

# The Spiritualist

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By the report published in another column, it will be seen that the result of the trial of Buguet and others in Paris for manufacturing sham spirit photographs has not only resulted in the richly-deserved condemnation of Buguet, but in the undeserved condemnation of Messrs. Leymarie and Firman, who, unlike Buguet, are entirely innocent of the charge brought against them; and this serious miscarriage of justice in France is due to the ignorance of the French legal authorities of the elementary truths of Spiritualism. If the reports published in the French journals of what took place in the trial are to be relied upon, Buguet is not quite so black as hitherto supposed in the matter of charging Leymarie with complicity in his malpractices, for he does not assert that he ever told Leymarie there was any imposture, but came to the conclusion that the latter, as a rational man, could not have been ignorant of the same. Buguet in all probability believes this, for, being a thorough scoundrel himself, it must come natural to him to measure others by his own standard, on the same principle that a carver who is fond of fat gives large slices of it to his neighbours. A very good standard of education and toleration has been reached when a man does not judge the rest of the world by himself, or believe that it was the original intention of the Almighty that all men should think alike. M. Leymarie was warned once or twice by different persons that imposture was probably at the root of Buguet's pictures; but as false charges of imposture are frequently made against mediums, and Leymarie was too full of blind faith, coupled perhaps with no technical knowledge of photography, he unfortunately took no heed of the warnings. A similar case took place in this country some time since. An editor endorsed as genuine spirit photographs many which had been artificially manufactured, but nobody in London questioned his faith in the matter; it was simply a case of blind faith and want of technical knowledge.

What can be done to assist Messrs. Leymarie and Firman? Could not public opinion be brought to bear on the French Government? Spiritualists are numerous in England and America as well as in France, and if memorials were sent in to the French Government from Spiritualists and Spiritualistic Societies all over the world, expressing conviction that there has been a great miscarriage of justice because of the want of knowledge of French law courts of the proved facts of Spiritualism, would such a course tend to liberate those who have been unjustly condemned? This question will no doubt be well considered within the next week or two, both in London and Paris, and the general result of the deliberations of those best acquainted with all the circumstances will in all probability be brought forward at the next Council meeting of the British National Association of Spiritualists.

One feature in connection with this trial requires



serious attention, since it deals with influences which are permanently at work in connection with mediumship. Assuming Buguet to be a medium almost entirely under the control of spirits, what must be the nature of those spirits if they have caused him to swear that which is false, and to bring unmerited punishment upon innocent people? Such moral obliquity is not without precedent. The celebrated Neapolitan medium, Sapia Padalino, took to bad courses under the rule of evil spirits, nor up to the latest accounts from Signor Damiani which were published in this journal were her best friends able to save her. Two American mediums of great power, who visited England some years ago, and who could get marvellous manifestations when they were held hand and foot, forged two cheques for a large amount before they left this country, and at times seemed scarcely to have any consciousness whether they were telling the truth or the reverse. Several powerful American mediums have travelled in that country exhibiting real mediumship as imposture, though of course they were unable to explain how the "tricks" were done, whatever amount of money might be offered to them, notwithstanding that they were needy people in disrepute both among Spiritualists and the outside public. Among the lower order of physical mediums also are some who have made the most desperate attempts to ruin each other by the deliberate invention and circulation of the most atrocious scandals about each other; indeed, if all that is known upon these subjects could be brought together and printed in one volume, a depth of depravity would be revealed which is simply appalling. Those who have had experience with mediums know that when by casual spectators the mediums are supposed to be in their normal condition, their thoughts and words are usually stimulated by the spirits around them, especially when any subject affecting the interests of those spirits is under discussion, so that the question remains and has never yet been authoritatively answered—"To what extent are powerful physical mediums, utterly under the control of the influences about them, responsible for their acts?"

