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The Spiritualist Newspaper,

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

No. 350.—VOLUME FOURTEEN; NUMBER NINETEEN.

LONDON, FRIDAY, MAY 9th, 1879.

HOAXES BY SPIRITS.

In another column will be found an interesting article by Mr. Hensleigh Wedgwood, proving the care investigators should take in order not to be misled by the tricks of spirits.

Mr. Wedgwood knotted and sealed the ends of a piece of tape, in order that the spirits might, if they so pleased, put a true knot upon the endless band thus formed, as they did in Professor Zöllner's library at Leipzig, and thus redemonstrate the fact of the occasional passage of matter through matter.

The medium had never been in Mr. Wedgwood's house before, and had never previously seen the tape and broad seal upon it, nor did he know before his arrival that any experiment of the kind was to be tried. He reached the house half an hour after time, and two minutes later was seated at a dark *séance*, with his hands held by responsible witnesses on both sides of him. In the course of the sitting Mr. Wedgwood called the attention of the spirits to the tape band, and a few minutes afterwards they handed it to him, with two true knots upon it, whereat he and all present were correspondingly delighted.

But at the close of the sitting, when there was time for more critical examination, it was found that to tie the knots they had cut off Mr. Wedgwood's original knot and seal, had afterwards tied up the two ends again, and put on a fresh final knot and seal. The seal was like the original, but blurred, as if taken from an impression in bread, and the ends of the tape beyond the seal had been neatly cut close to the edges of the wax, as if by a pair of scissors. The marvel is that all this was done noiselessly and in a few moments in the dark, with no flame to melt the wax; the whole operation was one which a man could have done only by the aid of a light, scissors, a seal, a flame to melt the wax, and a pair of free hands. The medium, on his way home, did not speak in the mildest terms of the spirits who played these pranks, and said that they had recently torn up some of his account books by way of amusement. He felt thankful that his hands had been held, and conversation kept up with him, all through the *séance*.

The law is, "The lower the spirits the greater is their direct control over common matter," but it does not necessarily follow that the majority of the spirits who produce the physical phenomena are either bad or malicious. The enthusiasts who treat them as angels, and assert that they never trick, unintentionally encourage tricks among spirits as much as they do imposture among sham mediums. All who have had strong physical manifestations in their own homes for years, are aware that the spirits sometimes play all kinds of annoying pranks. This is why we wanted to obtain an account, signed by everybody present, of the first part of a celebrated *séance* at Amsterdam some time back, to ascertain whether the spirits were there in force that evening, and whether the prejudices of some of the investigators were so strong as to prevent their attesting with their more dispassionate colleagues the facts they witnessed. The suggested unanimously signed report never reached England.

At the second part of the dark *séance* at Mr. Wedgwood's house last week, a faint streak of light from the window fell upon the wall behind the medium, who sat a little on one side of the streak. While the medium's hands were held, a long bare arm was seen carrying the musical box about in the air with great velocity; the other end of the arm was inclined in the direction of the medium, so probably his body was the fulcrum on which the weight of the floating box fell. Hitherto no clue had been obtained as to the position of the fulcrum in manifestations of this kind. While the hands of mediums are held, the materialised hands and arms often move heavy objects behind them. It would seem as if these

hands and arms can be projected by the spirits either from the chest or back of the medium, at will. The owners of the materialised hands can see perfectly in the dark.

A BIOGRAPHICAL SKETCH OF MR. EPES SARGENT.

DURING the last thirty years various brief newspaper memoirs of Mr. Sargent have appeared in America, and from these, though they make no mention of his connection with Spiritualism, the following biographical account is partly compiled.

Mr. Epes Sargent, whose name has long been in the list of our correspondents, is a native of Gloucester, a picturesque maritime town, twenty-eight miles from Boston, U.S.A. While he was yet a child his family moved to Boston, and at nine years of age he entered the Public Latin School, where, in the study of Latin and Greek, he stayed five years, with the exception of six months which he passed in making a visit with his father to Denmark and Russia. At St. Petersburg he attracted the attention of Baron Steighitz, the opulent banker, who urgently offered to educate him with his son, the present Baron, and then to take him in to his counting-room. This advantageous offer young Sargent declined, as his tastes ran in the direction of literature and philosophy.

Returning to America, he resumed his place at the Latin School, and soon afterwards was admitted a student of Harvard College. He did not, however, remain there till graduation, but accepted a situation as assistant in the editorial department of *The Advertiser*, a Boston daily paper. Subsequently his services were transferred to the *Daily Atlas*, where he had opportunities of passing a part of the year at Washington, during the sessions of Congress, as political correspondent. Here he was admitted to the familiar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief-justice Marshall, and other eminent public men. With Mr. Clay, senator from Kentucky, and candidate for the Presidency, his relations were especially intimate, and he wrote a life of him, which was largely circulated, and edited with additions by Mr. Sargent's early friend, Horace Greeley, who also lived to be a candidate for the Presidency. Journalist and man of letters, Mr. Sargent seemed now to have chosen his career. He was for some years a resident of New York, where he edited *The Mirror*, *The New World*, and other publications quite flourishing in their day. He also wrote and edited several works for the Messrs. Harper, which had good success, and led to very pleasant relations with that house. He was on friendly or intimate personal terms with Poe, Bryant, Halleck, Washington Irving, N. P. Willis, Longfellow (who often visited him at New York), and also with Charles Dickens during the latter's sojourn there.

Both Poe and Willis have something to say of Mr. Sargent's appearance at this time. Poe speaks of him as "somewhat short of stature and of gentlemanly address," and says of his sea poems, "They evince a fine fancy, with a keen appreciation of the beautiful in natural scenery." Willis writes, "I may say of him as Falstaff said of Prince Hal, 'His face is a face royal; God may finish it when He will, it is not a hair amiss yet.'"

Mr. Sargent wrote four plays, which were successfully represented—*The Genoese*, in which Josephine Clifton and afterwards Charlotte Cushman and her sister appeared; *Velasco*, founded on legends of the Cid, which was brought out by Miss Ellen Tree (afterwards Mrs. Charles Kean) in America, and subsequently by Mrs. Mowatt and Mr. Davenport in London and Edinburgh, and in regard to which Serjeant Talfourd, author of *Ion*, wrote a complimentary letter; *Change makes Change*, a comedy, brought out by Burton, a favourite comedian; and *The Priestess*, produced in Boston with considerable success.

Velasco was the only one of these plays that was published, and the edition of that being burnt up in one of the great fires that befell the Messrs. Harper, the author refused to have it reprinted. He saw that his plays were merely tentative productions, and his predominant tastes soon pointed in other though less popular directions. He had had his dramatic frolic, and was content. "To-morrow to fresh woods and pastures new."

Some of his early poetical ventures were published in *The Collegian* and *The Harbinger*, in company with his now famous colleague, Oliver Wendell Holmes. About 1840, Sargent's first volume of poems appeared, under the title of *Shells and Seaweed*—written, many of them, on a voyage to Cuba in a sailing vessel. His *Life on the Ocean Wave*, set to music by Henry Russell, became instantly popular as a song in America, while in England, as it was not copyrighted, it was issued by some half-dozen music publishers, and is still one of the "live songs."

The late Edmund Sears, himself a poet, and author of *Foregleams of Immortality*, called attention in the *Unitarian Review* to the following passage, Homeric in its movement, as remarkable for its beauty. It is from one of Sargent's poems, and is descriptive of the coming on of night in summer in Gloucester harbour:—

"But when the moon shone crescent in the west,
And the faint outline of the part obscured,
Threadlike, curv'd visible from horn to horn,
And Jupiter, supreme among the orbs,
And Mars with rutilating beam came forth,
And the great concave opened like a flower,
Unfolding firmaments and galaxies,
Sparkling with separate stars, or snowy white
With undistinguishable suns beyond,—
They paused, and rested on their oars again,
And looked around—in adoration looked—
For, gazing on the inconceivable,
They felt God is, though inconceivable."

In 1852 the great Massachusetts senator, Daniel Webster, celebrated for his fine personal appearance, and with whom Mr. Sargent had been on intimate terms in Washington, died, and the poet was called on for the words of a dirge to be sung at a memorial celebration in Quincy. He wrote the following:—

"Night of the tomb! he has entered thy portal;
Silence of death! he is wrapped in thy shade;
All of the gifted and great that was mortal,
In the earth—where the ocean-mist weepeth—is laid.
"Lips, whence the voice that held senates proceeded;
Form, lending argument; aspect august;
Brow, like the arch that a nation's weight needed;
Eyes, wells unfathomed of thought—all are dust.
"Night of the tomb! through thy darkness is shining
A light, since the Star in the East, never dim;
No joy's exultation, no sorrow's repining,
Could hide it in life or life's ending from him.
"Silence of death! there were voices from heaven
That pierced to the quick ear of faith through thy gloom;
The rod and the staff that he asked for were given,
And he followed the Saviour's own track to the tomb.
"Beyond it, above, in an atmosphere finer,
Lo! infinite ranges of being to fill!
In that land of the spirit, that region diviner,
He liveth, he loveth, he laboureth still."

A matrimonial alliance, and a very happy one, drew Mr. Epes Sargent from New York back to Boston, where he has ever since resided. He edited the *Boston Daily Transcript* several years, until failing health warned him to give up the arduous occupation; for newspaper editing was much harder work then than now. His literary activity was not checked, however. He edited the *Modern Standard Drama*. He put forth the *Standard Speaker*, with three supplementary books of elocutionary selections and translations, the success of which was very marked. These were followed by three series of reading-books, a book of original dialogues, and a much-praised work on etymology, forming twenty-two volumes in all. They are still largely in use in American schools.

