BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES—6, ABERCROMBIE ROAD, BRIXTON.

The object of the society is to promote the study and discussion of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending sessions with whatever material they may choose to add to the use of books on Spiritualism from the library.

For information as to rules of membership, &c., &c., &c., apply to—H. E. FRANCIS, Hon. Sec.

C. A. BURKE, Secretary.

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BY JAMES A. CAMPBELL, PRESIDENT OF THE CAMBRIDGE UNIVERSITY SOCIETY

*To give His life a ransom for many.*

FORGIVE me if to-night my paper is not as clear, as full, as carefully expressed as I desired that it should be; for this week my thoughts have been so fully occupied with necessary things, and I have been in so much bodily pain, that I have been altogether unable to devote my leisure time as I had desired to do to arrange in order the many things which I had to say upon a subject, the study of which is so fascinating, and, as I believe, so useful to mankind. I have done my best, however, at both thinking and setting in order my thoughts in a short two days; and for the result of work done in unavoidable haste I ask your indulgence. I pass, then, to what you desire me to talk about—namely, that strange, subtle influence of one human creature upon another, which, from its supposed discoverer, has received the barbarous and unbeautiful name of Mesmerism.

None of us, I think, can be unaware of the perfectly unaccountable way in which people affect us at first sight; we know nothing of their character, their appearance has perhaps been almost unnoticed by us, and yet they affect us—we know not why—with like or dislike; they attract, we say, or repel us; they exercise what we call influence upon us—the very word implying the idea of some unexplainable, incomprehensible passing of their life into ours. We describe the nature of this influence thus, when we talk of an attractive or repulsive influence. On some natures these impressions or impressions are made more easily than on others. Some people are susceptible, or easily pressed upon; excitable, or easily moved forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward. Some people are independent, and do not get lifted forward.

In apposition and opposition to this I will put another verse, describing the equally incomprehensible nature of repulsion:—

*If I do not like you, Dr. Fell!*

The reason why I cannot tell,
But this I know full well,
I do not like you, Dr. Fell.

This is a nasty feeling. I wish we weren't repelled from people; but as we are we may as well say so as shortly as possible, not lingering over the names. All there is to insist on is that the attraction in this case is not caused by the ravishment of a small waist and a straight nose, nor the repulsion by the terrors of Greek grammar and the birch rod.

So, then, I have gone to the root of the matter—the common feelings which we possess as men, which we cannot explain on physical principles or restrain on pietistic ones; if you try to do either you have, in the one case, to account for Abolard and Heloise, David and Jonathan, on the principle that every atom attracts every other, which apparently ceases to be the case when the atoms grow and become flesh and blood; in the other, you may make up your mind to a future explosion of force, which, by its violence may perhaps teach you that there is nothing usable for good or harm. Whence of the dear God—our Father, our Father, our beginning and our end.

Granted, then, the existence of this mysterious influence, let us try if we may to obtain some rational notion of what it is and how it may be used for good—the two inquiries which we ought to make concerning everything which the fates may bring under our notice. If you will be kind enough to refer to my paper read before this Society at the end of last term and now lying on the table, you will find that I there allude to the ancient Eastern view of the nature and constitution of man, as it seems in the tripartite division of body, soul, and spirit. The wisdom of the ages gave its sanction to that view, and it was adopted almost universally until modern imbecility and modern impertinence discovered that all things made themselves, and that their fathers were a pack of unenlightened old fools who knew nothing and believed everything. Wherever, then, I speak or write on these questions of psychology please understand that I accept this view. I have in that paper endeavoured to define clearly what I meant by the terms I used. Allow me to remind you of these definitions. By soul I mean force resident in a structure finer than our material; it is not necessary to me now to present this doctrine; I am speaking of the spiritual, the divine intermediate, the divine which abides within us, making us rational, men and women. I will now add to these definitions another which will make clearer to you my thought this evening. By mesmerism I use the word for lack of a better I mean soul projected by spirit, in its power well-nigh almighty. If you will study the book I recommended to you last Sunday night (I allude to it as a convenient one for reference) you will find that this power of projecting soul-force is as old as mankind; it was known to the ancients and ages before the Christian era, and is supposed to have been known to the Indian or the Egyptian. If you will study this book, you have then, attraction or repulsion.
I tried to convince you a little while since that these attractions or repulsions were perfectly unaccountable on any external hypothesis; but you will say to me, "What! do I not know why I like a girl? Lovely in form and feature, who but a demon would not love her?" You; but, my friend, go further. I do not deny the blessed law of attraction between the sexes; but I say there is a wealth of ripe-corn hair as your ideal loveliness; to your friend rose-tinted cheek and raven hair are more glorious; and, ah! heaven, also! to you both a waist pinched like a wasp's makes a figure more beautiful. Believe me, also, that the life-force of yours which draws you towards certain characters of loveliness more than towards other attractions or repulsions were perfectly unaccountable on any external hypothesis; but you will say to me, "What! do I not feel a sudden, instant, and perfectly involuntary influence of the will, more than life is racked with pain, to give him calm, blessed sleep with a few passes of your hand. Think what it is to be able to throw one's life-force upon another man, to strengthen his weakness, to direct his life, to give him more noble and more pure—to give your life a ransom for him; but that can never be unless you have life yourself to give. Think what it is to be allowed to impart the goodness which makes us feel refreshed and stronger to go forward. Then, may we not make some real use of this life of ours for the physical and spiritual lifting up of the world?—better than all the medicine, the human sympathy. Hale, whole, healthy, holy, saved—they all mean the same thing; making a man whole—saving him—is giving him a better life than he has already got in soul and body. That is what Christ gave His life for; gives His life for now—can we do better with ours?" Helping lame dogs over stiles is a glorious work, and in that work, mesmerism, rightly used, will help us not a little. We talk of disease as if it were a natural thing. It is not so; it is entirely, horribly unnatural—the life-force does not flow to a part of the body, the food does not circulate—nothing works easily, rightly. If you are a strong man, one who has a patient and suit-
them raise you to theirs. If you are patient you will succeed, and on the other side your united life will go on blissfully through the eternal evermore—one, then, one for ever, never to be parted more. A consolation that for disconsolate lovers! I was telling my views on this question to a friend the other day, and he replied to me thus:

“Give a spirit meet a spirit,
Going through the Styx;
Gin a spirit meet a spirit,
Need those spirits mix? ”

Yes! where they love; yes, finally, when they all shall be one.

There is necessity, believe me, for using all the life we have for help in this filthy, this cold, dismal age, when every man’s hand is against every man’s—stretched out, not for help but for vanity. I am sorry I have not used mine better, saving or being held up. I think no one acquainted in the least degree with the vital forces which takes place during the exercise of physical mediumship, and frequent trances undoubtedly tend to ex­

“ I must now reply to that important part of Dr. Forbes Winslow’s pamphlet which refers to the relation of mediumship and actual mediums. I think no one acquainted in the least degree with the literature of Spiritualism—which is very extensive—will attempt to say that a belief in it as a fact could exercise any possible influence injurious to a soul. It is pre-eminently practical, and, compared with the visible and horrid phenomena of physical mediumship, and narrow-minded charlatanism, radiant in its main outline with common-sense. It is no less true also that the anxieties and sorrows consequent on sickness and bereavement have been entirely removed by a knowledge of Spiritualism, which has restored many to mental and bodily health. Mediumship, however, must be concealed, injurious to persons of exalted temperament, vicious life, or weak mind; and such as are unfit for the exercise of a responsible and sacred gift, render themselves undoubtedly liable by the laws of both worlds to pay a severe penalty. The statistics of Dr. Crowell, of New York, show, however, that Dr. Forbes Winslow has greatly over-estimated insanity among Spiritualists. From a tabular statement published on his authority, I find that out of upwards of 23,000 insane persons, now or recently confined in fifty-eight institutions, 412 are reported insane from causes of spiritualism, and only 59 from causes of insanity caused by spiritualism, or about one to each institution. The testimony of several leading Spiritualists is to the same effect; and among many medical men quoted by Dr. Crowell, all of whom testify to the small proportion of insane Spiritualists, one, Dr. Bay, a well-known authority in medical jurisprudence, thus expresses himself: ‘It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation.’

The Lancet of May 10th, 1877, admits the validity of the refutations of Dr. Forbes Winslow’s statement; and Dr. Tuke, in Insanity and Its Prevention, says, ‘Careful inquiry has happily disproved it, and we learn that the amount of insanity produced from this cause is almost insignificant—much less than that caused by religious excitement.

I cannot leave this point without uttering a protest against Dr. Forbes Winslow’s wholesale condemnation of public mediumship, and expressing my sympathy with those genuine professional mediums whom I know to exist, and who suffer acutely from perpetual contact with persons ignorant alike of the facts of Spiritualism, the conditions necessary for spirit-manifestations, and, I may add, occasionally the ordinary laws of courtesy. Even when giving successful séances these unfortunate beings have to submit to tests which are in themselves a slur on their honesty; and however desirable it may be to impose strict tests, they do not of course conduct to either the health or the happiness of the medium employed.

Physical mediums have been tied up in bags, nailed to the floor, stripped of their clothing, had their arms encased in leather gauntlets, their hands and feet held, their coat-sleeves stitched to their coats, and their hands tied with cords to chairs. That some professional mediums have been exposed on careless persons by supplementing genuine mediumship by trickery, is no more a proof that all are impostors than the existence of quacks, unscrupulous attorneys, or immoral clergymen, proves the non-existence of honest men in the medical profession, the law, or the church. No cause is with­

Dr. Lockander has returned from Italy to Paris.

Last Thursday evening Mr. W. Eglinston sat as a non-professional medium at Mrs. Magdougall Gregory’s circle. Nothing of special public interest took place.

Although little in connection with Spiritualism is now taking place in public in London, a great deal is going on privately, and the movement is making much progress in science.

