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DECEMBER, 1876.

EMANUEL SWEDENBORG.

By FRANK PODMORE.

EMANUEL, the son of Jesper Swedberg, was born at Stockholm in January, A.D. 1688. His father was at this time chaplain to the King's Life Guards. He subsequently rose to be Bishop of Skara; and shortly afterwards the family were ennobled by the then king, Charles XII., and changed the name of Swedberg into Swedenborg. The Bishop of Skara appears to have been of a restless, energetic, and somewhat ambitious turn of mind. He was indefatigable in season and out of season, and displayed ever that incontrollable repugnance to letting ill alone, which has won for men at various times, and under various circumstances, the title of busybody or reformer. His religion was of a homely, practical—an unkind critic might even have said, a worldly—cast. To state the matter differently, he combined in a most felicitous union, piety and shrewd common sense. Of modern prelates he would be found most nearly to resemble the present Bishop of Manchester.

These sterling qualities of his father Emanuel Swedenborg would seem to have inherited, but in him they were cast in a giant's mould, and grew to Titanic stature. Up to the age of twelve years he was noted for what we should in these days call a somewhat precocious piety. His favourite occupation at this time, as he himself tells us, was to converse with his father and the neighbouring clergy on Faith and Charity; and so sweetly did he discourse that his parents would declare "that angels spoke through his mouth." Up to his twenty-first year we hear nothing more of the young Emanuel, save that he was educated at Upsala, where his father had been for some years a theological professor. In 1709 he published some selections from Seneca, and a Latin version of the 12th chapter of Ecclesiastes. The next five or six years he spent in travelling, both in England and on the Continent. During this period, as we learn from one of his letters, he was "alternating mathematics and poetry in

his studies." At length, in 1715, he published some prose fables in Latin, modelled on those of Ovid, and a collection of Latin poems on various political events of the time. To judge from translations, these verses seem to have been as poetical as most modern poetry in an ancient dress. About this period he also edited a scientific periodical, entitled, *Dædalus Hyperboreus*, which reached six numbers in two years; and invented many ingenious mechanical contrivances, such as air-pumps, syphons, hydraulic engines, air-guns, a new musical instrument, a water-clock, and "a method of discovering the desires and affections of the mind by means of analysis." In 1718, at the siege of Frederickshall, he contrived carriages on which two galleys, five large boats, and a sloop, were conveyed fourteen miles over dry land to under the walls of the beleaguered fortress. Previously to this, in 1716, the king had appointed him Assessor of Mines for Sweden, a post which he retained for thirty years. From this period up till the end of 1734, he published numerous pamphlets on various geological, mathematical, and scientific questions. Also a large work on practical metallurgy, in two volumes, which is even now highly spoken of; and a work entitled the "*Principia Rerum Naturalium*," which was an inquiry into the origin of matter and force. After this he appears to have relinquished mathematics and mineralogy in favour of biology, for in 1741 he published "*The Economy of the Animal Kingdom*." And again, in 1745, another work, entitled, "*The Animal Kingdom*," which revoked many of the speculations set forth in the "*Economy*." These works would certainly in these days be relegated to oblivion as vague and transcendental beyond the wildest speculations of Darwinian or anti-Darwinian literature. In them he attempts nothing less than to discover the habitation and visible mechanism of the soul, though he had now relinquished his former endeavour to define its shape by geometrical laws.

Thus much of Swedenborg's career as a seeker after truth in the realm of nature. He is now in his fifty-sixth year, a time which, to most men, whether through satisfaction or through very weariness, has brought some fixed and settled habit of thought, and will soon, perhaps, bring decaying faculties and waning powers of life and mind. With most men after two score years and ten, their life's work, if not well-nigh finished, is at least clearly mapped out and defined; they have little that is new to tell us after this; they can but supplement and expand their previous teachings. And so, had this man now taken his final departure to that spirit-world, instead of becoming its wing-footed Mercury and Messenger of Truth to Earth from Heaven—though we might have lamented that one of such rare parts was not suffered to round his teachings into the fulness of per-

fection, and mature his doctrines by the ripe wisdom of his later years—we yet could not grudge him the praise of having lived well, and worked as only the giants of our race can work. In philosophy he had fought no unequal combat with Christian Wolff; in mechanical science he had been the friend and rival of one who was named “the Swedish Archimedes;” in the study of the human frame he had shown himself a worthy successor to Harvey and Vesalius; and in reading the riddles of cliff and mine a meet forerunner of Werner and of Lyell. Had he now died, we might have compared him to Herbert Spencer, perhaps even to Aristotle, as one who had traversed the cycle of all human knowledge, and had left his mark in each spot that he trod. But for the one thing that he yet lacked, we should assuredly have held him lower than Comte, or than Descartes. And this defect the next thirty years were destined abundantly to supply. Henceforth no more for him the workshop and the dissecting-room; no more hauling of ships fourteen miles over dry land; no more searchings after a visible soul, that could be cut to pieces with the surgeon’s scalpel, or put in spirits, bottled up and labelled, in the anatomist’s museum. Henceforth he had ceased to examine the seen that he might hold converse with the unseen; he had left problems for prophecy; he had changed from scientist to saint. For now, from his fifty-seventh to his eighty-fifth year, he employed himself in promulgating a system of theology, the significance of which is only in these times beginning to be seen; no longer now Swedish Assessor of Mines and editor of scientific periodicals, but servant to the Lord Jesus Christ and Seer of the New Jerusalem. I doubt if in all history we can find a life such as this. Most reformers and prophets—Paul the Hebrew, Augustine, Luther, and Loyola—all these have had some period in their history when all their old life passed away, and the man, body and soul, became a new creature. But to all these the great change came when their powers were yet fresh and untried, and when the untired feet were still far off from the half-way goal; this man it found with his face turned towards the end of death; this man’s course, as it might seem, lay behind him, well-nigh perfect and accomplished.

Very strange must this appear to all. So strange to some that in all Swedenborg’s after writings they can find nothing but crazy visions and amiable but watery effusions of a mind diseased. “He had worked hard,” say these, “through all his life; his brain is now over-wrought, and this wild folly the consequence.” He had worked hard, say we, and these—wild follies, or sober and not unconstructive guesses at truth—are the due consequences of that work; but not of a brain over-wrought and unbalanced. And this we assert because we can show that his

after-work was but the legitimate and natural outcome of all his life and training hitherto. It is the full-blossomed flower of the seed that had been implanted at his birth, and had been springing up to a larger growth through all these two score years and ten. We have noted in his boyhood his piety and angelic conversation. We may guess, though no record be preserved of it, how in his student life at Upsala this insight beyond his fellows that had marked his early years would slowly "pass away and fade into the light of common day." We next found him engaged in writing Latin verses,—and here mark how through his after years the man was ever returning nearer and nearer to the lost thoughts and ways of the child; how in his studies he continually rose from the simple to the difficult, from the trivial to the grave; from Latin verses to algebra and pure mathematics. From these he soon turned his attention to the problems of mechanical science. From mechanics to mineralogy, and from these to philosophy, and an inquiry into the cause and origin of all things. Lastly he publishes a system of anatomy, which is not descriptive, but physico-spiritual; it treats not so much of the mere material mechanism of the human frame as of its use and nature as the habitation of the indwelling soul. During all these years he has published nothing of a directly theological character, and with one possible exception has written nothing. Yet we may see that throughout, from early manhood to ripened prime, there has been a gradual ascent in the scale of knowledge, from the material to the spiritual, from Latin verses to transcendental biology. And now that he has made all earthly science his own, before that, like another Alexander, he can weep for yet further realms to conquer, the world of spirits—yet not without long toil and suffering—is opened to his victorious gaze.

In the summer of 1743 he went to Amsterdam to publish his "Animal Kingdom." In the May of the following year he went to London, and there remained some considerable period. During this year and a-half the only account we have from himself of his doings is to be found in the entries in his diary of certain strange visions which he was in the habit of receiving, and which visions he interprets, in a most arbitrary fashion it would seem, into practical admonishments. From others we hear that, whilst in London in 1744, he was for two or three months insane. The thing in itself is probable enough; but the evidence on which it rests is very fragmentary and confused. At last, in 1745, whilst still in London, we hear of a vision, detailed at some length, which Swedenborg himself regarded as his initiation into spiritual mysteries; all the troubled visions and insanity of the previous eighteen months were but the painful process of preparation, of which he was now to reap the fruits. One appeared

to him who told him that he was chosen of the Lord a prophet of spiritual things, and to unfold to men the internal sense of the Holy Scriptures. In a second vision he was warned of the penalties of giving way to unseemly appetite. From this date till March 1772, when he died in London in his eighty-fifth year, Swedenborg seems to have spent most of his time in Stockholm and London, writing and publishing various theological treatises. But though during these twenty-seven years he produced matter equivalent to about thirty volumes octavo, he yet found time to engage himself in politics. He was a member of the Secret Committee of the Swedish Diet—a place of great dignity and importance: also, we hear from the then Prime Minister that “the most valuable and well-written memorials on finance were presented to the Diet of 1761 by Swedenborg.” So that the common sense of his earlier days had not yet deserted him in the opinion of his contemporaries. During all these years he lived frugally and quietly. He slept twelve or fourteen hours a-day; he had little or no exercise; and nearly all his waking hours seem to have been spent in writing or in receiving visitors. His diet was extremely simple: bread and milk, coffee and sweet cakes, were his only food when alone. Wine he would partake of sparingly when in company, but animal food very rarely: it is recorded that he two or three times ate eels and once pigeon-pie. He himself would lay great stress on moderate diet as essential to purity of mind and body. After this, it is painful to read that, on his own confession, during all these years he never washed his hands or face, nor ever brushed his clothes.

His entire library consisted of four different editions of the Hebrew Scriptures—which language he had studied soon after his call to the office of a prophet—and four copies of Castalio’s Latin Bible. He was continually visited by the royal, political and literary celebrities of his time, and appears always to have been open to an audience. He also would occasionally accept an invitation to another’s house.

I have been thus particular in dwelling on preliminaries, that we may the better understand by what manner of intellectual training, and by what force of outward circumstances the Seer was fitted for the task that was laid upon him. I will now endeavour to give some, if possible, intelligible account of his theological doctrines. The task is a hard one, because he himself appears to have had little or no idea of method or arrangement; he tumbles out his thoughts in wild confusion, and hides the grains of wheat in the midst of an infinite heap of chaff. He is verbose and reiterative beyond the extremest limit of a reader’s patience. My own notion of his teachings, as also my previous matter, is mainly derived from White’s life of him, wherein it

is attempted, with more or less success, to reduce Chaos to Kosmos, by culling illustrative passages from various portions of his works, and placing them in their natural and proper connection.

Swedenborg asserts that he was admitted daily into the spirit-world, and there heard and saw all the doctrines and experiences that he records for us. He claims, too, as little merit for the manner as for the matter of his narration; for, says he, "I am but a secretary; I write but what is dictated to my spirit." All that he writes, then, according to his own account, comes not from himself, but from the angelic intelligences with whom now—as before, perhaps, in his childhood—he lived in daily converse. On his title-page he inscribes himself, as he alleges, by Divine command, "The Servant of the Lord Jesus Christ."

The key-note of Swedenborg's philosophy is the doctrine of Degrees, or Science of Correspondences. On this all his other principles depend. All things exist in trines, divided by degrees, which are *distinct*, as the degree between man's body and mind, not *continuous*, as the degree between cold and heat. In each of these trines, each degree corresponds in its minutest parts to each of the two others. Thus the world of nature is an exact reflection of the world of spirits, as that is of God. Man's body is the perfect image of his soul, and through that of his spirit. Each higher degree is the cause and creative power of the lower; but each exists only by and for the others. Spirit is as much dependent on matter, as matter on spirit, and both on God. It is the soul of man that forms his body; but without a body, or material basis, the soul itself can have no existence; and both alike are dependent on the spirit for their life. But the doctrine will be made clearer by considering each main correspondence, or series of discrete degrees, in detail.

It is evident that the doctrine of correspondences but declares in full what poets and philosophers have vaguely and timidly held as true from the beginning of time. It is the postulate that underlies all allegory and symbolism. It asserts the existence of a universal and all-pervading analogy; it grants to metaphor a power sovereign and all-sufficient. To the man who is thoroughly imbued with this, the whole universe becomes a poem. For him meadow, grove, and stream, are meadow, grove, and stream no more, but the sacred hieroglyphics of some grand alphabet, whose words and sentences are written over land and sea, whose title-sheet is the starry heaven, and whose every page a world. But Swedenborg was neither poet, nor, in any ordinary sense, philosopher; he was, above all things else, a theologian. And hence he does not attempt to enunciate the grammar of a universal symbolism, but confines himself to demonstrating the

trinal nature in the pages of the Bible, and in the attributes of God.

