

HUMAN NATURE:

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OF

Eclectic Science, Intelligence, & Popular Anthropology,

EMBRACING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY,
SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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HUMAN NATURE:

A Monthly Journal of Esoteric Science.

JUNE, 1877.

TRANSCORPOREAL ACTION OF SPIRIT.

BY "M.A. (OXON.)"

PART II.

(Continued from HUMAN NATURE, April, 1876.)

S Y L L A B U S.

Object of these papers.
Recapitulation of Part I.
Sources of information.
Judge Edmonds on intercourse with spirits of the living.
Mr. Coleman's experience of Miss Laura Edmonds' mediumship in this respect.
Dr. Nehrer on the manifestations made by incarnate spirits at circles.
Mr. Judge's experiments.
My own experience of transcorporeal action.
Captain Clarke's similar statement. (From Hudson Tuttle.)

CASES OF VOLUNTARY APPEARANCE.

I. SIMPLE APPEARANCES WHERE NO LAW IS DISCOVERABLE.

Illustrated by the following records:

- A. Cook at the Schwester-Haus.
- B. Goethe's double.
- C. Dream of Rev. J. Wilkins.
- D. Dr. Hapbach visits an unknown house.
- E. Dr. Hapbach sees his own double.
- F. Double of young Priest.
- G. McCleod's story.
- H. Humbolt's father.
- I. Clergyman's dream.
- J. Mr. Fishbough's story.
- K. Dream of a mother about her child.
- L. Sir H. Davy's dream.
- M. Double of Mr. Clay.
- N. Mrs. de Morgan's clairvoyant.

II. APPEARANCES TRACEABLE TO SOME INTERNAL FEELING OR CAUSE.

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- P. Friar von K—— and Father Cajetan.

- Q. The lieutenant and his father.
- R. The medium Thérondel.
- S. The husband and his child.
- T. Mrs. N—— and the strawberries.

[TRANSFUSION OF THOUGHT AND SENSATION, ILLUSTRATED BY FOUR CASES.]

- a. Sister experiences sensation of drowning when her twin brother was drowned.
- β. Magnetiser and patient.
- γ. Soldier shot in Mexican war.
- δ. Louie at the Westminster Aquarium.]

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(b). *Apparition at time of Death.*

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GG. Mother appears to her son at sea.

HH. Dr. Donne.

II. Apparition of brother to Miss L——.

JJ. Apparition at Cambridge, and three others.

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CASES IN WHICH THE SPIRIT HAS BEEN EVOKED.

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- A. Dr. Scott and the title-deed.
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- C. Ann Taylor, of Tiverton.
- D. Death in the pot.
- E. Case of Dr. Bretton.

- F. Murder disclosed by direct-writing.
- G. Murder disclosed by spirit of murdered friend.
- H. Life saved by a guardian spirit.

II. CONNECTED WITH DEATH.

- 1. *Death Compacts.*
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- 2. *Death Warnings.*
- K. By physical means.
- L. By reproduction of physical peculiarities.
- M. } By symbolical vision.
- N. }
- O. By apparition of departed friend.

CONCLUSION.

- P. Case of Laura Bridgeman.
- Man is a spirit, and death only transfers him to another state of being.

These papers were projected at first in consequence of the apparent waste of material which the writer found in the course of his researches. Scattered up and down, with no connection and coherence, he found a number of authenticated stories which were quite inaccessible to all who were not prepared to take a deal of pains in searching them out. Moreover when they were discovered, these narratives wanted classification and arrangement. Like the beads without the string, they were in their existing state incoherent, and though it is easy to overrate the value of any series of narratives such as those which are here gathered together, one merit may be claimed for them, viz., that they are arranged as a principle—that they elucidate a fact. The principle is the Transcorporeal Action of Spirit. The fact is the possession by man of a spirit which manifests its action in divers ways irrespective of and beyond the power of the body.

The present section is not intended to cover other ground than that traversed in the first. The arrangement is slightly different, but not materially. Both aim at gathering together instances of the appearance of the spirit-body, whether governed by some law which can be discovered or not, whether acting capriciously (so far as we can see), or in obedience to that mightiest of all laws, the law of Love: whether coming voluntarily, or in response to our call.

It may be necessary to recapitulate briefly what was said in the previous part. Starting with a record of phenomena that throw light on the action of spirit beyond the body, several narratives were adduced to show the transcorporeal action of spirit with and without volition. When no volition on the part of the spirit could be traced, it was referable to a desire to give a death-warning; to some disturbing influence such as mental anxiety; or to some abnormal

condition of body. When the exercise of will-power was traceable, the moving cause seemed to be affection or some less potent motive, or psychological determination.

The ground so traversed I propose, in a slightly different way, to go over again with fresh illustrative records. Taking first of all the cases in which there is a voluntary, *i.e.* uninfluenced appearance of the spirit, we shall see that in some cases a law is observable, while in others no rule can be laid down. When a moving impulse is discernible, we shall find it to be either affection, mental anxiety, or a sense of wrong being or having been done. In very many cases—probably numerous because more marked, and so more carefully recorded,—we shall find these cases of transcorporeal action connected with death, as death-compacts, death-warnings, or appearances at the time of death. Lastly, there are a few cases of the evocation of spirit which are recorded as types of many narratives, hard to be got at, but very important in their bearing on the latent powers of the human spirit.

Very many of the records have been published before: some of them as instances of superstition. I feel a melancholy pleasure in rescuing them from such base use. Some are new. All I believe are strictly true. But I am not curious to inquire as to their newness. I desire only to quote such as may elucidate principles: and I pick those which serve my purpose best. If I were to cite all that I know of, I should but multiply evidence to no purpose. Suffice it to say that for every story cited here, any one of a dozen others might be substituted. To quote all would lead to no good end, and would surely tire the reader's patience. So I have picked what I chose; and only draw attention to the abundance that I have rejected, in order that it may not be supposed that it is necessary to hunt about in old nooks and crannies in order to multiply such records. They exist all round us, only unsystematised: they are part of our inmost selves: they are only curious so far as they testify to the power man has exercised in crushing out that which is an essential part of his own nature.

The purpose for which these papers were projected was the demonstration of spirit-action as against the materialistic and nihilistic views current among educated men. Dealing only with one minute section of the subject, it was my aim to elucidate the action of spirit still in the body; and in so doing I considered that I was doing good service in utilising materials which, in their scattered state, were nearly valueless.

In the eagerness to prove the return of departed spirits of humanity too little heed has been paid to the fact that, even in our circles, all

messages do not proceed from that source. I have heard and know of at least two cases in which experimenters with planchette have *habitually* received communications from persons yet living : and this, observe, *habitually*, and not as a rare occurrence. Judge Edmonds records in his tract on "Intercourse with Spirits of the Living" his experience and opinion thus :—

One day while I was at West Roxbury, there came to me, through Laura as the medium, the spirit of one with whom I had once been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his identity.

I had not seen him for several years ; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me.

I took it for granted he was dead, and was surprised afterwards to learn that he was not. He is yet living.

I cannot on this occasion go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much a spirit-manifestation as any I ever witnessed or heard of. Yet how could it be ? was the question that was long agitating my mind. I have known since then many similar manifestations, so that I can no longer doubt the fact, that at times our communications are from the spirits of the living as well as the dead.

About two years ago I had quite a marked exemplification of this. A circle was formed at Boston and another here, and they met at the same moment of time in the two cities, and through their respective mediums conversed with each other. The Boston circle would, through their medium, get a communication from the spirit of the New York medium, and the New York circle would receive one through their medium from the spirit of the Boston medium.

Mr. Coleman, in his "Spiritualism in America,"—a work full of valuable records, and unfortunately rare of access now—thus speaks of the mediumship of Miss Edmonds, and of the same Mrs. N. to whom reference has been made in the early part of these papers :—

I spent the evening at Judge Edmonds' house, and was introduced to his daughter. Miss Edmonds' health is very delicate, and for that reason the exercise of her remarkable mediumship is not now encouraged. Her gifts are various : she is a writing medium, and the spirits speak through her in the trance state ; she sees spirits in her normal condition ; *and she can sometimes at will project her spirit ;* appearing in form and delivering messages to friends in sympathy with her even though living at a distance—in proof of which she cited two or three instances. The power of the spirit to leave the natural body, and to present itself in visible form and identity to another,

though rare, is not an attribute peculiar to Miss Edmonds' mediumship; as I am acquainted with a lady resident in London who has the same power, and who has exercised it several times [*Mrs. N. before alluded to.*] This lady told me that on one occasion, having a young friend staying on a visit with her, a gentleman who called to see them, in the course of conversation, ridiculed the belief in apparitions, and said that he would give anything to see a ghost. He laughed at her assertion that her spirit could appear to him that very night if she pleased, and dared her to try it, which she agreed to do. In the course of the night she told her friend that she had been to Mr. —'s bedside, and that, finding him asleep, she awoke him by a box on his ear: and then, after repeating to him a verse from a poem of Keats's, came away. The gentleman called on the ladies early on the following morning, corroborated her statement, and acknowledged himself perforce a convert at all events to that phase of spiritual manifestation.

It is a hopeful sign that more attention is beginning to be paid to the latent powers of the incarnated human spirit. They are rarely exercised, because we are only just waking up to the fact of their existence. When we come to know that patient care and cautious training may enable a man to acquire and use the power of acting beyond the bounds of his natural body, as in the cases above recorded, more experiments will be made, and, as a consequence, we shall gain more knowledge. At present most instances of such transcorporeal action are involuntary: *i.e.* are not associated with the conscious exercise of volition or will-power.

Dr. Nehrer records two cases which may with advantage be noticed here. They are cases where incarnate spirits repeatedly appear at a circle and communicate. I am quite unable to account for the power which some persons appear to possess of attracting these "flying souls."

Mr. Jos. Henry Stratil, at Modling, near Vienna, favoured me with his voluminous and most interesting diary on Spiritualism, containing a long series of communications by various mediums, since 1853, where I met the record of two incarnated spirits manifesting quite spontaneously and unexpectedly. The one declared himself to be a silk manufacturer in Moravia, sixty-eight German miles' distance from Vienna. His spirit takes advantage of a siesta sleep, to escape from his body, and to dictate at Mr. Stratil's table. It is amusing to learn from him some particulars about his domestic affairs—his pretty and young wife playing just now with the curls of her sleeping partner, &c. By the fall of a coffee-cup he is aroused, and the conversation ceases. The second communication is due to a personage whose name is carefully concealed. He began to dictate first at Hernals, in the family of Mr. Swoboda, attracted by the mediumship of Miss Sophia—Oct. 11th, 1858—giving the most valuable accounts of the mode and possibility of separation of an incarnated spirit from

his body, and its faculty to manifest at all distances. *The unknown* takes the liveliest interest in Spiritualism, which induced him to approach the circle. His first mission was to give some warnings, chiefly with respect to some clerical acquaintances, who did not deserve the confidence of the friends of Spiritualism. His position in society enabled him to know the machinations of the antagonists, and to check them. Benevolence, love of truth, deep philosophy and and philanthropy are the characteristics of this noble spirit, who evidently is the bearer of a sublime mission. His explanations: "The body of a man, whose spirit is for a time separated from it, continues meanwhile in a state of vegetation, a sort of sleep or swoon; it can sometimes continue to be active, but the activity must not require much of spirit. A sort of somnambulism, but with full consciousness. My state is sensitive somnambulism, which enables me to be attracted by the medium, as soon as his hands impress the table. I do not like to be evoked, because I cannot and dare not come at every call. It is impossible for me to move the table; deceased spirits do it easier. If a spirit desires to separate from his body, the moment is most favourable when the latter suffers. Though my spirit is a so-called living one, yet separated from the body, I am able to communicate personally, by pure spiritual substance; otherwise my guardian angel is constantly with me, who sometimes acts as an intermediary. Spirit feels so happy in its freedom, that returning to its integument makes it sorry. A longer stay out of it cannot be enjoyed without injuring the necessary relation between mind and body. Immediately after being returned, spirit is hardly able to move the body. A constant desire to be free again remains impressed on the mind. The medium's power is absorbed by a spirit who wants to manifest, sometimes even anticipated and spared for another time, if actually not wanted. When there is a larger proportion of relative health in the body, its spirit may be able to separate itself by a determined will; but then no other emotion of the mind, no different idea, no desire whatever, ought to counteract this effort, and a moment must be chosen when bodily functions, for instance, digestion, would not cause any impediment." These manifestations of the *Unknown* lasted from Oct. 10th, 1858, till June 15, 1861, and were obtained less by evocation than by the spontaneous presence of the incarnated spirit, whose visit depended on various circumstances, which were stronger than his desire.

I have within my own experience cases in which such transcorporeal action has been exercised both with and without volition. In the former class of cases the results were few and comparatively unimportant, but sufficient to show that some of the phenomena observable in circles, *e.g.*, the movement of ponderable objects, can be performed by the "double," "atmospheric spirit," "astral spirit" or "spirit-body" of a living person by the conscious exercise of his will. Experiments of this nature need such sustained exercise of will, such preparation and training, and are in themselves so precarious and so

hurtful to health, that we may not expect to find them very frequently and successfully repeated.

