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SPIRITUALISM,

PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

SEPTEMBER, 1877.

TRANSCORPOREAL ACTION OF SPIRIT.

BY "M.A. (OXON)."

PART II.

(Continued from HUMAN NATURE for August, 1877.)

SYLLABUS.

Object of these papers.
Recapitulation of Part I.
Sources of information.
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Mr. Coleman's experience of Miss Laura Edmonds' mediumship in this respect.
Dr. Nehrer on the manifestations made by incarnate spirits at circles.
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Man is a spirit, and death only transfers him to another state of being.

INTERFERENCES WITH THE WORLD OF MATTER BY SPIRIT-AGENCY.

A SEQUEL TO TRANSCORPOREAL ACTION.

As a pendent to transcorporeal action of spirit, I may notice certain interferences with the world of matter by spirit-agency: especially cases where such interference is not sought for, but the communicating spirit voluntarily returns. Hitherto we have been dealing with the powers of the incarnate human spirit. We have seen how it can, under certain conditions, act beyond the bound of the body which is its prison-house. In the course of the investigation we have come across cases which are not, apparently, referable to any known law. In most cases, however, we have found that the law of love or strong mental anxiety has operated; and these cases of transcorporeal action have been specially manifested in connection with death.

There are cases on record which show that very much the same principles apply to the interference of the world of spirit with the world of matter where no definite reason can be assigned. In many cases we can see no trace of law except, perhaps, this. Some spirits would seem to be earth-bound, and to be attracted to such circles as are not sufficiently guarded to prevent their entrance. All who are in the habit of frequenting circles must have noticed the presence of such spirits. They come, as it were, "dropping in," with no particular design, attracted apparently by the aimless desire to present themselves. I have frequently asked of such, "What brings you here?" and have received for answer, "We saw the light [which seems to mark out circles to their vision] and came." These are spirits who

are aimlessly wandering about in the earth-sphere, and who are attracted from no particular reason.

When a law is discoverable it is, as I have said, the influence of a strong feeling, or some connection with death.

I. CASES WHERE THE APPEARANCE IS GOVERNED BY STRONG INTERNAL FEELING.

The first instance I will adduce is one where an act of justice was to be performed :—

One evening Dr. Scott sat by the fire, reading, at his house in Broad Street, when, accidentally raising his head, he saw in an elbow-chair, at the opposite side of the fireplace, a grave gentleman in a black velvet gown, and long wig, looking with a pleasing countenance towards the doctor, as if about to speak to him.

The doctor was much disturbed. According to his narrative of the fact, the spectre, it seems, spoke first, and desired the doctor not to be alarmed, that he came to him upon a matter of great importance to an injured family which was in great danger of being ruined; and though he (the doctor) was a stranger to the family, yet knowing him to be a man of integrity he had chosen him to do this act of charity and justice.

The doctor was not at first composed enough to enter into the business with due attention, but seemed rather inclined to get out of the room if he could, and once or twice made an attempt to knock for some of the family to come up. The doctor having at length recovered himself, said, "In the name of God, what art thou?" After much importunity on the part of the doctor the apparition made the following statement :—

"I lived in the county of Somerset, where I left a very good estate, which my grandson enjoys at this time. But he is sued for the possession by my two nephews, the sons of my younger brother." [Here he gave his name, the name of his younger brother, and the names of his two nephews.]

The doctor then asked him how long the grandson had been in possession of the estate. He told him seven years, intimating that he had been so long dead.

He then went on to explain that his nephews would be too strong for his grandson in the suit, and would deprive him of the mansion-house and estate; so that he would be in danger of being entirely ruined, and his family reduced.

The doctor then said, "And what am I able to do in it if the law be against him?"

"Why," said the spectre, "it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the inheritance, is lost: and for want of that deed they will not be able to make out their title to the estate."

"Well," said the doctor, "and still what can I do in the case?"

"Why," said the spectre; "if you will go down to my grandson's

house, and take some persons with you whom you can trust, I will give you such instructions, that you will find out the deed of settlement, which lies concealed in a place where I put it, and where you shall direct my grandson to take it out in your presence."

"But why then can you not direct your grandson himself to do this?"

"Ask me not about that," said the spectre; "there are divers reasons, which you may know hereafter. I can depend upon your honesty in the meantime, and matters shall be so disposed that you shall have your expenses paid you and be handsomely rewarded for your trouble."

Having obtained a promise from Dr. Scott, the spectre told him he might apprise his grandson that he had formerly known his grandfather and ask to see the house; and that in a certain upper room or loft he would see a quantity of lumber, coffers, chests, &c., which had been thrown aside, to make room for more fashionable furniture. That in a certain corner he should find an old chest with a broken lock upon it and a key in it, which could neither be turned in the lock nor pulled out. In this chest lay the grand deed or charter of the estate, which conveyed the inheritance, and without which the family might be ejected.

The doctor having promised to despatch this important commission, the spectre disappeared.

After a lapse of some days, and within the time limited by the proposal of the spectre, the doctor went into Somersetshire, and having found the house alluded to, he was very courteously invited in. They now entered upon friendly discourse, and the doctor pretended to have heard much of the family and of his grandfather, from whom, he said, he perceived the estate descended to its present occupier.

"Aye," said the gentleman, shaking his head, "my father died young, and my grandfather left things so confused that for want of one principal writing, which is not yet come to hand, I have met with great trouble from two cousins, my grandfather's bother's children, who have put me to very great expense about it."

"But I hope you have got over it, sir," said the doctor.

"No," said the gentleman, "to be candid with you, we shall never get quite over it, unless we can find this old deed; which, however, I hope we shall find, for I intend to make a general search after it."

"I wish with all my heart you may find it, sir," said the doctor.

"I do not doubt but we shall; I had a strange dream about it last night," said the gentleman.

"A dream about the writing!" said the doctor, "I hope it was that you should find it then."

"I dreamed," said the other, "that a strange gentleman came to me, and assisted me in searching for it; I do not know but that you are the man."

"I should be very glad to be the man," said the doctor.

"Nay," replied the gentleman, "you may be the man to help me to look after it."

"Aye, sir," said the doctor, "I may help you to look after it, indeed, and I will do that with all my heart; but I would much rather be the man that should help you to find it; pray when do you intend to search?"

"Why," replied the gentleman, "it is our opinion that my grandfather was so very much concerned in preserving this writing, and had so much jealousy as to its safety, that he hid it in a secret place; and I am resolved to pull half the house down, but I will find it, if it is above ground."

"Truly," said the doctor, "he may have hid it, so that you may pull the whole house down before you find it. I have known such things utterly lost by the very care taken to preserve them."

"If it was made of something the fire would not destroy," said the gentleman, "I would burn the house down, but I would find it."

"I suppose you have searched all the old gentleman's chests, trunks, and coffers over and over," said the doctor.

"Aye," said the gentleman, "and turned them all inside outward, and there they lay in a heap up in a loft or garret with nothing in them; nay, we knocked three or four of them in pieces to search for private drawers, and then I burnt them for anger, though they were fine old cypress chests that cost money enough when they were in fashion."

"I am sorry you burnt them," said the doctor.

"Nay," said the gentleman, "I did not burn a scrap of them till they were all split to pieces, and it was not possible there could be anything in them."

This made the doctor a little easy, for he began to be surprised when he told him he had split some of them and burnt them.

"Well," said the doctor, "if I cannot do you any service in your search, I will come to see you again to-morrow, and wait upon you during it with my best good wishes."

"Nay," says the gentleman, "I do not design to part with you, since you are so kind as to offer me your assistance; you shall stay all night, then, and be at the commencement of the search."

The doctor had now gained his point so far as to make an intimacy with the family; and after much entreaty he consented to sleep in the house.

A little before dark, the gentleman asked him to take a walk in the park, but he declined. "I would rather, sir," said he, smiling, "that you show me this fine old mansion-house that is to be demolished to-morrow; methinks I would fain see the house once before you pull it down."

"With all my heart," said the gentleman. He took him immediately up stairs, showed him the best apartments, and his fine furniture and pictures; and coming to the head of the staircase, offered to descend.

"But, sir," said the doctor, "shall we not go higher?"

"There is nothing there," said he, "but garrets and old lofts full of rubbish, and a place leading to the turret and the clock-house."

"O, let me see it all, now we are here," said the doctor; "I love to

see the old lofty towers and turrets, the magnificence of our ancestors, though they are out of fashion now ; pray let me see them."

After they had rambled over the mansion, they passed by a great lumber-room, the door of which stood open.

"And what place is this ?" said the doctor.

"Oh! that is the room," said the gentleman, "where all the rubbish, the chests, coffers, and trunks lie; see how they are piled one upon another almost to the ceiling."

Upon this the doctor began to look around him. He had not been in the room two minutes before he found everything precisely as the spectre in London had described. He went directly to the pile he had been told of, and fixed his eye upon the very chest with the old rusty lock upon it, the key of which would neither turn round nor come out.

"On my word, sir," said the doctor, "you have taken pains enough, if you have searched all these drawers, chests, and coffers, and everything that may have been in them."

"Indeed, sir," said the gentleman, "I have examined them myself, and looked over all the musty writings one by one; and they have all passed through my hand and under my eye."

"Well, sir," said the doctor, "will you gratify my curiosity by opening and emptying this small chest or coffer?"

The gentleman, looking at the chest, said, smiling, "I remember opening it;" and turning to his servant, he said, "William, do you not remember that chest?"

"Yes, sir," replied the servant; "I remember you were so tired that you sat down upon the chest when everything was out of it; that you shut the lid, and sat down, and sent me to my lady to bring you a drachm of citron; and that you said you were ready to faint."

"Well, sir," said the doctor, "its only a whim of mine, and probably it may contain nothing."

"You shall see it turned upside down before your face, as well as the rest."

Immediately the coffer was dragged out and opened. When the papers were all out, the doctor, turning round as if looking among them but taking little or no notice of the chest, stooped down as if supporting himself with his cane, struck the same into the chest, but snatched it out again hastily as if it had been a mistake, and turning to the chest, he shut the lid, and seated himself upon it. Having dismissed the servant, "Now, sir," said he, "I have found your writing; I have found your grand deed of settlement; and I will lay you a hundred guineas I have it in this coffer."

The gentleman took up the lid again, handled the chest, looked over every part of it; but could see nothing; he was confounded and amazed! "What do you mean?" said he to the doctor, "here is nothing but an empty coffer."

"Upon my word," said the doctor, "I am no magician, but I tell you again the writing is in this coffer."

The gentleman knocked and called for his servant with a hammer, but the doctor still sat composed upon the lid of the coffer.

At length the man came with a hammer and chisel, and the doctor

set to work upon the chest. Knocking upon the flat of the bottom, "Hark !" says he, "don't you hear it, sir ? don't you hear it plainly ?"

"Hear what?" said the gentleman; "I do not understand you."

"Why the chest has a double bottom, sir, a false bottom," said the doctor; "don't you hear it sound hollow?"

In a word, they immediately split the inner bottom open, and there found the parchment spread abroad flat on the whole breadth of the bottom of the trunk.

It is impossible to describe the joy and surprise of the gentleman and of the whole family; the former sent for his lady and two of his daughters to come into the garret among the rubbish, to see the place and manner in which the writing was found.