For a long time there has been a great scarcity of mediums in London. Can any reader furnish us with the addresses of some who have sensitives available for the purposes of Spiritualism?

The new branch office of The Spiritualist will be at 33, Museum-street, Bloomsbury, London. The heaviest part of the publishing work will, as usual, be carried on in the City. Mr. James Cameron, in one of his admirable memoirs printed upon another page, describes how he applied mesmerism to the cure of a defective character, which is higher work than its application to the healing of a defective body.

* Insanity and Its Prevention. Dr. Daniel Hack Tuke, P.R.C.P. (Macmillan and Co.)
The physical condition of Miss Mollie Fancher, the sleepless and fasting girl of Brooklyn, whose wonderful clairvoyant powers were recently described in these pages, is thus set forth in a letter to a lady by her former preceptor, the Rev. Dr. C. E. West, of Brooklyn Heights Seminary, New York:

"You request me to write a brief sketch of Miss Mollie Fancher in answer to the many inquiries which have doubtless been made by those who have examined the beautiful specimen of spiritualism which have been sent to you under my loan exhibition, which were wrought during a most extraordinary illness of more than twelve years' duration. To give anything like an adequate account of this remarkable girl would require a treatise. This I cannot attempt.

"Miss Mary J. Fancher was born in Attleboro, Mass., Aug. 16th, 1848, and was educated at the Brooklyn Heights Seminary under my care. She was a sweet girl, of delicate organization and nervous temperament, and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar, excelling in belles lettres studies; but her delicate health led to her removal from school a short time before the graduation of her class in 1864. For three years I lost sight of her, till I learned from a Brooklyn paper of her singular condition, which resulted from a remarkable accident.

"Her aunt soon after called and invited me to visit "Mollie," as she is familiarly called. I did so, March 4th, 1867, and from that time until the present I have been an intimate visitor of the family. I have kept a journal of my visits, and noted all that was important which came under my observation. I have used all the sagacity I possess to discover any fraud or collusion; but I have never seen anything to excite my suspicion or my confidence in her integrity. She is a lovely Christian girl, and shrinks from any public exhibition of herself. Spiritualists and curiosity-seekers have sought access to her, but have failed. The power of discriminating character is so great that she is rarely ever imposed upon.

"The facts to which attention is called can be fully verified. They are as follows:—

"May 10th, 1864.—She was thrown from a horse and severely injured.

"June 8th, 1865.—In attempting to leave a street-car her skirt caught, and she was dragged for a block over the pavement.

"Feb. 2nd, 1866.—She was taken seriously ill. Her nervous system was completely deranged. Her head and feet could not move, and she would roll like a hoop. She would also stand on her toes and spin like a top. Several persons were required to prevent her from doing personal injury to herself.

"Feb. 8th.—She went into a trance, and was, to all appearance, dead.

"Feb. 17th.—She lost her sight.

"Feb. 18th.—She lost her speech.

"Feb. 19th.—She lost her hearing.

"Feb. 22nd.—She saw, she spoke and heard for half an hour, and then for a time she lost these faculties.

"Feb. 28th.—She lost the sense of sound.

"Feb. 24th.—The fingers closed.

"Feb. 25th.—The jaws locked.

"Feb. 26th.—The legs took a triple twist.

"March 7th.—The spasms were violent.

"March 20th.—She asked for food, ate a small piece of cracker, and took a teaspoonful of punch—it being the first food she had taken in seven weeks and was able to retain on her stomach.

"May 27th.—She was shocked by thunder, and again lost her speech.

"May 28th.—She went into a rigid trance at 2.30 o'clock, which lasted till 11.30 A.M. the next day. She then passed into a relaxed trance till June 1st.

"June 2nd.—Nourishment was forced by a pump into her stomach, which threw her into convulsions. She was unconscious for a lesson time, and suffered intensely till Sunday evening, June 3rd, when her throat closed, and she was unable to take any nourishment or utter a sound.

"These items are taken from the diary of Mollie's aunt, who made a daily record of her condition. I have copied but a few of them, to show the beginning of her remarkable illness.

"My first visit, as I have said, was March 4th, 1867. I found her lying on her right side, with her right arm folded under her head. Her fingers closed like the thumb and fingers of the left hand, her thumb lying parallel with them. The thumb and fingers of the left hand were in a similar position. The right hand and arm were paralyzed, as was her body generally, excepting her left arm. She was in a trance, sighted, and seemed to be in pain. She remained in this trance till the 8th, a shorter time than usual at this period of her illness, her trances often lasting from ten to twelve days.

"I find my letter is growing so large I must condense my journal observations, and neglect any chronological order.

"I will speak of her mental and physical condition.