The most remarkable case of sustained and successful experiment which I have it in my power to quote (though others are within my knowledge) is that communicated to the Theosophical Society of New York by Mr. W. Q. Judge, one of its members. The bearing of Mr. Judge's experiences on the question now under discussion is obvious, and his results, small in themselves, run on all fours with experiments similarly made by independent observers and point to far-reaching results in the future.

Mr. Judge thus relates his early experiments :—

I began by devoting a certain time each day, always at the same hour, to lying quietly down in a room alone and concentrating myself on a certain place, may be in the room, with the desire to go then in spirit and see the things or persons in it so as to carry back a distinct recollection. At first this did not meet with much success as far as I could tell. But one day while sitting quietly in the room I saw distinctly before me three lines from a newspaper ; but it disappeared before I could read.

Another time I was lying far in the room, with my back to the window, when I was sure I saw the horizon and noticed that the western sky was very yellow. This proved to be correct. All this time I was awake and conscious of my bodily existence.

At another time in the same room I was lying with my eyes covered by a handkerchief, when I found myself looking at or seeing a placard of dates and places which hung on the wall altogether out of the line of vision. Again, sitting before a partition, intently devoting myself to concentration, I distinctly saw, with my eyes shut, the carpet upon the adjoining room.

All these were things happening while awake, but in my sleep at night, through intense desire and will, I have gone long distances. Once while down in New Jersey, sixty miles from here, I have come up to this city, and been visible to friends in Mme. Blavatsky's house. To her house in spirit I have frequently gone.

One evening at Mme. Blavatsky's I lay down for the purpose of trying to get out of my body. In a few minutes, those present said afterwards, I snored very loudly ; but with me it was different. I could not recognise any interval of unconsciousness, or moment of drowsiness. It appeared to me that I was awake and had risen up in order to go out into the hall ; that there was a handkerchief over my eyes as I had placed it upon lying down. An endeavour to throw off the obstruction was unsuccessful, so out I went into the hall, in what I thought was my body, going into the kitchen, where by a violent effort I threw off the handkerchief, when immediately I found myself where I had lain down, listening to the laughter of those who had heard my unmusical snore. Now here I have to take the evidence of others : they say that while my body snored, my double, *simulacrum*, or *sein lecca*, or whatever you may name it, *i.e.* a visible counterfeit presentment of me, could be seen walking

down the passage to the kitchen. . . . At another time I went into a room, two rooms distant from the one in which Col. Olcott was sitting. Lying down on a bed, I concentrated my thoughts on the room I had just left, keeping my eyes shut meanwhile. In a short time I could feel as it were a double consciousness, The bed under me was distinctly to be felt; but I could also hear Olcott talking as if in the same room, and I was positive that I was in the same room with him. Mme. Blavatsky asked Mr. Olcott to look at me then, on the same sofa that I had only a few minutes before vacated. He declared it was my material body, and to prove it, came into the other room and there found the material body now before you. By that time I had returned to a full and entire occupation of this tenement, and rose up to go out with him. . . . Only the other day while sitting at home in a dark room, intently thinking of Col. Olcott, I found myself in his room, and he says I was there.

The next record gives a different class of experiment, viz., the effect of will-projection on others. Mr. Judge thus gives his results :—

The projection of my mind upon others seemed a good thing to try. Accordingly I seized every chance that presented itself, and success often rewarded me. Many times have one or two persons whom I had not previously magnetised been perfectly aware that even from a distance I was directing my mind upon them. And I have often compelled my child to do certain little things, by only looking at her, and mentally commanding the things to be done. Frequently I have caused a sentence to be repeated which had no reference to the person's conversation.

A man owed me some money, and failed to come as agreed. One day, resolved to compel him, I stood up, and for fifteen minutes, directing myself to wherever he might then be, I commanded him, violently as it were, to come down and pay a certain part of it. The next day he came in and paid that sum; and on questioning him it appeared that at the time I tried the experiment he suddenly thought of me, went out to collect a bill in order to pay me, and succeeded.

By an effort of will, one can project to any distance, and cause to become visible, little or big spots of light. They often show themselves to me, sometimes, when certain individuals are about starting to call on me, especially when that is their only object, one or more bright spots suddenly appear. They seem to be burstings open of light that is all around, but hidden; just as if through a curtain placed before a bright light there now and then flashed out a tiny ray through an aperture that as instantly closed. And they are for each person different in colour or appearance, so that I can tell to which individual the one seen belongs. This can easily be proved by our members. Mr. Felt is one of the persons and Mr. Gustam is another. An instance with the latter gentleman I will relate.

I was walking on Broadway one day, when there suddenly flashed out a large diffused spot of light. I knew then that someone was either coming to me or then at my office. In half-an-hour I returned, and in the office was this gentleman, who had arrived just at the

time. I saw the light. But of course the thing was not established. I told nothing to him—content to wait—nor did I ask when he was coming again. In a few days I saw the same light again, noted the time, went back to the office, and there sat the same man, and he had arrived at time noted.

One day in a large audience-room full of people, were sitting two persons, friends of mine, one of them more sensitive than the other, and both in excellent health. I came in late, unknown to them, through the entrance in the rear of the room, and sat down where they could not possibly see me without turning. I began to concentrate my mind on one of them, the least sensitive, and gradually lost sight and hearing of the surroundings. In about fifteen minutes the one *not* thought of began to twitch, and seemed to be nervous, and after a long interval the other turned around and saw that I was looking.

Now the one I was not thinking of felt the influence first, and said that it caused a feeling of great nervousness. I give my word of honour that I had never tried the experiment on that person.

Here is an instance of the influence becoming very objective, and striking the first sensitive object coming in the way. It suggests great possibilities.

In Bulwer's "Strange Story," Margrave is asked if he had caused the maniac to murder Sir Philip Derval. He answered that he had willed something to be done and it was done, although the person doing it had not been called upon directly, and indeed not even thought of.

How awful this is, if true—and what sublimity as well as awfulness. . . . The ancients sometimes say, "Thoughts are souls. Thoughts are objective and as it were become living things."

We might, if we were to try, cultivate the power of talking to another from a great distance, so that although no being is to be seen, the voice can be heard. And it is true that the most uncultivated can do so, while they are unable to hear anything said by another to them.

I have tried this with one who is developed, so that he heard all I said, while I was powerless to receive a reply.

The projection of sound to a distance by exercise of will, illustrates many authentic stories in which the apparition makes a well-known sound to indicate his presence. The phenomenon of a musical sound made in the air without the objective presence of any instrument is one very familiar to me; and one presence is always announced by the sound of a bell.

It is possible not only to talk with another who is a long distance away, but also to make signals, such as sounds of bells or sounds of music. I can affirm that I have many times heard bells rung in the air when the President and Corresponding Secretary were present. There was no bell in the room. I can swear that the sound came from a point that seemed to be in the air between me and the wall,

as well as on one or two occasions being the combined or chimed sounds of twenty bells. At the same time I could feel on my skin the peculiar tickling sensation caused by a magnetic current. The sound was silvery and distinct, and yet not having the same force that a bell would have if sounded near you. *What* was it? I believe it was a signal from a distant quarter. On several other occasions, in the same place, I have heard distinctly the sweet tones of a musical box. It was not in the room. There was no such instrument on the premises. It grew louder and louder, and then would fade until it could be heard sounding from afar, just as you hear the music of a band marching through the fields miles away. Just this evening, while standing in Madame Blavatsky's sitting-room, I heard it again coming by fits and starts, but perfectly distinct and of the most beautiful tone.

Until experiments such as these are repeatedly made by independent observers, and the results tabulated and compared, we shall not progress in knowledge. We shall not otherwise get the key either to the numerous stories which I have quoted specimens of in this paper, nor shall we be able to understand much that takes place at spirit-circles. We must know the power of the incarnate human spirit, the methods of its action, the limits to which its power extends beyond the body, and the laws which govern it, before we can definitely refer given phenomena to their true source. The same knowledge will go far to enable us to systematise and reduce to orderly correlation that heterogeneous mass of records of spirit-action in dreams, visions, apparitions, doubles, and the like, which abound in books like Mrs. Crowe's "*Night Side of Nature*." Not all the dread of superstition which the world of the nineteenth century cherishes can get rid of these stories by denial. There are too many of them, too well attested, too universally manifested. So they are dismissed with a shrug, and a protest against returning superstition. When we know more of such powers as those cultivated by Mr. Judge, we shall be wiser. The difficulty, as I say, is that their cultivation is attended with hardship and is not entirely without risk.

But that which is done hardly and with risk by the exercise of the will is, apparently, a very usual occurrence during sleep and abnormal bodily conditions, such as trance. During the rest of the body it seems that the unslumbering spirit wanders forth and goes whither its affections and instincts lead it. The great difficulty is in remembering these experiences. Strange and distorted pictures, flashed instantaneously on the brain, alone remain; and hence it is that a confused dream which rapidly passes from the memory will nevertheless leave there dim recollections of a place or scene, which crop out when we see it in the conscious state, and make us wonder where and when we have seen it before. The spirit has wandered there

while the body has been locked in sleep; and had memory been trained to record the sensations of spirit, we should be conscious of what had taken place.

So it is in abnormal states, such as trance. A case very much to the point occurred within my own experience. The facts were recorded some time since for the Psychological Society, but have not been published. The action, it will be seen, was quite unaccompanied by volition.

An old friend had passed away, and out of respect to his memory I remained at home on the day when his body was buried. I had been invited to attend the funeral, but had declined on account of the distance which it would be necessary for me to travel. I had, however, heard who was expected to attend the funeral, and I knew the clergyman who was to officiate, though I had never been in the churchyard.

I was seated at my table writing, and had been so occupied for some time, when, of a sudden, I became conscious that I had been asleep, or had lost consciousness for a while. I am not used to fall asleep during the day; but I am used to pass into states of unconscious trance. I therefore refer what I am about to relate to experiences in the trance state.

My first sensation, as I collected my faculties, was one of surprise. I had been asleep, and had had a dream. Bit by bit it came back to me, and I realised that it was a vision, and not a dream. I had attended my friend's funeral. I had a clear remembrance of the appearance of the coffin with its inscription, the number and names of the mourners, the appearance of the officiating minister, the very position of the grave under an overhanging tree. The coffin and its inscription were what I anticipated, but some mourners whom I had heard of as expected, were not there, and some were in their places whom I did not know, and whose names I asked and ascertained. The officiating clergyman, too, was a stranger to me.

As the whole scene reproduced itself before me, I was struck with the peculiarity of the experience, and determined to verify it. I wrote at once to a friend who had been at the funeral, giving exact details of what I had seen in my vision, and received from him by return of post an answer corroborating my statement in every minute detail, and expressing the greatest wonder at my knowledge. Some mourners had been unable to attend, and at the last moment their place was filled by other friends. The clergyman who was to have performed the ceremony was ill, and a neighbour supplied his place. Yet I had accurately described every change, and even the personal appearance of complete strangers to me. It is impossible to

resist the conclusion that I had been present in spirit; and a rare flash of memory enabled me to record what I had seen.

Other experiences (not so marked) are in my personal records; but on the principle of not multiplying narratives, I pass on to record a remarkable confirmatory narrative, condensed from Hudson Tuttle, before tabulating cases of transcorporeal action in the experiences of others.

In the winter of 1835-6 a schooner was frozen up in the upper part of the Bay of Fundy, close to Dorchester, which is nine miles from the River Pedendiac. During detention she was entrusted to one Captain Clarke.

Captain Clarke's paternal grandmother, Mrs. Anne Dawe Clarke, to whom he was much attached, was then living at Lyme Regis, in Dorsetshire, in perfectly good health, so far as he knew.

On the night of February 17, 1835, the captain dreamed that he was at Lyme Regis, and saw the funeral of his grandmother. He noted the principal persons in the procession: the pall-bearers, mourners, and the officiating minister. He joined the procession at the churchyard gate, and accompanied it to the grave. The weather was stormy, and the ground wet, as after heavy rain, and he noticed that the pall was partly blown off the coffin. The graveyard was their family burying-place, and he remembered it perfectly, but, to his surprise, the procession passed on to another distant part of the graveyard. There, still in his dream, he saw the open grave, partially filled with water, and looking into it he particularly noticed, floating in the water, two drowned field-mice. He conversed with his mother, as it seemed, and she told him that the funeral had been put off from 10 a.m. to 4 p.m., on account of the storm.

The dream made a great impression on him, and he made careful notes of it. In due time came news of Mrs. Clarke's death, *and burial on the day of his dream.*

When, four years after, Captain Clarke visited Lyme Regis, he found every detail of his dream exactly true. The minister, the pall-bearers, the mourners, were the persons he had seen. The funeral had been postponed from 10 to 4 on account of the storm, and the wind had blown the pall off the coffin, as his mother remembered. At her own wish, the old lady had been buried in a spot distant from the family burying-ground, and Captain Clarke went to the grave at once without any difficulty. Finally, the old sexton remembered that the heavy rain had partly filled the grave, and *two field-mice were actually found drowned in it.*

It is impossible to read such a statement without the conviction that the thinking man was *there*, though his body may have been far away. He saw as clearly, and remembered as exactly, as though he had been in the flesh beside the grave—even the minutest and most trivial incidents being stamped on his memory.

