

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Eclectic Science, Intelligence, & Popular Anthropology,

EMBRACING

PHYSIOLOGY, PHRENOLOGY, PSYCHOLOGY,
SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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After this number had been made up we received from Professor Barrett an article on the use of the terms "Electricity" and "Magnetism." We regret that it was not in time for this issue, but it will appear next month.

HUMAN NATURE:

A Monthly Journal of Esoteric Science.

AUGUST, 1877.

TRANSCORPOREAL ACTION OF SPIRIT.

BY "M.A. (OXON.)"

PART II.

(Continued from HUMAN NATURE for July, 1877.)

SYLLABUS.

Object of these papers.
Recapitulation of Part I.
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Dr. Nehrer on the manifestations made by incarnate spirits at circles.
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- C. Dream of Rev. J. Wilkins.
- D. Dr. Hapbach visits an unknown house.
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- DD. Death reveals murder.

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CONCLUSION.

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

III. CASES IN WHICH THE SPIRIT APPEARS IN CONNECTION WITH DEATH.

1. *Death Warnings.*

From the *Reich der Geister* (vol. iv. p. 184), I extract the following remarkable narrative of a young man's preservation from instant death by apparition of his own "double." It is difficult to frame any explanation why what must, I suppose, have been a guardian spirit should have taken such a method of warning him. It is still more difficult to suppose that his own inner-self, by prevision of danger, became aware of what was impending. The story is as follows:—

Grunnback tells us of two young students who had received an excellent education, and had formed at the University of Leipzig a lasting bond of friendship. It was in the middle of the third year of their studies when Ferdinand von A—— coming forth from a classroom a considerable distance from the quarter of the town where he dwelt, and passing through the crowded street, observed in the way close before him a person who, in dress, figure, and bearing, exactly resembled himself, also carrying a portfolio underneath his arm precisely like his own.

At first he laughed at this resemblance and meeting; then he imagined that it was some one who was going to play him a joke. At this moment his friend, Gustave von R—— joined him; he pointed out to him this extraordinary figure, and both the young men now endeavoured to get before the stranger, so as to look at him full in the face. But the quicker they walked, the quicker walked the figure. At length he turned into Ferdinand's house, and was lost in the gloom of the staircase.

"Dear Gustave," cried Ferdinand, growing somewhat pale, "you know that I am neither a coward nor yet an enthusiast, but this

extraordinary appearance has sent a shudder through my bones. Permit me to spend to-night in your lodging. We will see if from your windows (which are opposite to my rooms) we can ascertain anything further regarding the matter."

The two youths went now to Gustave's apartments, and continued to speak—now in joke, now in earnest—about this affair. In the meantime it had become dark, and the friends perceived that above, in Ferdinand's room, this well-known figure had struck a light, and then had sat down to the writing-table.

Gustave thought now that some doubtful person had availed himself of their fear to injure his friend, and determined to go across the street, and put an end to the matter. But an inward voice seemed to assure Ferdinand, however, that there was no injury intended. Besides, the key which locked up his small amount of money was in his pocket.

They now observed that the figure walked up and down the room, just as Ferdinand was accustomed to do at that time in the evening. Uneasy, and occupied with so many thoughts that they were scarcely weary, the two friends lay down to rest for the night, determined to search into the matter as early as possible the next morning. Arrived in Ferdinand's dwelling on the morning, they found every one in the greatest state of alarm. A fearful report had been heard very early by the people of the house, and by a pass-key the door had been opened of Ferdinand's room, and there they discovered that a considerable portion of the ceiling had fallen upon the bed! Had Ferdinand slept that night in his bed, he must have been killed.

Dr. Kerner relates a story of a Canon of a Catholic Cathedral who was startled from a course of dissipation and reformed by seeing his double sitting in an arm-chair one night when he returned. He judged it to be a death-warning, but lived many years after, changed and bettered by his shock.

Another case in point is that of a Berlin professor who was preserved from death by the fall of the ceiling of his room in consequence, of his own double preceding him on his way home, and entering his house before him. He related the story to his class, told how the apparition rang the bell, took a candle, and went up stairs. He watched the light moving till it entered his room, and he then ran and followed it. Just before he reached his door, a crash was heard and the ceiling fell. No one was there, and he was safe.

A still more astonishing record is this which follows. It will be seen that a murder was made known by means of the murderer's double: and that he only escaped punishment because it was unintelligible that a double should so act.

The most extraordinary history of this sort, however, with which I am acquainted, is the following, the facts of which are perfectly authentic:—

Some seventy or eighty years since, the apprentice, or assistant, of a respectable surgeon in Glasgow was known to have had an illicit connection with a servant girl, who somewhat suddenly disappeared. No suspicion, however, seems to have been entertained of foul play. It appears rather to have been supposed that she had retired for the purpose of being confined, and, consequently, no inquiries were made about her.

Glasgow was, at that period, a very different place to what it is at present, in more respects than one; and amongst its peculiarities was the extraordinary strictness with which the observance of the Sabbath was enforced, insomuch that nobody was permitted to show themselves in the streets or public walks during the hours dedicated to the church services; and there were actually inspectors appointed to see that this regulation was observed, and to take down the names of defaulters.

At one extremity of the city, there is some open ground, of rather considerable extent, on the north side of the river, called "The Green," where people sometimes resort for air and exercise; and where lovers not unfrequently retire to enjoy as much solitude as the proximity to so large a town can afford.

One Sunday morning, the inspectors of public piety above alluded to, having traversed the city, and extended their perquisitions as far as the lower extremity of the Green, where it was bounded by a wall, observed a young man lying on the grass, whom they immediately recognised to be the surgeon's assistant. They, of course, inquired why he was not at church, and proceeded to register his name in their books, but instead of attempting to make any excuse for his offence, he only rose from the ground, saying, "I am a miserable man; look in the water!" He then immediately crossed a stile, which divided the wall, and led to a path extending along the side of the river towards the Rutherglen Road. They saw him cross the stile, but, not comprehending the significance of his words, instead of observing him further, they naturally directed their attention to the water, where they presently perceived the body of a woman.

Having with some difficulty dragged it ashore, they immediately proceeded to carry it into the town, assisted by several other persons, who by this time had joined them. It was now about one o'clock, and as they passed through the streets, they were obstructed by the congregation that was issuing from one of the principal places of worship; and as they stood up for a moment, to let them pass, they saw the surgeon's assistant issue from the church door. As it was quite possible for him to have gone round some other way, and got there before them, they were not much surprised. He did not approach them, but mingled with the crowd, whilst they proceeded on their way.

On examination, the woman proved to be the missing servant-girl. She was pregnant, and had evidently been murdered with a surgeon's instrument, which was found entangled amongst her clothes. Upon this, in consequence of his known connection with her, and his implied self-accusation to the inspectors, the young man

was apprehended on suspicion of being the guilty party, and tried upon the circuit. He was the last person seen in her company immediately previous to her disappearance; and there was altogether such strong presumptive evidence against him, as, corroborated by what occurred on the Green, would have justified a verdict of *guilty*. But, strange to say, this last most important item in the evidence failed, and he established an incontrovertible *alibi*; it being proved, beyond all possibility of doubt, that he had been in church from the beginning of the service to the end of it. He was therefore acquitted; whilst the public were left in the greatest perplexity, to account as they could for this extraordinary discrepancy. The young man was well known to the inspectors, and it was in broad daylight that they had met him and placed his name in their books. Neither, it must be remembered, were they seeking for him, nor thinking of him, nor of the woman, about whom there existed neither curiosity nor suspicion. Least of all, would they have sought her where she was, but for the hint given to them.

The interest excited at the time was very great; but no natural explanation of the mystery has ever been suggested.

2. *Apparitions at the Moment of Bodily Death.*

These narratives are most abundant. It seems as though at the moment of bodily dissolution the freed spirit hastens wherever its attraction lies: sometimes to a friend or relation; sometimes to the treasure where its affections are centred; sometimes to the work which has been left undone.

The following is an authentic case in which the apparition was seen by several persons simultaneously. The "ghost" presented itself, it would seem designedly, where the sisters would be gathered together:—

An unmarried Sister in the Sisters' House, at Guadau, who had travelled home to her parents, was taken ill and died at their house. At the precise moment of her death, several Sisters (the narrator of the occurrence being one of them) were in an upper room of the Sisters' House, near a large press where the Sisters' clothes were kept—they were there to bring down some clothing. To the no small astonishment of the Sisters, they beheld the form of the absent Sister—whom they knew to be ill at the time, but not that she was dead—looking at her clothes' chest, and then suddenly hasten away.

The Sister was concerned about her daily wants; and here is a case in which the occupation of life was used as a means of conveying intelligence of death:—

Madame R—— had promised an old wood-cutter, who had a horror of dying in the workhouse because his body would go to the dissectors, that she would see him properly interred. She lost sight of him for some years, and had forgotten all about him, when she was one night

awakened by the sound of some one cutting wood in her bed-chamber. She heard every log fall as it was cut off. She started up with the conviction that the old man was dead; and so it was. His last anxious thought was that Madame. R—— would discharge her promise.

Another is a clear case of a spirit obeying the impulses of maternal affection :—

A woman, who lived on Rhode Island, in America, whilst on her death bed, and just before she expired, expressed a great desire to see her only son, who was then a mariner, navigating in the West India seas, and to deliver him a message. She informed the persons near her what she wanted to say to her son, and died immediately. About that instant she appeared to him, as he was standing at the helm, it being a bright moonlight night. She first appeared on the shrouds, and delivered her message, and afterwards walked over some casks that lay on the deck, then descended the side regularly to the water, where she seemed to float for a while, and at last sunk and wholly disappeared. The young man immediately recorded the time, and day, and the substance of her message, and found on his arrival at Rhode Island, that she died at the very time when she was seen by him; and the words she spoke to him corresponded exactly with those she delivered to the persons around her.

Dr. Donne's case combines the apparition of a living person in great mental anxiety and trouble, with the appearance of a dead child.

Doctor Donne and his wife resided for some time with Sir Robert Drury, at his house in Drury Lane. Sir Robert and the Doctor having agreed to accompany Lord Hay upon an embassy to the Court of France, the Doctor left his wife, who was then pregnant, in Sir Robert's house. Two days after they had arrived at Paris, Dr. Donne happened to be left alone in the room where they had dined, but in about half-an-hour Sir Robert returned, when, noticing the sad air of the Doctor, Sir Robert earnestly requested him to state what had befallen him in his short absence? The Doctor replied, "Since you left me I have seen a frightful vision. I have seen my dear wife pass by me in the room, with her hair hanging about her shoulders, and a dead child in her arms." Sir Robert replied, "Surely, sir, you have slept since I left you, and this is the result of some melancholy dream, which I would have you forget, for you are now awake." Dr. Donne replied, "I cannot be more sure that I now live than that I have not slept, that I have seen my wife, and that she stopped short, looked me in the face, and then fled away." This he affirmed the next day with more confidence, which induced Sir Robert to think that there might be some truth in it. Sir Robert immediately despatched a servant to Drury House, to ascertain whether Mrs. Donne was alive or dead; and if alive in what state of health. On the twelfth day the messenger returned, stating that he had seen Mrs. Donne, that she was very ill; and that after a long and painful

labour, she had been delivered of a dead child; and upon examination it proved that the delivery had been on the day Dr. Donne saw the apparition in his chamber.

The subjoined narrative, furnished to me by the kindness of a personal friend, has points of striking interest, second to none before noted. Especially singular is the fact that one of the apparitions, seen (be it noted) by three people at once, was the *simulacrum* of a saint long since dead, to whose works the young man was much addicted. This seems to me important as a clue to the *modus operandi* in these phenomena:—

Those persons who knew Southampton formerly may remember that Archer's Lodge, in the Avenue, was occupied for some years by Mr. Weld, a member of the Roman Catholic family of East Lulworth Castle, Dorsetshire. The family of Archer's Lodge consisted of Mr. and Mrs. Weld, and two daughters, Charlotte and Catherine, aged about eighteen and twenty years. There were also two sons. Philip, the youngest, a fine lad of seventeen, was then a student at St. Edmund's College, near Ware, Hertfordshire. Philip, who was a great-nephew of the late Cardinal Weld, was an unusual character for such a youth, possessing much physical vigour and enjoyment of manly sports, with a deep reverential piety.

One fine day, in the forenoon of April 16th, 1846, Mr. and the Misses Weld went out for a walk; and as they passed out of the lodge-gate, chatting the while, they all saw Philip with two priests, under an elm-tree, on the opposite side of the road. When they first observed Philip and his companions, Miss Weld exclaimed, "Why, papa, there's Philip!" "Yes, how very odd," Mr. Weld answered; and they hastened with beaming faces across the road to greet him. As Miss Weld opened her mouth to speak, he vanished from their sight, and his companions also.