Applying these ideas to the case of Buguet, is he merely an instrument in the hands of evil powers which have destroyed his control over himself, consequently his moral responsibility, years ago? Is he therefore as much a victim as the innocent people who have been brought to trouble in company with himself? Or is he as responsible for his own actions as any other individual? The lower the spirits, the greater appears to be their direct power over common matter; and if those spirits resemble human beings in general characteristics, they may be divided into two classes, namely, those who are working with good intentions, and those who are working with bad intentions. Take, for instance, the case of a railway navvy, not very high in the intellectual scale; if he works with good intentions under the direction of an intelligent superior, he is a most useful man, but let him be animated by bad motives, then he presents the phenomenon of a demon in the flesh, and from such men as these proceed some of the murders and outrages which occasionally stain the columns of newspapers. If these two classes of spirits surround physical mediums, the problem is how to separate those who are working from bad motives, from those who are working from good ones, and in Spiritualism no general attempt has yet been practically made to meet this difficulty, although those who attend *seances* probably have some control in the matter. Suppose a medium

to be a telegraphic channel through which good or evil messages may be sent, it is only reasonable to suppose that the persons who attend physical *seances* ought themselves to be of good character, so that no spirits or mental influences they would otherwise bring with them could act upon the medium. It may also be necessary that the medium before coming to any *seance*, and, in fact, from one year's end to another, should be surrounded by good influences in daily life, for sometimes a medium when walking along the street has been seized upon by bad influences connected with a person who merely brushed past him. It may also, as experience is gained, be proved to be necessary that a physical medium should be relieved from all care and anxiety about the things of this life, and should never sit in any circle where the results would have an influence upon his pecuniary affairs. Further, it may be discovered that there are some persons who have animal proclivities which would be heightened by the mental stimulus incidental to mediumship; such persons should perhaps not be allowed to develop medial powers at all.

Supposing these ideas to be founded on truth, it is evident that in ignorance of the subject we Spiritualists are acting as foolishly in permitting any physical medium to sit at a public *seance*, as a ship captain would act if he gave one of his chronometers to a horde of Australian savages to test, and examine, and wonder at, as seemed to them good. In the days of old, more was known among certain communities about the management of mediums than is known now; and it is noteworthy that in the case of the Grecian and Egyptian oracles the mediums were altogether secluded from the outside world. Moreover, in these modern times it is a remarkable circumstance that nearly all the best tests of spirit identity have been given when the medium has been by himself, showing that spirit action is then most perfect.

The difficult problem—how to deal with malignant spirits, must be faced sooner or later, and the recurrence of cases like that of Buguet's in Paris, of Von Vleck in America, and of others in private life which have not yet seen the light of day, will give such heavy blows occasionally to the Spiritual movement, that the trouble inflicted thereby will dissipate lethargy and indifference, and cause the most careful search for a remedy for the evil; for this is the true philosophy of the use of pain all the world over. The remarks in this article apply of course only to the lowest spirits and the lowest physical mediums, and not to those of a high character, who are free from untruth and deception, and who never make disparaging remarks about their fellow-mediums.

Supposing all the precautions just suggested to be taken, if it should then be found that such powers as those which now control Buguet and others like him can still act, it would be established that few but evil spirits have much control over common matter or can produce powerful physical manifestations; but we do not think that this will prove to be the case. Even through the worst of mediums, messages of the highest purity and spirituality have occasionally been given; nay, there is the strongest evidence that at times the true likenesses of departed relatives of sitters have been given through Buguet himself, so that the real thing to be done is to ascertain why good influences act at one time and bad ones at another, and what can be done to destroy the power of mischief of the latter. In examining these things, circumstances occur at times calculated to appal



the stoutest heart, but it should be remembered that in investigating the truths of nature from a good motive the individual cannot possibly be hurt, even though he walk through the Valley of the Shadow of Death, and be attacked by all the powers of the infernal regions.

Spiritualism is an unpopular subject, and nearly all who have to do with it suffer more or less, so far as this world is concerned, yet if everything were true and sound inside the movement, worldly sacrifices would be felt to be but of trifling moment. But when to foes without are superadded traitors within, the position is all the more disheartening, so the recent examples in France and America of mediums adding by imposture to their real manifestations demand close attention; the causes of these dangers from within should be traced to their roots, and precautions should be taken to prevent such injuries in the future.

### SPIRIT TEACHINGS.\*

NO. XXXV.

*[Imperator having been absent, I asked some questions as to the cause, and was told that he had other work, not in this world, which had detained him. He was able, he said, to influence me without actual presence with me, as I should understand the term, but that this required the direction of thought (so to say) to me. Preoccupation would prevent that. And on this and other occasions he spoke of what I may call a meeting of the spirits for solemn adoration, and prayer, and praise, and intercession. More questions elicited amongst other answers the following on Oct. 12, 1873 :—]*

We had betaken ourselves to prayer and intercession, and had withdrawn for awhile from the cares and anxieties which beset a mission to your nether sphere, into the peaceful seclusion and harmonious atmosphere of the sphere of adoration. It is well that we refresh ourselves at times with rest and the society of the blessed lest we fail and faint in our work; lest we grow sad and weary in spirit, and cease to labour with zeal and success.