To proceed now, I pass to cases of transcorporeal action of spirit as recorded in the experience of other observers.

Adopting in some sort the plan of arrangement before used, I arrange the cases which I quote under the two classes of (1) Voluntary Appearance, governed by laws of affection, anxiety, or some strong motive—connected with death, or influenced by some unascertainable law; and (2) of Evocation, or Involuntary Appearance.

The cases in which the spirit appears under impulses of some strong feeling, or without ascertainable cause, but voluntarily, are classed thus :—

I. SIMPLE APPEARANCES OF THE SPIRIT-BODY WHERE NO LAW, APPARENTLY, GOVERNS THE MANIFESTATION.

Sometimes the governing cause is most trivial; and it would seem that in some persons any desire for an object which there is a momentary difficulty in obtaining will cause a projection of the double. What can be more trivial as a cause than the desire for some herbs to improve a savoury mess? Yet it is recorded of a cook in the Sisters' House, of Ebersdorf, that her double was always to be seen standing by the herb-beds in the garden when her natural body was in the kitchen. It was a constant subject of amusement, a daily occurrence. "There you were again, standing by the onion-bed." The cook, of course, desired her herbs as strongly as, in a case quoted elsewhere, the student desired his book. She wished, and was there. And this points to what probably is a latent power in every human being. The great difficulty is to learn its conscious exercise.

Goethe also records of himself that as he was riding along a foot-path towards Drusenheim, he saw—"not with the eyes of his body, but with those of his spirit"—himself on horseback coming towards him in a grey dress trimmed with gold. At that time he had no such dress, but eight years after he found himself accidentally at that place, on horseback, and in the very dress he had seen himself wearing eight years before.

The power of transcorporeal action of spirit is most frequently exercised during bodily sleep.

I shall have again and again to point out that what we vaguely call Dreams are, in many ascertainable instances, waking reminiscences of spirit-action during sleep.

This comes out in records of prophetic dreams of warning, of experiences, trivial in themselves, but true in detail, and capable of subsequent verification. Such dreams, it may be, should be distinguished from the heterogeneous and grotesque absurdities which usually imprint themselves on the waking thoughts. It is possible that most dreams are blurred and blotted in the transfer from the

spiritual to the material brain, influenced by physical conditions of body, or by surroundings and conditions obscure to us at present. Into these interesting points I cannot enter here. For the present I deal with dreams as evidences of transcorporeal action of spirit during sleep.

The case, frequently recorded, of the Rev. Joseph Wilkins, a Dissenting minister at Weymouth, is very much to the point. He thus records a dream which he had in the early part of his life. He dreamed that he was going to London, and thought in his dream that he might go round to Gloucestershire—he was then at the academy at Ottery, Devon, and the date was 1754—and see his friends. Accordingly he set out, seemed to come to the front door of his father's house, and finding it locked, went round to the back of the house, and so entered. The family were in bed, and he made his way to his mother's room. Going to the side of the bed where his father lay, he found him fast asleep; he then went to the other side, and said to his mother, who was awake, "Mother, I am going a long journey, and am come to bid you good-bye." She answered him, so he dreamed, "O, dear son, thou art dead!" With this he awoke, and thought no more of the curious dream.

In a few days, however, came a letter from his father, addressed to him as though dead, desiring him, if alive, or the person into whose hands the letter should fall, to write at once, for, if the letter should by chance reach him alive, he certainly could not live long, for this reason: "On a certain night, *naming it*, after they were in bed, my mother awake and my father asleep, she heard something try to open the front door, but finding it fast, it went to the back-door, which it opened, came in, and passed directly through the rooms upstairs, and she perfectly knew it to be my step; that I came to her bedside and said, 'Mother, I am going a long journey, and am come to bid you good-bye,' to which she replied, in a fright, 'O, dear son, thou art dead.'"

Every particular was exact, and the mother's impressions seem to have been more vivid than the son's. She was wide awake, and had not closed her eyes, nor felt any inclination to sleep. Every sound made by the acts which Mr. Wilkins dreamed he was doing, was heard by her exactly as would have been the case had he really done them in an ordinary way. The times exactly corresponded, and every detail is exact. Yet no sufficient reason can be assigned. There was no predisposing cause, and it was not a death-portent, as the parents expected, for their son died at the ripe age of seventy, five-and-forty years after the occurrence. It was just a case of a "wandering spirit."

A similar case of a spirit wandering during bodily sleep is recorded of Dr. L. P. G. Happach, a preacher in Mehringer, in a book published at Hamburg in 1802. At page 122 the following is recorded :—

I was about sixteen years of age when a messenger came to my parents from my uncle in Mehringer—where I now am minister—saying that he was ill, and begging my father to visit him. It was in the season when the game does so much damage to the crops in the fields that numerous watchers have to be kept to drive them away; and my father himself was obliged the whole night to go round and see that the watchers did not fall asleep. My father set off on his journey, leaving me to take his place on this nocturnal duty. I had to attend to it for several nights in succession, and at length became overwhelmed with sleep. I was obliged each time to pass over the site of an old village, and the ancient churchyard which belonged to it. When I arrived at this spot, I was so weary that I could not go a step further. I sat down and laid my head upon the mound of an old grave. I dreamed. I dreamed that I came hither to Mehringer into a room of the rectory, where, near to the door, I observed three seats affixed to the wall, one above the other. After more than twenty years I was appointed minister of this place. I had at that time never been here, but previous to entering upon my duty, I visited the widow of the former clergyman. She received me at the entrance of the house; but before she let me into her sitting-room, she opened the door of another small room—*I looked into it, and saw there the three steps affixed to the wall.* I was informed that they were the covering to the entrance of a cellar.

This is by no means a solitary case. For instance, a friend of Dr. Justinus Kerner, relates of his own sister that a short time before her marriage, before she was engaged, or had any knowledge who would eventually be her husband, she beheld in a dream the whole interior of her future home with all its belongings: little knowing at the time what her dream portended.

In another part of the same book Dr. Happach relates a vision of his own “double” which coincides with repeated experiences of the present writer; only that he has ceased to wonder at the apparition as anything rare.

I lay (he says) some weeks ill and was already beginning to recover, when I had a call to become the minister of Alten, near Dessau. One afternoon, about four o'clock, I was lying on my bed in my dressing-gown, stretched out on my back, so that I looked straight at the door of the room. I lay thinking that the servant would soon bring me my coffee. I slumbered off and on, and thought of nothing in particular, so that I could afterwards scarcely have said what I *was* thinking about, when I beheld myself in my dressing-gown and in my own proper figure slowly rise from the bed, and go towards the

door ; during which, I thought to myself " Yes, there thou art ! that is no mere shadow ! " The figure vanished before the door. I thought I heard a slight sound as of the opening of the door, but the door itself remained closed. The saying then fell into my mind, that when a person thus beholds himself his death is very near. But soon, set at ease about the idea of death—which, after all, I can only regard as a simple change of condition—I began to consider this appearance as simply a play of fancy, originating in the thought which I naturally had in my mind that I was about to leave the present place of my abode. " Nor was this last explanation," observes Dr. Kerner, " after all, a bad one. The thought of his leaving Ragulun (where Happach then resided) may possibly have so sharply impressed itself in his imagination, that its inhabitant, the soul, in his then weak physical condition and inactivity of the mind, may have called forth a symbolic picture and have said as it were in her mental desire : ' Yes, let us both hasten away ! ' An ordinary dressing-gown it evidently was not, but probably an unconscious going-forth of the inner personality in his spiritual nerve-body. The dressing-gown belongs, as well as the whole figure, to the creation of the imaginative, plastic power of the soul ; the soul knows well the external appearance of the person, and can represent it perfectly through her own magical quality. It were as vain to ask how this came about, as how a rose-bush can make a rose, or the embryo its limbs—and that too, without intellect. The impulse itself is the intelligence and the artificer, and the actual intellect (the life of the brain) only becomes a hindrance to the development of generation ; as in the above case, full consciousness from the beginning, would not have permitted the appearance."

From a correspondent of Dr. Kerner's we receive an instance of the double which may possibly be attributed, as he suggests, to an intervention of a guardian for the purpose of rescuing a soul from sin.

A correspondent of Dr. Kerner also remembered having frequently heard the following circumstance related in his youth, concerning an ecclesiastic who was attached to a certain monastery-church, and who, being of a very gay temperament, probably in his youthful years had not led a life quite befitting his priestly condition. In these gay times, he one night remained out very late—as had, indeed, frequently been the case with him. At length the door-bell of his house was heard to ring, and the old cook opened the door and lighted him (as she supposed) up to his room ; set down the light, and wishing him a " good night," departed, wondering at the same time why—so unlike his usual manner—he had remained so grave and silent—for he had spoken no single word to her. Just, however, as she was going to bed, the bell rings for the second time ; she goes down again, opens the door—and when, full of astonishment, *she* was about to ask how he had gone forth again—*he* inquires why *she* already had placed a light in his room, as he had observed it from the street ! She then tells him he had already come home once, and he hastening up the

stairs, sees, as he enters his room, a figure perfectly like himself seated in the arm-chair, who, starting up, walks round him towards the door and disappears!

That there was here, neither a natural illusion nor yet a practical joke, is both proved on the one side by the conduct of the old servant, and on the other by the fact that the young ecclesiastic fell, for a considerable time after this, into a state of melancholy, probably because he was expecting his approaching death. After a while, however, his courage revived, but his irregularities seem to have abated; and thus it is suggested by Dr. Kerner's correspondent, that in this instance the appearance might be attributed to the influence of a guardian angel who evidently, if so, had attained the end in view—a change for the better in the young man's life.

Stories of the same kind crowd upon the mind. I remember well one which was told to me by McCleod, a boatman on Loch Urigill, in the wilds of Sutherlandshire. There was a far-off look in his eyes, a fixed gaze which told of latent mediumship; and I asked him if he knew anything of second sight or manifestations of spiritual power. Among others he told us the following fact:—

He was staying one night, detained by a severe storm, at a cottage belonging to the Duke of Sutherland; the only other occupant an old woman who was care-taker.

The storm was very violent, and they were both kept awake long after they had retired to their respective rooms. Suddenly a man rode up, and a loud knocking sounded at the outer door, which seemed to open, and a heavy step was heard coming up the stairs; then a loud rattling of keys, and the step ceased at one of the bedroom doors; a key was inserted in the lock, and the man walked round the room. The care-taker, thoroughly frightened, rushed to McCleod's room, and they waited to see who their visitor was. The heavy step neared the door of the room, seemed to enter and pass round the walls; the clanking of keys was heard, and the sound passed away, no one being visible. Every room was visited in turn, and then all was still. The ghostly vision had gone, and the horse's footsteps died away in the distance.

The next day the Duke of Sutherland's factor came to inspect the cottage. Alighting at the door, he gave a loud knock, asked for the bunch of keys, and, heavily tramping, passed up-stairs, exactly as the visitor of the previous night had done. Every room was visited in turn, the keys clanking as the heavy step of the stout old factor passed along, and then the horse was mounted, and his steps died away, as in the vision of the night before.

Dr. Nehrer, in a paper which appeared in *HUMAN NATURE*, April 1874, quotes a case from W. Humbolt's "Letters to a Lady Friend" (Leipzig 1870):—

My father suffered, he says, from a severe chronic disease, and had been cured by an operation cleverly performed by a surgeon,

who thenceforward became a friend of the family. About three months after the operation, he visited his doctor. Arrived there, my father, taking hold of the doctor's arm, offered to do the duty of host, and show each of us to his room. He led the doctor to the guest-rooms, pointing out the destination of each quite correctly, and even found out a hidden passage in the garden. It was evident that he knew the house perfectly, and yet he had never been in it in his life before. This was his explanation. During my last illness I found myself transferred while asleep to this house almost every day. When our carriage was stopping at the door, I knew we had arrived at a place where I had been mentally before.

There is a very striking instance told by the Rev. W. L. Clay, vicar of Rainhill, to the *Spectator* in 1869 (*Spiritual Mag., N. S.*, iv. 365):—

His father, John Clay, of Preston, a well-known philanthropist and prison reformer, was one Sunday afternoon, about thirty years previous, at the gaol, leaving his wife, with a daughter of eight, and a maid, alone in the house. About half-an-hour before he was due it was raining very heavily, when Mrs. Clay heard the yard-door open and footsteps approach, which she presently recognised as those of her husband. He came into the hall, rattled his umbrella in the stand, and finally came into the dining-room where she was and stood drying himself at the fire a few minutes. At last she said, "Had you not better go and change your clothes at once." "Yes," he said, "I think I had better do so," and he went up stairs. After a while his wife went up to see why he did not come down, and was startled at finding no one there. While she was wondering, her husband came in again through the yard (instead of as usual by the front door) exactly as before; rattled his umbrella and walked up to the fire, leaning on the mantel-piece just as he had done before, and on her asking where he had been, it appeared that he had really not been home before, but had been just leaving the gaol (about two miles off) at the time that she had seen him enter the house, and on account of the pouring rain had gone over in his mind the way in which he would come in.