During the civil war he appeared for the first time as a public speaker, and made some spirited speeches, which, as published, were widely copied, and served a patriotic purpose. They drew forth letters of warm congratulation from Charles Sumner, one of the friends of his boyhood. Mr. Sargent

also wrote a popular novel, entitled *Peculiar*, published by Carleton, New York, and of which sixteen thousand copies were sold, though it was an eight shilling volume. An edition in three volumes was published in London by Hurst and Blackett, under the auspices of Mr. William Howitt.

In 1868, having suffered from a bronchial affection, Mr. Sargent was advised by his physician to pass the winter in the south of France; and he established himself at Cannes, on the Mediterranean. During his brief stay in England he made the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Caithness, Mr. William White, Dr. Ashburner, and other prominent Spiritualists. He also renewed his acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished medium. Professor Francis W. Newman, author of many much esteemed works, who had long been his correspondent, was also now personally sought out and greeted. Mr. Sargent had received a letter from Charles Dickens, thanking him for his novel, and he was preparing to call and renew his acquaintance with him, when news came of the great novelist's death.

To Spiritualists Mr. Sargent's connection with the modern Spiritual movement will be perhaps of more interest than his literary career. His attention was drawn to Mesmerism about the year 1837, when he was in his twenty-fourth year. He had witnessed in Boston the experiments of Dr. Collyer, a young Englishman, the same who lately, in his old age, testified in London to the genuineness of the phenomena through Slade. Mr. Sargent saw much in Collyer's exhibition to excite his attention and curiosity. Soon afterwards, in New York, he had opportunities of studying the subject in his own way. Dr. Channing, a well-known physician, introduced him to a sensitive, the phenomena in whose presence he studied for two years under circumstances that precluded the possibility of deception. By the exercise of his own volition he satisfied himself of the mesmerizer's power over his subject. Of clairvoyance, thought reading, insensibility to pain through Mesmerism, he also became fully convinced. When the phenomena at Hydesville broke out in 1847 he was editing the *Boston Transcript*, and through its columns did much to direct public attention to the subject.

The mental phenomena he was fully prepared to admit, as they harmonized entirely with his mesmeric experience; but it was only after a long course of investigation that he accepted the physical marvels. The Cartesian notion that spirit can have no power over matter—that it is diametrically antagonistic—perhaps had some part in his prejudices. But the stress of facts was eventually too much for his *à priori* theories. He yielded after five years of study and experiment, having repeatedly proved, in his own home, under the most stringent conditions, the actual occurrence of the leading phenomena.

Having thus become finally and for ever convinced of the basic truth of Spiritualism, he omitted no opportunity of passing on the truth-torch to others. In 1867 he published a succinct history of Modern Spiritualism under the title of *Planchette; or, The Despair of Science*, a title which might have answered well enough for a pamphlet, but which hardly does justice to a work so earnest and comprehensive as this really is. In spite of its title, however, it has passed through four editions, and is still in demand. The Rev. Austin Phelps, D.D., refers to it as "written by the most scholarly of the American defenders of Spiritualism." Mr. Wm. Crookes wrote of it in 1874, "*Planchette* was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

In 1875, Mr. Epes Sargent put forth *The Proof Palpable of Immortality*, a volume of 238 well-filled pages, devoted chiefly to the materialization phenomena, but also to the discussion of moral and religious questions pertaining to Spiritualism. In 1876 he wrote a reply to Professor Tyndall's severe attack on Spiritualism, a reply which attracted great attention in America, and was hailed as "the right word at the right time." He also wrote (1877) the article on Spiritualism for Appleton's new Encyclopædia.

These works give but an imperfect idea of Mr. Sargent's activity in the cause of Spiritualism. By his contributions, some under his own name, but most of them anonymous, in various journals, English and American, and by a very extensive correspondence, he has, as Mr. Stainton-Moses says of him, been "indefatigable in his attempts to convince an

unwilling world that there is in and around us something more than materialists would have us to believe."

For the last ten years Mr. Sargent has been in a precarious state of health, but has found time for much hard literary work. He is now (1879) engaged on a *Cyclopaedia of English and American Poetry* for the great New York house of the Messrs. Harper. It is to be a large volume of a thousand pages in double columns, elegantly illustrated, and containing much critical and biographical matter. The compiler's trained and experienced taste in poetry and art justifies us in expecting a work of rare excellence and attractiveness.

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SPIRIT MESSAGES.

BY E. LOUISA S. THOMPSON NOSWORTHY.

A DISCOURSE, through the organism of Mrs. Cora L. V. Richmond, has recently reached me, purporting to come from the spirit of George Thompson, and to be a narrative of some of his experiences in spirit-life. I extract the following passages, and ask the reader to compare them with another message received from the same spirit about ten days after his release from the flesh.

In the discourse through Mrs. Richmond's mediumship these passages occur:—

"In the majority of cases, I am told, there is not such sudden and absolute reaction as in my own case. Depressed from long illness, feeling the burden of years, I was caught up into sudden youth and sudden rapture—to the full vigour of manhood. Without the loss of my intellectual power during the change called death, it was a transfusion of life and subtle element pouring through every avenue of my being, that restored memory, vitality, intellectual power, and all the powers of manhood. Nor can I in this place picture as vividly, perhaps, as I did on one other occasion through this organism, the change called death, since other and pressing incidents have crowded on my spirit, and I seem to have been admitted at once into the vestibule of thought. I do not know how this affects others—that is, I do not know it from experience—but I know that, to me, augmented power was a power of spirit, the augmented force was a force of mind, the augmented reality was the reality of conviction, the augmented longing was the longing for more truth, and the one sublime word, the one rapturous thought that possessed me was—Now I am *Free* to learn everything! That one word, Freedom—the guerdon of the nations—that for which humanity struggles, that for which we so often urged the tyrants of earth to bend and bow, that for which we have sought for others, we find ourselves at death,—freedom from the thralldom of the senses, freedom from the tyranny and domination of disease, freedom from the fading faculties that evade and elude our grasp when we would endeavour to use them as of old, freedom from the oppression of that weakness that comes to the strongest mind and the strongest body when over-worn and over-exerted, freedom from all the constraints and complainings that are caused by physical reaction! Theologians would call it 'Redemption,' I would call it 'Resurrection,' save that I am not conscious of having died, but only of having been more and more merged into life, into existence.

"I have wakened from a death that was the thralldom of disease in the body. I have wakened from a prison-house, the prison-house of the senses. . . . You will remember when the corn laws were abolished in England, what a shout of rejoicing went up from the people because we had not pleaded in vain. You will remember when having lived during the later portion of my life to see the fruition of the abolition of slavery, what rejoicing there was in all our hearts, but no like rejoicings can compare with the rejoicing that comes to every spirit on release from the thralldom of physical sense at that supreme moment when the crucial question of existence is answered, when the soul stands on the verge of infinitude or of destruction—that moment is a moment of universal suspense. In the longing and expectation which then took possession of my being, there was such rapture, such consciousness of freedom, that I said, 'All nations of the earth must some time be *free*, since death is such a blessing.'

"Nor do I say this to augment the burdens of life. Far be it from me to picture the change as one you must covet unless

life is completed on earth. But I only tell it as the last, the final hope, and as the ecstasy to crown the despair, the labour, and the weariness of years! . . . My first thought after knowing that I was in existence, was to breathe that thought to my children. My next thought was to discover if there were any way of conferring with them upon the rapture of the change concerning which we have spoken so frequently, concerning which there have been poured into my ears from my faithful child the words of inspiration and immortality in verse and in prose from lips well accustomed to teach. Until I could acknowledge my happy state, until I had breathed some word of indebtedness and gratitude, it seemed that I could not live in my new-found state."

These extracts from a long speech made at Chicago, on Sunday, February 2nd, 1879, are an exact spiritual counterpart of a much shorter speech purporting to come from George Thompson, through a private medium, in October last, 1878. His remains had just been interred, and his two daughters attended a spiritual meeting announced in Leeds, one of them in hopes of meeting some person of medial powers, through whom her departed parent might commune with her, and she was not disappointed. A medium was powerfully agitated, and advanced towards the daughters of George Thompson; a private sitting was arranged, and during that sitting, which took place in the study of Mr. Thompson's house, after giving many tests of his identity by using actions and touching objects and furniture in a way well understood to those who had known his ways in that room, the medium, drawing himself up as if to represent height and dignity, expressed himself somewhat to this effect:—"My beloved child, I have used every effort of my will to reach you, and to tell you that I enjoy such happiness as words fail me to express. I can say but little through this organism at present, but I can tell you that at length my long imprisoned spirit is free, and has found a freedom so great and glorious as even in my most sanguine moments I never dreamed of. My child, may you one day know this freedom in all its fulness. I am free to work for mankind, for you, and my other dear daughters, as I could never work on earth," etc.

