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### Contents.

The Life of Ransom. By James A. Campbell .. .	289
Mediumship .. .	291
The Physical Condition of Miss Fancher, the Clairvoyante .. .	292
The Shakers .. .	293
Curious Coincidences .. .	293
A Form-Manifestation in the Fifteenth Century. By .. .	294
Epes Sargent .. .	294
William Lloyd Garrison .. .	294
A Prophetic Vision .. .	294
Ancient and Mediæval Divination. By S. E. De Morgan .. .	295
A Great Hoax about Trances in Animals .. .	296
Synchronous Hallucinations .. .	297
Poetry—The Spirits' Return, 298; The Close of a Useful Life .. .	298
Correspondence—Spirit Identity, 298; Hospital Libraries, 298; The Authorship of Shakespeare's Plays, 298; Visitors to a Reading-room, 298; Organization among Spiritualists, 298; Prophetic Dreams .. .	299
Answers to Correspondents .. .	300
Paragraphs—Spirit Photographs in Court .. .	295

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# The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

No. 356.—VOLUME FOURTEEN, NUMBER TWENTY-FIVE,  
LONDON, FRIDAY, JUNE 20th, 1879.

## THE LIFE OF RANSOM.\*

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

"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 *inflowing* life 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 up; excitable, or easily moved forward. Some people are independent, and do not get lifted by others unless they happen to come to the gallows, and are immovable unless driven on by a cat-and-nine-tails and its palpable impulsion. But there was never a man (I venture to be positive) whom another human being has never affected in any way; who is able to say with truth, "I never loved"—or hated—and I hope that for us here the power of being delightfully disturbed in a perfectly simple, unreasonable manner has not been driven out by unholy absorption; and that with a heart of flesh, that I pray God may never be deadened into iron or trampled into clay, we can still join pleasantly in that sweet Scottish lilt that tells of a quaint, old-fashioned attraction, confessing frankly its unreasonableness:—

"I cannot tell ye what she's like,  
Nor any more about her,  
But that it's *life* to be wi' her,  
And *death* to be without her."

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

"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 matter. All I want 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 Abelard 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* unusable for good in this universe of the dear God—our Factor, 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 in its tripartite division into *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. Whenever, 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 senses can now perceive; by *spirit* I mean the God-spark, the divine reason 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; that it was known in the East ages and ages before the Christian era, and is *known* and used there *now*; and the Indian theory concerning it is simple enough—all things material, they say, exist primarily in the divine mind; they postulate eternal spirit and ether. Please mark that, because modern "science" postulates also the second but not the first—from ether, or atomic structure, energized by spirit, they say, came matter and the tangible world; therefore, everything exists primarily as atomic structure, secondarily as material structure, and every thing and every person is surrounded by an atmosphere of soul not yet moulded into individual structures. Now, man, since he possesses the divine spark, or reason, has control over soul-force and can use it, even as God in the beginning used it in creating the universe. He can project it by his will and cause changes in the atomic structure or souls of other living things; he can, if his will is sufficiently developed, even cause the atomic atmosphere to concentrate into particular form as he wills.

Now, as man can concentrate the ether surrounding him, he can also project upon plants or organised beings, and produce actual effect upon them; and this projection of life-force upon a human being we call *mesmerizing* him. The primary reason of mysterious attraction or repulsion of men to and from each other, then, is this:—Your organised atomic structure—your soul—has a certain definite influence on the soul-atmosphere surrounding you, another person's soul has a similar influence on the particles surrounding him; you meet that person, and the lines of particles arranged by your organism in the sphere surrounding you either fit into the lines of particles arranged by his organism or do not do so—you have, then, attraction or the reverse.

These theories are perfectly rational, are founded on sober fact, and are in the main, I believe, true.

\* A paper read before the Cambridge University Society for Psychological Investigation.

† The paper had been announced as "Thoughts on Mesmerism."

\* *Isis Unveiled* (Blavatsky). A good book marred by declamation and bigotry.

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?" Yes; but, my friend, go further. I do not deny the blessed law of attraction between one sex and the other; but *you* think of blue eyes and 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, *alas!* to you both a waist pinched like a wasp's makes a figure more beautiful.

Believe me, there is loveliness in all things under heaven, exquisite loveliness of fair form and glorious colour; but believe me, too, that the life-force of yours which draws you towards certain characters of loveliness more than towards others is the result of the life-condition of your own structure, and in great measure the result of the direction of your *will*, and the larger *will* of *society*, which controls yours. We come, then, to the voluntary projecting of this life-force—the mode of doing which had been lost to the West until Mesmer re-discovered it for us in the end of the last century. He it was who, meditating on the use of will, made known to us once more its marvellous and protean power; he found that by intense exercise of will and by the making of certain passes with his hands over another, he could, after a time, control him entirely—his affection, his thought, even his bodily movement. The studies of Mesmer were followed and enriched by the discoveries of Esdaile, Reichenbach, Deleuze, and last, not least, the venerable Baron Du Potet, of Paris, who taught me two years ago the process of mesmerism as used by him. Do you see how gigantic this discovery was? Do you see how it proved that the connection between brain and muscle was indeed through this vito-electric, odic force (it has had a hundred names given it), since, without contact, without word of mouth, Mesmer found that he could direct the motions of another man at a distance miles apart, when the control was complete. This was done by him again and again, and it has been done since by hundreds of other men here, and through countless ages before in the far East.

I will take in order now the effects which I have mentioned and which I have myself produced: Entire change in the whole feelings of the subjects, change of their opinion upon all points, change of the appearance to them of ordinary objects—a house becoming a plant to them, and the boot-black an angel—control over every limb of the subject, and paralysis of the whole or a part of his body at the will of the mesmerizer, with utter insensibility to physical pain. May I give you an instance or two?

The son of a kind friend of mine possessed as his chief characteristics an utter aversion to work of every kind—an utter selfish disregard of all the wishes and all the love of his father and mother. He simply cared to amuse himself and gratify his passions; the day was spent on the sofa reading novels, and the night God knows where. He asked me one day to mesmerize him, and I thankfully consented, saying, "Yes; I will make another man of you." He laughed well at me, but I knew my subject and I persevered. His father said to me six months afterwards, "You have done for my boy what I and his mother never could do; you have set his will straight and helped him to be a man. The change that has taken place I should not have dared to hope for." That is a little piece of egotism and autobiography, but I cannot help telling you, it made me so happy at the time. Here is something much more valuable from the life-history of Baron Du Potet. Some years ago he was called to a distant part of France to see a woman dying of *internal tumour* of long years' standing. The baron went to the side of her bed, sat down and laid his hand upon the place where the vile sore had swelled her poor side to a fearful size. No result that day or the next—for many days no result. The old man was getting very weary of his daily six hours' work, but at last, when his heart had almost failed, he felt the tumour give under his hand, and he went home *rejoicing*. But, not to speak of such trifles as these—you can do more with mesmerism. A friend tells me he saw\* Madame Card, the well-known conjurress, bring up on the platform, here in Cambridge, a

well-to-do and burly farmer, mesmerize him and make him stand on one leg and swing the other—swing till, by the forward impetus, he fell off the stage, and lay on the floor kicking; he lay there for long, too, for the mesmerizer laughed too much to recover him. You see you can heal moral sores, physical sores, and make men kick. Who would not be a mesmerist?

