure nor to prevent, never enlighten your minds? Are these signs of Divine vengeance, or do you only exist in order to demonstrate to man his nothingness and the impotence of your knowledge?

O God! have pity upon the human race whom you have formed in your own image! Send a ray of your Divine intelligence into the hearts of those who are now inspired by an evil genius. Hear my supplicating voice, and if it cannot reach these men and recall them to the truth, at least relieve me from this fire which consumes me, and from the upbraidings of my conscience, or I shall esteem myself the most unhappy of men! Alas! in vain do I look for better days. I shall never see them! The time will, however, come for the reception of the truth which I teach: the germs of it are already implanted in some minds. The future spreads itself out before my mind, my thoughts penetrate it, and there I behold a science more brilliant than that which now enlightens us; for its light pervades the realms of space; the destiny of man will then no longer be a problem, and the art of the preservation of health will have received universal sanction.

INTRODUCTION.

The name of Animal Magnetism is generally given to that occult influence which organised bodies exercise upon each other at a distance. The means or vehicle of this action is not a substance which can be weighed, measured, or condensed. It is a vital force,* so-called

* Physicians define force as the cause of movement.

fluid or magnetic agent which is contained in every organisation, and which every being is capable of emitting.

When, by dint of certain procedures, we have succeeded in accumulating this force in our organs, it there develops a series of phenomena which are also styled magnetic.

Invested with eminently curative properties, it is susceptible of a judicious application in the treatment of disease.

Without seeking to know to whom we are indebted for the discovery of magnetism, or, like some authors, occupying ourselves with the question as to whether under other names, India, Egypt, Greece, Rome, the Arabs, and the Middle Ages possessed the knowledge of it—without speaking either of the opposition which Mesmer encountered on the part of the learned societies—the following are the physical facts which evidently prove the existence of the agent, upon the study of which we are engaged. They are independent of every foreign cause or force of which up to this time we have any knowledge.

ACTION UPON CHILDREN.

A sleeping child cannot be magnetised for at most five or six minutes without palpably manifesting the change which occurs in his normal state of existence. In order to bring about this alteration, the following is my method of procedure. I place myself at a distance of one foot from the person upon whom I wish to make an impression; I pass my hands successively over the whole surface of the body, without disturbing the bed-clothes: then, ceasing these passes or movements at the end of the time above mentioned, I place one finger close to a part of the body, covered or uncovered, and without any contact, I there produce slight muscular contractions.

If it is the hand upon which I act, slight convulsive movements show themselves in the fingers, and often even the whole body participates in this commencement of magnetisation.

If I direct this force which I suppose myself to possess upon the head, the slumber becomes more profound.

If I have chosen the chest as the place to be operated upon, the respiration becomes laboured, and this inconvenience occurs without the contractions which I have before noticed ceasing to manifest themselves from time to time.

If the passes are continued for a longer time over the whole surface of the body, slight jerks, similar to weak electric shocks, are soon visibly and ostensibly produced, and the child is inevitably awakened in consequence of the agitation which he experiences.

If, when this is done, I allow him to return to the state in which he was at first, standing a few paces from him, I reproduce the same effect by acting in the same way as before.

Finally, if, in order to destroy all uncertainty and to remove every doubt, I place any object whatsoever between me and the child, the effect is not in the smallest degree modified.

This force, thus openly displayed, can no longer be denied. Nevertheless let us consider other proofs of it.

ACTION UPON MEN.

The nervous system of an infant may be impressed by agents possessing little power. Let us experiment upon adults under the same conditions, that is to say, while in a state of natural sleep I find that they all experience, almost in the same space of time, effects absolutely identical—namely, contraction of the muscles, convulsive starts, laboured breathing, and either a more profound slumber or a sudden awakening, according to the organ which is operated upon.

I have rarely met with a human being in a state of slumber without trying upon him the action of magnetism, and in more than a thousand experiments of this nature which I have made during my life, the nervous phenomena have always appeared in the same manner, and have always presented the same character.

During intoxication and syncope, when, as in sleep, everything takes place without the knowledge of the patient, the phenomena always manifest themselves in the same manner, and are of the same nature. Let us proceed to other considerations of the same subject.

ACTION UPON ANIMALS.

The dog, the cat, the ape, and some other animals have been magnetised; and whether awake or asleep the same effects may be observed in them as in human beings in the above-mentioned cases.

Even the horse, which might have been supposed to be difficult to affect on account of his large size, is sensitive, and his nervous system may be very quickly agitated.

I suppose here that those persons who wish to assure themselves of these facts by trying to produce them themselves, know how to magnetise, or that they are at least acquainted with the results of the experiments on this subject to which the Marquis de Larochejaquelein devoted himself.

ACTION UPON PERSONS MAGNETISED.