As these words, and more to the same purpose, fell from the medium's lips, tears of emotion rolled down his face; it was felt by the daughter who listened that they were affection's tribute, and not those of grief. The beloved and affectionate spirit has since then addressed his daughter through Mr. J. W. Fletcher, to whom, and to the first medium through whom her revered parent approached her, she will *always* bear a debt of gratitude. In Mr. Fletcher's two letters there is the same tone of thankfulness for freedom, and expression of a wish to promote its principles, as was expressed through the Leeds medium, and which is seen throughout the discourse given by Mrs. Richmond's mediumship. This fact must be kept in view, or the narrative above is comparatively pointless, that the favoured recipient of that Leeds message never mentioned the *séance* to any one beyond her own immediate circle. Mrs. Richmond, in Chicago, can never have heard either of the sitting or the message, yet it is repeated in her address in more extended and elaborated manner, and the fact distinctly stated that the spirit was restless until he had manifested himself to his children, and found means to testify his great happiness and gratitude to them.

It is noteworthy that the Leeds private medium is a tradesman of that town, who, amidst a life of many cares in his own business, and the support of a large family, never found time to study the politics of his day, and until he saw a long article on his death in the daily papers, never knew that such a person as George Thompson had existed or toiled in bygone times for the freedom of the American slave, the oppressed native of India, or the stricken poor of England.

Liverpool, May 4th, 1879.

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OBITUARY.—A New Zealand paper publishes the following letter to the editor from a subscriber, asking that a premature notice of his death might be corrected:—"Sir i notis a few errors in the obituary of myself which appeared in your paper on Wensday, my retirement from busnis in 1869 was not owing to ill helth, but tu a little trouble i had in connection with a horse and the cors of my death was not small pox. please make corrections for which I enclose half-a-crown."

THE RECENT FIRE AT *THE SPIRITUALIST* PRINTING OFFICE.

THE recent destruction of the printing office of Messrs. Beveridge and Co., by fire, has, because of the nature of our arrangements with those printers, thrown upon us an unexpectedly sudden burden of expenses in the middle of a time of commercial depression, and while we were engaged in the costly work of considerably enlarging the standard book literature of Spiritualism. For these three reasons the readers of this journal are requested to once more contribute to a fund in support of this journal and in recognition of its public services, remembering also that for nine years while the weekly newspapers of Spiritualism have been supported by donations, about twice as much public money has been contributed to our competing neighbour as to *The Spiritualist*, because of our comparatively slight recourse to the subscription system. It is two years since any list of the kind has appeared in these pages, and our desire to get free from the system was such, that in 1878 we did not call upon more than about half the subscribers to pay in the annual amounts for which they had entered their names for both 1877 and 1878, consequently half of the subscribers did not make their guaranteed remittances in the latter year, and were purposely not reminded of the circumstance.

Here is the list just mentioned, reprinted from the advertising pages of *The Spiritualist* of May 25th, 1877:—

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| J. T. M. | 0 | 5 | 0 |

Those of our friends in the above list, who did not make their remittances in 1878, are requested to do so now; those who *did* make them in that year, would oblige by renewing them at the present time, if they feel so inclined; and among the large accession of new readers since the above list was printed in 1877, perhaps not a few will come forward in this matter, in recognition of the public services rendered by this journal to the movement.

There never was a time when the value of a free press in Spiritualism was more marked than at present, for there is more organisation in the movement than in former years, and in several of the organisations indications have been perceptible of a desire to get the *Spiritualist* press under their own control. In some of the inferior Nonconformist organisations the press is so gagged that it dare not criticise the actions of its rulers. Two friends only have been previously advised of the opening of this new list. Mr. Blackburn says that he will subscribe not less than £20; and “A Friend” enters his name for £10.

CLAIRVOYANCE IN NEWCASTLE.

(To the Editor of “*The Spiritualist*.”)

SIR,—The Committee of the Newcastle-on-Tyne Spiritual Evidence Society, on the recommendation of Mr. E. W. Wallis, of London, entered into a brief engagement with Mr. F. Matthews, of Birmingham, to afford its members an opportunity of witnessing the results of his clairvoyant faculties. On Good Friday morning the Society’s *séance* room was fairly filled with ladies and gentlemen, with most of whom I am personally acquainted, therefore I could rely on their testimony then tendered, and was induced to make more particular and personal inquiry. Accordingly I invited Mr. Matthews to spend the afternoon with me, and as briefly as lucidity will allow, I will state a few of the facts which occurred on that occasion. Before doing so, let me inform readers that Mr. Matthews was, until I made his acquaintance on Good Friday, a total stranger to me, and on his first visit he was ushered into the dining-room and never was in any other room of the house. By the side of the fireplace he took a seat facing the window, and as the sun was shining brightly, I had the advantage of watching the play of features of the medium whilst I sat opposite to him, with my back to the sunlight then streaming in.

He never passed into the trance condition, but appeared to be in his normal state throughout the entire sitting, if one may judge from similar appearances obtaining under dissimilar circumstances. The first fact of note was a description of a gentleman who died some four years ago, and in proof of the delineation corresponding with the individual my mind had thus been directed to, Mr. Matthews said: “You have his portrait in an album. If you will allow me to turn over its leaves, I will point it out to you.” I handed him the album, containing about a hundred photographs, and he pointed out the portrait of the individual his description had recalled to my mind.

Mr. Matthews continued turning the leaves of the album, until he came to a photograph of a group of three young ladies, when he exclaimed, “I’m gone,” and further remarked that one of the group had very recently “passed away.” I looked at the photograph in question, and found it included the portrait of a young lady whose funeral I was to have attended on Wednesday last. Still turning the leaves, Mr. Matthews then paused at a photograph of a lady and gentleman, and said: “Why do I see a vast volume of water here? It is in a turbulent state, and there is a very troublous connection between this photograph and this” (pointing to the photograph

of a young man underneath that of the lady and gentleman). I again looked at the photographs, and found the uppermost ones to be those of a shipmaster and his wife, who traded between Aberdeen and London, and whose steamer was in a heavy storm making for the Tyne for shelter, but became a total wreck. The photograph of the young man was their son-in-law, who was obliged through untoward circumstances to flee the country.

I have intimated that Mr. Matthews was only in my dining-room, and while so sitting he pointed with his hand, and said: "In the room above, and in that direction, there is a marble statuette of a female, covered by a glass shade, and there is a piece of mixed marble lying on the same table." It is a fact, that in the direction he pointed, there is a table on which there are the articles he enumerated. He then described the kitchen, remarking that the floor was only partially covered with cocoa-nut matting, which is equally true. Mr. Matthews then told us we had a boy (then playing in the kitchen, and whom he had never seen), who had clairvoyantly seen a lady dressed in white at the top of the house some time ago. This was also quite correct, as the fact occurred some three years ago, but owing to the boy's tender years we sought to disabuse his mind of any such ideas.

Mr. Matthews described the presence of a lady, who, he said, was Mrs. Mould's sister, and in proof of the accuracy of the description, he said, turning to Mrs. Mould: "You have a black silk dress belonging to your sister, and about ten days ago you were making some alterations in it." Mrs. Mould admitted that she had, about that time, been making alterations in a black silk dress belonging to a sister (and the only one), who died eight years ago.

Several of my friends have sat with Mr. Matthews privately, and in their experience I meet with a corroboration of my own. In the public meetings now being held he has given tests of his clairvoyant faculties, and although many of them are of very general application, there have been some of a specific character, and the descriptions were recognised as accurate by the individuals to whom they were addressed.

JNO. MOULD.

12, St. Thomas-crescent, Newcastle-on-Tyne.

CLAIRVOYANCE AND SPIRIT IDENTITY.

(To the Editor of "The Spiritualist.")

SIR,—I see in your issue of the 2nd inst. a letter from Mr. John Greison.

The incident he mentions had quite escaped my memory until I read his letter to you. I am glad to find that although Mr. Greison is not a Spiritualist, he is not too much prejudiced to publicly confirm the correctness of a communication which he received from a spirit.

I regret very much the mistake he made at the *séance* in denying all knowledge of his friend Felix Marston, whom I distinctly saw and described to him.

I particularly remember remarking the uncommonness of the Christian name "Felix," and I thought that if he had ever had a friend of that name, he ought to have been able to recall it to mind.

Had he admitted frankly what he knew, we might have then got further and valuable information, which he may not readily find another opportunity of receiving, as his non-recognition of the description of his friend caused us to break up rather abruptly, under the impression that nothing of interest was likely to result by continuing the *séance*.

I am glad that he has received some confirmation of the truth of the alleged fact of spirit communication, and it would be a pleasure to me to learn that he pursues the investigation.

I send you a report of a *séance* we held in Leipzig last year. I have hesitated to send it to you for this reason: I left Leipzig shortly after the 19th October, when the *séance* was held; but previous to doing so, I asked a gentleman, M. Le Croix, to make inquiries as to the murder I saw committed. I afterwards received a letter from him saying that he had made every inquiry of the people in the house, and of the police, and ascertained that about 35 years ago a woman was found in the house stabbed, but not dead; she, however, died

in a few days in consequence of the several wounds she had received.

The man who was supposed to have committed the crime, for some time eluded the vigilance of the police authorities.

This letter I have unfortunately lost, and have no knowledge of the whereabouts of the writer, Mons. Le Croix, hence my reluctance to send the report for publication. However, I leave the matter in your hands.

11, Denmark-street, Gateshead-on-Tyne.

E. D'ESPERANCE.

Leipzig, October 19th, 1878.

Having assembled to-night, for my part, for the last time, perhaps, with Mrs. d'Espérance, I desired very much to test her clairvoyant powers. I took from my pocket a sealed envelope, which contained a poem I had been writing during the afternoon in my own room, at my lodgings, No. 7, Wintergarten-strasse, third story. I state this so distinctly for reasons that will be observed later. She put the letter on her forehead, and startled me with an expression of horror on her face, at the same time crying out: "What are these people doing?"