In God, says Swedenborg, there is a trinity; in Him are found three distinct and infinite degrees—Love, Wisdom, and Use. Therein lies the whole mystery of the Trinity. In God are three co-equal and co-extensive essences blended to one, as the three primal colours are conjoined in one ray of purest light. But herein he discerns another correspondence. As the world of Spirit corresponds to God, and as in God there are three degrees, so in this, too, are three degrees; two in heaven—the Celestial Kingdom of Love, and the Spiritual Kingdom of Wisdom, which are the two divisions of the angels; and the third, the earthly Kingdom of Use, which is man in the flesh. So, too, in the Word, or Holy Scriptures, which are God incarnate, are there three degrees—the natural, which is the literal, sense, corresponding to Use; the Celestial and the Spiritual, which are internal, and to be apprehended by the angels only, and of those to whom they grant this power. It is this internal sense, or senses—for they are two—which Swedenborg is specially commissioned to unfold. It is remarkable how closely this threefold division resembles Goethe's episode in "*Wilhelm Meister*," of the Three Reverences. The first, the reverence of the Pagan or Jew for what is above him merely—the hard taskmaster and jealous God, Jehovah or Jove, which is the reverence of Use. The second, the reverence of the philosopher for what is around him, for himself, and his fellows, which is Wisdom. And the last, the reverence of the Christian for what is beneath him, for sorrow and suffering, which is Love.

There is another correspondence as fruitful in consequences as any of these, which Swedenborg enunciates. Man, in so far as he is material, is the perfect miniature of nature, or, as it has elsewhere been said, "Man is the true Microcosm." But if this be so, the world of spirits, which corresponds to the natural world, must be in the likeness of a man—and, further, God himself, to whom each of these corresponds, and by whom each exists, must also be in human mould—as, indeed, the Scriptures declare when they say, "God made man in his own image."

Let us examine each of these statements separately, for they form one of the most distinctive and important features in Swedenborg's theology. "That the universal heaven is a man," he says, "is an arcanum unknown on earth, though most perfectly in the heavens, where it constitutes the chief science of the angels, and a means of vast intelligence." This, which is commonly known as the doctrine of the Grand Man, has, more than anything else, tended to mislead and bewilder the outside world. Yet to this doctrine, as Mr. Mill said of a different matter,

"though it has often met with ridicule, a deeper philosophy will not refuse its sanction." The philosopher will not now despise it, for it is an anticipation of Mr. Spencer's principle, that society is an organised being as much as is the individual man. The Christian should welcome it, for it is a fuller development of Christ's dictum—that we are all members, one of another: He the whole, and we the parts. With Swedenborg this doctrine was a logical consequence of the principle laid down and insisted upon over a quarter of a century before, in the "*Principia*," that Nature is the same in the least as in the greatest: that the whole is mirrored in its parts, and that the parts may be known from the whole. Whether he had read Lucretius, who develops the same ideas in those famous and oft-quoted lines, I can find no evidence. At least, he may claim the doctrine as his own, for his novel application of it. So he declares that each society of angels, as well as the universal heaven, is in human form, and is seen as such by fellow-societies, though none is competent to comprehend the whole. Some angels are in the head; some in the breast, or loins, or hands, or feet. The doctrine which, thus baldly stated, excited the ridicule of his contemporaries, we in this century have become familiarised with. It has been enunciated, in a scarcely different form, as we have before said, by Mr. Herbert Spencer. In the inanimate kingdom, the promulgation of the Atomic theory has shown us how a whole may be built up of parts which resemble their aggregate in all respects, save that of size only. And in the realm of life the theory, now almost a proven fact, that each constituent cell of the animal frame has a quasi-independent and wholly individual life of its own; that if it cannot live when the whole dies, it can at least die whilst the whole yet lives; that it can move from point to point within this living whole, and yet share in the common life of all—all this has helped us to understand how it is possible for living organisms themselves to build up one grand organism, in which they shall be severally but the smallest parts, and collectively the whole: in whose life they shall find their life, and with whose death they shall likewise die.

But corresponding to this Grand Man, or Universal Heaven, there is also the Universal Spirit, or God-Man. That God is very man, and has all the parts and members of a man is proved, firstly, by the testimony of Scripture; secondly, as a necessary consequence of the doctrine of Degrees; and lastly, by angelic revelation. For though God himself be invisible, even to the eyes of angels—though neither man nor spirit "hath seen God at any time," yet his likeness is known to them by inference, and by internal impression. Yet as we are finite, and God is

infinite, the parts of the Divine nature, though corresponding in every detail as ours, are in Him principles, whilst in us they are merely effects. Thus, "By the hands of Jehovah in the Word are signified the Divine Love and the Divine Wisdom." "Eyes and feet when predicated of the Lord, signify the Divine principles in Him, from which eyes and feet exist."

In 1749, Swedenborg published in London the first volume of the "*Arcana Cœlestia*" a work in eight quarto volumes, devoted to setting forth the internal sense of Genesis and Exodus. In this enormous commentary, each line and verse is taken separately, and a spiritual sense is assigned to it in addition to its obvious and natural sense. Of course, this exact nicety of correspondence involves what he himself asserts, that the Scriptures were written from verbal dictation—were inspired, in fact, to every jot and tittle.

That the Bible is one grand allegory, may seem incredible at first sight; but here, as elsewhere, Swedenborg will be found to be merely carrying out in their entirety principles already in part recognised and acted upon. Only those books which can be discerned to possess this internal sense are admitted into the canon, and, acting upon this principle, he rejects certain books of the Old Testament, and preserves in the New only the Four Gospels and the Apocalypse. Those which are thus rejected in the New Testament, it may be noticed, are—first, the Acts, a straightforward historical narrative; and, second, the Epistles, which either enunciate doctrine, or convey plain precepts for the guidance of conduct. To none of these could a spiritual sense conveniently be attached; but, in the Apocalypse, some such secondary interpretation is necessitated; nor is Swedenborg the only commentator who has discerned an allegorical intention in the Gospels. In the Old Testament his solution is more capricious. Here he preserves the Pentateuch, Samuel, Joshua, Judges, and the Kings; whilst rejecting Chronicles, Ezra, Nehemiah, Esther, and the writings of Solomon. The Psalms and Prophets are all included in the canon; and it is easy to see how these can be shown to bear throughout a spiritual within the natural sense. The first few chapters of Genesis, he tells us, must not be taken in any literal sense. The genealogies are names, not of men, but of nations, and these chapters contain the history of the most ancient Church—a race, pious, patriarchal, and vegetarian—whose gradual corruption and eventual disappearance are symbolised by the Fall and the Deluge. With the call of Abram, actual history begins. But though this doctrine of the internal sense is not altogether unreasonable, we must beware of being led away by it too far. It is fascinating, but dangerous. Those who believe in a spiritual and a celestial

sense to the Bible, believe sometimes in a mathematical and an astronomical sense as well—believe even that the grand secret of Freemasonry lies hid within that exhaustless mine of symbolism.

Leaving now the doctrine of Correspondences, let us look at that other world, of which this is the type and symbol: the spirit-world, of which all things here are but the shadow, dependent on their substance for form and life, and giving, be it remembered, life and form in turn; for earth depends on heaven, and heaven lives by earth. Such, then, is Swedenborg's teaching. The unseen universe is divided into three parts—heaven, hell, and intermediate between these, what, for want of some distinctive title, is styled "The world of Spirits." In this world of Spirits all, except the supremely good or bad, remain for a period of at most thirty years after death. Their stay here is simply to allow each man to find his congenial society, whether in heaven or hell, and, when found, to depart to them. Sometimes hypocrites, whose true character is not known, even to themselves, remain here for many hundreds of years, until a judgment is passed from heaven on all the dwellers in the spirit-world, when they, too, go to their own place. Such a judgment was the Biblical Deluge. Another, which Swedenborg names the Last Judgment (*Ultimum Judicium*) took place in 1757. But otherwise, each man goes willingly to the company of his kind, for the joys of heaven are intolerable to devils, even as the stench and corruption of hell are to the angels. For in the spiritual world all our circumstances are subjective: our surroundings are but the reflection of us; and whether the image be evil or good, the fault lies in ourselves. Hence it follows that no change of character is possible after death. For then it is no longer circumstance that moulds character, but character that creates circumstance. A spirit can but associate with spirits like himself, and meet with surroundings that are in harmony with his own nature. Hence growth and change are for ever impossible.

But if Swedenborg were true to his own principles, he would see that neither in this world are our surroundings wholly independent of ourselves, nor in that wholly dependent on us, for "Nature," he says truly, "is the same at all times." And if this be so, then must the next world be as truly one of change and progress as this. But, No, says Swedenborg; when once the gates of hell are shut on each new inmate, they are shut without return. If he fulfil his appointed tasks—for devils and angels alike are compelled to work, the first by fear, the last by love, and over both kingdoms God rules, and turns even the work of devils to His service—if, then, he work, and do no harm to his

fellows, he is granted the indulgence of his passions and sensual pleasure, and, in so far as his nature suffers him, he is happy. But no labour, no penitence, no powers of heaven or hell can win him a return.

But Swedenborg has tripped and fallen over that great stumbling-block, the nature of evil. He tries, indeed, to evade the question of the responsibility of the Creator for hell and eternal punishment, by saying, that the Lord does not cast devils into hell; they go thither of themselves. A similar argument was that of the American slaveholders at the time of the abolition, who said, and said truly, that many of their slaves had no wish to be liberated. If servitude is dear to slaves, and iniquity to devils, are they any the less servitude and iniquity for that? Again, in accounting for the existence of noxious things on the earth, he tells us that "they were not created by the Lord, but originated together with hell;" and that, though he elsewhere shows that the Lord is the life of hell. Amongst such hurtful things he enumerates serpents, scorpions, crocodiles, owls, mice, locusts, frogs, all poisonous herbs and shrubs, and all poisonous earths. All these are called evil uses. To which we may reply: "Then, is mercury an evil use, which at one time is a poison, at another a valuable medicine? Is sulphuric acid good or evil, which in large quantities is a consuming fire, in weaker draughts a refreshing drink? The fruit of the potato is poisonous, the tubers wholesome food;—is the plant, therefore, to be reckoned a good or an evil use? If mice are evil, and owls, which destroy mice, are evil too, then from an evil proceeds the destruction of an evil, which is a good. Evil and good would thus seem to be rather, as Socrates asserted, like two sticks joined at one end; perhaps, even, like two ends of the same stick. But of that doctrine, by which evil is seen to be only a relative term, only a lesser good, and to stand in the same relation to that which we name good, that cold does to heat—of all this Swedenborg has no conception. That evil is but good in the making, or, as Browning says, "Evil is nought, is silence implying sound"—this was reserved for a later age to know. With Swedenborg evil is absolute and good is absolute; they stand in exact equilibrium, and answer to each other weight to weight and force for force. Yet this Manichæism he studiously keeps in the background: for, indeed, it is altogether irreconcilable with his own teachings of the omnipotence of God. We shall see another curious illustration of this confusion, in considering the question of free-will.

Thus much of Swedenborg's spiritual cosmology: what are we to say of it? To uphold it as simply true were absurd. The details, which I have refrained from giving—they are at hand for

those who wish to seek them—are often so outrageous and grotesque, as to carry their own refutation. As we noticed just now, that he could only look at evil and good from a human stand-point, and seemed unable to conceive that when the point of view is altered, their apparent nature may be altered too: so, here we find all things described in Swedenborgianese. His angels and devils are angelic or diabolic Swedenborgs; and heaven and hell are filled with Swedenborgian upholstery. Even in his account of the planets and their peoples, he can give us nothing that is new: he only distorts the old, or forces it into puerile and extravagant combinations. Yet he himself warns us to expect nothing else than this: for the angels, said he, in conversing with human kind, are compelled to seek expression for their ideas in man's own brain, and if they find therein nothing to correspond to their idea, those ideas are lost; and, even otherwise, their expression is obscure and symbolic. We must not look to Swedenborg, then, for exact descriptions of spirit-scenery, for he can but give us his own peculiar and limited reflections of earthly landscapes. But if the circumstances in which he clothes them are grotesque and unsatisfactory, the grand principles which he enunciates we can, and do, believe as true. For he has shown throughout how the same laws govern the realm of the Unseen as prevail among the things which are seen; but there they operate with larger conditions, and an ampler scope. Nature is in all places the same: in the midst of infinite variety an unity. With them, as with us, are work and rest, pleasure and pain, hope and fear, and all the passions that vex human-kind. Death has no power to change; but—

“Eternal form shall still divide
The eternal soul from all beside.”

Nay, so little need has man to fear death; so close is the inter-dependence of the natural and spiritual world, that not seldom they can visit us, and we go to them. Not only was Swedenborg himself a conspicuous example of this; but, whenever one deeply reflects, or is absorbed in contemplation, his spirit is actually walking with spirits, and is seen of them as one going with head bent to earth, and eyes fast closed. Spirits in turn will come to us, whether in dreams or to the waking sight. Further, they can lend to man their own strength and insight, and thus we see how prophecy and miracles are possible. Our fate in that other world, too, is in our own hands; though here he errs in placing limits where Nature has placed none. For in the great spiritual republic, not equality, but superiority through merit prevails. It is a republic, for God is no visible King, but the omnipresent Spirit, in whom all work, and move, and live.