Dr. Kerner relates the following striking story, when similar motives prompted:—

The late Mr. L. St. —, he says, quitted this world with an excellent reputation, being at the time superintendent of an institution for the relief of the poor, in B—. His son inherited his property, and in acknowledgment of the faithful services of his father's old housekeeper, he took her into his family and established her in a country house, a few miles from B—, which formed part of his inheritance. She had been settled there but a short time, when she was awakened in the night, she knew not how, and saw a tall, haggard-looking man in her room, who was rendered visible to her by a light that seemed to issue from himself. She drew the bed-clothes over her head; but as this apparition appeared to her repeatedly, she became so much alarmed that she mentioned it to her master, begging permission to resign her situation. He, however, laughed at her, told her it must be all imagination, and promised to sleep in the adjoining apartment, in order that she might call him whenever this terror seized her. He did so; but when the spectre returned, she was so much oppressed with horror that she found it impossible to raise her voice. Her master then advised her to inquire the motive of its visits. This she did; whereupon, it beckoned her to follow, which, after some struggles, she summoned resolution to do. It then led the way down some steps to a passage, where it pointed out to her a concealed closet, which it signified to her, by signs, she should open. She represented that she had no key, whereupon, it described to her, in sufficiently articulate words, where she would find one. She procured the key, and on opening the closet, found a small parcel, which the spirit desired her to remit to the governor of the institution for the poor at B—, with the injunction that the contents should be applied to the benefit of the inmates, this restitution being the only means whereby he could obtain rest and peace in the other world. Having mentioned these circumstances to her master, who bade her do what she had been desired, she took the parcel to the governor and delivered it without communicating by what means it had come into her hands. Her name was entered in their books, and she was dismissed; but after she was

gone, they discovered, to their surprise, that the packet contained an order for 30,000 florins, of which the late Mr. St. — had defrauded the institution and which he had converted to his own use.

Mr. St. —, jun., was now called upon to pay the money, which he refusing to do, the affair was at length referred to the authorities, and the housekeeper being arrested, he and she were confronted in the court, where she detailed the circumstances by which the parcel had come into her possession. Mr. St. — denied the possibility of the thing, declaring the whole must be, for some purpose or other, an invention of her own. Suddenly, whilst making this defence, he felt a blow upon his shoulder, which caused him to start and look round, and at the same moment the housekeeper exclaimed, "See! there he stands now! there is the ghost!" None perceived the figure excepting the woman herself and Mr. St. —; but everybody present, the minister included, heard the following words, "My son, repair the injustice I have committed, that I may be at peace!" The money was paid; and Mr. St. — was so much affected by this painful event that he was seized with a severe illness, from which he with difficulty recovered.

The next case is one in which a spirit seemed to gain control of a medium for the purpose of making public some facts which the spirit wished to be known:—

The case of Ann Taylor excited considerable interest throughout the whole of the west of England in the year 1814. She was the daughter of a respectable yeoman, living in the parish of Tiverton; and being ill, she lay six days in a state of insensibility, and to all appearance dead, doubtless one of those cases of suspended animation of which there have been many instances. Whilst lying in this state she had a dream, which the family called a trance, the printed account of which they widely circulated. Her request on awaking from her trance, and the extraordinary circumstances which happened after her decease, are thus related by her father:—

"When she recovered from her stupor, she requested some one would write down all she had to unfold, and I charged the person who did it, as she might be put on her oath, not to add or diminish a word, nor to ask her a question, which I know was duly attended to. Then she earnestly requested all might be printed, and desired I would get it done. I endeavoured to evade it by putting some papers in the room, merely to satisfy her mind, but she soon discovered it was not the thing. She then said if it were not printed my sins would never be forgiven. As she continued urging me to it, I went for that purpose the next day, and even went so far as the printer's door, but was ashamed to go in, as I was convinced the world would ridicule it. I returned to my home, and she renewing her inquiries, I told her it was not yet done, but that it should; she replied, '*But too late.*' The next day, notwithstanding it was Sunday, I was obliged to go and request that some might be printed early the following morning. I returned and told her, but she again said '*It will be too late.*' She died the same evening at seven o'clock. The next morning her voice

was distinctly and *repeatedly* heard (in a shrill tone) by the person who wrote the relation, making her former inquiry. Between ten and twelve the men came to put her in the coffin; and when performed, the whole family assembled to dinner, but, wonderful to relate, her voice was again heard saying, '*Father, it is not printed.*' Had I been alone, I should have considered it was my agitated mind that deceived me, but all present heard it, and the men became as if they were thunderstruck."

This was heard and solemnly attested by no less than six witnesses, all of whom concurred in one testimony, and were considered as persons of veracity.

The next quotation I make is from an old book called "The World of Spirits" (1796), and records two remarkable cases of an apparition presenting itself—the first time to save life, and the next to do justice:—

On the first Sunday in the year 1749, Mr. Thomas Lilly, the son of a farmer in the parish of Kelso, in Roxburghshire, a young man intended for the Church of Scotland, remained at home to keep the house, in company with a shepherd's boy, all the rest of the family except a maid-servant being at church. The young student and the boy being by the fire whilst the girl was gone to the well for water, a venerable old gentleman, clad in an antique garb, presented himself, and after some little ceremony, desired the student to take up the Family Bible which lay on a table, and turn over to a certain chapter and verse in the Second Book of Kings. The student did so, and read—"There is death in the pot."

On this the old man, with much apparent agitation, pointed to the family pot boiling on the fire, declaring that the maid had cast a great quantity of arsenic into it with an intent to poison the whole family, to the end that she might rob the house of the hundred guineas which she knew her master had lately taken for sheep and grain which he had sold. Just as he was so saying, the maid came to the door. The old gentleman said to the student, "Remember my warning and save the lives of the family!" and that instant disappeared.

The maid entered with a smiling countenance, emptied her pail, and returned to the well for a fresh supply. Meanwhile young Lilly put some oatmeal into a wooden dish, skimmed the pot of the fat and mixed it for what is called brose or croudy, and when the maid returned, he with the boy appeared busily employed in eating the mixture. "Come Peggy," said the student, "here is enough left for you; are not you fond of croudy?" She smiled, took up the dish, and reaching a horn spoon, withdrew to the back room. The shepherd's dog followed her, unseen by the boy, and the poor animal, on the croudy being put down by the maid, fell a victim to his voracious appetite; for before the return of the family from church it was enormously swelled, and expired in great agony.

The student enjoined the boy to remain quite passive for the present; meanwhile he attempted to show his ingenuity by resolving the cause of the sudden death of the dog into insanity, in order to

keep the girl in countenance till a fit opportunity of discovering the plot should present itself.

Soon after his father and family with the other servants returned from church.

The table was instantly replenished with wooden bowls and trenchers, while a heap of barley-bannocks graced the top. The kail or broth, infused with leeks or winter-cabbages, was poured forth in plenty; and Peggy, with a prodigal hand, filled all the dishes with the homely dainties of Teviotdale. The master began grace, and all hats and bonnets were instantly off; "O Lord," prayed the farmer, "we have been hearing thy word, from the mouth of thy aged servant Mr. Ramsay; we have been alarmed by the awful famine in Samaria, and of death being in the pot!" Here the young scholar interrupted his father, by exclaiming—"Yes, sir, there is death in the pot now here, as well as there was once in Israel! Touch not! taste not! see the dog dead by the poisoned pot!"

"What!" cried the farmer, "have you been raising the devil by your conjuration? Is this the effect of your study, sir?" "No father," said the student, "I pretend to no such arts of magic or necromancy, but this day, as the boy can testify, I had a solemn warning from one whom I take to be no demon, but a good angel. To him we all owe our lives. As to Peggy, according to his intimation, she has put poison into the pot for the purpose of destroying the whole family." Here the girl fell into a fit, from which being with some trouble recovered, she confessed the whole of her deadly design, and was suffered to quit the family and her native country. She was soon after executed at Newcastle-upon-Tyne for the murder of her illegitimate child, again making ample confession of the above diabolical design.

In 1750, the same young Lilly was one day reading the 20th chapter of Revelation of John the Divine; just as he was entering upon that part which describes the angel binding the devil a thousand years, "after which he was to be loosed a little;" a very venerable personage appeared at his elbow. The young man fell on the floor, but quickly arose, and in the name of the Lord demanded who he was and the nature of his business. Upon this the following colloquy ensued:—

Lilly.—Shall I call thee Satan, the crooked serpent, the Devil, Beelzebub, or Lucifer, son of the morning?

Appar.—I am a messenger from the dead, to see or to cause justice to be done to thee and thy father. I am the spirit of one of thy ancestors!

Lilly.—Art thou the soul of my grandfather, who, amidst immense riches, perished for want of food?

Appar.—Thou art right. Money was my deity, and Mammon my master: I heaped up gold but did not enjoy it.

Lilly.—I have frequently heard my father mention you as a sordid, avaricious, miserable man. How did you dispose of the immense riches which you are said to have accumulated?

Appar.—It is, for the most part, hidden in a field in the farm of

your father, and I intend that you, his son, should be the sole possessor of it, without suffering your father to know from whence your riches originated. Do not you recognise my face since the beginning of the last year?

Lilly.—Are you the old gentleman whose timely intelligence saved the lives of all our family?

Appar.—I am. Therefore think not your father ill-rewarded already.

Lilly.—How can I account to him for the immediate accumulation of so much money as you seem to intimate.

Appar.—Twenty thousand pounds sterling!

Lilly.—You seem even now in your disembodied state to feel much emotion at the mention of so much money.

Appar.—But now I cannot touch the money of mortals. But I cannot stay: follow me to the field, and I will point out the precise place where you are to dig.

Here the apparition stalked forth round the barn-yard, and Lilly followed him, till he came to a field, about three furlongs from his father's door, when the apparition stood still on a certain spot, wheeled thrice round, and vanished into air.

This proved to be the precise place which young Lilly and his companions had often devoted to pastime, being a hollow whence stone had formerly been dug. He lost but little time in consideration, and having procured a pickaxe and a spade, he set to work and discovered the treasure. His immense wealth enabled him to perform many acts of charity in that country, as many can testify to this day.

The pots in which the money, consisting of large pieces of gold and silver, were deposited, have often been shown as curiosities hardly to be equalled in the south of Scotland.

There is a story extant in various English collections, the circumstances of which are said to have occurred about the middle of the last century, and which I shall here mention, on account of its similarity to the one that precedes it.

Dr. Bretton, who was late in life appointed rector of Ludgate, lived previously in Herefordshire, where he married the daughter of Dr. Santer, a woman of great piety and virtue. This lady died: and one day, as a former servant of hers, to whom she had been attached, and who had since married, was nursing her child in her own cottage, the door opened, and a lady entered so exactly resembling the late Mrs. Bretton in dress and appearance, that she exclaimed, "If my mistress were not dead, I should think you were she!" Whereupon, the apparition told her she was so, and requested her to go with her, as she had business of importance to communicate. Alice objected, being very much frightened, and entreated her to address herself rather to Dr. Bretton; but Mrs. B. answered, that she had endeavoured to do so, and had been several times in his room for that purpose, but he was still asleep, and she had no power to do more towards awakening him than once uncover his feet. Alice then pleaded that she had nobody to leave with her child, but Mrs. B.

promising that the child should sleep till her return, she at length obeyed the summons, and, having accompanied the apparition into a large field, the latter bade her observe how much she measured off with her feet, and, having taken a considerable compass, she made her go and tell her brother that all that portion had been wrongfully taken from the poor by their father, and that he must restore it to them, adding, that she was the more concerned about it, since her name had been used in the transaction. Alice then asking how she should satisfy the gentleman of the truth of her mission, Mrs. B. mentioned to her some circumstances known only to herself and this brother; she then entered into much discourse with the woman, and gave her a great deal of good advice, till hearing the sound of horse-bells, she said, "Alice, I must be seen by none but yourself;" and then disappeared. Whereupon, Alice proceeded to Dr. Bretton, who admitted that he had actually heard some one walking about his room, in a way he would not account for. On mentioning the thing to the brother, he laughed heartily, till Alice communicated the secret which constituted her credentials, upon which he changed his tone, and declared himself ready to make the required restitution.

In another instance murder was discovered by direct writing :—

Towards the end of the last century, a clergyman, in Lancashire, about to begin to read prayers at his church, saw a paper lying in his book, which he supposed to be the banns of marriage. He opened it, and saw written in a fair and distinct hand, the following: "John P. and James D. have murdered a travelling man, have robbed him of his effects, and buried him in (such an) orchard." The minister was extremely startled, and asked his clerk hastily if he had placed any paper in the prayer-book. The clerk declared he had not. The minister prudently concealed the contents of the paper, for the two names therein contained were those of the clerk and sexton of the church.