Some parallel cases I condense from Hudson Tuttle. A clergyman of distinguished ability and truthfulness relates thus:—

He was studying with Rev. Mr. G. near Boston, and dreamed one night that he was in a strange place. He walked up the main street, observing the buildings as he went along. It seemed to be Sunday evening: the shops were closed and business suspended. The street led to a large hall: horses and carriages were before the door. Entering he found a large congregation and a preacher whose face, gestures, and sermon made a deep impression on his mind.

On the following Sunday evening, he went to a service in a neighbouring village where he had never been before. The details of the dream were acted out in every particular even to the personal appearance and words of the preacher.

Here was an apparently capricious wandering of spirit, combined with very exact memory of what it saw.

I quoted before (in Part I.) cases of dreams or vision which conveyed presentiment or warning. The Rev. W. Fishbough relates a case of one Mrs. W., a lady of Taunton, Mass., which he had from her own mouth.

A family intimately related to her had moved to Ohio; some time after they were in affliction, and earnestly desired Mrs. W.'s presence. About the same time she had a dream representing to her the general condition of the family, the appearance of the house in which they resided, and the whole scene that surrounded it. So minute were the details impressed on her mind that she could draw a vivid picture of the scene. *Her friend confirmed it as true in every detail.*

I need not quote at length the well-known case of the vision of Mr. Williams respecting the assassination of Mr. Perceval, the Chancellor of the Exchequer (1812) in the lobby of the House of Commons; though it is very strikingly to the point. Here is a more remarkable case still, which Hudson Tuttle vouches for.

A mother, who was uneasy about the health of a child that was out at nurse, dreamed that it had been buried alive. The horrid thought woke her, and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness, the child had died, and had just then been buried. Half frantic from this intelligence, she insisted on the grave being opened; and the moment the coffin-lid was raised, she carried off the child in her arms. He still breathed: maternal care restored him to life. *We have seen the child so wonderfully rescued; he is now (in 1843) a man in the prime of life, and filling an important post.*

A similar instance of prevision in sleep is recorded of Sir Humphrey Davy. He dreamed one night that he was ill in Italy; he saw the room (a peculiar one), the details of the furniture, &c. He seemed to be nursed by a young girl whose features he remembered well. After some years, Sir H. Davy was actually taken ill while travelling in Italy, did occupy a room the very counterpart of that seen in his dream, and was nursed by the very same young woman whose features he remembered so well.

In this connection, to show by instance the power of the human spirit during bodily sleep, and its susceptibility to influence, I will avail myself of five cases of prophetic warning, or symbolised dreams, which show, each in its sort, how the spirit is acted upon, how it has prevision of its fate or of that of some one near and dear to it, how it receives warning, and that at times by an elaborate allegorical or symbolical process. One is a double dream, curious as showing the

susceptibility of two persons who were in intimate *rappor*t with each other.

Mr. S. was the son of an Irish bishop, who set somewhat more value on the things of this world than became his function. He had always told his son that there was but one thing he could not forgive, and that was a bad marriage, meaning by a bad marriage, a poor one. As cautions of this sort do not, by any means, prevent young people falling in love, Mr. S. fixed his affections on Lady O., a fair young widow, without any fortune; and aware that it would be useless to apply for his father's consent, he married her without asking it. They were, consequently, exceedingly poor, and indeed, nearly all they had to live on was a small sinecure of forty pounds per annum, which Dean Swift procured for him. Whilst in this situation, Mr. S. dreamt one night that he was in the cathedral in which he had formerly been accustomed to attend service; that he saw a stranger, habited as a bishop, occupying his father's throne, and that on applying to the verger for an explanation, the man said that the bishop was dead, and that he had expired just as he was adding a codicil to his will in his son's favour. The impression made by the dream was so strong that Mr. S. felt that he should have no repose till he had obtained news from home; and as the most speedy way of doing so was to go there himself, he started on horseback, much against the advice of his wife, who attached no importance whatever to the circumstance. He had scarcely accomplished half his journey, when he met a courier, bearing the intelligence of his father's death; and when he reached home, he found that there was a codicil attached to the will of the greatest importance to his own future prospects; but the old gentleman had expired, with the pen in his hand, just as he was about to sign it.

In this unhappy position, reduced to hopeless indigence, the friends of the young man proposed that he should present himself at the vice-regal palace, on the next levee day, in hopes that some interest might be excited in his favour; to which, with reluctance he consented. As he was ascending the stairs, he was met by a gentleman whose dress indicated that he belonged to the Church.

"Good Heavens!" said he to a friend who accompanied him, "Who is that?"

"That is Mr. —, of So-and-so."

"Then he will be bishop of L——!" returned Mr. S.; "for that is the man I saw occupying my father's throne!"

"Impossible!" replied the other; "he has no interest whatever, and has no more chance of being a bishop than I have."

"You will see," replied Mr. S.; "I am certain he will."

They had made their obeisance above, and were returning, when there was a great cry without, and everybody rushed to the doors and windows to inquire what had happened. The horses attached to the carriage of a young nobleman had become restive, and were endangering the life of their master, when Mr. — rushed forward, and at the peril of his own, seized their heads, and afforded Lord C. time to

descend before they broke through all restraint, and dashed away. Through the interest of this nobleman and his friends, to whom Mr. — had been previously quite unknown, he obtained the see of L. These circumstances were related to me by a member of the family.

The next is a well-authenticated case, vouched for by a well-known name, and is quoted from Mrs. Crowe :—

“ Wooser’s Alley Cottage, Dunfermline-in-the-Woods,

“ Monday Morning, 31st May, 1847.

“ Dear Mrs. Crowe,

“ *That dream of my mother’s was as follows :—*She stood in a long, dark, empty gallery : on her one side was my father, and on the other my eldest sister, Amelia ; then myself, and the rest of the family according to their ages. At the foot of the hall stood my younger sister, Alexes, and above her my sister Catherine—a creature, by the way, in person and mind more like an angel of heaven than an inhabitant of earth. We all stood silent and motionless. At last *It* entered—the unimagined *something* that, casting its grim shadow before, had enveloped all the trivialities of the preceding dream in the stifling atmosphere of terror. *It* entered, stealthily descending the three steps that led from the entrance down into the chamber of horror : and my mother *felt It was Death*. He was dwarfish, bent, and shrivelled. He carried on his shoulder a heavy axe ; and had come, she thought, to destroy ‘all her little ones at one fell swoop.’ On the entrance of the shape, my sister Alexes leapt out of the rank, interposing herself between him and my mother. He raised his axe and aimed a blow at Catherine : a blow which, to her horror, my mother could not intercept ; though she had snatched up a three-legged stool, the sole furniture of the apartment, for that purpose. She could not, she felt, fling the stool at the figure without destroying Alexes, who kept shooting out and in between her and the ghastly thing. She tried in vain to scream ; she besought my father, in agony, to avert the impending stroke ; but he did not hear, or did not heed her ; and stood motionless, as in a trance. Down came the axe, and poor Catherine fell in her blood, cloven to ‘the white halse bane.’ Again the axe was lifted, by the inexorable shadow, over the head of my brother, who stood next in the line. Alexes had somewhere disappeared behind the ghastly visitant ; and, with a scream, my mother flung the foot-stool at his head. He vanished, and she awoke. This dream left on my mother’s mind a fearful apprehension of impending misfortune, ‘which would not pass away.’ It was *murder* she feared ; and her suspicions were not allayed by the discovery that a man—some time before discarded by my father for bad conduct, and with whom she had, somehow, associated the *Death* of her dream—had been lurking about the place, and sleeping in an adjoining out-house on the night it occurred, and for some nights previous and subsequent to it. Her terror increased ; sleep forsook her ; and every night, when the house was still, she arose and stole, sometimes with a candle, sometimes in the dark, from room to room, listening,

in a sort of waking nightmare, for the breathing of the assassin, who she imagined was lurking in some one of them. This could not last. She reasoned with herself; but her terror became intolerable, and she related her dream to my father, who of course called her a fool for her pains—whatever might be his real opinion of the matter. Three months had elapsed, when we children were all of us seized with scarlet fever. My sister Catherine died almost immediately—sacrificed, as my mother in her misery thought, to her (my mother's) over anxiety for Alexes, whose danger seemed more imminent. The dream-prophecy was in part fulfilled. I also was at death's door—given up by the doctors, but not by my mother: she was confident of my recovery; but for my brother, who was scarcely considered in danger at all, but on whose head *she had seen* the visionary axe impending, her fears were great; for she could not recollect whether the blow had, or had not, descended when the spectre vanished. My brother recovered, but relapsed, and barely escaped with life; but Alexes did not. For a year and ten months the poor child lingered; and almost every night I had to sing her asleep; often, I remember, through bitter tears, for I knew she was dying, and I loved her the more as she wasted away. I held her little hand as she died; I followed her to the grave—the last thing that I have *loved* on earth. And *the dream was fulfilled*.

“True and sincerely yours,

“J. NOEL PATON.”

From the same source comes the following:—

A professional gentleman, whose name would be a warrant for the truth of whatever he relates, told me the following circumstance regarding himself. He was, not very long since, at the sea-side with his family, and amongst the rest, he had with him one of his sons, a boy about twelve years of age, who was in the habit of bathing daily, his father accompanying him to the water-side. This practice had continued during the whole of their visit, and no idea of danger or accident had ever occurred to anybody. On the day preceding the one appointed for their departure, Mr. H., the gentleman in question, felt himself, after breakfast, surprised by an unusual drowsiness, which he having vainly struggled to overcome, at length fell asleep in his chair, and dreamt that he was attending his son to the bath as usual, when he suddenly saw the boy drowning, and that he himself had rushed into the water, dressed as he was, and brought him ashore. Though he was quite conscious of the dream when he awoke, he attached no importance to it; he considered it merely a dream, no more; and when, some hours afterwards, the boy came into the room and said, “Now, papa, it's time to go; this will be my last bath;” his morning's vision did not even recur to him. They walked down to the sea as usual, and the boy went into the water, whilst the father stood composedly watching him from the beach, when suddenly the child lost his footing, a wave had caught him, and the danger of his being carried away was so imminent, that without even waiting to take off his great-coat, boots or hat, Mr. H. rushed into the water, and was only just in time to save him.

Here is a case of undoubted authenticity, which I take to be an instance of clear-seeing or second sight in sleep. The spirit, with its intuitive faculty, saw what was impending; the sleeper remembered his dream, but the intellect did not accept the warning.

One of the sons being indisposed with a sore throat, a sister dreamt that a watch, of considerable value, which she had borrowed from a friend, had stopped; that she had awakened another sister and mentioned the circumstance, who answered that "Something much worse had happened, for Charles's breath had stopped." She then awoke, in extreme alarm, and mentioned the dream to her sister, who, to tranquillize her mind, arose and went to the brother's room, where she found him asleep and the watch going. The next night, the same dream recurred, and the brother was again found asleep and the watch going. On the following morning, however, this lady was writing a note in the drawing-room, with the watch beside her, when, on taking it up, she perceived it had stopped; and she was just on the point of calling her sister to mention the circumstance, when she heard a scream from her brother's room, and the sister rushed in with the tidings that he had just expired. The malady had not been thought serious; but a sudden fit of suffocation had unexpectedly proved fatal.

This case, which is established beyond all controversy, is extremely curious in many points of view: the acting out of the symbol, especially.

To revert in the meanwhile to the subject of double dreams, I will relate one that occurred to two ladies, a mother and a daughter, the latter of whom related it to me. They were sleeping in the same bed at Cheltenham, when the mother, Mrs. C., dreamt that her brother-in-law, then in Ireland, had sent for her; that she entered his room, and saw him in bed, apparently dying. He requested her to kiss him, but owing to his livid appearance, she shrank from doing so, and awoke with the horror of the scene upon her. The daughter awoke at the same moment, saying, "Oh, I have had such a frightful dream!" "Oh, so have I!" returned the mother; "I have been dreaming of my brother-in-law!" "My dream was about him too," replied Miss C. "I thought I was sitting in the drawing-room, and that he came in, wearing a shroud trimmed with black ribbons, and approaching me he said, 'My dear niece, your mother has refused to kiss me, but I am sure you will not be so unkind.'"

As these ladies were not in habits of regular correspondence with their relative, they knew that the earliest intelligence likely to reach them, if he were actually dead, would be by means of the Irish papers; and they waited anxiously for the following Wednesday, which was the day these journals were received in Cheltenham. When that morning arrived, Miss C. hastened at an early hour to the reading-room, and there she learnt what the dreams had led them to expect: their friend was dead; and they afterwards ascertained that his decease had taken place on that night.