Father and daughters looked at each other, and at the empty road; there was no trace of Philip and the two priests; Mr. and the Misses Weld then returned home greatly disturbed; for they had both seen and recognised Philip, though they did not know his companions. Mr. Weld, who had often heard of sudden apparitions of dying people at the moment of death, had some anxiety about his son; but he did not communicate his fears, which might be ridiculed as superstitious. Had it been dark, or had he or only one of his daughters seen Philip, Mr. Weld would have attributed the sight of Philip to imagination; but it was mid-day, and in a very broad open road. Both he and his daughters had seen the lad and the two men with him.

The next day Mr. Weld was walking near the Bar Gate, Southampton, when a gentleman, driving up from the Terminus, met him, who stopped his cab, and got out to speak to him. The stranger was Dr. Cox, President of St. Edmund's College. He shook hands with Mr. Weld in a sad manner; before he could speak, Mr. Weld said to him, "I know what you are come to tell me—Philip is dead." Dr. Cox answered, "It is too true; but how did you know it, for I have

come to break the dreadful news to you? He was drowned yesterday while boating with some friends on the New River, close to Rye House, near Broxbourne, a few miles from the College. I was summoned there from town, and have come to tell you the sad news."

Mr. Weld then narrated to him the strange vision on the Avenue Road, and found that the period when he had seen his son was the exact moment of the accident. Mr. Weld asked if any one had been drowned at the same time, because he and his daughters had seen two young men with Philip. Dr. Cox said that no one but Philip had lost his life.

The funeral was to take place at St. Edmund's. Mr. and the Misses Weld went there to attend it, the bereaved mother remaining at Archer's Lodge.

A few weeks afterwards, they went to visit Mr. Ince Blundell, at Ince Hall, Lancashire, where they saw the portrait of one of the priests whom they had seen walking with Philip. "Good God!" Mr. Weld exclaimed, "it is the man we met with Philip in the Avenue!" "Yes," said Miss Weld, "I recognised the likeness. Who can it be?" When the Ince Hall priest entered the room, he was much astonished by Mr. Weld's first words, "Do pray tell me whose is that portrait?"

The priest answered, "It is the portrait of St. Stanislaus Kostka; and by the way, Mr. Weld, he was a saint to whose writings your poor son was much devoted; indeed, it may be said that he lived on them."

"Then," said Miss Weld, "it was Stanislaus whom we met with my dear brother."

Dr. Cox, from whom these facts are derived, subsequently became priest of the Roman Catholic chapel in Southampton. St. Stanislaus was a very remarkably developed youth; born in 1554, and died at the age of eighteen. He was celebrated for restoring drowned people to life. These circumstances were also narrated to me by an excellent pious old Roman Catholic woman, who used to work for the Welds when they lived at Archer's Lodge. My comment was, "What was the *use* of Philip's appearance to his father and sisters? God never does useless acts." "Oh, Miss, don't you see that Master Philip's showing himself in company with St. Stanislaus was a proof to the poor parents that he was in blessedness, and thus they would be under no anxiety about their son's condition. What a joy to them to know that he was with the saint!"

Mrs. Crowe relates a case which she received from the lips of a member of the family concerned, wherein one of the trivial actions of life was curiously represented:—

Miss L. lived in the country with her three brothers, to whom she was much attached, as they were to her. These young men, who amused themselves all the morning with their outdoor pursuits, were in the habit of coming to her apartments most days before dinner, and conversing with her till they were summoned to the dining-room. One day, when two of them had joined her as usual, and they were

chatting cheerfully over the fire, the door opened, and the third came in, crossed the room, entered an adjoining one, took off his boots, and then, instead of sitting down beside them as usual, passed again through the room, and went out, leaving the door open, and they saw him ascend the stairs towards his own chamber, whither they concluded he was gone to change his dress. These proceedings had been observed by the whole party : they saw him enter, saw him take off his boots, saw him ascend the stairs, continuing the conversation without the slightest suspicion of anything extraordinary. Presently afterwards the dinner was announced : and as this young man did not make his appearance, the servant was desired to let him know they were waiting for him. The servant answered, that he had not come in yet ; but being told that he would find him in his bed-room, he went up stairs to call him. He was, however, not there, nor in the house ; nor were his boots to be found where he had been seen to take them off. Whilst they were yet wondering what could have become of him, a neighbour arrived to break the news to the family, that their beloved brother had been killed whilst hunting, and that the only wish he expressed was, that he could live to see his sister once more.

And from the same authority the subjoined instances are quoted ; the last, where the strange uniform of the Rifle Brigade attracted attention, is very noticeable :—

Three young men, at Cambridge, had been out hunting, and afterwards dined together in the apartments of one of them. After dinner two of the party, fatigued with their morning's exercise, fell asleep, whilst the third, a Mr. M., remained awake. Presently the door opened, and a gentleman entered and placed himself behind the sleeping owner of the rooms, and after standing there a minute, proceeded into the gyp-room—a small inner chamber, from which there was no egress. Mr. M. waited a little while, expecting the stranger would come out again ; but, as he did not, he awoke his host, saying, "There's somebody gone into your room ; I don't know who it can be."

The young man rose and looked into the gyp-room, but there being nobody there, he naturally accused Mr. M. of dreaming ; but the other assured him he had not been asleep. He then described the stranger—an elderly man, &c., dressed like a country squire, with gaiters on, and so forth. "Why that's like my father," said the host, and he immediately made inquiry, thinking it possible the old gentleman had slept out unobserved by Mr. M. He was not, however, to be heard of ; and the post shortly brought a letter announcing that he had died at the time he had been seen in his son's chamber at Cambridge.

A regiment, not very long since, stationed at New Orleans, had a temporary mess-room erected, at one end of which was a door for the officers ; and at the other, a door and a space railed off for the mess-man. One day two of the officers were playing at chess, or draughts, one sitting with his face towards the centre of the room, the other

with his back to it. "Bless me! why surely that is your brother!" exclaimed the former to the latter, who looked eagerly round—his brother being then, as he believed, in England. By this time, the figure having passed the spot where the officers were sitting, presented only his back to them. "No," replied the second, "that is not my brother's regiment; that's the uniform of the Rifle Brigade. By heaven's! it is my brother, though," he added, starting up, and eagerly pursuing the stranger, who at that moment turned his head and looked at him, and then, somehow, strangely disappeared amongst the people standing at the messman's end of the room. Supposing he had gone out that way, the brother pursued him, but he was not to be found; neither had the messman, nor anybody there, observed him. The young man died at that time in England, having just exchanged into the Rifle Brigade.

3.—*Death Compacts.*

Lastly, there are cases of persons who have agreed together that the one who first dies shall endeavour to return and satisfy the survivor of the reality of a future life. The pre-disposing cause would be that which we have noted in so many cases before, viz., a sense of duty and mental anxiety, affection in many cases combining to make the bond a strong one.

One of the most remarkable cases, combining the fulfilment of such a compact with a strongly marked case of apparition of the spirit at the moment of bodily death, is the following:—

A few years since Mr. B. L. accompanied some friends on a visit to York Cathedral. The party was numerous, and amongst them were a gentleman and his two daughters. Mr. B. L. was with the elder of these ladies exploring the curiosities of the building at some distance from the rest of their companions. On turning from the monument to which their attention had been directed, an officer in a naval uniform was observed advancing towards them. It was rather an unusual circumstance to encounter a person thus accoutred in a place so far distant from the sea, and of so unmilitary a character. Mr. B. L. was about to mention the subject to his companion, when, on turning his eyes towards her and pointing out the approaching stranger to her notice, he saw an immediate paleness spread over her face, and her countenance became agitated by the powerful and contending emotions which were suddenly excited by his presence. As the stranger drew nearer, and his figure and features gradually became more distinctly visible through the evening gloom and the dim religious light of the cathedral, the lady's distress was evidently increased.

Alarmed by the agitation which he witnessed, but wholly ignorant of the cause, and supposing her to be suffering from some violent and sudden indisposition, Mr. B. L. called to entreat the assistance of her sister. The figure in the naval uniform was now immediately before them: the eyes of the lady were fixed upon it with a gaze of silent

and motionless surprise, and a painful intensity of feeling ; her lips were colourless and apart, and her breath passed heavily from her full and overburthened heart. The form was close upon them—it approached her side—it paused for an instant—when, as quick as thought, a low and scarcely audible voice whispered in her ear, “ There is a future state ! ” and the figure moved onward through the retiring aisle of the minster.

The father of the lady now arrived to the assistance of his daughter, and Mr. B. L. consigning her to his protection, hastened in pursuit of the mysterious visitor. He searched on every side ; no such form was to be seen in the long perspective of the path by which the ill-omened stranger had departed. He listened with the most earnest attentiveness, but no sound of retreating footsteps was to be heard on the echoing pavement of the cathedral.

Baffled in his attempt to discover the object whose presence had thus disturbed the tranquillity of the time, Mr. B. L. re-sought his friends. The lady entreated the party to continue their examination of the building, and to leave her again to the protection of her former companion. The request was granted ; and no sooner had she thus possessed herself of an opportunity of confidential communication than she implored him, with a quick and agitated voice, to conceal for a little while the occurrence of which he had been a witness. “ We shall never be believed ; besides, it were right that my poor dear father should be gradually prepared for the misery that he is destined to undergo. I have seen the spirit, and I have heard the voice of a brother who exists no longer ; he has perished at sea. We had agreed that the one who died the first should re-appear to the survivor, if it were possible, to clear up or to confirm the religious doubts which existed in both our minds.”

In due time the account of the event arrived to verify the spiritual intimation ; the brother was indeed no more. His death had happened on the very day and hour in which his form was seen by Mr. B. L. and his companion in the north aisle of York Cathedral.

And Dr. Pitcairne’s dream is an instance of the same result obtained in another manner :—

Doctor Pitcairne is said never to have related this story without some emotion of spirit. His friend Mr. Lindesey, upon reading with the doctor, when very young, the known story of the two platonic philosophers who promised to one another that whoever died first should return a visit to his surviving companion, entered into the same engagement with him. Some years after, Pitcairne at his father’s house in Fife, dreamed one morning that Lindesey, who was then at Paris, came to him and told him that he was not dead, as was commonly reported, but still alive, and living in a very pleasant place, to which he could not as yet carry him. By the next post news came of Lindesey’s death, which happened very suddenly on the morning of the dream.

CASES IN WHICH THE SPIRIT HAS BEEN EVOKED.

I turn now to consider some cases in which the appearance of the spirit has not been voluntary, but has been produced, in one case, by evocation, and in the other, has been caused by psychological determination on the part of the spirit itself; a vast number of such cases are recorded in Hindû stories of magic. Here is one, recorded by Dr. Nehrer in a former number of this Magazine:—

No. 1 of Hallberger's *Illustrated World* for 1874, Stuttgart, contains the following narrative:—Mr. Van Aart, a resident of Amboyna, and known for his wealth and respectability, one time—his captain being unwell—took the command of his own schooner himself, and engaged on a commercial journey for the Isle of Xulla Mangolo, five days distant from Amboyna. When he arrived, it was found that all the keys opening the various trunks were left behind, and therefore orders were given to force the trunks. Before the servants began to execute them, the chieftain of the isle, Orang Kaja, somewhat concerned about the beautiful Chinese trunks, insisted on the men not forcing them before he had spoken to their master. In fact, a counter order was soon given by Mr. Van Aart, and the arrival of a native waited for, who, Orang Kaja said, would be able to procure the forgotten keys in due time. Towards evening an old man, inhabiting the interior of the isle, was announced and brought before Mr. Van Aart. When questioned about the subject, he declared himself ready to do his best to procure the keys, but under the sole condition that he might be left alone in the house, so that nobody should disturb him before he came to himself again. This condition granted, the native—Alfur—entered, locked the door, and soon all was in complete darkness and silence. More than two hours the party outside watched the house carefully, without being able to witness anything but a faint monotonous song, coming from the inside from time to time. After that time, out came Alfur, stopping and looking around till he beheld the place where Mr. Van Aart and Orang Kaja were waiting. Approaching them with slow and faltering steps, like a man who for the first time after a long disease tries his legs again, and, without uttering a single word, he presented to Mr. Van Aart a ring, holding all his keys, which he found to be the same as were left behind at Amboyna.

And as an exemplification of the extent to which the power of evocation or commanding spirits may be carried, I quote from Miss Blackwell the following remarkable instance:—

Colonel A., an English officer living in Paris on half-pay, entrusted some very important and valuable documents to the keeping of B., a Frenchman, who occupied the rooms immediately below those occupied by Col. A. in the Rue de F., and who was supposed by the latter to be a safe and confidential friend, but B., dishonestly intending to use those documents for his own benefit, subsequently refused

to restore them to Col. A., and at length denied having received them. Owing to certain circumstances of the case, it was impossible for Col. A. to recover his property by legal means; and having exhausted argument and persuasion in the vain endeavour to induce B. to give up the papers, he determined to evoke him, with the aid of Mr. C., an English friend of his, who, like himself, was a powerful magnetiser, a medium, and a firm believer in the feasibility of such an evocation. Having fixed on a night for their attempt, the Colonel and Mr. C., being religious men, passed the preceding day together, preparing themselves by prayer, meditation, and fervent appeals to their spirit-guardians for help and guidance, for the act they had in view.