"1. Her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and never closing day nor night. They were sightless, but take no food—even the odour of it was offensive. During these twelve years' illness there have been times when she had not the use of any of her senses. For many days together she has been, to all appearances, dead. The slightest pulse could not be detected; there was no evidence of respiration. Her limbs were as cold as ice, and had there not been some warmth about her heart she would have been buried. During all these years she has virtually lived without food. Water, the juices of fruits, and other liquids have been introduced into her mouth but scarcely any of them ever made their way to her stomach. So sensitive is this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged. Severe pains passed from it through her left side and shoulder. With slight exceptions she had been blind. When I first saw her she had but one sense—that of touch. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility as she could read with one sense—that of touch. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility.
Holding a pen or pencil in her left hand she writes with extraordinary rapidity. Her penmanship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thought flowing with the rapidity of lightning. In cutting velvet leaves for pin-cushions, like the sample sent her, she cut the leaves as shapely and finger of her right hand, she cut the leaves as shapely and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on two different shrubs. In the early part of her sickness she cut more than two thousand such leaves. In April, 1875, she worked up 2,500 ounces of worsteds; to December, 1875, she had written 6,500 notes and letters. She has kept an account, of all the expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that occurred at the beginning of her illness—the nine intervening years were a perfect blank to her.

"But I must take leave of this subject. The incredulous will not accept it—and it is not surprising. Miss Fancher is not to be judged by ordinary laws. The state is abnormal—a species of nature's cataclysm, which has dispersed the ordinary functions of mind and body. It is a rich mine for investigation to the physiologist and the psychologist; and with them I leave the case. Charles E. West."
proved to be the missing letter, which, after strayings to New Zealand, where a spell back, She followed and residing at the very house where the owner was then residing, though at the time it was written to her she was unknown to each other, and she had never been in Weymouth till she came direct from her home in Suffolk, not quite a month before, to live with her. This has always struck me as being a very curious coincidence.

"Weymouth."

A FORM-MANIFESTATION IN THE FIFTEEN CENTURY.-

In the notes to Count Von Auerperg's poem, "Der Letzte Ritter" (The Last Night), founded on incidents in the life of the Emperor Maximilian I., I find a curious account of a form-manifestation of the spirit of the Emperor's wife, Mary of Burgundy.

A spirited translation of the whole poem by my brother, J. O. Sargent, was printed in London, in 1871, and handsomely acknowledged by Count Von Auerperg. From the 183rd page of this volume I copy the following note in the appendix:

John Trittheim, an eminent historian and theologian, distinguished for his learning and piety, born in 1462, was elected Abbot of Spannheim at the age of twenty years. Noblemen, prelates, men of letters, and princes from all parts of Italy, France, and Germany sought his society and conversation.

"But the very qualities which induced this homage exposed him to the charge of necromancy and sorcery; and Augustin Lorchrheimer relates, in his "Treatise on Magic," that Trittheim sought permission of the then Arch-Duke Maximilian to bring the latter's wife before him, whose death had driven the Arch-Duke almost to despair. Maximilian consented, and retired to a private chamber with one of the principal gentlemen of his court and the magician, who forbade them on pain of death to utter a single word. Mary of Burgundy appeared to them in all her beauty, and arrayed in her usual fashion. Maximilian saluted himself the then no longer able to doubt that his wife was before him, he was seized with a sudden fright, and by his gesture commanded the magician to cause the phantom to disappear. Trittheim obeyed, and was forbidden to attempt anything of the kind in future."

The probability is that Trittheim had discovered that he was a medium for materializations, and that Mary of Burgundy, having manifested herself to him, had promised to appear in the interview with Maximilian. According to Von Auerperg's version of the incident, in his poem, the interview is sought by Maximilian, and permission is not asked by Trittheim upon the incident by the theosophists will probably be that Trittheim summoned the spirit by some magical process. But it may have been a simple medall manifestation.


WILLIAM LLOYD GARRISON.

The following resolution in relation to the departed Spiritualist and anti-slavery reformer, written by the Right Hon. John Bright, M.P., was on Saturday adopted by the Committee of the Cobden Club. It will be engrossed on vellum, and presented to the late Mr. Lloyd Garrison's family:—

"The Committee of the Cobden Club have heard with deep regret the death of William Lloyd Garrison, the friend of the negro. His life has been devoted to the service of justice and freedom; the black man owes him lasting gratitude, for he led the way to that freedom which by her Constitution was intended to be, and which is now, the possession of all her children. The Committee of the Cobden Club wish by this resolution to place on record the expression of their reverence for the life, and their sorrow for the death, of one of the most eminent among the honorary members of the Club."

A PROPHETIC VISION.

The following true narrative, of which an abstract was printed in The Spiritualist shortly after the occurrence, is extracted from A Marked Life; or, the Autobiography of a Clairvoyante, by Gipsey (Sampson Low, Marston and Co., 1879):—

"My eyes were closed in a vain attempt to sleep, when I saw a vision with my second sight. I looked upon it without the least thought of fear, and all my senses were in a most passive state. It was the interpretation of my peculiar feelings on first entering the cabin, and eagerly I watched the waking dream as it passed slowly before my eyes.