Of the great question which has so long vexed the human mind, and remains yet unsolved—the compatibility of free-will and fixed fate—Swedenborg can give no more satisfactory account than those who came before and after him have done. Free-will, he tells us, in God only is a reality, in His creatures a delusion. Equally in man, in angel, and in devil there is this feeling of independence, but it is misleading, and all their power is derived from the divine life indwelling in all things that live. This delusion it is the function of revelation to correct, and only when it is recognised as a delusion can we become qualified for the angelic societies. In the “Arcana,” he ascribed the gradual degeneration of the most ancient Church—under the figure of Adam at the Fall—to their thus becoming imbued with the idea that they were self-dependent and free. So far, this is fully as credible as the theory of Animal Automatism propounded by Professor Huxley, which, indeed, it closely resembles, save that the motive power, which Swedenborg names God, the Professor recognises as Natural Law. But having proposed a solution of the difficulty, which, if not adequate, is at least intelligible, he goes on to complicate the matter by telling us that free-will results from the perfect equilibrium between heaven and hell: each corresponds to the other in its smallest parts, and man, who is exactly balanced between them, like Mahomet’s coffin, is free to turn whichever way he will. God on this theory, is the operator—

“Omnipotent to hold man free between
Desires that upward and that downward lean.”

But such a view is wholly inconsistent with what he has said above of the only real power resting in the divine nature: unless, indeed, we are to suppose, which Swedenborg would assuredly not allow, that God is Omnipotent for evil as for good.

Again, if we are to be the mere passive receptacles of divine power, as Swedenborg at first asserted, why are some men gifted with a greater capacity than others for receiving it? In other words, if God be just, how account for the fact that all have not the same innate potency of good, if all are to be judged by the same standard, and all held alike responsible? There is, indeed, one way by which a partial solution of the difficulty may be attained; but pre-existence and re-incarnation form no part of Swedenborg’s tenets. The doctrine of hereditary transmission he states in its boldest and most uncompromising form: “Man derives his soul from his father, and his body from his mother. Into the soul thus formed, the angels, during the period of unconscious childhood, pour their heavenly influences, which abide with the man, working unseen and unfelt during all his

after life." To establish this doctrine he appeals to the same experiences as Plato and Wordsworth. These influences he styles "remains," and they form the only seeds of future holiness. From these if the child by vicious surroundings or innate incapacity be severed, he has no hope of further good, but must in the next world infallibly take his place among the damned. Was ever doctrine so little satisfying as this? Better to say with Paul that such things are not for us to search out; better to believe with Calvin that no circumstance, no conduct of ours avails to move inexorable fate, than to listen to this bland dogmatism and timid compromise of difficulties irreconcilable. Our character is not formed by ourselves during long cycles previous, when infinite variety of circumstance in endless succession gives at length equality of chances to all, but is assigned to us ready-made at our birth, and thenceforth with those who gave us life, and those who nurse our tender childhood, rests our whole future, to make it or to mar. And yet, for all this not God nor man, but each individual soul is held responsible. Responsible, that is, for the accident of his birth, and for the care bestowed by others on his infant years!

It remains now to say a few words on the character of the man whose doctrines we have been considering, and my task is finished. Throughout Swedenborg's life the most noteworthy quality in him is his abounding common sense, by which term, for want of a better, I designate that power of seeing things as they are in themselves, apart from all drapery of shams and conventions, which is the special characteristic of all who have been called great. This peculiar gift, as I have before noted, Swedenborg seems to have inherited from his father, the worthy bishop of Skara, but in him it rose to tenfold power. I have already given an instance of the high esteem in which this common sense of his in matters political was held by the chief statesmen of the time; but it is, above all, conspicuous throughout his theological writings. This also the same authority was the first of his contemporaries to notice. "The religion of Swedenborg," he writes to the king, "more than any other, must produce the most honest and industrious subjects; for it places, and rightly, the worship of God in uses." And this spirit is abundantly apparent throughout his teachings. Religion to be real must be carried out in practice: a life of piety merely, if by piety is meant the due observance of rites and ceremonies, is a life mis-spent. And do not think these were commonplaces. They are so now. In the corruption and crass ignorance in which the Church of Sweden was at that time sunk they implied an insight far beyond his generation. Again, for learning, as mere learning, he has the most hearty contempt.

Commentators and Hebrew scholars, he tells us, in the next world study in subterranean places with scant light, and tormented by vermin. "Such as are simply men of learning," he says elsewhere, "will for the most part reject my revelations." But the metaphysics of his day, which had assisted to divorce theology from practical life, and had wasted men's understanding in a dreary round of verbal inanities, formed his special abhorrence. On such dismal pretenders he heaps every kind of indignity. In intelligence they fall below the common clown, and in the next world the wilderness and stony rocks are their habitation.

His temperament seems to have been singularly placid, and free from any element of disturbance. His strongest passion, as he himself tells us, was his desire for women. Also we have it on his own confession that at one period of his life he kept a mistress; in which, certainly, he was no worse than most of his time. But this taint appears whenever he has occasion to treat of women. His doctrine of marriage and of the relation of man and wife is both unfeeling and repulsive. It forms, indeed, the one utterly irredeemable blot on the otherwise untarnished morality of his teachings.

Consistently with his character, he formed no strong attachments. At various periods of his life he was in friendly intercourse with one or two acquaintances, but it never went beyond this. This accords with Thackeray's remark on the loneliness of all great men. "The giants," said he, "must always be alone; the kings can have no company." Withal he was quietly and passively benevolent; and, child-like himself, was very fond of children. He was too practical for either a poet or a philosopher; he was essentially a theologian. And in other respects he was well fitted for such a part. He had the *odium theologicum* in all its bitterness. To sects or nations whom he had cause to dislike he was utterly intolerant. Amongst them Quakers and Jews were his peculiar aversions, and the foul slanders that he heaps upon them can scarcely find their match in the whole literature of theology.

With such qualities it is, perhaps, not surprising that Swedenborg should have made few disciples—that he should have won the admiration of few; the love, it may be, of none. He had common sense and amiability. But amiability is not altogether the quality that we look for in a Paul, a John Baptist, or even a Luther. Such a one is all fire and sword—to his friends fire, and sword to his foes. In this man we look for love that enkindles, and for hatred that slays; and we find—amiability and theological spite. He lacked the deep human sympathy that is essential to reformer or prophet. He served Truth, not

Love. Let us be grateful that he served his mistress with such unshaken fidelity, even whilst we regret that to the "light" which he had he joined not that "sweetness" which would have made him not only seer but saint. Yet even such as he is, he has drawn to him here and there a kindred mind who has drunk of his full streams, and departed well satisfied. Blake, artist and poet, borrowed largely from his writings in composing his "Marriage of Heaven and Hell," though for the man himself he has little else than a sneer. Emerson has studied him, and to some purpose, though he can by no means be reckoned a disciple. And Gerald Massey shall speak for himself in words with which we may fitly conclude this paper. "Swedenborg shall be better known after many days. He has waited long, with a most placid patience, but he is one of the eternal men who can afford to wait any length of time. I look up to him as one of the largest, loftiest, serenest of the starry host in the realm of Mind. He is seen but dimly by the distant world at present, but is slowly, surely arriving from the infinite with a surprising light of revelation. And I know him to be a sun: one of those spiritual suns that shall go on shining to the full, eternal day."

"THE GOOD TIME COMING."

HAFED'S PREDICTIONS.

IN the perusal of the remarkable book, "HAFED, PRINCE OF PERSIA,"* many of its readers would light upon certain brief but interesting passages, in which the communicating spirit predicts the speedy advent of a Great Reformer, the active agent in great social and religious convulsions, that will usher in the "Golden Age." This prediction was given by "Hafed," through his medium, about three years ago. In July last, at Manchester, the following prediction, corroborative of "Hafed's," was given through Mr. Morse while in trance. We copy from an article, by Mr. Wm. Oxley, in the *Spiritual Magazine* for September:—

Those who have given utterance to truths of an exalted order, and been conspicuous by the purity of their lives, may not without justice be considered as Avatars or messengers of God to the nations of the earth. But has God spoken by these messengers who have been specially qualified and prepared in the past? and will He cease to speak through such prepared organisms? We reply,

* "Hafed, Prince of Persia: his Experiences in Earth Life and Spirit Life. With an Appendix containing Communications from Spirit Artists." London: James Burns, 15 Southampton Row; Glasgow: H. Nisbet, 219 George Street. Price 10s. May also be had in America from Colby & Rich, Boston, and John C. Bundy, Chicago.

'No,' and we now make the announcement *that there is at the present time one upon your earth.* We may be asked to name him, and to say who and where he is. We could name him and describe his locality, but for sufficient reasons we withhold the answers; that one himself is not, nor will he be fully conscious who and what he is, until he crosses the boundary, and until his bones have mingled with the dust of the earth on which he now is, but his power will be felt by the subtle quality of his thoughts and writings. One reason why we withhold further knowledge is that there is to be no more *man-worship*, but the consciousness of the Divine, which is in every human being, and which is the life itself, may be and ultimately will be enjoyed and appreciated by all.

But interesting as the above will be to many of our readers, the following document on the same subject will be much more so. The letter is addressed by an American gentleman to Mr. H. Nisbet of Glasgow, and was sent to us for publication four or five weeks ago. Mr. N. says he was introduced to the writer in the month of July last, and that he has no connection with the Spiritual movement.

London, S. W., Oct. 9, 1876.

MY DEAR SIR,—As you have kindly expressed a wish for a line or more from me after I shall have read the review of "*Hafed*" in *St. James' Magazine*, I comply, but not in review of either "*Hafed*" or the reviewer's review, but simply to bear corroborative testimony in support of the prophecies I find recorded in "*Hafed*" on pages 443-4, and 482, and in the first paragraph beginning on page 494, foreshowing the early coming of "*Heaven's Messenger*" for the political, social, and spiritual regeneration of mankind.

Had I no other, certain of the prophecies recorded in the Old and New Testaments of the Jewish and Christian Bible would amply sustain the prophecies purporting to come from the angelic messengers, who claim to have once lived in the flesh on the earth respectively as "*Hafed, Prince of Persia*," and "*Hermes, a Priest of Egypt*," and to have been, while on earth, intimate friends and companions of the pure and holy JESUS OF NAZARETH. But, without now bringing forward the prophecies of the Bible, I will at once relate some portion of the much that has been repeatedly, *directly*, presented to my mind through the channel of audible speech, as well as in vision, and which has been thus presented, and continues to be thus presented, without any association with so-called Spiritualists, mediums, &c.

The chief items I would relate occurred as early as the first week in February, 1868, in the City of SAVANNAH, in the State of Georgia, U.S.A. I was at the time alone in my chamber, the hour being midnight. It was a clear star-light night. The blinds of the windows to my chamber were thrown open, thus affording considerable light throughout the room. I was awakened from a pleasant slumber by both touches and voices. My first impression

was that I had been visited by some friends, like myself, in the human form. But a moment's reflection convinced me to the contrary, and that the touches I felt and the voices I heard were not from carnal beings, but from supernatural agents. This discovery was exceedingly astonishing, for never before had such a thing occurred to me, nor had I hitherto given any special thought to such things. Consequently the visitation, as I may term it, at once deeply interested me, thus commanding my closest attention. The voices approached from above, gradually descending and drawing nearer, and becoming more clearly audible and intelligible. Some of them seemed, as they purported to be, the voices of near and dear kindred and friends whom I knew to have formerly abided in the flesh, and to have passed through the ordeal of death. Others purported to be the voices of persons whom I had not known in this life, but who, like the others, had lived in the body, upon, and passed from the earth through translating death.

The visitation continued from about twelve o'clock midnight until sunrise, after which the manifestations of my visitants became less potent, but nevertheless continued for some days, still convincing me that I was the subject of a very remarkable phenomenon from some mysterious realm. During the hours between twelve midnight and six in the morning, I was made to witness such ocular demonstrations as left no grounds on which to found the slightest doubt of the actual presence of potent and intelligent supernatural agents. But I need not further allude to those particular manifestations for the present, as I purpose now only to record, in brief, some of the foreshadowings that were then and also subsequently made to me.

It was rendered evident to me that the assemblage comprised many spirit or angelic intelligences. During the first hours of the visitation, he, who seemed to be the presiding Intelligence, spoke apparently from a distance, having the "voice of a mighty angel," imparting to me many things of the profoundest importance, much of which, however, I am not yet disposed to give to the public. But I may say this much, that amongst the many things that were revealed, the revolutions and the reformation announced and foreshadowed in "Hafed" were very elaborately laid before my mind. It was clearly stated that the time was approaching for the fulfilment of those prophecies, recorded not only in the Jewish and Christian Bible, but in other inspired writings, which predict the eventual overthrow of the various effete and inadequate existing governments, and the ultimate reformation and "assembling," or, rather, uniting, of the nations under one grand general government of governments—THE UNITED NATIONS OF THE EARTH under ONE SUPREME HEAD: That to this end all nations would be convulsed, and thence revolutionised in every department of their respective political, social, and religious structures: That the Church of Rome would arrogate to her Head the distinction of infallibility, and that this assumption would ultimately lead to a schism that

would result in the reformation of the Catholic Church ; and that, in and through this reformation, this Church would be gradually purged of all its benighting elements, and advanced to complete regeneration and reconstruction : That all churches and religious sects whatsoever would undergo like purgations and reformations, and as they became purified, and thereby spiritualised, the divine elements of each would gradually blend one with the other, until all would have formulated and established THE ONE UNIVERSAL CHURCH OF GOD AND THE CHRIST OF HUMANITY.