About midnight they heard B. enter his rooms; and his loud snoring soon afterwards informed them that he was asleep. They waited until they supposed him to be thoroughly wrapped in slumber, and then solemnly called upon his spirit to present himself, bringing all their power of will to the task of compelling him to come to them.

Tremendous blows were almost immediately struck, by some unseen agency, upon the table, which was violently pushed about; and the author of this disturbance, interrogated by the evokers, declared itself to be the spirit of B. and angrily demanded, through the hand of Mr. C. (a writing medium), what they wanted with him? Then followed a scene as curious as violent, the two evokers insisting that B. should tell them where he had deposited the stolen papers, and B. obstinately refusing to give the information demanded, jerking the medium's hand about, or beating it violently against the table, breaking the pencil, tearing the paper, and filling the room with strange noises, until, vanquished by the superior fluidic force of the evokers and their spirit-helpers, he confessed that he had placed them in a secret drawer, opened by a spring, in a cabinet which he described, in a room of which he gave the address, in the Rue de D. (in a distant quarter of the town), under the care of a man who was in his pay, and to whom he had entrusted the key of the room in question.

"Give us some means of acting on this man," said the evokers, "so that he may let us go into the room and get the papers."

"Say so-and-so," replied B., dictating a message to be given as from him, to the keeper of the room, but writing slowly, spasmodically, and as though under compulsion, "and he will let you in. But I'll be revenged on you!" he continued, again writing with furious violence. "I am obliged to yield to you now, but I'll be even with you yet! *I shall charge you with robbing me of these papers, and you will be compelled to give them back to me!*"

"We shall see about that!" quietly returned the Colonel; and after urging B. to repent of his wickedness, the evokers dismissed him.

Though much exhausted by the violence of their struggle with the spirit of B., the two friends sat up without sleeping until day-break, in order not to lose a moment in going for the papers, which they did as soon as daylight appeared, when they woke up the man who had charge of the room into which, having given the message dictated by the spirit of B., they were immediately admitted.

Through the indications that had been furnished by the spirit of B., they found the papers, which they carried at once to Mr. C.'s house, where the Colonel made them up into a parcel, and sent them off without a moment's delay to his lawyer in England, thus putting them beyond the reach of any attempt on the part of B. to regain possession of them. The sequel showed that they had been wise in acting with promptitude.

B. awoke in the morning with a full and distinct remembrance of the nocturnal scene in which he had been so unwillingly an actor, though uncertain as to whether it had been a dream or a reality. Greatly alarmed for the fruits of his villany, he dressed in haste, rushed off to the Rue de D., and ordered his man on no account to let anybody into the room of which he had the key. "But the two gentlemen who were here this morning, almost before it was light, came by your order," replied the man, "and so, of course, I let them in."

With an angry oath, B. dashed up the stairs and into the room. His rage against the keeper of the key and the evokers, when he found that the papers were gone, may be readily imagined. Returning at once to the Rue de F., he went directly up to the Colonel's rooms, forced his way in, and upbraided him with "taking cowardly advantage of him," as vehemently and indignantly as though he were the party who had been robbed; and declared in his fury that he would force him to give back the papers.

"I don't much think you will," calmly returned the Colonel, "for they are already on their way to England, where they will be safe from the machinations of scoundrels like you."

Incredible as it may seem, B., blinded by rage and cupidity, determined to take legal proceedings against Col. A. for the recovery of the papers, and actually cited him before the *Juge de Paix*, on a charge of fraudulent abstraction of documents, in order to obtain from that functionary the preliminary hearing and "authorisation to sue," without which no lawsuit can be instituted in France. When the parties appeared before the Judge, B., as the plaintiff, was called upon to state the ground of his complaint, and accordingly began to recount the scene of the evocation just narrated; but he had scarcely uttered a dozen words when the Judge, supposing him to be of unsound mind, cut him short, exclaiming "Hold your tongue! I have no time to waste on madmen. The case is dismissed." B., in his anger, endeavoured to continue his statement; but the Judge, with a significant sign to a subordinate, ordered him to leave the court, adding, "If you say another word, I shall send you to a madhouse!" a threat which, it need hardly be added, was followed by the immediate disappearance of B., when the Judge, turning to Col. A., politely expressed his "regret that he should have been exposed to annoyance by a man who was evidently insane," and informed him that he was "at liberty to retire." And so the matter ended.

The occultist sees in this nothing that causes him any astonishment. Such powers, he says, are native to the human spirit: the

only danger is in their misuse. And, truth to tell, if it be indeed a fact that men can develop and cultivate spiritual powers such as these, it will be necessary that those who use them should have a somewhat greater share of conscience than falls to the lot of some men : else the world will soon have cause to turn its attention to the suppression of magic and occult experiments ; and Professor Lankester will find another job ready for him. It has always seemed to me, that gifts and endowments such as these, which we see traces enough of to prevent our putting them aside as mere fictions, can only be safely developed and used in the most esoteric manner. The principle of experiment and record, so far from being that of publicity should be the principle of the Lodge, the plan of the old Mysteries. It is impossible and very undesirable to pursue such studies in public, or to have results recorded from week to week in the columns of a newspaper. We have far too much of this in connection with Spiritualism. When men progress to investigation of deeper mysteries still, they will find, I hope, that the whole principle is wrong.

It should be unnecessary at this time of day to insist that "a little knowledge is a dangerous thing." But it is not unnecessary while men are found who insist that every investigation should be in public, and that nothing is worth having which cannot be reduced to newspaper phraseology, and embodied in half a column of the *Daily Telegraph*, or some such enlightened journal. Great is the Penny Press, no doubt, but not quite so great as that ! There are still some investigations that are best pursued in silence ; and there are some subjects which are not compressible into the space which the "largest circulation" (or even a much smaller one) can afford.

(*To be continued.*)

THE BOOK "TWO-IN-ONE," BY THOS. LAKE HARRIS.

A BRIEF COMMENTARY BY A. J. R.

I have read "Two-in-One," and find it a very interesting book ; yet, viewed from my standpoint, it has some objectionable features, but none that should prevent it being freely circulated among inquiring minds. It contains many good things which are well calculated to awaken instructive thought ; and this is much needed. The author is clearly honest and religiously truthful in what he puts forward ; but it would have been better had he clothed certain of his ideas in more *chaste* language than he has seen fit to employ. But passing that by, the most serious objection I find is the annunciation that henceforward the Lord God is to speak to and govern mankind exclusively

through Thomas Lake Harris. This dogmatic assertion vitiates much of the good the book might otherwise do. It impairs the value of the inspiration, and unless it is explained, it correspondingly impairs all inspiration in modern times. It is on this account I have concluded to deal with it. Such misapprehension, however, is very common, and one into which so many have fallen, I had hoped, from what I had heard of Mr. Harris, to see him rising above it. Doubtless, the error is the result of the narrow life into which the Prophet is religiously restricting himself; and doubtless, he is enforced to lead that narrow life in order to attain certain degrees of spiritual unfoldment which *he* could not otherwise accomplish. Yet it is to be hoped that one so gifted as he is will not be allowed to leave the error long uncorrected; and I opine that, as his unfoldment progresses, the divine intelligence of his own microcosmic being will awaken the external mind of the man to a clearer and more comprehensive view of the Lord God.

It is very evident that the elements which constitute and maintain Popery are now predominating in and around Mr. Harris; and it is to be feared that unless the divine intelligence of his own organic being shall have adequately enlightened and harmonised those elements, he, in his promised "*Annunciation of the Son of Man*" (which he says was in manuscript when he published his "Two-in-One") will declare himself, not the King of the Jews, but the King of the World; and should he thus repeat his error, he will only have *prophetically* elevated himself to an altitude from which, *prophetically*, he is destined to fall, but will have further impaired the value of his inspiration. Yet if he thus subjects himself to such a fall, it is consoling to know that he equally ensures to himself wisdom by the fall.

Though thus in error, he is not wholly wrong. The error into which he has fallen is, in the present condition of humanity, a very natural one. Many fall into it. The divine intelligence of our organic being, in the progress of its unfoldment preparatory to the eventual transmutation of the carnal into the divine human, is very prone to assert its kingship or queenhood, as the case may be; and in this assertion it is not in error. The error is in the misconception of the carnal mind as to the particular kingdom the in-dwelling DIVINE INTELLIGENCE is declaring the sovereignty of. Not knowing ourselves in our respective microcosmic nature, we are not prepared to understand that the kingdom which the in-dwelling godhead is declaring, is none other than our respective microcosmic being, not only in its tangible corporate character, but in its supernal circumference.

I have had much and varied experience in the matter of spiritual phenomena evolved through and occurring around my own organism. But it was long before I could intelligibly apprehend the fact that the more *immediate* source from whence it all came was and is ever in and of my own *microcosmic* being. For years I have been able to hold direct intellectual communion with spirit entities whose presence I have both seen and felt so clearly and unmistakably as to leave me no more rational grounds on which to doubt their abstract existence and actual presence, than I have now to doubt that I have lived and communed with certain of my fellow carnal beings at any time anterior to the present moment; and this experience continues all the while increasing in the most cheering and instructive importance. But I do not imagine that *all* the spirit entities that have manifested, and which continue to manifest themselves to me, are evolved from, or in anywise belong exclusively to, my own microcosmic organism. Yet I am quite convinced that many of those who appear more immediately around, and who more *directly* commune with me, are in and of the *supernal circumference* of my own microcosmic being. These are of various sizes, forms, and characters, essential to the fulness and completion of the *miniature world*. Hence, I verily believe that the phenomena I have experienced, and which I am continuing to experience, all arise from *causes* more immediately within my own miniature universe. Yet there can be no doubt that these causes are more or less stimulated by inspirational influences inflowing from other sources, more exalted and more divinely potent than *is now*, my own being, as a microcosmic entirety. In fact, these more exalted spirit entities very frequently manifest themselves to me, but, in their exaltation, always occupying a more remote position than those I have mentioned as doubtlessly belonging to my own microcosmic circumference, except in cases when special messengers have been sent to more immediately commune with, and give support to, the divine existence of my own organic being. And I may here remark that these holy messengers come frequently and for various purposes, always depositing with us such benefic elements, and exerting such salutary influences, as we severally essentially need in our spiritual generation and unfoldment, which is continually going on, in and through the carnal organism. These more exalted spirits vary in their dimensions, character, &c., according to their fulness and the divine purposes of their being; and they often appear, in their respective microcosmic *entirety* of spirit entities, as if forming a grand circle above me in the more immediate heavenly spheres opened from time to time to my spiritual vision.

We are but parts of one stupendous whole, and, in our organic

make-up, we are severally counterparts of this great whole. From the CENTRE of this great entirety continually inflows the DIVINE LIFE which manifests God in every microcosmic entirety; and from the centre of our own organic being likewise flows *divine life* to and throughout all the entities of our respective microcosmic entireties. Of this there can be no doubt with those whose ratiocination radiates from the godhead of their own being.

The phenomena which Mr. Harris reports as having occurred to him do not essentially vary from what has been repeatedly manifested to myself, save that, in some respects, my own experience would seem to surpass, in their sublime grandeur and instructive import, those which *are presented* in the book "Two-in-One." And with regard to the "internal breathing" of which he speaks, I find it to be the *natural* unfoldment of the divine life which abides in all mankind, and which, to meet the exigencies of the corresponding unfoldment of our planet, is preparing to transmute the carnal into the divine human, commensurate with the approaching millennial age. And touching the *spiritual conjointment*, which he represents as *primarily* existing within his organic being, I have to remark that it has been shown to me that such conjointments *innately* exist in others. In short, it is the "divine-natural" order of the *perfected* dual microcosmic man and woman. The perfected dual man is *male* and female. And so, also, the perfected dual woman is *female* and male—each, spiritually, *two-in-one*, ever generating spirit entities, peculiar to their microcosmic realm, in obedience to the divine command, "Go forth, and multiply, sudue, and replenish," &c.

But all are not dual nor merely dual: some are single, some are triune, and others are quatern in their microcosmic godhead. Mr. Harris is, doubtless, spiritually dual, and in discovering the fact he has fallen into the common error of believing himself the only *two-in-one* now upon the earth through whom God will be able or disposed to administer His law. But he cannot reasonably continue in this error, for ere long, other fuller and more potent godheads will be manifest in the flesh. *The early future will reveal much in this respect.*

I have no desire to disparage Mr. Harris's inspiration; on the contrary, I wish to save it from the fatal effects of the egregious error I have pointed out. His inspiration, when interpreted by the light of my own divine intelligence, is of great value to me; and thus interpreted, I dare say that I see much more in it than his books reveal to the general reader; and I opine that Mr. Harris will yet more clearly understand it himself, and that he will then repromulgate it more correctly and clearly instructive than what it now is. For we

are living in an age of spiritual development wherein the *divine eminence* of every perfected microcosm is eventually, to completely unfold, and thence wholly transmute the carnal into the divine human; and ere this is accomplished we will have experienced far greater and more startling phenomena than has ever yet occurred. In former ages, such minds as Mr. Harris, and many others to whom we could now point, became the founders of dogmatic religious creeds, even those creeds which, from their beginning, have, from time to time, throughout all ages, more seriously convulsed and thence afflicted the tribes and nations of mankind with all the horrors of war. But such minds cannot, in this age of mental freedom, successfully impose their imperfect dogmas upon mankind as the supreme law of God, for the simple reason that the *divine knowledge, wisdom, and intelligence*, peculiar to the GODHEAD of every human entity, is now so universally unfolding as to render it impossible for the crude theories of *to-day* to survive the crucial tests of the higher intelligence of *to-morrow*. It is therefore not unfortunate that our views differ; on the contrary, such difference is wholesome, in that it tends to counteract undue dogmatism and favours mental progress pending the unfoldment of the in-dwelling DIVINE LIFE.