Ah! ye who in your earth-life have toiled among the lanes and alleys of your crowded cities, who have trodden the haunts of vice in the mission of mercy, who have breathed the stifling air fever, laden and noisome in its impurity; who have watched the scenes of misery and sin, and have felt yourselves powerless to alleviate, much more to remove distress and want—ye may know what are the feelings with which we minister amongst you. You have felt sick at heart, or you have pondered over the ignorance and folly and vice which you have no means of removing. You have felt prostrate with association with poverty and crime, and mind and body has wavered under the thankless toil. Yet

what do you see and feel compared with what we do? You are apt to think of us as mysterious far-off beings who have no interest in your lives, no knowledge of your miseries, and no share in the troubles that beset you. You do not understand that we can enter into your feelings and know the hidden griefs that vex you, even more really than your fellow man can. You think of us as dissociated from earth, whereas we have very real knowledge alike of its sorrows and its delights. And you fancy that the miseries, physical and spiritual, which crowd around the lives of some are beyond our ken. It is far otherwise. We see far more clearly than you the causes that produce sorrow, the temptations that beset the criminal, the miseries that drive to despair, the hordes of the undeveloped who throng around and tempt to vice and sin. Our view is not alone of material misery, but of spiritual temptation; not alone of the sorrows that meet the eye of sense, but of the hidden grief of which man knows nothing. Do not fancy that we are unable to see and to know your sorrows and crimes, nor that we can mix with your people, and breathe the atmosphere of your world without drinking in somewhat of its curse.

What is the contrast from your life to that of the outcast in the noisome atmosphere of some foul den in a back alley of your crowded cities—the home of misery and crime—compared with that which strikes cold and chilling on us as we come to your lower spheres! We come from the land of light and purity and beauty, wherein is naught that is unclean, unholy, or impure; from a scene blurred with no disfigurement, where is no shadow of darkness—nothing but radiance and unspotted purity. We leave the society of the perfected, and the atmosphere in which dwells peace; we quit the light and love, the harmony and adoration of the spheres, and we descend to your cold earth, to a clime of darkness and despair; to an atmosphere of repulsion and sorrow; to an air heavy with misery and guilt; to a people disobedient, unbelieving, steeped in materialism, and dead to spirit influence; to a world crowded thick with vice, surrounded by the spirits of the undeveloped, and deaf to the voice of God. We quit the home where God's light and truth prevail, for the outer darkness of your earth, where only the faintest glimmer of spirit truth from circles rare and few greets our eyes. Harmony and peace we exchange for turbulence and discord, for war and turmoil; the society of the pure and peaceful for the chilling company of the sceptic and scorner, or even of the drunkard and sensualist, the outcast and the thief. We leave temples where we adore the God of heaven for your nether world, where our God is unknown, and where a being of man's own imagining reigns in His place, save when even that idol has been dethroned and man has relapsed into absolute disbelief in all spirit and all incorporeal existence.

This we do, only in most cases to find a people who are deaf and dead to us; aye, and even those who do in a measure listen to our words so long as they please them, and coincide with what they have themselves fancied—even they will turn away from following when we would raise them to a higher level and show them a purer light. The story of Jesus is fulfilled again. The people will wonder at miraculous works; they will follow so long as personal interest is excited and personal curiosity gratified; but when we raise them from that level, when we cut out the egotistic element, and deal with eternal and imperial facts, they turn

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.



back. They are not able to receive what is too high for them. And so the designs of God are thwarted, and the benefits which we are commissioned to bestow are cast aside with thanklessness; and the chilling sense of threatened failure is added to our sorrow. So it is; and we withdraw at times for rest and refreshment, and return with some of the harmony of the spheres to cheer and comfort us in the midst of our labours in a cheerless world, and among a thankless people.

*[I had not received a communication before which so savoured of pure human weakness, almost of the tone of despair. There had before been a tone of dignity which seemed to be above that of earth. I remarked this, and it was replied:—]*

We complain, but we do not faint. Association with you and with your surroundings causes us to imbibe somewhat of the tone of your mind. We have said what we have said that you may know that we sacrifice somewhat, and that we are amenable to the same feelings which sway you. We suffer mental agony and spiritual distress. We feel pangs as real as those which wring the hearts of men. Were we not (as you say) human in our sympathies, we could not enter into your necessities. You will know too, one day, that by a law as yet unknown to you, the spirit returning to earth takes on much of the pure human tone which it loses when absent. It becomes assimilated to earth and earthly ideas.

