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LONDON, FRIDAY, OCTOBER 11th, 1878.

FRANCE.

THE PSYCHOLOGICAL SOCIETY OF PARIS—COUNT DE BULLET'S EXPERIMENTS—SPIRIT PHOTOGRAPHY IN THE DARK—PRACTICALLY SPEAKING, NO THIEVES IN PARIS—NO POORHOUSES IN FRANCE—THE FRENCH WORKING CLASSES, FARMERS, AND SMALL TRADESMEN, MUCH BETTER OFF THAN THE ENGLISH—THE CHIEF CAUSE OF CRIME AND DESTITUTION IN ENGLAND—THE PALACE AT VERSAILLES—NAPOLEON THE FIRST ON SPIRITUALISM, MESMERISM, AND PHRENOLOGY—THE PRUSSIAN IN VERSAILLES—THE HOME OF A SPIRITUALIST "REQUISITIONED" BY THEM—THE DAYS OF THE COMMUNE—THE APPEARANCE OF THE SPIRIT OF JOSEPHINE TO NAPOLEON.

(From our Special Correspondent.)

PARIS, FRIDAY.

THE new Psychological Society of Paris tends to unite those French Spiritualists who devote themselves almost exclusively to the promulgation of the doctrines of Allan Kardec, with the less numerous Spiritualists who are chiefly interested in the scientific and experimental aspects of the subject. The rooms of the Society are at 5, Rue Neuve des Petits Champs, close to the Palais Royal, a central position half way between the fashionable and the unfashionable parts of Paris; it is, moreover, very nearly in the centre of the city, and close to the chief national theatre of France. The establishment is under the management of M. Leymarie, who is much assisted in his duties by Madame Leymarie. The society has the whole of the first floor of the building, consisting of an elegant room for public meetings, a waiting room, and a publishing office; there are in addition some private rooms used by M. and Madame Leymarie, who, however, do not reside on the premises. The public room is a somewhat better one than the public room of the British National Association of Spiritualists at Great Russell-street, but as yet not nearly so expensively furnished and stocked. Two public meetings of the society are held weekly, the one on the Tuesday and the other on the Wednesday evening; each begins at 8.30 p.m. At the Tuesday evening meetings there are experiments in mesmerism and scientific discussions; at the Friday evening meetings the doctrines of Allan Kardec occupy attention. One evening, while I was there, an indignant Frenchman came out of the public room into the publishing office, and complained in a grieved tone of voice about the promulgation by an individual in the room of the doctrine that the *périsprit* and the *esprit* were the same thing, though what Madame Leymarie, who was not present at the debate, had to do with it, I could not divine.

The older Society, for the promulgation of the books of Allan Kardec, acts in harmony with the new Psychological Society, and M. Leymarie is the chief working officer in both. I am much indebted to the facilities given me by M. and Madame Leymarie for the acquisition of information about Spiritualism in Paris, also to the Count de Bullet, the Baron Du Potet, and Dr. Locander. The latter, who is a Swedish Spiritualist, but who has long resided in America and in Paris, has within the last few days removed permanently to Naples.

The Count de Bullet had invited me to one or two *séances* with Mr. Firmin, but during the greater portion of my stay in Paris Mr. Firmin was in Spain, and after his return Count de Bullet found that he was much out of power, so that scarcely any manifestations could be obtained. I am practically versed in all the ordinary processes of photography, also in several extraordinary processes not used by those who follow photography for commercial purposes, so should have been much interested in witnessing the remarkable phenomenon of the photographing of spirits in pitch darkness. Outside Spiritualism nothing of the kind can be done, for although photographs can be taken in absolute darkness, by the aid of some of the invisible rays proceeding from luminous sources, namely, the ultra-violet rays of the spectrum, their production in sufficient abundance to take a camera picture by their reflection from a solid object would

be so enormously expensive as to be impracticable. The cheapest method of obtaining them is I think from the electric light, by cutting off all the visible rays by optical methods, without cutting off the extra-violet rays; but the invisible rays from each electric light so applied, would have an infinitely feeble effect when directed upon an object intended to be photographed in the dark by means of a camera.

The Count de Bullet stands almost alone in France in following up the English or experimental mode of advancing Spiritualism, as distinguished from the other method, namely the promulgation of various religious doctrines. As a matter of fact, inquirers can get almost any religious doctrines they like from mediums, for mediums are mesmeric sensitives, and in their trances they often give out the ideas of the inquirer without knowing it, because of the unconscious influence of the one mind over the other. And those inquirers who are incompetent go still farther, for by means of leading questions they force the answers they want upon doctrinal subjects.

The Count de Bullet informs me that he has guarded against anybody anywhere impressing an invisible image upon his plates. He uses dry plates, which of late years have been vastly improved in sensitiveness, and he has patiently acquired the art of developing them himself, that no photographer may impress an image upon them after they leave his hands, and that he may occasionally test a batch of plates, to see that there are no invisible images on them before he uses them. They are exposed upon the spirit forms in a camera in total darkness, and he finds that there is a true relation between the forms and the sizes of the images produced, according to the position of the forms and the way in which they were focussed. One of Mr. Dallmeyer's excellent lenses is used for the purpose. Count de Bullet tells me that if he puts the lens out of focus a blurred picture is obtained, showing that the lens actually plays a part in the operations. One day a good critical witness asked if he might place his hat, with a card sticking in the hat-band, alongside the spirits; this being agreed to by the spirits and the medium, the hat was placed in position, and a picture of it, as well as of folds of spirit drapery, came out upon the plate. The Count has generously presented me with prints of all the spirit-photographs obtained by him during the series of experiments of some months past; they are large and exceedingly interesting; moreover, they differ in their general appearance and characteristics from any which have been obtained in England at any time. Not only has he presented me with a set of the photographs, but with some for the British National Association of Spiritualists.

Count de Bullet pays Mr. Firmin a regular salary, on condition that he shall give *séances* to himself alone, so that the phenomena may be allowed to develop rapidly, and not be kept back by his sitting for miscellaneous observers. At *séances* where the sitters are more or less changed every night, the new comers always desire to see achieved results, and not attempts at new ones which, of course, are at first failures to a greater or lesser extent. This is the reason why the manifestations of most professional mediums present new phases so very slowly.

Count de Bullet's experiments necessarily involve him in great expense, and occupy his time for two or three hours a day nearly all the year round, for which unwearied and disinterested work he is entitled to the gratitude of Spiritualists all the world over.

Mr. Laeroix, the Canadian Spiritualist, who has occasionally sent letters about Spiritualism in Paris to this journal, has left France for Algiers.

Mrs. Makdougall Gregory will have arrived in London

from Paris at about the time that these lines are in print. I am glad to say that it is probable that those faithful representatives of Spiritualism in Austria, the Baron and Baroness von Vay, will visit her in London in January next.

Practically speaking, there are no thieves in Paris, the number of cases of theft which occur in a year in this great city being so few as to be unworthy of mention, and a considerable portion of these few thieves prove, when caught, to be Englishmen or Belgians. This absence of theft is due to the French system of land tenure, in consequence of which the working classes and small tradesmen are very much better off than in England, so have less temptation to crime; they have more than enough to live upon, are not overworked, and spend a fair proportion of their time in relaxation and amusement. Large portions of Paris do not belong to one great freeholder, but to a very large number of small ones, hence people who are tolerably well off are numerous. It is the same in the rural districts. The numberless peasant proprietors in their little holdings, dwell in cottages which are buried in flowers and fruit trees, and from which they cannot be driven by another man. Hence, as men who are tolerably well to do are plentiful, there are no poorhouses in France; if a man falls into distress, he has well-to-do neighbours who can help him if he deserves it. In England this is not the case, because great numbers of people are under a perpetual levy, from one generation to another, to pay constantly rising rents to a few individuals. When cases of distress occur, the neighbours being kept poor themselves by the system are unable to help, hence the necessity for workhouses to accommodate destitute people on a large scale. The rights of property are wholly set at defiance by the English system of land tenures. No property is created except by labour, and as fast as the great bulk of the English people create property, it is swept away from them in the shape of rents made payable to a very few men. If there were no labour there would be no property; if a man were a savage and lived on blackberries, he or somebody else must work to pick the berries. If he indulges in dress, in the shape of a coat of paint, somebody has to work to make the paint; if he possesses bows and arrows, somebody worked to make them. In the selfish era of the development of the human mind, through which stage the world has not yet passed, people with the best brains seek to dominate those of feebler quality, and to convince them that although no property is made except by labour, nearly all property ought to pass into the hands of those who labour not, even though the land be covered with poorhouses, and the bulk of the people lead lives of pain and anxiety from the cradle to the grave. When property, or the produce of labour, passes in great quantities, generation after generation, into the possession of those who labour not, the system under which such results are brought about deserves unlimited examination, and is sure to be found rotten somewhere.

Intelligent foreigners in common conversation speak of the English system of land tenures as a blot on modern civilisation. A few days ago I heard at a *table d'hôte* some Austrians speaking of it as a national crime, and expressing wonder that the people should be so ignorant as to retain a system which has been abolished in the rest of civilised Europe; they said that it had so ruined Ireland, that the British power could be overthrown if a foreign army could be landed on the shores of that country.

Some few thousands of English live permanently in Paris, and among the latter are a small proportion of Spiritualists. All the latter I have met, who have lived in France for years, admit it at once as a fact, never to be questioned for a moment, that the French working-classes and small tradesmen are much better off than in England. The rags, the poverty, the careworn faces seen everywhere in England, are unknown here; and if the people here only witnessed such outward symbols of misery and destitution as may be seen in the rags and dirt so common in Ireland and in many of our English towns, it would strike them with the same horror which an average Englishman would feel in witnessing vivisection operations. Jules Michelet, the French historian, says that were it not for

emigration, the English land tenures would speedily force a revolution, but that instead of acting justly, England prefers to cast numbers of her children into the ocean—in other words, to drive them by destitution into foreign exile.

There is little drunkenness here; those who have lived here many years have seen but few cases. Altogether the people are more advanced in civilisation than the English; they are superior in culture and good taste, and are less stained by individual and legislative crime.

VERSAILLES, SEPT. 20TH.

The Government of France holds its meetings in Versailles, Paris having too warm an atmosphere in times of political disturbance. The palace here, and the parks and fountains connected therewith, are on a scale of imperial magnificence, and are believed to have cost £40,000,000 sterling; 30,000 soldiers were more than once simultaneously occupied on the works. It was devastated in 1792. Napoleon I. and Louis XVIII. were afterwards prevented from residing in it because of the great sums its mere restoration would involve, but Louis Philippe incurred expenses over it to the extent of 2,500,000 francs. Nobody who observes it in its present grandeur would suppose that it had been so recently in the hands of an invading army; indeed, the moderation of the Prussians while in an enemy's country is beyond all praise; they did everything they could to mitigate the horrors of war, and to avoid injury to the triumphs of peace.