"I could see a steamer stranded on a rocky ledge, with the foam and waves lashing over its battered sides, the decks covered with men and women struggling to escape by the ship's boats, and working with the energy of despair; among them I stood, a quiet spectator of the wild scene. I saw the water creeping into the helpless vessel, now heeling over on her side, and watched unmoved the terror that seized the passengers as they crowded into the life-boats, until every soul was saved. Into the last boat I stepped, and as we pulled from the wreck the deserted ship righted, and with a shivering plunge went down, down, till she was quite out of sight.

"Slowly the vision vanished, while I heard the old familiar voice of my mother whisper softly in my ears, 'Don't be afraid, Gipsey, you will come out safe.'"

"In the course of a general conversation one day in the cabin, I remarked that I had seen in a dream the first night out from New York a disaster threatening to befall our ship. I was laughed at for my superstitious fears, and told that our vessel was one of the most seaworthy on the Atlantic, and that for thirteen years it had battled through storms, some of which could not be compared for violence to what we were then experiencing.

"I made no mention of the fact that I possessed second sight, and turned the conversation by opening the piano and playing one of my livelihoods.

"One gentleman in particular, Mr. Peter Doremus, was much distressed at what I claimed to have seen, and he quietly informed me that he had implicit faith in dreams, as a peculiar circumstance in his life had made him a firm believer in the power of certain individuals to foresee coming events.

"He questioned me anxiously as to the time of the fulfilment, although I could give him no positive assurance, and tried to laugh off his evident fear that my dream would be verified.

"A happy company of travellers was out on the steamship's deck, watching the green pastures of the Emerald Isle through the captain's telescope, or throwing scraps of bread to the sea-gulls that hovered about us, filling the air with their shrill cries; some were playing at the several games in progress, and a musical quartette, in which I assisted, were indulging in a round of jolly songs.

"The afternoon sun had gone down in the western waters, trailing its golden fingers along the craggy cliffs and dipping in the glittering sands which now and then stretched down to meet the sea.

"In an instant the speeding ship was enveloped in a dense fog, which increased as the darkness gathered, and heavy drops of rain drove us all below.

"As I entered the stairway leading to the saloon, once more my old sensation seized me with redoubled force, and I remarked aloud—

"'This ship is fated.'"

"Before I could cross the cabin floor my vision was fulfilled, and the ill-fated 'Idaho' struck, with a convulsive, raging, grinding sound, on Connebeg Rock.'"

[For a description of the exciting scene which followed, how the ship went down twenty minutes after striking on the rock, and how the crew and passengers escaped in the boats, the book itself may be consulted.]

Dr. Fau's large work on Artistic Anatomy will be shortly issued by Messrs. Ballifled, Tindall, and Cox, in the form of a translation by Dr. Carter Blake, of Westminster Hospital. It is now many years since the late Robert Knox published his translation of Artistic Anatomy of the Human Form, from Dr. Fau, which costly work has long been the textbook of artists.
ANCIENT AND MEDIAEVAL DIVINATION.
By S. E. De Morgan.

In the preface to From Matter to Spirit Mr. De Morgan mentions a reference (by one of the Fathers) to divination, per tabulas et expressas, by tables and goats—an old association. The word crepa, he says, would be the legitimate companion of tabula, and such words as crepere would be opposed, as in the phrase, crepsce, the word is only found in Festus (De Focciellis), who says that crepa are goats—good cruralis crepente. There is enough in this to raise a suspicion that crepa did actually exist in what would have been its primitive sense, and that the Father who was cited was speaking of divination by tables and raps. (Note to preface, p. xx.)

My husband says he had misread the reference. Perhaps some reader of the Fathers may recognize or find it. Table-turning was practised by the Jewish rabbis at a much later period, as appears from Friedr. Brunts's Litteraturgeschichte (Schrögenbald, 1614). The Jews are represented as practising kischuph (magic). "We make tables turn in playful tunes with kischuph, and whisper into one another's ears Schewoth, Schel, Schedim (names of demons), and the table springs up then, even when laden with many hundred-weight.

Zalaman Zobi, in his Judaicus Theiav, 1615, defends this table-turning as practised, not through magic, but by the power of God; habebula monasti (practical magic).

Thus for the table-turning no evil spirits can be employed, for always it is, as Adso solent jizdal (the Lord of the world be exalted). Thus there can be no devil's work suffered when God is remembered." See Von Harless, Das Buch von den Aegypten Mysterien, 1858, p. 130. From Delitzch's Systems of Biblical Psychology, Clarke's Foreign Theological Library, v. 13.

I have not access to Von Harless, but as his book on the Egyptian mysteries is referred to for table-turning, there is probability that even this modern "superstition" may be traced in the ancient, wonderful Spiritualism of Egypt. Some of the pictures in Dr. Lepsius' Book of the Dead were supposed to refer to this by the later learned Syenud Maitland, D.D., librarian to the Archbishop of Canterbury, and a most accurate writer. In a letter to Mr. De Morgan I find the following. Dr. Maitland had seen the plates only, lent him by the Rev. Dunbar Heath, the Episcopalian, so he had no means of verifying or disproving his conjecture.