*[The advice to refrain from seeking too frequent communication, and to ponder the past, was repeated. The production of physical phenomena in excess was said to be dangerous for me, the drain on the vital power being too great. Above all, I was warned not to join mixed circles, except in cases of necessity, as for the observing of phenomena which I wished to describe in print. Moderation in all things was urged, in work as well as other things, and reflection and rest encouraged. We did not omit sitting, but did not meet so frequently as before. It was noticeable that great efforts were made to bring home evidence of identity. One very striking case occurred [Oct. 14] thus. A spirit who had long communicated with us was cross-examined by one of our circle from a book which recorded some facts in his life. The book had lately been published, and no one of us except the questioner had seen it. The names and dates had got jumbled in his head, and it was most striking to find the unseen intelligence correcting every mistake, refusing flatly and persistently to acquiesce in an error, and even spelling out words that had been mispronounced.]*

The sounds made were most expressive of annoyance, irritation, and vexation. The corrections were rapped out with the greatest promptness before a question was complete, and in all cases with literal exactness. It was impossible to doubt that one was dealing with an entity whose individuality was as strong as ever, whose memory was by no means impaired, and who had lost nothing of the energy that characterised him in his embodied state. I refer to that evening the growth in my mind of a strong conviction that the intelligences who communicated were really the persons they pretended to be. The accent of denial was so perfect, the irritable rejoinder and correction were so human, so natural, that I do not believe a personator could have done it, or would have thought of such a subtle trail. On the following morning I questioned on the subject:—]

I was much struck by your corrections last night. The book was wrong, and imperfect in many ways. I

did make acquaintance with — before he became my pupil, and I told you truly that I studied at Paris.

*[I don't doubt it. You were evidently in earnest, and quite angry.]*

It is provoking to me to be questioned wrongly, and from imperfect information imperfectly remembered. I knew what I said.

*[I can't affect to be sorry; for it brought out the best proof of identity I have had yet. Of course we only value it as such.]*

Yes. But you watch for an opportunity of entangling.

*[Oh, no! I only want proof.]*

You have proof which it would be hard to increase.

W. G.

*[Were it not that this course of teaching would lose continuity by interruption, I could point out many proofs which occurred at this time. I pass on to detail the teaching as I received it.]*

## THE PERSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "The Spiritualist."

SIR,—My previous letters will have prepared your readers for a very mockery of justice in the trial of our friends Leymarie and Firman before the Seventh Chamber of Correctional Police, but not for the length to which it has been carried. In my last I wrote—"I do not regard Leymarie as being in serious danger; he is accused only on the word of Bugnet, and in view of the abundant proofs of the mendacity of the latter, I cannot conceive how Leymarie can possibly be convicted on the statements of such a patent liar." And yet Leymarie, that devoted and conscientious Spiritualist, successor of Allan Kardec as editor of *La Revue Spirite*, and managing director of the *Societe des Spirites*, has been sentenced to a year's imprisonment, and Bugnet himself to no more: Firman, to six months' imprisonment. Leymarie's crime is the prominence of his position in Spiritualism, his zeal and activity, and the usefulness of his labours, editorial and other, to the cause to which his soul is devoted—off with head! I have no doubt but that his enemies would have been glad to off with it in a more literal sense if it had been in their power. Happily, imprisonment for opinion and its propagation is too common in France, and has been the penalty paid by too many honourable men for the social crime of having a conscience and a fearless spirit, to involve any real disgrace.