In the halls of the chateau magnificent paintings and pieces of sculpture abound, many of them rich in reminiscences of the life and victories of Napoleon, and as it may not be generally known that this great soldier and unmitigated scourge of Europe once expressed his opinions about all branches of psychology, I here quote the particulars.

The Count de Las Cases, in his carefully-kept daily diary (in which he shows himself strongly prejudiced against the English people and against all Spiritualistic subjects), records that on the 22nd of July, 1816, the following conversation took place between Napoleon I. and himself in the Island of Saint Helena:—

"The Emperor to-day was in a talkative mood. He spoke of dreams, presentiments, prevision, what the English call second sight. We discussed all the commonplaces which have been uttered on such subjects, even to talking about magicians and ghosts. The Emperor remarked, in conclusion: 'All these charlatanisms and many others, such as those of Cagliostro, Mesmer, Gall, and Lavater, destroy themselves for this simple reason.—Such things *might* be, but they *are* not.' He continued that 'man loves the marvellous; it has for him an irresistible charm. He is always ready to forget those things that surround him, to run after things of which he dreams. He will always give himself up to subjects which are mere illusions. All that is true about us is very marvellous. There is no such thing as such a phenomenon. My existence is a phenomenon of nature. The wood that is thrown on the fire, and which warms me, is a phenomenon; the light which I see, and which shows me my way, is a phenomenon; all first causes, my intellect, my mental faculties, all these are phenomena, because all these things *are*, and we are able to define them. I shall not go farther.' He added, 'I am in Paris, I enter the Opera House, I see the actors, I hear the applause, I hear the music. Now, if I can overcome the distance from St. Helena to Paris, why cannot I overcome the distance of time? Why can I not see the future as well as the past? Would one be more extraordinary than the other? No, but simply these things do not exist. This is the reason which overthrows, without chance of reply, all these spiritual marvels. These chalatanisms tell wonderful things, their reasons may be just, but they draw from them false conclusions, because facts fail them. Mesmer and mesmerism have never recovered since the report of Bailly, in the name of the Academy of Sciences. Mesmer mesmerises a person, and produces effects upon him whilst making passes in front of him. The same person mesmerised from behind, unknown to him, feels nothing. It is all an error of his imagination and a febleness of his senses. The somnambulist during the night runs unhurt on the

roof of the house, because he fears nothing; by day falls and breaks his neck, because his senses trouble him. One day I attacked, at one of my public audiences, the charlatan Puysegur, on the subject of his somnambulist. He wished to take very high ground. I overthrew him with these few words:—"If she is so learned, let her tell us something new. In two hundred years men will have made great progress; let her specify it. Let her tell me what I shall do in eight days. Let her tell me what numbers will be issued by the lottery to-morrow." I did the same in the case of Gall. I greatly contributed to his downfall. Corvisart was his great defender. He and his kind have a great liking for materialism; it adds to their science; it enlarges their domain. But nature is not yet so poor. If she were so coarse as to show all things by exterior form, we should soon need to be, and should become, much wiser than we are. Her secrets are so fine, so delicate, and so fugitive that they escape us all. A little hunchback may be a genius; a grand, distinguished-looking man only a fool. A great head may contain but one idea, whilst a small brain may exist with a great mind. We see here the folly of Gall. He attributed to certain organs thoughts and crimes which do not exist in nature; which only grow from society and the conventionalities of men. Where would be the organ of stealing, if there were no property; that of intemperance, if there were no fermented liquors; or of ambition, if there were no society? It is the same with Lavater with his relationship of the moral to the physical. Our credulity is a defect in nature, and it remains with us to encourage it or to overcome it. We scarcely know the features of a man before we wish to learn his character. Common sense will reject the idea, and neutralise the effect of the deceiving circumstances. Such a one has robbed me; he had grey eyes; shall I never look at grey eyes without the fear of being robbed? It was a weapon that hurt me, and shall I beware of it whenever I see it? But was it really the grey eyes which robbed me? Reason and experience, of which I have had the opportunity of gathering much, show that these outward signs are very doubtful, and one cannot be sure of them. There is only one way to judge men with certainty, that is, to see them, to try them, and to put them to tests. After all we must confess one sometimes encounters hideous faces (*here he named one that made us all laugh, that of the Governor*) which put the strongest reason to flight, and which one condemns in despite of reason itself. The Dr. Gall here spoken of did not fulfil the predictions of the Emperor, and triumphed over his first checks, in which he preserved no malice, and preferred at least to forego them in favour of the applications of his doctrine. He has said, repeated, and even written, I believe, that the cranio-logical conformation of Napoleon was the most extraordinary he had ever seen, and that it partook of a marvellous character. In the careful studies which he had made, his principles had led him to suspect that the head of Napoleon was capable of increase and growth, even after manhood; and obstinately pursuing this verification, he at last obtained from the hatter of the Emperor the precious information that, as soon as the Empire was established, he was obliged to alter the form and to enlarge the hat of his Majesty.*

I have paid several visits to some friends here, who for some time past have much benefited the spiritual movement by sanctioning the publication of the details of their private *séances* in London, at which strong mediums, who visited the house alone, were held by both hands by responsible witnesses throughout the sittings, so as to leave no question as to the trustworthy nature of the manifestations. One well-authenticated *séance* of this nature is worth more than a score which present loopholes for adverse criticism. One of these friends has a permanent residence here, and usually occupies it during two or three months in the year. In 1870-71, when the Prussians besieged Paris, they took forcible possession of her abode in her absence, and billeted from fourteen to twenty officers and men in the house, in which they lived, and smoked, and admired themselves in the looking-glasses, for opposite every glass was a hole in the carpet, worn through to the floor. The linen suffered considerably, since some of them were in the habit of going to bed in their boots and spurs. The

Prussians ordered the town of Versailles to supply them with stated quantities of wood during the winter, the result of which was that the lady of the house received from the Corporation a bill which came to 3,000 francs (about £120) as her share of the impost. When the Prussians cleared out the English Ambulance was quartered on the premises, and a young man at the head of the Ambulance left one of my friends, as a trophy, the first flag of truce which was carried into Paris at the close of the siege. After the Prussians withdrew from Versailles, the French officers and men were "requisitioned" on all the inhabitants. My friends suffered with the rest, and when they returned to their long-deserted home they found some difficulty in getting admittance, for even the servants' rooms were occupied by gendarmes, who begged to remain, as they were not allowed to sleep in the streets, but would have to seek refuge in the highways and byways, which was highly dangerous at that time. This was during the period of the French insurrection, when the Communists were at work, and terrible sights were seen; the flaming buildings in Paris often lighted up the country for miles around, and guided many weary travellers to their desolate homes, for it was not unusual for father, husband, and brother to be on the ramparts. One of the most picturesque sights seen was about five hundred Brittany sailors marching into Paris, followed by their dogs and several mule-carts laden with mattresses and linen. It was on a bright summer's day at the end of May, 1871, when these men went forth so bravely, full of hope and courage; a few days later some fifty only returned, followed by the sad cavalcade of the mule-carts freighted with the wounded and the dying.

Although the materialistic Las Cases says nothing of the following incident in his diary, the circumstance is placed on record by General Montholon in *The History of the Captivity of Napoleon*:—

"I have seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was seated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me that we were about to see each other again never more to part. She assured me of that. Did you not see her?"

During his last illness Napoleon showed that his conscience was much tormented by his treatment of Josephine, for no punishments in life are so severe and so permanent as sins against the affections.

A CORRESPONDENT says that the committee of the Newcastle-on-Tyne Psychological Society has adopted test conditions at all their *séances* for "physical" and "form" manifestations.

THE BIRMINGHAM PSYCHOLOGICAL SOCIETY.—In this newly formed society the trustees are Mr. Jabez Lones, Rolfe-street, Smethwick, Birmingham; Mrs. Tyndall, 6, George-road, Edgbaston; and Mr. John P. Turner, Snow-hill. *President*, Mr. Robert Harper, Solo-hill, Birmingham; *Vice-President*, Mr. Nathan Smith, 74, Aston-road; *Secretary*, Mr. Wm. P. Slaughter, 88, Summer-road; *Treasurer*, Mr. Charles Gray, 71, Pershore-road, with a committee of twelve members, with power to add to their number. *Objects*.—"To continue the investigation of, and to make known to the general public the grandeur of human nature, as capable of boundless unfoldment in dignity and organic harmony and power. To morally elevate, and to religiously educate the men and women of society. To confound scepticism of the spiritual, by demonstrating the various facts connected with human immortality." *Methods*.—"By securing the ministry of missionaries from the spirit world to minister through trance speaking, normal speaking, and through physical manifestations. Also by diffusion of the literature of Spiritualism, in the form of books, pamphlets, and periodicals." "The Birmingham Society of Spiritualists" has taken the Templar Hall, Ladywood-road, for six months, upon highly favourable terms, and intends to have lectures delivered there on Sunday evenings, commencing the 29th September, with a tea party in the Hall, at 5 p.m., and a lecture by Mr. Mahony, at seven o'clock. It is further intended to affiliate the society with the "Midland District Committee," about to be created, by a conference to be held at Derby, on October 13th, by means of which committee a regular exchange of speakers, or convenient circulation of speakers, may be effected through the principal towns of the Midland District. The committee is arranging with certain local mediums for regular *séances*, to which inquirers may be admitted *free* by tickets to be obtained in a special manner. The library (at present kept by Mr. Groom, at 166, St. Vincent-street, Ladywood), will be regularly augmented, and made available to all members of the society.

* Las Cases' *Mémoires de Sainte-Hélène*, p. 160. (Translation.)

A PROPHEPIC DREAM.

BY S. E. DE MORGAN.

THOSE dreams which anticipate events in so clear and circumstantial a manner as to render coincidence inadequate for their explanation are not common, though, I believe, if notes were kept of all these, they would be found to occur often enough to set their reality beyond a doubt, and to furnish matter for psychological study. They are often of no importance; they lead, seemingly, to nothing; and though they may sometimes serve as useful warnings, I believe they oftener have no traceable purpose at all, unless to prove the truth of the fact that *time*, as we understand it while in the body, bears a different relation to us when in a spiritual state.

I took my family, consisting of my daughter, my daughter-in-law, the four young children of the latter, and a servant, into Dorsetshire five weeks ago. Four days before we left London I awoke from a sleep or doze with an image vividly depicted on my mind. I was sitting on a bank reading. My daughter-in-law started up suddenly and ran to a spot grown over with weeds, briars, and dank grass. Then I saw her catch up one of the little children, who was running to the same spot. She looked at the place, and called out to me that there was a deep well there. I felt a sense of relief that the child was safe, but was so impressed with the dream, or vision, that I described it at once to her, and it was mentioned afterwards to others.

When we arrived at the railway station we were met by the landlord of our lodging, who was to drive us in a waggonette to the village. On the way I asked him if he had a well on his ground, as we had little children with us. He replied that there was a well in the house, but it was covered, and had a pump over it.