On this occasion, accompanying these revelations, I had a very remarkable vision of the past, the present, and the future. In this vision I was, as it seemed, taken back to the earlier stages of the earth, and from there passed on down to the (then) present (February, 1868), and thence on through the future to the promised millennial age. The world in its various stages seemed to pass panoramically before me, or, rather, it seemed as if I was passing the world, in its various stages, in review. The scenes of much of the past were inexpressibly interesting, and, in many cases, ineffably grand; the grandeur being alternately sublime and harrowingly terrible. The various national convulsions and revolutions of the future were fraught with much of indescribable interest; yet, the features of the various stages of progress were most vividly presented to, and forcibly impressed upon my mind. The governments of the several nations were entirely reformed. All effete, false, and inadequate systems were crushed out, and every department of the social structures wholly renovated. As this universal regeneration matured, there appeared upon the earth a NEW HUMANITY arising out of the old, that seemed to emerge from pre-existing stultifying elements, and which gradually formulated a Centralised Government of the nations, by the nations, for the nations, under the reign of a Heaven-ordained GOVERNOR, whose spirit seemed to permeate, vitalise, enlighten, and fraternise all peoples. The sovereignty of this ROYAL GOVERNOR seemed guaranteed by the individual sovereignty of the entire constituency, the one reciprocally sustaining the other, in like manner to the reciprocal government of the human organism, which we find to be a government of the members, by the members, for the members, under the royal reign of the SOUL—the CHRIST of the Microcosm—the Organism of the Man.

These revelations were at once (then, in the first week in February, 1868) noted and made known to my family and to many of my friends, none of whom were Spiritualists. From that time I had no more of such visitations until the first week in December, 1869, when the visitation was repeated, I then being in the City of Providence, in the State of Rhode Island, U.S.A. What had been revealed to me a year and eight months previous, was then repeated, and further revelations made. This second visitation was continued through several days. In the 1st week in May, 1870, I then being in the City of Washington, U.S.A., a similar visitation occurred,

when there was repeated some of the former, and other revelations were made. From that time up to the present I have been *continually* subject to like visitations, revelations, and visions; they usually occurring when I am entirely alone, though I often hear voices, clearly intelligible to myself, from supernatural entities, while I am surrounded by my friends and others. It has often been my good fortune to spend hours at a time in actual intellectual communion with angels, as I must call them, whom I plainly have seen, and whose touch I have often felt. With them I have often held, not only interesting, but instructive intercourse, conversing as freely with them as with human friends. During these conversations, many matters of importance have been revealed to me, much of which will, in due time, be given to the public.

These things, unsought and unanticipated, have actually been my experiences, let the sceptic world think and say what it may to the contrary. And as many of the foreshadowings presented to me in those visions have been verified by fulfilments as time has rolled on, I am constrained to believe in the truth and importance of all that yet remains unfulfilled; and that, as time advances, momentous as they are, I shall recognise all the intimations and presentations disclosed to me in those visitations, evolving in the actual history of the nations of mankind.

In TRUTH and LOVE, fraternally yours,

A. J. R.

NOTES ON THE PRESENT CRISIS.

By M. A. (OXON.)

ALTHOUGH it would be premature as yet to endeavour to forecast all the issues of the present raid on Spiritualism, the lull between the storms affords opportunity for a certain retrospect, and for the gathering up of some useful lessons. Men of the present day, friends and foes alike, have heard only too much of the Lankester prosecution. Those who will come after may find it useful to have, in the succinct form of a short magazine article, a summary of the facts, and a few comments upon them, by one who has lived amongst them, and watched them with keen interest. I have called the present raid a crisis in the history of Spiritualism. Possibly I should have been more correct if I had called it the commencement of a crisis: the first serious mutterings of a storm, the bursting of which those who are accustomed to note the signs of the times have long seen to be inevitable. So long as Spiritualism was confined to holes and corners, so long as it was known only as a *congeries* of grotesque phenomena,—“an unseemly attack on furniture”—so long as its defenders maintained ground only too manifestly untenable in the face of facts, the materialists were content to leave us alone—our beliefs were too foolish to need notice, and our creed contained in it nothing but patent contradictions and absurdities. A few raking shots were fired, more in contempt than in serious earnest, and the

thing was left to die. But it did not die; on the contrary, it flourished and abounded, and, with unprecedented rapidity, won its way to acceptance among persons who could not be denied to possess a dangerous social influence, and among men whose scientific eminence, and high intellectual reputation, could neither be contested nor sneered away. The crowning indignity was the admission of the hated subject within the charmed circle of the British Association for the Advancement of Science. It was bad enough before, but this was the last straw that broke the camel's back. The Committee, charged with the selection of papers to be read at the late meeting of the Society at Glasgow, decided by a single vote to accept a paper from Professor Barrett, F.R.S.E., "On some Phenomena associated with Abnormal Conditions of Mind," and that very mild and harmless paper, dealing with some ordinary facts of Mesmerism, and elementary phenomena of Spiritualism, was read before the Anthropological Department of the British Association, Mr. Alfred Wallace, the eminent naturalist, being in the chair.

Mild as the paper was, it proved quite strong enough to provoke a storm. The selecting Committee contained, amongst its members, Professor Lankester, F.R.S., a determined materialist, and he, apparently, made a personal grievance of the fact, that a subject in his eyes so contemptible should be allowed to enter the scientific atmosphere at Glasgow. "The discussions of the British Association have been degraded by the introduction of the subject of Spiritualism," are his words.* It so chanced that there was in London at this time a gentleman from New York, U.S.A., Henry Slade, a medium of great celebrity, who for fifteen years has been before the public, and in whose presence phenomena, especially slate-writing, occur with great regularity. On his way to fulfil an engagement with a scientific committee of the University of St. Petersburg, who were charged with the investigation of Psychic Phenomena, he had stopped for a time in London, and was giving daylight séances with complete success to a great number of competent observers and eminent scientific and literary men, amongst them such men as Dr. W. B. Carpenter, F.R.S., Lord Raleigh, F.R.S., Mr. Alfred Wallace, Mr. Hutton, editor of the *Spectator*, and many others. Mr. Serjeant Cox, President of the Psychological Society, had also seen and believed, or, at any rate, had drawn up an elaborate report, which was, oddly enough, published in the *Spiritualist* newspaper at the time; and which, still more oddly, was read as evidence at the subsequent trial of Dr. Slade. The learned Serjeant brought this report before his friend, Professor Lankester, and urged him to go and see for himself.

Nursing wrath in his heart, and with all his "prepossessions" excited, the Professor did go, saw, and—seized the slate, on which the message was then just written. The account of that memorable séance comes out more distinctly in the trial, which subsequently took place. It may be shortly stated here that Slade had placed a

* Letter to the *Times*, Sept. 15, 1876.

clean slate, with a crumb of slate-pencil on its surface, in position under the corner of the table, between Professor Lankester and himself, and had requested the Professor to join him in holding it there. Instead of doing so, Mr. Lankester snatched the slate away, and discovered on it a short message. That constituted the exposure; and the explanation given by Slade, which was not admissible at the trial in the shape of evidence, may be introduced here. It is in the form of a letter to the *Times*, to which newspaper Mr. Lankester had forwarded a letter recording his version of what had occurred:—

"SIR,—It very seldom occurs that I feel called upon to write in my own defence. To the statements of Professor Lankester, which appeared in the *Times* of the 16th instant, I think I may with propriety reply.

"These are the facts:—On our sitting down to the table, I held the slate against the under side of the table, when, after some delay, the sound of the pencil writing on the slate was heard. On withdrawing the slate, there was found to be what might have been intended for a name, very poorly written upon the upper surface. I then wiped this off the slate, saying, 'I will hold it again; perhaps they will write plainer.' Again a little delay ensued, when I said to Professor Lankester, 'Perhaps if you will take hold of the slate with me they will be better able to write.' He thereupon released his hand from where it was joined with my left, and those of his friend upon the table, and, instead of holding the slate with me, seized it, as he describes.

"Instead of there being a message written, as he says, there were only two, or, at the most, three words on the upper surface of the slate.

"Now, had Professor Lankester listened as closely as he says he watched me, he must have heard me say, after asking him to hold the slate with me, 'They are writing now.' This was said while he was in the act of removing his hand from where it was joined on the table to the slate, for I heard the sound of the pencil when the writing commenced, while I was asking him to hold the slate with me. Consequently, when he seized the slate, only two or three words were found written upon it.

"Had he told me he suspected I was doing the writing, I think there would have been no difficulty in disabusing his mind on that point.

"That I do the writing with a piece of pencil under my finger-nail is an old theory. However, I always keep my nails so closely cut as to render that impossible, to which those who have taken the trouble to examine them can testify. Therefore, all I have to say is, I did not do the writing at the sitting with Professor Lankester, nor at any other sitting given by me during the years I have been before the public as a medium.—Very truly yours,

"HENRY SLADE."

Not content with writing to the *Times*, Professor Lankester further obtained summonses against Slade, and his manager or secretary,

Simmons, for "conspiring to cheat and defraud;" and also against Slade alone for "using certain subtle craft and devices to deceive and impose on" certain gentlemen, whose names, it may here be stated, were used without their permission, and who agreed only in resenting that liberty. The case came on before Mr. Flowers, at the Bow Street Police Court, on October 2, and was repeatedly adjourned until on October 31 it was concluded by a sentence of three months' imprisonment, with hard labour, on Dr. Slade, the conspiracy charge having been dismissed. From that decision an appeal was at once entered, and it will be heard at the Middlesex Sessions during the third week in January, 1877. Meantime, the defendant is released on bail, and the St. Petersburg investigation is deferred. A brief *resumé* of the case, the evidence in which is printed at length in the *Spiritualist* newspaper of current dates, is all that can be given here.

The evidence for the prosecution, afterwards narrowed down by the presiding Magistrate to the testimony of Professor Lankester and Dr. Donkin, who were present when the alleged exposure took place, and of the carpenter, who made the table which was alleged to be constructed in a peculiar manner for purposes of deception, related solely to the sésances of September 11th and 15th. It amounted in substance to a recital of the events stated in Professor Lankester's letters to the *Times*. It was elicited in cross-examination that the case was one of inference and not of demonstration. Both witnesses could say no more than that they observed certain movements of Slade's arm which they imagined or concluded to be caused, or which might have been caused, by his writing on the slate as it rested on his knees under the table. That opinion was shown to be a mere conjecture, and was further shown by the witnesses for the defence to be in direct opposition to their knowledge and experience. (It was the peculiarity of this trial that the knowledge was all on one side.) The same remark applies to the industrious attempts made to prove some tricky character in the table. It was produced in court day by day as if its presence would show the trick; it was alleged to have been made to order, and on some "occult" principle; it was altogether wrongly described by Professor Lankester; and as a result of all this flourish of trumpets, it was shown that the allegations were unsupported by fact, the table being a perfectly simple and ordinary article, only made after a fashion more usual in America than in this country. It was, in fact, a strong and substantial table, built to stand the sounding blows which shattered the table belonging to Mrs. Burke which had been previously used, and with little or no hamper underneath which could interfere with the movements of the slate. These movements are entirely out of Slade's control, and the table was made to allow uninterrupted motion of the slate. Had the trick been fraudulently done as the conjurer Maskelyne alleged, the old table with its brackets would have been more suited to the purpose. No allegation was ever more completely shattered by the defence than this; and yet it is characteristic of the root that false ideas take in the public mind that the hazy idea still prevails that

the table was a trick table. Most surely it was nothing of the sort. Moreover, the table was produced in court by the defence, which is sufficient evidence they at any rate did not shirk any examination of it. It is instructive to note the circumstances under which this was done. I beg my reader's careful attention. Mr. Lankester had deposed, with that calm superior air which he wears when he thinks he is making a point, that the table was one without a frame, and, therefore, eminently suitable for Slade's tricks. Prior to his cross-examination the table was brought down to court, and Mr. Lankester having been induced to repeat his statements, it was produced by the defence. Nothing could be more complete than the contradiction so given to the statements of Mr. Lankester. *As a matter of fact the table was found to have a frame 5½ inches deep, being, as the carpenter who made it afterwards deposed, about 1 inch deeper than frames for tables of that size are usually made.* At this point a truly dramatic incident occurred. Mr. Maskelyne, who had been in court an attentive listener to the proceedings, saw that the moment for his interposition had arrived. Professor Lankester—shall I say his patron or his protégé?—was in obvious difficulty, and, briskly stepping across the platform of the bench, Maskelyne came to the rescue. Turning up the table, he adroitly diverted public attention from the point at issue by calling attention to other features in the construction. It is his business to mystify, and never did he succeed better than on that occasion. From that moment the public mind was possessed with the notion that the table was a trick table; and even the Magistrate, who knew nothing whatever about it and had never examined it, heedlessly adopting the conjurer's suggestion, pronounced it to be "the most extraordinary table I have ever seen."

What was the extraordinary character of this table? It apparently resided in a small wedge which Maskelyne affirmed to be obviously put for the purpose of producing raps. Mr. Maskelyne must have been very much surprised to learn that *that wedge was placed there by the workman who made the table, without instructions, and as an expedient to tighten the support.* This is a fair specimen of the evidence adduced by the prosecution.