The minister then went directly to a magistrate, told him what had happened, and took the paper out of his pocket to read it, when, to his great surprise, nothing appeared thereon! The magistrate now said that his head must certainly have been distempered, when he imagined such strange contents upon a blank piece of paper. The clergyman, by earnest entreaties, however, prevailed on the justice to grant his warrant against the clerk and sexton, who were taken up on suspicion, and separately confined and examined, when many contradictions appeared in their statements; the sexton, who kept an ale-house, owned having lodged such a man at his house, and the clerk said he was that evening at the sexton's. It was now thought proper to search their houses, in which were found several pieces of gold, and goods belonging to men that travel the country: yet they gave so tolerable an account of these that no positive proof could be made out, till the clergyman, recollecting that the paper mentioned the dead body to be buried in such an orchard—a circumstance which had before escaped his memory—the place was searched and the body was found; on hearing which the sexton confessed the fact, accusing the clerk as his accomplice, and they were both executed accordingly.

In this case murder was discovered by intervention of the spirit of the murdered friend.

A very curious circumstance, illustrative of the power of will, was lately narrated to me by a Greek gentleman, to whose uncle it occurred.

His uncle, Mr. M., was, some years ago travelling in Magnesia, with a friend, when they arrived one evening at a caravanserai, where they found themselves unprovided with anything to eat. It was therefore agreed, that one should go forth and endeavour to procure food; and the friend offering to undertake the office, Mr. M. stretched himself on the floor to repose. Some time had elapsed and his friend had not yet returned, when his attention was attracted by a whispering in the room; he looked up, but saw nobody, though still the whispering continued, seeming to go round by the wall. At length it approached him; but though he felt a burning sensation on his cheek, and heard the whispering distinctly, he could not catch the words. Presently he heard the footsteps of his friend, and thought he was returning; but though they appeared to come quite close to him, and it was perfectly light, he still saw nobody; then he felt a strange sensation—an irresistible impulsion to rise; he felt himself *drawn up*, across the room, out of the door, down the stairs; he must go, he could not help it, to the gate of the caravanserai, a little farther, and there he found the dead body of his friend, who had been suddenly assailed and cut down by robbers, unhappily too abundant in the neighbourhood at that period.

We here see the desire of the spirit to communicate his fate, and the psychological exercise of will and magnetic influence.

Finally, I quote a case where there is a distinct attempt on the part of a guardian to save a soul from sin.

Mr. R—— N——, and Mr. J—— N——, brothers, whose education had been equally liberal, they having been members of the University of Oxford, displayed, at the conclusion of their college days, tastes diametrically opposite. The former was for venturing everything, and running all hazards, in order to push his fortune; whilst the maxim of the other was to regulate his conduct by the strictest prudence and economy, and leave nothing to chance.

When their studies were finished, they both returned to their father, an eminent merchant of Bristol. For some time after their return, they were entirely occupied with deliberations what professions they should adopt, what plan of life they should pursue for the remainder of their days.

In the midst of these golden dreams, the father, by a sudden and unexpected turn of fortune, failed, and took so to heart the loss of his wealth, that he died in a few days, leaving his two sons in a state of indigence. The eldest brother declared, that he was resolved rather to risk death than to stay at Bristol, where he had formerly lived in affluence.

The brothers accordingly took leave of each other, the former bent

upon buffeting fortune, and the latter determined to make his way in some other fashion. Failing in his enterprise he was reduced to extremity; and one day wandering about St. James's Park in despair, presently sat down upon one of the benches, and taking a knife out of his pocket, was upon the point of committing suicide, when suddenly looking up, he saw a figure of great beauty. It appeared to him to be a handsome youth, whose eyes shone with a starry brightness, and a glory seemed to play about his hair.

Lifting up his eyes to this angelic appearance, he heard these words distinctly pronounced: "*Hold, rash mortal!*" The despairing man immediately desisted, and the phantom advancing forward beckoning him, he rose up and followed it: it suddenly vanished, and he walked on with an exultation he could not account for, till at last he met a soldier, who pressed him to enter a public-house, which was the rendezvous of a recruiting party.

Here the mirth but little suited the more serious mood of Mr. R—— N——; but as he was quite destitute, he readily accepted the proposal to enlist. The regiment which he joined was soon after ordered abroad, and he signalised himself at the siege of Quebec, and upon several other occasions, and soon rose to a lieutenancy. Upon his return to England, he found himself reduced to half-pay, which proved insufficient to meet the demands of his pleasure.

The greatest source of expense was, as usual, an unhappy attachment. This led him to frequent all the places of amusement, and to expend large sums of money upon dress and jewellery. He strove to rescue himself from the fascination that enthralled him, but in vain; her attractions served only to render her more dangerous: in truth, she possessed the most fascinating loveliness, which was greatly heightened by her conversational charms. In the meantime her gay admirer, by gentlemanly appearance and plausible address, easily obtained credit to a large amount; but, at length, his creditors became so importunate, that he was in the greatest perplexity, and the thought of having imposed upon persons who had so generously obliged him, drove him almost into a phrenzy. His evil genius now suggested to him a course almost equally desperate as that of suicide, which he had already attempted, namely, that of going upon the highway.

He accordingly provided himself with pistols, and one evening went to Blackheath. He rode to and fro in the utmost perturbation of mind; his terror still increasing as the night approached, till at last he beheld the same angelic appearance that he had seen before, which seemed to point to the road to London. Even in the darkness of the night the whole figure appeared very manifest, and no sooner had Mr. R—— N—— beheld it, but all his agitation and disorder subsided, and, with the utmost composure of mind, he returned to London, having taken the precaution of throwing away his pistols, lest they might give rise to any suspicion of the purpose which he had in leaving town.

Upon his return to his lodgings, he broke up his connection with the pernicious woman who had given him such terrible advice.

The grand source of his inquietude still remained. He was apprehensive every moment of being arrested, and thrown into jail by his creditors. He now formed a resolution to go over to Ireland, thinking he could there be secure from his creditors. Whilst his mind was occupied with these thoughts he was arrested, and there being several actions against him at the same time, he was obliged to get himself removed to the Fleet by *habeas corpus*. A man of his high tone of mind could but ill brook confinement. The days hung heavily on his hands, and he was obliged to have recourse to wine to dispel the gloom by which his mind was overcast. Whilst Mr. R—— N—— led this life of care and inquietude, he one night had a dream, which revived his drooping spirit. He dreamed that the same vision which had appeared to him twice before came in the night, and opened the gates of his prison; and the ideas which passed in his imagination took so strong a hold upon his mind, that when he awoke in the morning, he could not for some time be persuaded that he was still in prison. The delusion soon vanished, but he retained his cheerfulness, and this seemingly groundless joy was soon followed by a real one.

About noon he heard himself inquired for, and immediately knew the voice to be that of his brother. He rushed into his arms, and embraced him with the utmost transport. When their first emotions of joy were somewhat subsided, Mr. J—— N—— gave his brother to understand that he had accumulated a fortune by East India trade; and inquiring into the state of his affairs, and the sum for which he was in confinement, he paid the debt and set him at liberty that evening.

In some of these cases, it will be seen that an act of justice was performed; in one, life was saved; in another, murder was avenged; in another, something that tormented the spirit was divulged; and in another, a soul was saved from sin. And who shall say that these deeds are unworthy of spirit's interference, or are such as are beyond the domain of that mysterious influence which is so closely associated with our own consciences? The popular phraseology is full of sayings which go to show that the belief has never died out, that when human justice fails, supplementary vengeance steps in. That it is not always so, is plain to see; but the popular notion is, doubtless, well grounded. Given, the conditions under which spirit can act, and one of its missions is to reform abuses and to do the thing that is right. Stray cases where such sacred work has been done are well known and well authenticated, and I have given samples of them here. If they seem at first sight grotesque, let it be remembered that they are rare and, therefore, strange to us, and unaccustomed. We are not used to them, and we are not able to say how the interference of such an agency would best be conducted so as to meet our views; if, indeed, it is to be conceded that our own views of what is fitting ought to be acted on in the government of the world. Few

they are, no doubt; but the conditions under which such intervention is possible must be hard to be obtained. To those who know of spirit-action and of the conditions with which it is hemmed in, it will not seem strange either that the interference is rare or that it should take place when conditions permit, any more than it will seem necessarily wrong that our ideas of what is right should not always govern the action of spirit.

(To be continued.)

CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

(Continued from p. 378.)

VARIOUS CHRONIC DISORDERS.

The more you study magnetism, the greater does its importance appear to you. I begin to be enlightened by experience; I am less frequently deceived as to the operations of nature, and I appreciate with a grateful heart the power possessed by myself and others of alleviating the sufferings of our fellow-creatures.

You will then one day possess this precious knowledge, which came to me very late; for I never had a master. You will find pleasure in your magnetisations, for besides the delight which one always experiences in doing good, you will feel a lively interest in your work.

In the chronic affections of which I have spoken, which do not give way to medicine, every possible attention will be necessary in order to avoid abandoning your work, under the belief that nature is powerless or rebellious at the very moment when everything is nevertheless in preparation for a cure.

Observe the examples which follow:—

1. SCROFULOUS AFFECTIONS.

Here the effects of magnetism are rarely visible to the eye; you will have to find them out by very slight indications which are scarcely apparent. Thus your magnetisations seem of no importance, for the patient feels nothing. But all this time trifling improvements are taking place in the pulse, and the warmth of the skin is increasing. Later on the tongue becomes covered with a thin coating, and slight feverish symptoms manifest themselves, which terminate in increased action of the bowels. I have thus seen a scrofulous malady disappear after the magnetic treatment had been continued for five months, the whole of which time had been required for the production of the above-named symptoms which announced the disappearance of the malady.

No drug of any kind had been administered during this treatment; everything was left to the operations of nature.

Here I must tell you that the magnetic procedures vary. It is by a prolonged application of the hand upon the stomach and bowels that you must act, for it is there that the change is effected, and that the crisis takes place. Whatever and wherever the glandular swellings may be, do not attempt to cure in any other manner than that indicated by me. Even supposing that you succeed in reducing their volume, you only remove the humours elsewhere by driving them into the circulatory stream, which carries them into other organs, where they cause the same disorders.

2. MALADIES WITH A HUNDRED NAMES.

I make use of this definition because in certain affections each doctor who is called in gives a different name according as he thinks he understands the real cause of the disorder, and the organ which is affected. Thus, in the case of a patient whom I have now before me, the doctors called in—and there were many, for the disease is of long standing, having lasted ten years—called it hysteria, hypochondria, imagination, rheumatism, affection of the spinal marrow, &c., &c. Here I stop, for the nomenclature would be too long, but these were the symptoms:—

Generally loss of appetite, as also at times an immoderate desire for food, obstinate constipation, *tic-douloureux* in the face, depression of mind, extreme fatigue on the least exertion, desire for solitude, the skin covered with a slight scaly eruption which could be removed by friction but which soon re-appeared, frequent eructations, loss of sleep, no perspiration, cold feet, pulse generally weak, difficulty in reading and holding a conversation, general uneasiness, &c. The allopathic treatments which had been carried out were numerous; sometimes a slight amelioration was manifested, but it was of short duration. Travelling, mineral waters, hydropathy had proved useless; homeopathy had been of some service. Notwithstanding, the bodily strength steadily diminished, the pulse became weaker and slower; the tongue was covered with a dark yellow coating; the skin became drier, and the patient suffered continually from slow fever.

Such was his state when I undertook the case. Nourishment had been prescribed. Eat, eat, force yourself to eat, was the order given. I advised a contrary *régime* for I soon perceived that the stomach and intestines performed their functions with difficulty and the breath was offensive. I was however obliged to combat all the prejudices which accompany a magnetic treatment; I persisted and put the patient on a diet of broth as his sole nourishment. All my attention and my magnetic force were directed upon the stomach and intestines.