Three or four days after our arrival we were sitting reading on a green ridge in a field belonging to our landlord. The children were playing a little way from us, and their mother was beside me. All at once she started up and ran to a spot at a little distance where rough coarse grass and weeds hid what was directly behind. The youngest child, a baby of two years old, was running to this place, and as he approached it his mother caught him up, turning round to me and exclaiming, "Oh! here is a deep well." We then remembered my dream and our intended precautions.

But the dream was really of no use as a *warning*, for we had quite forgotten it, having been made easy by our landlord's assurance that all was safe.

Chelsea, October 3.

EXTRAORDINARY MANIFESTATIONS THROUGH HENRY SLADE'S MEDIUMSHIP.

BY LOUISA ANDREWS.

IN reading the extracts given in *The Spiritualist* from Professor Zöllner's record of his *séances* with Slade, the mention made of the vanishing of a small table, in broad daylight, recalled to me an incident which occurred when I was last in the house with that remarkable medium in New York, only a week or two before he left for England.

In talking with my dear old friend, Robert Dale Owen, of this experience, he agreed with me that it was best at that time not to mention it publicly. He said that few were yet prepared to accept such a statement, and that to most, it would seem incredible. I still feel, though others have witnessed manifestations of a similar nature, that it is in this case peculiarly difficult to impress on another mind the conviction I myself feel that I was correct in my observation of facts; but, in view of the interest felt just now in Slade's mediumship, I offer what may at least be received as suggestive of a possibility, to be verified by careful and conclusive investigation in the future.

I had been for some weeks in the house with Mr. Slade, when one afternoon I entered the sitting-room, where we usually sat together when he was disengaged. He had been complaining of headache during the day, and was leaning back comfortably in his favourite chair, when, as I entered the room and approached him, he rose, offering me his seat. Thinking him most in need of it just then, I refused, but he insisted, and laughingly placing his hands on my shoulders, seated me in his place.

After exchanging a few words, he crossed the room, and entered a little recess or closet (having only the one entrance), where there was a marble basin and fount for letting on the water, saying he must bathe his forehead and wash his hands. This closet was so very small that the door was never shut when any one entered it to draw water. I watched this door, thinking—"When he comes out I shall make him take his own seat again, for I know he feels tired and poorly." Presently, I saw the door, which had been about half way open, closing slowly, and noticed that it was shut quite tight, so that the latch caught. I wondered at his shutting himself up in that dark place where there was scarcely room to turn, and waited expecting every moment to see him come out again. If I had not distinctly seen the door as it was being gently pushed or drawn to and shut, I should have thought that, somehow, he had managed to slip out and leave the room by the hall door, although both that and the closet were in full view opposite me, and although I had not been conscious of turning my eyes away for a single instant. But the closet door could, by no possibility, close and latch of itself. It was large and heavy, and there was not a breath of air. Some one must have shut it; and whoever did so must have been either within the closet, or in full view outside. I know that no one had entered it but Slade, and if outside he must have been seen by me, while in fact I remarked particularly the deliberate manner in which the door was moved in shutting it, and as I watched it my vision was unimpeded by any intervening object. I was still watching when the lunch bell rang, and after waiting a few minutes longer, I went down into the dining-room, where the first thing I saw was Slade in his usual place at table. I exclaimed, "How, on earth, did you get down here?"—to which he replied, "I was just wondering that myself, for the last thing I remember was going to wash my hands up stairs, and then, all at once, I found myself here, feeling as if I had just awakened, and without any recollection of having left the sitting-room, or of coming down the stairs." When we had our next *séance* the medium was entranced; a spirit speaking through him told me that they who had the power had shown me a remarkable form of manifestation, seldom witnessed, because rarely could all the needful conditions be secured. We have all read of cases of disappearance among the fakirs in the East, but I imagine them to be uncommon with us. When, as has often happened, objects previously in the room have suddenly been placed before me on the table at which I sat with the medium, I supposed I had not seen them in transit, because of the extreme rapidity with which they were moved, as I had also, at other times, seen them sailing deliberately through the air; but when fresh flowers, or large heavy articles, were brought unseen into the room, and dropped, apparently from the ceiling, upon our hands, this supposition became unsatisfactory.

One other marvel of a different character I will now, for the first time, make public. In March, of the year 1874, my sister visited Dr. Slade in New York, I being with my son in New Haven. In a letter written by her to me, at this time, she says: "I must tell you of something wonderful that took place just now while I was writing. For several weeks Slade has been suffering from spells of toothache. About half an hour ago he sat close to the stove (I being at the desk), and said: 'I've got sharp pains through that tooth again,' then added dreamily, 'I feel Owassoo!' In less than half a minute he clasped his chair arms with both hands, and jumped up, exclaiming, 'O Lord!' Leaning forward, he spat out the tooth and blood. I asked to look at the place where it had been, and the bloody cavity looked just as if the tooth had been newly pulled by a dentist, only the gum was less cut or lacerated. It was still bleeding, as I stood looking on, and he said the hole seemed very big to his tongue. He declared that he distinctly felt the instrument clasped upon the tooth and the pull, although there was no actual pain, only a great shock. Mr. Simmons, who sat near, said he heard the grit of the tooth as it came out."

I will add nothing to this simple recital quoted from a private letter, except to state that at the time of its writing my sister was staying in the house where the medium and Mr. Simmons had rooms, taking their meals elsewhere,

and that on the morning when this singular feat of spiritual dentistry was performed, Slade had not been out except to breakfast, when my sister and Mr. Simmons went and returned with him.

Brighton, Oct. 5th, 1878.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

My next, and for the present, last account in relation to the above phenomena, is the most marvellous of its kind that has ever been related to me. I have not been able in this case to substantiate it by a reference to the persons immediately concerned, but I received the account (confirmed on various occasions) from a most respectable and truly religious woman, who for years has been in the service of one of my nearest relatives. This woman formerly lived in the family of those who were intimately connected with the strange occurrence I am about to narrate, and she has herself seen the son whose mutilated limb attests the truth of the narrative. The evidence, therefore, in favour of its actual occurrence is exceedingly strong—I might almost say conclusive.

My informant in her younger days lived with a family named J—. The mother of her mistress, a Mrs. G—, had a friend named S—, who lay dangerously ill. Mrs. G— and another connection of the J— family were in the habit of visiting the sick lady, and of endeavouring, as far as kindly sympathy and friendship could do so, to soothe her passage to the tomb. Useless however seemed all their efforts; the restlessness of the sick woman was most painful to witness. She kept repeating that she *could not die before she had seen George*—a son who had given her great anxiety, and who was then on a distant voyage. Day after day passed away, and still the same oft repeated cry, the same uncontrollable longing, the same intense yearning of the mother's heart to look once more on the beloved face. At length the wished-for quiet came; she sank into a profound and trance-like sleep, which lasted during a whole night and portions of the preceding and succeeding days. Her friends, who had regarded this slumber but as the "beginning of the end," were astonished on the afternoon of the second day by her awaking in a frame of mind, the calmness and resignation of which strangely contrasted with her previous discontent and restlessness. She at once informed them that she had seen her son, and added, "To convince you that I *have* seen him, you will find, on his return, that he has lost the first finger of the left hand." The mother soon after passed quietly and happily away. The son in due time returned from his long voyage, and on visiting his mother's friends they remarked that he kept his left hand concealed in his waistcoat, and at length discovered that he had lost a finger. On inquiring the cause of the accident, he told them that during a violent storm he was on deck engaged in chopping wood for some purpose connected with the safety of the vessel, when he suddenly beheld his mother ascending the side of the ship. So great was his surprise and terror that the instrument, descending with great violence, severed the first finger of his left hand, precisely as his dying mother had described. This is the third remarkable case of *doppel ganging* (if I may be allowed the use of the term), which even in my limited experience has been brought to my knowledge. We may, therefore, fairly infer that there are thousands of others equally interesting and suggestive which are lost to the world through supineness and indifference. If the recital of the few cases which from time to time I have been kindly allowed to bring before the readers of *The Spiritualist*, excite others to give their perhaps far more numerous and interesting collections of spontaneous psychological phenomena to the world, and thus to assist in the grand work of enlarging the basis of facts upon which that most sublime of all sciences, the "science of the soul," must rest, I shall indeed feel that my simple labours have not been in vain.

Albion Villa, Fremantle-square, Bristol.

WHAT heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to forgive them?—*Longfellow*.

A PRESENTATION TO MR. COLVILLE.

(From the "Oldham Gazette," Oct. 4th.)

PROBABLY the most interesting *séance* that has ever taken place with the "spirit world" in Oldham was the one enacted last night at the ordinary meeting of the Psychological Society, in Union-street. Mr. W. J. Colville, a "medium" of considerable forensic power and mental ability, who perhaps has contributed more than any single individual to promote the growth and ensure the permanency of the institution in the borough and the surrounding district, being about to quit the shores of Old England for a distant land, the members assembled in large numbers to wish him God-speed on his journey, and to present him with a substantial mark of their appreciation of his persevering and effective efforts in the cause they have espoused, and of attachment to him as a personal friend. The apartment in which the regretful farewells were to be uttered was tastefully adorned with bright flowers; upon the cross-table appeared rich bouquets, the offerings of the members. Mr. Joshua Wood, who presided, in inaugurating the proceedings, said that "while the spirit friends were taking hold of Mr. Colville" he would ask the audience to sing the hymn commencing—

"Star of Progress, guide us onward,
By thy ever glorious light;
May our motto e'er be—'Onward,'
Swerve not to the left nor right."

The last strains of the hymn having died away, Mr. Colville, with half-closed eyes, and in a semi-trance-like state, for a full hour poured forth a flood of eloquence on "Progress," with a force and power, correctness of diction, and over a range of subjects which none but a "spirit medium" could have attempted in the short period allotted to him for preparation. At the close of the address several questions were put by persons in the audience and answered by the "medium."

The hymn "Forward, the day is breaking" having been sung, and a few preliminaries adjusted, the President rose to present, in the name of the Oldham Psychological Society, a testimonial to Mr. Colville, "Inspiration lecturer and poet." He said: On behalf of the members of the Oldham Psychological Society, I rise for the purpose of expressing to you their earnest and most sincere thanks for the manner in which you have served them, both temporarily and spiritually. At all times you have been ready and willing to do whatever lay in your power to benefit their society; and they assure you they are not unmindful of the benefits conferred upon them by your spirit friends, who have so often met their wishes by speaking upon any subject chosen by the audience; the clear, distinct manner in which those subjects have been treated, as well as the answers so readily given by them to the questions asked, must have carried conviction to many minds, from which fruits will be seen in days to come. Neither do they forget or think lightly of your "poetical controls," which have so often both pleased and instructed them by their charming lays, but tender to them their warmest thanks, henceforth living in hope that the day will soon arrive when they can listen to them once again. And now, as you are about to leave for a sunnier land across the ocean, for how long they know not, knowing you have so long desired it and your guides recommended it, they would not for a moment try to dissuade you from it, but wish you a swift and pleasant passage, and a happy arrival amongst as dear friends as you leave behind. And now, before I request you to give us the closing poem, I have one little duty to perform, and, in the name of the society, I do it most cheerfully and willingly, and that is to present to you, in the form of a gold pencil-case, a small token of esteem for your work amongst us. It has been purchased by the pence of the poor, and I hope you will receive and treasure it in the same spirit of love in which it is given. (Applause.)