"Through the eighty-two plates, which have no letterpress explanations (from the fourth and fifth dynasties) there frequently occurs such a scene as that of which I enclose a tracing: I think I have counted twenty-seven with very little variation, the principal one being that sometimes there is only one (here two), seated side by side, at or pointing at the touching table. Now, what are they about? Are they not turning the table? I have suggested this to Mr. Houth, and he tells me that what I call a table is a small movable altar with offerings upon it; but this I can not stand, and do not think that anybody looking at the plates in which the scenes occur would think of maintaining his view. However, he says that his notion has the merit of novelty, so I suppose the suggestion had not been previously made. This little thing (the one traced) is over an entrance between two colossal figures, and comes from one of the pyramids of Gizeh. But the best representation is ii. 19, where, on one wall (and now on one page), the scene is represented three over, and is likewise coloured. That representation has the further advantage of having (as two or three others only have) two or three persons, one on a smaller scale, who are addressing the principal figure; but in no case do more than two touch the table, or point, in the tracing. It is to be observed that there is nothing analogous to, or that can be mistaken for this; and why should they not have divined in that way? If tables can move now, why not then? If tables can move now, why not then? If this early Roman and other simple cults consisted of any supposed intercourse with the dead, it is evident that the families had no doubts about spirit identity. They brought to the circle a condition of feeling which would be held unfavourable for scientific investigation. Only the family partook in the rite. They had no "paid medium;" no one except those whose trust and sympathy helped, rather than oppressed, the current of spirit power. If they communicat-ed with a spirit, they felt and knew that it was the one who had just left the body, and who was as near them in affection as he had been before. No "elementary" or false spirit could enter a circle so formed, but a "well-devised spiritualistic test" might perhaps prove that a spirit is the one who had entered the circle in which affection implies proximity to be present. The "sacred fire" is said by Coulange to have been for cooking the food placed on the table for the spirit; and the spirit was, somehow, that of the dead person. The fire was probably used for cooking, but it was in its essence, not in its symbolic form, that the worship was paid to it. In its higher degree it was light, "the life of men," and the con- veyor of spiritual nourishment. This pure fire, the Great Light of the Chaldean temple of Bel, and of the Persians, and of Vesta, has been symbolized in all times and among different nations as a goddess whose attributes are everywhere nearly alike. Ishtar, Ashtaroth, Astarte, Hathor, Isis, and Vesta were all impersonations of this principle, but it is represented in different degrees, according to the receptive capacity of those to whom the symbols were given. So in every country there were different divinities having the same attributes, and seeming to merge into each other, while they are often really the same manifestation under different names. Hence the great difficulty of making out the respective Personifications, with their identities and distinct characters. The first step towards understanding the spiritual systems of antiquity is to find the modes of their worship and the functions and relations of their gods. The knowledge supplied by Spiritualism will afford the elementary data.

May, 1879.

Photographs in Court.—The Rochester (U. S.) Union says:
"A singular suit at law has just been commenced in Dansville, R. L. Darr having begun proceedings against W. J. Lee, a photographer of that place. It appears that Dorr came to Rochester a short time ago, and learning that the so-called spirit photographs were being taken at a certain place, went to try his success in securing upon the same negative with his own the faces of men, and the con- veyor of spiritualia. He was suspected of having committed an act of burglary, and was arrested. Darr says that in consequence a legal trial referred to will develop, but it is to be hoped that it will be speedy, and that the result of the case will be such as will show the propriety of the law in this case. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day. The trial will take place on the next day, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called to demonstrate the truth of the facts. The witnesses are all to be sworn, and the whole business will be brought to a conclusion in one day.
From that moment Mr. Grant became aware of the rigidity left his limbs. In a few minutes more he could not have water could be drawn into the lungs, and that the immersion requested a tub of warm water to be brought. He tested the temperature, which increased his fears as to the result, and by testing the temperature of the body, too, in the first four hours gradually determined to try freezing the body, and the first two minutes he menced gently wagging his tail, and then slowly got up, and after five and a half minutes he drew a long breath, and then expired.

The dog first showed the return of life in the eye, and after ten minutes of this bath the body was taken out and after about ten minutes of this bath the body was taken out and another liquid injected into a puncture made in the neck. Mr. Grant tells me that the revival of Turk was the most startling thing he ever witnessed; and having since seen the experiment made upon a sheep, I can fully confirm his statement made with bullocks, but their greater weight makes it necessary to place them on their side on the floor, Signor Rotura quickly dividing the wool on its neck and inserting the sharp point of a small silver syringe under the skin and injecting the antidote. This was a pale, green liquid, and, as I believe, a decoction from another vegetable essence caused the blood to resume its circulation.

In ten minutes the animal was struggling to free itself, and when released skipped out of this process. Cargoes of live sheep can thus be sent to foreign ports, and without the necessity of breakage on the voyage. It sounded odd to hear Mr. Grant and Signor Rotura laying stress upon the danger of breakage on the voyage.