The evidence of Maskelyne, admitted by Mr. Flowers under an erroneous impression, calls for no comment. He performed as usual, and was, of course, glad of the chance. It is his business to perform. But it was unkind of him to say that he would like to crush out Spiritualism altogether. Why! he lives upon it. It is the very mother that gave him birth; or, more correctly perhaps, it is the body on which he has lived as a parasite, and its death would be the signal for his own speedy extinction. He should not say that! It is not natural nor nice! However, he totally failed in doing anything whatever to elucidate any disputed point, and his evidence, together with its accompanying performance, was ridiculous in the extreme; as ridiculous as his alliance with the clergy for the purpose to which he devotes his energies. The latest device seems to be to give free tickets to clergymen who will consent to advertise the Egyptian Hall

performance as a means of putting down Spiritualism. What a holy alliance! What a sacred crusade! We shall have experiments by Maskelyne in some Metropolitan pulpit next, to the sound of a lively chant, and Psycho preaching a sermon, with Maskelyne acting as clerk—a beautiful illustration of the materialistic doctrine of human automatism. To such straits are bigots—scientific and theological—reduced by their common fear of a subject that they instinctively know will crush out their dogmas, and reverse their dearest theories. Beyond proving that, Maskelyne proved nothing whatever.

The evidence for the defence given by Messrs. Wallace, Joad, Wyld, and Joy was in every way excellent, and was absolutely untouched by Mr. Lewis's cross-examination. It was of no avail to the case in point, unfortunately, and the Magistrate did not entertain it in framing his judgment. A great point, however, was made when it was admitted. It is now a matter of history. The sentence was given, as has been said, solely on the evidence of the accusers, Lankester and Donkin. I do not further criticise till the appeal has been heard. I may, however, say here that the successful prosecution of that appeal necessitates a large expenditure of money; and I take this opportunity of urging, with all my might, those who have the power to contribute their subscription to the Slade Defence Fund. The battle must be fought with all zeal, first of all to rescue an innocent man from unmerited disgrace; secondly, to place in the strongest light the evidence we have to offer; and thirdly, to teach erratic scientists, "with no private object to gain," who amuse themselves by persecuting mediums, that it is an expensive pleasure, and that the game is not worth the candle.

In order to save myself the labour of unnecessary repetition, and to complete the view of the case already presented by the evidence and criticism of an independent observer, I venture to present here an account of a séance which I had with Dr. Slade after the alleged exposure of his tricks by Professor Lankester. After some critical remarks on the nature of the evidence given by Professor Lankester, I sum up his allegations and my own refutation thus in the *Medium and Daybreak*, October 6, 1876:—

"He (Prof. L.) alleges that Dr. Slade writes the message either—

- (1) Previously to the séance, in which case he adroitly changes the slate just cleaned for the one previously prepared;
- or (2) on his lap, while he distracts the attention of the sitters by conjurer's patter;
- or (3) while the slate is in position under the table; in which case he uses a grain of pencil fixed under a finger-nail.

"In my record of my first séance, printed on August 4th last, I stated that I obtained a message on my own slate, held by me alone, untouched by the medium, and cleaned by myself. This slate was a porcelain one, not of the kind used by Dr. Slade. He did not clean it or hold it. To which of the above heads does Professor Lankester refer this experiment?

"At the same sitting there lay on the table in front of me a folding slate, which I examined and found to be clean. It was at arm's-length from Slade, and he touched it on the outside with difficulty. Yet under those circumstances both sides of the slate were covered with an elaborate message, neatly and regularly written, with no erasures or faults of spelling. How is this covered by Mr. Lankester's explanation?"

"On Saturday last I went again, and with the explanation before me, obtained the message, a *fac-simile* of which is given herewith. The slate was an ordinary school-slate, and I examined it most minutely, to enable me to testify, as I do, that it was perfectly clean. The slate had on the frame a small mark, caused by the projection of a wooden chip, which enabled me to testify, as I do, that the slate was not changed. It was held by Dr. Slade under the corner of the table between me and him, and during the five or six minutes during which the message was being written I watched his wrist and hand carefully. I could see no movement of 'flexor tendons' such as Mr. Donkin saw. The wrist was motionless, and the hand that held the slate never stirred. The other hand was in mine, and the medium's body in full view. The steady, grating sound, ceasing only when we broke the chain by lifting a hand, went on throughout. I held my ear over the slate, and I assert without hesitation that what I heard was the grating of slate-pencil, and not a scratching made by a finger. That slate never left my gaze till it was produced covered with close and clear writing, as the *fac-simile* shows. Which of Professor Lankester's explanations explains this?"

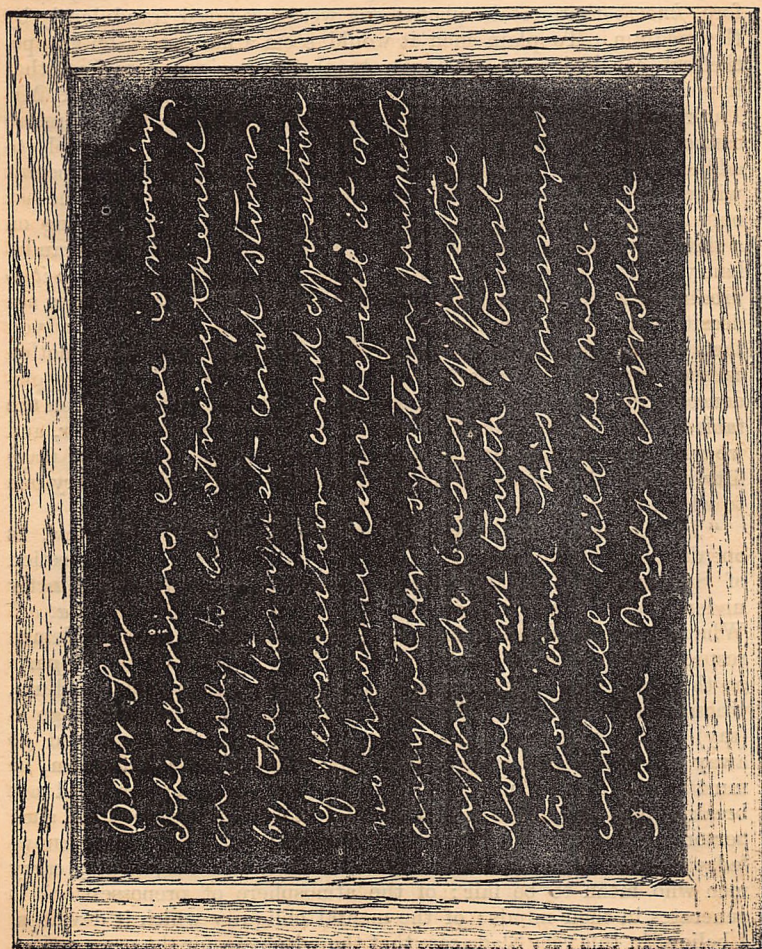
In order that there may be no mistake, I append a *fac-simile* of the slate.—(See opposite page.)

I might adduce evidence more and more striking, again and again repeated, but it would serve no good purpose. If I have selected what my own eyes have seen, it is not because I consider it any better than that of a hundred other observers, but only because I have seen it, and therefore am able to give personal testimony.

Furthermore, as stating concisely what I think it right to say, I append here some remarks on the trial which were printed in the same journal. Since I am compiling an account of the affair for the benefit principally of those who have not followed the evidence, and of those who will hereafter read what I have written as material for history, I hope I may be excused from any charge of egoism in reproducing what I wrote for other readers.

"The first act is complete, and Dr. Slade has been condemned in a penalty so utterly disproportionate to the alleged offence, even in the opinion of so influential and moderate a journal as the *Spectator*, that one feels the sting partly taken out of it by a conviction that such a sentence cannot be sustained on appeal. I am not going to enter into any detailed criticism of the evidence, nor to comment on the curiously vacillating conduct of the magistrate in admitting all sorts of irrelevant matter, and then narrowing the issue down to the statements of Messrs. Lankester and Donkin. If their words alone

were to be taken as evidence, why, it may be wondered, should Mr. Massey, Mr. Wallace, Mr. Joad, Mr. Joy, and Dr. Wyld be heard? Why should that irrepressible conjurer be allowed to advertise his entertainment? Why was not Psycho put in evidence? Where was the Wizard of the North? And why was not Mr. Lankester's horo-



scope cast on the spot? All this would have amused the Court, and it is hard to see what more than that Mr. Maskelyne achieved, except a sensational advertisement of his performance, which ought to secure for Mr. Lankester a substantial acknowledgment of Maskelyne's undying esteem and regard.

"Nor is it worth while to wonder why, once admitted, the sworn testimony of competent men that phenomena occurred with Slade in their presence in a way that absolutely could not be explained by the hypothesis of the prosecution, should not weigh against the statements of two men that they *thought, imagined, fancied, concluded*—by their own admission that they did not *see*, and could not, therefore, *know*—that certain phenomena were produced fraudulently by the medium. To plain men it would seem a fair retort on a hypothetical conclusion, to demonstrate that on given occasions that hypothesis did not cover the facts. To the suspicions of Mr. Lankester, who knows nothing of the general subject, and therefore cannot apply the experience of others, it would seem a fair reply to adduce the experimental knowledge of (say) fifty other competent witnesses who have tried and tested over and over again what he has only casually "exposed." If Mr. Lankester stated that writing on a slate held by Slade under the table was in a particular case fraudulently produced, *according to his judgment, though he did not see it so produced*, it would surely be a plain reply to say, 'Appearances are deceitful, and have, in this case, deceived you. We will show you that the movement of the arm which you mistook for the motion caused by writing is due to another cause. We will produce evidence of writing on slates untouched by Slade, on slates lying on the table which he never touched at all, on others held by a sitter, and we will demonstrate that your hypothesis applies to none of (say) fifty cases, and therefore is presumably erroneous in the solitary one to which you apply it.'

"In his discretion the magistrate declined to take this view, as opening out too wide an issue; it would be trying the whole question of Spiritualism. Well, accepting that view, let it be distinctly understood that the question of *Spiritualism has not been tried at all*. What has been done is to take the testimony of two gentlemen respecting a particular interview with Slade and to decide *ex parte* on their statements; no one else was present except the medium, whose mouth was shut. If, therefore, any two persons chose to go to (say) Williams to-morrow, pay him a guinea for a séance, and go away and make any sworn allegation of imposture against him, he must be condemned, provided their story was coherent and did not break down on cross-examination. I do not suppose that such persons are to be found—at least I hope not; but I have some knowledge of the lengths to which bigoted hatred of a subject may carry men who mean to be fair; of the atmosphere of prepossessions it generates in their minds; of the mental obliquity which it develops. I believe in this very Slade case that the witnesses for the prosecution, honestly intending to convey exact impressions, have nevertheless been utterly mistaken, and have been the means of perpetrating a cruel injustice on an innocent man. And I believe there are many others who would think they were doing God service by stamping out a detestable delusion, and would by no means be inclined to look too nicely into the means by which such holy work might be accom-

plished. This is only to say in other words that there is a deal of human nature in the world, and that violent passion upsets the mental balance.

"Spiritualism has not been tried at all. If it had been proposed (poor Mr. Flowers!) to enter on such a trial, it would have been necessary to clear Bow Street Court of other business for a year, and enter on a subject whose infinite ramifications Professor Lankester little suspects. Slate-writing is not the only phenomenon called spiritual. What, then, are the phenomena that belong to the same category? Dr. Slade is not the only medium. Who, then, are the others?—Mr. Flowers, with great *naïveté*, asked if there were any English mediums!—and what phenomena occur in their presence? All mediums are not making a living by their mediumship, though they have a perfect right to do so if they please. Are there any private individuals then, who, without volition, and to no profitable purpose of gain, obtain these same phenomena? If there are, is this a new thing, or are there historic traces of it? Does it enter (for instance) into religious systems, as is alleged by Spiritualists? Did the philosophers of old know anything about it? and, if so, how does their experience agree with ours? This is the barest suggestion of the ten thousand questions that it would be necessary to solve in order to arrive at a fair estimate of the subject which Mr. Lankester "exposed." Any attempt to settle them would profitably occupy a fair-minded man for his lifetime, and he would then be forced to confess on his deathbed that his efforts had only touched the fringe of a great subject.

"Though the issue of the appeal which will be prosecuted in January next cannot be anticipated and must not be prejudged, it may be permitted me to say a word about the present prosecution and its results. I notice a very decided growth of opinion among reasonable men in the direction of disapproval of the prosecution altogether. That Spiritualists should object to it is perhaps natural. I presume that the opinion of the dog on the vivisector's table, if it could be ascertained, would be found to be favourable to the Act for the Abolition of Vivisection. But men of weight and influence, who know nothing and care less about Spiritualism, openly disavow Mr. Lankester's tactics.

Dr. Carpenter administered a wholesome snub to the hot-headed impetuosity which instigated the prosecution, when he refused to sanction it, though his name appears on the summons. Other witnesses, whose names had been used without their permission, did the same, and perhaps Mr. Clarke (whose sympathies are bound up in the rival establishment of Maskelyne and Co.) and Mrs Lankester (whose interest is obviously with her son) alone supported the rash process which older and sager judgment condemned alike in principle and practice. The article in the *Spectator* of November 4, on the "Sentence in the Slade Case," embodies an opinion which is prevalent among thinking men who act rather from consideration than from impulse. Spiritualists are apt to think the prosecution a *crime*;

men who are not Spiritualists, and yet not Materialists only, consider it a *blunder*.