These organs seemed no longer to exist, and it was necessary to impart some vitality to them; my hopes were not disappointed. My hand applied, sometimes upon the stomach and sometimes upon the intestines, and left there till these parts became quite warm, showed me that their action was recommencing, but I was obliged to continue my operations for two months before

these symptoms showed themselves. In the meantime the fever had considerably increased, the emaciation was more apparent, the weakness intense, and a kind of faintness occurred frequently during the day. I now felt most hopeful of a cure, but I must say I did not succeed in convincing the family; the patient alone showed confidence in me. The sleep improved notwithstanding all these unfavourable symptoms. The tongue, although still yellow, was less dry; I persevered in directing my magnetism upon the abdomen and I was now successful in my endeavours, for the action of the intestines recommenced. The fever now sensibly diminished, a slight heat merely indicated the critical change which was taking place. A visible improvement might daily be seen and there did not remain a doubt as to the approaching cure; for the strength returned, though not an atom of solid food had yet been introduced into the stomach.

This most remarkable case offers valuable instruction in the practice of magnetism. Without perseverance should I have been able to cure this disease which had resisted all kinds of treatment? and if I had not taken upon myself the responsibility of an unusual *régime*, Nature would have remained deaf to my appeal. In vain I should have magnetised with my whole strength. Purgatives had been administered without any favourable result being produced. Magnetism alone was able to effect this cure—the instrument of which I was privileged to be.

3. BLISTERS AND SETONS.

It is an important fact well known to all those who practice magnetism, that in the case of patients where an issue has been established, it always either dries up or suppurates much more abundantly during the magnetic treatment. In the first case it may be suppressed altogether, for it is useless; in the second, you must be careful not to touch it, for it is necessary; and the person who prescribed it had judged well. Nature directs malignant or superfluous humours to this point, and their source must first be dried up.

4. PHTHISIS

May be favourably influenced in the commencement, but the second stage once passed, magnetism produces a deleterious effect if one does not well understand how to administer it. Animated by an ardent belief, I have tried at different times to arrest the course of this cruel malady, but the more strenuous efforts I made, and the greater my energy, the less good I effected. The reason of this is, that the action of a remedy, whatever it may be, ought to be calculated according to the power of the organs. Here this power existed in a very slight degree, and the increased circulation finding an organ partly destroyed, did nothing more than fatigue what remained. It sometimes even happened that suffocation or spitting of blood were the consequences of my attempts. There is, then, a limit where you ought to stop; here it is well traced out. You cannot cure; content yourself with alleviating, and this you may succeed in doing by a gentle magnetisation of a few moment's duration.

5. USELESS ATTEMPTS.

Amongst the diseases which one ought not to attempt to cure, I particularise :—

1. Large tumours. Magnetism may perhaps in certain cases act upon them by reducing their size; but this dissolution is dangerous, and only aggravates the state of the patient by carrying into the circulation a superabundance of irritable matter.

2. Stones in the bladder can neither be diminished nor expelled by magnetic action. It is the same with foreign bodies which have been introduced into the organs. For these diseases there is no hope in simple magnetism.

3. Spots on the cornea and cataract cannot be destroyed by magnetism. There is more hope in paralysis of the optic nerves, for several of these cases have yielded very promptly.

4. Limbs which have been shrunk from infancy, and which have not kept pace in development with the rest of the body.

5. Idiocy from birth, particularly if the head is ill-proportioned.

6. All those infirmities caused by malformation, when they have not already been modified by time and constitution.

A longer enumeration would be superfluous; very little intelligence is required to distinguish what is possible and feasible from what is not.

RECAPITULATION.

You asked for a proof of the existence of magnetism: I have given it to you. You desired to know whether it is susceptible of a prompt application to the treatment of disease: your doubts ought to be now removed.

Does it cure? That is the principal question. Listen to the words of Professor Rostan: "Those persons who have denied that magnetism may have therapeutic properties had small knowledge of medicine, of physiology, and of philosophy. Is not the fact that it determines changes in the organism sufficient proof that it may have some power in the treatment of disease? There is not an atom of our bodies which is not penetrated by some nervous ramification; therefore, the favourable influence which magnetism exercises over the nervous system must cause remarkable changes to take place in our organs."

I could refer you to the works of magnetisers, or quote the now very numerous list of sick persons who have been cured and who acknowledge it themselves.

I might bring before you the striking cures which I have myself effected by acting as an electric machine; examples are easy to find; but I wish to do more than convince you, I wish you to magnetise yourselves, to alleviate the sufferings of your fellow-creatures, in order that your conviction may rest entirely upon your own works.

If you are a doctor or desire to become one, I wish you to know what a resource you have in magnetism as a means of treatment, and

how much instruction you may derive from the studies of this new force and of the laws which govern it.

In short, I wish you to compel this truth, which is fertile in such grand results, to be accepted as a science.

It is no longer a question of isolated facts, of one, of ten, or of twenty people who possess the magnetic virtue which I have just made known, but of the generality of mankind who have it or may be able to acquire it. It is no longer a question of some particular kind of disease which may be favourably influenced by magnetism, but of the greater number of our infirmities. Must we then trust entirely to magnetism and seek no aid from medicine? Certainly not. But doctors ought to be obliged to study the resources offered by magnetism; they ought to apply or cause to be applied in their presence the magnetic agent, at first in desperate cases, afterwards in all those in which the remedies, though judiciously applied, have left the patient in an exhausted condition, and finally, in the greater number of nervous affections, where even the doctors themselves allow the remedies to be powerless or inefficacious.

Has not magnetism been proved by time and experience? Are not the prejudices which it has had to encounter in a great measure overcome? No sick person at the present time would reject this means of cure if it were offered or advised by an eminent physician. It is time, for the honour of medicine, that unjust prejudices should cease to exist. Remorse is the consequence of guilt; and may not that doctor be considered culpable who allows a sick person to perish through his own wilful inability; who, when the day dawns, shuts his eyes in order that he may not see the beams of light which are shed around him?

I feel that I am going too far, therefore I stop. I have promised to write a manual, to teach a method, and I will return to my subject. If my pen were to obey the impulse of my heart, it would be a plea in favour of the rights of humanity which I should write here. I am often obliged to recall to mind that science does not demand warmth or enthusiasm. In order to please her you must preserve your calmness in the presence of truths which transport you and raise your mind to God. One forgives the enthusiasm manifested by an artist when his chisel has transformed a block of marble into a *chef-d'œuvre*. It would be considered inexcusable in us to give vent to the transport which we feel when our hand, directed by art, has repulsed death and given life to a being in whom the vital spark seemed to be nearly extinguished; is not this, however, a *chef-d'œuvre* sufficient to justify the enthusiasm of its author?

Let us return to the description of our procedures, and in order still further to incite those who read it to the practice and study of magnetism, we will widen the field of phenomena by speaking of somnambulism and its concomitants.

(To be continued.)

A SPIRITUAL THINKER.

(Continued from p. 370.)

Nature, according to the views of Spencer, Huxley, and Darwin, is purely mechanical; they observe merely physical changes, and seem to have no intuitive perception of the spiritual laws underlying them. In investigating the genesis of a plant or a man, they get no further than the "germ" or "cell." Plato, Swedenborg, Oersted, have finer perceptions; they look behind the phenomena to the operating principles; they comprehend the beautiful geometry of Nature—how she advances musically in her outward forms until her crowning work, man, appears. And to suppose that his psychological nature is explained solely by the external Darwinian philosophy is absurd. The followers of Mr. Darwin, who are merely on the perceptive plane, have naturally devoted their attention exclusively to observe the influence of outward agencies on the development of man, and it would seem from their profound elaborations that our innate ideas are but the impacts of accumulating sensations upon developing brains; that consequently all mental states or intuitions are simply digestions from experience. Habit or repeated action is thus considered the key to unlock the "mysteries of man"! My readers will agree with me that before a faculty—say Comparison or Analogy—could discharge its specific office, there must have existed, prior to its development, a germinal power, or root, on which stimulus from without could act, and thereby aid its evolution. The whole mystery is then centred on this—Whence the innate tendency? Are we not correct in the intuition of a divine something inherent, which has taken ages to form an appropriate instrument through which it may express itself? Thus Thomas Carlyle exhibits, I think, true insight when he says, "Wherever there is a man, a God is also revealed, and all that is God-like: a whole epitome of the Infinite, with its meanings, lies unfolded in the life of man. Only, alas, the Seer to discern this same God-like, and with fit utterances *unfold* it for us, is wanting, and may long be wanting."

The only rational hypothesis, it seems to me, is that the movement of development has necessarily been dual—spiritual and physical; that the idea of each special faculty is absolutely perfect in the interior *Logos*; that no outward vibrations could create our moral and mental powers, but that external means have been the principal means of developing them. By the contrary theory of the Secularists, effect is taken for cause, and then they glibly talk of light operating on nerve-structures to produce an organ of vision; an harmonious sound, a faculty of music, &c.

It is well to recollect in this connection, that man is yet only in an infant stage of development; he has, in fact, just begun to scan the lofty outlying region of principles; and we can never expect any great moral reform to be accomplished until the human family know philosophically the relations they bear to each other. When we consider the long reign of injustice and selfishness one might be inclined to believe that a man like Jesus of Nazareth had never lived and taught, but we should recollect that principles cannot, in the true sense, be embraced until the spiritual tendency to receive them has been matured. The priests and the so-called lower classes are spiritually pretty much on the same level. We do not find the former spiritual, and love and aspire after Truth for its own sake. True, they may have some knowledge, but book-learning is only valuable when a man has sufficient faith in God to trust the Reason He hath endowed him with, and is animated with a real desire to impart knowledge in pure "love to the neighbour." In spite, however, of false spiritual teachers, man will—as he has done in the past—advance. Mr. J. W. Jackson, a true Seer, writing on "Man" in his classical work bearing that title, observes:—"In aspiration and imagination his pinions bear him upwards to an empyrean in which no eagle has ever spread his wings, where splendours may be seen, and whence prospects may be scanned, on which no merely material eye may ever presume to gaze. And the being thus endowed, so profound in thought and so vast in conception, whose soul is ever haunted by forms of inexpressible beauty, and whose consciousness is stimulated by standards of unattainable exactitude and purity, is still, comparatively speaking, only in the process of emergence from the quadrupedal conditions, which indicate not only the proximity of his relationships to the lower forms of life, but also the time and effort yet needed ere he can arise from his chrysalis tomb, framed on the type and clothed in the vesture appropriate to the exalted humanity of the future."

It will be apparent to all who have perused the preceding papers, that Oersted was a great teacher of the Harmonial or Eclectic Philosophy; consequently Nature to him appeared spiritual and beautiful—every tree, plant, and flower being not only animated with life, but the embodiment of an idea.

Nature, then, is the Bible of God—"a volume written in celestial hieroglyphs, in the true sacred writing; of which even prophets are happy that they can read here a line and there a line." One of the grand chapters in this great volume is Astronomy—a chapter that has, I believe, done more to lead men to the Infinite than all the others combined. It reveals unfathomable abysses whose unspeakable depths the most powerful telescopes indicate indefinitely—profound,

endless, but lit up by millions of suns. What folly, then, to ascribe to the lesser planets an influence on the fate of individual men ! "Our earth," says Oersted, "is no more than a grain of sand to a lofty mountain, when compared to the whole system of the universe; again, the whole of the solar system is but as a drop to the whole ocean, when compared with that system of suns revealed by the multitude of stars in the Milky Way; even this great system of suns is but as a mote in the sunbeam to the whole earth, when balanced with still remoter and higher arrangements. The same fundamental idea of the globe and of man must be repeated in each planet though borne out under different conditions; and must we believe that on none of these planets, similar or dissimilar to our own globe, reason has not been awakened to self-consciousness? But we may not even rest with the impression of such a system of worlds; it only forms part of a still higher one; and must we suppose that here also reason has not attained the development of self-knowledge? Thought never finds repose, but rises to higher and higher worlds; and except on earth can it recognise nothing but barren solitude where no reasoning being has penetrated? No, it belongs rather to the nature of things, that reason should develop itself into self-consciousness, not only on one spot, but in every member of the system, although in different degrees."