According to my inspiration, Mr. Harris, if we may judge by his book "Two-in-One," has not yet comprehended the divine character of Jesus of Nazareth; nor has he yet discerned the true application of the greater truths which the pure and holy Jesus promulgated. And this lack of comprehension and want of discernment is doubtless the natural result of an over-weening conservatism. Had his mind been less circumscribed by dogmatic self-superiority, the potent in-dwelling divine intelligence doubtlessly would have saved the man from the error of publicly declaring himself the sole Messianic King of the World through whom alone Almighty God would henceforward speak to and govern mankind. And I am inclined to believe that could Mr. Harris have known that many others, equally intelligent, and doubtlessly every whit as pure, good, and true as himself, have passed *through* and *come out* of divers such experiences as have led him to arrogate to himself the sole vicegerency of God Almighty, he would have more searchingly analysed the phenomenal revelations made to him ere he published his "Two-in-One." But, as I have stated, his error is a very common one with those undergoing such experiences, and there are many of these; and I dare say that there are but few who have not, at some stage of their spiritual unfoldment, verily believed that he or she (as the case may be) was the *coming Messiah* or some other important messenger of God. I speak from experience; and, judging from what Mr. Harris has published, my experience has,

in *no respect*, been inferior to the manifestation made to him ; and had I given way to the conservative tendency of such influence, I should doubtlessly have publicly fallen into this common error. But, fortunately, I have not been content to rest my cause in faith *alone*, and as I have persisted in that analysis of the phenomena which would best tend to strengthen my faith with veritable knowledge, I have been able to harmonise the conservative with the progressive elements of my mind, and thus have escaped the dogmatism which otherwise would have so stultified the in-dwelling divine intelligence as to have made its manifestation contradictory to the holy truths it was and is ever labouring to establish in and throughout the carnal mind, preparatory to the eventual transmutation of the carnal into the divine human, which, I may here remark, is the ultimate of all this spiritual phenomena throughout the globe. And I may here further remark, that this transmutation of the carnal is none other, than the fulfilment of the prophecies of all ages and religions enunciating the eventual coming of the Anointed of God.

God is a comprehensive term ; it not only implies Deity, but it expresses the great entirety of life. In this entirety there are many entities, countless entities. In every living perfected spiritual entity Deity is presumed to establish and maintain his-her GODHEAD. This godhead is the divine existence—the divine eminence—of the entity. It combines power, knowledge, wisdom, and intelligence. Abstractly, it is wholly pure, good, and true : hence, indestructible. It is from God, it is of God, it is God : hence, it is eternal. It is the *Anointed*, the *Christ*, of the entity. It is ever in intellectual communion with Deity, hence, it is the *Messenger*, the *Messiah of God* to the benighted carnal man and woman. Man is a microcosm ; woman is a microcosm, a miniature world, or miniature universe, according to his or her fulness and organic completeness. The divine eminence of the perfected organic microcosm is the *Christ*, the *Anointed Messiah*, who is to become manifest in, and save, and reign throughout the miniature world. And it is *through* this DIVINE EMINENCE alone we can approach Deity, even our Father and Mother, God Almighty.

“The Kingdom of God is within you,” within me, within every one. God necessarily reigns in His kingdom. The in-dwelling GODHEAD is His Vicegerent. Through His Vicegerent, God reigns commensurate with His divine purposes throughout microcosmic man and woman. It is the divine eminence of our being which, unto us severally, is “the way, the truth, and the life.” It was the DIVINE EMINENCE of the microcosm Jesus of Nazareth, who declared—“I am the way, the truth, and the life : no man cometh unto the Father but by me.” . . . “I am in the Father, and the Father in me. The

words I speak unto you I speak not of myself: but the Father which dwelleth in me, He doeth the works." . . . "He that hath seen me, hath seen the Father." . . . And "he that believeth on me, the works that I do, he shall do also; and greater *works* than these shall he do; because I go unto my Father." . . . But "I will not leave you comfortless: I will come to you." . . . "At that day ye shall know that I am in the Father, and ye in me, and I in you." . . . "Take heed that no man deceive you." . . . "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth unto the west; so shall the coming of the Son of Man be." For in the *fulness* of spiritual generation *through* material generation, the in-dwelling Godhead will arise and transmute his or her carnal habitation and raise it above decay and dissolution, and thence manifest the in-dwelling Christ of Humanity throughout the length and breadth of the globe. Then "will a man be more precious than fine gold; even a man than the golden wedge of Ophir." *Aye, and a woman more precious than diamonds; and then will they teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know him from the least of them to the greatest of them; and he will forgive all their iniquity, and will remember their sins no more. And the Law of God, as it, in anywise, pertains unto microcosmic man and woman, shall be found to exist, in full force, in every microcosmic entirety.* And it will then appear that each microcosm is an *entirety* of the many and various spirit entities essential to the constitution and perfection of the miniature world, *or* miniature universe, as the case may be,—all the lower creatures being spiritually perfected within the *supernal circumference* of microcosmic man and woman; and then, even "a little one shall become a thousand, and a small one a strong nation."

The godhead of the entity is the divine germ from which springs the carnal body. In short, the godhead builds unto itself this carnal habitation, wherein and around which to generate, and accumulate, and harmoniously establish the various spirit entities essential to the fullness and completion of his or her microcosmic kingdom. The dissolution of the carnal body reveals the perfected spiritual microcosm of concentrated spirit entities, all bound one to the other, one to all, and all to one, even the reigning GODHEAD of the microcosm, who, when his or her kingdom is perfected, governs all by the *common law* of reciprocity. But in the fulness of spiritual generation *through*

material generation, the godhead of the microcosm will be able to supersede the dissolution by wholly transmuting the organic carnal body into the divine human organism. And then it is that *the Son of Man will appear in power and great glory, with all the holy angels of his microcosmic kingdom with him.* But the *Son of Man* will not thus appear alone: the *Daughter of Woman* will also appear in equal power, and equally gloriously resplendent, and with all the holy angels of her microcosmic kingdom with her. And when they thus come *they will be seen and known of all mankind.* For the transmutation of the carnal of all the ELECT will occur almost synchronically throughout the globe, and necessarily so, as the globe itself will, in the consummation of its spiritual generation *through* material generation, be likewise transmuted commensurate with the needs of the approaching millennial age,—the sequence of an astronomical adjustment which will merge the elliptical into the circular orbit, and thence exalt our planet in harmony with the POLAR CENTRE of the Universe.

Then “violence shall no more be heard in the land, nor wasting, nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Paradise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in *my own good* time.” And thy planet, even that on which thou abidest, shall become radiant with holy life, and darkness shall no more come upon it. For the Lord, thy God, will encircle it with the light of His glory for ever, and for ever.

NEW WORKS BY T. L. HARRIS.

To the Editor.—Dear Sir,—Some of your readers will be pleased to hear that T. L. Harris is engaged in publishing some new works. Two have been already issued. The works are to be *given* to friends who desire them. According to the printed notice, “Communications from their friends may be addressed, if from gentlemen, to Mr. T. L. Harris, and if from ladies to Mrs. Lily C. Harris, Fountain Grove, Santa Rosa, California.” These works are far in advance of any yet published, and are most deeply interesting and instructive.—Yours truly,

4, Highbury New Park, N.

E. W. BERRIDGE, M.D.

ESSAYS ON MATTER, MOTION, AND RESISTANCE.

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

(Continued from p. 326).

29. As a sequence to the foregoing points, I am led to inquire, From whence was derived all the combined carbon found in our rocks and soils, also that which has been locked up in the different coal-strata and in peat-bogs, or deposited—at a later period—as vegetable mould, which in some of the forests of America has been discovered extending to a depth of twelve to fourteen feet? I would also ask the same question relative to the derivation of the carbon now existing in the present living vegetation and animals. It could not have originated from the circumambient air, or an alteration in its present proportional constituents must have ensued, especially relative to its contained carbon; for it is a self-evident axiom, that we cannot take away a part from a body, and leave the mass as it was before the separation. Further: Where do the deep marine plants and sea animals obtain their constituent carbon? This element is not found in the ocean, except just upon its surface, where it becomes exposed to the modicum of carbonic acid resident in our atmosphere.

30. These circumstantial results lead me to conjecture that as this locked-up carbon was not derived from the soil or the atmospheric medium, it must consequently be a compound body, made up—as before suggested—of certain principles or unatomised elements which have up to the present time escaped our abilities to detect. Admitting the foregoing to obtain, the growing plant and animal must have the capability of *condensing* or causing the union of these inconceivable, uncorpusculated existences—a combination of which form the substance we designate carbon or charcoal. The foregoing economy must also occur relative to the origin of some of the metals and other substances. Thus we find potash, the base of which is the metal potassium, present in the ashes produced by the combustion of aerial plants. Again: in the blood of land and sea animals we meet with iron, yet this metal is not found mixed up in the sea or air. It is true, iron is sometimes found very slightly diffused through the atmosphere, once or twice a year, whilst the earth is passing through the belt of aërolites which revolve round the sun.—(See “Astronomical Matter.”) Further: Relative to the origin of the metal calcium, the base of lime, Whence do the shell-fish and corallina with other marine animals obtain carbonate of lime, which form the frames of some and the cases or coverings of other inhabitants of the

ocean? Certainly not from the sea-water, for that scarcely contains a trace of this substance, except at the mouths of rivers, which portion is soon deposited to assist in forming the different deltas found at the termination of the various streams that empty themselves into the mighty ocean of waters which fill up the deep cavities of the earth. In fact there is a greater quantity of carbonate of lime formed and deposited by some of the families of the corallina, *in a few years*, over one of our great up-growing marine submerged islands, than all the lime that was ever found or existed in the broadest and deepest seas. The same question might be asked relative to the house-snail and land-crab, which latter is often found casting its shell on the common earth or grass, where it creates or secretes a new covering, though enwrapped only in a few leaves, in which exists no lime. From whence again comes the lime which forms the bony structure of the bird whilst within its shell? There is none in the soft parts of the egg, nor is there any vascular connection between the chick and its calcareous covering; and if there was an association it would be discovered on examination that all the lime of the entire shell would not be equal in weight to the quantity found in the osseous frame of the young bird, when first breaking its prison-wall. Further: The egg itself is secreted and produced by the parent bird, which swallowed no lime, nor was it present in the food it fed upon.

In continuation: All the carbonate of lime, and each particle of our chalk-beds, were originally formed by living creatures. Every atom we look upon belonging to the earth's upper strata, was once instinct with animal or vegetable life. It is the calcareous shells of the animalcules termed Foraminifera that form the white stone of which Paris is built.

31. It may be perceived from the foregoing remarks, that plants have the capacity of collecting certain tenuous or subtile imponderable elements to form carbon, and likewise to produce metals, as shown with potassium and iron; and it has been also pointed out that a set of definite animals, as the zoophytes and shell-fish, are capable of arranging or attracting together certain amorphous principles with which they form lime.

32. Relative to the animal and vegetable origin of silicium, the base of silica or flint, we have abundant evidence of flint formation by some vegetables, as in the cane tribe, and likewise by a particular race of animals.

Appertaining to the latter class may be noticed various infusoria possessing silicious or flint shells, which shells these animals secreted, or rather they had the ability to attract certain ethereal unparticled principles resident in the waters they inhabited, by means of which

they formed silicium, this latter being united to the pristine elements that go to form oxygen, constitutes silica,* of which these cases are made up. Now the fluids wherein these flint-producing creatures are generated do not contain silicium or its oxide, silica. This sequence of things proves that Nature possesses or exercises an alchemy of which we as yet know nothing beyond the bare fact of the existence of her productions. Yes, Nature has an occult chemistry of her own, by means of which all organic or inorganic bodies are formed and afterwards arranged. She at distinct periods has collected or brought together into her laboratory, the different *unatomised ethereal elements* with which she has fashioned the earth, and is now creating the trees and shrubs of the forests, and the vegetation and flowers of the fields, that in turn through her means will help *in part* to develop or at least influence the varied living beings surrounding us. The subtle unparticled and imponderable principles that Nature *employs* to perfect her productions are very unlike those at our command, as is the *procedure* in executing her work. The economy of Nature's operations is, and ever will be, during our earthly sojourn, a mystery to us. The veil that now hides so many of her secrets, will only be raised to reveal them in the schools of a future state.