Mrs. Jones then stepped forward and said: Mr. Colville, it affords me sincere and unalloyed pleasure to hand to you, in the name of your friends in Oldham, this gold pencil-case. Our prayers will arise for your safety while crossing the heaving ocean, and our good wishes for your progressive usefulness, prosperity, and happiness will continue to accompany you in the distant land to which you are about to proceed. (Applause.)

Mr. Colville made a touching acknowledgment. He said he could assure the members of the society that it required no material token to keep him in remembrance while in his native land of America of the many kind friends he had left behind in Oldham. They would ever be present to his mind, and it would ever afford him the greatest happiness and pleasure to hear of their welfare, both physical and spiritual. He hoped the time was not far distant when he would again meet his kind friends face to face, and when that time arrived he hoped to find the borders of their society so widened as to require a room six times as large in which to conduct their services as the one in which they were assembled that night. (Applause.) Mr. Colville then recited a poem, and the usual closing ceremonies having been gone through, the interesting proceedings terminated.

WHAT "THE STANDARD" NEWSPAPER THINKS.—We do not deny the existence of spirits, for this world may or may not be peopled by invisible and immaterial beings; it is the spirits of Spiritualists, the creatures who knock tambourines, tweak people's noses in the dark, stamp with naked feet on slates, and perform other acts of folly, who never enlighten us or give us a scientific fact, but who contradict each other in their descriptions of the state in which they are supposed to live, and are content with delivering messages which are a farrago of nonsense, that we, and reasonable men in general, protest against. If there be a spiritual existence, it is a higher and nobler one than that of material beings. We refuse absolutely to believe in spirits who act the part of Jack Puddings at the bidding of men who earn a livelihood by the display of their tricks. This is to lower the status of spirits to that of performing French poodles.—*The Standard*.

SPIRITUALISM IN FRANCE.

THE HOLY PLACES OF BOULOGNE.

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

IN the account of "The Cures of Diseases near Sacred Tombs," I read that "Joseph Labre was born in the parish of S. Sulpice d'Amette, in the diocese of Boulogne, France, March 26th, 1748." It may interest Spiritualists who visit Boulogne to know that in the splendid new cathedral of Notre Dame and St. Joseph, in the old town called the "Haute-Ville," on the south side of the high altar, is one dedicated to St. Benoît-Joseph Labre, who was a native of the Boulonnais, having been born at Amettes, near St. Omer. His memory is held in high esteem and veneration. A portrait of the saint distributing alms to the poor of Rome, painted by Gagliardi, and presented by Pius IX., forms a prominent feature in the reredos, which is surmounted by a beautiful mosaic medallion portrait of the saint, with views of St. Peter's and the birthplace of St. Benoît.

In a quiet valley, a mile and a half from Boulogne, is a small chapel, dedicated to Jésus-Flagellé (Jesus scourged). It is visited by crowds of persons afflicted with diseases, and who perform pilgrimages thither. The walls are covered with a number of images of saints and other ornaments offered by the fishermen, and near the door are two chests containing crutches, staffs, and bandages, which, it is said, were left by those who have been miraculously cured.

Close to the town, on the Paris-road, is a small Gothic structure surmounted by a light gilded spire; in the old building, on the same spot, the Gospel was preached to the Morini (the ancient name of the people), and that about the year 1100. The Relique du Saint Sang de Notre Sauveur Jésus-Christ, which the chapel contains, was brought from Jerusalem by Godfroi de Bouillon and Count de Boulogne, the great early crusader, and by him presented to his mother Ida, who, since her death, has been canonised. Here, too, miraculous cures took place, and the old building, like the chapel of Jésus-Flagellé at present, was filled with "votive offerings."

Shrines and holy wells abound. The pomp, and pride, and circumstance of the pageants held in connection with the pilgrimages to our Lady of Boulogne, and the grand processions in her honour, and in consequence of the miracle of the image of the Virgin in the Boat, which occurred in 600, cause much public attention to be fixed upon those religious celebrations. But there are others—and these not a few—which bear evidence to the modes of thought and practices of the native population. Reference has already been made to some shrines or chapels resorted to by the devotees—the Chapelle du St. Sang—whose relics are carried in a rank of vantage in the general processions; the Calvary to which the fishermen cross themselves as they sail out of port; the Chapelle de Jésus-Flagellé, to which their wives and children repair both before and after the herring season, when the boats are away for weeks to the north of Scotland; and the Holy Well at Wierre-au-Bois, with its curious legend. A few more instances may be of interest. The fishing population resort in large numbers to St. Adrian's Chapel, at Bainethun, to the Shrine of St. Josse, not unknown to Chaucer, and to the Holy Well of St. Gendoulphe, at Wierre-au-Bois, to pray for protection against *all* the dangers of the perilous ventures, and for a blessing upon their nets and lines. Water from St. Godeleine's well, at Wierre-Effroy, is reputed most efficacious as a sovereign cure for ague, rickets, rheumatism, and all kinds of aches, as is evinced by the medley of crutches, bands, and flannels, hung up upon the bushes around in token of recovery. Ophthalmia is cured by the water of the Fontaine des Ladres at the Madeleine, upon the Paris road, over Bréquereque. Pilgrimages are frequent to the intermittent spring at Wismes, over which a shrine is dedicated to its patron, St. Maximus, and to the purling well of St. Martin's, which issues out of the mould in the churchyard at Sanghen. St. Hubert welcomes numerous votaries at his chapel in St. Martin-Choquel, and an *alter ego* of St. Gendoulphe is worshipped at Fiennes. Notwithstanding all

this, I know no place where medical men seem to thrive better than in Boulogne, though probably it is chiefly the more superstitious poor and the fishermen who resort to those holy wells and shrines for the cure of their bodies, the preservation of their lives, as well as for the salvation of their souls; but all said, I cannot help recalling a story given by Bacon of an ancient philosopher who visited a certain temple to which the superstitious of that time and place resorted to offer up vows, and to leave their votive offerings after being saved from shipwreck. The priest, showing the lists of those who from their vows had been providentially saved, turned to the philosopher and said, "Now will you not believe in the power of the gods." But the philosopher replied, "First let me see the lists of those who have been drowned in spite of their vows;" and Bacon adds, "Such is the nature of all superstition; they note the hit, but not the miss."

4, Quai de la Douane, Boulogne-sur-Mer.

THE DEATH OF PRINCE WITTGENSTEIN.

WITH deep regret we have to announce the departure from this life of Prince Emile de Sayn-Wittgenstein, on the 18th September last. He was a sincere and earnest Spiritualist, and beloved by all who knew him. He leaves a wife and four children to lament his loss.

To the Editor of "The Spiritualist."

SIR,—I have had sorrowful news this morning. The Baroness von Vay writes to me: "Our dear, good friend, that excellent and warm Spiritualist, the Prince Emile de Sayn-Wittgenstein, has changed his earthly body for a heavenly one."

Having had the pleasure of close personal acquaintance with the Prince during the ten days that I was his guest at St. Valéry two years ago, I wish to add my tribute of regard in respect to his fine social and domestic qualities, in addition to those military honours which, won in fair fight, are a public and standing witness to his valour.

In affability and courtesy I may say that I never met his equal, and these were evident not only in his treatment of strangers, but shone the most brightly in every detail of his home-life, in his affection for his wife and little children, by whom I need not say he was adored, and who have indeed suffered an irreparable loss. The Prince's official relations with the Russian Court were supplemented by familiar friendship and intercourse with the Imperial Royal family, and often, as we sat sipping our coffee on the balcony in an evening, he would amuse us with little anecdotes about the childhood of the present Duchess of Edinburgh, or harrow us with incidents of skirmishes between Turks and Cossacks, in which he had borne part, long before there was a thought of the late war.

As a Spiritualist, Prince Emile was outspoken, true, and generous; a firm believer in individual immortality, preserved through successive incarnations in this world, or on other planets, according to the tenets of Continental Spiritualism.

No doubt there are other English Spiritualists who have experienced, as well as myself, the Prince's urbanity and kindness. I only wish to add my testimony, from personal knowledge, to that of many who will sincerely applaud and deeply lament a man whose benevolence was only equalled by his prowess.

EMILY KISLINGBURY.

WHENEVER we cease to hate, to despise and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them men of pure hearts and unbiassed judgments, who, reasoning on the same data with ourselves, have arrived at different conclusions on the subject of the spiritual world.—*Sismond's*.

MRS. WELDON AND THE LUNACY LAWS.—Now that a stipendiary magistrate has stated from the bench that "there is no doubt whatever of the fact that a most unjustifiable and illegal attempt was made to place you (Mrs. Weldon) in a lunatic asylum," it concerns all sane persons that there should be a public and searching investigation into this matter, and I should have imagined that those whose names Mrs. Weldon has given in open Court as having been concerned in the attempt, would have been the first to insist upon this investigation.—*Truth*, 10th October, 1878.

SPIRITUAL PHENOMENA IN FRANCE.

SPIRIT PHOTOGRAPHY IN THE DARK.

BY COUNT DE BULLET.

I HAVE the satisfaction of announcing to those of your readers who have taken an interest in the records of Mr. O'Sullivan, published in *The Spiritualist*, recounting my experiments in regard to and final demonstration of spirit photography in absolute darkness, that the effort continues to be crowned with success, and that daily, regular, and marked progress is being made towards, at least, measurable perfection. Recent impressions taken of John King are, to my mind, surprising specimens of these new conditions of photography.

To photographers here, who have seen this spirit handiwork, the whole thing is incomprehensible and bewildering. That a photograph can be taken in black darkness, in the way I describe, they cannot believe. It is past all belief. They fall back on the conservative formula: "What I do not comprehend; why, it cannot be." Yet even the best of the pictures bear a distinct and weird individuality all their own, and are obviously distinguishable in important characteristics from ordinary photographs.

The puzzle becomes more complex and the wonder more intense when imperfect negatives, from defect of power, are taken to photographers—when the face "melts," or a fully developed arm and shoulder of a young lady, whose pictured form was without blemish—perfect the day before—slide down out of position, or the same posing figures are shown on different days of varying stature; or, as happened two or three days ago, "Angela" and "Carmita" standing together, they both, at the moment of the opening of the camera, "melted," the lower part of "Angela's" materialised form dissolving, and the upper part sinking through the drapery towards the floor, and so shown on the plate, while "Carmita" went clean out of sight. John King, referring to this falling away of "the particles" when the power ceases to hold them intact, once said: "I cannot give you a better idea of it than to ask you to imagine a pitcher of water *without the pitcher*." Or when, as on another occasion, "Angela" and "Alexandrine" were posing, the former stood her ground firmly, while the latter, at the last moment, weakened and ascended, her foot and part of her leg being caught by the camera, however, before she got out of range. I suggest variations of form and positions of posing from day to day, in consultation with John King, which suggestions are almost invariably adopted, as shown in the results. He exhibits an alert enterprise and a painstaking zeal to do the very best possible. When a proposed effect is not accomplished, a good and sufficient reason is given at the time, and what fails on one day is generally done on another. I sought a few days ago to have produced in a picture materialised objects which would survive the spirit materialisation, and be producible exhibits of the purpose to which they had been applied. So I suggested to John King to utilise my watch and chain for this purpose, and to have his portrait taken while holding them in his hand.