In our last article it was shown that God does not deviate from the laws of Nature; that if he did so this would pre-suppose a want of reason in Him who is All-Perfect Wisdom; consequently it is contrary to reason, as well as to the will of God, to take anything in the course of nature as "supernatural." Oersted now advances to a higher position, and holds that the laws of Nature are unchangeable throughout the universe or vortex of worlds, and that the acceptance of the universal validity of these laws compels us to believe the idea of the essential similarity of the understanding faculty throughout all existence. Scientific observation has not verified this; Oersted, however, thinks this not requisite, inasmuch as it is only a necessary consequence of already ascertained truths. "There exist everywhere the same materials, the same forces, the same laws; and these laws are founded on Reason, and consequently can only be acknowledged by reasonable beings." In order to place his views clearly before his readers he makes an imaginary visit to the planet Jupiter. There he finds the transition of days and nights, experiences the various seasons as on our own planet, only with the difference of the durations and other portions. "Let us," he proceeds, "place in our position another creature, differently constituted, but possessing the same consciousness of natural impressions. Such a being might

differ from us in the form and mode of perception : but so far as the harmonious laws of Nature are rightly appreciated, his understanding faculty must agree with these laws, and consequently with our powers of thought. If his understanding did not agree with the laws of Nature, it could then neither be guided by reason nor truth, but would be irrational and false ; an idea which is as irreconcilable with our conception of the understanding as the gift of sight would be with blindness." The inhabitant of Jupiter cannot comprehend mathematics, the laws of motion, &c., in a different manner from ourselves. "A straight line must to him equally appear a simple motion ; and a curved line, on the other hand, the product of more than one force ; the same mathematical progression must equally give him the idea of uniform accelerated velocity ; to him the relation between Abscissæ and Ordinates in curved lines is the same as with us—as, for example, in the ellipse, which is the primitive form of planetary motion, or in the parabola which bodies describe when thrown in an oblique direction. But to comprehend these relative conditions, we are conscious that there must be an exercise of reason in connection with the perception of the senses. If differently constituted beings comprehend these same truths, they equally require the employment of their reasoning powers : and as they are beings with senses, this comprehension must not only rest on the operation of the outward, but also of the inner senses ; in short, every comprehension of the laws of Nature is an exercise of reason on a sensational basis." He next dwells on the dissimilarities which may occur united to the foregoing similarities, and points out that however the beings in Jupiter may surpass us in comprehension and other powers, still the conditions of mind would be the same. In reference to the laws and effects of light, he observes : "Nature and thought again meet here in the most perfect agreement ; thought matured by experience now anticipates the phenomena we have to expect, now resolves that which was unforeseen, into comprehensive terms. In the visible operation of light we again encounter the straight line. All which experience teaches of the effects of light at different distances, of the magnitude and form of the shadow of reflected light, may be deduced from the acknowledged laws of reason, and are all necessary consequences of reason. The same holds good of the refraction of light, its solution into colours, its polarisation, interference, &c., if we only look further and consider that obscurities still remain which must be dispelled, but which do not prevent us from recognising with certainty the essential and reasonable connection of existing laws. It is easy to believe that the laws of light as well as those of motion and attraction, operate throughout the universe." It must be equally the same, Oersted shows, with

chemical and mechanical laws. And all outward conditions of the effects of sound must exist on the other planets as on our own ; they must act on living objects, which are subject to the universal and fundamental laws of Nature. Planets have been formed according to the same laws as our earth. "There may be many who have not yet attained such a degree of development as our globe, or again other far higher beings may have been created ; but everywhere the creatures endowed with reason are the productions of Nature in the same sense as ourselves ; that is, their understanding is bound up with the organs of their body ; therefore, the nature of their understanding cannot be fundamentally different from our own, but must obey the same laws." And this argument is also applicable to beauty : "Symmetry is one of the most comprehensive forms of beauty to the inhabitants of earth, but it is founded on one of the principal features of thought—the unity of opposites ; we cannot, therefore, imagine that the inhabitants of other planets should not find beauty in harmony with reason. The human form on our globe expresses the highest form of beauty which can exist among earthly creatures ; though the pure expression of the idea is somewhat obscured by the peculiar development in each individual man, and, besides, frequently by a strong mixture of accidental circumstances ; but where this idea is approached to an exalted view, or where it has been seized and represented by the artist, we then see before us the highest form of beauty which our material world can afford. On each of the planets the being in whom Reason has most completely developed itself will produce an impression closely allied to this. We need scarcely mention that the form in which this idea may be expressed on other planets must not only depend on the force and completeness, but also on the material conditions in which the creature has been formed. Thus, God reveals Himself to all beings through the surrounding universe, and rouses their slumbering reason up with Reason which reigns through the sensible world ; nay, it gives them a deeper insight into material existence, the more their minds are awakened ; and thus they find themselves placed in a ceaseless and living development, which, after they have reached a certain point, removes them farther and farther from the idea that the foundation of Being is that which is palpable, and which leads them to acknowledge and view themselves, their spirits, and bodies, as parts of One Eternal organism of Reason."

(To be continued.)

ESSAYS ON MATTER, MOTION, AND RESISTANCE.

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

(Continued from p. 365).

36. I have, whilst inditing this article, asked many questions relative to the occasioners of particular natural events, and inquired repeatedly concerning certain incidents which are continually occurring around us, but we discover that the subject of causation is a very difficult skein to unravel; and we know by experience, that it is pervaded by a thousand entanglements, which lead and often mislead, out of one maze of perplexity into that of another. When we think that we are near the discovery of the source of this or that result, there is evolved some point or occurrence which destroys our preconceived opinions or the conclusions we expected to arrive at. Every effect that acts upon our numberless senses, is the result of a chain of causes. Had any one of the links of the chain or series been broken or interrupted, the result we experienced or witnessed would not have occurred.

37. Some of the foregoing circumstances serve to show, that distinct *particled*, also *unparticled* nondeveloped or the ultimate elements of unatomised matter, came and still comes, we know not from *whence*. It would appear to be continually arrested to combine here, and as frequently incited to go there, we know not *how*. In fact, generally it is impossible for us to trace the *where* it is tending to, or of *what* its innate qualities are capable of accomplishing, as it escapes out of one body and enters into or passes through that of another, or unites with this or that series, to form new associations. When we compare the phases of the molecules making up the masses of inorganic ponderable matter, with similar material atoms vitalised—as when combined with some living existence—how different are their bearings as regards constancy or stability of character, and especially must the variation exist or appear when we liken the corporeal particles of bodies with those spiritous material principles designated heat, electricity, magnetism, &c., given portions of which latter elements—so far as our present knowledge to display to the contrary extends—always remain the same as to general properties, but varying in intensity as regards their ability of motive action.

38. The above imponderable principles just named have no doubt certain distinct undulatory *forms* and qualities according to the bodies they pervade or are associated with, like musical notes, all of which latter have different *ellipsoid outlines* and *effective characters*, propor-

tioned to the number of the pulsations required to constitute each given melodious tone. (See article on "Sound.")

It might be admitted, with advantage perhaps to our subject, that these undulatory measured notes are composed or made up of a subtile imponderable material *essence*, which *affects* us under the form of what is commonly termed sound. This proposition being granted, we shall—with the reader's permission—look upon sound, as having a *permanent* being, resembling in tenuous character the spiritous matters of heat and electricity, and that it is diffused throughout our atmosphere, and most probably throughout all material existences. It will be found that *sound*, like ponderable matter, has a reactive quality and can rebound or be reflected back in a similiar manner to the thrown ball after striking against an object, as recognised in the echo. Light also, under certain circumstances, assumes the character of materiality, as shown by its capability of being reflected like sound; and further, it can be attracted, as shown by Faraday, who drew rays of light from their usual straight tendency, by means of electromagnetism, which fluid was observed—when very intense—to cause luminous beams to be deflected, as if they were loosely pendent iron wires. Further, rays of light, like certain ponderable bodies, can be split or divided into distinct polarised beams, as when passing through particular crystals, &c. Professor Crookes has lately demonstrated that through the agency of light, he can induce motion in certain ponderable delicate substances, as suspended pith-balls, &c.

39. It is found that particular sonorous undulations capable of acting on our senses are called forth—as can be heat and electricity—by friction, percussion, &c. But be it observed that the blow and rubbing do not *create* sound, they merely unveil—so to speak—or set in vivid motion a certain *operative ethereal-like matter*, that produces the particular results which we term sound. This imponderable principle—under favourable circumstances—is also susceptible of assuming particular vibratory forms, as when generated or called into action by means of musical instruments. That different tones produce or carve out certain ellipsoid curves distinctive of the sounding note, was demonstrated by Chladni and others, in their experiments upon plates and membranes strewed with sand. Sound, then, we opine, must be considered as a *distinct efficacious something*, since it can shake a building, and the earth on which it stands, and can also appeal most positively to our feeling and sympathies; a *negative nothing* could not act upon a common material body, nor on our sense-receptive faculties. We cannot, nor shall we ever be able to originate any capable quality or *effective* existence. It has been demonstrated that a bell cannot ring in a vacuum; but in the experiment showing

this result, the matter of sound mixed up or contained in the air is extracted with the latter element, and of course there is nothing left to pulsate. No effects can be produced without appropriate *media*.

40. On further comparing sound with the imponderable material elements, we find that as magnetism, heat, and electricity are convertible the one into the other, so sound is capable of undergoing a change, enabling it to produce electric results, &c. It is therefore correlative, or has a reciprocal relation, and is susceptible of inter-changement. That sound can produce electrical action, and electricity call into evident existence sound—is shown first by the fact that there is always a negative and positive stream of sound—undulations, passing in contrary directions along the pipes and chords of musical instruments when excited into action or played upon. These undulations may be readily detected by their forming nodes or intersections and bulging ellipsoids, which latter will be found to vary in length and width according to the note produced on the sounding strings, as illustrated by the following diagram.



That these sound-pulsations assume an electrical character may be shown by the divergence of the gold leaves on the approach of the electrometer to the vibrating strings. A similar result as to these nodes, &c., may be effected by directing a stream of galvanic electricity through or along the *wire* chords of a delicate musical instrument. This latter operation causes the string to vibrate (like the *friction* of the wind on the cords of the Æolian harp) and form similar elliptic curves and nodal points to the above, followed by the particular note of the chord thus acted upon. The nodes where the streams cross each other are readily detected by applying pieces of paper on different parts of the sounding string. Those placed over the nodes are observed to remain stationary, whilst the riders located between the nodes or points—that is in the centres of the ellipsoid spaces—are seen to tremble or be agitated. A blow, and especially friction, when applied to stringed instruments or pipes sets up an electrical action that calls sound into operation.

41. The matter of sound, like that of electricity, heat, &c., must form a part or be resident in all things, whether ponderable or imponderable, and not, as generally supposed, be the mere result of motion; nor can it be propagated or hastened by the property of elasticity, since, for instance, water—the most incompressible inelastic body in nature, transmits sound with four times the velocity and intensity of the atmosphere. Again, wood is found to be a more

efficient conductor than the air, insomuch as the scratching of a pin effected at one end of a piece of wood or stick of timber, is distinctly heard at the opposite extremity, though it is inaudible through the air only two or three feet from the operator.