Möller—"Who?"

Mrs. E.—"That woman."

Möller—"I want you to read that paper! What woman are you talking about? Read the paper."

Mrs. E.—"I cannot! It is dreadful! Take me away! They are quarrelling, and he stabs her with a knife. Oh! it is dreadful. He has murdered her!"

Möller—"Who?"

Mrs. E.—"A man."

Möller—"Where does he do that?"

Mrs. E.—"In your room. Now he is going away; and the poor woman is left there, murdered."

This unexpected communication having perfectly startled me, I asked the Spirit what was the meaning of all this nonsense about a murdered woman.

Spirit—"I cannot tell the reason, except that you could not control the mind sufficiently, and she got beyond you. Try again, and penetrate as much as possible. Put leading questions, and do not trust to being informed without wrenching it out."

The medium was therefore again told to look in the same direction. Again she was horrified; but now being told to do so, described the man nearly as follows.

Möller—"Who is that man?"

Mrs. E.—"I don't know him. He is a young man."

Möller—"Why does he kill her?"

Mrs. E.—"They have been quarrelling, and she is fleeing from him. He follows her up, and now—this is dreadful!—one—two—three—five—he stabs her in five places."

Möller—"Is she dead?"

Mrs. E.—"Yes. No—not quite yet. He goes away."

Möller—"Follow him."

Mrs. E.—"He goes down to where there is water. It is not far from here, and he washes his hands. Now he goes into some kind of a shop or tavern, I don't know which; but he does not stop there."

Möller—"Why?"

Mrs. E.—"He calls for something, but they ask him about something, and he goes away hurriedly."

Möller—"But you say this is done in my room?"

Mrs. E.—"Yes."

Möller—"Where am I, there?"

Mrs. E.—"You are sitting there, by the table, writing, while they are fighting with each other."

Möller—"Why don't I help them then?"

Mrs. E.—"Because you don't see them. You shiver once or twice."

Möller—"Why don't I see them, they are in the same room?" I should think a man could not murder a woman as you describe, in the same room where I am, and I remain perfectly passive, not even seeing it."

Mrs. E.—"But they are spirits."

Here I asked the Spirit a question, and the medium wrote: "A woman has been killed in the room in which you wrote the lines the medium held, and it must have been some time ago. The scene must have been enacted over again while you were writing. The fact of your being a medium would enable them to revisit the scene of the crime."

Möller—"Can that have been the reason why I had no success the other evening, while I was trying, when alone, and sat patiently for three-quarters of an hour?"

Spirit—"Very possibly. A peaceably disposed person, whether in the flesh or in the spirit, would not care to come in close companionship with those who were playing out such a scene."

Möller—"Do you think, then, that they enact that over again often?"

Spirit—"I should not think they would. No one would care to go through such a struggle. It was most probably an experiment to see if you were clairvoyant."

Möller—"For what reason would they wish to learn that?"

Spirit—"Probably a device of the murdered woman."

Möller—"But what could have possessed her to do that?"

Spirit—"That is impossible for me to say. She may have had more than one reason. Very likely it was never known who was the perpetrator of the crime, and probably she was never avenged. I cannot tell what reason she may have had."

Thus terminate the reports of the *séances* I have had the pleasure of witnessing with Mrs. d'Espérance as a medium, and I may add, that if I ever have been a sceptic in regard to some phenomena I have witnessed, these *séances* have not only completely satisfied me, but they have interested me beyond description, and made me proud to call myself henceforth yours in Spiritualistic faith,

GERVASIUS (Möller).

Poetry.

CHINESE POETRY.

A WRITER in *Macmillan's Magazine* translates the following poem from the Chinese language. It is called the "Tiny Rill."

Over green hills and meadows a tiny rill ran
(The little precious coquette);
She is pretty, she knew, and thus early began
Gaily flirting with all that she met.

Her favours on both sides she'd gracefully shower,
Regardless of whom they might be;
One moment she'd kiss the sweet lips of a flower,
The next, lave the root of a tree.

She would leap from one rock to another in play,
Tumble down on her pebbly bed;
Like a naiad, let the sun-smitten spray
Fall in prismatic gems round her head.

Sometimes she would lash herself into a rage,
And rush roaring and seething along;
Till a bit of smooth ground would her anger assuage,
When she'd liquidly murmur a song.

CURIOS MANIFESTATIONS.

BY HENSLEIGH WEDGWOOD, J.P.

A SINGULAR exhibition of the power of spirits in dealing with bodily substance was given on Saturday at a *séance* held by Captain James at my house. The circle consisted of eight sitters, among whom was Mr. Harrison. We all held hands, one of the medium's hands being held by a young lady well known to me, and the other by a lady who saw him then for the first time. As there was one sitter to whom the phenomena were nearly new, the two ladies were repeatedly warned of the necessity of keeping constant hold of the medium's hands. Among other things, I had prepared a ring made by tying the two ends of a length of tape together, and sealing the free ends of the knot, with the intention of trying whether we could get a knot tied on the closed ring, as had been done under the mediumship of Slade and Eglington. I had taken care that the wax penetrated the substance of the tape, appearing through on the other side, so that I thought it impossible that the sealing could be undone. The "control," having been very quiet for some time, intimated that he was at work upon the tape, and after a while the sealed end was put into my hand, and we were given to understand by raps that a true knot was placed upon the tape. On striking a light we found that this was really the case. There was undoubtedly a knot upon the tape, which could not possibly be undone without breaking the ring, which was still closed by a knot with the ends sealed, apparently as I had left them. But on nearer inspection I saw that the knot by which the ring was closed was of a perfectly different nature from that which I had made, while the seal was partly effaced, looking like the impression of a bread seal in inferior wax, instead of the sharp impression I had left. It was evident that the knot by which the ring was originally closed had been cut off, and the ring fastened up again after the required knot had been placed upon the tape, while my seal (much damaged in the process) had been transferred to the ends of the knot by which the ring was now closed. The wonder is, how this could be accomplished in a room without fire or candle. It is certain that the medium had nothing to do with it, as his hands were in safe custody during the whole of the *séance*.

At one period a good deal of light was coming in through a crack in the shutters, when Mr. Harrison, who sat opposite, saw a very long, dark arm passing across the light, and carrying the musical box or the bell which we heard ringing in the air.

31, Queen Anne-street, Cavendish-square, London, May 5.

MR. and MRS. LOOMIS have left for the United States.

ALL notices of motion from members affecting the management of the National Association of Spiritualists, must reach the Secretary by Tuesday next, to be in time for the next Annual General Meeting.

THE LATE FIRE.—Among the printer's errors in the number of this journal, printed in haste after the great fire at *The Spiritualist* printing office, were the following in the Rev. W. Miall's article:—"Coupled" for "adopted," "cojective" for "adjective," "rendered" for "endowed," "undoubtable" for "undoubted," "show" for "avow," "never use" for "have not," "await" for "avail," "rather" for "either," "like" for "level," "premises" for "premisses," and "bothers" for "brothers."

THEORIES CONCERNING SPIRITS.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

THE following is from an anonymous writer of the last century, on *The World of Spirits*:—"Mr. Addison, in one of his papers (No. 110), where the scene is laid in the country, at the house of Sir Roger de Coverley, in Worcestershire, observes that they are more excusable who believe in apparitions than those who reject all extraordinary revelations of this kind, and, contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, think the appearance of spirits fabulous and groundless. Could we not give ourselves up to the general testimony of mankind, we should to the relations of particular persons who are living, and whom we know and cannot distrust in other matters of fact."

Lucretius himself, though by the course of his philosophy he was obliged to maintain that the soul did not exist separate from the body, makes no doubt of the reality of apparitions, in that men have often appeared after their death. This Mr. Addison thinks very remarkable; he was so pressed with the matter of fact, which he could not have the confidence to deny, that he was forced to account for it by one of the most absurd unphilosophical notions that ever was started.

He tells us that the surfaces of all bodies are perpetually flying off from their respective bodies, one after another, and that these surfaces, or thin cases, that included each other whilst they were joined in the body, like the coats of an onion, are sometimes seen entire when they are separated from it; by which means he pretended to account for the appearance of the shapes of deceased or absent persons. Then we have the theories of Lavater, of Zurich, in a work, *De Spectris*, Fienus, Lord Verulam, Dr. Henry More, and others, to the effect that, "A sick or dying person, or some one who finds himself in imminent danger, sighs after his absent friend, his brother, his wife, or some person on some account or other dear to him. These, ignorant of his sickness or his danger, perhaps do not think of him at this moment, while the former, drawn by the ardour of his imagination, penetrates through all intervening obstacles, traverses space, and at the same time appears in his actual situation. In other words, he gives such signs of his presence as approach to reality. But such an apparition, we can plainly understand, is not corporeal; for the sick or dying person is languishing on his bed, and his friend, it may be, is travelling in full health upon the agitated ocean: his real presence then becomes impossible. What is it, then, that produces this species of manifestation? What is the cause that acts in this instance upon the senses of the one and upon the visual faculties of the other? It is the imagination—the imagination lost and disordered in love, ardency of desire, or, as one may say, concentrated in the focus of passion." The above phenomenon is brain or nerve sympathy, and there is no need of any strong imagination or passion in the matter. The curious responding of certain flames to particular sounds—called "sounding and sensitive flames"—is a good analogy, or a note in music causing a corresponding string in another instrument to sound; but in every case of a response, or of sympathy at a distance, there must be an intervening medium of communication, as with the light and heat from the sun, and the air that communicates the motions of sounds; but how the several mediums intermingle or interpenetrate is of a spiritual nature that physics cannot account for or comprehend, and the naming it ethereal or spiritual does not help us; and when we admit the fact of apparitions it would be hard to prove the existence of ghosts—not even should they give us secret information of personal matters admitting of verification, considering the admitted range of clairvoyance. I have felt much interest in Mr. Barkas' lecture at Leeds, and in the observation of the chairman that we fail to obtain that information from the spirits that we might reasonably expect—for instance, as to the real facts concerning the authorship of the so-called Shakespeare plays; for it seems that the spirits of both Shakespeare and Bacon have put in their appearance, but contradict one another, and leave the question as unsettled as before.