My watch is of good size, open faced, with a long chain, having attached thereto a large locket of antique form. It appeared to me that this would be as convincing testimony, of its character, as if the spirit had worn a complete suit of mail, each particular plate, link, and rivet of which would form a separate and shining proof. John King readily responded to my suggestion, saying that he would "try" what he could do, remarking facetiously at the same time, however, that he would take the watch, but would not promise to return it. He could scarcely test my faith in a more sensitive way, as my watch is a valued possession, having been worn by me for over twenty years, with the locket, which is an old family jewel containing the portrait most precious to me.

On the next day the watch and appendages were placed in the cabinet, and John King duly posed for his picture, conversing or rather conferring with me, during the preparation, in regard to the process and the difficulties which he encountered in producing the effects. On developing the plate it was found to contain a very good portrait of John King, corresponding with his materialised appearance, so

often before shown to us in the light—the first we have had of him in this form—holding the watch on one of the fingers of his hand, with the locket suspended from it. The watch is shown with such distinctness that the very minute when the photograph was taken can, with the aid of a glass, be seen. I have the watch, chain, and locket thus represented solidly in my possession—convincing evidence for any tribunal—but who can produce the body or presence, thus strongly pictured, which wore them on this occasion?

A universal search-warrant in the hands of the constabulary of the world would fail to find him.

This picture of John King shows him with the well-known Oriental head-dress, which he has been invariably accustomed to wear, whenever and wherever appearing, and through whomsoever might be the medium, and has a strong resemblance to a portrait taken of him and engraved on wood, as far back as 1873. He says that the latter was a pencil sketch made in half light. The artist wrote a description of John King's appearance at the time, which was published, and is as follows:—

Swarthy in hue, almost like an Eastern, with features of a not very large type, but handsome character, nose slightly aquiline, eyes dark, eyebrows and moustache well marked and defined, but not thick, and these, together with the thick, bushy beard, of an intensely black colour, the lips thin and mouth well formed, the head surmounted by a white, peculiarly shaped turban, the ends of which hung down on either side, a broad, powerful chest, suggestive of the deep, sonorous tones of the voice of the owner, and the portrait is complete.

Those who have the means of comparison will see the marked relation the photograph bears to the engraved sketch, and the reader who examines the specimens I send you can judge for himself of its correspondence with the description. I should observe that the watch was found after the *séance*, when the light was produced, by my side, on the table at which I sat, having been silently placed there, without my knowledge, subsequent to its use as a supernumerary in the performance. This demonstration has been repeated several times since, to the exclusion of other spirit representations, John King remarking that he thought it better to continue his own stronger power for the present in that line of development, each succeeding impression proving more perfect than its predecessor.

When photographs are taken of other spirits, John King is the directing artist, or manager and manipulator, in materialising the spirit, as far as necessary, and in producing and casting the light on the form. Frequently we hear him conversing with the spirit, and giving counsel and encouragement in what seems to be, at first, a severely trying ordeal to spiritual stamina. But when he exhibits himself he has no manager or assistant; he has to do all the "business," to personate the past, provide all accessories, and shift the scenes without help. I asked him why he did not provide assistance; he answered that to materialise it would take power that he needed. He has, therefore, been compelled to agree with me on certain signals by which I am to know when to uncap and when to close the camera, so that no movement would be necessary that might blur the picture. Thus it was understood between us that when he was duly materialised behind the curtain, I was to consider the drawing open of the curtain, which is done, usually with a vigorous effort, as a sign that he was in position to be taken, and that he is finished is usually known by raps or thumps on the floor, made, as he says, with his foot, and at one time by a muffled exclamation, as if between his teeth, of "there." When I was about to take the first of this series of the photographs of John King, he said he wished a copy sent to his friends of *The Spiritualist*, amongst others that he desired specially distributed; but that particular one, which, no doubt, he expected to be generally and critically judged, he wished "touched up," as is the practice with human photographs, John evidently holding his friends in Great Russell-street in high esteem, and desiring to make a first-class appearance when thus permanently placed on exhibition. But I decided to leave the pictures as they were produced by the combined influences of natural and supernatural agencies, so as to allow no room for question or cavil. I think in this determination John King has since cordially concurred, especially as he made so good an *impression* from the start. Heretofore,

as described by Mr. O'Sullivan, we have had in our photographs fresh flowers represented on the persons of the female spirits, brought on the day the impressions were taken, and recognised by us in the pictures. But the flowers did not survive to our vision; they were dematerialised, and disappeared with the spirits themselves. So, too, we have had purchased drapery which I produced to be worn, and which certainly bore the semblance of that exhibited on the negatives. And I have recognised in the pictures of the two female spirits, "Angela" and "Alexandrine," mentioned by Mr. O'Sullivan, articles of jewellery given to them by me years ago, and which have been perfectly preserved and reproduced on several occasions. Within a few weeks that high and holy spirit, "Glaucus," has received at our hands a large golden cross, which has been repeatedly shown in his "seraphic" portraits. But the cross has not been preserved to human ken; it has departed this life, so far as we know.

Mr. O'Sullivan has so fully set forth the many safeguards and the long continued incidental and incontrovertible tests which have been from time to time adopted to secure absolute verity that I need not repeat them here, but the following points may be noted:—

1st. That I have exclusively employed the medium, Mr. Alfred Firmin, for nearly four years, holding during all that time, with rare exceptions, one or more daily *séances*, realising advanced results in all the forms of spirit manifestations, which have been partially described from time to time in your columns. The suggestion of photographing in the dark was first made by John King, as "a possibility," months before the attempt, and it was finally tried, as an experiment, at his repeated request.

2nd. I manipulate the apparatus entirely myself, and arrange the focus with reference to the particular point at which the figure is to pose, which I designate specifically on each occasion, after an experimental trial with Mr. Firmin, according to the length of the form to be taken, and other varying conditions.

3rd. I bring with me each day the plates that are exposed.

4th. The conditions of the pose are proposed by me immediately preceding the process, and are generally found to correspond with the result.

5th. Articles placed in the cabinet a few minutes before the photographs are taken appear on the materialised forms, male and female, shown in the pictures produced.

6th. It was only after probably a hundred attempts that success appeared possible. Then it was but the promise of the coming event—partial forms, dimly defined, sometimes considerably "melted"—mere splashes of dissolving materiality. And even now we do not succeed on an average more than half the time, slight influences defeating the work of the day. But all this uncertainty, I am assured, will be overcome with experience. I may add that the feeling of mortification in taking so many plates to the photographer's rooms to be developed, that had no development in them, induced me to acquire the art of developing negatives, and thus it is that I have entire command of the process from the beginning to the end.

7th. The plates are developed by me on the spot before any of us leave the *séance* room.

8th. The whole process, except developing, is in pitch darkness, without one ray of natural light.

This latter and complete demonstration, with the watch chain and locket, is strong evidence on the whole subject. John King has promised us that soon he will give his portrait without his head-dress, and showing his hair as he wore it in actual life, with his arm and chest bare. Mr. O'Sullivan is collating and condensing his series of letters published in *The Spiritualist* describing my experiments, which are to be printed in book form. We design to have the best portrait which can be obtained of John King engraved for the frontispiece. From the many good pictures we are getting of him, we will have no difficulty in securing a presentable likeness of our spirit inventor, benefactor, and friend.

I have no means of fully knowing how the discovery and growth of this new art impresses Spiritualists in England, which I regard as the intellectual centre of Spiritualism; but it does seem as if they had been regarded with indifference. To me they are marvellous expositions not only of spirit

existence, but of a high order of communicating intelligence from that hitherto "undiscovered country" from whose "bourne" travellers are returning so thick and fast with glad tidings. Far greater than many of the later, so-called, phenomena. I say this in no egotistical sense, because I hold myself as only an humble instrument in the discovery.

It may not be inappropriate here, while treating of facts which exhibit such spirit capacity, so continuously and progressively manifested, to say a few words on the subject of Spiritualism, especially with reference to the new doctrine, which has occupied so much space in your columns of late, and which would prove such results as I have described to be impossible.

It appears to me that it needs no extraordinary reader of events to comprehend the mode and motive of modern Spiritualism. It was not sent to terrify mankind in its advent. It was not to burst on the world in a great convulsive miracle. There were to be no omens in the skies, neither were mountains to be overturned nor oceans stirred to their depths. But it was designed to make its way to the heads and hearts of men by natural means for an important purpose. It came first in its gentle rappings at the little house in Hydesville, and has advanced steadily, with no startling processes of growth. The spiritual world moved, but it moved harmoniously, and, if I may so say, it moved discreetly.

It had at last become to be the general thought and belief of Spiritualists that the departed could revisit us, with, at least, the intelligence and emotions with which they had gone on their last journey, and we were all consoled with the assumed knowledge that death was but a separation in name, and for a brief time, from the loved ones of our affections. And we had comforting and elevating reflections on this new faith—its assurance of a future life, and teachings of moral responsibility. The great body of Spiritualists had come to believe that every human being had a soul destined to be saved, either with a salvation deserved by moral goodness, or to be earned by inevitable atonement. That each soul was on an equality with every other and governed by "an eternal code of immutable laws"—not special grants. If the spirits of the dead can return, what seemed more natural than that they would do so retaining the advantages gained and developed on earth, and with the affections intensified for those whom they had left temporarily to survive them? This was the old-fashioned belief of Spiritualism. It was reasonable; it appeared logical and philosophical; and it was good for mankind. This faith was making its own way with millions of believers in all parts of the world. A faith simple and comprehensible by all—that needed neither hireling priest nor costly temple to spread its doctrines or guard its congregations.

But the new doctrine of "potentiality," and of "elementals" and "elementaries," strikes at the very life of our belief—at the very heart of our hopes. Theosophy amounts to this: If a man happen to be born under fortunate circumstances, with every want and care provided for, and amidst good controlling influences, he will lead in this groove, prepared for him, a blameless life, forfeiting nothing, and when he ceases to enjoy it here will pass at once by his patent protected "potentiality" to endless happiness. Should his star, however, be baleful at his birth, and his life be passed amid degradation, suffering, and sin, he probably loses his "potentiality," and descends to nothingness—an inclined plane of annihilation from the cradle to the grave.