Often, in order to assure myself of the reality of the magnetic sleep in persons said to be in that state, I have held towards them my hand or my foot, apparently without any object, but in reality animated by the desire of exciting their nervous systems. What was the result? They felt my action, told me that I was magnetising them, and experienced shocks which left no doubt on the subject.

Exactly the same thing occurred when, having their backs turned to me and being engaged in conversation with the persons surrounding them, I acted with the same intention; and by the exercise of my will put forth the vital force existing in my organs.

I will here give the details of an experiment which recapitulates all the others; it is an extract from M. Husson’s report to the Academy of Medicine:—

“It is principally upon M. Petit, thirty-two years of age, a school-master from Athis, that the production of convulsive movements by the approach of the fingers of the magnetiser have been determined with the greatest precision. M. du Potet presented him to the commission, August 16th, 1826, announcing that M. Petit was very easily thrown into a state of somnambulism, and that he, M. du Potet,

could at will, without speaking, and simply by the approach of his fingers, determine in him movements apparently convulsive. He was soon placed in a magnetic sleep, and the commission then, in order to prevent the least suspicion of collusion, silently handed to M. du Potet a paper on which they had just indicated in writing the parts of the body which they desired to see convulsed. Furnished with these instructions, he first directed his hand towards the right wrist, which immediately became convulsed; he then placed himself behind the person magnetised, and first directed his finger towards the left thigh, then towards the left elbow and finally towards the head. These three parts were almost immediately seized with convulsive movements.

"M. du Potet then directed his leg towards that of M. Petit; he was immediately agitated to such a degree as to be upon the point of falling. M. du Potet afterwards placed his foot in the direction of M. Petit's right elbow, and this elbow became agitated; then he placed his foot close to the left elbow, and convulsive movements were developed in that part of the body.

"One of the commissioners, with the intention of still more effectually preventing every kind of trickery, bandaged the eyes of M. Petit and the experiments were repeated with a slight difference in the results. . . . Two of the commissioners then directed their fingers towards different parts of the body, and some convulsive movements were produced. Thus, whether his eyes were bandaged or not, the approach of the fingers towards M. Petit invariably produced in him some agitation of the nervous system."

REALITY OF THE PRECEDING FACTS.

Am I not the dupe of my imagination? Have not my senses deceived me? No; for I can at any moment, as easily in presence of the most incredulous as in private, reproduce the same physical effects.

The denial in my presence of the existence of magnetism by scientific authorities, and the fear of deceiving myself, have often made me doubt for a moment the results of my own experience. At such times I would recommence less confidently, and still the same nervous phenomena invariably appeared to reassure and enlighten me. I have tried these experiments repeatedly. I have varied the times, the places, the subjects; and Nature, ever constant in her operations, has been pleased in every case to reproduce the same results. These phenomena are, then, a reality and have some special cause for their origin. They take place in healthy as well as in sick people, and the most favourable condition for producing effects identical in their nature is that of natural sleep. Consider this well: natural sleep—a state which in itself destroys and totally annihilates every explanation which has hitherto been attempted to be given as to the cause of these singular phenomena, such as imagination, the *ennui* caused by the monotony of the passes, erethism of the skin, animal heat, imitation &c. If you have followed me attentively, you will have seen that in the cases which I have just described, none of these causes can be

reasonably admitted. But we have many other facts : a number of which will be detailed in this work.

ACTION UPON HEALTHY PEOPLE.

If I select an individual who is healthy and wide awake, and subject him to the influence of the above-mentioned procedures, whatever may be his physical strength or his weakness, the following are—without noticing the very curious phenomena of somnambulism and attraction, to which we shall presently return—the physiological modifications which take place in him.

In the first place, the pulse increases in force and frequency, or diminishes in the same degree, notwithstanding the repose of the body, for I suppose the patient to be seated. The pulsations are no longer regular, the heat varies ; the eyes become bright and glassy ; there is an increase of sensitiveness ; often succeeded by an abundant perspiration or as frequently by a great prostration of strength. To these phenomena are often added those symptoms observable in persons while in a state of slumber, at which times they are sometimes developed to an extraordinary degree.

Does incredulity prevent the manifestation of these phenomena ? I have never in my life taken any account of this state of mind on the part of those whom I have magnetised. I have always looked upon it as ridiculous ; for, according to my ideas, to deny magnetism is equivalent to denying the light of the sun at midday.

I will only remark that in these cases, the effects vary a little in intensity and duration, because the individual is awake, his imagination is in a state of activity, he is in that condition in which the body cannot obey with regularity the action of an agent which is opposed by an often powerful will—because in short he is not in a passive state ; and magnetism must obey the law of the greater number of nature’s agents, whose effects man has to a certain point the possibility of counteracting and often even of paralysing.

DEEP AND LASTING EFFECTS.

Do some people experience actually nothing ? I do not think so, for, having made very numerous experiments upon people of all countries and all temperaments, as far as my experience goes, when the person magnetised has declared that he felt nothing, he was in the same case as that man who, having taken a glass of wine which did not affect his head, should assert that it was not an intoxicating liquor.