Lachaud's speech in his defence was one of the most brilliant, powerful, and convincing efforts of forensic pleading I have ever listened to. His thesis was simple. Leymarie was a sincere zealot, deceived by Bugnet, and honestly parading in his Review, as proofs of his doctrine and cause, the spirit photographs produced by the latter, in hundreds of which the resemblance was recognised and attested by the sitters. He had no complicity with Bugnet, and it is impossible to condemn him on the authority of such a manifest liar saying that he had. This, I repeat, was a simple thing, and it was developed in a most masterly manner by Lachaud, and with a certain dramatic action whose only fault is that of being a little too theatrical. He exhibited the man living an honest and honourable life, labouring from rise of sun till the hours of sleep on the merest pittance of income; blameless in all domestic relations as husband and father, working off a balance of debt resting on him from an old failure in business which had grown solely out of a too confiding character, and having, with aid from his family, nearly accomplished it, and allowing himself no personal indulgence till he should have fully done so. He then showed how he had not accepted Bugnet's spirit photographs until he had put them and him through a series of test investigations with the aid of persons the most competent to detect fraud or error; and, long after having thus become himself satisfied, continuing to pester Bugnet for further testing trials to satisfy other friends, photographers and others. He referred to the hundreds of letters of attestation of resemblances from sovereign princes down to the humbler strata of society, all of which continued to confirm Leymarie in his sincere conviction of the genuineness of Bugnet's pictures. And finally he produced a series of letters from Bugnet himself to him, from January, 1874, down to April 21, 1875, the very day before his arrest, on the face of which stood manifest, as though in large print,



Leymarie's perfect good faith and total absence of any sort of complicity in deception. He showed Buguet's mendacity in regard to the mediumship, which he now repudiated his having ever even asserted, and this on the face of his own letters. And yet with all this, and after all this, Buguet and Leymarie are sentenced in common for *escroquerie* (swindling), and each to the penalty of a year's imprisonment! It is enough to take one's breath away in the telling of it. I have never known anything more monstrous in the worst courts of injustice.

The production of Buguet's letters was a surprise. The Procureur-Substitut de la République, M. Dubois (a man of first-rate ability, whose speech also was, artistically, a masterpiece), intimated a complaint that these had not been produced before, on the *instruction*. Lachaud retorted that he was the judge when and how to produce his arguments, and that he rather liked to reserve his best for the close. I am sure that there were few among the most hostile hearers in the court (the middle passage of which was crowded with lawyers in their black gowns, and with those becoming round, flat-topped black caps which are so much more dignified and graceful than your absurd grey horsehair wigs) who did not feel sure of a triumphant acquittal of Leymarie after this production of Buguet's own letters. But it is ill reckoning without the host. The judges remained out in consultation over half an hour, but when on their return the President (named Millet) read the lengthy judgment, it was clear that it had been prepared beforehand, since it contained no allusion to the important incident of the letters.

Leymarie intended to appeal to the *Cour d'Appel*, where it was hoped that this judgment would be reversed, but he gave up the idea for reasons I will state further on.

There was only one material point wanting from Lachaud's argument, and here we see the influence, upon the best of advocates, of a want of knowledge and belief in that which constitutes the very basis of the case to be treated. He is not a Spiritualist, and admitted his non-belief, while treating the doctrine and the school with great respect by reason of the millions of its adepts, and the high rank in science, philosophy, literature, general intelligence, and social standing of so many amongst them. Not being a Spiritualist, I suppose, is why he could not argue what was the truth, and what would have materially strengthened Leymarie's case, namely, that Buguet's mediumship was a reality, and many of his photographs, probably all those of the period before he slid into his later system of fraud, were genuine and true. He did not establish this discrimination, but tacitly accepted the theory of the prosecution, that the draped mannikin and boxful of small cartoon heads which lay conspicuous on a table in front of the bench represented the whole of Buguet's photographing from beginning to end. Perhaps he too, like Firman's counsel, M. Carraby, thought it would be hopeless and useless anyhow to present that distinction to the inaccessible minds of the judges, and that it might do more practical harm than good, even if the lawyer's own mind could have permitted him to go himself the length of the truth of the reality of this strange thing—Spiritualism. Nor did M. Lachaud present the material fact of the triumphant acquittal, in America, of Mumler, the first of the spirit photographers, after a severe struggle in court, on this very same issue of imputed swindling because he professed to produce photographs of the departed friends of his sitters,—an acquittal obtained after full proof of the genuineness of the likenesses, and Mumler's own readiness at any time to go to other photographers' studios and produce them there on their own glasses under their closest scrutiny of every step of the process. The question of spirit photography has not been tried this time, as it was in America. It was not defended, but was allowed to go by default after being betrayed by Buguet himself, under influences of which we shall probably never know the whole secret, whatever may be the different suppositions of different minds.

