

ways characterized human nature." It is seen most strongly developed in the ancient pagan nations, in the refined Greek as well as the barbarous Scythian, —in the Pythonism of the former, and in the sorcery of the latter. It is seen in the religious enthusiasm of the Middle Ages, and in the superstitious beliefs of modern lives, now happily almost dead. The Epidemic Delusions of the 14th and 15th centuries, the witch persecutions in England and Scotland, the Highland Ghost-Seer, the Boston Medium, the Red Indian Medicine Hat, all betray the same weakness and are to be placed in the same category. The shuddering at a spilled salt-cellar, an unequal number seated down at table, midnight crowing or the crying of dogs; the nervous timidity of the nightly pedestrian who journeys—

Like one that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread;

these are all to be placed in the same category. It is superstition vile and gross, that evil influence which has been the bane of mankind for so many centuries. It is, if you will, that nightmare of ignorance which the world, awakened from its long sleep by the rough shaking of the hand of Science, has scarcely yet thrown off.

The phenomena of Spiritualism are viewed in different ways by different persons. Some there are who refuse to believe in the genuineness of any of the asserted facts and designate them as "all humbug." Their condemnation of the thing in toto, as well as of its upholders, is unsparing. But "such persons have to explain the fact that it is impossible to go into any kind of society, literary or scientific, professional or lay, genteel or simple, without finding a large proportion of intelligent and truthful persons, such as would be regarded as trustworthy on all other subjects, who

"affirm that they have been themselves actors in some or other of the performances in question, and that however strange the phenomena may seem, they are nevertheless genuine."

Others again, the Common Sense class of persons, admit the least strange of the facts and dismiss the rest as "all imagination."

The medical world, recognizing the hysterical constitution in a large proportion of the subjects of spiritualistic agency, has generally satisfied itself with the phrase "all hysterical." If this be so, how do they explain the fact that sensible, level-headed men are often found to be as good subjects of "spiritualistic influence" as those hysterical females, who are deservedly regarded with so much suspicion? Not so with the earnest seeker after truth. He sees here a body of facts that loudly call for a scientific and painstaking investigation. Putting aside those cases in which there is wilful deception on the part of medium or clairvoyant, he seeks for a rational explanation of the seeming mystery. Professor Faraday, in the spirit of the true philosopher, first demonstrated (by devising a very ingenious indicator, which responded to the slightest pressure) that the table is really moved by the hands placed upon it, notwithstanding the positive statement of the performers to the contrary. The difficulty in this case was to convince the performers. They were positive that, as they were not conscious of any effort, the table must have been propelled by some other agency. But the absence of conscious effort on their part is no proof to the contrary. For it is within the experience of every one that muscular movements are being continually executed without effort, as in the case of a man who continues to walk about, to eat his dinner, read a newspaper or play on a musical instrument, whilst his whole attention is given to some deeply interesting train of thought.

The facts of table-talking (which in 1853 first grew out of table-turning) and also