No doubt, from the point of view of Mr. Lankester, viz., the crushing of Spiritualism, *it is a blunder*, and we are so far thankful to him as to acknowledge that we owe him the largest and most successful advertisement that Spiritualism has ever obtained. It has been canvassed and discussed in countless social meetings where before it never penetrated. The newspapers have been flooded with it, and the evidence for the defence has made a profound impression. The clear-headed, precise knowledge with which it was given contrasted so favourably with the admitted ignorance of the witnesses for the prosecution (save and except Mr. Massey, whom, in a moment of imbecility, the prosecution ventured to call), and with the absurd exhibition of Maskelyne (which suggested nothing so much as a penny show in a travelling caravan at a fair), and with the still more ludicrous failure of Mr. Lewis to imitate the slate writing, that nothing but gratitude is due for the effective contrast so gratuitously presented. We at any rate cannot object on these grounds. Many a hundred converts will date their nascent convictions that there is "something in it" from the attempts of the Slade prosecution to demonstrate that *there is not*.

But though this is so, there are grounds on which I am disposed to be anything but thankful to Mr. Lankester, and they are precisely those grounds which ought to be common between us. I do not thank him for persecuting an innocent man; but he doubtless acts honestly, and I make him a present of that aspect of the question. If he thinks Slade a noxious impostor he has a right to crush him, though, even on his own showing, he has taken a very foolish way to do it.

But be this as it may, we ought to be agreed that to hamper and hinder the search for truth is not to deserve the gratitude of any man, but only his indignant blame. And this is what Professor Lankester has set himself to do in this prosecution. Professing to detest imposture, he has effectually promoted it and made its growth more rank; for he has done his best to relegate Spiritualism from publicity to seclusion, and to drive investigators to obscure places whither mediums will be banished, instead of striving to encourage open and full investigation. Professing to hate Spiritualism, he has given it an impetus which no other means could have furnished, and has done what he can to take it out of the hands of careful and responsible observers and adepts, and to let loose its unknown powers amongst the ignorant and the enthusiastic, where feeling will do duty for proof, and where imposture and delusion, fanaticism and folly will find a too congenial atmosphere. Professing to be a seeker after truth, he has shown too conclusively that, like so many others, his truth is that only which squares with his own preconceived ideas. Anything that militates against that crass Materialism which his school affects, anything that upsets that Nihilism which is so dear to a certain tone of thought, he fights against. For these things I owe

him no thanks. He has embarked on an enterprise far more wide-reaching than he thinks, and the battle begun at Bow Street will not end there. Any attempt on the part of Materialism to stem the tide of thought which just now is flooding the world will be vain. Men in all departments of thought are waking from the sleep in which the world has long been plunged, and the craving for some higher knowledge of the higher nature in man will assuredly call down its answer. Spiritualism, under some form or other (and the present writer, at least, desiderates a higher form than any that is touched by police-court prosecutions), will increase and flood with its advancing wave the whole line of modern thought. Professor Lankester flourishing a police-court summons to stay its course is as ludicrous a spectacle as Mrs. Partington with her mop fighting the Atlantic Ocean. The old lady should have confined her attention to puddles. Mr. Lankester might profitably do the same.

"Nov. 4, 1876."

In this connection, and in order to place before the readers of this magazine, and all who may desire to compare the items of evidence, a clear statement of facts, I subjoin a *fac-simile* (see following page) of writing obtained by Mr. Hensleigh Wedgwood on two slates firmly lashed together. I may add that the Greek script, with its initial signature, is the same in kind as some Greek characters which Mr. Gledstanee obtained on a late visit to Slade. Both specimens differ from some similar writing obtained some time ago by Mr. R. Dale Owen, and published in *The Spiritualist* of November 3rd ult. All are apparently written by a hand accustomed to the Greek character.

The account given by Mr. Wedgwood is as follows. The sudden breaking up of the slate, as if by an explosion from within, has been frequently described by observers:—

"Having a strong belief in the genuineness of the slate-writing exhibited by Dr. Slade, I was desirous of obtaining a specimen from him, under conditions adequate to negative the suppositions of those who accuse him of fraud. I thought that this might be effected if I took my own folding slate, and took care that it was never unclosed, or out of my sight, until the writing was found upon it. I accordingly made Slade understand that if the slate was taken underneath the table, it must be opened before me, so that I could see that there was no writing upon it up to that moment. He saw clearly the importance of this precaution, and we sat down to an old Pembroke table, with his chair facing the light. The slate consisted of a pair of hinged wooden tablets, faced with slate on the inside, so that when the tablets were shut you could not touch the slate at all. Dr. Slade, in the first place, held the shut tablets in one hand under the table for preliminary inquiry. Presently we heard a crackling noise that I did not understand, and when the slate was brought up, it was found to be all broken to pieces in the inside. We were thus reduced to make use of two of Dr. Slade's own slates, apparently new, having the grey

καὶ εἶπεν ὁ θεός,
ποιήσωμεν ἄνθρωπον
κατὰ εἰκόνα ἡμετέραν
καὶ καθ' ὁμοίωσιν καὶ
ἐρχέσθαι τῶν ἰχθύων
τῆς θαλάσσης, καὶ τῶν
πετευνῶν τοῦ οὐρανοῦ
καὶ τῶν κτηνῶν καὶ
πάντος τῆς καὶ πάντων τῶν
ἐρπετῶν ἐπὶ τῆς γῆς

ΟΧ

Dear Sir - our
friend could not
do more - he will
come again - let
this be proof for
this time
James Taylor

look of unused slates. I breathed on them, and rubbed them well with my pocket-handkerchief, and, putting the rubbed faces together, we tied them up fast with a piece of cord, with a fragment of slate-pencil between them. Thus tied up, the slate was laid flat on the table, without having been taken under it at all, or removed for a moment from under my eyes. I placed both my hands upon it, and Slade one of his. Presently we heard the writing begin, coming distinctly from the slate as I leaned down my ear to listen to it. It did not sound, however, like running writing, as we both remarked, but like a succession of separate strokes, as if some one was trying to write and could not make his pencil mark, and I expected that it would prove an abortive attempt. It went on, however, with the same kind of sound for a long time, perhaps for six or seven minutes. At last there was a decided change in the sound, which became unmistakably that of rapid writing in a running hand. When this was done I took the slate into the other room, leaving Slade entranced behind, and untying them, I found that on one face was written, in a very good hand, the 27th verse of the 1st chapter of Genesis, in Greek, from the Septuagint; and, on the other, a message of the usual character in English running hand. The Greek letters, being each written separately, was what had given the broken sound of the former part of the writing, the change from which to the continued sound of running writing had been so striking.

"If it be suggested that the slates were really prepared beforehand with some invisible writing, which was brought out by the heat of my hand, I answer (independent of other grave objections), that the writing as it stands can be wiped out by the merest touch, and could not possibly in its supposed invisible state have escaped obliteration when the slates were well rubbed by my pocket-handkerchief.

"H. WEDGWOOD."

Finally, I append a fac-simile of slate-writing, obtained by the editor of this magazine, respecting which he states as follows in *The Medium* :—

"We found the Doctor and his friends in the drawing-room, and after a few minutes' conversation, he asked us to retire with him to the room behind, which is entirely disconnected with the drawing-room, and in which he holds his séances. The window was shuttered, but ample light was diffused from the chandelier in the middle of the room. The room is not overcrowded with furniture—a good feature in a séance-room. The ash table, which I before described, was in the centre, and to its structure and condition at the time, the medium called our attention by turning it up.

"Our sitting was of an entirely different character from that described by me two weeks ago, showing the great versatility of Dr. Slade's mediumship. Physical manifestations, in the common acceptance of the term, were quite absent; a much higher grade was accordingly produced. After a few signals conveyed in sounds, Dr. Slade carefully cleaned a slate with a sponge, and, biting a small

writing, first at one side of the slate, and then gradually towards the other side, after reaching which the writing ceased, and a tapping sound was heard, to indicate that the message was complete. During the time this writing was going on, Mrs. Burns was much influenced, and she felt a number of hands under the table. Dr. Slade repeatedly saw a form close to her head, which she saw also; it was her father. On the slate being lifted, it was covered with writing, a *fac-simile* of which accompanies this article. We give a copy of it in letterpress, correcting one or two grammatical errors:—

“ ‘ Dear Mr. Burns,—Let me tell you what Spiritualism is. Spiritualism is to the soul like the gentle dews to the withered flowers, like refreshing rains to the thirsty earth, like food to the hungry. Spiritualism supplies a void in the human soul yet unsatisfied, which has never been and never will be by any other “ism;” it brings nourishing food for the soul, which no other “ism” can bring; and in its genial atmosphere of light and wisdom, watered by the dews of angel-breathings, that unfolds the soul in youthful beauty and eternal freshness, it is the spirit-power alone that ever frees the soul from the bondage of sin and error; and is it not beautiful to the soul to become free, to have the prison-doors of hearts thrown open, to have the chains of error thrown off, and come forth in freedom, to love and see God in all his works? I think your heart responds to all this.—I am, truly, a friend to all humanity,

“ ‘ A. W. SLADE.’ ”

The slate *fac-similed* above is $11\frac{3}{4}$ in. by $8\frac{3}{4}$ in., and may be seen at 15 Southampton Row. I have no wish to enter into the whole question of evidence, but I cannot refrain from adding here a piece of testimony which absolutely precludes the explanation given by Professor Lankester. It is clipped from *The Banner of Light*, Nov. 4, 1876:—

“ *To the Editor of the Banner of Light.*

“ As I had a somewhat different experience with Dr. Slade from any that I have seen or heard stated, I deem it my duty to give you an account of it. After several sittings with him, at which writing on my own slates, both single and double, was obtained under a variety of test conditions, he allowed me to *sit alone at his table*; he taking a seat near the centre of the room, several feet distant. The slate employed was my own; and I placed it in position myself, after first carefully inspecting it, and rubbing it thoroughly with my moistened hand, after which Dr. Slade was not within six feet of it. As soon as my hands were laid on the table, all of the usual slate phenomena occurred, precisely as they had before done, when Dr. Slade sat with me. That is, there was the same clear and distinct sound of rapid writing, supplemented by three raps; and upon my lifting the slate, I found one side of it completely filled with a closely written communication, beautifully executed, addressed to me, and purporting to come from a deceased friend, whose name was signed

to it. This was in the month of June, at eleven o'clock in the forenoon. The slate, with the writing on it, is still in my possession.

“THOS. W. WATERMAN.

“Binghampton, New York, Oct. 30, 1876.”

Evidence such as this was not producible at the trial, and, though a certain amount of testimony was admitted, this was avowedly done for the purpose of counterbalancing the equally irrelevant evidence of Mr. Maskelyne; and the magistrate professed, in delivering judgment, that he had impartially dismissed both pieces of evidence from his mind. He decided entirely on the evidence of Messrs. Lankester and Donkin. Had he felt himself able to take count of the evidence, which could have been adduced by scores of competent witnesses, he would have had still more reason to say, as he did, after hearing four witnesses only, “*your evidence is overwhelming.*”

It may be well to set forward in a popular form the state of these musty old laws that have been raked out for the purposes of the prosecution, and to define their bearing on the practice of Mediumship in public. The curiosities of the Statute-book are known to few, and it may be new to many of my readers that public mediums, under certain Statutes, framed for far other purposes, may find themselves prosecuted in any of the following ways:—

I. An indictment may be preferred against a public medium for obtaining money under false pretences. He may be tried at Assizes, Central Criminal Court, or Quarter Sessions, but his case does not come under the summary jurisdiction of a Police Magistrate as did the case of Dr. Slade.

The difficulty of proving what the Act requires will stop enthusiastic medium-hunters from having frequent recourse to it. In order to ensure a conviction it is necessary to prove:—

- (1) A pretence or representation made by the accused or with his knowledge and authority.
- (2) That such representation was false, and false to his knowledge.
- (3) That it was made with intent to defraud.
- (4) That money, or its equivalent, were, in fact, obtained in consequence and by means of that representation—*i.e., that the person parting with his money believed the representation, and was induced by it to part with his money.*

These devious and tortuous by-paths afford ample cover for the “elusive wild beast” to find shelter. It would be very hard to bring him to bay, and manifestly none but a Spiritualist, who believed the representation that the phenomena are due to spiritual agency, could use it.

II. On the trial of any indictable offence, the accused may be convicted of *an attempt* only, so that, failing proof that the fraud was successfully accomplished, it is possible that proof of an intent to

defraud, and of the false pretences used for the purpose, would support a conviction for the minor offence (Vid. 14 and 15 Victoria, cap. 100, sec. 2). Or the accused may be indicted for the attempt only, as every *attempt* to commit a misdemeanour is itself a misdemeanour. Observe *attempt*, not *intention*: the *act* is sufficient without the *motive* being proven.

The punishment for obtaining money under false pretences is, at the discretion of the Court, five years' penal servitude, or imprisonment, with or without hard labour, for any term not exceeding two years.

III. If this be considered by the medium-hunter too risky a proceeding, or if the "elusive wild beast" escapes the meshes of the net, he may be proceeded against as a rogue and vagabond, under the provisions of "The Vagrant Act," 5, George IV., cap. 83, sec. 4. This is the Act under which Slade was summarily convicted, and sentenced to three months' imprisonment, with hard labour. It provides that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects, may be dealt with summarily." The general words "or otherwise" are governed by the preceding specification of the class of offenders intended to be dealt with, and so will be confined to devices (*ejusdem generis*) of the same class as fortune-telling and palmistry.