You will have seen by the reports of the trial, imperfect as they are, that Buguet made but a poor fist of it, when asked by the President of the Court what he had to say to those letters. He said only that three-fourths of them were written by his *caissière* (a bright and clean young woman), and that "we all believed that Leymarie knew," as though the other fourth of them at least were not written by himself, and as though the said three-fourths, written by his confidential corresponding clerk, must not have been shown to him, and have correctly conveyed his mind. And as though his saying that "they all believed Leymarie to have known" was any proof against his own letters showing that they *had not* so believed, and that they were themselves confirming Leymarie in the

contrary idea. And yet that shambling explanation of those letters seems to have been satisfactory to French judges.

Let me add one circumstance calculated a little to astonish your English and English-speaking readers. I have mentioned above that Buguet's own letters to Leymarie proved conclusively the total absence of complicity on his part (and that was the only charge), and the bar present regarded Leymarie as virtually acquitted after they were presented and read by Lachaud, and passed up to the judges. Yet they not only did not prevent his condemnation, but probably aggravated his sentence, because they certainly aggravated his judges. It certainly may have been provoking to see produced unexpected evidence which stamped with absurdity a predetermined sentence, but to us foreigners it seems an odd *modus operandi* of the judicial mind that the accused should be hit so much the harder because he has had the insolence of proving his innocence by documents not before communicated to the prosecution, nor submitted to the tender mercies of a *juge d'instruction*. I now think it was a mistake of calculation and tactics on the part of Leymarie not to have produced these letters to the *juge d'instruction*. They might have compelled the latter to discharge the case as being unsustainable. But the simple fact that he had thought it unwise to do so, and more prudent to reserve them for the public trial, serves to illustrate the evil of this French system of a first trial by private inquisition called the *instruction*, with no help of counsel, and no check on the omnipotent and irresponsible inquisitor, whose hostile conclusions can then be overcome at the public trial only by what I before have called a small miracle.

You will naturally presume, as a matter of course, that Leymarie will appeal to the *Cour d'Appel*; and in his place I certainly would do so at all hazards. Such was, indeed, his first intention, but I believe the advice of friends has induced him to change it. It is represented to him that the presiding judge of that court would be worse hands for him to fall into than the two who have thus far dealt with him, and with Spiritualism in his person, that he might go further and fare worse; and they have a way in this country of discouraging appeals by aggravating the first sentence if they do not reverse it to the benefit of the accused. Innocence, therefore, sometimes thinks it better to bear the present ills we know than fly to others that we know not of. The reasoning in Firman's case is the same; and *à fortiori* as his term of sentence is only six months. The fines imposed are 500 francs for Leymarie, and 300 for Firman, with the *contrainte par corps* fixed at four months for each, which means that period of additional imprisonment in the event of their not paying the fines and costs. Those of Leymarie will of course be, and those of Firman are already provided for; for it is another of the little niceties of the French way of doing these things, that when friends come forward to give bail for an accused person they do not receive back their deposited money integrally if the accused does not run away but remains to bear the brunt. A fixed part of it is retained to cover fines and costs in the event of a condemnation. In Firman's case it was stipulated that only 5,500 out of the 6,000 francs were to be returned. This is pleasant for bailing friends, who have nothing to do with the offence charged, and encouraging to them and others on other occasions. But what right have they to believe in or sympathise with the innocence of wretches whom police authority suspects and accuses? We speak of civilised nations as being *policiées*. France certainly does seem to be a *policed* nation with a vengeance.

In Firman's case, besides Buguet's charge against him also of complicity in his frauds, there was the further charge, resting on the testimony of Madame Huguet, of fraudulent personation by him of the materialised little Indian spirit. Besides the essential impossibility of those judges (or perhaps any judges who had never seen it with their own eyes) ever being brought to believe in materialisation at all, so that to them it was necessarily imposture *ipso facto*, there were strong appearances against him. Strong, but false, as could easily be proved to the satisfaction of those who are in a position to bring some antecedent knowledge of the facts of Spiritualism to the understanding of the explanation of them. The explanation is, that Madame Huguet herself pulled or knocked Firman to the ground in the dark, as she rushed out of her hiding-place; that the little Indian thereupon turned back into the cabinet and instantly disappeared, and, as he has since said, had no time to make his shawl invisible, which therefore dropped on Firman as he was there on the ground under the angry hands of the lady, and so was deemed by the spectators to have been worn by him. Now, against the theory of the prosecution, and in support of the explanation, are the



following extreme improbabilities, the combination of which raises the improbability into impossibility :—

1. It is positively true, on the testimony of four of the best of witnesses—Madame de Veh, Mrs. Watkins, her mother, the Count de Bullet, and Mr. Gledstanes—that on other occasions (several times before, and four times since the Madame Huguet scene) Firman and the little Indian were not one, but *twain*, both being seen together, Firman asleep, and the materialised spirit by his side, and twice floating in the air, so as even to touch the ceiling with his feather head-dress. Why then should Firman, on *this* occasion, have had recourse to an unnecessary disguise, at the risk of having his person searched before going into the cabinet? and a shawl, a long piece of muslin, a mask, feather head-dress, and dark gloves must have suspiciously stuffed out his person.