One is almost inevitably led here to the conclusion that the thoughts and wishes of the dying man were influencing the sleepers, or that the released spirit was hovering near them.

Mrs. Crowe quotes some cases illustrative of the same fact. My own experience narrated in the commencement of this paper, Dale Owen's records in many places, and other authentic narratives, all point to this power of transcorporeal action in the human spirit. The same fact is illustrated by the following, which Mrs. de Morgan relates of a little girl, a very good clairvoyant, whom she had under her care:—

She used to take her in her clairvoyant state on ideal journeys, and one day she proposed to her to go to the house where the girl lived. So they went along till they came to the house, where the girl said, "And I have given a rousing knock at the door," and proceeded to tell Mrs. D. what they were all doing inside. The next day Mrs. D. went to verify the clairvoyant's account; and when she mentioned the time, the woman said that some mischievous person in the street had come and rapped at the door and then run away, and then she said that so-and-so had happened, just as the girl had described. This seems to be closely analogous to the case of one of Mumler's spirit-photographs, in which the spirit-daughter is seen unmistakably to lift up a lappet of her mother's (the sitter's) gown, although, of course, she was utterly invisible in reality.

These are cases in which no distinct law seems to govern the apparitions.

We come now to trace the records of apparitions of living persons where the law of Love or kindred passions is traceable. Here we shall find an even greater number of records, from which the following are selected as typical cases.

(To be continued.)

We regret to find that the Translation from the French of M. Legouvé, by Madame S., which was printed at p. 176 *et seq.*, contains several errata:—

In the first line of the article, omit "is."

In the third " " for "comes" read "came."

p. 177, 13 lines from foot, for "developed" read "placed."

p. 178, line 9, "'Twice as magnetic to the skies,' as Mrs. Browning says," should be put in brackets to show that it is *my* note, not M. Legouvé's text.

A few lines below that the words "It is that they live all by the chest" should be "live above all by the chest."

p. 179, line 15, for "public" read "humble."

p. 180, " 5, "and" should be inserted between "fall" and "becomes."

" " 7, for "rule over her" read "rule over thee."

In 2nd line of last paragraph there should be "and" between "exist" and "confining."

E. G. S.

THE LIGHTS AND SHADOWS OF SPIRITUALISM.

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

(*Continued from HUMAN NATURE for May, p. 221.*)

MODERN SPIRITUALISM.

The manner in which Mr. Home introduces this department of his subject, and which really states his opinion of Spiritualism is significant of the standard whereby he measures spiritual altitude. It is no less than a defence of himself in the work he has undertaken in the chapters about to be noticed. In the introduction such phrases as "scandalmongers," "accomplices," "cowardly statements," "misconception and misrepresentation," "malignancy of enemies," "untested phenomena," and others are plentifully presented. Letters are quoted from those who agree with him and disagree with him and, without any preliminary statement as to what "light" there may be in Spiritualism (unless it be Mr. Home himself), the author immediately proceeds to deal in "shadows" under the title of "Delusions." He wastes much space with a description of the vagaries of T. L. Harris, which we conceive have no more to do with Spiritualism, than has Mr. Home's aversion to certain mediums. The presentation of such nonsense, which no one now-a-days would know anything about were it not for the industrious efforts of modern rag-gatherers, is an unjustifiable libel on Modern Spiritualism, and may be passed by without further comment.

ALLAN KARDEC'S SPIRIT ON RE-INCARNATION.

The next "delusion" introduced is the teachings of Allan Kardec, of which Mr. Home says:—

Had these teachings really emanated from the great minds which were professedly their authors, would they have taken the shape they did. How came Iamblichus to be such a master of good modern French? Through what cause had Pythagoras so completely forgotten his native Greek? If, too, these communications were really the work of disembodied spirits, by what right does "Par Allan Kardec" appear on the title page of every volume? And then the teachings promulgated. Are they truths? If so, let us have some fact in support of these truths; the wild dreams of believers, and the revelations of clairvoyants will not suffice. I am well known to be a clairvoyant, and have the right and the power to speak with confidence regarding this particular phase of psychology. All students of the question are aware that two forms of clairvoyance exist; the one entitled "natural," the other induced by magnetism. I have never yet met with a case of magnetic clairvoyance where the subject did not

reflect directly, or indirectly the ideas of the magnetiser. This is most strikingly illustrated in the instance of Allan Kardec. Under the influence of his energetic will his clairvoyants were so many writing machines that gave his ideas as he desired to have them. If at times the doctrines promulgated were not exactly in accordance with his wishes, he corrected them to meet those wishes. It is or ought to be well known that Allan Kardec was not himself a medium. He simply magnetised or psychologised minds frailer or more sensitive than his own. I can testify to the fact that before I knew, or could by any possibility have known of his passing from earth, I received in the presence of the Earl of Dunraven, then Viscount Adare, a message, saying: "I regret to have taught the spirit-doctrine. Allan Kardec." "*Je regrette d'avoir enseigné la doctrine spirite. Allan Kardec.*"

By comparison of the minute of this occurrence with the minute of his passing away, the interval between the two was found so short as utterly to preclude the idea that even a telegram could have reached me regarding his departure from earth. As, moreover, his decease had never been for a moment present to my mind, I could not, on receiving it, at first credit the message. It was not, I may remark, received during a seance, but suddenly interrupted a conversation between Lord Adare and myself.

Allan Kardec is supposed to have given a communication through M. Morin, whom in earth life Allan Kardec considered one of his best mediums and relied on greatly. To say the least, remarks Mr. Home, it is reasonable and bears the impress of truth.

ALL. KARDEC.

M. Morin, inspirational medium.

Communication given at the house of M. Caussin,

Rue St. Denis, 345, Nov. 6th, 1869.

Allan Kardec speaking through M. Morin.

His posthumous confession.

During the last few years of my life, I sought with care to keep in the background all men of intelligence who merited public esteem, who were investigators of the science of spiritism, and might have taken for themselves a share of the benefit which I wished for myself alone.

Nevertheless, many of these, occupying high positions in literature and science, would have been perfectly satisfied, in devoting themselves to spiritism, to have shone in the second rank; but in my fear of being eclipsed, I preferred to remain alone at the head of the movement, to be at once the thinking brain and the arm of action.

Yes; I acknowledge it to be my fault if spiritism to the present day has numbered in its ranks none of those champions—princes of language or of thought; with me the man (or my humanity) overcame my intelligence.

In speaking of the future of spiritism, as he had understood it, and of the actual position:

Whilst I lived, spiritism, as I conceived it, seemed to me all that mankind could imagine of grandest and most vast; my reason was bewildered.

Now that, free from the material envelope, I look on the immensity of the different worlds, I ask how I could have clothed myself in the mantle, as it were, of a demi-god; believing myself to be a second Saviour of humanity,—monstrous pride which I bitterly regret.

I now see spiritism such as I had imagined it, so small, so contracted, so far from (even in the least imperfect of its teachings) the perfections it ought to attain.

Taking into consideration the results produced by the propagation of the ideas *spirite*, what do I now see?

Spiritism dragged to the lowest depth of ridicule, and represented only by puny personalities, which I had striven too much to elevate.

In seeking to do good I have incited much aberration productive only of evil.

So far as the philosophy is concerned how small the results! For the few intelligences it has reached, how many are unaware of its existence!

From a religious point of view we find the superstitious leaving one superstition only to fall into another.

Consequences of my egotism.

Had I not kept in the shade all superior intelligences, spiritism would not be represented, as it is to the majority of its adherents by adepts taken from amongst the working classes—the only one where my eloquence, and my learning could gain access.

ALLAN KARDEC.

Query.—Will Mr. Home be as candid in making confession of his shortcomings when he casts off the body?

We can scarcely understand how such a falsifier as Kardec is shown to have been could become so repentant at the very moment of his dissolution.

Several other pages are filled with the subject, and the chapter concludes with a counterblast against the New York Theosophical Society. This chapter ends with an estimate of Mrs. Hardinge Britten's work.

The literature of the movement, if such unproductive folly deserves to be termed a movement, is equally idle and equally empty. It consists so far of a volume termed "Art Magic." This book is made up partly of descriptions of travel, partly of stories respecting oriental jugglers and dervishes, and partly of rubbish dug from the forgotten works of Cornelius Agrippa and his mediæval compeers. The only spirit I have yet heard as evoked by a perusal of "Art Magic" is the spirit of credulity.

Mr. Home has unconsciously discovered another, to wit—that spirit manifested by himself in the foregoing gracious notice.

Colonel Olcott finds a deadly antagonist in Mr. Home, who occupies a whole chapter with a criticism of "People from the

Other World," which he condemns in unmeasured terms as an unreliable production. Its author is charged with filling his book with stories which he at the same time regards as worthless, and while writing presumed in the interests of Spiritualism, he repudiates all allegiance to the subject. We may well leave Mr. Home and Colonel Olcott to fight out their little battle between themselves. It suits Mr. Home's humour to regard the Eddy Brothers as impostors; and on what evidence?

The chapter on "Sceptics and Tests" treats of a most important subject in a thoroughly unsatisfactory manner. There is nothing more important in connection with the general exhibition of spiritual phenomena, and it was to be expected that a medium of such exalted powers and extended experience as Mr. Home would have said something worth reading, and not have lowered himself by a farago about "rag babies," "Punch and Judy," and sneers at the more generous and broad view of conduct manifested by "the vindicators of persecuted mediums."

No Spiritualist is required to stand up for aught except that which he believes to be truth. Because a medium is persecuted he is not thereby necessarily an object of compassion. The whole question lies in the inquiry as to whether the persecution is justified or the contrary. Mr. Home does not take the slightest trouble with this important preliminary investigation, but sneers at all those who have done so, and makes it appear that the tests of sceptics which have been refuted by experienced Spiritualists, are of greater value than the opposite truth. He cannot suppose that colour can be transferred from instruments to the medium's body without trickery, and labours to the extent of his puerile ability to pooh-pooh some of the most instructive experiments which have been derived from modern researches.

On "Absurdities" he is voluble and apparently in a congenial sphere. He pins his faith to Maskelyne and Cooke, and of course is ready to laugh at the testimony of Spiritualists in regard to well-known phenomena, as the illusionists no doubt do the same at him for his gullibility.

The first "absurdity" is that "Oliver Cromwell" should not stamp his foot in the exact manner with which the original Oliver dissolved an English Parliament. His spiritual boot-maker is scolded for not having been able to be quite perfect in the arrangement of that article of dress. We are not quite sure what Mr. Home regards as absurd, whether it be the well-attested fact of the materialisation of the spirit calling himself "Oliver Cromwell," or whether the absurdity be in the attire in which he appeared.

Another "absurdity" honoured with a position in Mr. Home's

compilation is the account of the seance written by Mr. D. Richmond in the *Medium*, describing the materialisation at Newcastle, at which "John King" appeared in daylight, poured out the tea, and partook of the good things on the table. Why this fact should be regarded as absurd, is beyond our comprehension, unless the appellative bestowed upon it is a subtle form of argument with which we are wholly unacquainted. Were we to resort to all possible sorts of conjecture, we might regard it as a hit derogatory to the narrative in the last chapter of Luke, where it speaks of the materialisation of Jesus, and his partaking of a honey-comb and broiled fish in the presence of his disciples. Only fancy a resurrected God eating a red herring warmed through on the cinders, and heightening the effect on his palate by the addition of honey to the repast. Surely such a picture is a much greater "absurdity" than the well-attested act of "John King," and dealers in the absurd should be careful as to who is behind the wall before they begin to toss brick-bats over it!

This does not exhaust all the nonsense which is found wrapped up in the personality of "John King." "On earth he was evil and famous," says Mr. Home; "now it is at once his duty and his pleasure to do good to his fellow men. He is the reprover of the sinful and the comforter of the sad. His is a divine mission," and more in this strain. Now, if Mr. Home will be kind enough to search within his own bosom, and reconcile himself to the fact that while he unjustly and cruelly asperses well-known and respectable people in his book, he at the same time piles on the adulation to beyond the limits of justice with others; and if he can imagine himself a performer of such diverse capabilities, he may be able to understand the existence of a similar quality in "John King."

We have had the pleasure of the acquaintance of "Peter," "John King," and other spirits, who manifest in like manner, for a number of years. We have been tapped "with paste-board tubes," we have heard their jokes, seen and handled the materialised form, and in various other ways had communion with the spirits in their widely-different moods, and we must say that, comparing them with Mr. Home himself, as revealed in the book before us, they have a more stringent regard for truth and real decorum than he manifests, and we feel it right to say that some fuller acquaintance with these spirits would possibly have the effect of improving Mr. Home's manners and accuracy of statement.

Of course, the paltry "absurdity" of the diamond ring, which unfortunately got introduced into the *Medium*, comes in for a share of discussion. It is quite possible, had it not been for that and matters of similar importance, the present trivial volume

of spiteful reckonings would never have seen the light. Has no one ever twitted Mr. Home about little presents?