I have sought to show you that the whole secret of mesmerism lies in the power of the will; to a will carefully trained, rightly directed, *nothing* is impossible. But till we can rule ourselves, how hopeless it is to try and rule others. 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 make 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 your actual physical strength to one who is suffering, to renew for him his shattered form, to build up in him the goodly strongholds which sin or suffering had thrown down; think what it is to be able, when one who is dearer to you than life is racked with pain, to give him calm, blessed sleep with a few passes of your hand. Think of these things, and you will realize what we so constantly hear talked about—the work of Jesus Christ. He came to give His\* life a ransom for us, *not* by appeasing the wrath of an offended God, *not* by presenting a perfect example, but by pouring into us a *higher life*, by filling us with His all-glorious, all-holy personality; He heals our soul-sickness, He gives strength to our weakness, He governs and lifts us up if we will trust Him for ever. Which of us does not know the helpfulness of dwelling with a noble man? how it takes us into a different atmosphere, how his life seems to become part of ours, and we feel thankful for being† lifted heavenwards in those strong arms; that is the infusion of a beautiful life-force 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 force; better than all the preaching, 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 blood does not circulate—nothing works easily, rightly. If you are a strong man, go and supply that life-force, fill the empty vessel from the full one; give the man *life*, and ease will return to him. Or the illness may be in the mind—the man can't think clearly, can't feel rightly; he has used up his vitality in miserable indulgence. You have a purer mind than he, a more happy imagination. Go to him in God's name and give him of your treasure, make him one with yourself, and he will begin to *think*, to *feel* differently. Get life from some one better than yourself—from mortal, from spirit, from *the Lord*—and then give, give!—give as He did! The virtue that passes to you from the pressure of a good man's hand, from his presence in the room, is different in degree, not in kind, from what went forth to the poor sick woman from the Lord and gave her life.

Before I end, one more use of mesmeric power, in helping us to *love* truly; for I think that if Spiritualism and mesmerism help us in anything they do so in solving the intricate problems that are now troubling some as to the nature and office of love. You cannot love any *really* unless you are on the same spiritual plane with them. You cannot see God till you are pure in heart. You love intensely, earnestly, some above you, below you; you feel that their life is not yours, that they cannot feel as you feel; they long to and *cannot*. Mingle your life with theirs; mesmerize them for a time daily—get them on a common spiritual level with yourself, or let

\* Symbolised by the red heart's blood, so touchingly and so vainly, to the dull materialism of modern Christianity.

\* Such abominable misuse of a wondrous power for good cannot be too severely condemned, and the visits to Cambridge of this lady mesmerist have, I am thankful to say, ceased, owing to the interference of authority.

† An interference with the *liberty* of the subject, who is taught to object to being lifted by any one, and to depend entirely on his own exertions. But I never learnt political economy, and always liked being carried when I could; and as to my own exertions, I don't think they ever did much for me, whereas those of my nurse in pick-a-pack and whipping were very valuable.



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:—

“Gin 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 enmity. I am sorry I have not used mine better, sore at heart about it, as I think of leaving this place I love so dearly. I am tired of this miserable existence which is called life. I am going to begin to try to *live*; to try, and get others to *live*, not in the shells of things, but in their realities in the love of God and man, not in damned cant and competition. May all those better than myself give me of their life to help me, and I will do my best to give of my poor life to any one I can help, body or soul. Will those of true heart come and help me?—leaving this stifling plain, climb with me the everlasting hills and breathe a purer air. Hand in hand we shall help the world better, a strong phalanx of earnest men—and then we shall believe not only in the psalm-singing of the churches and the nostrums of the chemist's shop, but we shall receive and give forth a blessed *life*, from the dear God, “*who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our life from being straved about.*”

#### MEDIUMSHIP.

A LITTLE pamphlet, entitled *Spiritualistic Sanity*, by Miss S. E. Gay (London: E. W. Allen), has just been published in reply to Dr. Forbes Winslow's *Spiritualistic Madness*. It is full of useful information for those who are not Spiritualists, and from it the following remarks relating to mediumship are extracted:—

“I must now reply to that important part of Dr. Forbes Winslow's pamphlet which refers to the relation of mediumship and health. The facts I have given prove the drain on the vital forces which takes place during the exercise of physical mediumship, and frequent trances undoubtedly tend to exhaust the nervous system.\* It must be remembered, however, that only a certain proportion of Spiritualists are actual mediums; and 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 ‘sound mind in a sound body.’ It is pre-eminently practical, and, compared with the exciting visions and horrors conjured up by revivalists and narrow-minded churchmen, 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, it must be conceded, is injurious to persons of excitable 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 religious excitement, and only fifty-nine from excitement 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 Spirit-

ualists, one, Dr. Ray, 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 conduce 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 imposed 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 without its Judas, and the genuine medium has to suffer in large proportion to the small amount of imposture exposed. Stringent tests cannot be too greatly insisted on as the only means by which worthless men may be precluded from simulating some of the phenomena of physical mediumship; but the very fact of requiring a man, often with little or no means, to give up his time and health to the public, and to run the gauntlet of offensive and unreasonable criticism, is surely a sufficient title to a small remuneration, which is trifling compared to the sums daily paid to a fashionable physician for very often simply repeating the advice of a local practitioner. Often the professional medium is to be found giving his *séance* for nothing to a person whom he has been forewarned will not pay him; and one failure out of a score of successes is quite sufficient to raise a cry from persons who have attended a *séance* for the first time in their lives, that the medium is an impostor, although their ignorance of the subject is such that the very name of ‘spirit’ is a synonym for a joke, and a subject for sneers and titters. When he is successful, as is almost always the case with quiet and sensible investigators, there comes the wearisome pseudo-scientific jargon about thought-reading, mesmerism, magnetism diseased cerebral action, hysteria, unconscious muscular action, unconscious cerebration, theorematism dreams, psychic force, somnambulism, action of the ganglionic system, abnormal nervous excitement, &c., &c. In all justice—in all fairness, this poor ‘labourer is worthy of his hire’!”

DR. LOCANDER has returned from Italy to Paris.

LAST Thursday evening Mr. W. Eglinton sat as a non-professional medium at Mrs. Makdougall 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 society.

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

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 CAMPBELL, 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.

\* It is only fair to state that there are numerous cases of healing and preservation of health during the exercise of mediumship, by spirit-power. This question, however, is one of statistics, and I would suggest that some physician, who is also a Spiritualist, should collect facts, with a view to demonstrating that the balance strikes in favour of health, as I have every reason to believe.

\* *Insanity and its Prevention*. Dr. Daniel Hack Tuke, F.R.C.P. (Macmillan and Co.)

THE PHYSICAL CONDITION OF MISS FANCHER, THE  
CLAIRVOYANTE.