Magnetism cannot be introduced into an organism in vain ; it always produces some effect. If you have magnetised a person who is truthful and also an acute observer, and who still declares that he has felt nothing, or at most a few vague and uncertain sensations, do not demagnetise him. He will either be troubled with sleeplessness or else he will fall into a more than usually profound sleep ; sometimes also he will experience an increase of sensitiveness. Abundant and unaccustomed secretions often occur besides to prove the action of magnetism ; and even without this the physiologist can attest the ex-

istence of various effects resulting from an apparently trivial cause. After some of my experiments I have seen affections of the skin suddenly appear, and these were no doubt only awaiting an increase of tone and an exciting cause in order to show themselves.

The archives of the Magnetic Society of Cambrai contain a remarkable instance of the fact of which I am now speaking.

The writer says : " I was magnetising a child ; after having made several passes over him, an eruption appeared upon the affected part which disappeared soon after I had ceased magnetising him. The same thing continued for several days, and this result could not be attributed to any other cause than magnetism."

I have observed the same fact in some of the children whom I have magnetised by way of experiment during their sleep. I must however add that all these affections have been of a favourable nature. Measles and small-pox have also appeared, and it was only the frequent repetition of this curious phenomenon which induced me to believe in it, although the relatives of the children perceived from the first that the magnetism had caused the sudden development of these affections, and had informed me of it.

But this is not all : in continuing this study we have many other facts to reveal to you.

EXPERIMENTS UPON SICK PEOPLE.

Let us take the case of the first sick person we meet with : for we have not yet come to the question of the treatment of disease, but simply of the part which magnetism plays in sickness as a physical agent ; and I will first place before you the whole of the phenomena which have been observed as if in the case of a single person, and then I will endeavour to describe separately the peculiarities belonging to each one.

I must first say that it is not easy to prove the magnetic action when it is practised by a feeble person—when, in short, there is in question a chronic ailment of very long standing or an acute disease of a very serious nature.

1. *In Chronic Diseases.*—Slight heat, respiration more rapid, eyes more animated, an unusual sensation of well-being, yawnings, return of old symptoms, relief of present ones, or in a few very rare cases the increase of them, desire to expectorate if there is any affection of the chest, inclination to sleep ; if there has been a fracture of the limbs or any long continued discharge the patient experiences singular sensations in those parts, something which recalls to his recollection the pain which he once endured.

Sometimes the skin becomes moist, the extremities burning, the saliva abundant ; in other cases the sick person experiences a sensation of thirst.

Sometimes magnetism increases the malady and reproduces the acute form of it, which is of all symptoms the most favourable.

All these effects soon disappear, and the patient who before the operation felt none of the symptoms which we have been describing, returns to his habitual state, until he is again magnetised.

2. *In Acute Diseases.*—Here the analysis is difficult to make ; the effects vary interminably, according to the nature of the disease, the gravity of the symptoms, the remedies already taken and the time you have chosen for your operation ; for the form of the disease often changes with that distressing state of the body in which every organ more or less participates, though only one may be seriously affected.

But what I regard as one of the greatest benefits of magnetism, and which in course of time will be considered so, is the property which it possesses of quickly arresting secondary or sympathetic symptoms. I am anxious to make this statement, because I have so often seen this result produced, that my conviction is entire and complete, and I shall not consider it necessary to give any further proofs of it.

I now proceed to give a description of the results, which can be attested.

If the circulation is accelerated, the pulse weak and irregular, the circulation is moderated, the pulse becomes stronger and less frequent at least for a time. The skin ceases to be dry but also only temporarily. The patient sometimes falls asleep, whereas a few minutes before he did not feel the least inclination for it ; but if it is not somnambule it ceases as soon as your strength diminishes.

I feel how difficult it is to follow up a description of this nature. It is necessary here more than in any other case, to understand how to distinguish clearly the effects of the malady and the disturbance of the system naturally caused by the progress of the disease, from the effects produced by your agent. Therefore in order to obtain more clearness and precision, we shall characterise the malady and give it a name. We will not occupy ourselves any longer with generalities, but proceed to details.

First Example.—You know that magnetism has very rarely been employed at the commencement of serious diseases ; it is only towards the close, and when there is no longer any hope, that this curative agent has been attempted. In my whole experience I have scarcely ever been called in before a doctor has first been consulted.

In a case of fever, where the malady had run through all its stages, I magnetised by way of experiment for my own information. This is what occurred :—

The patient was in an unconscious state ; his limbs were much stiffened (it was the fourteenth day of the fever). These alarming symptoms had succeeded a delirium of several days’ duration and a considerable hemorrhage. His tongue, his teeth, and his lips were covered with a kind of viscous layer, which extended as far as the throat. His respiration was rapid and irregular ; his eyes were glassy, the eyelids half-closed. When he felt a sensation of thirst it was impossible to satisfy it, on account of the coating which filled his mouth and throat. I magnetised this person, without any hope of curing him, but, as I have said, by way of experiment for my own information. And what was my astonishment ! His eyes opened ; he recovered his consciousness ; to our amazement he raised his hand to

his lips and tore away with his fingers the thick coating of mucus with which his mouth was covered. He asked for drink, it was given to him and he swallowed it. One half-hour's magnetism had sufficed to produce these phenomena. This was the only occasion on which I magnetised this patient; he succumbed three days afterwards.