There is only the thickness of a sheet of paper between "Absurdity" and "Trickery and its Exposure." In this part of the qualifications of a medium Mr. Home seems to be *au fait*. The chapters on this subject as a whole are a deliberate effort to discredit well-known mediums. The mode of attack is of the most cowardly kind. The names are not given, nor are such dates, times, and particulars afforded which ought to be supplied when grave charges are brought against individuals or a movement. There is no opportunity allowed to investigate whether Mr. Home's statements are true or false. A stranger might regard these chapters, and indeed the whole book, as an effort to show that there was glorious Spiritualism hundreds and thousands of years ago, but that in modern times the only remnant of ancient superiority is to be found in Mr. Home himself. He, inadvertently almost, acknowledges that there may be genuine materialisations; he believes the fact to be possible in the case of Mr. Crookes' investigations, which he damns with faint praise, but the great majority of facts testified to are the result of tricks; and the mediums supported by the organs of Spiritualism are a pack of rogues, and the Spiritualists gullible dupes! Could Lankester say more, aided by Mr. Home's allies the conjurors? Mr. Home indignantly repudiates the statement made concerning him that he is a Jesuit, and in the service of the Romish Church, with the view of using him to discredit Spiritualism. We do not say anything of the kind, but must admit, nevertheless, that the tendency of his book is entirely in that direction.

He is materially aided by "an unimpeachable witness," Mr. Serjeant Cox, who has, it would appear, penetrated the subject of mediumship almost to the sentient cuticle. It is nearly as shocking as vivisection. It is known that Mr. Cox's reports on the materialisation of his uncle's ghost do not quite coincide with the statements of other sitters, but in the matter of mediumistic simulations his reports are equally unsatisfactory. We are told, quoting from a letter by Mr. Cox, that a certain medium—who will readily recognise the portrait of her thus presented—"wears two shifts" when she sits for materialisation; "she takes off all her other clothes and throws over her head "a veil of thin material" which she had secreted "in her drawers," and thus comes out in the character of a materialised spirit-form. A foot-note also explains that "deformed hands and feet are sometimes given to spirit-forms by the simple process of bending back a few fingers or toes." Those who have handled "deformed feet," and taken models of them, do not find

this explanation to meet the case. Before all this kind of explanation can be regarded as of the slightest value it would be necessary to know all about the manner by which the secrets came into the possession of those who communicate them, and also to practically demonstrate that such means have been used for the purpose of simulating spiritual phenomena.

If it be necessary to produce phenomena under strict test conditions before accepting them as genuine, it is equally expedient that the same process of demonstration should be applied to spurious phenomena before they be regarded as tricks. If the race of mediums be such rogues as Mr. Home paints them, surely their statements—even Mr. Home's—should only be accepted when thoroughly put to the test and proved to be true.

As the subject is treated in this book it amounts to a kind of tea-table scandal, but with no instructive bearing whatever upon the methods by which mediumship may be more satisfactorily administered.

Mr. Home's net takes in all sorts of fish, and some of the prizes are neither fish, flesh, nor fowl, as far as we understand the definitions of "trickery and its exposure." Grievance-mongers from all directions, seeing Mr. Home's advertisement, have supplied him with congenial matter for his pages. The Raby partnership in the East-end of London, which was purely a private affair and implicated others besides the assumed medium, is brought as a grievance against the Cause, and one of the "journals in question" is censured for refusing it publicity. The case had no bearing whatever upon Spiritualism, and had no claim to public attention.

The brutal attack on Mr. Herne, at Liverpool, is falsely stated to have been the work of Spiritualists, and it did not reveal that which Mr. Home says it did. Surely he was hard driven for materials when he had recourse to such gatherings.

The Bamford boys and their Nottingham critics are made to figure on the page. No doubt much manipulation may be performed by the points of the fingers through a bag, but that all phenomena of the kind are thus produced is by no means evident to those who know anything about the subject.

Mr. Home unwittingly passes off on his readers, as a spirit-communication from Wainwright, a literary fragment which never purported to be a spirit-message at all. It appeared in this magazine (page 235, vol. x.) It is entitled "Henry Wainwright on his Execution and his Executioners," and expresses views entertained by a well-known literary man—who is not a Spiritualist—as to the inexpediency of capital punishment and vindictive punishments in general. It argues that circumstances may impel a man to assume positions quite foreign to his

nature under different influences. It is a philosophical problem which may be solved variously by different minds. We accept it as true in the present instance, as some slight excuse for the book under notice. A spirit, calling itself "Wainwright," which nearly suffocated the medium, and another announcing the name of "Judge Edmonds," who controlled immediately afterwards, and restored the medium, is regarded as another "absurdity." The genuineness of the control is not denied, for the distressing impersonation was beyond the power of the medium. Why, then, should it be "absurd" to assume that "Judge Edmonds" should protect a medium who had been his client in earth-life, and aid a suffering spirit in his effort to attain Mr. Home's desideratum—"Light—more Light"?

That matter passes through matter, and that the ring-test, introducing objects into closed rooms, the transportation of objects from a distance, the live-fish, flower, and bird manifestations, are true, is denied by this sceptical author, who adopts the tactics of the most perverse and ignorant opponents to Spiritualism, by discarding all that is foreign to his experience. We commend to him the article by "M.A. (Oxon.)," with which the last number of HUMAN NATURE opens. This ignorance is no doubt quite excusable on his part, but it does not qualify a man for writing a book on a subject for which he is utterly unfitted.

All cabinet phenomena and dark seances are denounced as the resource of rogues, whose object it is to falsify and impose upon their patrons. Experienced investigators of Spiritualism, who have had such repeated opportunities of satisfying themselves as to the genuineness of mediums who have recourse to cabinets and dark seances, will laugh at the objections raised against these means of investigation. It is evident that Mr. Home has not devoted his attention to that department of the subject practically, and he speaks in such a way as to exhibit the fact of his utter non-acquaintance with the results. Why should darkness make an honest man a rogue? or why should a cabinet transform a medium into a trickster? We have had a very large experience in phenomena under the conditions denounced, and during our investigation we have met with hundreds of inquirers under similar circumstances, and, with but few exceptions, when failure was the result, we and those who accompanied us have been entirely satisfied. Mr. Home himself resorts to a subdued light in developing certain phenomena under peculiar conditions. It is well known that darkness is more favourable to psychological manifestations than light; and to shade the medium or spirit-form from the searching gaze of spectators, is favourable to the success of the experiment. We remember reading narratives of Mr. Home's mediumship in which the form

developed itself behind curtains, and was only seen in a low degree of light. It is quite possible to be as certain of results in the dark as in the light, and to use a cabinet with as great precautions against trickery as under any other conditions. Enough to say that Mr. Home misrepresents, he does not discuss the subject. The Holmes's, Madame Louise, Bastian and Taylor, Herne and Williams, and other mediums who might be named, have given entire satisfaction that their materialisations and other phenomena are genuine, and this satisfaction has been arrived at by the very same means as Mr. Home himself is proved to be a genuine medium. The methods of simulation advanced by Mr. Home are a begging of the question, and no proof of the means whereby well-attested results are arrived at. Even a medium who is dishonest and caught tricking may be at the same time a genuine medium, and under proper circumstances, when he is in power, may be the instrument of satisfactory phenomena. It is well known that the most of mediums fail occasionally in obtaining what is sought for; and if these mediums be deficient in moral principle and have facilities for trickery, they will no doubt have resort to it, as *bona fide* exposures have proved.

The difficulty has not been properly stated in the book before us. It is not darkness, cabinets, or any other aid which experience may have found useful in the work of development, which is to blame; but it is the method resorted to by the investigators, and their degree of intelligence preventing them from working it properly. The difficulties we would point out are as follows:—First, commercial seances, attended by persons who almost demand value for their money in the shape of gratification derived from witnessing the phenomena. Secondly, seances of that kind attended wholly by persons inexperienced in circles, and therefore ignorant of the proper means of investigation. They are then at the mercy of the medium, but oftentimes the medium is at their mercy, and such phenomena as occur are misunderstood and regarded as the result of imposture. Thirdly, promiscuous seances, composed of incongruous sitters, who are strangers to each other, who have no confidence in each other, and do not afford conditions for satisfactory manifestations. We have been present repeatedly at such gatherings when the phenomena were quite genuine, but the persons on one side of the table blamed the other for having produced them. This may occur in the light as well as in the dark. These promiscuous meetings, attended by different persons each evening, or seances convened on either of the three methods now described, cannot be called investigation, but are the abuse of mediumship. It is quite true that these methods may be followed out,

and yet many thoroughly satisfactory seances may occur mixed up with others which are not satisfactory. Every medium, even Mr. Home himself, must admit that such experiences are possible, and therefore we may presume there is nothing perfect and reliable in the exercise of mediumship, but that every attempt is an experiment, and has to depend upon its own conditions for success.

Mr. Home entirely overlooks the great question of Spiritualism as a private investigation, under the immediate personal auspices of those interested. He deals wholly with public or commercial mediumship, and in doing so misleads the reader as to the real object of Spiritualism, which may be thoroughly inquired into without having recourse to the class of mediums alluded to at all, including Mr. Home; and at the same time the methods condemned may be put into operation with entire satisfaction, as, indeed, they have been in the majority of instances.

Genuine spiritual phenomena proclaim their own merits, independent of all mechanical tests or sceptical precautions; and they have done so in thousands of instances in the presence of mediums of the class so severely reprobated in this book. Only the other evening, at a seance at which the mediums were Herne and Williams, the spirits materialised in the most extraordinary manner. A select party of experienced investigators sat round the table, all holding hands, those of the mediums included. Several of the spirits, including "John King," "Peter," and "Irresistible" materialised, opened the doors leading into the other room, drew the curtains, showed themselves, spoke, stamped loudly on the floor with their heavy boots, and having thus manifested their presence dematerialised again in the same mysterious fashion in which they first introduced themselves. This instance, and hundreds of others which could be named, cannot by any possibility be explained by the tricks brought forward; and we must conclude that the publication of such tricky information is calculated to mislead the public as to the nature of mediumship, and to do Spiritualism an incalculable amount of harm if the book containing such poison should find any degree of circulation.

The concluding portion of Mr. Home's work is entitled "The Higher Aspects of Spiritualism," and, as may be expected, it is chiefly a narrative of his own experiences. It contains some noble examples of mediumship, and we only wish our author had been as generous to other mediums as he has been to himself. Taking an opposite course, it would be possible to advance many unpleasant stories about everybody, our author included, but such a course we have the greatest aversion to, and if it

were undertaken to the dishonour of Mr. Home, we would be the very first to defend him. He is one of the earliest and most extraordinary mediums that the modern movement has developed, and as such it will always be our pleasure to regard him, and, if necessary, to defend his reputation.

Because we do not agree with him in the purport of his present work, we do not on that account the less appreciate the marvellous phenomena which are the product of his mediumship, and should be sorry to do him the slightest injustice. Our pages have for many years been at various times enriched by reports of his seances, and we hope he will long live to occupy such a distinguished position in the demonstration of immortality. That he should have thought fit to hire "Chatterton's Medium" to tinker up such a book for him—a mercenary executioner to vindicate his personal dislikes—is an insult and injury to Spiritualism that we fondly flattered ourselves Mr. Home would have been incapable of.

NEW WORK ON SPIRITUALISM BY "M.A. (OXON.)"

The series of essays and reviews which has been for some time announced has now been arranged into symmetrical order, as given below. The price of the work will be 10s. A large number of subscribers are already enrolled, and we shall be glad to receive additional names. The book, as it will be seen, is of a most comprehensive character, and the well-known erudition and ability of the author are guarantees of the satisfactory manner in which the work will be performed.

THE REALITY OF SPIRIT

PROVED FROM RECORDS AND WORKS ON THE SUBJECT.

By "M.A. (OXON.)"

INTRODUCTORY CHAPTER.

The general aspect of the subject—Its many-sidedness—Certain broad views to be more particularly illustrated in subsequent sections—
The claims and present position of Spiritualism.

SECTION I.—HISTORICAL.

A retrospect of the history of the subject illustrated from

Epes Sargent's "Planchette" (reviewed),

Mrs. Hardinge-Britten's "History of American Spiritualism,"

Wallace's "Miracles and Modern Spiritualism,"

Howitt's "History of the Supernatural,"

Shorter's "Two Worlds,"

Judge Edmonds' Tracts.

SECTION II.—SCIENTIFIC.

Dealing with some aspects of the phenomena of Spiritualism in reference to theoretic explanations that have been given.

Hudson Tuttle's "Arcana of Spiritualism" (reviewed),

Hare's "Spiritualism Scientifically Explained,"

Crookes' "Researches,"

Mrs. De Morgan's "From Matter to Spirit."

SECTION III.—PHENOMENAL.

Dealing with published accounts of form-manifestation, especially from

Olcott's "People from the Other World" (reviewed),

Epes Sargent's "Proof Palpable,"

Wolfe's "Startling Facts in Modern Spiritualism."

SECTION IV.—RELIGIOUS.