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 specimens of her needlework which have been sent to your 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 coming together, 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 eyesight.

"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. 23rd.—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.

"May 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 and deathly sick with nausea, 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 were clenched in the palm of her 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, sighed, 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. She could swallow, 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 has 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 in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, &c. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life except breathing. The circulation is sluggish, and as a consequence, there is very little animal heat. She longs to die, but says she cannot, as there is nothing to die. Such is a brief statement of her bodily condition.

"2. To me her mental state is more extraordinary. Her power of clairvoyance or second sight is marvellously developed. All places in which she takes any interest are open to her mental view. Distance imposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters which have never been in her hands without the slightest error. She visits the family circles of her relations and acquaintances in remote places, and describes their attire and their occupations. She points out any disorder of dress, however slight, as the basting-thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shades of colour with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany, or took a lesson in wax-work, and yet she never mistakes the forms of leaf or flower. Leaves, with their ribs or veins, their phylotaxis; flowers with calyx, corolla, stamens with their anthers are given with a most truthful regard to nature.

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 you, she held the scissors by the knuckles of thumb and forefinger of the left hand, and bringing the velvet with thumb 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 tree or shrub. 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 modified catalepsy, which has deranged the ordinary action 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."

#### THE SHAKERS.

MR. A. G. HOLLISTER, of Mount Lebanon, Columbia County, U.S.A., has favoured us with an interesting number of *The Shaker* newspaper, in which is the following expression of the views of that community in relation to dancing as a religious exercise:—

"Did God, or any one regarded as a teacher, command dancing as an act of worship?"

"My dear friend, there are some things, God be praised, which men and women do without any commanding. Bowed down by sorrow, tears are wrung from our eyes; moved by compassion, we weep over the sufferings of humanity. We have seen whole assemblies carried away and crazed by glad tidings of an earthly character; there were clapping of hands, stamping of feet, tossing of hats, laughter, and even shedding of tears of joy, making a very Babel of noise, and creating such an excitement that it would have been dangerous for any one to have made manifest that he or she was not in harmony with the all-pervading spirit of the hour. Could any one fully united in the thankfulness of the occasion stand coolly by and criticise the various modes employed to manifest emotion that would not be controlled? We tell you, Nay."

"The idea that after God had bestowed upon us His richest blessings, filling us with joy unspeakable, He should still find it necessary to say, 'I positively command you to rejoice,' borders some little on the absurd."

"The Israelites frequently employed dancing to show their rejoicing for victories gained. The instances are so very numerous that we will only give you references to the texts: Jeremiah xxxi. 13, etc.; Exodus xvi. 20; Judges xi. 34; 1st Samuel xviii. 6. We believe that these prefigured the rejoicing of the latter day, when people would rejoice in deliverance from their own sins."

"Read especially in connection with texts above referred to: Psalms xlviii. 1, and cxlix. 1st, 2nd, and 3rd verses."

"And now, leaving the Old Testament, let us turn to the New, and by way of Biblical answer, let us consider the parable of the prodigal's return. He confesses his sins and begs his father's forgiveness; he is stripped of his old garb and clothed with the new, a robe of purity and righteousness, then 'music and dancing.' But the elder son is not pleased. Why? Because these things had not been done for him. In brief, to modernize the objection, 'they did not do so in the Apostles' day, hence it cannot be right.' Let us be careful not to take the place of this elder brother, and lose our union with the father by refusing to rejoice with those who are reclaimed. If it be pardonable in the exuberant expression

of earthly joy to forget self—and who can deny that this is done—how much more excusable are those who, being delivered from the bondage of a fallen nature—having returned to their Father—are led by His spirit 'to go forth in the dances of them that make merry.' In conclusion, as I have before said, ours is a new dispensation, and this is one of the customs, one of the modes of giving expression of joy unspeakable within, introduced by Ann Lee, and practised as good by her followers. Let us finally quote Franklin, and here say, that neither in this mode of worship have we chosen 'the more easy, convenient, and pleasant' worship in the eyes of the world. Can we not ask ourselves which requires the greatest sacrifice of self to perform—the dead, formal worship of the world, or THIS in which hands, tongue, and feet are all employed?"

There is an article in the same journal by Elder F. W. Evans, who once visited England and spoke from Spiritualistic platforms. In explaining why the bulk of the French people are now so much better off, more happy, and more comfortable than the bulk of the English, he says:—

"In process of time, the Catholic Church held one-fifth of the land in England. But, though the land was thus held by comparatively few persons, the poor were not in very bad condition. The land was let on easy terms. Any one who called at the castle of a lord, or at a religious house, was fed with bread and beer—at least, all had enough to eat. There were no taverns in those days—hospitality was the rule. The clergy, not having children, used the proceeds of the property entrusted to their care, to a large extent, for the benefit of the poor. The Reformation gave the Protestant clergy possession of the property previously held by the Catholic Church, and from that time common people were debarred the enjoyment of any benefit resulting therefrom. The ecclesiastical revenues were used for the aggrandizement of the upper classes of the English hierarchy. The income which the lords of the church derive to-day from property thus unjustly held from the people is simply enormous. Thousands if not hundreds of thousands are compelled to live underground, as miners—a life of incessant toil, barely earning subsistence—degraded, down-trodden, abused, till life ceases to be desirable. I do not hold individuals responsible for these things. It is the inevitable result of a vicious system. The Great Napoleon, by confirming the acts of the Revolution, added three millions of land-holders to the French population. The result of that enlightened policy is that France, notwithstanding tremendous drains upon her resources in consequence of unsuccessful, disastrous wars, is to-day the most prosperous nation of Europe."

#### CURIOUS COINCIDENCES.

From "Notes and Queries."

THE following seems worthy of insertion in any collection of coincidences:—

"The *Derbyshire Times* states that the elder brother of the late William Howitt (who died at Rome on Monday) expired at his residence, Heanor, Derbyshire, on precisely the same day and hour. His name was Francis Howitt, and he lived in 'the old house at home,' which is the subject of one of Mr. William Howitt's poems."

Hardly less curious as a coincidence is the opportune arrival of the above scrap of print just now. I had just pasted my own cutting from the *Pall Mall Gazette* into my scrap-book, and was commencing this communication of the Howitt fact to you, in some vexation with myself for not having kept the print for you instead of giving myself the trouble of copying it. At that moment a letter was brought to me from a correspondent who had not written to me for a year, and who now sent me the printed scrap herein pasted, without any knowledge that I was a collector of such coincidences.

To the above may be added a communication from a friend who has lost two brothers, both by drowning, at an interval of six years, each death happening on a 1st of August. C. C. M.