Boulogne-sur-Mer.

MATTER, FORCE, AND THOUGHT.*

"Fancy fuses o'd and new,
And flashes into false and true,
And mingles all without a plan."

I propose to occupy your attention for a few minutes upon some fundamental facts connected with our own existence, and with our conception of the existence of all things external to ourselves. My remarks will be directed principally to three subjects, namely, matter, force, and thought, into the existence of which all other existences seem to resolve themselves. For the time, then, I shall ask you to grant me that there is such a thing as force, such a thing as matter, such a thing as thought. In order to fix our ideas clearly, I propose to commence with a simple illustration. Let us consider for a moment our knowledge of the existence of the flaming gas in that candle-light. How do we receive our impression of it? Men of science tell us that the oxidising process which goes on is accompanied—nay, is in its essence a rushing together of the atoms of which the gases are composed; that this rushing together sets up a commotion in the neighbouring atoms of ether, and that that commotion or vibration is communicated from atom to atom till at length, after traversing the eye-lens, it strikes against the retina at the back of the eye. Here it comes in contact with the extremity of the optic nerve, and the vibration communicates itself to the particles of which the nerve is built up. The oscillation of particle against particle takes place in the nerve, and so at length the motion started in the candle flame is communicated to the particles of the brain. Here a great gap comes. Between the brain and the mind yawns a vast cavern not yet bridged—not even dimly seen across. All we believe is that somehow mind and matter are connected in the brain, and that a change in the latter is accompanied by a corresponding thought in the former. Is the thought the result of the change? Then man *knows* of the existence of things outside of himself. Is the change merely the seeming result of the thought? Then man is but a single creature, alone in the abysses, knowing nothing but his own thoughts, surrounded by nothing but his own conceptions, incapable of proving his own existence even to himself. Choose whichever of these two positions you will, no one can dislodge you from it by argument, and yet I scarcely think any will hesitate long before his choice is made.

Take another illustration. Suppose I strike a tuning-fork. What happens? The prongs of the fork beat against the surrounding air and send forth a series of spheres of compressed and rarefied air; a series of vibrations in the air-particles is set up, and these shocks of particle against particle are sent on from one to another, till at length the drum of the ear is struck by them, and made in its turn to vibrate in harmony with the oscillating fork-prong. The ear-drum, or tympanum, communicates its shivering to the ear-nerve, and the vibration is carried along it once more to the brain. The gulf once more gapes before us, and once more we refuse to plunge aimlessly into the fathomless abyss. We assume, we believe that, across this unknown some way lies, and that the mind really does receive an impression from without itself—that the whole process is not a dream taking its rise and following its course entirely in the imagination.

As with the senses of seeing and hearing, so with those of smell and touch: every sensation that we are aware of is caused by a vibratory motion of particles. We are met, then, on the threshold of our inquiries by these two great facts of matter and force, and with regard to these we must adopt some distinct theory before we can advance farther. Every one knows what is meant by the atomic theory of matter. Day by day the conception of matter as consisting of an infinite multitude of very small particles gains ground. We are led to believe, with ever-increasing definiteness, that any substance—take, for example, a drop of water—is built up of a vast number of similar particles, called molecules, each of which contains all the essential features of water. Subdivide these molecules and this ceases to be the case; your water-molecule splits up into two smaller molecules of hydrogen and one molecule of oxygen. But, plunging yet a step farther, the theory is forced upon us that the difference between a

hydrogen-molecule and an oxygen-molecule lies, not in the nature of their substance, but rather in its arrangement. That a molecule of hydrogen is, in fact, built up of atoms exactly similar to those which are built into a molecule of oxygen, but the arrangement of the atoms is different in the two cases. The difference between one substance and another is to be found in a difference of structure, and not in one of nature. All matter is, then, to be considered as one and the same, differing in arrangement but identical in substance. This, which is only theory in the case of matter, is certain in that of force. Every force is identically the same as every other force. The work of physicists of the past fifty years has proved beyond the shadow of a doubt that light and heat and chemical action are one and the same, that they are the simple evidences of the action of energy producing motion in the particles of matter, which motion is perceived by one or another of our senses according as it is of such or such a character. A uniform force acting upon a uniform matter—such, then, is to be our idea of nature. One more point and I have done with this part of our subject. Force and matter are both alike indestructible. You may change one force into another; you may hammer a piece of iron till it grows hot, and thus turn your life-force into heat; you may continue that hammering till the iron glows, and thus your life-force will show itself in the radiant metal; you may shout till the gas globes ring responsive to your voice, and sound is turned into motion. Every form of force with which we are acquainted can be turned into any other form of force by given processes. And not only may you do this, but for a given amount of banging you will get a fixed calculable amount of heat; for a given loudness of shouting, a fixed calculable amount of vibration. Energy is one and indestructible; it is capable of being manifested in different ways, but destroyed—never. So, too, with matter. Your candle burns down into its socket and apparently vanishes away, and yet it is only resolved into gases which float about in the atmosphere; and, collected, concentrated, and weighed, weigh exactly as much as the original candle. Gunpowder explodes in the barrel of your gun only to spread itself in invisible condition in the surrounding air, announcing its change of form somewhat noisily, we think, and developing therewith an amount of latent energy surprising to the shoulder of the uninitiated. Matter and force, force and matter, acting and acted upon, mutually dependent, never to be conceived of apart from each other—such is the duality into which we have now gained some insight. I say not to be conceived of apart from each other, for we can gain no idea of the existence of matter except by the intervention of force. And more, we nowhere meet with matter except in some direct manner acted upon by force. The veriest lump of earth is still held together by the force of cohesion, and the most elementary knowledge of mechanics involves the recognition of the seemingly universal law that *every* particle of matter attracts *every* other. Neither can we conceive of force apart from matter, for our very knowledge of force arises alone from observing it in its relation to matter, holding one particle to another, binding up in due order the elementary atoms and molecules, or moving the stone whose course the mischievous schoolboy watches through the glass of the nearest street-lamp, or again compelling with everlasting constancy the motion of worlds and systems in the infinitude of space.

And now I must press on to a point upon which I touched at our last meeting in a few unprepared and somewhat disjointed sentences. We have seen the consistence and interdependence of force and matter; we are now to consider the relation of *thought* to these. The way in which force acts upon matter no one knows; the same gulf yawns between the force acting and thing acted upon as between the vibrating particles of the brain and the consequent thought that arises. All I want to show is, that thought, force, and matter, are dependent one upon another. I do not hope even vaguely to hint in what that interdependence lies. I tried last week to point out that under every material thing we see lies a thought—"a spirit," I called it—an idea. A house is the manifestation in matter by the aid of force of the architect's idea. I go farther, I say that a material atom is the elementary manifestation of the element of thought of the great universal eternal Thinker. This philosophy of

* A paper read before the Cambridge University Society for Psychological Investigation, by a graduate of the University.

existence of mine requires for its conception the admission of the existence of some infinity of external thought. Every thing, every atom, every molecule, every body, is the realization—rather, perhaps, the localized manifestation—of a thought by the aid of force acting upon matter. The elementary thought is shown in the elementary matter-atom. The more complex thought is built into the more complex molecule; whilst thought superimposed upon other thought, developed (by aid) to higher stages and still more complex forms, finds its outer showing in substances which meet the eye and bear upon their outer surfaces an index of the idea they are intended to convey. This is, indeed, the secret of all the art of the painter. The true artist is he who sees most clearly the truth conveyed in some object, and sets that truth down as he sees it. The fulness of teaching that is wrapped up in the most simple product of the fields is so great that no man can hope to realize it all, still less to translate it all into the language of every-day life. The real artist—the seer—sees some one great truth in the subject of his work, and labours truly, lovingly, and conscientiously to put down that truth, and that alone, in characters that he who runs may read. Yet, strange to say, the casual wanderer in our picture galleries of to-day generally fails utterly for want, apparently, of the the most ordinary moral sight, not only to read, but even to discover that what he is looking at means to teach him anything at all.