Showing the religious side of the subject as brought out in

Crowell's "Primitive Christianity and Modern Spiritualism" (reviewed),

Dale Owen's address to the Clergy in his "Debateable Land,"

S. C. Hall's "Use of Spiritualism."

SECTION V.—CLAIRVOYANCE.

Dealing with the inherent powers of the incarnate human spirit, especially that of clear-seeing or super-sensuous perception, as exemplified by simple clear-sight or psychometrically, in

Denton's "Soul of Things" and

Andrew J. Davis's "Magic Staff" (reviewed),

Cahagnet's "Arcanes de la Vie Future."

SECTION VI.—OCCULTISM.

Dealing further with certain occult powers of the human spirit, and with phenomena attributed to them, as shown in

"Art Magic," "Ghost Land" (reviewed),

And further illustrated by records of phenomena hitherto unpublished.

THE TRANSCORPOREAL ACTION OF SPIRIT,

ESPECIALLY DURING SLEEP, IMMEDIATELY BEFORE AND AT THE TIME OF DEATH, AND UNDER SOME STRONG PASSION OR EMOTION.

This will form a considerable section, distinct from the rest of the book, and will include a large number of facts, new and old, arranged on the principle of reference to their determining cause, where such can be ascertained.

NOTE.—The above scheme of the book of essays and reviews, previously announced under the provisional title that heads this syllabus, is a draft, subject to any alteration that may be deemed

desirable. It is published in compliance with a request from many sources for information as to the title and scope of the work. The title now affixed explains what is intended. The scope of the work is to notice some aspects of Spiritualism as they are presented in the works of other authors, and so to point out and summarise the best books on the subject.

Though the plan may be modified, it will not be substantially changed.

The sections which deal with the phenomenal and religious aspects will be so arranged as not to trench on the works announced for future publication :—"Spirit Teachings," and "Researches in the Phenomena and Philosophy of Spiritualism."

London, May, 1877.

"M.A. (Oxon.)"

A SPIRITUAL THINKER.

INTRODUCTION.

The tendency of our leaders in science to represent the intelligence of man as merely a physical phenomenon, and the universe as a soulless mechanism, suggests anew the importance of psychical research as one of the paths leading to views more consonant with our higher aspirations. The materialistic philosophy of the present day has pretty much attained its ultimate development; its professors have played upon their one string until it must be appearing to sound dissonant to their own learned ears; and, as it is a truth that nature will not permit inaction or repose either in mind or matter, we may anticipate a change—a change produced by the liberation of hitherto unused faculties, causing higher interpretations of nature. Thus whenever there is an extreme in some special direction, a reaction is the result, and a different class of powers are called into operation, and developed. It is predicated that on this law the "Ideal Man" will ultimately be unfolded. The thought of the Materialists is gagged, fragmentary, and not rounded, and harmonious; and it is still further discordant by the vibrations it gives forth of self-love and bigotry. It very much resembles the effect of harsh tones on particles of sand or dust. A fine tone produces a beautiful figure on the plate, but with a disagreeable one an unsymmetrical form appears. Thus it appears that the laws governing mind and matter are identical. We do not, however, wish it to be understood that it needs what is ordinarily termed a great mind to express a spiritual or beautiful thought; it only requires a man to be true to himself.

George Fox was not great, in the common acceptation of the word; he had no special talent, so far as we can discover, for any of the

physical sciences, but he had the greatness common to all humanity ; was true, most true, amid prosecution and gross ill-usage, to the God within : hence, judged from the highest sphere of human thought, he was a truly great and noble man. And is it not true that all alike would exhibit elevated thought and life if the vibrations or inspirations of the soul were not twisted and warped through educational and sectarian bias, and other pernicious influences, before they reach outward expression ?

The late Dr. Rush, distinguished for his psychological knowledge on this point, says :—" It is my belief that thought begins where the soul, as a primal element, comes in contact with the external volition or will, and disperses itself according to the avenues through which it may be transmitted, and that as these avenues are more or less accustomed to do the primal bidding of the primal soul, so will the outward expression be more or less correct ; but as these avenues are not accustomed, but are generally swayed by other interventions, so every human light presents fragments, like the colours of the rainbow broken in pieces, not like the hues of the perfect prism in their natural order and radiation."

It is our privilege to introduce a man of well-developed thought ; a true thinker who realised the presence of the divine idea in creation ; one who, with Saint Chrysostom, perceived that the true " Shekinah " is man ; that truth proceeds from God, and that our love of the Divine Being includes the love of science and art, which are only acknowledgments and demonstrations of his nature.

This thinker is Hans Christian Oersted. He was born in 1777, in the small town of Rudjoking, on the island of Langeland. He was not, when a youth, happily favoured with facilities for education ; the qualities of perseverance and love of knowledge, were, however, soon manifested in him. He taught himself arithmetic from an old school-book, and imparted the knowledge acquired to his younger brother. Fortunately his father, an apothecary, became more prosperous, and with increased means, engaged a tutor to teach his sons Latin. At the age of twelve years Hans Christian entered his father's shop, and soon picked up the little knowledge of chemistry that was there to be gained. His thirst for knowledge increased, and he aspired to enter the university of Copenhagen. This he and his brother managed to do, by mutually educating each other. Both distinguished themselves at the university for their talent and industry ; and in 1799 our philosopher wrote a dissertation for his Doctor's degree, on the " Architectoricks of Natural Metaphysics," which exhibited not only a profound and original knowledge of his particular sciences—physics and chemistry—but showed that he had embraced the whole with a

universal and philosophical perception, independent of other systems. He became professor of physics at this university, and went through a surprising amount of work in speaking, writing, and teaching, and at the same time continuing his experimental researches.

In 1809 he published a manual on "Mechanical Physics;" in 1813 his "Views of the Chemical Laws of Nature;" and in 1820 he discovered "electro-magnetism," and proved that electricity and magnetism are produced by the same forces. In acknowledgment of Oersted's original work in electrical science, the Royal Society of London sent him the Copley Medal, and the French Institute presented him with one of the Mathematical Class Prizes worth 3,000 fr. He also made discoveries on light, but it would take up too much space to enter into his labours in detail. That his services to science were great is evident from the words used of him by the great Sir John Herschell in 1836. He said: "If I were to characterise by any figure the advantage of Oersted to science, I would regard him as a fertilising shower descended from heaven, which brought forth a new crop delightful to the eye and pleasing to the heart." Oersted twice visited England: the first visit being in 1822, and the second in 1836. He died in 1851.

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(Continued from p. 238.)

[To understand the full purport of these special instructions, the initial information given in last month's HUMAN NATURE should be carefully studied.]

GENERAL RULES—(Continued.)

In scrofulous and lymphatic affections, there is no fear of over magnetising; you have before you a sterile land into which warmth must be infused, and in case of disorders such as white swellings, enlargement of the glands, &c., magnetising for a few moments is of no avail; you must reckon by months and rely upon the possession of untiring perseverance.

Too great distension of the stomach, as well as prolonged fasting, though it does not prevent the action renders it less efficacious.

HOW TO MAGNETISE IN ACUTE DISEASES.

Your efforts of will ought to be powerful and prolonged in order to be efficacious; you must direct your action upon the abdomen and only magnetise the brain and chest in a subordinate degree. If you

have any knowledge of medicine, try to discover the organ which is principally affected and direct the points of your fingers towards its surface when you have discovered it.

A single magnetisation ordinarily does very little good in extreme cases; it is only in the commencement that the disease can be eradicated by changing the symptoms by means of a magnetisation of several hours duration. If you really wish to do something more than satisfy your curiosity, you must prolong and even repeat the operation at short intervals. You may be sure that, however serious the malady, if a crisis be possible it will occur, and if nature has failed in her efforts, aided by you she will seek to free herself from the disturbing cause.

Do not wait till the intestines become gangrened, till the organs are destroyed, or their tissues completely altered: for the injury then becomes irreparable.

The examples which follow are destined to serve as guides to you in analogous cases. As it is impossible to enumerate every human infirmity in this short treatise, I have chosen those maladies the treatment of which may to a certain extent be taken as the type of parallel affections.

MEASLES, SCARLATINA, AND SMALL-POX.

In these complaints, which are so numerous and which so often terminate fatally, you may produce results often surpassing your expectations.

When the progress of these diseases is slow, when the eruptions are tardy in making their appearance, and when, having appeared, they seem to retrograde instead of advancing, you will then be able to attest the efficacy of magnetism. Do not be alarmed at the fever or the heat which may show themselves; they are merely the result of the impetus given to the system by your efforts and by the necessary movement which takes place.

In these cases magnetisation is simple; it ought to be general and of short duration—fifteen or twenty minutes at a time—and this application in no way interferes with the judicious treatment which in such a case a doctor may have prescribed or carried out.

The same course is to be observed in eruptive maladies, miliary fever, &c.

INFLAMMATION OF THE BRAIN.

The good which you may effect in these serious cases is immense. Your action arrests, if it does not completely neutralise, the course of the fluids which the irritation causes to converge to one point.

Make long passes down to the feet, always keeping to the median line; place one hand upon the forehead; use gentle friction immediately above the eyebrows; then terminate your magnetisation by passes down the legs.

Paralysis, loss of speech, rigidity of the limbs, and even in certain cases convulsions, ought not to prevent your attempting a cure. If

you only save one sick person out of six, which you may do, is it not a result which ought to give you sufficient encouragement?

Apoplexy and the different degrees of cerebral congestion or rush of blood to the head are comprised in this group.

DISORDERS OF THE DIGESTIVE TUBE.

This denomination comprehends diarrhœa, dysentery, and many other diseases of a like nature.

Magnetic friction, that is to say passing your hand slowly and lightly over the surface of the abdomen, will diminish the spasms and the colic, and will prevent the development of a malady which often rapidly proves fatal.

Renew these procedures frequently; do not quit the patient till he is better; the magnetic sleep will perhaps appear in the intervals of pain.

FEVERS.

This complicated branch of pathology comprises intermittent and remittent fevers, designated by names as numerous as they are incomprehensible, such as—inflammatory, bilious, mucous, typhoid, putrid, malignant, hectic, &c. I abridge this tiresome nomenclature.

Here the indications vary according to the intensity of the malady and the part which it affects. The results of the magnetic operations are obscure, as the general disturbance of the system does not allow you clearly to distinguish the effects produced by your action. It is only by a saturation which might be called experimental that we must proceed. You must search out the organ which responds most promptly to the appeal which you make to it.

The recuperative force is almost annihilated; nevertheless do not lose hope, for if you can succeed in regulating the action of a single organ, you will gradually appease the tumult of the contending forces. Remember that the vital force which you impart, aids that of the patient by expelling the vitiated matter from his system. Establish currents from the head to the feet; but as soon as you feel fatigued, recruit your strength by going out into the fresh air, for when you are exhausted you begin to absorb the deleterious miasma of which, in consequence of your action, much greater quantities have been given off.

Study well what I have already told you of extreme cases, and of intermittent fevers in the article entitled, "General Rules"; consider the examples which I have quoted at the commencement of this work of the action of magnetism in acute diseases; and if you wish to know more, consult the facts related in my other writings: you will there find analogies to guide you in any serious cases which may come under your observation.

CHOLERA.

Doctor Foissac, in his Report, page 531, quotes the following cases:—

"1. Doctor Douin, who for ten years had suffered such intense pain from neuralgia, that to relieve it he had swallowed daily twenty

grains of opium, had for thirty-six hours been a prey to all the horrors of cholera morbus. I assisted his two doctors in the treatment of this patient. In order to relieve the vomiting which was accompanied with intense pain in the epigastric region, I magnetised the sufferer. He could not find words to express the relief which this afforded him: 'How your hand relieves me,' he said; 'wherever you place it the pain ceases, and I experience an indescribable sensation of comfort.'

"2. Count M—— was struck down by an attack of cholera of a very serious nature during the night. I did not neglect any of the means which medical science has prescribed in such cases, but my chief hope was in magnetism, which I employed sometimes by rubbing the limbs with my hands to produce warmth, sometimes by breathing upon the region of the heart in order to restore the vitality of that organ. At length, after several hours of anguish and suffering, all danger disappeared, and the next day the doctor who was called in declared the patient convalescent; this convalescence was of course lengthy, but a daily magnetisation of half-an-hour considerably abridged its duration, and the Count's health was perfectly restored.

"3. I was called in to see a young girl, aged eleven, who had just been seized by cholera. Her pulse was scarcely perceptible; her skin was icy cold, and of that bluish tint which characterises serious cases; the vomiting was almost incessant, and of all her sufferings an insatiable thirst was the most insupportable. To leeches, ice, and external excitants I added magnetism, which I applied, sometimes by holding the hands of the patient in mine, sometimes by using light friction over the region of the heart and stomach. At the end of twelve hours a small degree of vitality returned to the extremities, the vomiting ceased, and the circulation was re-established. In the evening a spasmodic cough set in, upon which I made a few passes and the cough disappeared. This patient, respecting whom for two days the most serious apprehensions had been entertained, recovered her usual health almost immediately afterwards."