Further, the matter constituting sound must extend into the ether or unparticled matter situated in the vast regions above the atmosphere surrounding the earth, since the bursting of meteors located many miles higher than our aerial element, gives rise to sound-waves, although the source of the sonoric agitations was situated in a latitude where there was no ponderable material to produce sonorous reaction. The conduction of sound and electricity, &c., through or upon lengthened bodies, may be compared to a chain of peas, extending through a long narrow tube, where, by agitating the first of the series, or forcing into the canula another pea, such action must cause vibrations in or eject the pea at the other extremity of the tube, and thus comes about the apparent rapid effects of communication from a distance. Sound can now be transmitted by electrical means through wires to almost any distance. Thus speeches, vocal and instrumental music, and even laughter, &c., have been instantaneously conveyed hundreds of miles in America by telephonic apparatus. (See Professor Bell, U.S., on the Telephone.)

42. *As regards heat*, I am constrained to observe, that up to the present period, our knowledge of this element has been very vague and imperfect. In fact all that we generally recognise as to its nature and condition, is its quantity and intensity.

I am here prompted to assert that there must be many kinds of heat, each dissimilar in quality and character, as there are a variety of metals and fluids, all of which latter are comprehended under the general terms metal and liquid. Heat, in this sense, may also be compared with colour, odour, and musical sounds. There are many classes of each of these, varying in their effects upon our sensibilities and perhaps—though hidden from us—on each other, and also upon their associations. This variety of quality must, I presume, likewise extend to the element of caloric. The belief in the existence of a dissimilarity in the heats appertaining to different bodies, suggests to us, that in coming time we shall be enabled to distinguish, measure, and separate different heats from each other, into a kind of scale, according to the effects they shall be capable of producing in the existences they may play upon or pervade, so as to render them recognisable to our senses, like the arrangement of musical notes. There was a time when melody was in as great a chaos—as far as our distinct appreciative faculties touching musical tones are concerned—as are at present the different presumed kinds of heats, magnetism,

and electricity. All that was known at one period relative to electricity was the result ensuing from the friction of a piece of amber upon certain cloths. Experience taught us that this resinous production would, after being rubbed, attract light bodies, as shown 2,000 years ago by Thales, one of the seven wise men. The celebrated traveller Humboldt speaks of similar results effected by the children of the South American Indians, on the banks of the Orinoko, from rubbing the seeds of a particular kind of rush upon some of their textile products. The seeds so treated were found to cause light corn-husks or filaments of cotton to adhere to them for a period. Our present knowledge of galvanism and magnetism is from recent experience. To the wife of Signor Galvani we owe the discovery of the former; and the latter, though recognised for many thousands of years, yet little was known or effected by it save that in ancient India the loadstone was resorted to, for healing certain maladies, and used in China as a land-guide by travellers, and more recently employed by the sailor to point out—by means of the compass—his course over the seas. But, how different at the present period is our experience of the potent endowments of the above elements. What a large portion of the Temple of Science is now dedicated to their productions, and for the display of their applications. So one day shall be exposed for the exercise of our senses certain instruments, by means of which we shall be enabled to display many separate divisions and capabilities belonging to the *different* kinds of heat, sound, colour, and odour, &c., which are now unknown. No doubt, as circumstances unfold to us the knowledge of the at present hidden things, so shall we be enabled to add other imponderables to the list of those already recognised. Relative to music, the ignorant savage knows nothing of the pleasure-exciting capabilities of the poetry of sound. His spirit is incapable, from lack of organic development and education, of comprehending the ravishing intoxication that pervades the musician, as he listens, spell-bound, to the melody and harmony that thrills through him, whilst exposed to the civilised experiences of vocal and orchestral performances. The savage is unconscious of anything belonging to the effects of sonorous cadences, beyond certain common results, which we might term noises; for instance—a party of Indian Chiefs, whilst staying in New York, one day entered a musical instrument-shop, to examine its contents. A gentleman present bethought himself that he would like to try which instrument would most attract the red man's attention. To accomplish this object, he first played slow and quick airs upon the pianoforte, and afterwards on the organ; this instrumental performer then solicited other musicians present, to execute certain short tunes on

the violin, bass, flute, &c. All these musical apparatus failed to arrest the attention of the Indians. But upon the gentleman who proposed the experimental test relative to the feelings of these aborigines, taking up and striking the triangle, the sound produced acted like a charm on these wild freemen of the woods, as shown by their all crowding round the performer, who was striking this jingling resonant piece of iron. This fact will, I think, illustrate the foregoing proposition. It was educated *genius* that invented musical instruments, which, after the employment of the human voice, enabled us to distinguish, teach, and appreciate melodious tones, with their differences and effects upon what the Germans designate the *nerf* or terminal loops of the phrenological organs of *Time* and *Tune* belonging to the brain.

43. It would appear, that after all our researches and discoveries touching caloric, that up to the present time, as before noticed, we can (polarisation, refraction, and magnetism excepted) only measure or distinguish one other positive quality of heat, namely its *intensity*, and this is effected through our feelings, and may also be marked or measured by means of the different kinds of thermometers now in use. I would remark that there is one fact, through which it may be suggested to us as a mode of personally distinguishing a difference in the quality of certain calidities or warmths.

Thus, if on rising from a chair after it has been heated by your own body you again sit in it, you will not detect or distinguish any difference in the temperature. On the contrary, if you place yourself on the seat recently vacated by another person, you will instantly become conscious of the prior occupier's animal heat, which may be congenial or otherwise. The above circumstance becomes especially evident to the more sensitive, after a chair has been sat in by certain persons, showing that the warmth and animal magnetism of distinct individuals are very dissimilar,* as likewise would be the sensation conveyed by the touch of their hands. In fact one person's animal heat—like their form or visage—may be agreeable, whilst another's temperature and temperament may create an opposite feeling, even extending to intense repugnance, similar to the effects experienced from particular odours and colours, which latter—as developed by the spectrum and certain photographic experiments—are no doubt made up of imponderable spiritous matters, like caloric and electricity. These sympathies and antipathies, belong also to animals, especially

* The heat in scarlet fever makes the fingers tingle after touching the patient, yet there is little difference by the thermometer between this heat and that of a healthy person.

marked out at times by the conduct of the domestic dog towards certain visitors. I have seen at different periods of my life—as have many other individuals accustomed to walk the woods and fields—even the wild birds and other creatures follow or approach at the solicitation of one man, as if by fascination, but keep at a long distance from another.

44. Further, relative to sympathies. It has often been noticed in telegraphy, that some of the correspondents can tell—especially the gentler sex—whose hand is conveying the message, and they can even frequently read by means of their feelings—without looking at the index-dial—some of the very words and sentences the messenger is sending; others have been known to return answers to questions, whilst sleeping at their post. These natural inherent abilities have been termed psychometrical, with which capacity some people are highly endowed, and others are apparently negative as to the exercise of this faculty or attribute.

45. It will be a most efficacious event and a wonderful accessory to science, when we shall have discovered the mode by which to display and use the numerous varieties of heat, electricity, and magnetism, which must exist in, or appertain to, the different minerals, vegetables, and animals everywhere surrounding us. I might here notice, relative to magnetism, that there was some years ago an instrument invented by a Mr. Rutter, of Brighton, which he called the magnetoscope. This apparatus, by its movements, measured and displayed the magnetic qualities, &c., &c., of all bodies, when placed in the disengaged hand of the manipulator of the machine, who could correctly name every object and its varieties without seeing them, if deposited in his palm. The distinct property appertaining to substances was especially developed through the agency of the hand belonging to certain persons. But as this apparatus could not be applied to science or the arts, at the present time, it was rejected (as were at one period the lightning-conductors, with many other discoveries), and being only regarded as a very *ingenious toy*, it has long since ceased to be exhibited.

46. From the continued crowding forth of new revelations, we feel conscious that the discovery must one day arrive, whereby we shall be able to recognise, arrange, and employ—as before suggested—the dissimilar heats, electricities, and magnetisms existing in Nature, as we do at present different odours, sounds, and colours, which last, by the bye, exist and can be detected independently of light, and are as tangible in the dark as any other existence, to those who have the phrenological organs large and active enough, and are endowed with sufficient and acute sensibility to appreciate them. This may be

readily witnessed in the somnambule and clairvoyant subjects. The latter can also detect sounds and colours when many miles distant from them.

Again : Thousands of blind persons have lived, and others still exist, who can by a natural capacity, feel and distinguish even the different shades in being among colours. Out of a number of examples as to this ability I select the following :—

Dr. Black, of Glasgow, relates of a Mr. Thompson (who lost his eyesight from small-pox at twenty months old) that he could impart all kinds of colours to every sort of cloth, and even the very shades of hues. He practised as a dyer for fifty-five years. The drysalter who supplied him with dye-stuffs was accustomed to state, that no man was a better judge of their qualities than Mr. Thompson. “I inquired,” says Dr. Black, “how he was able to give lighter and darker shades to his goods ; and how he was enabled to distinguish things that were clouded from those that were uniformly coloured.” “That is more than I can tell,” said Mr. T. I would here remark that had Dr. Black studied phrenology like his countrymen, Dr. Engledew, Dr. Elliotson, and others, he could at once have discovered the reason of Mr. Thompson’s proficiency ; namely, that he possessed large phrenological organs of Colour and other perceptive sensibilities.

In the Blind Asylum at Liverpool and other places, the sightless residents manufacture carpets, &c. Many of these inmates know well how to distinguish the different tints, without any assistance, so as never to commit an error as do colour-blind persons, who for other purposes can make good use of their eyes. Again : Among the basket makers of the Blind Asylum at Bristol, who construct ornamental baskets of different tinted materials, are found many individuals who can readily and correctly distinguish one shade from another.

47. As a contrast to the foregoing cases, I would draw attention to those persons who are minus the sense of detecting colours. These latter individuals are perfectly incapable of comprehending what is meant, when different tints are spoken of or pointed out to them. Some persons have this defect only in a degree, that is, they can often perceive one pigment or shade, but are incapable of distinguishing another. Many individuals can match or associate different colours correctly, whilst others have no perceptive feeling of this kind, on the contrary they are perfectly ignorant or unable to combine different hues, so as to make them harmonise. For instance ; there lived a tailor at one time in Exeter, who was known to be very capable of measuring his customers and cutting out their clothes, but he could not, if he lost his mark, be left to select again the coloured pattern fixed upon by his employer. He was one day found mending

a black coat with a piece of brilliant scarlet cloth. This want of capacity in some individuals to recognise the different hues which things present to persons in general, often runs in families. Thus, the celebrated Dr. Dalton and his brother, as well as some of their relations, were colour-blind. On examining the eyes of these chromatically defective persons, the oculist, anatomist, and experimental philosopher can distinguish or discern no difference as to the quality and configuration in their visual organs, from those belonging to individuals who can readily detect all hues and shades. How different would have been the examination and conclusion of the phrenologist or clairvoyant. They would have experienced no difficulty, but at once have discovered that the colour-blind persons were deficient in the piece of brain devoted by Nature to the sense or receptivity of the spiritous rays appertaining to colours, which undulate from bodies at all times, whether in the dark or exposed to light. The appreciative quality of the existence of different pigments by the blind and clairvoyant, denote most positively that the eye is not always necessary to detect the various tints of objects.

48. The foregoing facts reveal to us that light, however vivid, is incapable of rendering the varied hues of surrounding objects evident to colour-blind individuals, and also point out that the spiritous chromatic material undulations thrown off from tinted matter find their way into the sensorium after a different mode to that commonly supposed. In fact the coloured rays act upon a certain portion of the brain after the manner of musical notes, by means of what the Germans—as before noticed—call *nerf-loops*, which are particular nervous fibres or filaments that become reflected on themselves, and appertain to each organ of the sensorium. It is along these nervous threads, apportioned or devoted to colour, that the tinted spiritous pulsations emanating from bodies are conveyed to the mind. Be it further recognised that these colour vibrations may be likened to the undulations of sound thrown into *form*, whilst passing along the strings and hollows of musical instruments when played upon, and like them they glide through or upon the nervous fibrillæ making up the organs which appreciate them. This appreciation is accomplished by the trembling of these fibres—as seen by clairvoyants—in sympathy with the colour vibrations, similar to the agitations of these filaments belonging to the phrenological organs of Melody and Time, when acted upon by pulsatory musical tones. These latter vibrations, thrown off by a sounding instrument, may be recognised by their affecting all adjacent musical apparatus, causing them to give off, or rather reflect and echo back, like notes, by the process of *reaction*, in answer to the impulsive impressions applied to them. This is caused by the un-

dulatory tones from the instrument first incited into action by the effort of the experimenter, to call forth this result.