We are also now required to believe, by Eastern *assurance*, that Spiritualism has the thinnest covering of reality, and that the so-called manifestations are all moonshine mummeries, emanations of undeveloped, or partially developed, and tricking gnomes, sprites, and elves, who are performing a sort of rough-and-tumble circus, or cunning prestidigitation, for our deception and their grotesque amusement. I take no stock in this new *speculation d' Orient*. I cling to the old faith, because, I may say, I *know* that the new doctrine is not true in my own experience. I have had no such spiritual association as these sensationalists proclaim. I have not been dealing with spiritual abortions, grubs, and monstrosities, but with superior intelligences, as elevated, I venture to say, in reason and intellectual capacity as the

authors of this chimera themselves. It has been an association for years with spirits—that I have come to know, I may say, intimately—instructive, consistent, and progressive in the development of great truths in science and morals. I find, as do other experienced Spiritualists, that the spirit world is composed of good and bad in a very natural condition of transition from this sphere. That the good are very happy, and desirous of aiding others to happiness; that the bad are sometimes very bad, but sooner or later awakened to a realising sense of their condition; and that perverse and defiant spirits, who would most willingly fade out of responsibility, have discovered no mode of surrendering their “potentiality,” but are compelled to “move on” in a career of unavoidable expiation.

I also find that even the worst spirits are helped by the good offices and ministrations of the living, and I have known of striking conversions and manifest ameliorations from such help. In a word, I have found most things, in my experience of Spiritualism, in harmony with the natural and generally accepted conviction, and inconsistent with what I must term the new delusion, I will not say imposition. And it seems like arguing upon one's own reason and sanity to discuss the proposition at all.

To return to this new art of photography. I speak of it as a new art. Is it not so? We have had, it is true, with Mumler in the United States, and with others in England and in this country, as I fully believe, dim and shadowy spectres, produced side by side with human forms, on plates impressed by solar light, and Mr. Crookes has taken Kate King by the electric light. But photographing in darkness, without a particle of visible light, is something entirely novel. All the scientific men of the civilised globe, in grand congress assembled, cannot give a solution on their own ground of these wonderful results which are being exhibited in my little studio. All their intellects, gigantically aggregated, could not make one spark of John King's photographic flame. Why is it, I may ask, that this phenomenon has created so little of an impression among our spiritual friends? It cannot be because it is not new, nor because it is not extraordinary. Nor can I conceive that it is because the discovery will not be of valuable service in Spiritualism. We have had innumerable instances of recognised materialisations, occurring in dim and mystic light, where often, no doubt, the “wish has been father to the thought.” And communications, uncountable, in which indications of the presence of relatives and friends have been given, but where the facts did not necessarily prove the theory, as the incidents may have been communicated through agencies not so familiar. But to have perfected a spiritual process, by which the treasured ones who have passed away can make themselves unmistakably known by indelible portraits from the other world, must surely be progressive and useful. Where are the limits to this convincing and unanswerable testimony, if carried to perfection, and into general spiritual practice? I know not the full measure of its purpose. I can see that it may serve beneficent ends. Aside from other considerations, what startling evidence it furnishes of the elevated character and developing possibilities of spirit communion! While, on the one hand, the spiritual world appears to be greatly excited over “slate-writing”—which to those of us, who know how little obstructive matter is to spiritual power, is not a wonder—and others, very scientific, are much aroused by the tying of knots in an endless string—which, on the same principle to which I have referred, is easily explainable—and they are eagerly searching after a “fourth dimension” to account for it, which dimension, when found, will, I think, probably be of the exact size of Spiritualism, on the other hand, achievements of the spirits more important are passed in silence or derision. When the process of taking spirit busts in paraffin was perfected here, and I had succeeded in obtaining the matchless moulds from which the beautiful casts were taken which adorn my parlour—photographs of which I sent you—how was the result received?

The process was described fully in Mr. O'Sullivan's letters, and your readers were told of the long and tedious efforts which were made, until the spirits at last were able, in our presence, to plunge their materialised heads in the boiling paraffin at a temperature of 140 degrees Fahrenheit so

successfully. The statement, if not received with scoffing, certainly met with amusing disparagement. One of your critics was sure that the original of “Glaucus” was among the classic statuary in the Louvre, or was it the British Museum. And the whole thing was explained on the theory that a squad of “elementals,” or “elementaries,” or both, had made a raid on classic statuary, tugged specimens of them off to my studio, and marching them bravely up to the boiling pot, had caused them to bend their spinal columns in obedience to elemental elementary requirements! That my dear and venerated friend Glaucus should be the occasion of such a concatenation!

We were promised further particulars when the statues were identified. I have heard nothing further, however, of this classic exploration. For my part, I require no encouragement in my investigations; they were not undertaken with reference to what the world might say one way or the other, and I certainly need no exterior compensation in the attractive and gratifying pursuit. But to others who are working new “placers” in this golden region of discovery, appreciation, or, at least, critical investigation may be of service. It should be borne in mind that spiritual treasure is the common property of all, and that an established fact is a living truth in bondage to mankind.

I would have no satisfaction in simply saying to those who desire to obtain the same phenomena that I have secured, “Procure a powerful medium under your exclusive direction, guard him from all disturbing influences, devote days, weeks, and months to arranging and rearranging your apparatus, preparing and destroying sensitised plates innumerable over apparently ineffectual efforts, and at the end of months you may be rewarded with a shadow of success, which you are to follow up with the same patience to the ultimate end I have accomplished.” To say only this would be as saying nothing, because the conditions are generally impossible. But I realise that what I am doing is for the benefit of all, and that my progress is theirs also. John King says that it is *his* invention, for the advantage of “the spirit world;” and when he has done all that he can for its completion, others can use his discovery as well as he, without penalty and without price.

I send you herewith specimens of the photographs, as follows:—

- Nos. 1, 2, 3, and 4—Early, imperfect impressions.
- 5—John King and his “double.”
- 6—John King with his light.
- 7—“Glaucus.”
- 8 and 9—“Angela.”
- 10—“Glaucus” and “Angela.”
- 11—“Alexandrine.”
- 12—“Angela.”
- 13—John King; head and bust.
- 14 and 15—John King holding the watch and medallion.
- 16—John King “floating.”
- 17—Imperfect attempts of a new spirit.
- 18—Two female spirits; one losing power and ascending as the camera was opened, but showing foot and part of leg.
- 19, 20, and 21—Portraits of a female spirit.
- 22—“Angela,” her arm fallen out of position.

I will send you other specimens from time to time should you find it of interest to your readers.

Since the foregoing has been written, Mr. Charles Hue, a well-known French gentleman, of Fecamp, who has had a considerable and varied experience in Spiritualism and kindred subjects, and who has written a work on magnetism, visited Paris, called on me, and requested permission to be present at one of my photographic *séances*.

Acceding to his request, he came on the next day, and was admitted to the free examination of the photographic apparatus and laboratory, and the interior of the little *séance* apartment. After critically examining all the details, he expressed a desire to have some identifiable article of his placed in the cabinet, and made to appear in the expected picture, as a test, suggesting his hat for the purpose. John King wrote that he would try to make it appear, so it was placed in the cabinet. The curtain was then drawn, darkness supervened, and the usual process was gone through for the photographic result, but nothing came; the plate when placed in the bath proved to be without any impression whatever. John King explained that the power was insufficient, but that he hoped to do better on the next day.

The next day's *stance* proved more effectual. As on the previous occasion, Mr. Hue tendered his hat to be photographed, and as it was being placed in the cabinet, suddenly took from his pocket, as he supposed, one only of his visiting cards, sticking it in the top of the crape with which the hat was nearly covered. It should be remarked that this hat was somewhat peculiar in form and style—of a sedate and substantial character, and of easily recognised individuality. When the plate was developed on this occasion it showed an odd result; the hat was photographed amid drapery, but without any spirit form, and two cards appeared, one overlapping the other. In his hurry Mr. Hue had taken two cards from his pocket instead of one. The outer card can be read without difficulty. John King afterwards wrote as follows: "I found that I was not strong enough to come out well, so I just floated the drapery around the hat, floated that also and put my light on it, as I thought it would be just as curious." Of course as a test the experiment was a complete success, and was highly satisfactory to Mr. Hue. I send you also a copy of this photograph.

Yesterday I asked John King if he could give me an impression of his photographic light, pure and simple, in a perpendicular position. He replied that he thought he could. To-day I have had a perfect representation of it. I will send you the picture. It was taken in about five seconds of time. It is somewhat pear-shaped, and I should estimate its actual size to be about two feet in length and one in width, having an apparently concentrated flame in the centre, with wide radiations. Friend John says that he can make it of any reasonable height, and that a trouble he encounters at times is that it may be too strong and burn the plate. I observed an entirely novel effect on the plate when taken from the instrument and before any attempt at development, and that was a distinctly defined impression like a deep stain. This proved when the plate was developed to be the central part or body of the light. Of course it is understood that the light is not seen by any of us who are not mediums at any time. Mr. Firmin sees it when in a clairvoyant state, and describes it as conical in form when used for photographing; and my wife, who is highly sensitive, also sees it when she occasionally attends my *séances*.

Paris, September, 1878.

THE SELF-REGISTERING APPARATUS FOR WEIGHING MEDIUMS DURING MANIFESTATIONS.

MR. DANCER, the philosophical instrument maker at Manchester, has made, under instructions from the donor, some considerable improvements in the new weighing apparatus recently presented to the National Association of Spiritualists, by Mr. Charles Blackburn, of Didsbury. Some American Spiritualists who do not understand evidence when contained in scale diagrams, published that the former apparatus might have been tampered with by mediums in the course of the experiments, so Mr. Blackburn has had a wooden cover with a Chubb lock put over the new apparatus, for the most unscientific persons can understand the meaning of a Chubb lock in the present application. The total cost to Mr. Blackburn of his generous and most useful gift has been £50, and if those capitalists among Spiritualists who have hitherto done nothing were to follow his example, Spiritualism would quickly occupy a much higher position in the estimation of society.

MR. JAMES COATES, the mesmerist and phrenologist, of Liverpool, is at present in Glasgow, at 65, Jamaica-street, where he has opened an office for the reception of patients and visitors. Mr. Coates will be glad at any time to aid inquirers in the investigation of Spiritualism.

THE LATE PRESIDENT LINCOLN.—The *Boston Sunday Herald* states, on the authority of one of its writers who carefully inquired into the matter, that the late President Lincoln, of the United States, attended *séances* given through Mrs. Youngs' mediumship, and that the emancipation proclamation was advised by spirits.

DEATH-BED REPENTANCE.—George Combe, the eminent phrenologist, used to relate a story told him by Mr. Cobden. He was sitting beside Mr. W. J. Fox, member for Oldham, when some speaker was defending capital punishment, on the ground that the condemned persons were duly "prepared" for eternity. "Why," said Fox to Cobden, "if that preparation were real—if the men were really converted into such excellent Christians—instead of hanging them they should make bishops of them."

A GHOSTLY CONCERT.