In order to avoid repetition, I pass over the results of my efforts at the time when this cruel epidemic raged in Paris, referring those persons who are really anxious for information to the details which I have given in my essay on the philosophic teachings of magnetism.

The magnetic action ought to be long sustained and directed principally upon the stomach and intestines.

The analogy of the symptoms presented in typhus, camp, and yellow fever, gives me reason to believe that they might be favourably influenced in the same manner; but this is only an opinion which I submit to the observation of those who witness the ravages of these scourges in case they may wish to experiment.

RHEUMATISM.

In affections of a rheumatic nature, which are so numerous, so common, and so easy of recognition, magnetism, of all remedies, is the one most calculated to be eminently serviceable. By this means numerous cures have already been performed in cases where medicine had been completely at fault.

The existence of feverish symptoms ought neither to prevent nor delay the employment of magnetism. The acute suffering is often quickly relieved; but there are certain cases in which magnetism increases the pain; it is then only transient and indicates that the disease is changing its seat which is a favourable symptom.

When these affections are hereditary, they re-appear, but if you are fortunate enough to reach them by your action, the crises are then less frequent, as also less painful, and they yield more promptly to the employment of magnetism.

Magnetic communication having been established by a magnetisation of from five to ten minutes, you direct the tips of your fingers towards those nerves which are affected or towards the joint which is the seat of the malady, and then pass your hands slowly downwards as if you are trying to draw something towards the extremities. You then recommence the general magnetisation in order once again to reach the seat of the malady, and I repeat, do not be in the least alarmed at the pain which you may thus produce.

All this is applicable to rheumatism of the muscles and joints, whether acute or chronic. In these maladies the most curious physical phenomena may be attested. One may from a distance, by directing one finger towards the seat of pain, develop in that part such an extreme sensitiveness, that any body whatsoever placed between you and the patient cannot prevent his feeling your influence upon him.

(To be continued.)

Reviews.

"WOMAN AND A FUTURE LIFE."*

This little work is addressed to thinkers, and to such we have pleasure in commending it. It supplies material for reflection, inasmuch as the most important problems of human existence are fearlessly, yet reverently discussed in its pages.

As we wish to be perfectly candid, and would not offer a writer who, we believe, has the power of being useful in her day, the poor tribute of flattery, we shall say at once that the form in which the work is cast—that of a "vision"—is, in our opinion, somewhat of a mistake. Dreams and visions belong to the past rather than the modern school of composition, and had the subject been presented, say, as an essay, we for our part would have preferred it, and the work would, we believe, more readily have won its way to the favour it deserves. This objection, however, is but a minor point: the body is more than clothing, and there is in this little volume matter which is not only worth reading, but worth thinking about; it contains, we

* "Woman and a Future Life:" a Vision, and a few Plain Remarks addressed to Thinkers. By a Lady. On fine paper, bevelled boards, 2s. 6d.; to the readers of HUMAN NATURE for May, 1s. 6d. On forwarding the coupon from last number, the book may be obtained at the reduced price.

do not hesitate to say, more original thought, more insight into the true solution of some of the hardest problems of life, than is found in the productions of many far more pretentious writers.

The questions considered are the two which at the present day may be said to occupy the most earnest thought of advanced minds, viz., the true relative position of the sexes, and the question of a future state.

The author is an earnest believer in immortality, and holds the doctrine, with which many of us are happily now familiar, that the future life is but a continuation of the present, starting from precisely the point—as regards mental and moral development—at which it ended here; that we carry with us the same tastes and proclivities, and pursue, under different conditions, much the same avocations as characterised us here. The writer has deviated far from the orthodox religious grooves, and would, we feel confident, disclaim the name of either Episcopalian or Presbyterian, High or Low Church; but in leaving these old land-marks, she has not drifted into the negations of materialism; we incline to term her (if we must affiliate her to some sect) a Free Christian—one who in the reverent pursuit for truth has found, as the earnest and faithful inquirer ever does find, a realisation of the promise, “The truth shall make you free.” We have used the feminine pronoun, by the way, though there is no name on the title page, assuming that the author is a lady, not because she maintains the claims of women to political and civil rights, for many of the most uncompromising champions of that cause are, as we all know, of the other sex, but there is throughout the work a certain subtlety of thought, a delicate power of analysis, which belongs more especially to the cultured feminine intellect. To let that pass, however, time does not allow us to review the book in detail; suffice it to say that the author’s train of thought was suggested by reading a debate in the House of Commons on the “Woman’s Disabilities Bill.”

“What is Woman? What is she to be?” are the queries which that perusal suggested to her mind; and we may remark in passing, that the earnest thoughtful tone in which she treats the questions offers a marked contrast to the flippancy and shallowness which characterised the speeches of most of the members of Parliament by whom the Bill referred to was rejected. The writer discerns that the question of the relation of the sexes lies at the very root of civilisation and progress, and that the influences of woman—woman that is cultured and elevated by equal educational and other privileges to answer Nature’s perfect design—is the power which is needed in the world, and in our view she makes good her point. We wish we could give some extracts from pages 18 to 32, but must commend the reader to the work itself.

There are a good many printers’ errors, and though these are corrected in the *Errata*, we will observe that the work might have undergone with advantage a second and more careful revisal at the author’s hands; it gives the impression of having been somewhat hastily sent to press. One or two sentences might have been better or more clearly expressed—and would, we feel sure, have been im-

proved had additional time and attention been bestowed on the proofs.

This criticism we offer without prejudice, in the hope of future productions from the same pen; for the style, on the whole, evinces considerable gift for literary composition, while here and there an individual sentence arrests attention by its terseness or force: for instance the following, "Sin is error wilfully persisted in," strikes us as a particularly good definition. Moreover the crudeness to which, in our office of critic, we have felt bound to refer, is merely of style. The author may be somewhat unpractised in writing for the press, but is a matured thinker—she writes, not to make a book, but because her own mind is teeming with ideas which seek expression; she has something to say to her readers, and that something is worth listening to.

E. P. R.

"HOMŒOPATHY AND OTHER MODERN SYSTEMS CONTRASTED WITH ALLOPATHY; ALSO A TREATISE ON DIETETICS AND DIGESTION."

By JOSEPH HANDS, M.R.C.S., &c., &c.; Author of "Will-Ability," &c., &c. Price 6s. London: Leath and Ross. As a premium volume with this number of HUMAN NATURE, 4s. 4d.; post free, 4s. 9d.

The title of this book is far from being expressive of its contents. It, indeed, opens with a dissertation on the technicalities of Homœopathy, pointing out wherein the new method of medication is frequently misunderstood, and exhibiting contrasts between it and Allopathy, or the old system. This portion of the work is very suggestive, alike to the medical student or intelligent layman. Every chapter contains information which cannot be read without imparting valuable instruction. The author next proceeds to give a *resumé* of the philosophy of Hydropathy, and then he enumerates the various methods of applying different forms of magnetism to the cure of disease. These chapters are divided into Frictional Electro-Magnetism, Mineral Electro-Magnetism, Chemical Electro-Magnetism, Thermo-Electro-Magnetism, Inductive Electro-Magnetism, and Vegetable Electro-Magnetism. These treatises are of much importance to the student of Healing-Magnetism; indeed, they are quite a little cyclopædia of the subject by one who has had great experience therein. In a foot-note Mr. Hands says, "Clairvoyance was generally developed under our influence. We have produced or called into being this capability in forty-seven different patients. Some individuals when thrown into the magnetic sleep by other mesmerisers often became lucid when touched by our hand, as frequently witnessed with Dr. Ashburner's patients and other sleep-waking personages."

Mr. Hands may be regarded as a natural genius in psychological science, while at the same time he is a student of great erudition, treating the subject from the earliest times to the present day. As a work on Human Nature science this book is of manifest importance, and well worthy the attention of our readers.

The latter part of the work discusses the Movement Cure and Isopathy, or the method of curing by like added to like. An exhaustive essay on Dietetics and Digestion, with chapters on Sleep, Vaccination, and Contagion, close a closely-printed work of over 400 pages.

The following extract will be read with interest:—

“THE MOST EFFECTIVE MODE OF APPLYING THERAPEUTIC ANIMAL
ELECTRO-MAGNETISM.

“Clairvoyants inform us that—1st. The magnetic poles of the brain extend from the region just above the eyes to the back of the neck where it joins the head. 2nd. The poles of the lungs extend from the cheek to that portion of the spine situated between the shoulders, over which the fingers of the operator must be placed to influence the breathing. 3rd. The poles that govern the circulation of the stomach reach from the inner surface of the arm near the shoulders to the wrists, betwixt which downward passes should be made, if the object is to relieve affections of this viscus. 4th. The direct circulation of the heart is controlled by making passes over the palms of the hands to the extremities of the fingers. 5th. By magnetising the soles of the feet the whole nervous system of the body is more effectually acted upon than by operating through all the other poles of the system. 6th. To influence the nervous system and physical muscular action, the fingers should be placed directly upon the back of the neck, where the spinal cord unites with the cerebral organs, and where the centres all congregate. 7th. To produce the magnetic sleep clairvoyants further direct that the patient should first fix the eyes upon those of the operator, or on some particular stationary object, and then the magnetiser must place the thumb of his right hand upon the middle of the forehead, the centre of mental ability; and thus he has greater control over the person whom he is manipulating. If this proceeding does not succeed, passes should be made with the hand and extended fingers, commencing at the top of the head, and continuing over the different organs of the brain and the region above the eyes, downwards to the pit of the stomach, opposite which the digits must rest for a short period. Whilst thus acting with the right hand, the operator should place the points of the fingers of the left on the superior part of the spinal column of the individual upon whom he is acting.”

We are of opinion that this work will be so favourably received by our readers, that we have made arrangements for supplying it as a premium volume with this number at a very reduced price.

Poetry.

THE SONG OF THE SPIRIT.

The cares of the day were over,
 The children had gone to bed;
 I sat by my parlour window, alone,—
 Alone, while a prayer I said,—
 But the angels seem'd to hover
 Ever about my head!

In the misty light of the gloaming
 I whispered an earnest prayer:—
 "Great Father of all, O guard me here,
 And lead me safely there!"—
 When methought I heard a soft "*Amen*"
 Repeated, *within the air*!

A feeling of dread crept o'er me—
 A feeling of sadness sore;
 And I looked around in fear, and felt
 As I never had felt before:
 When behold! a bright form enter'd, thro'
 The folds of my *closed door*!

In radiance like to the sunbeam,
 Array'd in purple and green,
 His hair was white as the virgin snow,
 And glittered like silver sheen;
 With deep dark eyes, beneath a brow,
 High, noble, and serene.

The chamber paled before him,
 To the meekest, poorest hue;
 And seem'd to abase itself, in awe,
 As fires, 'neath the sunbeams, do;
 As he glanced on me that look of love,
 That thrill'd me thro' and thro'!

His sweet voice thro' the stillness
 In gentlest cadence fell,
 And brought me blissful peace and joy
 No mortal tongue could tell.
 It seem'd to me like the fabled lute
 Of the angel Israfel.*

"Poor weary soul! I know your plaint:
 Contumely, undue restraint,
 And pressing care, 'neath which you faint;
 Be of good cheer,
 A peaceful joy no words can paint
 Awaits you here!

* "The angel Israfel, whose heart-strings are a lute, and who has the sweetest voice of all God's creatures."—*Koran*. See Poe's poem to *Israfel*.

" For I was once weary, too,
 When the hard earth I wander'd thro',
 And keenly felt each wind that blew,
 And parching heat :
 I groaned in anguish, then, like you—
 'Twas meet, 'twas meet !

" Heavy and rugged was my way,
 Beneath adversity's grim sway,
 But Heaven's pure, benignant ray
 Was aye my guide ;
 And gentle spirits every day
 Stood by my side.

" I totter'd on thro' sorry years,
 Mine eyes were dim with burning tears,
 Conflicting hopes, and anxious fears
 Wrinkled my brow—
 Blest memories my heart reveres,
 I praise ye now !

" O when you land upon this shore,
 Your petty griefs and trials o'er,
 Adversity can goad no more,
 Nor anxious fear ;
 You'll thank kind Death that oped the door
 And brought you here !

" A never-waning love-lit air,
 Scented by perfumes sweet and rare,
 Green plants, and flowers wondrous fair,
 So keenly clear ;
 And trees that sweetest fruitage bear,—
 All this is here !

" We gambol o'er the verdant plains,
 Or walk thro' paths of diamond grains,
 And hear the purest, sweetest strains
 Of endless praise ;
 But never sorrow, racking pains,
 Or weary days !

" So let me whisper it again :
 Bear with the evil way of men,
 Shrink not from grief, but say, Amen,
 With heart and voice !
 For all thy past afflictions, then,
 Thou wilt rejoice !"

He fled, and the tears of gladness
 Fell rapidly and long ;
 And I ponder'd the kindly counsel o'er,
 Till my heart from care was strong
 O ! long may I remember
 That spirit and his song !

J. REGINALD OWEN.

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