Second Example.—A young girl belonging to a respectable family was affected by a fever of nearly the same kind as in the preceding instance. I visited her in company with her doctor, M. Desprey. As he had pronounced the case hopeless, I begged him to allow me to magnetise her; he consented and her parents also. The same results were observed in her as in the preceding case. She tore the coating of mucus from her mouth—she who, a moment before, had been unconscious; she also drank, which she had not been able to do for a long time before. She felt pain in the parts to which mustard plasters and blisters had been applied, although before they had been entirely without sensation. I left her in the state which I have just described. She soon, however, again fell into a state of unconsciousness, and all the favourable symptoms disappeared. I went again, magnetised her, and the same improvement again manifested itself. Encouraged by my success I remained with her, and the second day I began to have great hopes of saving her by the means which I employed. I was not disappointed: she recovered at last. This occurred many years ago. I have lost sight of my patient; but her relatives must, like me, remember the happy results of my successful efforts. As to the doctor, he was delighted, and proclaimed far and near that this young girl owed her life to me.

I will not give any more instances; it would be superfluous to multiply them. These two examples suffice to show the evidence of the physical action which the magnetic agent exercises upon the sick.

Let us now pass on to its curative action. But before tracing the rules of its application in the treatment of diseases in general, and of each one in particular, it is necessary to state what are the principles which direct us in our procedures, our manner of experimenting, in short our whole method of action.

THE AUTHOR'S METHOD OF EXPERIMENTING.

If the patient is well enough he is seated in a chair and I place myself opposite to him, without touching him; the reason for which I will state hereafter. I remain standing, or if I sit down I always choose a seat rather more elevated than that of the patient, in order that the movements of my arms which I have to make may not become too fatiguing.

If the patient is in a recumbent position, I stand as near to him as possible, and remain silent for a moment or two, while I take his case into my consideration. When I find that I have the requisite coolness and tranquillity of mind, I stretch out one hand towards the patient's head, being careful not to keep the fingers too stiff or too much extended; then, keeping to nearly a straight line, I pass

it down to the centre of the body and repeat these movements (passes) in the same way for about a quarter of an hour, watching carefully for the phenomena which are about to be developed.

My thoughts are active: they are bent entirely upon one subject, viz., that of saturating the parts of the body over which I pass my hands (when one arm is tired I use the other) with a fluid which I suppose to take its rise in the nerve-centres and to follow the course of the natural conductors, passing from the arms into the fingers. I say *suppose*, although for me this is by no means an hypothesis. My will evidently sets in motion a fluid, which descends, following the direction of the nerves to the tips of the fingers, and then continuing its course comes in contact with any body upon which it may be directed.

If you do not understand how to regulate this fluid by the exercise of your will, it will be carried about by irradiation from one object to any other that may present itself; in the contrary case, it obeys the direction given to it, and produces the effects which you desire, provided you limit your desires to the domain of possibilities.

Considering myself then as a physical agent, and acting by virtue of the power which I possess, I pass my hands as conductors of the agent of which the brain appears to be the reservoir, over the head, chest, and abdomen, taking care that my will-power accompanies my movements. Here I will make a comparison which will render my ideas more intelligible.

When you are about to lift a burden you transmit by your will the necessary force to your extremities and it obeys; if it were not for the exercise of this will you would be absolutely powerless. It is the same thing in magnetising.

The effects of which the more or less marked development follow generally in each magnetisation appear according to the energy of my will, to my strength, to the amount of it which I give out, and to the duration of the action.

I am always careful that the emission of the element should be regular, and that neither my arms nor hands should be too stiff; they must be supple in order to accomplish without fatigue their function as conductors of the agent.

If the effects which ordinarily result from these procedures do not appear at once, I wait a little, for I have observed, that the human magnetic machine does not furnish continuously and at will the required force.

After five or six minutes of repose, I recommence the movements of my hands (passes) as before, for another quarter of an hour; and then cease entirely, supposing the body of the patient to be saturated with the fluid which I imagine has been emitted.

These procedures so simple, so easy to imitate, and apparently so harmless, furnish nevertheless a means for obtaining the most important results.

In order to render them still more comprehensible, I present to you in a new form, the magnetic method of Puységur and Deleuse. This abridgment will be sufficient as a guide for you. Everything

depends upon the success of your first effort ; you will then proceed with more confidence, when you have discovered that it is a power hidden in yourself which is the cause of all these phenomena.