33, Different races or genera of the polygastric animalcules, as the *Grilionella* and *Bacillaria*, &c., have become fossilised, and furnish among other productions, the mineral *Polir-scheifer*, used for polishing purposes. Strata of infusoria have been discovered in different places, extending for many miles in circumference. Professor Ehrenberg noticed beds of *living* flint-producing animals—the *Destomaceæ*—60 feet in depth under Berlin.

We recognise in geology, that in past times the pulverised *débris* of these animals coverings' were perhaps fused, and thus formed the segments of the flint we meet with, or they may have been fashioned through the process of attractive cohesion, that builds up and lays down so many of Nature's structures or productions. Other minerals belonging to this family—as quartz, jasper, agate, &c.—were crystallised, through magnetic influences, from different solutions holding in them the constituents of these stones.

34. *Touching the Porosity of all Solid Substances.*—It has been stated by Newton that matter is always permeating or passing through every physical existence, whether aerial, fluid, or solid. Voltaire asks why there should be passages through matter, if nothing traverses it?

* This mineral silica, enters into the composition of many of our scintillating stones, as flint, quartz, agate, &c.

The following facts illustrate the capacity of one substance penetrating another :—

(a) The Florentine philosophers, by means of a screw, pressed water through the pores of hollow golden spheres.

(b) It is by the quality of permeation appertaining to materiality that the particles making up different veins of metal were deposited in the solid rock. It has also been observed that certain metallic crystalline loads vary according to the rocks they have traversed, and are often found lying north and south, as if stored there under *polar* influence ; other metallic veins, differing in quality or kind, extend east and west, as if from *diamagnetic* action.

The capacity of the molecules of matter to pervade or pass through the various solids of the earth gave rise perhaps to many other deposits found in and upon the beds making up the different strata of the globe we inhabit.

(c) Serpents of the largest kind have been known, during confinement, as for instance in a box or cage, to hatch their young, and the offspring so produced have remained in their prison-abode until they trebled their original size, without the parent or her brood having partaken of any kind of food. The chameleons of S. America possess the capacity of living imprisoned for years, without taking food or losing weight. Whence, I would ask, came the sustenance through which the animals in the first case became enlarged, and in the second sustained ? How and under what form was the nutriment conveyed into their systems ?

(d) So long as the eggs of insects and certain other creatures are pervaded by the life-principle, they go on increasing in size, both before but especially during the hatching or incubative period.

(e) Dr. Carpenter in his "Animal Physiology," p. 177, relates the case of a jockey, who being weighed before the race, was allowed to take a glass of wine, shortly after ; on being again put in the scales, at the request of another interested person, the jockey was found to be some pounds heavier than before partaking of the vinous fluid. Many similar cases have been reported by other persons. Thus another rider, two hours after taking a cup of tea, was found to have gained six pounds.

(f) In a case of disease, I once knew a woman (Mrs. Smith of East Street, Manchester Square) who in the course of thirty days, discharged from the stomach, bladder and bowels, fluids, &c., nearly equalling the weight of her whole body, and this without eating and almost without drinking. Dr. Hooper relates like cases.

(g) A man affected with diabetes has voided in a short period 113lbs. more water than he had taken. Another patient drank forty-

three pints of fluid in eighteen days, and voided ninety-one pints without losing weight. After what manner was the increase of gravity accomplished as regards the horse-riders? Whence did the discharged fluids come in the case of Mrs. Smith? From what source was derived the increase of urine in the diabetic individuals. The matter increasing the weight of the body in the one set of cases, and the accumulated fluids voided in the other, could not have been derived from the atmosphere or the earth by any mode we can conceive in our present state of knowledge. The foregoing facts point out to us, that we comprehend very little, if anything, as to the manner in which Nature effects most of the results transpiring throughout her economy.

(*h*) Dr. Buckland and other persons, buried some toads—confined in a box—deeply underneath the soil, and on digging them up years afterwards, found that these animals had increased in weight.

From whence did these reptiles get their sustenance during the long period they remained under the earth? There could have been no animal matter adjacent to their bodies, because the worms, snails, and insect grubs, &c., never go deeper than a few inches into or under the surface-mould, and if they did, they could not have entered the wooden compartment in which these batrachian reptiles were imprisoned.

(*i*) How do fishes grow in bulk, when developed from spawn placed in a fresh-made pond? There can be nothing in the water that we at present know of, which can cause the roe-eggs to enlarge before they are hatched, nor is there any food on which the young fry can feed* that could possibly be the source of the rapid growth and multiplication of these piscatory dwellers in the land-locked water.

To imagine that these animals increased in dimensions and number from the few flies they might have swallowed, would be as absurd as to affirm that a number of builders constructed a city with a few shavings and an ounce of brick-dust and mortar.

(*j*) Under attacks of certain maladies an individual may be corpulent in the morning and almost a skeleton at night, as often seen in cholera and sometimes in small-pox, and at times in other diseases, as related by Dr. Gregory and various eminent physicians. Through what portals in these cases does the solid flesh escape in so short a period, and whence goes it, leaving no trace of its passage? Great eaters are often observed to be thin or of spare habit, especially children, as is known to many a mother. The reverse of this economy

* "Dog does not eat dog," nor do the same species of fish—as a rule—feed on each other.

obtains with some persons, who, although they partake of little sustenance and work hard, become overburdened with obesity or fat.

(k) Clairvoyants affirm that only one-ninth of the components of our bodies is obtained or made up from the fluids and solids we swallow; the rest is materialised or created from and out of the unparticled or undeveloped and imponderable matter, diffused throughout the atmosphere and the regions of space. This latter pabulum, say they, is absorbed into the system by the skin, lining membrane of the lungs, and other tissues. The seers likewise state that the intestinal fæces are mostly a secretion of the bowels,* mixed up in a very minor degree with the fragments of the indigestible food we partake of. They also assert that the contents of the intestines are chiefly the result of the effete or exhausted materials thrown off after being employed in the economy of the system. These used-up substances pass into the bowels after the manner that the *palpable nourishment*, prepared from our *ingesta* is attracted out of or through the coats of the stomach to nourish or help to form the different organs of the body (independent of the absorbents and blood-vessels) by permeating their tissues after the process termed by botanists endosmose and exosmose, or penetrating and escaping through the pores which pervade all animate and inanimate substances.†

(l) When one of the jelly-like fish (*Medusæ*) has seized and swallowed some sea-animal, the prey so disposed of may be seen to dissolve and become diffused through the whole system of the captor. Sheep that feed on madder, have all their bones very rapidly stained by the colouring matter of this plant. Further, it is well known that after some chemicals and other preparations have been given to animals, that in a few minutes subsequently to the exhibition, the substances in question are found to have permeated the whole body, which circumstance can be proved by examining the blood, or a piece of the skin, of the creature under experiment. This transfusion is perfectly independent of the common circulation. We recall to memory a case that will illustrate animal endosmose and exosmose by the mere touch and even presence of certain objects. Some years ago, whilst attending on Sir Herbert Compton, who was the subject of general dropsy, we suggested that he should be mesmerised and that the limbs should also be rubbed to relieve his sufferings, and likewise the tense condition of the extremities. During the animal

* The child in the womb eats no food, yet we find in the last bowel plenty of *meconium* (excrement), immediately after birth, which is equivalent to the fæces produced in the large intestine of ordinary or more mature individuals.

† See the Author's works on Homœopathy and Digestion.

magnetism and friction, the arm of the mesmeriser always became astonishingly enlarged as if pervaded by some fluid. It was continually noticed that after the manipulation Sir Herbert Compton became greatly relieved and less bulky. Relative to the swelling in the magnetiser's arm, this result after a short time gradually disappeared, and its dispersion was much hastened by walking in the open air. Mr. Atkinson and Dr. Ashburner can attest to the facts of this case.

(m) The hydropaths afford us plenty of evidence that drugs, chemicals, and animal matters, under the water-treatment, find their way out of the body, through the pores of the skin, on or into the cloths or compresses and sheets in which they pack their patients. (See article "Hydropathy," in the Author's work on "Homœopathy," ss. 55, 67.)

35. It frequently appears to some of our senses, as before observed, that common ponderable matter, either in a solid or fluid state—like heat, light, electricity, occupies no *perceptible* space or locality that we can possibly comprehend. (See Section 20.)

Philosophers have propounded that two different solid bodies can not occupy the same space at the same time; but spiritual science reveals the fact that there is no such thing as a solid substance, all objects are dense but in seeming. In truth, viewed from this standpoint of real solidity, the elements composing the whole earth could be compressed, as suggested, by Sir I. Newton, into the space enclosed by a small room. Spiritual experience has also disclosed that as solidity is but a seeming, one so-called solid body can pass through or into another without injury to either. For instance—

(a) Anhydrous (waterless) salts, as before noticed (sec. 20), hold no apparent situation, when in solution as observed in dissolving burnt alum, &c., &c.

(b) Ten cubic inches of zinc and ten of copper combine as only ten of brass.—"Year Book of Facts," p. 443.

(c) A pint of spirits, or the same quantity of sulphuric acid, mixed with a pint of water, fall far short of making up the measure of a quart. The mixture of the cold fluids becomes very warm, as if the union of the liquids by condensation squeezed out heat, as pressure would the water from a wet sponge. A similar result—as regards the evolvment of heat—is effected by the blacksmith, who by hammering a piece of cold iron—thus driving its molecules closer together—makes the metal incandescent, enabling him to light his fire. I could greatly multiply these examples; but the foregoing will perhaps suffice to convey to the reader the evidence of the fact in question.

(To be continued.)

A SPIRITUAL THINKER.

(Continued from p. 330.)

It is a well known fact that one musical string will cause another, which is similarly tuned, to vibrate. Human sympathy is somewhat similar. We are attracted to those whose natures are in a measure like our own; repelled by those of opposite tendencies and feelings. The illustrious Swedenborg recognised very clearly this affinity of souls; he further saw that the same law operated in the spiritual world—the pure gravitating to the pure, the evil to the evil, so that harmony might be maintained. Hans Christian Oersted is a light in the mental world to whom all true souls must feel attracted. His “truth-attracting affections” were very strong; he received light in proportion, and true to his mission he imparted the most advanced knowledge, not only on religion, but ethics, politics, and science. Like all truly great men he was unassuming in his manner, and of simple and gentle demeanour, and as a teacher at the University he was greatly beloved. His biographer P. L. Möller says: “Oersted always met older as well as younger students, who needed any scientific explanation and assistance, in the most friendly manner, and in many cases where talent had to struggle with material obstacles, his kindly heart was even more than usually alert. Not alone naturalists, but all who were cultivated among the younger generation of Denmark, were his pupils. He not only benefited men by his labours; he was also the first who began to give popular and scientific lectures to ladies, and by so doing he never relinquished the poetic and æsthetic interests which marked the stirring period of his youth. The freshness and activity of his powers of comprehension continued to the last, and his agreeable as well as instructive manner of representation, not unfrequently remind us of Alexander von Humboldt.

“In Denmark, with its single University, all people of education form one family, more than in other countries; and among the thousands who attended his lectures during nearly half a century, not only did each of them carry home profit and a fresh stimulus from his words, but also a pleasing image of his friendly countenance, which was so often lighted up with genuine delight on the subjects of his lecture, and in the experiments which he exhibited. Not unfrequently in a flow of ideas, he was overcome by a certain absence of mind, but this was so completely a part of himself that it admitted of no censure; indeed, his audience would have been unwilling to lose it. Since the year 1834, when Liberal constitutional ideas began to stir

themselves in Danish politics, and when the old forms began to be shaken, Oersted freely attached himself to the Liberal movement in advance."

On the 7th of November, 1850, a jubilee was held in honour of the fiftieth anniversary of Oersted's long and eminent services at the University, when the King presented him with new honours. Oersted continued in his arduous labours until the beginning of March, 1851, when he took ill, and his spirit departed to higher spheres. The procession at his funeral amounted to about 2,000 persons.

In our last it was shown that laws operating in the universe ultimately appear as the One Reason which provides and governs nature. Some may say you only arrive at an "abstract principle;" God is certainly Eternal Reason, but something more, even as man is more than reason, and includes love, benevolence, imagination, &c. This is a point worthy of some little attention, because if cleared up it may lead to higher views of the Supreme Being. It is now known that the various colours are not in themselves fundamental, but are produced in us by vibrations in the æther, of unequal velocity. Light is thus one—a unity. The same is true of the various physical forces in nature; they are transmutable, and are resolvable into Unity.

Coming to higher departments we may point to language, music, beauty, and truth, &c. There is also good ground for believing that the various faculties of the spirit converge and form a unit. Thus the divine human spiritual essence is not divisible, like the external brain and psychic structure ("spiritual body" of St. Paul) into "organs." "Thoughts," says Mr. A. J. Davis, in his "Philosophy of Mind," "are but the motions of spirit-essence—the inner mystic lake of human life. It (spirit) is very still and tranquil as the light of stars, until some thing or influence from without strikes one or more of the bodily senses, when, as by magic, the spirit vibrates and wanes with *feelings* first; then *inclinations*; next *thoughts*; and lastly *action*, through and by means of the organisation. But the difference is so emphatic between the *substance* or essence moved, and the *motions* of that essence that he 'who runs may read.'" Thus Mr. Davis, in effect, teaches that the absolute principle in human nature is a unit, consequently that thought—affectional, intellectual, or spiritual—is not in substance, but the motion or vibration of substance.