So much about art. Much more I should like to say, but out of this multitude of subjects that offer themselves for inspection from our present point of view, we can only make a very small selection. We have to take a firm grip of this fact, that matter, force, and thought, are dependent upon each other; and more, that it is impossible to imagine one to exist where the other is not. An atom of matter is only known by its attracting and being attracted; it must prove its existence by showing that it is a centre of force; and further, an atom of matter is the outward expression of thought, and it only proves its existence to us—only, in fact, exists, so far as we are concerned, when it is thought of by us, *i.e.*, when our thought and its meaning are brought in contact with each other. For indeed how can anything be said to exist for us except so far as we conceive of it? A Patagonian may at this moment be eating his dinner in South America, but what is that to me? When I think of him as doing so, I do in a manner call him into existence, but when I am thinking of something quite different, can it be said that such a man has any existence so far as I am concerned. All that I can be certain of is, that there is a great entity outside myself, composed of this trinity of force, matter, and thought. I recognize myself in a similar trinity; I am conscious of thinking, and can act upon matter so as to move it, therefore I am a centre of force, and my body consists of matter itself. Body, soul, and spirit—matter, force, and thought—such is the nature of a man, and such is the nature of the great infinity without him, the great unknown infinity that seems to him to consist of men and worlds, nations, universes, and systems; and something infinite, and beyond and above all these, which he calls God. We are certain of our own existence, we are certain of the fact of the existence of something without; our conception of that something may be very false, but the fact that it is, is sure.

“As knowledge this comes only—things may be as I behold,
Or may not be, but, without me and above me, things there are;
I myself am what I know not—ignorance which proves no bar
To the knowledge that I am, and, since I am, can recognise
What to me is pain and pleasure; this is sure, the rest—surmise.
If my fellows are or are not, what may please them and what pain,—
Mere surmise: my own experience—that is knowledge once again!”

And again:—

“Question, answer, presuppose
Two points: that the *thing itself* which questions, answers—*is, it knows*
As it also knows the *thing perceived outside itself*,—a force
Actual ere *its own* beginning, operative through its course,
Unaffected by its end,—that this thing likewise needs must be;
Call this—God, then! call that—soul! and both the only facts for me.
Prove them facts that they o'erpass my power of proving proves them such:
Fact it is I know—I know not something which is fact as much.”

Such, then, is to be our conception of things fundamental. We shall not, however, pause here. Experience suggests to us that the external universe of matter, soul, and spirit, is

not a vast unformed turmoil, but is arranged and built up in some order, co-operative to some end. We see about us—and our minds are accustomed, at any rate, to regard as absolute existences—certain creatures that we call men. Men are bodies of matter in which are resident centres of force and origins of thought. A man is body, soul, and spirit. Such, too, is the construction, not only of man, but of animals, and of that which we are accustomed to consider as inanimate matter as well. The universe of externals is a universe of centres—centres, indeed, of different kinds—co-operating. The body, soul, and spirit of a tree are not the same as the body, soul, and spirit of a man. A tree is a centre of force, for does it not grow? Do not its roots plunge themselves into the ground and rend asunder at times rocks and other barriers to their downward progress? Do not its boughs stretch themselves out to the air and the light, drawing in life from without, waving to every wind that blows, and cringing responsive to every ray of sunlight which illumines their leaf-covered arms? The spirit, too, of a tree is not the same as the spirit of a man. A tree-spirit may have consciousness—we know not—but conscious or unconscious, its existence is none the less certain. The law of its growth, the order and arrangement of its atoms, the progress and development of trunk and branch, all bear witness to the inner idea—the thought that is localized in it. And so with all other objects. Every object in nature is a trinity of body, soul, and spirit. Man is the most highly-developed of such trinities. Believe me—

“Man's life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use.”

Man is more than a mere machine. He is a microcosm, a universe in little, a representative of the conception of God; nay, more, an image of God Himself. We are

“Not only cunning casts in clay;
Let science prove we are, and then
What matters science unto men,
At least to me? I would not stay.
Let him, the wiser man who springs
Hereafter, up from childhood, shape
His action like the greater ape,
But I was born to other things.”

Such, then, is existence. What is life? This, after all, is the vital question. A man's conception of life determines his course of action; determines his hates and loves, his fears, his joys, his whole moral development. And yet the theory of life is altogether a theory; some facts are known, some general principles realized, but as a whole, we are in the dark, and left to form our own conception of all that is vital, all that is high and noble, and to act upon it for better or worse, guided, indeed, by an unerring instinct, the consciousness of unity with the infinite without.

Words fail me in attempting to convey any notion such as I would upon this matter. I will just read a few stanzas from that immortal poem, Tennyson's *In Memoriam*, which will say all that I could wish. Tennyson thinks that the main intention of life is the isolation of a part of the general soul in a part of the infinity of matter, and the teaching to the microcosm so formed the fact of its independent existence.

“The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I:'

“But as he grows he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,
And other than the things I touch.'

“So rounds he to a separate mind
From whence clear memory may begin
As thro' the frame that binds him in
His isolation grows defined.

“This use may lie in blood and breath,
Which else were fruitless of their due,
Had man to learn himself anew
Beyond the second birth of Death.”

If this be the case, we see at once that the very object for which life took place would be lost were there any remerging again in the general soul.

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general soul,
"In faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside
And I shall know him when we meet
"And we shall sit at endless feast,
Enjoying each the other's good:
What vaster dream can hit the mood
Of love on earth? He seeks at least
"Upon the last and sharpest height,
Before the spirits fade away,
Some landing-place to clasp and say,
'Farewell! We lose ourselves in light.'"

We have seen that there is no destruction of force; that there is no destruction of matter; likewise, also, there never can be any destruction of the thought entirely, that is, of spirit. We look for the resurrection of the dead, and the *life* of the world to come.

"Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
"That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete;
"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.
"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
"So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.
"The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likeliest God within the soul?
"Are God and nature then at strife,
That nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;
"That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,
"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope thro' darkness up to God,
"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.
"So careful of the type?" but no.
From scarp'd cliff and quarried stone
She cries, "A thousand types are gone:
I care for nothing, all shall go.
"Thou makest thine appeal to me:
I bring to life, I bring to death:
The spirit does but mean the breath:
I know no more." And he, shall he,
"Man, her last work, who seemed so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,
"Who trusted God was love indeed
And love creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shriek'd against his creed—
"Who loved, who suffered countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?
"No more? A monster then, a dream,
A discord. Dragons of the prime,
That tear each other in their slime,
Were mellow music match'd with him.
"O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil."

And so we are brought back again to the fact with which we started—that knowledge, as depending upon reason, is wanting with regard to the nature and conditions of existence. We cannot say, "We know;" we only can say, "We believe." This, be it observed, is not a lower order of statement. Far be it from me to look upon belief as lower than knowledge; it is rather the highest to which we can ever hope to rise. Knowledge is of the earth, but faith is of the infinite, the unseen. Faith deals with that which is felt. It is faith that teaches us to look for a perpetual progress, for an eternal advance, for an infinite aim. It is faith

"That doubts not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."
It is faith that has reversed the verdict of the heathen poet—

"*Ætas parentum pejori aves tulit,
Nos nequiores ruæ daturus,
Progerium vitiotiores.*"

Let me end with the unsurpassable words of the poet, whose thoughts it has been my endeavour to weld into the latter part of this paper:—

"We have but faith: we cannot know,
For knowledge is of things we see,
And yet we trust it comes from Thee,
A beam in darkness: let it grow.
"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul agreeing well,
May make one music as before,
"But vaster. We are fools and slight;
We mock Thee when we do not fear;
But help Thy foolish ones to bear;
Help Thy vain worlds to bear Thy light."

AXIOMS OF THE WILL.

(Selections Translated from Eliphaz Levi's "La Clef des Grandes Mystères.")

1. NOTHING resists the will of man when he knows what is true, and wills what is good.
2. To will evil is to will death. A perverse will is a commencement of suicide.
3. To will what is good with violence is to will evil; for violence produces disorder, and disorder produces evil.
5. To have the right to possess always, it is necessary to will long and patiently.
6. To pass life in willing that which it is impossible to possess always, is to abdicate life and to accept eternal death.
7. The more the will surmounts obstacles the stronger it is. It is for this reason that Christ glorified poverty and distress.
9. The will of the righteous man is the will of God Himself, and is the law of nature.
10. It is by the will that the intelligence sees. If the will is healthy, the sight is true. God has said, "Let there be light," and there is light. The will said, "Let the world be as I wish to see it," and the intelligence sees it as the will desired. This is what is signified by the word "Amen" (so be it), which confirms acts of faith.
11. When one creates delusions (*fantômes*) one brings into the world vampires, and these creatures of a voluntary nightmare must be nourished with one's blood, with one's life, one's intelligence and reason, and are never appeased.
12. To affirm and will that which ought to be, is to create; to affirm and will that which ought not to be, is to destroy.
16. To do nothing is as fatal as to do ill, but it is even more shameful. The most unpardonable of mortal sins is sloth.
17. To suffer is to labour. A great trouble suffered is an advance accomplished. Those who suffer most, live most.
19. Fear is only an indolence of the will, and it is therefore that opinion brands cowards.
20. Overcome your fear of the lion, and the lion will fear you. Say to your pain, I will that thou be a pleasure, and it will become a pleasure, even more than a pleasure, a happiness.
21. An iron chain is easier to break than one of flowers.
22. Before pronouncing a man fortunate or the reverse, you should know what has been the direction of his will. Tiberius died daily at Capri, while Jesus proved His immortality and His divinity even upon Calvary and on the Cross.

ALLEGED EXTRAORDINARY MANIFESTATIONS.