MAGNETOLOGIC CATECHISM.

Q. What do you understand by magnetising ?

A. It is to direct the magnetic agent upon a sick person, in the part affected, or in the most sensitive part of his person, in order to produce heat, or a movement of some sort.

Q. Do you believe that magnetism can penetrate all parts of the body ?

A. Yes ; and it is in this manner that it produces numerous phenomena.

Q. What do you consider these results to be ?

A. I consider them to be an acceleration of the tonic movement and of the circulation of all the fluids.

Q. Magnetism is then the art of accelerating and regulating the tonic movement in the bodies of our fellow-creatures ?

A. It is an art and a faculty.

Q. Is everyone capable of learning and practising it ?

A. Undoubtedly ; according to the energy of their strength and will, and I might add their state of health.

Q. Why do you say their will ?

A. Because people only determine to do a certain thing when they have the will to do it.

Q. Then you consider magnetising as an action ?

A. It is just as much a physical action as pounding something in a mortar, sawing wood, working at a trade, or writing books, the composition of which demands energy and application—every action, in short, which a certain motive inspires us with the will to perform.

Q. If everyone has this faculty of magnetising, how is it that people have not sooner discovered this power which they possess ?

A. Everything tends to show that formerly people made great use of their magnetic power. Many traces of it may be discovered in the fables, the mysteries, and the religious ceremonies of the ancients ; but probably the external forms and manner of magnetising soon stifled the spirit which had first originated them. The rational use of this faculty once lost, those men who from time to time have sought to revive the use of magnetism have always been persecuted by ignorance, superstition, and fanaticism.

Q. If you are once persuaded that you possess this magnetic power, is it only necessary to have the will to practise it in order to produce some results ?

A. Yes, no more is necessary in order to produce some result, but in order to produce always good results, and never injurious ones, it is necessary to act regularly and consistently.

Q. What do you mean by acting regularly and consistently ?

A. A comparison will explain it to you. It is by the influence of the air upon the sails of a windmill that its mechanism is moved ; if

this influence ceases or is weakened, the millstone moves more slowly, or stops entirely ; if the wind changes or becomes too violent, the mechanism of the mill is immediately disorganised. Our magnetic action is the wind, which gives, or rather which accelerates, the tonic movement in the nerves of a sick person ; our will is what gives to our action and to the magnetic agent its suitable and necessary direction.

Q. One may then do harm by magnetising ?

A. Undoubtedly ; if one magnetises carelessly and without having any special end in view, one produces general effects not having any good result ; the efforts of nature are not assisted, no permanent impression is made, and the consequence is a general disturbance of the whole nervous system. There is but one way of magnetising usefully, which is by never changing or varying the direction of one’s will.

Q. But, with the firm and constant desire of conferring the greatest possible amount of good upon a patient, may not one sometimes produce too much action upon him ?

A. Yes ; a time may come when the organs are too violently agitated by your agent. It is necessary first to distribute it evenly in the different parts of the body, and then to open a passage for it.

Q. How could you succeed in doing this ?

A. By continuing the passes to the extremities of the feet and ceasing them entirely when the increase of sensitiveness has become general.

Q. Although everyone may have more or less of magnetic power, do you not think that doctors would always make use of it with more discernment than others ?

A. That is true only in some difficult cases ; with a little experience, everyone may do good. Magnetism is the agent of nature ; it harmonises with all the vital forces which are contained in us ; and it augments the curative action of nature, which is always tending to re-establish equilibrium in the play of the different organs.

Q. It is not necessary then to be acquainted either with the nature or the cause of a malady, before proceeding to cure it by magnetism ?

A. It seems as if nature did not require this knowledge ; it even appears that if the mind be too much pre-occupied in investigating the cause it diverts the magnetic force by suspending, for the time being, its emission.

Q. You speak of an agent, of power, and of fluid ; are you certain that it is not merely the mind of the magnetiser which acts upon matter ?

A. By admitting the action of one body upon another, we suppose that an agent of an extremely subtile nature exists, although up to this time no instrument has been discovered which gives any material proof of this agent ; the effects cannot however be explained without having recourse to the hypothesis of an agent. We admit the existence of a nervous fluid ; and without going into the question of the cause of our action, the important fact remains, that everyone, who possessing an intelligent mind and a compassionate heart, exercises his magnetic power, will procure for himself the most perfect enjoy-

ment which it is possible to imagine ; for he will alleviate the sufferings of his fellow-creatures, and his efforts will be crowned with success greater than has ever been achieved by science.

Q. What is the most desirable effect to be obtained by magnetising ?

A. All its effects are equally salutary. One of the most satisfactory is somnambulism ; but it does not occur very frequently, and the patients are quite as easily cured without passing into this state.

Q. In order to produce this sleep is it not always necessary to have the will to do so ?

A. No, it must be allowed to come of itself ; the magnetic agent having in itself virtues and properties which are eminently soporific, it will develop it if nature requires it.