"A few years ago I received a letter from a friend in New Zealand enclosing another letter, addressed to a person in Anglesea, North Wales, which he said he had found inside his *Times* newspaper (which I was in the habit of sending him every month). The letter was stamped with the penny postage stamp, but appeared never to have received any postal mark, so had in some way evidently worked itself into the newspaper, and thus been mis-carried. I intended re-posting it; but, on looking a second time, the very uncommon name of the person to whose house it was directed arrested my attention as being a name recently mentioned by a maidservant, who had just come to live with me; and I then also noticed that the letter was directed to a person bearing her name, but which, being a very common one, had not struck me at first. I asked her a few questions, and found she had been visiting a brother-in-law in Wales, and whilst there a letter had been sent to her, but never received, though inquiries had been made about it. This

proved to be the missing letter, which, after straying to New Zealand, was sent back to England, and received at the very house where the owner was then residing, though at the time it was written to her we were 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 me. This has always struck me as being a very curious coincidence.

"S. M. P."

"Weymouth."

#### A FORM-MANIFESTATION IN THE FIFTEENTH CENTURY.

BY EPES SARGENT.

IN the notes to Count Von Auersperg'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, John O. Sargent, was printed in London, in 1871, and handsomely acknowledged by Count Von Auersperg. From the 183rd page of this volume I copy the following note in the appendix:—

"John Tritheim, 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 Lorcheimer relates, in his *Treatise on Magic*, that Tritheim 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 *satisfied himself that there was no illusion*, and being no longer able to doubt that his wife was before him, he was seized with a sudden fright, and by his gestures commanded the magician to cause the phantom to disappear. Tritheim obeyed, and was forbidden to attempt anything of the kind in future."

The probability is that Tritheim 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 Auersperg's version of the incident, in his poem, the interview is sought by Maximilian, and permission is not asked by Tritheim. The construction put upon the incident by the theosophists will probably be that Tritheim summoned the spirit by some magical process. But it may have been a simple medial manifestation.

Boston, U. S. A., June 3rd, 1879.

#### 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 of 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 mainly created the conditions which made negro slavery in the United States of America impossible, and negro freedom certain; the white man owes him thanks for the lesson he has taught him that the persistent labours of humble men in a righteous cause have promise of success. A great nation will reckon him among the noblest of her sons, 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."

MR. J. WILLIAM FLETCHER will receive his friends and the public, after June 20th, at his new residence, No. 22, Gordon-street, Gordon-square, London, W.C., close to the Gower-street Railway station.

#### 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 Gipsy (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 steamship 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, Gipsy, 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 liveliest airs.

"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, rasping, grating 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. J. FAU's large work on *Artistic Anatomy* will be shortly issued by Messrs. Baillière, Tindall, and Cox, in the form of a translation by Dr. Carter Blake, of Westminster Hospital. It is now many years since the late Dr. Robert Knox published his translation of *The Anatomy of the Human Form*, from Dr. Fau, which costly work has long been the textbook of artists.



## ANCIENT AND MEDÆVAL 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 capras*, by tables and goats—an odd association. The word *crepa*, he says, would be the legitimate companion substantive of *crepo*, and would mean a crack or rap. But the word is only found in Festus (*teste* Forcellini), who says that *crepæ* are goats—*quod cruribus crepent*. 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 is cited was speaking of divination by tables and raps. (Note to preface, p. xi.)

My husband says he had mislaid 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. Brentz's *Judischen Abgestreifen* (Schleugenberg, 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 *Schemoth*, *Schel*, *Schedim* (names of demons), and the table springs up then, even when laden with many hundred-weight."

Zalaman Zebi, in his *Judischen Theirak*, 1615, defends this table-turning as practised, not through magic, but by the power of God; *kabbala maasith* (practical magic).

"Thus for the table-turning no evil spirits can be employed, for we sing for it excellent songs, as *Adon nolam 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 Delitzsch's *System 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 suspected to refer to this by the late learned Samuel 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 Egyptologist, 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 but one person, sometimes (as here) two, seated side by side, pointing at or touching the table. Now, *what are they about?* Are they not turning the table? I have suggested this to Mr. Heath, 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 my 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 thrice over, and is likewise coloured. That representation has the further advantage of having (as two or three others only have) two or three persons on a smaller scale, who are addressing the principal figure; but in no case do more than two touch the table, or point, as 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?"

Since the publication of the great work which gave rise to Dr. Maitland's conjectures, Professor Max Müller has investigated the origin of religion, assigning its rise, in many instances, to the worship of ancestors. He has not, I believe, entered so fully into the nature of this *cultus* as has M.

Fustel de Coulanges, in his most instructive volume, *La Cité Antique*. From his researches we learn that it was a communion with the departed spirit of the last male head of the house, who was believed to be the guardian spirit of the family till another should take his place, when he ascended higher. This worship or communion was carried on in a small inclosure within the walls of the house, and fitted up with a hearth and a table or altar, on which the sacred fire was kept burning, and on which corn, rice, and fruits were cooked for the spirit. Here the food was offered to him, and his protecting care invoked. "*The methods of communicating*," the writer says, "*varied in families*, each having its own mode, which it did not make known to others, and the rite was thought to be desecrated by a stranger's presence."

If this early Roman and other simple cults consisted of any supposed intercourse with the departed relation, 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 participated in the rite. They had no "paid medium;" no one except those whose trust and sympathy helped, rather than opposed, the current of spirit power. If they communicated 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 scientific test" might perhaps have made it difficult for the one who had entered the state in which affection implies proximity to be present.

The "sacred fire" is said by Coulanges to have been for cooking the food placed on the table for the spirit, and that the worship was, *somehow*, that of the domestic hearth. The fire was probably used for cooking, but it was in its essence, not in its symbolic form, that worship was paid to it. In its higher degree it was light, "the life of men," and the conveyer of spiritual nourishment. This pure fire, the Great Light of the Chaldean temple of Zergul, of the Parsees, 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 each 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 Pantheons, with their identities and distinctions. But 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.

LAST Wednesday afternoon, at a dark *séance* at the house of Mr. Hensleigh Wedgwood, 31, Queen Anne-street, Cavendish-square, London, a table was turned bottom upwards while both the hands of the medium, Mr. Haxby, were held.

SPIRIT PHOTOGRAPHS IN COURT.—The Rochester (U. S.) *Union* says:—"A singular suit at law has just been commenced in Dansville, R. L. Dorr having begun proceedings against W. J. Lee, a photographer of that place. It appears that Dorr came to Rochester a short time ago, and hearing 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 deceased acquaintances. He succeeded to his own satisfaction, which we will presume was the more easily obtained because of the fact that he was a firm believer in Spiritualism. On returning to Dansville he became involved in a controversy with Lee regarding the matter, and the latter volunteered the opinion that the whole business was a humbug, and that he could demonstrate his position to the other's satisfaction. It is stated that Lee made a trial, and afterwards, abandoned further attempts. Dorr sues for this breach of contract, but claims that he does not care so much for the value of the picture as he does to establish the fact that photographs of spirits are actually being taken. The trial will take place on the 22nd inst., and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called. The *Dansville Express*, in commenting on the alleged phenomena, says: 'To produce upon the same negative plate, at the same time, a setting of familiar faces other than the sitter, involves a mystery not yet solved, so we are waiting to know what manifestations are to come next.' It remains to be seen what the legal trial referred to will develop, but it is to be hoped that it will be sufficiently thorough and exhaustive to set many minds at rest on this question."