The Banner of Light (Boston, U.S.) of April 5th, 1879, contains a letter signed "John S. Adams, West Roxbury, Mass.," who states that his narrative is given to him "by a lady of unimpeachable veracity." Thus the story is practically anonymous, and the editor does not state that he knows anything of the personality or trustworthiness of the Mr. Adams through whom the account reaches the public at second-hand. At present, therefore, the alleged incidents are given upon authority far too weak for their importance, if real. The medium is described as "a young lady of about eighteen years," of a very respectable position in private life. Mr. Adams says:—

"The manifestations occur at noonday, in a room flooded with sunlight, and in the presence of persons who have no faith in Spiritualism. Every side of the room is thickly padded. This is because the power concentrated in and about the medium is so great that she is frequently thrown with considerable force across the room, and the same is liable to occur to others who are present. On one occasion as my informant approached her, she was cautioned against doing so, but not at the moment fully comprehending what was said, quick as a flash, as she expressed it, she was thrown to the further end of the room, and struck the wall so forcibly that the precautionary padding was all that prevented her from receiving bodily injury.

"As a further illustration of how fully charged is the medium with the peculiar element or condition requisite for the manifestation, I will mention the fact that, as she holds her hands pointing upwards, from the ends of the fingers appear wavering flames, as those of candles; and when she stands in a dark room her whole body is translucent with light, and appears like a pillar of fire.

"She is always conscious of the approach of the manifestations in time to make all needed preparations for what is to follow, and the small select company is called together, consisting, usually, of the family physician, an aunt and uncle of the medium, the lady who reports to me the occurrences, and one or two others. As the power increases, the medium becomes drowsy, and is seated in a chair near a window, the curtain of which is raised and the drapery withdrawn, so that the strong rays of the sun may shine directly upon her. Presently a mist or cloud is seen to form upon the floor at her feet, appearing like the smoke of a smouldering fire. This emits a strong, pungent odour, and gradually increases in quantity and denseness until it conceals all, or nearly all, of the body of the medium, when instantaneously appears, as if emerging from the cloud, a little girl, apparently six or seven years of age, with long golden hair covering her neck and shoulders. At the same instant the medium and the chair in which she sits vanish, and the spectator walks over the spot where they were, without discovering the least trace of them. The child walks about, talks in a prattling childish way, speaks of the pretty home and garden she has 'up there,' asks many questions and receives replies from those present, seemingly with great pleasure. This child had met my informant so many times that they are quite familiar with each other; so much so that at a recent interview the latter ventured to ask for a lock of her hair, and the consent of the child being obtained, scissors were brought into requisition and the *souvenir* was taken. This hair was carried home by the lady, but it is slowly dematerializing, and, doubtless, will eventually wholly disappear. This little girl was the first to appear, and comes on every occasion. Of late a hassock has been furnished for her, upon which she sits, and a basket of flowers is given to her with which she plays and amuses herself as long as she remains—usually an hour or more. The hair of the child is of a light golden colour, of soft and silken texture, while that of the medium is dark brown or black.

"For a long time the only spirit that appeared was this little girl, but latterly others have made themselves visible, and shown themselves as tangibly present as persons in earthly form. These come into view, not slowly, but quick as a flash of light, and as quickly depart. At one instant the medium is seen seated in her chair, the next both medium and chair have vanished, the place where they were is vacant, and strangers walk the floor!

"A short time since, after the child had come, taken its seat and commenced to play with the fresh, bright flowers, a tall, dignified person, claiming the name of Queen Bess, flashed into a visible form to human eyes. Soon after another, bearing a striking resemblance in size, feature, and dress to George Washington, appeared, and shortly after but another, a man of stately bearing, who gave no name, yet who intimated that he would soon do so. Thus in the midst of a small company of non-Spiritualists, guarded from all possible collusion with the outer world, in as absolute privacy as earthly conditions could furnish, suddenly appeared four distinct individuals, each intelligent and communicative."

CUTTING DOWN THE PUBLIC RIGHTS.

In looking back over the work of the last nine months, to show how the rights and liberties of many Spiritualists are gradually being cut down, it should be borne in mind that organisations occupy in the world of thought, the same position which fortifications hold in the world of materiality.

In the hands of good men they are defences against foreign enemies. In the hands of other men they may be used to keep down the population which innocently helped to build them.

This was recognised by objectors to the formation of the National Association of Spiritualists, who said in effect—"If we build up a great organisation, we shall be unable to move without it, and shall none of us have any liberty, just as in some of the narrower dissenting organisations freedom is fettered." The general reply at public meetings was—"But in ours we will provide safeguards. The members of the ruling body shall be elected by vote by ballot, and all the proceedings shall be public. The publicity will check all corruption and self-seeking." Perhaps some of us then thought that Spiritualists were different to other people, and that among them selfishness and votes against the interests of the public were impossible.

The organisation was formed, and after it had been at work a year or two, the managers abolished vote by ballot without asking the consent of the members.

The proceedings for a time were all public; anybody, who wanted to know the details of what was doing on Committees, could get all particulars merely by asking the Secretary for permission to look at them. But last year this was stopped, and a power taken, without consulting the members, of permitting entries of resolutions passed to remain in the minute books of Committees, without being made known to the Council (consequently to the public press), and which the Secretary was not allowed to show to private members.

The insidious steps by which encroachments on the rights of the private members were made are appended, in the shape of official motions now entered on the Minute Book of the Council, and signed by the Chairman.

At the meeting of the Council on September 10th, 1878, the following resolution was passed, with one dissentient only, prohibiting private members of the Association from seeing the proceedings of Committees without the special sanction of the Council:—

(1.) That it is inexpedient that the proceedings of committees appointed by the Council be open for the inspection of any person not a member of the Council, except by permission of the Council.

The following amendment to stop the above advance upon the public rights, did not even find a seconder:—

(2.) That it is expedient that the proceedings of committees appointed by the Council be open to the inspection of all the members of the Association.

Next, the following prospective vote of censure seeking to gag the press, by means of threats of consequences if it let out too much of the doings of Committees, was passed, and carried with but one dissentient:—

(3.) That it be considered a breach of privilege on the part of any member of the Association to make public comments and criticisms on the proceedings of its committees, and on the action of individual members on those committees, except as they are brought before the Council by their own reports or otherwise.

The following amendment, to check the above advance on the public rights, was proposed, and did not even find a seconder:—

(4.) That this Council, being responsible to its constituents for the transactions of its committees, repudiates all attempts to cut off any of those proceedings from its own knowledge by allowing committees to withhold any of their business, and recognises the established principle in public life that the full publishing of proceedings, and the avoidance of secrecy, are necessary in all bodies which claim the support of intelligent members.

As those of the above resolutions which were adopted, put difficulties in the way of ascertaining all the resolutions recorded by committees sitting in private, it became important that if any mischief should develop in them, unseen, consequently unchecked by the public, a record should be preserved on the books as to who originated it, and who voted for it, in order that in the long run the act might be brought home to the right persons. Consequently the following was moved, but nobody would second it:—

(5.) That the side on which each member of a committee votes at every division of a committee be recorded in the minutes; that the minutes of all committee meetings be open to inspection, for public or other purposes, by any member of the Association; and that the votes at divisions of committees shall be published in the Proceedings of the Association, whenever, at the discretion of the chairman of a committee, they shall be deemed of sufficient public importance.

Town Councils everywhere stop the action of small cliques and secret work in Committees, by the following admirable and unobjectionable plan, which was moved at the Council meeting of the National Association of Spiritualists in October, 1878, but of course nobody seconded it:—

(6.) That the minutes of all committee meetings held during the intervals between Council meetings be read in full by the Secretary to the Association, at the first Council meeting after they have been passed, and be of non-effect and not authorised until they are both received and adopted by the Council.

As passed resolutions affected the position of private members, by concentrating power in the hands of the Council, by giving it facilities to do work in Committees away from the public gaze, the following notice of motion was given at the above meeting:—

(7.) That some of the committees of this Council having entered minutes of business transacted which they have not reported to the Council; that a resolution having been passed forbidding private members of the Association to see those minutes without the special sanction of the Council; that the press having been silenced in relation to the said minutes by a resolution that the publication of them will be deemed a breach of privilege—It is hereby resolved that action upon all the resolutions thus changing the constitution of the Association and producing the above results, passed on the 10th of September last, shall be suspended until the members have had an opportunity at the next annual general meeting of saying whether they wish to support a heretofore public institution, which, without their consent, has taken the power to transact secret business, and to shut them out from subsequent knowledge thereof.

This idea of consulting the private members about their own rights was so obnoxious, that the Council then and there, by formal vote, refused to accept the notice of motion.

At the next Council meeting (November, 1878), the following sensible letter from Mr. Dawe was read:—

"5, Portman-street, Nov. 11, 1878.

"To the Council of the British National Association of Spiritualists.

"GENTLEMEN,—I observed with great regret the adoption of the resolutions of Mr. Bennett and others, giving committees power to keep some of their official transactions secret from the members of the Association. I consider secrecy in any form very prejudicial to the interests of any society, more especially one looked upon with the prejudiced eyes with which the public regard Spiritualism.

"For my own part I beg to withdraw my name and support as long as the said resolution remains on the books of the society.—Very truly yours,

"N. FABYAN DAWE.

"P.S.—In writing this I represent several other members of the Association.
"N. F. D."

The Council, with one dissentient, ordered the following reply to be sent:—

(8.) That the Secretary, in her reply, point out that Mr. Dawe's letter argues on a false issue, and that the Council has taken no new powers whatever.

Let any member of the Association call upon the Secretary, ask to see the minutes of Committees, which in early times would have been at once shown to him, and he will soon find out practically whether new powers have been taken.

The members of Council are ignorant of much that goes on in Committees unless they read through the minute books, and the Secretary is no longer allowed to be present, and to exercise her usual duties, at one of the Committees.