The spirit will of course make its vibrations upon the psychic or what is commonly called the nervous force—which develops and sustains the brain—according to law; therefore we may rationally believe from what we see of the action of the mind externally, that ethical, intellectual, or other vibrations will always radiate from the

centre and proceed in different directions or channels on the nerve force, and keep these established channels. In proportion, then, as any one psychic centre has power, the brain will be correspondingly developed, and the most Interior or Divine Principle be able to transmit a more perfect thought through such channel. These centres of psychic power constitute the various "faculties" of the mind, and have their poles outwardly in what phrenologists term "organs." If a man is immortal—a proposition which I hold Spiritualism has demonstrated—this intermediate psychic structure must of necessity constitute the environment of the divine ideas after the physical garb is thrown off. Man's capacity increases in proportion to his culture; but it is impossible, so far as we can at present see, that man in this life can develop his faculties so that the God within him can gain anything like perfect expression. In our highest geniuses this has only been fairly accomplished, and only in regard to particular regions of vibrations or faculties,—as, for instance, Jesus of Nazareth in religion and ethics; Mozart and others in music; Shakespere in poetry; Angelo in art, &c. We see, however, that man has capacity for infinite development or progress in the expression of the Absolute in his nature, and believing as we do, that all things are governed by Infinite Reason, we may conclude that opportunity will be afforded for unfolding this capacity.

Oersted himself recognised this unity in our "innate ideas" (spirit-essence), and held that love is inseparable from reason; that their entire union constitutes wisdom, in the highest and most comprehensive sense of the word; that justice also belongs to it, as it is the recognition of the same independence in other rational beings as in ourselves; while the essence of love consists in actively showing that we recognise God in our fellow-men as in ourselves. This idea of the unity of the human spirit has an important bearing on the conception we form of God as "Universal Reason."

Theologians, with the exception of the Unitarian section, have conceived of God after the pattern of a man in his most external expression. Their God therefore deliberates, is angry, merciful, and will interfere directly and miraculously in the doings of this world. When, however, we see that the ultimate element in man is *impersonal*, a unit of perfect wisdom, or Reason, and conceive of God as the same, but without human limitations, we approach, I think, to the truth.

Oersted, then I affirm, had a grand conception of God in the "Universal Reason." He perceived that the Constant in Nature must be derived from the eternal self-sustaining mind; the indications of life from that which possesses life; the connection and harmony of

the whole, from absolute and impersonal Wisdom. He says, "If we now attempt to soar aloft upon the wings of the spirit which, feeble though they be, were yet given to mortals to raise them from the dust; if we venture, although with a deep feeling of our immense inferiority, to raise our eyes towards the All-perfect One, that we may penetrate as far into his Being as is permitted to our limited faculties, three fundamental attributes or principles present themselves to us. His *Independence*: how he essentially originates from, and relies upon himself; this, as the incomprehensible foundation, must be first named. Inseparable from this is his *Activity*, which, differently expressed, may be called his life, whose essential nature is this, that through its eternal self-representing power it produces itself from eternity; finally, from both of these proceeds the inward *Harmony* of the whole essence, which is not only an attribute but a living, acting being."

It is necessary also to allude again to Oersted's idea that the laws of Nature are divine thoughts, and that the essence of a thing is its living idea. If this were not so, the arbitrary will of some adequate personal intelligence would be required in the continual production and sustentation of all things. Oersted, however, by sound argument maintains that the government of Reason is so perfect that, without any after-aid, it arranges those events produced by the irrationality of man in the rational plan of the whole. He says: "It is the opinion of some people that the perplexing encroachment of accidental causes in the progress of things cannot be adjusted without the supervision and assistance of an arbitrarily-acting Being; but this is a mistaken idea: if we only know the nature of the disturbing cause, or of the disturbing causes, we can frequently prevent their effect. This is more certain to happen, the greater the understanding and the insight which are thus put into action. If all that we can accomplish as men be ever so little, still it shows us the possibility. To Infinite Reason infinitely more will be possible. If we consider that laws have, we may say many thousand times, prevented various crimes, and that therefore the foresight of human law-givers has often for centuries, indeed thousands of years, prevented the abuse of the free will of man, we thus see the possibility of his actions being governed without his being himself oppressed. The direction which laws have given to the free will of man, in many respects beneficial, has been no oppression, for he is free, and can resist the laws; but even when he goes astray he is still the expression of a rational being, who cannot entirely escape from Reason, and from respect to the surrounding government of Reason. However small we may esteem all that human wisdom has here accomplished, in comparison with that

which is performed by the divine government of the world—I agree most entirely with this :—yet multiply this performance of the limited wisdom of man, with Infinite Wisdom, and you will find the result of the calculation to be, that the infinite wisdom of the eternal almighty God is able to guide everything without making casual alterations. I know there are many who will be dissatisfied with the mode of comprehension here defended. In consequence of this idea, they think that God has no more to do, after he has created the world. Although this is unimportant as an objection, and although I believe we should rather consider the comprehension of the eternal government of Reason, than enter into inquiries about the nature of God, I must still show out of what a misunderstanding the comprehension here defended originated. It pre-supposes, namely, that God only once acted and then ceased ; in place of which he constantly acts, and constantly makes laws. Were it possible for this to cease, the world would immediately cease ; he incessantly creates the entire infinite manifold existence, and thus lives in him. The human notions of repose, fatigue, &c., which we can never apply to God, have nothing in common with these views.”

(To be continued.)

THE SHAKER COMMUNITY IN HAMPSHIRE.

To the Editor of HUMAN NATURE.

SIR,—The subjoined account of a visit to Mrs. Gurling’s Shaker Community has been obligingly forwarded to me by a friend who believes that it may have the double effect of interesting your readers, and of drawing forth some assistance for these struggling exponents of a derided faith by enabling them to tide over the pecuniary difficulties of the coming winter. Any contributions that kindly people may think it right to send to Mrs. Gurling will, no doubt, be serviceable and welcome.

But, besides this, the narrative is interesting as showing :—

1.—The typical vision that is presented to the mind of the enthusiast in whom a central idea has taken root. The vision, with slight variations, is the same in very different cases. Mrs. Gurling sees a vision of the glorified Man, Christ Jesus. Margaret Alacoque sees the radiant image of the Virgin. Some enthusiasts see a beatified *Pio Nono*. The consentient testimony of all these is interesting when one comes to estimate the exact nature of the occurrence.

2.—It is very striking to notice how all great ideas of spiritual advancement find external expression in self-abnegation. The first

great spiritual truth that is grasped is this—selfishness in any of its protean forms must die. And so the anchorite retires to his cell to meditate in lonely isolation while he subdues the flesh to the spirit, and fasts on herbs and roots; the nun to her cloister, and the monk to his monastic round of penance and prayer, equally with Mrs. Gurling to her Hampshire hedge-side and her life of stern simplicity and self-denial. It is the old, old story; and one and all, if the heart spoke out, would say, I fancy, that they found a comfort and a help in so openly fencing themselves round from temptation, though, I fancy too, they would say that such fences were no bar to spiritual foes.

The truth is that these are all so many attempts to express one side of truth at the expense of other sides. We are so constituted that few of us can see more than one aspect of truth; and as the mind becomes filled with that, so does our incapacity to see more extend. But when all has been said, and when every device has been tried, the prayer that Jesus put up for his disciples points to the nobler and better part, which brings the greater freedom and wins the higher crown. “*In the world but not of it.*” But, ah! how difficult, how rigorous the strife, how dearly bought the victory!

“M. A. (Oxon.)”

In these times of opposite modes of thought conflicting with each other—yet all in search of the one great Cause—the Rationalist against the Spiritist, and the Religious Orthodox against the Intuitionist, it may be a fitting occasion to describe the inner motive of the Shaker community and its effect.

Let me therefore take the reader with me to the Shakers' camp at Hordle, near the coast overlooking the Isle of Wight.

On driving to the place, we were received by a benign, dignified-looking man of fifty years, whose delicate hands and general manner showed his life was one of mental rather than mechanical activity. He conducted us over the tents, which were placed in two rows, and which served for sleeping apartments for the women on one side and for the men on the other. They were remarkably clean, airy, and made weather-tight by being covered with tarpauling. The inmates looked respectable, very clean, and happy. Mr. Bartho, who showed us over the huts, conducted us to a large hall, which served for chapel, school-room, and mess-room, and here we were introduced to Mrs. Gurling, who at once rose, and received us graciously.

She is a delicate, nervous woman, of great vital energy and expressive countenance, and has a very gentle and melodious voice and manner, whose influence is more impressive than obtrusive.

She, in a respectful and friendly way, took me into her little garden, answering my questions, with illustrations of the growing plants, and then led me into her own little private tent.

She told me the object of her society was to organise into a body a band of Christians whose rule should be union of spirit and community of worldly goods; that by subduing all fleshly appetites, the whole body, soul, and spirit of each and all its members should be fit temples for the living God. She explained that all the people present had joined her quite voluntarily, having been led to devote themselves by the same spirit which had told her to set herself apart from her husband and friends. She said that hers was not a self-righteous community considering itself the only Christian society; on the contrary, that there was much Christianity in many other bodies, but that her society was especially organised that, by the members setting themselves apart, they might concentrate in themselves the power of the spirit, and that Christ should be manifested to and in each of them.

Upon asking Mrs. Gurling what was the first call that made her set herself apart for this object, she described the first vision of our Lord to her, when he appeared in a human form, and graciously stood before her showing the marks of the crucified hands and feet, when to her conscience-stricken soul he said, "Thy sins are forgiven thee." As she stood and gazed at him, face to face, his form became more spiritualised, and his body became glorious and beautifully translucent, and he looked young and of a benign countenance, and he asked her "if she loved him, and if she would give up something for him," and she replied, "What is it, Lord?" "Leave the world's ways, and give up earthly and all carnal usages, and live for me;" and she replied, "I don't know that I can."

He then said, "Do you not love me?" and as he spoke, the divine love in his countenance came from his face into her, and the rapid communication of his thoughts to her was such, that her will became his, and she said, "I will do anything for thee, my Lord."

Then he vanished, and she was for some time left in the wilderness of the spirit amidst conflict with all her surroundings. After some trouble and pain, she separated from her husband, whom she had always cared for, explaining that after realising that perfect presence of Jesus, it would be impossible she could remain with her husband, for her spirit being once set free to enter the paradisiacal state, it was not lawful to enter the state of matrimony again.

When asked if she considered matrimony wrong, she said, "Certainly not, outside this community; but we agree to set ourselves apart, in order that by perfect abstinence we may dedicate our bodies,

souls, and spirits entirely to the in-dwelling of God—the Spirit—and to the perception of and communion with Christ.

The second vision she perceived was when the Spirit, in the form of a dove, in appearance of fiery light and glory, came to her.

The third vision was when our Lord again revealed himself to her abnormal senses, and she was taken in spirit, like Paul the Apostle, into a realm far above the earth; and she ascended out of it, and beheld a vista of ages; and then she looked at Christ, whose glory illuminated her, and she discovered that she was in a glorified ethereal body. This translucent soulical body showed her what her resurrection body would be like when she left the earth. "This was glorified because she was a child of God born of the Spirit, as was Christ spiritually begotten of the Father."

It was on this occasion that the Lord opened out to her the Written Word, illuminating all its pages (for she had not studied the Bible before), but now he revealed to her all its truth concerning the life of the spirit within the tabernacle of the body, and he showed her all the passages and growths of the soul therein described.

The principle which animates this community of Shakers is founded on the text: "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ shall also *quicken your mortal* bodies by his spirit that dwelleth in you." This "quickenings" is—they consider—now on earth, the sanctifying and purifying process, which shall so etherealise the whole body that nothing of it shall be left to die, except those functional portions, called in Scripture the "belly" (see 1 Cor., vi. 13), which contains the dross, of which it is said, "Flesh and blood shall not inherit the kingdom of Heaven." Hence a pure life, morally and physically, is to transform and raise the material substance of the body by the animating spirit of God, so that death shall have no hold on it. This is what Mrs. Gurling believes will happen to her when Christ shall appear visibly within the sphere of earthly vision; then will she be translated or transformed into the same glorious body which she beheld in spirit.

When asked whether, when Christ came visibly on earth, all present in her community would see him, she said, "All who were in the faith, and animated by the same hope and love, would perceive him, but he would be hidden by clouds from the eyes of those who were not in the same spirit." She believes, and has been told by the Spirit repeatedly, that she is one of many *messengers* of his; but that she is the *last* of the Gospel Dispensation; and that when she is translated—for she will not die—He will then be manifested to the eyes of all who look for Him truly, whether they are in her community or not. She said she believed the reign of Christ on earth

was very near, for that the present war between Russia and Turkey was the sign of his coming as the king omnipotent, through the conflicts of two struggling nations.