Q. What indication have you that a patient is susceptible of being placed in a state of somnambulism.

A. When in magnetising a patient one perceives that he experiences sensations of torpor, that he is affected with slight spasms, that his countenance changes and his eyes close ; then if the magnetic passes are continued, he falls asleep.

Q. Do you really mean to say that nothing more than this is required in order to induce the somnambulant state in a patient ?

A. No, you have only to wait patiently, for it often happens that several successive operations are required : this sort of crisis seldom reaching its height at the first essay.

Q. Does that magnetic state which is otherwise called somnambulant require a certain degree of caution ?

A. A person in a somnambulant state may be considered by his magnetiser as the most interesting being who exists ; it is his confidence in you which has placed him, so to say, in your power ; it is for his good that you possess this power ; to deceive him and abuse his confidence while he is in this state would be a dishonourable action,—in short it would not be acting for his good—and the result would probably be a contrary effect to that which you first produced in him. The abuse of this power carried a little too far might even become criminal, which is the reason that one ought to be particular in choosing one's magnetiser.

The following are the words of a kind somnambulant who was interrogated upon the subject of magnetism. Do not forget that in almost every case, somnambulists reflect the opinion and the belief of their magnetisers. Here there appears to be a perfect knowledge of magnetism.

“Of Magnetism.—Every man possesses as much fluid as is necessary to his existence ; but has not always enough of it to communicate to others. This fluid is elementary, light, thin, and whitish. When it emanates from our bodies and is in a state of activity it becomes luminous. Sick people, when they are magnetised, attract it according to their different wants.

“All nature is pervaded with this fluid, but it is only man who

understands how to use it; and that by reason of a virtue which is put in action by his will, and which, for want of a more suitable term, may be called magnetic virtue.

"It is necessary that the mind of the magnetiser should be in a state of composure, that he should give his whole attention and be entirely occupied with himself and the person whom he wishes to magnetise, in order to employ one of nature's agents to act upon herself. His mind must be elevated to the highest degree of love for his neighbour; not because we have been commanded to love our neighbour, but because all mankind being connected by indissoluble ties, and the human species forming one body, this love results from the nature of man.

"The magnetiser gives by the movements of his hands more impetus to the fluid which emanates from him; this impetus is communicated to the fluid of him whom he magnetises, thereby bringing it into a state of activity.

"The magnetiser ought to have no other end in view than that of doing good and alleviating suffering. Both he and his patient ought to be calm and resigned to the will of Providence. The latter should be composed, should allow his will to remain in abeyance, and fix his mind upon that virtue the beneficial effects of which he is awaiting.

"In order to place himself *en rapport* with his patient, the magnetiser must stand opposite to him, place his hands upon his shoulders, pass them down his arms and hold them there for a few moments, in order that the fluid may circulate from one to the other and establish harmonious relations between them.

"The magnetiser ought to husband his health and strength, and should be careful to keep his mind in a state of tranquillity. Magnetism is beneficial to almost all sufferers, but its effects are more salutary and prompt in some cases than others.

"Persons may be acted upon at a distance, but this is only possible in cases where a *rappor*t has been previously firmly established by immediate action.

"Unfavourable symptoms are often manifested during the magnetic cure, which, without magnetism, would have developed themselves later, and for which magnetism provides a remedy. If the magnetiser is acquainted with the nature of the disease, he must direct the magnetism upon the affected part; if he is at first ignorant of it, it will soon be indicated to him by the person magnetised, because he will undoubtedly experience some novel sensations in the part affected.

"It is impossible to lay down fixed rules for the manner in which one ought to magnetise; it depends upon circumstances and the nature of the malady; but it is important that the whole body should be saturated with the fluid, in order to produce a prompt and steady circulation."

THERAPEUTIC APPLICATIONS.

Here I must be a little more diffuse, for the aim of this work is not only materially to establish the proof that our physical agent is the real cause of the cures which are performed, but also to teach the

method and the manner of doing more than our predecessors have done. It is not vanity which induces me so to speak, but no science can remain stationary; and though additions will soon be made to what I have been able to discover, our method is superior to that of former magnetisers.

My desire is at the same time to enlighten those who desire to devote themselves to the practice of magnetism, and also those who already practice it and yet are deficient in the necessary knowledge of the art.

In order to attain this end I think that the only rational course is to write down what I have observed in the diseases which I have treated. By doing this those who wish to imitate me and to verify what I assert may convince themselves by their own experience of the therapeutic results which necessarily follow all regular magnetisation. They will learn at the same time the rule and its application, the action and its result. Their judgment will be exercised upon the cause, the aim, and the means, as at the same time their opinion will be formed upon the whole subject; I have therefore considered this to be the best mode of procedure.

As the most simple as well as the most complicated results present themselves to one's observation, I have followed nature.

GENERAL CONSIDERATIONS.