Mr. Dawe received the above reply just before he left for Egypt and the Nile, since which time his name has been kept on the Council without his knowledge or consent.

The unconstitutional custom exists in the National Association of Spiritualists of permitting Committees to take up work they have not been instructed to deal with; this gives them an extra-wide range of action in private.

One argument urged in favour of private work on Committees was—"We tell the members everything it is proper for them to know."

But the members never authorised the managers to decide what was or was not proper for them to know; they were appointed to control a public organisation, and had no right to limit the publicity.

Another argument was that certain trading companies did not have minutes of Committees read over at Board meetings. Considering that some trading companies have been formed to fleece the shareholders, some to fleece the public, and some to compete with neighbours, we cannot see why the example of a trading company should be followed. It would be a good thing for the public, if the Government would arrange to let plenty more daylight in upon the proceedings of trade organisations.

The Council having given plenty of facilities for private work on Committees, and not made it compulsory to record how their members vote at divisions, it next refused to make the recording of the votes at its own meetings compulsory, thus decreasing the responsibilities of individual members, and making it less easy for their constituents to keep an eye upon their actions. On September 10th, 1878, the following motion was rejected by a large majority:—

(9.) That the side on which each member of Council votes on all divisions at Council meetings be recorded and published in the proceedings of the Association.

The Council also (December, 1878) rejected the following motion; in fact, it did not find a seconder:—

(10.) That this Council is of opinion that if it does not inform the members of the Association how each councillor has voted in divisions relating to public questions, yet asks the members to vote for or against him at annual elections, the members are thereby placed in a false position; so this Council pledges itself to adopt measures to let them know how their representatives perform their duty.

The Council, at the same meeting, rejected the following motion:—

(11.) That the General Purposes Committee is hereby instructed to consider and to report to the next Council meeting the best method of keeping the members of the Association informed how each of their representatives on the Council does his duty.

There are several hundred pounds worth of property on the premises of

the National Association of Spiritualists, which, unlike the Dalston Association of Spiritualists, and other public bodies who possess furnished offices, keeps no stock account. On September 10th, 1878, the following resolution was referred to the General Purposes Committee:—

(12.) That a stock account of the property belonging to the Association be kept, and presented monthly to the Finance Committee; that it shall show all changes in the stock during each month, and the causes thereof; and that the Finance Committee shall report monthly the value of the stock belonging to the Association.

Committees not only deal with work they have not been ordered to take up, but leave undone, if they choose, work given them to do. No report has ever been given in on the above subject.

The late Secretary, a few days before she left, discovered, as she thought, that a number of chairs had been stolen from the premises, and thought they must have been taken a long time previously. Nobody had previously discovered anything about it, for want of a monthly stock account. This prevents any member of the Council, who wishes to do so, from keeping an eye on changes and breakages in the property. We do not know whether the Secretary afterwards found the missing chairs.

Of course a body of managers which has gradually taken facilities for working more than before away from the public gaze, does not like a free press which looks after the public liberties. The Council has threatened it, as set forth in Motion 3, already quoted; and in pursuance of the same line of action, it passed the following resolution at its last meeting, in conjunction with some antagonistic remarks about *The Spiritualist*:—

(13.) That the General Purposes Committee be empowered also to consider if any and what better means might be adopted for fairly and impartially advertising the proceedings of this Council and Association.

A meeting of the General Purposes Committee, consisting of Mr. Dawson Rogers, Mr. E. T. Bennett, Mr. A. Calder, and Dr. Wyld, therefore subsequently sent *The Spiritualist* the following letter, which on being analysed, is seen to offer ten shillings a column (!) for advertising. If it had been drawn up for the express purpose of being rejected by a weekly paper with a circulation, and accepted by a monthly journal without a circulation, and in which advertising space was worth nothing, it would have been worded the same:—

"British National Association of Spiritualists,
"38, Great Russell-street, Bloomsbury, W.C.
"April 22nd, 1879.

"DEAR SIR,—The General Purposes Committee of the British National Association of Spiritualists have under consideration the advertising arrangements of the Association, and also the best means of furnishing members with an authoritative report of the proceedings of the Council.

"With respect to these points I am instructed to inquire whether you are prepared to entertain the following propositions, receiving in return an inclusive sum of £9 a quarter, commencing with the first week in July:—

"1. To insert all the usual advertisements of the Association monthly, instead of weekly, as heretofore.

"2. To insert in the same No. of *The Spiritualist* an authorised report of the proceedings of the Council signed by the President, such report not to exceed a column in length.

"3. To furnish the Association with 250 free copies of *The Spiritualist*, containing such advertisement and report for distribution.

"Your early answer will oblige, as the Committee will meet on Monday 28th.

"W. H. HARRISON, Esq."

"C. A. BURKE, Secretary.

To the foregoing letter the following reply was sent:—

"38, Great Russell-street,
"April 28th, 1879.

"To the General Purposes Committee,

"GENTLEMEN,—Your proposition for advertising is so framed, that it would be of special value to any monthly paper which has no circulation.

There being little profits on circulation, your offer to take 250 copies for monthly distribution, is of no special benefit to *The Spiritualist*, which already has a large circulation; but it so reduces the payment for advertising, as to leave but about ten shillings a column for that purpose. Thus the offer would be adapted only to the requirements of any monthly journal which might desire to be remunerated for being advertised and circulated at the expense of your members.

"I therefore propose to accept your offer if the following modifications are made:—

"1. That instead of 250 *Spiritualists* per month, I shall supply you with 250 copies of your advertisements and official Council report, monthly, one week after they have been printed in *The Spiritualist*.

"2. That the Council report shall never exceed one column in length; that it shall also have the word '[Advertisement]' printed at the top in small type, in brackets.

"(Nothing is ever inserted in the literary part of *The Spiritualist* on payment, and when the public are reading advertisements they ought to know it.)

"3. That no cross-headings, or sub-headings, or unusual displays of type shall be put in the report, and the only cross-heading shall be the title—"Council Meeting of the National Association of Spiritualists."

"I cannot publish your present advertisements on the present terms after this quarter. I have been charging you about £100 a year less than a cheap contract price, because I wanted to help organisation.

"W. H. HARRISON."

Thus they have been practically tendered all they asked which would be of use to them. They scarcely want a corrupt journal in Spiritualism, which would insert a report on payment as if it had been put in by the free-will of the editor, so cannot object to the word "advertisement" at the top; and if they obtain 250 copies of their own printed matter for circulation, can scarcely be so enthusiastic about our articles on the National Association of Spiritualists, as to plead anxiety to circulate them broadcast at their own expense.

There might be no harm in the Council writing to Mr. Blyton, to ask whether one or more of the persons who voted in committee that the offer in Miss Burke's letter should be made to us, have a commercial interest in any Spiritualistic monthly journal. This remark does not apply to Mr. Calder or Dr. Wyld.

Let us turn to another subject. In the same spirit of grasping at autho-

riety, the Council, in spite of the protests of its minority of ablest members, gave an official decision adverse to the character of two mediums, on testimony which would have been rejected by a Court of Law. The sacred property of personal character having been thus dealt with, and a new authority thus seeking to exert itself in matters connected with English social life, no wonder that the majority of physical mediums now refuse to sit for the Council, and that the valuable experimental apparatus generously presented to it by Mr. Blackburn continues almost entirely unused.

The evils likely to arise from a number of persons working together for a whole year in a centre of power, without meanwhile consulting their constituents about anything, was so felt that at the Annual General Meeting in May, 1876, the members unanimously passed the following resolution:—

(14.) That in addition to the Annual General Meeting in May, another General Meeting be held in each year.

This resolution was passed in order that the affairs of the Association should come under the jurisdiction of the members twice a year, instead of once. From that day to this the Council has never acted on the instructions thus given by the members, nor called the second meeting.

It has been said that all our objections are trivial. But the fourteen motions added together are not trivial, and every decision over them, without an exception, has added to the power of the Council, wherever the relative powers of the councillors and their constituents were in opposition. Only one thing more remains to be done, namely, to shut out a free press from the Council meetings, and in Spiritualism we shall have a ruling body with as narrow and despotic a constitution as the most intolerant of the small religious sects, in which a number of men, for the most part little known, sit behind closed doors, and govern everything. It is within our knowledge that some of the strongest supporters of the National Association will set their faces against anything of the kind in Spiritualism, and that the effects will be felt when the Council wants subscriptions in 1880, or earlier.

"If these things be so, our enactments are not like those of the Medes and Persians, which alter not." But most of these enactments were passed while the Council was weak, and asking for financial assistance. Had it been strong, it would have been much more cock-a-hoop. There is little chance of four-fifths of the present "working members" giving up any scrap of authority they can grasp.

"You should have put off going into these matters till more prosperous times." Yes, to be then confronted with the argument, "Why do you object to these edicts now, when you made no protest at the time when they were enacted?" People who do wrong in adversity, act worse in prosperity.

"All these statements are mere abuse, couched in reprehensible language." They consist in their vital points of formal motions, entered on the minute-book of the Council, and signed by the Chairman. We request readers to take no action upon anything in this article, except the paragraphs so entered and signed.

With this parting summary, we are going to take no farther active part in the working of the Association, so long as the Council is so large that to fill up its complement, it is necessary to put many persons on it who have never rendered any great public service to the cause of Spiritualism. Elsewhere in this movement we nowhere come into contact with an atmosphere of contention, but were temporarily in that unpleasant position while checking at every point those who were bit by bit cutting down the public rights.

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