\* The passage is in Tertullian.—Ed. *Spiritualist*.

† I cannot be sure of the spelling of these Hebrew words. The above is copied from an extract from Delitzsch written by a friend.

‡ The tracing was returned to Dr. Maitland.

## A GREAT HOAX ABOUT TRANCES IN ANIMALS.

*The Times* and other newspapers have been misled into seriously publishing a story from *The Brisbane Courier*, the whole narrative being a hoax. The following are the chief portions of the story:—

"Signor Rotura called upon Mr. Grant to invoke his assistance in a scheme for the transmission of live stock to Europe. Signor Rotura averred that he had discovered a South American vegetable poison, allied to the well-known *woolara*, that had the power of perfectly suspending animation, and that the trance thus produced continued till the application of another vegetable essence caused the blood to resume its circulation and the heart its functions. So perfect, moreover was this suspension of life that Signor Rotura had found in a warm climate decomposition set in at the extremities after a week of this living death, and he imagined, if the body in this inert state were reduced to a temperature sufficiently low to arrest decomposition, the trance might be kept up for months, possibly for years. He frankly owned he had never tried this preserving of the tissues by cold, and could not confidently speak as to its effect on the after restoration of the animal operated on. Before he left Mr. Grant he had turned that gentleman's doubts into wondering curiosity by experimenting on his dog. He injected two drops of his liquid, mixed with a little glycerine, into a small puncture made in the dog's ear, and in three or four minutes the animal was perfectly rigid, the four legs stretched backward, eyes wide open, pupils very much dilated, and exhibiting symptoms very similar to those of death by strychnine, except that there had been no previous struggle or pain. Begging his owner to have no apprehension for the life of his favourite animal, Signor Rotura lifted the dog carefully, and placed him on a shelf in a cupboard, where he begged he might be left until the following day, when he promised to call at ten o'clock and revive the apparently dead brute. Mr. Grant continually, during that day and night, visited the cupboard, and so perfectly was life suspended in his favourite—no motion of the pulse or heart giving any indication of the possibility of revival, the frame being perfectly rigid—that he confesses he felt all the sharpest reproaches of remorse at having sacrificed a faithful friend to a doubtful and dangerous experiment. The temperature of the body, too, in the first four hours gradually lowered to 25 degrees Fahrenheit below ordinary blood temperature, which increased his fears as to the result, and by morning the body was as cold as in actual death. At ten o'clock next morning, according to promise, Signor Rotura presented himself, and, laughing at Mr. Grant's fears, requested a tub of warm water to be brought. He tested this with the thermometer at 32 degrees Fahrenheit, and in this laid the dog's head under. To Mr. Grant's objections Signor Rotura assured him that, as animation must remain entirely suspended till the administration of the antidote, no water could be drawn into the lungs, and that the immersion of the body was simply to bring it again to a blood heat. 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. The dog first showed the return of life in the eye, and after five and a half minutes he drew a long breath, and the rigidity left his limbs. In a few minutes more he commenced gently wagging his tail, and then slowly got up, stretched himself, and trotted off as though nothing had happened. From that moment Mr. Grant became aware of the extraordinary issues opened by his visitor's discovery, and promised him all the assistance in his power. They next determined to try freezing the body, and the first two experiments were discouraging. A dog, not Turk—his master declining to experiment any further on his favourite—was put in the freezing-chamber at Mr. Grant's works for four days, after being previously 'suspended' by Signor Rotura; and although the animal revived so far as to draw a long breath, the vital energies appeared too exhausted for a complete rally, and the animal died. The two next animals, a dog and a cat, died in like manner. In the meantime Dr. Barker had been taken into their counsels, and at his suggestion respiration was encouraged, as in the case of

persons drowned, by artificial compression and expansion of the lungs. Dr. Barker was of opinion that, as the heart in every case commenced to beat, it was a want of vital force to set the lungs in proper motion that caused death. The result showed his surmises to be entirely correct. A number of animals, whose lives have been sealed up in this artificial death, have been kept in the freezing-chamber from one to five weeks, and it is found that, though the shock to the system from this freezing is very great, it is not increased by duration of time. Messrs. Grant and Rotura then determined upon the erection of the works just finished at Middle Harbour, an enterprising capitalist, Mr. Christopher Newton, of Pitt-street, finding the necessary funds. Arrived at the works in Middle Harbour, I was taken into the building that contains Mr. Grant's apparatus for generating cold, which has already been, in Mr. Nicolle's time, too often and fully described to require any further notice from me. Attached to it is the freezing-chamber, a small, dark room about eight feet by ten feet. Here were fourteen sheep, four lambs, and three pigs, stacked on their sides in a heap 'alive,' which Mr. Grant told me had been in their present position for nineteen days, and were to remain there for another three months. Selecting one of the lambs, Signor Rotura put it on his shoulder and carried it outside into the other building, where a number of shallow cemented tanks were in the floor, having hot and cold water taps to each tank, with a thermometer hanging alongside. One of these tanks was quickly filled, and its temperature tested by the Signor, I meantime examining with the greatest curiosity and wonder the nineteen days 'dead' lamb. The days of miracles truly seem to have come back to us, and many of those stories discarded as absurdities seem to me less improbable than this fact, witnessed by myself. There was the lamb, to all appearance dead, and as hard almost as a stone, the only difference perceptible to me between his condition and actual death being the absence of dull glassiness about the eye, which still retained its brilliant transparency. Indeed, this brilliancy of the eye, which is heightened by the enlargement of the pupil, is very striking, and lends a rather weird appearance to the bodies. 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 the root of the *astrachalis*, found in South America. The lamb was then turned on its back, Signor Rotura standing across it, gently compressing its ribs with his knees and hands, in such a manner as to imitate their natural depression and expansion during breathing. In ten minutes the animal was struggling to free itself, and when released skipped out through the door, and went gambolling and bleating over the little garden in front. Nothing has ever impressed me so entirely with a sense of the marvellous. One is almost tempted to ask, in the presence of such a discovery, whether death itself may not ultimately be baffled by scientific investigation.

"You will see at once the benefits claimed by the discoverers of this process. Cargoes of live sheep can thus be sent to England by large steamers; and although a freezing atmosphere will still be an essential, a temporary break down necessitating a stoppage of eight or ten days in the production of cold would be of no consequence. When the sheep are landed in England, any that fail to entirely rally will be perfectly good meat, whereas the others can be turned on to pastures or driven to market. Of course the same results can be achieved with bullocks, but their greater weight makes them more difficult to handle with safety, and the carcase is rendered brittle by freezing, making them the more liable to injury. It sounded odd to hear Mr. Grant and Signor Rotura laying stress upon the danger of breakage on the voyage.