49. It is only through the conducting fibrillæ of which brain-matter is made up, that we can become conscious of the existence of the things which encompass us, with their capacities and endowments. In other words, for persons defective in these nerve-threads (which if properly developed serve the purpose of conveying the qualities of their surroundings to the different organs of the brain, and through these latter to the mind) certain objects, or rather their qualities, have no existence in the world for them, whether it be a human passion, a substantive thing, or its simple endowments. It must be conceded, then, that the appreciation of every entity, whether organic or inorganic, with the elements which cause them to act and react on each other, must depend upon our being provided with a certain series of senses, the extent of which cannot be enumerated.

Our forefathers limited them to five, but five thousand perceptive feelings would not embrace all the distinct and particular points or *channels* through which the brain and soul receive intelligence of the presence, properties, and principles of the bodies surrounding them, to all of which they may be said to form a centre.

50. To recapitulate: It is only, then, through the qualities of bodies that we become conscious of their being. If in any way we are rendered incapable of appreciating the endowments of matter—which the perfect brain, when educated, so readily detects and sympathises with—of course the things from which the said qualities emanate have no entity, being, or existence for us. This fact has been exemplified in the before-mentioned colour-blindness, and may also be recognised when suffering from recent catarrh, or cold in the head, as it is commonly termed. Thus, if the nervous fibrillæ belonging to the organ which appreciates odours or effluvia be disturbed, deadened, or destroyed, then, though we may be exposed to the most pungent fumes or offensive exhalations, we do not—in fact we cannot—detect them; further, we fail even to announce the kind of beverage put into the mouth, when the nose is firmly compressed. Again: No person can appreciate that poetry of sound termed musical notes, by or through the ear, however acute or delicate his auditory abilities may be. If an individual is without those brain developments termed by phrenologists Melody and Time, harmony cannot exist for him. I have known certain individuals who could never distinguish one tune or its time from another. The grave and lively air, slow or quick movement, were the same to them. The persons in question were conscious, as they expressed it, of a variety of sounds—or to them, noises—but they had no conception, or rather *feeling* of what

was meant by musical intonations. I well remember the Rev. Dr. Davis, of Rockhampton, Gloucestershire, who, when challenged to name a certain air, when one day listening to a merry country dance executed by Dr. Jenner's daughter, he exclaimed emphatically, "Ah, now I do know that tune; you are playing 'God save the King.'"

(*To be continued.*)

COMMUNICATIONS FROM THE SPIRITS "CARACTACUS" AND "WOLFSTAD," ANCIENT BRITISH CHIEFTAINS.

The communications which follow were given through Mr. A. Duguid, at a sitting in Kirkealdy, Scotland, Aug. 3rd, and which I took down *verbatim*. The question of identification, *i.e.*, whether the two communicating intelligences or "controls," are the spirits of two individuals who actually bore the names of Caractacus and Wolfstad in earth-life, may or may not be open to question, as it is not every atomic spirit who once inhabited a human organism, that can look back upon the vast all of memory and give historical details with literal accuracy; their mission is for a higher purpose, *viz.*, to give spiritual instruction and knowledge, and consequently from a spiritual standpoint. If this were more prominent in the minds of investigators and students of spiritual philosophy, a more interior plane of reception would be opened, and as a consequence the spiritual intelligences and affections would impart truths of a higher order than are generally given at seances and meetings.

Without a knowledge and study of symbols it is impossible to understand the higher spiritual teachings, for by spiritual beings, all communications are given by symbols or representations, and these only fall by correspondence into language in accommodation to human states.

This is brought out in strong relief in the two communications, and their value is to be found chiefly in the representative aspect, and as such, bear a strong testimony to the *transition state* through which humanity on the earth is now passing, for, unquestionably, the old is passing away, and a new era in the history of the race is being ushered in with a mighty force which shall ultimately alter and reorganise the structure of society. Creeds, as such, are losing their vitality, and "beliefs" must yield to the higher and better power of positive knowledge; and, as in science, so in theology, no theory will stand the test of doubt unless based upon demonstration and actual facts.

The revelation of "Wolfstad," throws much light upon the ancient system of Druidism, which fell like all other systems fall, *viz.*, by the loss of the spiritual element which gave rise to it; for assuredly when

a system becomes fossilised in rituals and ceremonials, it is only a question of time as to how long it shall continue; for when the "spirit" has fled, it simply becomes a living corpse, and that spirit enters other and more progressive forms adapted to the increased intellectual power of mankind for understanding truths of a higher and more useful order.

Druidism as a concrete system, is past and gone for ever; and Christianity, as such, in its present forms, encumbered as it is with rituals, ceremonials, and creeds, weighted down by vested human and material interests, must also pass away, to be succeeded in proper and regular order (according to the great law of spiritual evolution) by a system which cannot be confined by such swaddling-clothes; and all attempts to systematise after the old patterns will prove, as they have already proved in connection with the present outflow of spirit-power, to be abortions. But as Truth is *one*, and always the same, notwithstanding the variety of its manifestations, so the Spirit of Truth is *one*, and to the enlightened eye it is discernible in all the systems of the past; and the time is at hand when it will be clearly demonstrated that there is harmony in all, connecting the past with the present, and the present with the future.

This is one out of many of the lessons intended to be taught by the two communications from "Caractacus" and "Wolfstad;" for the immortality of the soul (not the body) and communion with spiritual beings are doctrines which lie at the basis of all religion, and must necessarily form the basis of the religion of the future; the distinguishing feature of what is known as Modern Spiritualism, is that instead of (as in the past) being confined to the few, and those privileged few forming a hierarchy, it is presenting itself to the mass as fast as humanity is prepared to receive it; and as this is realised in universal experience, then will be the Golden Age, so long and anxiously waited for by angels and men, for angelhood itself cannot be perfected until there is a conscious life of the angels with man, and man with the angels; for in reality this is the meaning of the return of so many to the earth after they enter into spirit-life; but as this at present generally requires specific mediums for its accomplishment, when a clearer knowledge of spiritual law is obtained, and a proportionate wisdom to utilise it is attained, all will become mediumistic, and it will be the privilege of every man and woman to see for themselves and communicate direct without any other mediums or mediators.

This may be thought speculative or visionary, but to my mind it seems to follow in the order of sequence, and is nothing more than the fulfilment of the ancient prophecy, that all shall be kings, and priests, and ministers of God.

WILLIAM OXLEY.

Higher Broughton, Manchester, August, 1877.

CARACTACUS.

We died when under the galling yoke of Rome; we stood our ground when the Roman forces met us on the field; we fought when the Roman Power was marshalled in its truest form, and the soldiers of that government were more true and genuine than the government itself; but, when we came in contact with the licentious court of Rome (that despotic power), then it was we felt the strength of the galling yoke. By intrigue and treachery we fell, and yielded up the spirit committed to our keeping, and we yielded up the sword of life to the Lord of Heaven, hailed by our loving Prince.

While captive in Rome, we were brought into contact with a follower of the Nazarene, Paul, and side by side we stood; two representatives,—one of spiritual liberty, and the other of earthly freedom. In his presence we felt no loss of our old home, when we mingled in service, and united in worship of that Great Power visible to us from morn to eventide.

In our own home we worshipped in the Sacred Grove, where prince and peasant joined and met together. That Power which we worshipped was represented by a visible light.

We found the companion in our confinement to be a noble man, fully of energy and purpose; he thought himself deserted by the outer world, but he was sustained by that Power of which we have spoken.

We were known as Caractacus, the leader of the British forces, and carried in triumph as a captive, from your beautiful isles to Rome, where we were repudiated by Roman society, frivolous as it was. At that time the priest held supremacy over the warrior-chief, for it was through his inspiration that we were guided in all our movements and actions with friend or foe.

We struggled with the Roman Power, and held on to the last, when the message came for us to dare the foe. It came, and told us with a terrific voice that our power and name would soon be gone. We relinquished our grasp, for our enemy overthrew us, and we were driven to shelter in caves by the barbaric power, and then we entered on the captive life with the feeling that we were destined to a higher and nobler purpose. We were led as a captive through Rome, yet supported by the thought, and fraught with hope of our country's future, well knowing that our Guiding One was the Deliverer as well as the Destroyer of our nation, and the Ruler of those unseen powers, against whom no tyrant dare contend with impunity.

In captivity we found a new life; yea, in the prison-house, loaded with the chains of a conqueror's tyranny, the chains became the bands of the spirit and the communion-links of angels; our prison became

a palace, gorgeously arrayed with the furniture of heaven. No Vespasian or Titus ever trod with more triumphant glee the floors of their palace than did the two representatives of two great events then transpiring, in that prison: one being the representative of the falling dynasty of Druidic power in Britain and surrounding parts; the other, of the revival of those obsolete and dead forms, in the beautiful embodiment of Christian life, the great scheme of Christianity, embodied in the advent of Jesus.

We did not contemplate the scenes and experiences of prison-life with indifference, but we made events practical to the life of others, being told by our spirit-guides, that there was one to whom we should be made useful; this was Vitritius, who had been appointed ruler of the Roman forces in Britian; wishing to know something of our history, he made frequent visits to our prison, accompanied at times by his wife, Vitritia. We encouraged these visits and gave him the utmost satisfaction in reference to our defeat and capture, and resolved to make him and his noble wife accomplices in the cause of spiritual freedom. Being sealed with our commission, they took their departure to the British Isles, and in their mission we know that they would be accompanied and assisted by an august assembly not seen by mortal eye, but whose influence would be felt.

By their representations and solicitations, the then reigning Emperor released Paul from prison, and gave him liberty to mix with society within the precincts of the city of Rome; and by their intercession Paul's life was spared for a few years. Our object is to unfold to you the result of the secret mission undertaken by the two representatives Vitritius and Vitritia; for on the ruins and ashes of our fallen power, a spiritual edifice was reared sacred to the memory of a passed Jesus, the truths that he taught, and the noble doctrines he inculcated, for now you are recipients and live in the enjoyment of that great conquest of the past; and we hail the coming day when this form shall cast off its garments and outer habiliments, and take on the beautiful covering of the spirit and the inner adornment of a spiritual.

We give you to understand how we are connected in our present mission, and with whom we are linked in this noble warfare, in which there is no sword to cause suffering and misery. We are a trio of tried ones—"Wolfstad," "Caractacus," and "Paul," and show you our connection with the first-fruits, as we represented the dying form of Druidism, and the one named "Paul" represented the then rising form of Christianity.

In three years from our captivity, our earthly life came to its end. Paul had seen that a violent end was at hand, and that by

repeated acts of cruelty my life would ebb away. That end came. We heralded the approach of our fellow-sufferer, and then gave him a welcome to the inner shore. But Paul knew not of his own end previous to the morning of his execution. He had a night of glorious rejoicing, but the coming event of the morrow was hid from him. A soldier came and took him to the outer courts, and in the presence of the representatives of the Roman Power, he knelt, and his spirit was enshrined in the covering of the other world, the consciousness of all surrounding objects being dissipated. The fatal moment came, and his head was separated from the body, but in the *interior* the form was perfect and intact, and they knew not where this was laid. A sacred temple enshrined his noble spirit while his executioners looked upon the headless form, but the stroke then given has been repeating itself in terrific severity. The Roman Power has been struck, and at this moment it stands before you a shattered and headless power on the face of the earth. The spirit has fled, and the residue of that mortal form, like the body of Paul, has been deposited by angel-hands, unseen by outer vision, and laid in its resting-place, to dissipate and pass away, so that the place that now knows and owns its power shall go for ever. Adieu!