We have now brought forward sufficient evidence to prove the reality of phenomena resulting from a physical force existing in ourselves—a force which is at our disposal, and which in obedience to our will passes out of ourselves, not in a continuous stream, but by a succession of waves, emissions which are rendered more or less abundant according to the energy of the will and the perfection of the instruments which serve for its transmission.

Every human being possesses this force. Even children have a sufficient quantity of it to act upon adults or animals.

It is not a privilege granted by nature; it is a law.

We have already said that in order to develop phenomena, and to work cures, it is not necessary to be acquainted with the nature of magnetism. It is only when one wishes to advance in the study of the science, to cease to be merely a magnetising machine and to produce extraordinary physical and moral effects, that more knowledge is necessary. Beginners may dispense with it; it is not everyone who has the capacity thoroughly to understand it; and imperfect knowledge serves to perplex the ideas of the magnetisers and of the persons whom they magnetise. An apprenticeship of a certain time must be served.

Does magnetism then consist of two sciences? No; it consists of an art and a science. The physicians ought to possess the science; and healthy, well disposed men, having sufficient feeling to be touched by the sight of the sufferings of others, ought simply to practise the art of magnetising, that is to say, have a certain method, without which no rational application of the magnetic force at their disposal can take place.

This force being beneficial to the sick, the magnetisers should use it according to the wishes of the doctor and the directions which his scientific knowledge might enable him to give, or to speak more plainly, there ought to be an artist to trace the plan, and a workman who furnishes the necessary materials to carry it out: one should have the genius which originates; the other the skill which executes.

For this reason.

Difficult cases are occasionally met with where a whole lifetime of observation scarcely suffices to surmount the obstacles with which nature and the disease obstruct our efforts. To be successful in such cases it is necessary to have a profound knowledge of the human organisation, of the laws which preside over the development of human beings, of the ordinary course of disease, and finally of the new properties with which the magnetic agent may be invested.

But here everything is full of mysteries, and in this Manual we shall not attempt to unravel any of them. Magnetism, that is to say the agent which is so called, having in itself therapeutic properties of a high order and consequently having the power of curing a great number of diseases, without it being necessary for the person who applies it to be anything more than a magnetic instrument, it is for those who wish to advance in the study of this subject, to read other writings, and to search out moral truths which would be out of place here.

GENERAL RULES.

When the magnetic force, which in this respect is like all other natural agents, has penetrated either a healthy or a diseased organisation, it there develops a series of appreciable phenomena. Its application therefore requires a methodical direction. It is necessary to know how to apply it, how to choose the precise moment for acting, and also for arresting one's action.

Unfortunately not a single author has so far traced out certain rules. People have magnetised without considering in the least whether or not the moment was opportune, and the duration of the magnetisation has been not according to the requirements of the patient, but according to the caprice of the magnetiser.

The art of magnetising will be perfected by time, but as this perfection has not yet been attained, I give the following results of my own observations. In all maladies where there are paroxysms or repeated attacks, and they are numerous, the application of magnetism ought to precede the attack.

In intermittent fevers, for instance, the magnetisation must precede by at least two hours the increase of feverish symptoms, and in cases where there is only a few moment's respite you must take advantage of the short time at your disposal.

Rest assured that in these cases you will effect very little if you wait till the disorder has become completely developed. In this state there is very little hope of the magnetisation being successful for the activity existing in the circulation is an obstacle to your efforts. Instead of which, if you take advantage of the interval when the fever subsides, the magnetic action will certainly either accelerate or retard

the next attack. This first step gained, you will soon be able to arrest the progress of the disease.

In the greater number of nervous affections, and particularly in epilepsy, hysteria, catalepsy, &c., where you have no previous indication of the recurrence of the attacks, you must bring them on by your action, which under most circumstances you will be able to do.

In all affections where, either from natural causes or from a state of disease, the sensitiveness is much increased by magnetism, you must bestow your power in infinitesimal doses; I except one case only: that in which the patient, being in a somnambulist state, urges you to continue. I have known some sick people complain very reasonably of the unskilfulness of their magnetisers, who, with the best intentions, exerted too much power.

In critical cases do not be alarmed; go on fearlessly; impart strength by continuing your operations for five or six hours if you can: it is a question of life or death. Rest and then recommence, and the power which you have given forth will impart renewed vitality to the body of the patient.

In all maladies which have become chronic, one hour's magnetisation suffices for at least ten hours, twenty-four hours are generally allowed, and observation proves that to be sufficient; but by leaving less interval the favourable effects are more apparent and the cure more prompt.

MYSTERIES OF PSYCHOMETRY.