For instance, it was held by the Court of Queen's Bench that a mere trick of sleight-of-hand, whereby halfpence were substituted for half-crowns, apparently placed in small paper parcels, which were then offered for sale to a crowd of persons, did not come within the Act. Yet, according to Mr. Flowers, slate-writing does. This is the ground of appeal in Slade's case. If palming off halfpence for half-crowns is not within the Act, it is hard to see how slate-writing is. This, however, is still to be tried.

IV. There remains one more engine, if all these devices fail. The unfortunate medium is liable to prosecution under the 9, George II., cap. 5, which, after repealing the old Act of James I. against witchcraft, he proceeds thus—"And for the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, it is further enacted that if any person shall *pretend to exercise, or use, any kind of witchcraft, sorcery, enchantment, or conjuration*, or undertake to tell fortunes, or pretend, by his or her skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found, every person so offending, being thereof lawfully convicted on indictment or information in that part of Great Britain called England, or on indictment or libel in that part of Great Britain called Scotland, shall for every such offence suffer imprisonment by the space of one whole year, without bail." Furthermore, he is to stand in the pillory, and find sureties for good behaviour.

It will be observed that England and Scotland only are specified. Is Ireland then the happy hunting-ground of mediums? At any rate one crumb of comfort is to be found in the fact that the punishment of the pillory is abolished by 1., Will. IV., and 1st Vict., c. 23.

Such are the provisions which the wisdom of our forefathers enacted to deliver themselves from having their fortunes told, or from witchcraft, sorcery, and conjuration. What they were afraid of, or how far the provisions of their Acts were meant to apply, I do not venture to guess. Whether Maskelyne is a "conjurator" or not, I dare not even wonder. I should not wonder if he was. But that opens out too wide a question. Would sauce for the spiritualistic goose be sauce also for the conjurating gander? That is a nice point. How far the first young lady who trifles with Planchette may be indicted under this Act is a problem as yet unsolved. But, at any rate, I shall not be wrong if I brand, within the parliamentary use of words, the application of these obsolete statutes to the stopping of unwelcome investigation, by the strongest terms of reprobation. It may be temporarily successful—nay, I will not believe so badly of English common-sense and fair-play, as to credit even so much as that—but the time is not far distant when by the consentient opinion of educated men, those who have wielded such weapons to crush that which they detest and fear, will be held to have gone beyond the rules of fair warfare. The unwelcome truth cannot be met and must be crushed. No means are ready in these enlightened days except the obvious ones of scientific investigation and study. This is not to be thought of: and accordingly the "subtle devices" of Spiritualism are countermined and sought to be exploded by the no less "subtle devices" of an antiquated and barbarous legal enactment. Instead of fighting with the weapons which modern research and civilised usage alone sanction, viz., experiment and investigation, we are met with wholesale ridicule and supercilious scorn, by men who laugh at what they do not understand, and affect to scorn that which inspires them with a vague fear. When these weapons fail they have resort to obsolete and rusty lances dragged from the armoury where they have long hung unused, and rapidly furbished up to meet exigencies for which they were never constructed. These they will use—the High Priests of Science—to crush out, so far as in them lies, the noblest science of all, man's knowledge of his own soul and its eternal destiny. These they will use with such vigour as inspires a man when he feels "his craft in danger." These they will use, and will not even blush that they are belying their profession and turning science into a by-word, by fathering on it practices which are born of jealousy and fear—they whose *raison d'être* is the search of all truth, but whose practice is the arrogant denial of all save that section which they honour with their own patronage. These they will use until they break in their hands, and leave them foolish and malignant still, but helpless in their mad crusade: men who have tried to revive, in the 19th century, the bigotry and inquisitorial tactics of mediævalism, and who have, in most righteous retribution, met with an ignominious failure.

This must be the result of the present attempt in the end. There is an alternative, which I will state, but will not entertain. It is that the present persecution, bitterly persisted in, should succeed. The result, in this case, may be shortly stated. Investigation will become esoteric, and the truth will flourish all the more in secrecy and seclusion. But meantime a heavy blow will have been dealt to freedom and liberty of action; and the dogmatism of science will be in a fair way to replace, with its even more offensive rule, the iron reign of theological bigotry, which not three centuries of persistent struggle have yet entirely obliterated. The Lankesters of science will replace the inquisitors of church history; and it will be again proven for the hundredth time that in the opinion of such unyielding bigots, *liberty of thought means liberty to think as I do, or to take the consequences.*

I say I will not entertain this alternative as a serious possibility. I will not think so poorly of the intelligence and fairmindedness of men who are, at least, civilised and cultured, as to believe that any considerable number of them will fight under the banner of Lankester, and wage a war against investigation of any subject however distasteful it may be to their own notions and opinions. I prefer to believe, till I am forced to think otherwise, that this is a passing craze of which, when it *is* past, its victims will be thoroughly and deservedly ashamed.

THE PHILADELPHIA CONVENTION—ITS NEW DEPARTURE.

By HUDSON TUTTLE.

I WAS surprised on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice-Presidents. I supposed some friend had suggested the same to the Convention, and nothing further would come of it. But I find it necessary for me to explain, or be compromised by being regarded as an active member and officer of the proposed organisation. This movement may be the most proper and essential, yet it is entirely incongruous with my individual views.

The Convention having by appointing me to an official station, conveyed the idea that I accepted its platform of principles, without consulting me in the least, I feel it incumbent to express my views as I should had I been present, and in such a manner that I am sure I should never have been nominated had I done so.

In the "Platform," the Convention makes the vital error of predicating the proposed Association on the "necessity of a religious organisation." There are quite enough "religious organisations" in the world now. The experience of the past is

all against "religious organisations." They are good just so far as they escape from being "religious organisations."

But is not Spiritualism a fact or a series of facts? What is Religion? Is it anything more than the observance of certain prescribed rites, and acceptance of certain beliefs? Is it not anchored by faith?

Is it not self-evident that Spiritualism as a fact, admits of no creed, asks for no rites, and scorns faith? As a fact it is a science for study, not for belief, and for the same reason does not admit of proselytism.

The old goat skin bottles which have come down the centuries filled with Catholic, Lutheran, Wesleyan, Trinitarian or Unitarian wine, cannot be used to hold this new vintage.

Among the other "aims" of this Organisation, are "to stimulate religious efforts; to strengthen faith in God." What kind of "religious" effort does it propose to stimulate? The worship of Josh-sticks, of Allah, of Fire or the Sun? None of these, for we are not left in doubt. It is Christianity! Why? Because its proposers accidentally are born in a Christian land, and for this reason they say: "We recognise in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

Had they been born in a Mohammedan country they would have said: "We recognise in Mohammed the spiritual leader of men, &c;" or if in Hindostan they would have substituted Buddha.

What makes the matter worse than the narrow prejudice on which it is based, is the utter falsity of the statement. "Jesus of Nazareth" is not nor never was the "spiritual leader of men." Mohammed has twice the number of followers, and Buddha three times as many. They were equally inspirational or mediumistic, and it is probable that there are a score of mediums superior to either at the present day.

Nor is it true that Christ was the first who taught "Love to God and love to man;" or that progress rests on these affirmations.

The term "Love to God" is meaningless, and certainly has little to do with the conduct of life. A man may totally disbelieve in the existence of a God, and yet be pure, upright, moral, and have ample "ground for growth." What kind of a God are we asked to accept? The three in one, remnant of Phallic worship, or the one? An anthropomorphous individuality, or an intangible principle? God to be "loved" must be human like ourselves—love cannot go out to a principle.

But Spiritualism and spirits are as much in the dark about God as mortals; and is it not folly to prate about something of which by the very constitution of the finite mind nothing can be known?

Again: "We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organise the religious thought which underlies all modern life, in such a manner as to afford a cultus and worship for those who by their lack of interest in existing church organisations, are practically without church relations and deprived of spiritual blessings.

Is it not because the class alluded to lack interest in "church organisations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with departed spirits? What "spiritual blessings" do they lose by not belonging to the church? What "cultus" or "worship" do they need that is not theirs? Have they not the living fountain, and why "organise" them on the basis of the recognition of the remote mediumship of "Jesus of Nazareth," Buddha, or Mohammed? This is not a demand of Spiritualism, but of those who have come out of the church and embarrassed by their new position are searching for a staff on which to lean. Walled in by creeds and supported by authority so long, when thrown suddenly on themselves they sigh for the flesh pots of the old time, and mistake their own cravings for that of the "movement." If such demand an organisation for their support there can be no objection against their fashioning such a one as pleases them to hold them up until they learn to run alone; but it is not just for them to press it forward as the demand of a movement which simply tolerates with broadest catholicism.

The name of this organisation rests for a year in abeyance, but had it been named, there is no doubt it would have been "Christian Spiritualism." And why Christian more than Buddhistic or Mohammedan Spiritualism? True Spiritualism knows no such narrow and bigoted distinctions. It is as broad as humanity, and is not of one race or people. It makes no such bid for popularity, nor seeks by a name to win attention. The Convention will find to its disappointment that Christian Spiritualism will be just as unpopular as before it was thus named, and if the two are grafted together a hybrid nondescript, a veritable "What is it" will gain the just scorn of the world.

Again: "Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one, and discarding the crudities and false pernicious theorising of the other, the New Movement goes forward to establish the

religion of Spiritualism upon the enduring foundation of God and the soul."

From whom will come the authority of this "organisation" to sit in tribunal, and discard the vagaries, false and pernicious theorising of Spiritualists? Shall not, even then, every one think for himself, or have we then to bear an index prohibitory and expurgatory?

Really this Convention takes a great deal of unnecessary trouble about God, without one word defining the nature of that being or non-being! And in the final paragraph it is said: "God's bugle calls to the battle." We fail with our dull ears to hear it! Perhaps it was heard by the members of the Convention, perhaps they were deceived by an echo from the receding shore of the Church.

Nay, friends, it is not God who is blowing that bugle, for its notes can now be heard—it is yourselves, and like veritable Don Quixotes mounted on your Christian Spiritualism, you are charging—not a wind-mill, but a straw phantom.

While you are subtly planning and organising you will find the spirit has escaped, refusing to be circumscribed, and instead of being the "creed or statement of principles" of one organisation, it becomes the leaven permeating and seething in all. It is not a lamp to give uncertain light to a few, but a sun shining on all.

But if you find in an organisation a help, by all means organise. If you feel better satisfied to call yourselves Christian, by all means be Christian, or Christianest of Spiritualists. If you desire prayers, rites, worship, have them all. They are means of growth that have helped many a restless weary soul to a higher life. They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organisation of the many in the reciprocal individuality of the one.—*Religio-Philosophical Journal*.

AN APPEAL TO READERS OF "HUMAN NATURE."

By M.A. (Oxon.)

IN the present crisis, I venture to appeal to all readers of this magazine for help to fight the battle of LIBERTY OF THOUGHT AND ACTION. Others will appeal for help to defend the cause of Spiritualism, and to rescue an innocent man from unmerited punishment. I do not undervalue the cogent nature of such arguments; I hope that a liberal response will be made to them. But I appeal on broader grounds, and to some whom those appeals may possibly not reach.

I ask all who value freedom in its broadest sense—and that, I

hope, includes every reader of this magazine—to do something; to do their very utmost to help us to fight the battle of freedom. An attempt, well considered and well organised, is being made to crush out all investigation into an unwelcome subject, and to revive musty statutes, with their obsolete enactments and penalties, to prevent man from exercising an inherent and sacred right, viz., the pursuit of knowledge and the search for truth. This, too, in the 19th century, and in a country that boasts to stand in the forefront of civilisation and enlightenment.

If the attempt succeed—and succeed it will unless it be stoutly resisted—other unpopular subjects will share the same fate; and the dogmatism of priestcraft, rapidly dying out, will be followed by the dogmatism of materialism, which is more intolerant still.

It must not succeed; and to that end every step of ground must be contended for, every point of attack fortified, every stronghold defended. This requires money, and a good round sum too. The rich will *surely* send according to their ability; the duty presses strongly on them. But I especially wish to ask those who are not able to give largely, not therefore to refuse to give at all. I will cheerfully take charge of any subscriptions, however small, and will put them into a common fund to be devoted to fighting the Slade case in the courts of law. Any contributions intended for a special object shall, in obedience to directions given be devoted to that object; and all that are not so devoted shall be put together under the general title of "*Human Nature Defence Fund*." All letters addressed to M.A. (Oxon.), care of Editor of *Human Nature*, 15 Southampton Row, Holborn, W.C., will be received and acknowledged with thanks.

One word more. Time presses, and a vigorous effort must be made. It is time for prompt and decisive action, and for united co-operation. I earnestly hope that the response will be large and immediate.

THE EDINBURGH PHRENOLOGICAL MUSEUM.

From Edinburgh Courant, Nov. 13, 1876.