(To be continued.)

MADAME BLAVATSKY'S NEW BOOK.*

By "M. A. (OXON)."

By the kindness of the author I have been favoured with a prospectus of contents of Vol. I. of "ISIS UNVEILED," together with advance sheets of the Preface and Introductory Chapter. I have thought that many of the readers of HUMAN NATURE to whom the higher aspects and more profound philosophies of Spiritualism are of interest, would be glad to know what the learned author proposes to elucidate in the two ponderous volumes (some 1300 pp. in length) which she has been moved to put forward.

As Spiritualists we must confess that behind the phenomena which we observe lies a vast tract of unexplored country. Few of us have made more than very short excursions into it. Most of us are profoundly ignorant of what it may contain. Whether in that unknown land whence come to us strange visitants working such "mighty works" amongst us, lie hid the causes of all things terres-

* "Isis Unveiled," to be issued in two large octavo volumes, of about 650 pages each, printed upon laid paper manufactured expressly for the purpose, and bound in a unique style appropriate to the character of the book. Price for the two volumes, 31s. 6d. J. W. Bouton, publisher, 706, Broadway, New York.

trial: whether the various forces which we see in operation around us have there their origin, and whether from that starting-point they issue in protean forms in our world: whether in that "silent land" is living and acting the totality of spiritual existences, human, elementary, or angelic:—these and ten thousand other problems that throng the thoughtful brain are surely points of the profoundest interest.

The wise in all ages have pondered them: the most advanced minds have spent their best thoughts upon their solution; and stored up in the garner of past thought is many a volume which details the experiments and experiences of its writer. These are, to the general reader, inaccessible, both by reason of their scarcity, and because they are usually written in languages unknown to him. The learned author of these volumes has prepared herself for the task she has undertaken by an intimate personal acquaintance with the lore of these ancient days, which a thorough knowledge of the original languages enables her to read.

Moreover, it is not in these western countries that we must seek for practical knowledge of the hidden mysteries of nature, nor of the potential faculties of the human spirit. The eastern lands have been and are the fields of these studies—studies which we, in England, have resuscitated only of late, amid angry persecution and supercilious contempt from Orthodox Science and Religion. Here again the author's intimate acquaintance with eastern countries, in which she has spent a considerable portion of her life, qualifies her to speak.

Whether it may be possible so to popularise these abstruse questions as to bring them within the scope of less educated intellects, we are unable to say. It is not possible always to comply with the demand of this rapid, superficial age, that every profundity shall be made clear in a column of light print; but we may safely say that no author has essayed a task such as this who has been better equipped and more qualified for the task.

Madame Blavatsky anticipates opposition. *She is right.* The twin strongholds of Religion and Science cannot be attacked without burning a good deal of powder, and raising a great deal of smoke. The dust and din of the conflict will be considerable: and the voice of Goliath cursing the puny David by his gods will, no doubt, be loud and prolonged. That is a small matter. Anything is better than careless slumber: and loud-voiced assertions which too often with men like Carpenter do duty for proof, soon meet their fate from the "smooth stone" slung by the force of Truth.

It is an inquiring age. What has the author to say? Of the principles on which the book is planned she says:—

"It is offered to such as are willing to accept truth wherever it may be found. . . . It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past the credit for its achievements which have been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis, has its criticism been directed in any other spirit. Men and parties, sects and schools, are but the mere ephemera of the world's day. Truth, high-seated on its rock of adamant, is alone eternal and supreme.

"Its object is not to force upon the public the personal views or theories of its author. It is rather a brief summary of the religions, philosophies, and universal traditions of humankind In undertaking to inquire into the assumed infallibility of modern science and theology, the author has been forced, even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives with those of the ancient philosophers and religious teachers. . . . Deeply sensible of the Titanic struggle that is now in progress between Materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armouries, every fact and argument that can be used to aid the latter in defeating the former."

In this attempt at least the author will have the cordial good wishes of every friend of progress.

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BUDDHISM AND CHRISTIANITY.*

Some time ago Bishop Claughton delivered certain opinions on Buddhism, in which that faith was subjected to unfair issues, when the endeavour was made to contrast it with Christianity. In reply, a well-known Spiritualist took up the theme, and published the little work which lies before us. It has had quite an extensive circulation, and the remainder of the edition lies on hand awaiting further use. It is only a small work comprised within thirty-two pages enclosed in a neat cover. It is not on that account too insignificant to merit the attention of the readers of *HUMAN NATURE*. Every month we offer to our subscribers a useful work at a nominal price, and though the one under notice is smaller than those usually offered, yet it is none the less worthy of attention, and may be rendered much more useful in some respects than larger volumes. It gives a great amount of information on Buddhism, at the same time showing the peculiarities of the Christian system in connection therewith. It is thus useful in opening up the minds of Christian people to the teachings of a religion which holds many things in common with their views.

We hear that the Buddhists of the East are imitating our missionaries and are sending out representatives to propagate their doctrines. The Buddhist system is essentially of a missionary character, and it,

* Buddhism and Christianity: Remarks on the Opinions of the Right Rev. Bishop Claughton on Buddhism. By a Sceptic. Price 6d. To the readers of *HUMAN NATURE* for this month, 2d., post free 2½d., or 2s. 6d. per dozen, post free.

no doubt, originated as a means of release from the closeness of previous sects.

There is at present a healthy activity pervading nearly all creedal systems, which must ultimately result in a common truth.

THE WORDS "MAGNETISM" AND "ELECTRICITY"— THEIR USE AND ABUSE.

To the Editor of HUMAN NATURE.

Sir,—Editors as a rule are omniscient, and the journals they edit immaculate. That man is in general a fool for his pains who attempts to point out a defect, or correct an error, by writing to the defaulter. It is not often, therefore, one is refreshed by seeing an editor go out of his way to insert a paragraph reflecting ever so slightly upon his editorial wisdom. This, Sir, you have had the honesty and courage to do in giving prominence to some remarks I ventured to make in another journal, on the unscientific phraseology employed by some of your contributors.

I complained of the misuse of the words "Electricity" and "Magnetism," and you ask me what is the "derivation or origin" of those words—that is, "what do they actually mean in themselves as words?" I need hardly say "Electricity" is derived from the Greek word for amber — *ἤλεκτρον* ("electron"), because that substance, when rubbed, was first noticed to possess the property of attracting light bodies. By "Electricity" we mean an energy which manifests itself in various ways, and can be generated in divers manners; but, however produced, it is capable of passing from one body to another (conduction) at an enormous speed, when certain materials are interposed in its path, and incapable of being thus propagated when other materials are interposed (insulation); it is, further, capable of acting across space (induction), and thus giving rise to an influence upon surrounding bodies without the loss of its own energy. Its presence can be readily detected by one of two instruments—by an electroscope or electrometer, when the electricity is at rest—that is to say, when merely some separation of the two opposite electricities has occurred, and by a galvanoscope or galvanometer, when the electricity is in motion—that is to say, when the separated electricities move towards each other.

"Magnetism" is derived from the name of a province in Asia Minor, where the Magnes stone was discovered, or, as it was afterwards called, the "load-stone," from the Anglo-Saxon *lōdan*, to guide. Magnetism is specially distinguished by its directive cha-

acter—that is to say, a magnetised body, when freely suspended, turns into the magnetic meridian ; it has also the capacity of attracting substances, but the attraction is not general, as in the case of electricity, but selective—that is to say, certain bodies (notably iron, nickel, and cobalt) are attracted, and the great mass of substances feebly repelled when powerful magnetic force is employed. Both Electricity and Magnetism are polar forces—that is, exist in a dual condition, such that electricities or magnetisms of a *like* kind repel each other, and electricities or magnetisms of an *unlike* kind attract each other. The two kinds of electricity are designated Positive and Negative, or + and —, simply conventionally, and not because of any difference in their reality ; and the two kinds of magnetism are designated North and South, or the marked and unmarked poles ; + and — have no meaning when used, as they often are, in reference to magnetism, nor N. and S. when applied to electricity.

This reads as somewhat pedantic, but it was necessary to be didactic in order to reply to your question, presumably asked in good faith. In conclusion, allow me to say that if any person can show that a mesmerised person has the power of attracting iron, or repelling one end of a magnetic needle, or pointing N. and S. when suspended—then, and not till then, has he a right to call him a "magnetised" person, and the process "animal magnetism." In like manner, if anyone can show that electricity has any connection with electrobiology he has a right to that barbarous term. Meanwhile, as I said before, it is better to avoid a phraseology which is misleading, and to adopt simple and untheoretical words to designate groups of phenomena, the causes of which are not yet clear.

I trust that I shall not be thought impertinent in thus presuming to suggest to the world in general, and your contributors in particular, adherence to a better nomenclature on these subjects.

Yours obediently, W. F. BARRETT.

Monkstown, County Dublin, July 27.

P.S.—The foregoing letter was sent too late for insertion in the last issue of HUMAN NATURE, wherein, however, appeared a communication from Mr. H. G. Atkinson on the question above discussed. I am sorry to differ from Mr. Atkinson in this matter, but possibly a perusal of my letter may lead him to adopt the view I have advocated, that it is better to keep the words "magnetism" and "electricity" entirely out of the domain of psychological phenomena. The excellent advice at the beginning of Mr. Atkinson's letter I quite endorse, but as it is directed at myself, I naturally fail to see its relevancy in the present case.

Before laying down my pen, permit me very briefly to refer to another matter. Many of your readers have doubtless read Miss Martineau's Autobiography, and have observed the profound influence exercised by Mr. Atkinson over the whole of the latter portion of Miss Martineau's intellectual and religious life. In an extremely interesting letter I lately received from Mr. Atkinson, he enclosed a note Miss Martineau had sent to him on the receipt of the Dialectical Society's Report on Spiritualism. Now as Miss Martineau died with an utter negation of belief in a spiritual world, I should like to take the liberty of asking Mr. Atkinson—as her “guide, philosopher, and friend,”—how she viewed these phenomena; or perhaps Mr. Atkinson will tell us how he reconciles them with his position as a philosophical atheist? Anything Mr. Atkinson writes on this question will, I am sure, receive on all hands the most attentive consideration.

August 26.

“WHAT IS RELIGION?”

(*To the Editor of HUMAN NATURE.*)

Dear Sir,—I am gratified to perceive from your note appended to my letter on this subject in the current number of *HUMAN NATURE*, that we are in much nearer agreement concerning it than may have at first appeared. You define religion as “the harmonious and healthy exercise of the attributes of the human spirit.” I have spoken of it in my essay (using the old Scripture phrase) as “Godliness” or “God-likeness,” expressed by Jesus in the precept, “Be ye perfect as your Father in Heaven is perfect.” Is not this the same thing as the harmonious and healthy exercise of the attributes of the human spirit? You affirm that religion is natural to man; that there is but one religion; and that Spiritualism is not religion, though “accessory” to it. These are the cardinal points insisted on in my essay, and which some of its readers have assured me are there brought out more clearly to their apprehension than they had ever been before. I am glad to find that (with verbal and minor differences) there is so much essential agreement. I trust you will in your next number favour me by inserting this, my final word on the subject of our friendly correspondence.—Yours sincerely,

August 15.

THOMAS BREVIOR.

[We think “religion” amounts to pretty much the same thing with all sects and had the issues contained in the foregoing letter been the only point under discussion, the essay “What is Religion?” would never have been written. On referring to our original critique, it will be seen that the ground of difference consists of those side-issues and surroundings which, though of a secondary character, are often brought into such extravagant prominence, that the primary consideration is altogether overwhelmed thereby; and that is just what we complained of in reference to the work under notice.—*Ed. H.N.*]

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