THE sixth case cited by Dr. Clarke in his *Visions: a Study of False Sight*, is an extraordinary account of visions, being an instance of the abnormal action of two senses, pseudopia and pseudotia, simultaneously, which finally proved fatal. The subject was Mr. A., over eighty years of age. He was a retired merchant. Possessed of an ample fortune, he devoted more time to intellectual and æsthetic pursuits than to business. He was passionately fond of music, was familiar with the works of the great composers, and in Europe listened to artists who interpreted them. He was also endowed with the rare gift of good common sense. Few persons could be found less likely than he to be led astray by their imagination or superstition. Armed with an active temperament, good habits, and a strong physical organisation, he had good health until a year or two after he became an octogenarian. Toward the close of life he was troubled with severe cerebral disease. Its precise character, however, was not ascertained by a post-mortem examination. The account, as given below, is in his own language, with the exception of changing the first to the third person:—

He had retired, on the night referred to, at his usual hour and in his usual health. Nothing had occurred for the day previous, or for several days previous, to disturb him in any way so far as he could recollect. He had partaken of his usual diet, and followed his customary mode of life. Soon after retiring he fell asleep, and slept well till about two a.m., when he was awakened by the sound of music, which seemed to come from the street near his house. Thinking a serenade was going on, he got up to ascertain where it was, but discovered nothing. The sound ceased when he arose. On returning to bed he heard the sound of music again, and was at the same time surprised by the appearance of three persons, standing near each other in his chamber, opposite the foot of his bed. It was his habit to sleep with the gas-light burning feebly near the head of his bed. He turned the gas on to its full power and inspected the intruders. They appeared to be musicians, who were humming and singing, as if in preparation for a musical performance. He rang a bell which summoned his man servant. John soon arrived and was ordered to put the strangers out. "There is nobody here, sir," was John's reply to the order. For a moment Mr. A. was not only amazed, but alarmed. "What!" he exclaimed, "do you see no one there?" "No one," said John. "Go where those chairs are, and move them," was Mr. A.'s next direction. John did so. The strangers stepped aside, but did not go out. By this time Mr. A. had gathered his wits about him, and was satisfied that he was the victim of a hallucination; and he determined to observe its phenomena carefully. Accordingly, he bade his servant depart, and prepared to watch his visitors. But they were so life-like and human that he was again staggered, and recalling John, told him to go for the housekeeper. She soon came, and, on being interrogated, confirmed John's statement that there were no strangers in the chamber, and no sounds to be heard. Convinced by the testimony of two witnesses, Mr. A. yielded to the decision of his reason, and again resolved to go on with the investigation of the strange phenomena. The musicians had now resumed their position near the window and opposite the foot of the bed. Mr. A. turned the light of the gas full upon them. He looked at his watch, which marked the hour of half-past two. He then arranged his pillows, so as to sit almost upright in bed, and waited for the next scene of the play. He was able to note the size, form, dress, and faces of the performers. One was a large man, who bore some resemblance to Brignoli. The two others were of less size and shorter stature than their companion. All were habited in dress coats, with white waist-coats, and wore white cravats and white gloves. After a little time spent in coughing and clearing their throats, they began to sing. They sang at first a few simple airs, "Sweet Home" among others. They then attempted more difficult music, and gave selections from Beethoven and Mozart. Between the pieces they chatted with each other in a foreign language, which Mr. A. took to be Italian, but they did not address him. Occasionally they changed their position, turned in various directions, and part of the time sat down. Mr. A. said the singing was excellent; he had rarely heard better. After the first feeling of surprise and amazement had passed away, he enjoyed the music exceedingly. The performance continued in this way for some time, when it suddenly came to an end. The singing ceased and the singers vanished. He looked at his watch, and found that the time was four o'clock. The concert in his brain had lasted nearly an hour and a half, almost the length of an ordinary concert. He reflected for a while upon this strange occurrence, but, not being able to arrive at any satisfactory explanation of it, he turned his gas down and went to sleep. The next morning he called at my office, as previously stated, to ascertain, if possible, what pranks his brain had been playing, and if he should regard them as a warning of his approaching departure.—*Springfield Republican*.

A LEOPARD and a fox had a contest as to which was the finer creature of the two. The leopard put forward its numberless spots; but the fox replied, "It is better to have a versatile mind than a variegated body."

A FLORIDA negro mistook a mule for a ghost and poked it with a stick. The verdict recited that he came to his death by using too short a stick in probing the unknowable for evidence of a future existence.—*Springfield Republican*.

I CANNOT get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible. St. Paul says, "We are compassed about with a great cloud of witnesses;" but how can they be witnesses if they cannot see, and be cognizant?—*H. B. Stowe*.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SPECIAL MEETING OF THE COUNCIL.

LAST Tuesday night a special meeting of the Council of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. Alexander Calder. The other members present were Mr. Morell Theobald, Mr. G. C. Joad, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mr. F. Barrett, Mr. March, Mr. Colley, Mr. R. Pearce, the Rev. W. Miall, Mr. Dawson Rogers, Miss Withall, Mr. E. T. Bennett, Mr. C. C. Massey, Mr. Stainton-Moses, Mr. A. Joy, Mr. Cornelius Pearson, Dr. Wyld, Mrs. Edwin Ellis, Mr. Green, Mr. M. J. Walhouse, the Rev. W. W. Newbould, and Mr. W. H. Harrison.

The object of the meeting was to consider whether the Council would "take any steps in relation to a charge of gross fraud recently brought against Mr. C. E. Williams."

The charges were contained in letters addressed to the Association by Mr. A. J. Riko, of The Hague.

Mr. Dawson Rogers moved, and Mr. Morell Theobald seconded:—

1. That the following be appointed a Special Committee to consider the charges made by gentlemen in Amsterdam against Mr. C. E. Williams; and that the said committee be requested to report as early as possible to the Council the result of their deliberations, accompanied by such recommendations as they may deem advisable.

Mr. Desmond Fitz-Gerald moved an amendment, probably half a column of *The Spiritualist* in length. Its main points were:—

2. That a decision unanimously arrived at by a number of fellow-Spiritualists and investigators should, in the absence of disproof, be considered with respect, and that the Council recognises the possession by Mr. Williams of medial powers of a high order.

Mr. Algernon Joy moved, and Mrs. Ellis seconded, another amendment:—

3. Mr. Williams having been publicly accused of fraud by respectable and credible witnesses, that this Association will not recognise him in any way in future until he shall have taken some effective steps to publicly clear his character.

Mr. C. C. Massey moved, and Mr. Stainton-Moses seconded, another amendment, namely:—

4. That the correspondence and other evidence submitted to the Council be referred to the Research Committee, which is requested to consider it in relation to the future employment of Mr. Williams.

In the course of the discussions on the foregoing proposed modes of action,

Mr. Calder, the president, said that the Association had no right to assume judicial functions in this matter.

Mr. Bennett supported Mr. Fitz-Gerald's resolution, on the ground that he objected to go into the case as if the members of the Council of the National Association of Spiritualists were judges.

Mr. Stainton-Moses preferred that the Council should take no cognisance of the matter beyond considering whether it should employ Mr. Williams again. All other points could only be taken up with risk, because if they took one side, other people would in consequence be sure to take the other, and the Council would lay itself open to all kinds of recrimination. Mr. Williams had not submitted his case to the judgment of the Association, although he had been so well treated by it that one would have supposed that in times of trouble he would have come to it, looking upon its members as friends he could trust, although Mr. Williams had, he believed, half promised to submit his case to the Research Committee. Not only was the assumption of judicial functions undesirable, but as Mr. Williams had not offered to submit his side of the case to the Association, how could the Council pronounce any judgment with one side only of the case before it?

Mr. C. C. Massey was of the same opinion, and thought that the consideration of the point whether they should employ Mr. Williams again or not, met all the requirements of the case.

Mrs. Edwin Ellis said that the National Association stood before the world as the most representative body connected with English Spiritualism, and when alleged cases of fraud arose, if the Association did not inquire and come to some decision in the matter, who was to do it? Spiritualists at large had nobody to appeal to, to keep the movement pure in the eyes of the public, by denouncing cases of fraud, except the National Association, consequently the Association was bound to take up a strong position. The Council had already assumed a judicial position by holding that meeting.

It was here explained that the notice convening the meeting had been so worded, that the Council had not as yet assumed a judicial position.

No. 4 amendment (Mr. Massey's) was then put to the vote, and on the requisition of Mr. Stainton-Moses the votes at this and all the subsequent divisions were ordered to be recorded.

Votes for the amendment—Mr. C. C. Massey, Mr. Stainton-Moses, Mr. G. C. Joad, Mr. W. H. Harrison, Dr. Wyld, Mr. F. Barrett, and Mr. C. Pearson. Total, seven.

Against the amendment—Mr. Bennett, Miss Withall, Mr. Dawson Rogers, Mr. Miall, Mr. R. Pearce, Mr. Colley, Mr. March, Mrs. Ellis, Mr. Joy, Mr. Walhouse, Mr. Green, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, and Mr. Morell Theobald. Total, fifteen.

The amendment was, therefore, lost by a majority of eight.

Amendment No. 3 (Mr. Joy's) was then put to the meeting.

Mr. Joy, Mrs. Ellis, and Mr. Walhouse voted for it. Total, three.

Ten members held up their hands against it. Their names were not recorded.

The amendment was, therefore, lost by a majority of seven.

Amendment No. 2 (Mr. Fitz-Gerald's) was then put.

For the amendment—Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Fitz-Gerald, Mr. Barrett, Mr. Colley, and Mr. Bennett. Total, six.

Against the amendment—Mr. Theobald, Mrs. Ellis, Dr. Wyld, Mr. March, Mr. R. Pearce, Mr. Dawson Rogers, Miss Withall, Mr. Walhouse, and Mr. Joy. Total, nine.

The amendment was, therefore, lost by a majority of three.

The original motion No. 1 (Mr. Rogers's) was then put.

For the motion—Mr. Rogers, Mr. Theobald, Mrs. Ellis, Mr. March, Mr. Green, Mr. Pearce, Mr. Colley, Miss Withall, Mr. Walhouse, Mr. Miall, Mr. Joy, and Mr. Pearson. Total, twelve.

Against the motion—Mr. Barrett, Dr. Wyld, Mr. Bennett, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Fitz-Gerald, Mr. Joad, Mr. Stainton-Moses, and Mr. Massey. Total, nine.

The original motion was therefore passed by a majority of three.

Mr. Dawson Rogers then proposed that the Special Committee should consist of Mr. Harrison, Mr. Fitz-Gerald, Mr. Stainton-Moses, Mr. Massey, Mr. Bennett, Mr. March, Mr. Joy, Dr. Wyld, Mr. Withall, Mr. Theobald, Mr. R. Pearce; also of himself if somebody else would nominate him.

Messrs. Harrison, Fitz-Gerald, Stainton-Moses, Massey, Wyld, and Bennett then refused to take office on the committee, but after some conversation Mr. Fitz-Gerald withdrew his objection.

Mr. March said that most of the above would have acted in the matter on the Research Committee, yet had refused to do exactly the same work on a Special Committee. No disrespect to the Research Committee was intended by appointing special inquirers.