DURING the past year a handsome addition has been made to the Watt Institute, in Chambers Street, the upper part of which communicates with the Institute, while the principal floor is intended for the display of the collection of casts and crania forming the well-known Edinburgh Phrenological Museum. This museum is under the control of the trustees of the late Mr. W. R. Henderson, who have not only provided the building in Chambers Street, but have enabled the Watt Institute to make some necessary extension of their premises, by lending the Directors part of the Henderson Trust Fund at a moderate rate of interest. The museum is being fitted up under the superintendence of Dr. Arthur Mitchell and Bailie Fergusson of Portobello, and, when opened, will make an interesting addition to the sights of Edinburgh. The outside of the building is ornamented with busts of Gall, Spurzheim, George Combe, and Mr. W. R. Henderson, executed by Mr. D. W. Stevenson. Some of the following particulars regarding the founder are obtained from an article in one of the

early volumes of the *Phrenological Journal*:—Mr. W. R. Henderson was the only son of Mr. Alexander Henderson, of Eildon Hall and Warriston, banker in Edinburgh. He was fond of the fine arts, and possessed very considerable talents as a landscape painter in oil. He had travelled in France, Switzerland, and Italy, was gifted with a taste for literature; and several years before his death he had made himself thoroughly acquainted with phrenology. He took so deep an interest in its diffusion, that he on one occasion attempted to give a course of lectures on the subject to a class of mechanics in Leith, in which he was unsuccessful, owing to a constitutional defect in his utterance. He had little taste or talent for business, and this circumstance, combined with his strong tendencies toward other pursuits, induced his father ultimately to convey his property and estates to trustees, with instructions to allow his son £500 a-year during his life, with the use of the mansion-house and grounds of Eildon Hall, and to settle that estate on his son's children, if he should marry and leave offspring. In case of his son dying without issue, he allowed him to dispose by testament of £5000, and appointed his trustees in that event to pay that sum as his son should direct. His father died in July 1828. On 27th May 1829, Mr. W. R. Henderson executed a deed of settlement, by which he conveyed to trustees such funds as he should die possessed of, and the £5000 placed by his father's trust-deed at his disposal, in the event of his dying without leaving children. He appointed his trustees to pay certain legacies and annuities to individual friends, and gave the following instructions regarding the application of the residue of his funds:—"And, lastly, the whole residue of my means and estate shall, after answering the purposes above written, be applied by my said trustees in whatever manner they may judge best for the advancement and diffusion of the science of phrenology, and the practical application thereof in particular, giving hereby, and committing to my said trustees, the most full and unlimited power to manage and dispose of the said residue, in whatever manner shall appear to them best suited to promote the ends in view; declaring, that if I had less confidence in my trustees, I would make it imperative on them to print and publish one or more editions of an 'Essay on the Constitution of Man, considered in relation to external objects, by George Combe'—in a cheap form, so as to be easily purchased by the more intelligent individuals of the poorer classes, and Mechanics' Institutions," &c.; and he adds, that in conveying his property in this manner he was not carried away by a transient fit of enthusiasm, but that he acted from deliberate conviction, "that nothing whatever hitherto known can operate so powerfully to the improvement and happiness of mankind as the knowledge and practical adoption of the principles disclosed by phrenology." The concluding sections of the deed give instructions as to the manner in which the trustees should carry out his intentions, by appointing two or more intelligent phrenologists as successors to his trustees in the management of the fund.

Mr. Henderson died, unmarried, on 29th May, 1832, and his settlement came immediately into operation. During a long series of years it is understood that the income of the trust was rather limited, owing to the number and longevity of the annuitants. From time to time, however, the trustees issued cheap editions of Mr. Combe's "Constitution of Man," besides promoting the publication of other works on phrenology. In 1846 Mr. Henderson's trustees endowed a lectureship on phrenology in Anderson's University, Glasgow, but after a trial of two years the endowment was withdrawn, as the trustees were discouraged by the small amount of support given to the class by medical students. During the last twenty years the Henderson Trustees have several times arranged for the delivery

of courses of lectures on phrenology in the hall attached to the Edinburgh Phrenological Museum. Subsequently they acquired the collection of the Edinburgh Phrenological Society, which was founded on the 22nd February, 1820, at the suggestion of the late Rev. Dr. Welsh, one of the founders of the Free Church, then minister of Crossmichael. From a copy of the first minute of the society, we learn that it originated at a meeting held at 8 Hermitage Place, Edinburgh, and that the gentlemen present were George Combe, W.S.; James Brownlee, advocate; Andrew Combe, surgeon; the Rev. David Welsh; William Waddell, W.S.; and Lindsay Mackersy, accountant. The first four were the only members enrolled at this meeting. Amongst the other early members of the society were William Ritchie, S.S.C., one of the founders of the *Scotsman*; Sir George S. Mackenzie Bart., of Coul; Sir Walter C. Trevelyan, Professor Shank More, Drs. Richard Poole, Patrick Neill, Robert Willis, William Gregory, J. R. Sibbald, and W. A. F. Browne; William Scott, W.S.; George Lyon, W.S.; Benjamin Bell, James Simpson, advocate; Captain Thomas Brown, and Robert Cox. For some years considerable activity and harmony prevailed in the society, but subsequently acrimonious discussion and religious bickerings were not unfrequent. These arose greatly from the conflicts waged between Mr. Combe and his more immediate disciples, and the party led by Mr. William Scott. The chief subject of contention was Mr. Combe's "Constitution of Man," which was originally read in the form of essays before the society. To this work Mr. Scott made a vigorous reply, which is still worth reading by those desirous of studying the controversy which followed the publication of Mr. Combe's remarkable work. Doubtless the history of the feud will be chronicled in Mr. Charles Gibbon's forthcoming life of George Combe. Notwithstanding these internal dissensions, the Edinburgh Phrenological Society did much to advance the study of phrenology, and in the course of years it gradually accumulated a collection which the "Encyclopædia Britannica" says "is remarkably rich in crania and casts of crania illustrative of characteristics of nations and races. Of these there are 313, besides 150 miscellaneous skulls, many of great interest. It contains also 280 busts and 100 masks of eminent or notorious individuals." Since this estimate was made the collection has been considerably enlarged. It should be mentioned that it also contains several hundreds of animal skulls, designed to illustrate comparative phrenology. We understand that about twenty years ago the Edinburgh Phrenological Society gave the custody of this collection to Mr. Henderson's Trustees, who provided accommodation for its display in a building in Surgeon Square, long known as the Phrenological Museum. In addition to the crania and casts already mentioned, the collection contains a painting of Dr. Spurzheim, by Smellie Watson; a medallion of George Combe, by Mr. Brodie; as well as large portrait busts of Charles Maclaren, formerly editor of the *Scotsman*, and the late estimable Robert Cox. It is this collection which, within the next few days, will be transferred to the handsome building provided for its reception in Chambers Street. It is understood that the funds of the trust at present amount to upwards of £9000.

PROPOSED NEW ANTHROPOLOGICAL AND PHRENOLOGICAL SOCIETY.

ANTHROPOLOGY has made rapid strides of late years, and the facts that have been collected by travellers and observers have rendered it possible to arrive at general principles; but the materialistic aspect of the subject having been more cultivated than the psychological, the principles which

have been most popular have not been such as tend to the elevation of mankind, hence the desirability of a more enlarged treatment of the subject by the co-operation of two classes of anthropologists—those who study the races of men and their history, and those who study their characters and psychology, of which the most numerous are the phrenologists.

Phrenology has made steady though silent progress for many years, and the number of its votaries scattered throughout the country are not fewer than those who cultivate most of the physical sciences. But as phrenologists are scattered, they have but little opportunity, without some organisation, of meeting for mutual improvement; hence the proposed society, which aims to supply this want. This is the more apparent considering that the alleged discoveries of Professor Ferrier of local organisation of faculties in the brain have caused the attention of physiologists generally to be directed to the subject; hence the duty devolves on phrenologists to direct the eyes of the physiologists, who already seem disposed to admit a portion of the facts of phrenology, to the further details of the subject. A large number of facts which bear on the science of man which modern anthropologists have discovered, await the collation of progressive phrenologists, who sadly need a journal for the record of facts and the ventilation of theories.

A large sum of money was left by Mr. Henderson for the advancement of phrenology, and this is for the most part in the hands of trustees unexpended. Meetings have been convened for Tuesday, December 5, and Tuesday, December 12, at 8 o'clock, at 15 Southampton Row, Holborn, with the object of arranging a scheme, and to invite aid in its behalf. It has been suggested that the society should be seated in London, and that it should have branches in large towns, which should at least subscribe to the common journal of the whole, receiving the advantages of the loan of scientific papers when deemed advisable, which have been prepared for the London centre or other branches. It is proposed to have two departments, that of anthropology and that of phrenology, to meet on separate nights, with their separate presidents, vice-presidents, and committees, as some persons may take an interest in one department and not in both. The meeting on December 5 will be chiefly to arrange the prospectus of the phrenological departments; that on Tuesday, December 12, at 8 o'clock, the details of the anthropological department. On Tuesday, December 19, at 8 o'clock, at 15 Southampton Row, Holborn, anthropologists and others interested in the matter of diet and health are requested to attend, in order that arrangements may be made for settling a common course of action in the evidence on dietetic reform, which it is proposed to give in the House of Lords during the ensuing session of Parliament.

Signed on behalf of the Provisional Committee,

C. O. GROOM NAPIER, F.G.S., *Hon. Sec.*

18, Elgin Road, St. Peter's Park, W.

(To whom address all communications.)

N.B.—Persons desiring to be present at the above meetings may obtain tickets at 15 Southampton Row, Holborn, W.C.

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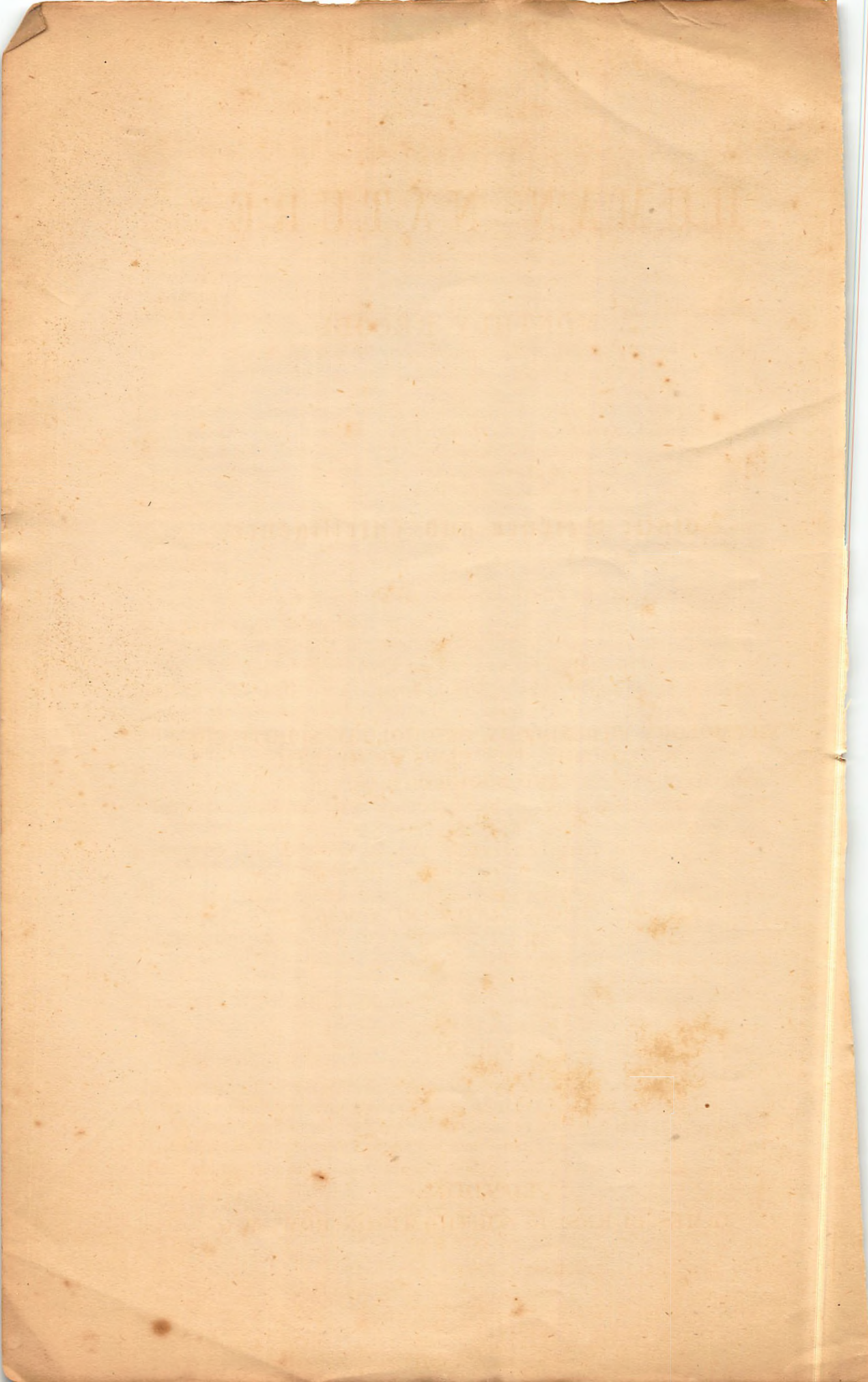
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HUMAN NATURE :

A MONTHLY RECORD

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