"Signor Rotura tells me that, though he has never attempted his experiment on a human being, he has no doubt at all as to its perfect safety. The next felon under capital sentence he has requested Sir Henry Parkes to be allowed to operate on. He proposes placing him in the freezing chamber for one month, and declares that he has no fear of a fatal

result. As to whether this temporary suspension would effect the longevity of the subject, he can give no positive information, but believes its duration might be prolonged for years. I was anxious to know if a period of, say, five years of this inertness were submitted to, whether it would be so much out of one's life, or if it would be simply five years of unconscious existence tacked on to one's sentient life. Signor Rotura could give no positive answer, but he believes, as no change takes place, or can take place, while in this frozen trance—no consumption, destruction, or reparation of tissue being possible—it would be so many unvalued and profitless years added to a lifetime.

"Signor Rotura proceeds to South America at once for a large supply of the two necessities for the safe conduct of his process, and both these substances at present remain a secret."

#### 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, we are told, the phantoms often take 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 that which produces, for example, the frightful spectres of *delirium tremens*, 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 aerial 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 these 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 so notorious for their love of the miraculous that 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 Boreas came with a large army 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 Boreas was lost there arose an unusual storm of wind and rain, thunder and lightning, 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 fulfil 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 city of Dublin a prodigious apparition 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 innumerable; where especially were notified to the eye of the aforesaid beholders of the city of Dublin a train of artillery with great ordnance and field-pieces, 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' fight between 'incorporeal soldiers,' which was observed near Northampton 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 ears and eyes.' After the soldiers had '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 nine and ten of the clock at 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 on the other, 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 scarecrow, but a thing real, and far beyond what is here reported; for the spectators (such was their astonishment) could not recollect so much as they saw afterwards to make a true report of.' Under the date of September, 1680, we have a minute story of the apparition in the air of a sea-fight, the details of which are drawn up by a clergyman, who was one of the eye-witnesses of the affair. 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 many several occasions, according to Patrick Walker, large companies of armed men were seen on the banks of the Clyde, 'marching along the waterside, and then all falling to the ground and disappearing.' The year 1691 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 if the obstinately sceptical should inquire how it came to pass that these remarkable aerial visions should have occurred so frequently anterior to the last century, and then so suddenly ceased, it may be argued that, just as certain years or cycles of years are hotter or colder, or dryer 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."

DURING alterations in the premises at 61, Lamb's Conduit-street, Mr. C. E. Williams will change his address to 13, Millman-street, corner of New Ormond-street, London, where he may be found at his usual hours.

## Poetry.

## THE SPIRITS' RETURN.

I FEEL their touch upon my hair,  
Upon my cheek and on my brow;  
I know that they are everywhere,  
That they are with me even now.

The air grows softer as they move,  
The day seems brighter when they come;  
And all my soul melts into love,  
And longs for its immortal home.

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

For in that beauteous 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 fond as true;  
While winter-heat or summer shone  
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 weary with my sighs—  
I saw her whom I deemed as dead,  
Like a crowned angel from the skies.

She stood beside me, white as light,  
And pure with heaven's own purity;  
Since then no death can dim my sight—  
Since then there is no death to me.

Mind and Matter.

## THE CLOSE OF A USEFUL LIFE.

AND in my dying hour,  
When riches, fame, and honour have no power  
To bear the spirit up,  
Or from my lips to turn aside the cup  
That all must drink at last—  
Oh, let me draw refreshment from the past!  
Then let my soul run back,  
With peace and joy, along my earthly track,  
And see that all the seeds  
That I have scattered there, in virtuous deeds  
Have sprung up, and have given  
Already fruits of which to taste is heaven!  
And though no grassy mound  
Or granite pile say 'tis heroic ground  
Where my remains repose,  
Still will I hope—vain hope, perhaps!—that those  
Whom I have striven to bless—  
The wanderer reclaimed, the fatherless—  
May stand around my grave,  
With the poor prisoner, and the poorer slave,  
And breathe an humble prayer  
That they may die like him whose bones are mouldering there.

JOHN PIERPONT.

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

## SPIRIT IDENTITY.

SIR,—At a *séance* recently held here a spirit came to the table who gave the name of Sarah Caysey, and said that she had been executed at Leeds fifteen years ago for the murder of her child, a little girl five years of age. She said she had committed the crime while under the influence of drink. She said she was very unhappy, and felt deep remorse for her conduct.

Can any of our Leeds' friends tell us whether there is any truth in the statement, and if so kindly inform your readers? THOS. WILKS.

28, Victoria-grove, Stoke Newington, June 14, 1879.

## HOSPITAL LIBRARIES.

SIR,—I think every one who has ever been in a hospital ward will agree with me that hardly a greater boon could be conferred on the suffering inmates than the establishment of a lending library for their use. The gift of a little book to some suffering one has often induced a look of gratitude that has lived in our memory for days afterwards, and it appears to me that the establishment of a series of permanent libraries in our London hospitals should be an easy and a pleasant duty. I will give, as a first donation, a hundred volumes of my own publications, and I have no doubt the London publishers will respond most liberally from their wealth of literature; but my object in writing is to ask those of your readers who have readable books, for which they have no further use, to send them to me, and so form the nucleus of a system that will, I trust, become prodigious in its proportions. Those who cannot send books will perhaps help us in pecuniary

donations towards the same object, and I shall be happy to receive and acknowledge all such. I shall be glad if donors will kindly send all parcels to my address, carriage paid, advising me by post-card of their despatch. Cheques and P.O.O. should be crossed London and County Bank.

Your kind insertion of this appeal would be greatly esteemed by

F. E. LONGLEY.

39, Warwick-lane, London, E.C.

## THE AUTHORSHIP OF SHAKESPEARE'S PLAYS.

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

SIR,—Without denying the possibility of some source of inspiration that might be equal to the production of the plays of Shakespeare, one must consider the great improbability of the thing, as well as consider the facts and arguments so ably set forth by Judge Holmes in proof of the real author being Lord Verulam, the chief points of which are very clearly given in *Fraser's Magazine* for August, 1874. Lord Palmerston always asserted that Bacon was the real author and that Shakespeare could not have been, and I am myself fully satisfied of the truth of the theory; but people start from the inquiry, and will not look at evidence to me overwhelming.

One fact I will name which, taken with the other arguments, seems conclusive; I mean the celebrated Tobie Matthew postscript. Sir Tobie Matthew was Bacon's most intimate literary friend, to whom he sent his works as they appeared. At about the time of the publication of the collected folio of the plays, many appeared never heard of before, and this seven years after Shakespeare's death. There is a letter to Bacon from his friend, thanking him for a work received, with the following:—

"P.S.—Thomost prodigious wit that ever I knew of my nation and of this side of the sea is of your lordship's name, though he be known by another."

Now to what could this possibly refer but to these plays, the authorship of which he dared not openly avow, or all chance of advancement would have been at an end. It could not have referred to his philosophical works, for they were all published with his name to them, and the wording of the P.S. clearly implies a secret to be kept. Many say, "What does it signify who wrote the plays?" but surely this matter is of the deepest interest to the psychologist and literary historian, and to compare the *Novum Organum* and *De Augmentis* with the *Hamlet*, *The Tempest*, and *Timon of Athens*, and the other philosophical plays—surely so! HENRY G. ATKINSON.