Such is an outline of what Mrs. Gurling narrated of her faith and community.

She is a living instance of the universal law that for any development of a special principle, there must be an organised body to manifest it. She realises objectively, and demonstrates through her adopted family, what to many equally earnest and pious souls is a subjective reality. She stands forth, in this age of "woman's mission," fearlessly to lead and encourage a pure society based upon the inward law of her nature. Her rule amongst her people is that of a mother's love, and she is beloved by them all, while she only claims to be for them a messenger of God, and a child, like them, of the same Father.

To the world generally she must appear as a blind fanatic; by the rational, religious mind she may be regarded as a one-sided enthusiast; while to those experienced in the spiritual phenomena of clairvoyance and the prophetic visionary, her mission and society will be regarded as a limited, but strongly objective, realisation of that kingdom of which the Lord said, "Behold! the Kingdom of God is within you."

Mrs. Gurling's address is "The Tents," Hordle, near Lymington, Hants.

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(Continued from p. 333.)

NERVOUS AFFECTIONS.

Under this very elastic denomination, medical science ranges these numerous maladies in which the nervous apparatus is either essentially or sympathetically affected; all of which will not give way to medicine, and have always been most successfully treated by magnetism. Much has been written by different magnetisers upon this subject, which I cannot bring before you in an elementary work like the present one. I am, however, most anxious to explain to you the manner in which these cures have been effected; and with this object in view I am about to reveal to you another truth, the discovery of which belongs to me, viz.: it is a general fact, that if you magnetise in great currents—that is to say without stopping—from the top of the head to the extremity of the feet, the magnetic fluid follows the route which you trace out for it. The greater part of it is lost, or

rather there remains nothing more than an incomplete saturation of the nervous system, which is too feeble to produce the reaction which you require.

For instance: whenever you fail to awake your patient at the moment you think proper to arrest the magnetic sleep, you must magnetise the legs, either with or without contact, down to the feet. The magnetic fluid is thus attracted to them, and a great part of it passes off.

I have frequently found myself extremely embarrassed at not being able to awake those persons whom I had placed in a somnambulist state; but having accidentally noticed that if I magnetised the lower extremities of those persons in whom the slumber had already commenced, their eyes invariably opened, I repeated the operation in order to experiment, when I clearly perceived the cause of their sudden awakening. Since this time, when occasion has required, I have made use of this procedure, the discovery of which I owe to my own observation, and I have no longer any fears for the result.

This curious observation has been the cause of my making another and a much more important discovery, viz.:—That in many nervous affections of a convulsive nature it is evident to me that the disorders which appear are produced by a veritable retention of the nervous fluids, which have not been able to pass off by their natural channel, the extremities. A moral cause may be sufficient to give rise to a disturbance of this kind. The retention of these fluids occasions a species of nervous congestion in the parts where they are arrested—very different, no doubt, from sanguine congestions, but quite as real and quite as perceptible as they are. The disorders resulting from them are not as dangerous, but they are more difficult for the physician to contend against, because the lancet has no power over them.

All these disorders disappear when a new passage is opened for the circulation of the fluids thus retained, but until this can be effected what strange and unaccountable sensations are experienced by the unfortunate patient.

Let us see whether by establishing artificial currents by means of magnetism, or by re-establishing the natural circulation of the nervous fluid which has deviated from its course, we shall not produce great results.

Nothing is easier for the magnetiser than to cause a cessation of spasms, of nervous attacks, and even of epilepsy. How is he to proceed? He must magnetise from the head to the inferior extremities: nothing more. What is the effect upon the patient? Sometimes a sudden sensation of relief in the affected organ, and the re-establishment of a veritable nervous circulation in the direction of the extremities which did not exist before this simple operation took place.

Heat soon returns to the limbs which were before cold, and the feet often perspire. Slight convulsive movements may be observed in the course taken by the fluid, which had been retained, compressed, and imprisoned by the spasms or contractions of the conductors through which it should have passed from the body. These spasms

suddenly ceasing, the passage is re-opened, waves of the fluid are precipitated into it, and the organ, congested in such a singular and yet comprehensible manner, is relieved.

Is there, then, a remedy for the greater number of nervous affections? Yes; even for those which carry off a great many infants at an early age. I have been successful in so many cases that I have no longer any doubt on the subject.

Perhaps the most useful book in the world might be written on this subject, and if I were at liberty to experiment in a hospital in any way I pleased, I would write such a book supported by facts which might easily be verified.

1. PARALYSIS.

Here you have to do with organs which have lost their vitality, the vessels which gave passage to it are contracted, and the tissues, no longer receiving their proper allowance of nourishing sap, are withered and changed. The nervous circulation is either completely arrested, or carried on in a very imperfect manner; Nature has been obliged to change the direction of her forces: but everything is in its place, and there is still hope. Time and patience will be necessary to you, but in the end Nature, seconded by your efforts, will prove triumphant. Do not imagine, however, that you will be successful in all these maladies some of them are incurable. Neither we nor Nature must be blamed for this. What we have been able to effect far exceeds the limits which science has traced out; but we must not be expected to perform impossibilities. Who does not know that the terrible struggle which precedes death commences and often ends soon after birth, and that when we are called in the foundations of the edifice are already undermined.

When after a general magnetisation one proceeds to local action, what takes place? First, the cold limb becomes warm, then there is a pricking sensation, and if you continue magnetising for some moments, you produce contractions and often also, as I have said before, a kind of movement which resembles slight electric shocks.

If you persevere, the shocks increase in intensity, and the patient does not fail to recover the suppleness and proper use of the paralysed part.

Old age is not always an obstacle to a favourable change, but in general in such cases you ought to be satisfied with partial success.

The insolent contempt of *savants* and physicians for the discovery which now occupies us, caused them to lose an excellent opportunity of studying the spontaneous cures which the Zouave Jacob performed in paralytic cases; of course he was not invariably successful, but his cures were extremely numerous. The conduct of scientific men was reprehensible in the highest degree; they hindered a good work, despised the instrument of this work, turning the simple and honest man, who asked nothing for his marvellous cures, into an object of ridicule, and, stifling a truth before which they trembled, had recourse to unprincipled and ignorant writers to aid them in an enterprise worthy of the times of the Inquisition.

2. ST. VITUS'S DANCE.

At the time of my experiment at Rheims, a man who had been afflicted with St. Vitus's dance for many years, was relieved of it in less than two months by one of my pupils. It was by exciting the nerves and by producing more violent movements than those which took place almost constantly, that the unfortunate man was cured of a disease which had been the torment of his life. This method of procedure is equally applicable to nervous tics and *delirium tremens*.

3. EPILEPSY, HYSTERIA.

Medical science has no remedy for these terrible maladies. If, on the contrary, one takes into consideration the immense number of cures effected by magnetism, one is tempted to believe that if it is not the only cure, it is at any rate the most potent one that exists.

The examples of cures are numerous and as the most remarkable in my practice are related in my other works, with reflections upon the nature and treatment of the maladies, they would be out of place in this little Manual.

As I have before said, you must produce artificial attacks and make them predominate over the morbid ones.

As long as I merely endeavoured to calm the crisis by the tranquil application of the method taught by those who preceded us, I did not in the smallest degree change the nature of these maladies. It was necessary to agitate the nervous system during the movements of repose, and to produce by force the recurrence of the attack; sometimes by using this method I have caused it to occur several times in succession. Thus I have changed the time of its occurrence, lessened the sensitiveness of the patient, caused the nerves to lose the habit which they had acquired of contracting under the empire of an occult force, which had given a false direction to the circulation of the fluids, and impressed the memory with a recollection which it was necessary to efface.

My will, which was at first counteracted, acted at length with great promptitude; my principal efforts being directed towards the brain. The rigidity of the parts which were convulsed, ceased by simply making longitudinal passes upon the contracted members.

These magnetic crises, when repeated, are succeeded by lassitude and fatigue; the muscles although they have returned to their normal condition, retain a painful sensitiveness which ceases with repose.

4. POSSESSION.

Here is a fact, strange, singular, even diabolical: and yet if you have well committed to memory what I have told you about artificial currents, you will yourself be able to give an explanation of it.

An artisan of the town of Rheims was affected by a kind of hypochondria; he complained of indescribable pains and nervous affections. Notwithstanding medicine and doctors, he continued to suffer: for the remedies employed were of no avail. Time only added to the intensity of his malady. Sleep and appetite deserted him. He was disturbed at night by the occurrence of a

strange phenomenon. As he lay in bed he heard distinct taps upon the foot-board of his bed, to which at first he did not pay much attention. Although his feet did not touch the board, these taps were very distinct, and were repeated at short intervals. Soon the same noise was heard at the head of the bed, though his head did not touch it. The poor man was seized with terror; it was certainly a ghost, and as he was credulous and timorous he prayed constantly for this tormented soul. But his prayers in this case were not efficient; the phenomenon continued. Not being able to contain himself, he communicated his anguish to his neighbours, and the news soon spread through the whole town, that there were ghosts in the man's room. everyone wished to hear and see for himself. The sufferer consented to all kinds of examination, and the reality of the fact was confirmed, for the blows, the noise, or whatever it might be, always occurred in the same manner when he was in bed. The doctors came; incredulous at first, they were soon obliged to acknowledge the fact. They induced the patient to change his bed, being convinced that there was some trickery which would be revealed by an attentive examination.

The man possessed of devils was removed to the house of a doctor: the place was well chosen, every precaution having been taken. To the great surprise of the doctor, and contrary to his expectations, the mysterious sounds were distinctly repeated, and so loudly that deaf people might have heard them. But what was the cause of the occurrence? Everyone was at fault, and everyone suspended their judgment except the bigots, who accounted for it by saying that the man was tormented by the devil, or by a soul in anguish.

At this stage of the proceedings a chemist from Rouen, whose name I forget, arrived at Rheims for the purpose of illuminating the town with gas, and the minds of its inhabitants with his scientific acquirements. The facts were related to him; he wished to convince himself of them; and having very distinctly heard the taps, he still refused to believe in ghosts.

He proposed to the patient to free him from his torments if he would consent to a simple experiment. The proposal was joyfully accepted. The chemist then ordered the patient to lie down as usual, and when he had done so, he fastened to his great toe a brass thread, the other extremity of which was plunged into a vessel containing merely a saline solution. O miracle of miracles! no more noise, no more taps; the patient recovered his tranquillity, and the demon fled, to the surprise of every one. The repetition of this simple proceeding for several days completed the cure.*

In the good old times the demon would have been exorcised, or worse still, perhaps the man would have been burnt.

* These phenomena may enable us to understand and perhaps to explain table-turning, and the faculties of mediums. [No doubt, if the nervous fluid of the medium used in the accomplishment of the phenomena in question was carried off in some other way it would not be available for the exhibition of the "faculties of mediums." There is much more in the spiritual phenomena than this case indicates, and we must not mistake for the existence of spirits the means which they use in accomplishing their purposes.—Ed. H. N.]

GERMAN WORKS ON SPIRITUALISM.

The chief works on Spiritualism which exist in Germany have been translated from the French or English languages. *Psychische Studien*, the monthly magazine which has been for several years published at Leipzig, is composed almost entirely of translations from contemporaries in this country. The original contributions are for the most part essays or criticisms—all on the intellectual plane. The inspirational or mediumistic element of Spiritualism scarcely seems to exist under Bismarckian rule. We hear of no phenomena, drawing, or trance mediums. The *data* of German Spiritualists are thus, for the most part, derived from foreign sources, and the centre spring of the Leipzig periodical, has been Mr. Aksakof, of St. Petersburg, himself a foreigner. Native German Spiritualism is a rare production.

Going further South than the empire of William, there is evidently a more mediumistic sphere. In Vienna a monthly appeared some years ago which was filled with spiritual communications, and possibly they were not much credit to the intellectual pretensions of the Movement. The most notable evidences of mediumship in Southern Germany, or the Empire of Joseph, that have reached us, are the works of the Baroness Adelma von Vay. From personal experiences, which Miss Lottie Fowler communicated to us after her visit to that lady, it is evident that the family is highly mediumistic and that the locality has been the scene of spiritual phenomena for many generations.

It is not our intention to write an account of Baroness von Vay's mediumship; nor are we indeed in a position to do justice to German Spiritualism. We write as a foreigner, and possibly our knowledge is defective; but if it requires to be supplemented, we hope some of our readers will do so. We can only say that if there is much of the spiritual element in the land of which we write, it has not been able to impress us very profoundly.