A few days since a number of our most intelligent ladies were assembled in a parlour on Walnut Street. Dr. Buchanan was present, and gave them a sketch of the principles of psychometry and its wonderful power in the discovery of character by the mysterious influence which lingers in a manuscript, identical with the mind of its writer. After examining the company and testing their qualifications for the exercise of this power (entirely new to them), he decided that there were four or five present who possessed the power in various degrees, whose ability he would test by a trial. At the first trial upon two autographs, all succeeded in discovering the difference in the writers—that one was a male and the other a female, that one of the writers was under great mental oppression and the other in a cheerful and loving mood. The latter was pronounced to be a love-letter written by an English lady. Both opinions were correct, and the ladies were gratified at their success. Another letter was subjected to their psychometric power, and at once it was pronounced to be the writing of a man of very superior character, of dignified and courtly bearing, brave and patriotic, moving in an elevated sphere,—not less than a general of high reputation, extensive influence, and patriotic impulses, well educated, speaking more than one language—altogether a most noble character. This was a letter of General Lafayette, written in 1833. The ladies knew nothing of the letter until it was shown after their opinion was pronounced, not even seeing the manuscript, !—*The Daily Evening News* (Louisville.)

LOVE.

Love in its widest sense may be described as "Vital energy attracted or directed to some object outside of self."

Love has four grades—

(1) *Physical sensation*, transformed from instinct into what are called natural affections, especially those of the family.

(2) *Moral propensions*, or voluntary dispositions directed to actions having some reasonable good end. This is the love of "the good citizen."

(3) *Intellectual and moral sympathy*, the affection of the friend. This is higher in grade than moral propension, because more spontaneous, deeper, stronger, and more personal.

(4) *Spiritual love*, which is in essence ideal and religious.

Born of imagination, refined by intellect, fenced by moral feeling, this is deepest, purest, strongest, most intensely personal of all, and between man and woman of necessity combines all other loves.

The omnipresent energy pervading creation, which men term God, has most interest for man as seen in the various impulses to action observable in the organic world, all vaguely called, in common speech, Love. But as *spiritual* love is felt by man to be of the highest order, so perhaps man is justified in idealising the Divine Being as the Bridegroom of Humanity.

S. E. BENGOUGH.

LOVE SONG.

Translated from the German of EMANUEL GEIBEL by S. E. BENGOUGH.

Many a pleasure wings the hours
Here on earth by mortals spent.
May, adorned with robes of flowers,
Golden sun in sapphire tent.
Glistening ray of morning bright,
Roseate bloom and lily's white.
One I know of more delight ;

And this it is, reserved from human sight
To cherish in thy heart a sacred love,
Known to thee only and to God above.

He whom fate such lot has given,
Let him count himself thrice blest ;
Though his bark be tempest driven,
Peace shall dwell within his breast.
All misfortunes may assail him
Yet his heart shall never fail him
Nothing can disturb his rest.

For him love stands in war a tower of strength,
A kindly guide through life's dark labyrinth,
In winter, pledge of spring to come at length.

Weary runner in life's race,
Wouldst thou strength and joy renew ?
Love is wonder, bounty, grace ;
Falls from heaven a holy dew,

Breathes like fragrance in the air,
Comes, as in a summer night,
Gentle moon with silver light.

Thou need'st not strive, and long, and restless roam ;
In patient meekness make for love a home,
And angel-like with blessing will she come.

Fear and trembling wait upon her,
Dreams of woe and dreams of bliss,
Grief and joy and shame and honour,
Till she wake thee with her kiss.
Then thy life enriched with blessing,
Heavenly light and peace possessing,
Secret learns of joyfulness.

In thy new being shares another soul,
The waves of life o'er both together roll,
When self is lost in love, it finds its goal.

Dearest of all earthly joys
Given by Heaven to man below,
That which selfishness destroys
Making hearts with warmth to glow.
Sweetest, gentlest, blissful feeling,
Self in other self revealing,
Mysteries manifold you show.

In love, what else were loss, we gain esteem,
The more we grant the richer do we seem ;
Give up thy heart, and thou shalt dream this dream.

Her eyes through thy tears are gleaming,
On thy lips her smile doth shine,
All thy thinking, longing, dreaming,
Is it her's or is it thine ?

When two plants together twining
Form a single fruitful rose
Blossoms red on white reclining,
Who idly then a curious glance bestows
To see from whence each separate flower arose.
It blooms right fair, and that is all one knows.

Love's a springtide ever glowing
With the flowers of deepest truth ;
Love's a fountain ever flowing
With the constant stream of youth.
Other fires die out in ashes,
Yielding to the force of age ;
This through all our being flashes,
Fits itself to every stage.

Though death at last remorseless robs our quiver
Of all life's powers, yet when we cross the river,
We'll quaff the wine of love, that makes us live for ever.

Long I've loitered—till declining
Golden glory gilds the wood,
While the moon with full orb shining,
Queenlike rises crimson-hued.
Airs of twilight, balmy zephyrs,
Trifling with the blades of grass
Kiss the roses as they pass.

Go steeped in scent of flowers, thou breath of eve,
And let my Love from thee this song receive,
And all my faithful vows of love believe,

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