Mr. Massey said that the propositions were vitally different, for the motion of Mr. Rogers authorised a judicial investigation, whereas his own referred the matter to the Research Committee as one with which the Council had no concern, beyond asking that committee to consider whether it would employ Mr. Williams at future sances.

Mr. Dawson Rogers then consulted some of the members present as to their willingness to act, the result of which was that the following committee was appointed:—Mr. Fitz-Gerald, Mr. March, Mr. Withall, Mr. Joy, Mr. Pearce, Mr. Theobald, Mr. Dawson-Rogers, Mr. Miall, and Mr. Pearson.

The President did not vote throughout the meeting, but expressed his objection to the Council assuming judicial functions.

At the close of the proceedings the ordinary meeting of the Council was held. The particulars will be reported next week.

Correspondence.

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

WHAT TRUTH IS THERE IN HOMŒOPATHY?

SIR,—Not a few Spiritualists believe in homœopathy. In perfect ignorance on the subject I took a few pillules lately, and found that they unmistakably produced the effect they were advertised to bring about. Now whether the theories of homœopathy be right or wrong, it is obviously much more pleasant to take a few small sweet pillules than half a pint of nauseous evil-smelling liquid, so pillules will I take as long as they produce the desired results. Your journal deals with most questions affecting human life, and can it not help to throw as much light on the question of homœopathy as it did on that of vegetarianism? B.

A SPIRITUALISTIC COMMUNITY.

SIR,—It may interest your readers to know that a community is forming on the outskirts of London somewhat after the same method as that of M. Pierart at S. Maur. The establishment will be, in fact, a boarding-house, with a rule, not ascetic but systematic, as to diet, &c., nightly sances, and daily worship of a strictly unatheistic character, calculated to draw out the two clauses of the Creed—"I believe in God the Father Almighty . . . and in the Communion of Saints." I shall be glad to answer any inquiries you may forward to me; but the wish is to avoid unnecessary publicity. A CLERGYMAN.

AN extra supply of this number of *The Spiritualist* has been sent to M. Leymarie, 5, Rue Neuve des Petits Champs, Paris.

MR. W. H. HARRISON has been elected an honorary member of the Mesmeric Society of Paris, on the motion of its honorary president, the Baron Du Potet.

A SCOTTISH GHOST.—It would seem, says the *Pictorial World*, that the inhabitants of Glasgow have been startled out of their propriety by the intelligence that a visitor from some of the other worlds has taken up its residence in one of their schools, and for some evenings back crowds, numbering from four to six thousand, have assembled in front of the place to try to catch a glimpse of "it," as in a semi-terrified tone the mysterious visitor is denominated. So great is the excitement that has been caused that on one evening last week the authorities placed nine policemen round the building, and on another two detectives inside of it, in the hope of being able to "run in" the perturbed spirit, but their efforts have been fruitless. A good story was told in connection with the affair. The school-porter's wife, being anxious to relieve the public mind or to give the ghost its quietus, thought to accomplish this by lighting up the school. Having completed her task, and being desirous of ascertaining the effect of her well-meant efforts, she threw up one of the windows and looked out upon the crowd. Unfortunately, the good woman's head dress consisted of a "mutch," a great, white, broad-frilled cap, still in not uncommon use amongst the females of the lower orders in Scotland, and the crowd, which at the time numbered several thousands, no sooner noted her appearance, than with one accord every man, woman, and child, whose limbs had not become paralysed with fright, set off at the utmost speed for a place of safety.

THE ARYA SAMAJ OF ARYAVART.

COLONEL OLCOTT, President of the Theosophical Society of New York, calls our attention to the following rules of the Arya Samaj, which, he says, under the directions of its revered chief, the Swamee Dya Nand Saraswati, Pandit, have been translated from the Sanskrit by the learned Fellow and Brother, Shyamaji Crishnavarma, Pandit, for public information. He adds that "the time appearing auspicious, the Theosophical Society has affiliated with the great and noble brotherhood of the Arya Samaj, in whose membership are included many of the best minds and the profoundest scholars among the Hindus, and has established a Vedic Section. Its members are already at work founding schools, delivering lectures, holding public assemblages, translating the Vedas, the *Saddharshana Chintanika* (or six schools of Indian philosophy), etc., publishing newspapers, and otherwise carrying on an active crusade against idolatry and superstition in whatever creed or country they may be found. Admitted to fraternal co-operation in this holy work, the Theosophical Society, in behalf of the Arya Samaj, appeals for the zealous support of its Fellows, and the good-will of every lover of truth and virtue and enemy of ecclesiastical tyranny." The following are the rules of the Arya Samaj, translated from the Sanskrit for the information of Western Theosophists:—

1. AUM. It is necessary that Arya Samajas be established for the benefit of all people.
2. The four texts of the Vedas shall be received and regarded as containing within themselves all that is necessary to constitute them an extraordinary authority in all matters relating to human conduct; and the Bramanas, beginning with the Shatapatha, the six Angas or the limbs of the Vedas, beginning with the Shikshá; the four Upvedas, the six Darshanas or the Schools of Philosophy, and the 1,127 Lectures on the Vedas, called Shakhas, or the branches, shall be accepted as exponents of the meaning of the Vedas, as well as of the history of the Aryas. So far as these shall concur with the views of the Vedas, they shall be considered as an ordinary authority.
3. In the metropolis of every country a principal Samaja shall be established. All other Samajas shall be branches and sub-branches of the principal, and in all things subject to its authority; while the principal Samaja itself shall, in every department, be under the control of the supreme Arya Samaja of Aryavart.
4. The management of the branch Samajas shall be in accordance with that of the principal in each country.
5. The principal Arya Samajas shall, subject to the approval of the parent Arya Samaja and its direct chiefs, publish various books in and from the Sanskrit and modern languages, as well as issue as its organ a weekly paper under the title of the *Arya Prakashá* (of the place in which it is published); and in order to disseminate as widely as possible a knowledge of the truth, this paper shall be regularly circulated among the members and the different branches.
6. Each Samaja shall have a president and a secretary, and persons of either sex shall be admissible as members.
7. It shall be the duty of the president to generally direct and be responsible for the proper management of the affairs of the Samaja, and the secretary shall conduct the correspondence, and keep a written record of its proceedings.
8. Any person of unblemished character, who shall be nominated by two members of good standing, will be eligible for membership with the Samaja.
9. After having made proper provision for the daily wants of his family, it shall be the duty of each member to exert himself for the prosperity of the Samaja with even more zeal than he would devote to his domestic interests; while the ascetics—or those who aspire to adeptship—must necessarily consecrate themselves entirely to its service.
10. Meetings of the Samajas shall, once in each week, be held in some convenient and appropriate place.
11. At the weekly meetings questions and answers shall be peacefully and impartially exchanged among the members, and a lecture shall be delivered with an interpretation of Vedic hymns. Before and after the lecture, songs treating of the divine ALL, true religious philosophy, good morals, and sound precepts shall be sung according to the Samaveda custom, and, when possible, with musical accompaniments.
12. Every member will be expected, of his own free will, to contribute one per cent. of his monthly income, and the money thus obtained shall be devoted to the support of the Arya Samaja, and its weekly paper, as well as a school which it shall establish and conduct under the name of the Aryavidyalaya (of the place in which it is situated). Contributions shall not, however, be limited to this amount, for, as in giving, a member shall be working for the good of humanity in general, and not for the advancement of any sect or the propagation of unphilosophical and undemonstrated dogmas of human origin, the more he shall willingly bestow, the greater will be the merit to which he shall attain.
13. In all cases, the Samaja shall acknowledge and show its appreciation of the efforts of individual members for the promotion of its interests.
14. Adoration, prayer, and devotion shall be offered by the members to one God only, abstracted from all idea of shape and form, and without any second, as embodied in the Vedas.
15. The Samaja shall observe, in strict accordance with Vedic forms, all Sanskáras (ceremonies), beginning with the Nishika (pre-natal), and ending with the Antyeshthi (funeral).
16. In the schools of the Samajas persons of each sex shall be

received and instructed in the true knowledge contained in the philosophy of the Vedas and the works of the ancient sages—Arshagrantha.

17. The objects of the Samaja are twofold—the correction and elevation of the temporal and spiritual condition of its people, and the good of humanity in general.

18. As it is the Vedas only which teach doctrines which can bear the test of logical examination and scientific demonstration, and they alone which are propounded by the founders of the Arya Samaja, therefore it is required that every member shall follow out, so far at least as lies in his power, the religious practices contained in these, and these only. No tenets of other so-called religions which conflict therewith shall be deemed as of any authority whatever.

19. The Samaja shall embrace every opportunity of sending forth in all directions, upon lecturing tours, such of its members as are deserving of confidence and qualified to instruct in the Vedic philosophy.

20. So far as the means of the Samaja shall permit, schools shall be established in different places to impart instruction to persons of each sex. In these schools males and females shall be separately taught, and all instructors and servants shall be of the same sex as the pupils.

21. The principal Samaja shall have control over the work, the schools, and the expenditure of all money belonging to the various branches, and in the distribution of the latter shall have due regard to their several interests.

22. The president and members must invariably treat one another with great love and respect for the good of the Samaja, laying aside all party spirit, malice, anger, and all disorganising vices.

23. The examination of all worldly affairs shall be conducted with strict impartiality, so that from every proposition truth may be extracted and justice may prevail among the members.

24. Any member who shall strictly follow these rules shall be classed in the first section, and be regarded as fitted for the holy life and the reception of the highest truths of the Vedic philosophy: those who adhere to them partially shall form the second section; while any member who refuses to openly declare his connection with the Samaja, and neglects to live according to these rules, shall thereby forfeit his membership. This rule must be enforced with strict impartiality, and judgment rendered only by members possessing the highest confidence of the Samaja.

25. Every member of a Samaja will be expected (if necessary even at the expense of his fortune and his life) to use his utmost endeavours to defend the rights, elevate the position, and extend the influence of the Arya Samaja and everything connected with it.

26. Whenever practicable, members must employ or serve their fellow-members to the exclusion of any one not belonging to the Samaja, and a due regard must, in all such cases, be had to the duties and rights of master and servant.

27. At the celebration of a marriage, at the birth of a child, or the solemnization of a funeral, as well as when a member is in any way highly benefited, it is expected that a donation of money will be made to the Samaja. The observance of this rule is of the highest importance.

28. No amendment, alteration, or addition can be made to these rules without notice given previous to the day upon which the matter shall be brought before the Samaja.

ANSWERS TO CORRESPONDENTS.

ONE OF THE FIVE HUNDRED.—We cannot act between you and the public in the commercial matter you mention.

M.—We do not want any anonymous communications on the Williams-Rita matter; the case has been taken in hand by the National Association of Spiritualists, consequently all communications on the subject had better be sent to them.

J. K.—We cannot undertake to forward communications to persons who write anonymous letters in this journal. Such persons are comparatively few, and it is to be hoped that Spiritualism will soon have the honour of numbering no anonymous letter writers in its ranks.

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