The lamb was gently dropped into the warm bath, and was allowed to remain in it about twenty-three minutes, its head being raised above the water twice for the introduction of the thermometer into its mouth, and then it was taken out and placed on its side on the floor, Signor Rotura quickly dividing the wool on its neck and inserting the sharp point of a small silver syringe under the skin and injecting the antidote. This was a pale, green liquid, and, as I believe, a decoction from another vegetable essence caused the blood to resume its circulation.

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SYNCHRONOUS HALLUCINATIONS.

Sometimes two or more persons see real or subjective apparitions at the same time, whilst others present see them not. May not this fact account for some of the following incidents, narrated by a writer in *The Globe* newspaper of June 9th, in the course of an article on the Mirage?—

"It is, perhaps, a little doubtful whether, if we accept the apparently truthful accounts of travellers, the phenomenon of the mirage is entirely explained by the theory of refraction. Very frequently the incorporeal but realistic visions of the air are evidently exact images of objects at a distance. But on the coast of Sicily, the phantoms often took the form of magnificent palaces, stupendous castles, and vast armies of men on foot or on horseback, objects which can scarcely be supposed to have their counterpart on the adjoining shores. Again, in the African desert, when the mirage appears in its most cruel form, and the exhausted traveller is cheated by the delicious image of distant groves and fountains, it seems at least likely that the illusion arises from a morbid and feverish condition of the retina of the observer, such as which produces, for example, the frightful spectres of episodes of madness, rather than from the refraction in the atmosphere of some actual oasis. In some cases, indeed, in which the mirage has been observed in the desert, the distance from any real oasis must have been immense.

"It is a curious speculation how far some of the extraordinary aërial phenomena recorded by ancient and by comparatively modern writers may be explained by reference to the scientific theory which accounts for the mirage. To take one class of those phenomena only, there are a large number of instances in which spectral armies are alleged to have been seen and mimic battles fought in the upper regions of the air. The chroniclers are notorious for their love of the miraculous, and it is scarcely worth while to quote from the numerous portents of this character which may be found in their writings. A typical example from Roger de Wendover will suffice. In the reign of King John, according to this chronicler, Hugh de Borca came with a large array to the port of Calais to assist the king of England, and at that place he embarked with all his forces and sailed for Dover; but a sudden storm arising before he reached his destined port, they were all shipwrecked and swallowed up by the waves. . . . In the night on which Hugh de Borca was lost, there arose an unusual storm of wind and lightnings, such as had never been seen before. It happened that a certain monk of St. Alban's, named Robert de Weston, who was staying at Bingham, was going to Norwich to fulfill the duties of his calling, and at midnight, when he was about half-way on his journey, that storm rose, and in the storm he saw a countless army of men, riding on very black steeds, with torches of sulphur, and they remained near the monk, observing a sort of order in their movements. Stories of this kind are sufficiently well accounted for by the deliberate mendacity or the hallucination of the clergy of the day. But when we come down to the era of the Civil Wars we meet with similar stories, which it seems almost as difficult to ascribe to pure invention as to accept for historic fact.

"Upon the 30th day of December, 1641, we are told, there did appear in the sight of the inhabitants of the coast of Dublin a prodigious appearance in the firmament, the similitude whereof I shall truly demonstrate in this present declaration. There appeared a great host of armed men in the likeness of horse and foot, and according to human supposition they seemed to be immoveable; where especially were notified to the eye of the aforesaid beholders of the city of Dublin a true portent, which with great straits and devices, as necessary for a battle, where also was presented to the amazement of the beholders gunners giving fire in direful and hideous manner, that the very likeness of the flames thereof struck the beholders with great terror and admiration.

"Again, we are told of a three hours' flight between 'corporeal soldiers,' which was observed near Newber- ton on the Saturday before Christmas Day, 1642. Minute details are given of this apparition, which is said to have been accompanied by dreadful noise, so terrifying the poor beholders that they could not believe that they were mortal, or give credit to their eyes and ears. After this apparition 'vanished,' however, the 'poor beholders' went and took oath before two justices of the peace to the truth of what they had witnessed. The next night 'all the substantial inhabitants of the place' witnessed a similarly alarming phenomenon; and, subsequently, several justices of the peace, with a number of Royalist officers, repairing to the same place, observed and heard a repetition of the 'afore-mentioned prodigies' . . . of which upon oath they made testimony to the king." On the 3rd of September, 1654, we learn from another writer:—'Between twelve and ten that night there was seen at Hull, in Yorkshire, this strange, terrible, and unwonted apparition. On a sudden the sky seemed to be of a fiery colour, and there immediately appeared in the air in the east a huge body of pikemen, several parties marching before as a forlorn hope. Suddenly was beheld in the west another army, the which seemed to march towards the eastern army with all possible speed. Both parties did engage, and furiously charged each other with their pikes, breaking through one another, backwards and forwards in such dreadful sort as the beholders were stricken with terror thereat.' The writer proceeds to give a minute description of the engagement, and concludes:—'Reader, what interpretation thou wilt make of this apparition I know not, neither shall I add anything of mine own to the relation; only take notice (and believe it) it is no fiction, nor sorcerie, but a thing real, and far beyond what is here reported; for the spectaees (such was their astonishment) could not recollect so much as they saw afterwards to make a true report of.' Under the date of September, 1860, we have a minute story of the apparition in the air of a seafight, the details of which are drawn up by a clergyman, who was one of the eye-witnesses of the event. On the night of the 17th of December, 1680, at Ottery, in Devonshire, 'two great armies' were seen to fight in the sky. A clergyman who was present (not the same one) attests the truth of the occurrence, and gives details of it. In the year 1686, upon another several occasions, according to Patrick Walker, 'wonderful and strange apparitions of armies' were sworn to before justices of the peace. In the year 1691 was prolific in dates, and the exaggeration excited by real terror, the stories which have been adverted to, and others of a similar character, may be explained by the deliberate mendacity or the hallucination of the clergy. But when we come down to the era of the Civil Wars we meet with similar stories, which it seems almost as difficult to ascribe to pure invention as to accept for historic fact.