## VISITORS TO A READING-ROOM.

SIR,—I am instructed to ask if you will kindly publish the subjoined letter, which has been addressed to Mrs. Lowe in reply to her letter to the Council of the B.N.A.S. which appeared in your issue of last week.

C. A. BURKE, Sec.

British National Association of Spiritualists,

38, Great Russell-street, Bloomsbury, W.C., June 16th, 1879.

38, Great Russell-street, W.C., June 13th, 1879.

DEAR MADAM,—Your letter of resignation, dated June 2nd, was read at the Council meeting of June 10th, and I am instructed to point out to you a misconception which has apparently influenced your mind, and caused you to tender your resignation.

You assume that the request conveyed to Dr. Carter Blake, in courteous terms, and acknowledged by him in a letter of equal courtesy, was dictated in a spirit of "religious intolerance," and was made "obviously on the sole ground of his being a Roman Catholic." In this idea, I am instructed to assure you, that you are mistaken. The Council emphatically repudiates any such motive, which, equally with yourself, they would consider as an act of intolerance. The Association numbers among its members representatives of the most various religious opinions, all equally welcome, and none viewed with any preference on the ground of theological or religious belief. Any such preference or antipathy has, indeed, been expressly disclaimed since the formation of the Association.

The facts respecting the case to which you refer are entirely otherwise. Dr. Carter Blake had voluntarily resigned his membership on January 14th, a date, you will observe, antecedent to the time when he was courteously requested to refrain from using the rooms of the Association. His resignation had been accepted, and thanks voted to him for services rendered to the Association. The connection being thus severed by his own act, it was surely competent for the Society to remind him that it is not usual for any one to continue to avail himself of privileges which he has voluntarily resigned. This was courteously done, and courteously acknowledged, and the Council saw with surprise at a subsequent period that another aspect had been given to the affair by the publication in *The Spiritualist* of an *ex parte* statement.

The Council trusts that this statement, which conveys the unanimous feeling of the members who were present when your letter was read, may lead you to withdraw your resignation, the acceptance of which was deferred in that hope.—I am, dear madam, yours obediently,

Mrs. Louisa Lowe.

C. A. BURKE, Sec.

## ORGANIZATION AMONG SPIRITUALISTS.

SIR,—Last week I gave seven possible definitions of a Spiritualist—not quite so precise as definitions should be, but still roughly corresponding with conceptions severally entertained by different people who accept the name for themselves. We saw that our chief association—the British National—has adopted no definition: an argument, some may think, of its liberality and expansiveness. And certainly this spirit has been very markedly displayed in the papers allowed to be read at its discussion meetings. I remember, to be sure, that there were some murmurs against a paper read by Captain Burton, as not appropriate to the place. But on the whole it seems to be understood that as long as any one accepts the phenomena, he will not be rejected for heresy in his speculations. Now in a psychological society this would be all very well, and as it should be. It has always seemed to me that people who haven't been able to satisfy themselves by this time of the reality of phenomena which occupy so great a space in the considerations of psychology are almost as much out of place in Mr. Serjeant Cox's society as at Great Russell-street. But if Spiritualists have



any distinctive basis of union, it is surely something more than an agreement about the existence of facts; I mean, of facts really cut down by exact statement to sensible knowledge, as distinguished from those general allegations of fact which involve inferences or assumptions. If, as has been said, the world loosely describes all who have verified those facts as Spiritualists, it is only because the world, in its ignorance of the whole subject, declines to make distinctions. But those who take the name are in a false position if they do not say how much and how little they mean by it. Positive individuals with clean-cut convictions, we know, are ready enough to do so. I am speaking of a collective declaration as to what is required of those who organize, and expect to be joined by others. Is it not required? For what do you organize? Is Spiritualism a religion or the foundation of a religion, and are you a church, or united in some such solemn appreciation of the significance of what truth you believe you know? We remember with what confusion of tongues that question has lately been answered. Indeed, these considerations spring out of and are suggested by that well-waged controversy. It was an unconscious attempt to define, as the condition of closer union and more clear-sighted action. But even those who think that in the mere conception of *living on* there may lie a sufficient wealth of religious teaching to respond to man's spiritual needs are bound to show that it is some way out of the germ stage, and evolved to a capability of statement. But do we not know by experience what happens when Spiritualism develops into a religious or philosophical phase? Have we not "Harmonial Philosophies," "Oneida, Communities," Swedenborgianism, Irvingism, Theosophies—not, it is true all offshoots of the modern movement called Spiritualism, but essentially connected with it, and each and all separating from it or disclaiming it as something elementary, trivial, misunderstood, or perhaps disorderly? As soon as transcendental Spiritualism comes into play, and the light or glamour of interior communion with the world of spirit and its teachings attracts congenial natures to mysticism it ceases to be the Spiritualism of the masses. And it is with the latter that we must be solely concerned in asking what is the character and what the objects of organization for Spiritualists as such. Then how about the scientific alternative? Do we organize for the purpose of ascertaining, by experiment, the laws which govern the phenomena? That certainly is put forward as a great feature in the work of the British National Association. But it is not, and cannot be, the *raison d'être* of a great organization. It is work which must be done by the few, and which is, perhaps, not very interesting or intelligible to the many. So of papers and discussions. Why should a Spiritualist in the provinces give a guinea to gentlemen and ladies in London, to provide themselves with a comfortable club-room, and that they may regale him, through your column, with records of facts more or less familiar, and with speculations more or less crude? The so-called "British National" is essentially a London club, mainly supported by London money, not taking in hand, nor offering to take in hand, the one function which would really entitle it to the support and gratitude of Spiritualists, wherever resident. What that is I will conclude with; but first, I wish to state the three propositions I have been trying to enforce. (1) That "the religious aspect" is no basis of union and organization among Spiritualists generally; (2) That no mere experimental and speculative work will suffice to supply that basis; (3) That mere common agreement on facts will not do so. If your organization is to be entirely self-regarding, having for its object the satisfaction of your own needs as Spiritualists, then, I submit, you must show by definition what your agreement is; that it is some *cult* that binds you together, and that it is such as to require organic union for its expression and furtherance. Organization has two objects—internal government and order, which can have reference only to a collective expression of a common faith or purpose. Such is the organization of a church, as distinguished from missionary enterprise. Or, organization may be aggressive, proselytizing, propagandist. Such are political unions, and all unions which have for their object the diffusion of opinions or knowledge, and the attainment of public ends thereby. Mere association is not organization, and a "national" association which is not organic, which is not hierarchical, so to speak, nor seeks an influence on the world (as does the British Association for the Advancement of Science, for example), is a misnomer—almost a contradiction in terms. For true "association"—not organic—can only be local. Because its position is not defined, and because it has not considered the meaning and conditions of organization, the Russell-street "National" is at once ineffective and pretentious. I have no unkindly feeling towards it, though I am one of those who have lately left it. At a late Council meeting, Mr. Stainton-Moses intimated, if I remember rightly what was reported, that outsiders would not offend by offering criticism and advice. I am sorry that such an assurance should have been necessary; but I shall proceed to avail myself of it. We have seen, I think, that this Association has no warrant for what it purports to be, either as a religious denomination or as a scientific body, or in any passive agreement upon matters of fact. But it may become a true organization—even national—a true centre of activity for common ends, by recognizing itself as an union of the second sort I mentioned above—an *externalizing* agency. Here there is work enough to engage the interests, sympathy, and support of all, and no need of definitions. A well-advised and systematic attempt to *spread* the facts, to obtain public recognition of them, to uproot scientific materialism with them, is the test I would propose of the title of the gentlemen and ladies of Great Russell-street to represent the Spiritualists of the United Kingdom. We are all anti-materialists, at least. Along with that common agreement about our facts, in itself so barren and so impotent, there is a desire, easy to shape into a purpose, which would utilize our energies and be fruitful of achievement. I know what is said, "You cannot force the facts upon unwilling minds." Fancy Galileo, fancy Luther—fancy any one or any body of men who ever initiated a great work in the world, saying that! I might be content to answer, if that be so, there is then *no* basis of comprehensive organization among Spiritualists. But in fact I don't want to make the futile attempt objected to. The objection assumes that all the willing minds in the country are Spiritualists (in the *fact* sense) already. We know that this is not so, that there are thousands upon thousands who know nothing of our evidences, and who are yearning, often unconsciously to themselves,