In our volume for 1874 we published (page 86) a short notice of "Geist, Kraft, Stoff" (Spirit, Force, Matter), a work by the Baroness, published in 1870. It is alluded to in the review which follows this introduction, but for a very lucid account of it the reader is referred to the notice of it above pointed out. In 1874 Madame von Vay published another work, much larger, extending to over 400 pages, entitled "*Studien über die Geisterwelt*,"* of which a friend has

* *Studien über die Geisterwelt*, von Adelma Freün von Vay, geborne Gräfin von Wurmb. Price 4s. To the purchasers of *Human Nature* for this month 2s., post-free 2s. 6d.

furnished us with the abstract herewith appended. The authoress was good enough to send us a considerable parcel as a present to the Spiritual Institution, for which kindness she has our sincere thanks. Our chief desire now is to distribute these goodly volumes. Few comparatively of Spiritualists read German, so that the demand for them is necessarily limited. The study of the language is, however, greatly on the increase in modern schools, and in a very few years the younger branches of many of our families will be able to avail themselves of the contents of works in the German language. There are, no doubt, not a few of our readers, who, though not at all proficient in the language, would like to possess a work on Spiritualism in German to place in their collection of books, or to present to a German friend. To attain this desirable end we introduce the work to our readers. It is most handsomely got up, and in addition to other illustrations it is prefixed with a charming portrait of the lady through whose hand it was written.

STUDIES OF THE SPIRIT-WORLD. By BARONESS ADELMA VON VAY *née* COUNTESS DE WURMBRAND. Second Edition. Leipzig: Oswald Mutze.

Many readers of British spiritual literature have found pleasure and instruction by the perusal of "*Hafed*," which is, indeed, an interesting work, but those who may have read "*Studies of the Spirit-World*," by the Baroness von Vay, will undoubtedly say that this is even a more remarkable book than the former, as diving more deeply into the mystery of spiritual lore and research.

The first part of the book is essentially metaphysical, in which reference is made to a former work by the same author, and which has been widely read in Germany and Austria, entitled "*Spirit, Force, and Matter*." The authoress, who is one of the most wonderful mediums on the Continent, disdains all literary merit, and merely represents herself as the servant of her guides. In the year 1865, Dr. G——, a mesmerist, surprised her by stating that he saw spiritual gifts phrenologically delineated on her forehead, and advised her to try magnetic writing as a means to strengthen her rather delicate health. Not knowing anything about Spiritualism, she looked upon the Doctor's words as a joke, until, some time afterwards, she suffered from spasms, when she laughingly proposed to her husband to try magnetic writing as a cure. No sooner said than done, and, to their great surprise, her hand was moved to write a short message on some family matter, finishing with the words—"Napoleon's fall, 1870."

After this first successful attempt, mediumistic writing was frequently resorted to, and in course of time it was discovered that her husband, the Baron von Vay, was a drawing medium. Six of his drawings are reproduced in the volume before us: one representing an undeveloped female spirit, not a thing of beauty to behold; two others represent animals from the planet Mercury, drawn by the

spirit "Alexander von Humboldt," very curious-looking creatures with three eyes. One drawing is given of a pure spirit travelling in the universe, surrounded by his fluids or emanations, which have the appearance of some sort of wings. Besides these, a list of a great number of other drawings is given.

The book contains messages on a variety of subjects, by spirits of ancient as well as of more modern times, such as "Buddha" (who was, as we are told, reincarnated in the person of Peter the Apostle), "Mary," the mother of Jesus, and "St. Lawrence," who signs himself "Laurentius," "John the Baptist," "Mesmer," "Humboldt," and "Hahnemann." The latter strongly expresses himself on Vegetarianism. We will quote his own words:—

"I, Hahnemann, find the system of healing introduced by me still undeveloped and not yet understood; it can be greatly reformed. In chronic as well as acute diseases it ought always to be accompanied by a vegetarian diet. Besides, the eating of flesh and the slaying of animals is so unnatural and utterly antagonistic to the spirit, that amongst the more advanced and nobler nations of the earth this practice must cease. If you could find only one family in Europe who never killed an animal and ate its flesh, you would see what fine men—what lovely women, they would be. Disease is not confined to human beings alone; there are also diseased spirits, so dense, so undeveloped, that their presence contaminates the atmosphere, and produces disease and epidemics amongst men. It is then generally said that there is something in the air. Of course there is. O men, have pity upon these poor spirits; heal them by prayer, by sympathy, and magnetism."

The message of "Mary" is full of tenderness and feeling. She is grieved to be called "Mother of God." He, the Eternal One, without beginning and without end, cannot have had a mother. She was merely the earthly mother of Him whom He sent. We will render her own words:—

"Even now I am with Him, the most glorious, the most exalted of all created spirits. Many call upon me. How gladly I would help all sufferers. But their cry ought to be to God, for what am I, poor spirit, without Him! Willingly I would give to the oppressed and poor of this earth all the treasures and wealth that lie stored in my name in the places to which pilgrims go. How painful it is to me to behold the perverseness of men. While many thousands die from hunger and cold, these dead treasures lie stored up in my name. Oh, no, I will not have them. I give them all to you, who are poor and suffering—to you who are hungry, that they may become living treasures in your prayers and thanksgivings."

"John the Baptist" explains in a lengthy message that the immaculate conception of Jesus by Mary is not to be taken as a miracle or as an event contrary to natural law, but that it was effected in obedience to the highest law, by fluidic spiritual influx and assimilation, and that this manner of his birth made his subsequent resurrection and ascension possible, and that this semi-fluidic body alone could rise again and ascend transfigured into heaven. He further

explains the union of the three spirits, "Mary," "St. Lawrence," who suffered martyrdom in Rome under the emperor Valerianus in the year 258, but who was subsequently re-incarnated as Franciscus Xaverius, who introduced Christianity into India, where he died; and "Buddha," who, as we have already mentioned, became Peter the Apostle. These three became the guides of the medium.

In Chapter V. we find the description of a new phase of mediumship which manifested itself in the year 1867 in the shape of clairvoyance by looking into a glass of water. Very interesting sketches are given of this kind of experience familiar to many Spiritualists.

In Chapter VI. we have some experiences of the mediumship of the elder Countess von Vay, being the mother-in-law of the author.

The remainder of the volume being the larger portion, is called the Book of Cures. Of these there are so many that they are too numerous to detail; it appears to be, judging from this part of the book, the medium's and her husband's principal work and mission to cure all kinds of suffering and disease. In this they seem to have been successful in every case except one, which by its very nature—idiocy—was incurable. Most of the complaints described were caused by perispiritual influences of low and undeveloped spirits; and as the medical practitioners never dreamt of nor admitted causes of disease from this quarter, it follows that all their remedies were not only useless, but sometimes even injurious. The simple method of curing the unfortunate sufferers of this class adopted by the Baroness von Vay was, that by her prayers and sympathy, aided by the faithful guides, she converted the obsessing spirits, showing them the way to life and happiness and to rise higher in the scale of existence, after which their victims soon got well again.

Before we take leave of this interesting book, we must not omit to give the author's opinion on an important subject, viz., that in many cases when persons are seemingly dead, the spirit might be re-assimilated to the body by proper magnetic treatment; to say the least of it, the idea seems original. A vein of the re-incarnation theory runs through the whole book, and in more than one instance we are reminded of Mrs. Tappan's style. It is to be hoped that the book, which is written in German, but printed in English type, may soon find an able translator for the benefit of the English-speaking public.

"WHAT IS RELIGION?"

(To the Editor of HUMAN NATURE.)

Dear Sir,—I have just read in the July number of HUMAN NATURE a notice you have been good enough to give of my essay—"What is Religion?" published twelve years ago. As I am sure you would not knowingly in any way misrepresent it, I trust you will kindly allow me to correct a misconception in it which prejudicially affects the estimate of the work given in this *critique*. The essay was revised, and in great part re-written, from articles in the *Spiritual Magazine*, and naturally were addressed "mainly to the class of persons who accept more or less fully the facts and views that journal represents;" just as the articles of

my friend "M.A." in HUMAN NATURE, are addressed mainly to those who accept the facts and views given in that journal; but I fail to see that this renders either his essays or mine fairly amenable to the criticism of being "circumscribed" and "sectic" in the treatment of a universal subject. I only refer to this in the preface to the essay, for the benefit of its readers who were not Spiritualists, as a large part of the essay is given to a consideration of the relation of Spiritualism to religion. The essay itself expressly and emphatically repudiates all idea of putting forth the views of any party, school, or sect of Spiritualists. It is avowedly written to present the independent conclusions of the writer arising out of a long and careful study of Spiritualism; and which he believed, and still believes, to be more consonant with it, and more free from sectarianism than any other.

I only incidentally allude, at page 4 of the essay, to views attributed to speakers at the Darlington Convention as having revived in my mind the question—"What is Religion?" put to me some time previously by my friend, Emma Hardinge, as mentioned at the beginning of the essay. It was to answer this question of so deep and universal interest, that the essay was written, and for no other object. If incidentally other views are controverted, it was only for the more complete elucidation and treatment of the subject. The first chapter of the essay sets forth with considerable fullness what religion is not; but this is only to clear the way for affirmative statements in the second and succeeding chapters; the third, fourth, and fifth chapters are chiefly devoted to an exposition of the bearings of Spiritualism on religion. If any broader, better, truer, and more catholic answer can be given to the question, "What is Religion?" than this essay presents, I shall gladly welcome it. With other matter contained in your notice of my book I am not now concerned, but I trust to your known fairness to insert this correction and explanation in your next number.—Yours sincerely,

July 18.

THOMAS BREVIOR.

[Possibly some little difficulty arises from the fact that there is in the essay no categorical answer to the question involved. If we might suggest question and answer in this form it would be a basis for guiding the mind to the desired goal: "What is Religion?" Answer: "The healthy and harmonious exercise of the attributes of the human spirit." This being so—or whether so or not—it appears to us that there can only be one religion, and that is Religion if we understand what we mean by the term. If our definition, or some other universal explanation can be accepted, then neither Christianity nor Spiritualism is a religion, or in other words the one is as much a religion as the other, as both are, in their way, accessory to the development and harmonisation of the attributes of the incarnated human spirit. Religion must have originated in man's discovery of the Kingdom of Heaven within, and therefore religion must logically be regarded as natural to man, when his spiritual circumstances, calling forth the action of the incarnated spirit, are taken into consideration. The Christian system, or its assumed founder, could not therefore have originated religion, or the best religion; and it is in this aspect of the question that we ventured to trace the sectic spirit. We consider that all localisation of religion is pernicious, and would be sorry if Spiritualism came to be regarded as a new departure in that respect; and yet "Jesus," "Christ," or some other man, real or ideal, may have afforded expression to the attributes of the human spirit in a fuller, higher, and more harmonious way than had previously been experienced by men; and so Spiritualism, by adding to the conception of religious thought many amplifying details, may enhance the perfection of religion

as a personality or ideal image of the God-man. Thus the kingdom of Heaven became gradually unfolded, giving rise to religions, so called, or grades of spiritual development amongst mankind; but religion in its essence must be considered apart from these, or the vessel comes to be mistaken for the liquor it is intended to contain. There being then only one religion, the enumeration of its features, positive and negative, may be given in the essay, and yet the relative circumstances associated therewith may be far from being as broad, true, and catholic as they might be. It is here where the author of the essay, in that work, mistakes the opposition to these conventional limitations of the religious idea as war against religion itself.—ED. H.N.]

“ANIMAL MAGNETISM.”

On the question of terms, I strongly object to Professor Barrett's word “scourge” for “use every man after his desert, and who should ‘scape whipping.” What we have to do is to explain, reason, and persuade—to bear and forbear, and be kind and gentle one to the other. Such should be the happy and moral fruits of a true Spiritual Movement, and the first principles and foundation of a spiritual education. The matter is very simple, but we must put away the rod; “the more you beat them the better they be” times are past. Of course Mr. Barrett did not mean it literally, but then he should himself set an example in the proper use of expression. The word “Magnetism” has no scientific meaning; “Animal Magnetism” was the term used by Mesmer, and, as we see in HUMAN NATURE, by his pupil the Baron du Potet, and, no doubt there is much with the mesmeric phenomena that bears a magnetic character, as when a magnet invests the nail with its own capacity and attracts it to itself. In thought-reading, there is a species of brain magnetic action or the investing of another brain with a similar condition inducing the like mental state, and frequently the mesmerised is more or less attracted to the mesmeriser. Goethe describes instances of his grandfather's insight or clairvoyance, and said, “It is worthy to note also, that persons who showed no signs of prophetic insight at other times, acquired for the moment, while in his presence—and that by means of some sensible evidence—presentiments of diseases or death—which were then occurring in distant places,” &c. Now what can be more like the magnet investing the iron nails with its own properties than such usage as this? and what can be more like magnetism than the process going on continually with the animal, of the new matter being instantly invested with the properties of the matter it replaces? and the same investing principle is shown to be a general law of life in the growth and development of all vegetable forms; and I should like Professor Barrett to consider this matter or principle in all its broad relations and correlations. The term “Electricity” is derived from the Greek *electron*, amber—the fact having been first noticed in respect to that substance; the term “Magnetism” is derived from the Greek *magnes*, a shepherd—the power having been first noticed by the loadstone sticking to the iron of the man's shoes.

HENRY G. ATKINSON.

P.S.—In a note from Professor Barrett, he says, “I quite agree with you as to the importance of phreno-mesmerism, and the neglect by medical men of curative mesmerism is little short of criminal;” and we may remember the opinion of the late Mr. Jackson, of the great importance of phreno-mesmerism, given in his opening address as president of the Psychological Society of Glasgow.

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