"It is significant that there is a striking parallel between the apparitions of the Civil Wars and the apparitions of the Napoleonic Wars. In the year 1816, when the ministry was in a state of the greatest possible alarm, there was a large company of armed men seen on the banks of the Clyde, 'marching along the waterfront, and then all falling to the ground and disappearing.' The year 1816 was prolific in apparitions of a similar character, alleged to have been witnessed in various parts of the kingdom, several of which were sworn to before justices of the peace. It is not, perhaps, altogether impossible that, making allowance for confusion of dates, and the exaggeration excited by real terror, the stories which have been adverted to, and others of a similar character, may have had their origin in genuine phenomena of the nature of the mirage, and those who are acquainted with the mists that recently have been described may be entitled to ask whether the remarkable aërial visions should have occurred so frequently anterior to the last century, and then suddenly ceased, it may be argued that, just as certain years or cycles of years are hotter or drier or more rainy than others, so it may be that certain periods—possibly seldom recurring, but long-lasting when they come—may be more favourable to the influences of atmospheric refraction. For our own part, we are not unwilling to stretch our credulity a little if we may rescue our ancestors from the suspicion of wholesale and gratuitous falsehood."
Poetry.

THE SPIRITS' RETURN.

I read their touch upon my heart,
Upon my cheek and on my brow;
I knew that they were everywhere,
That they were with me even now.

The air grew softer as they moved,
The sky seemed brighter when they come;
And all my soul melts into love,
And longs for the immortal home.

For there the smiles are true as heaven,
And all men mean the speaker's faith;
And promises are never given
That can be broken or by death.

For in that beautiful summer-land
Death dare not show its pallid face—
None there can feel his bony hand,
Nor measure life with life's disgrace.

I had a friend some days ago,
Dear as my heart, and true as true;
While winter-shot or summer show
All truths to her white soul she drew;

And I was happy in her smile,
Nor knew a grief if she was nigh;
Nor saw stamped on her brow the while
The chilling truth that she must die.

But after dismal days had fled,
And I was weaker with my sighs,
I saw her whom I deemed as dead,
Since then no death can dim my sight—

And promises are never given
That can be broken or by death.

But after dismal days had fled,
And I was weaker with my sighs,
I saw her whom I deemed as dead,
Since then no death can dim my sight—

BUT after dismal days had fled,
And I was weaker with my sighs,
I saw her whom I deemed as dead,
Since then no death can dim my sight—

With peace and joy,
Along my earthly track,
There are more things in heaven and earth,
Than are dreamt of in your philosophy.

There are more things in heaven and earth,
Than are dreamt of in your philosophy.

—Shakespeare.
any distinctive basis of union, it is surely something more than an agreement
that outsiders would not offend by offering criticism and advice. I am sorry
impossible to shape into a purpose, which would utilize our energies and be

for common ends, by recognizing itself as an union of the second sort I men­

as to require organic union for its expres­

findings. A well-advised and systematic attempt to

organization, the Russell-street " National"

true organization—even national—a true centre of activity

in the dark. Devote all your funds, if

resented by our evidences, and who are yearning, often unconsciously to them­selves.

the first, ridicule, and alleged " detections. But the law cannot enforce your

regard those facts asSpiritualism, but essentially connected with it, and such and all

on the public—what you are

one curious enough to press the matter to the fountain-head will be aided

narratives of a remarkable and startling character. I doubt if the lady

medium, as described above—an ex­

be, to be, exalted in the estimation of the public, and expected to be joined by others. Is it not required ? For what

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world, in its ignorance of the whole subject, declines to

in the world, saying that I

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would be joined by others. Is it not required ? For what

in the work of the British National Association.

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for common ends, by recognizing itself as an union of the second sort I men­

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that dream for seven consecutive nights. On the afternoon of the seventh day, the word came that her husband was to be taken to the river of Death. It contains a great number of well-attested facts, proving that the said spirits are the persons they say they are. The work, from beginning to end, is full of evidence of Spirit Identity.

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