for some assurance—for some well-founded presumption even—that they and those they love, and those they have lost, are more than dust. Unwilling minds are never forced directly, but they are impelled by the momentum of the majority or by the rush of any advancing tide of opinion. And many there are who rail against Spiritualism because all their impressions of it are derived from false and malicious report; whose minds are not in truth unwilling. I have known the prejudices of such an one prostrated by a single experience.

How to set about it? Well, I agree that the diffusion of literature is of very little or at least of very slow use. For such facts as we allege, each one will require to see for himself. A dozen Slades planted in a dozen different districts of England for a year would make Spiritualism—its phenomena—a Royal Society subject the year after. It is said, and generally believed among us, that mediums can be trained to any manifestations, and to improved conditions of observation. This has been talked about for a long time now, but I am not aware that it has been attempted. Why not attempt it? Get as many young mediums as you can; rigorously isolate them from the public; maintain them comfortably on the condition—to be strictly enforced—that they never give *séances* in the dark. Devote all your funds, if necessary, to this one object, and tell the public—our public—what you are doing, and why. I think you would get help; I am sure you would deserve it. There are several mediums now who can get slate-writing occasionally. If they devoted their powers to it, they would get it as regularly as Slade. Do one thing at a time. Demonstrate psychography. Send abroad your trained mediums under proper protection to every centre of population. Admit investigators without payment. Of course there would be calumny at first, ridicule, and alleged "detections." But the law couldn't reach your mediums, and all that would soon be silenced, and would give way to appreciation of fact.

That, Sir, is my suggestion; and if it is adopted successfully, I shall care little for definitions, the absence of which obliges me to subscribe myself at present interrogatively

A SPIRITUALIST. (?)

#### PROPHETIC DREAMS.

To the Editor of "Mind and Matter" (Philadelphia).

SIR,—Two years ago I boarded in a Presbyterian family in the city of Trenton, N. J. From the lady of the house I received the following historic reminiscences of a remarkable and startling character. I doubt if the lady would object to the use of her full name, street, and number, but as I have not consulted her as to the publication of the following series of prophetic dreams, I should scarcely feel justified in doing so without her consent. But any one curious enough to press the matter to the fountain-head will be aided in doing so by addressing X. B. X., No. 1128, Vine-street, Philadelphia, Pa., enclosing stamp.

Some years ago the lady's husband aforesaid was engaged in the "lumbering business" at a considerable distance from home, and as there is always more or less danger connected with cutting and felling trees in the woods, it was not strange that the lady should feel uneasy and dream dreams of absent loved ones. But the strange part of these dreams was that she dreamed the same thing for *seven consecutive* nights, till she was driven almost wild and to madness lest a great evil had come or was about to come to her household. And that which is to me strangest of all is the fact that in the *very details* those night visions *came true*.

Dr. T. B. Taylor says, in one of his published discourses, that of "all the phenomena of modern spiritual manifestations none is so mysterious as that of foreseeing events that come to pass in all their minute details. How is it that a *picture* or panoramic view of a scene that has not yet transpired is thrown upon the sensorium of a sleeping human being? Or, if the event that has not yet transpired is *impressed* by a soul or spirit outside of the mortal life, how does the spirit so impressing the sensitive soul of the sleeper get hold of the minute details of an event, or series of events, that are suspended upon a thousand contingencies of a highly fortuitous character? Are we all mere *automatons* that dance upon the stage as the wires are worked behind the scenes? Are we the absolute children of *Fate*? Have the stars of the heavens marked out the fate in detail of every human being? So says the astrologer. But who can believe that such is the fact and yet hold to the doctrine of the 'Freedom of the human will?' Are all the events of human life decreed by the God of the universe? So says Presbyterianism and all forms of Calvinism. 'God hath freely and unchangeably foreordained whatsoever comes to pass,' says the Confession of Faith. What then is the difference between Calvinism and astrology? This only—the former says it is *God* that decrees; the latter says the stars do the work, not only of decreeing but executing also. But who can accept either and not surrender his personality, his freedom, his independence, his will?"

The dreams which I shall now proceed to detail, called to mind the above views of the author quoted.

Mrs. V. dreamed one night that her husband, while felling a tree, was struck by it and killed instantly. She saw the tree, as it fell, strike a neighbouring tree, glance off, and with a mighty force strike her husband in the back as he started to run for safety, crush him to the earth and instantly destroy his life. She further saw the men with great labour remove the fallen tree, and take up the dead body and place it in a two-horse wagon, drawn by horses of a given colour, driven by a gentleman whom she knew, and thus conveyed to his former home. She also saw the body put into a coffin, trimmed in a given way, three days later, and conveyed to the graveyard in a hearse drawn by four white horses, draped with black crape.

This dream she related in the morning, but no special importance was attached to it—the whole case being referred to the fact that the lady's mind was running upon the possibility of accident to her husband during the previous day. But the dream was repeated the next night, and the next, and the next, until the woman was driven almost to distraction. The preacher and the doctor were both sent for, and in their puny way tried to prove to her that it was only a dream, that her mind had got to running in that channel and she could not discontinue it. And so she kept on dreaming

that dream for seven consecutive nights. On the afternoon of the seventh day the word came that her husband was killed exactly as she had seen in her dreams; he was brought home in a wagon drawn by the horses she saw, driven by the gentleman she saw in her dream; and when the body was buried, it was in the minutest details as she had seen it in her dream. So, alas! 'twas not all a dream. B.

The following epitaphs are from a tombstone above an affectionate married couple:—

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W., Sydney, New South Wales.—The "imposture theory" is now so much behind the age that no attention is given to it in these pages.

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