2. The little Indian was standing at the table in front of the half-opened curtain when he was visible to the spectators, his body being at least partly outside. If it was *he* who was seized by the lady, that operation must have been seen by them, which is not pretended, and it is extremely improbable that it should not have been seen; while the fact that it was *inside* the small recess serving as a cabinet that the lady and her victim were found, corresponds only to the theory of the explanation.

3. The spectators rushed immediately forward with light. The whole scene could only have been a matter of seconds of time. Within those few instants, how could Firman have disposed of a mask, metal head-band, feather head-dress and dark gloves, and moreover also have unwound a yard and a half of muslin from round his body and taken off a shawl, while under the lady's hands, without any of these operations having been seen?

4. If Firman was believed to have worn and concealed these objects, mask, glove, &c., why were he and his wife allowed to depart without having been made to give them up? No one pretends to have seen anything of any of them, yet they would have been indeed *pièces de conviction*. Nor was anything of the kind found by the police when they arrested Firman, and made a search so minute that scarcely a pin could have escaped them.

Your readers can judge for themselves of the strength of the case in Firman's favour, which could have been presented by the combination of these improbabilities. Yet of what avail would anything have been before judges whose minds were so hopelessly prepossessed that it was possible for them to condemn Leymarie? Independently of his own want of belief and knowledge of Spiritualism, M. Carraby was satisfied that any attempt to sustain the reality of materialisation would aggravate the sentence, which he regarded as inevitable. I had contended earnestly against this sacrifice of the cause of truth, and it had been almost settled at one time that M. Carraby would not plead the case, but that I should do so, with a special permission from the Court. We compromised on the ground that while he should plead his legal argument and extenuating circumstances, Firman should read (or have read for him) a statement of his own, from the Spiritualist point of view; and that paper I had prepared, and handed it to M. Carraby. But at the last moment M. Carraby was so convinced against the wisdom of that course, or any assertion at all of the truth as we understand it, that he concluded not to carry that argument into effect. The result certainly justifies the sagacity of his judgment, since Firman gets off with only half of Leymarie's sentence. When Leymarie's year was announced by the president, I certainly expected two years for Firman. Of course, acting on this line of policy, which preferred his client's safety to his doctrine, M. Carraby made no use of any of our evidences of the reality of materialisation. He spoke with admirable talent, from his point of view, though I could not concur with him that the fact of self personation, which was instantly admitted by not being contested, did not constitute legal *escroquerie*. He used with effect Firman's very creditable letter, in which he declined, as follows, to avail himself of the permission offered him by his friends to go away, and forfeit the 6,000 francs of bail they had supplied :—

Tuesday, June 15, 1875.

DEAR SIR,—It is needless for me to say how grateful I am for the kind and generous permission contained in the above letter, which I think it my duty to return. I thank you and my other friends from the bottom of my heart for the kind feeling in favour of my dear little wife, which I presume to have been the principal motive of the generous offer, and also for the confidence in my innocence (which, at least, you may entirely depend upon, for it is not undeserved); but I could not avail myself of it without forfeiting my own self-respect, as well as the money of my generous friends. I again thank you and them a thousand times, and remain your devoted and obedient servant,

ALFRED H. FIRMAN.

I do not wish to be understood in this letter as meaning to impeach the judicial *honesty* of the judges who have thus sentenced two innocent men. An injustice which I deem truly monstrous has been done, but vehemence of prejudice against Spiritualism, pre-condemnation resulting from the report of the *instruction*, and ignorance of novel truth, familiar now to Spiritualists but inconceivable to the judges, sufficiently explain their course and their judgment. Nor do I see any particular evidence to connect the Church with this prosecution, or persecution (though most of our friends here entertain no doubt on that point), except in so far as the recent *mandement* of the Archbishop of Toulouse may possibly have stimulated the action of the police and tended to embitter the minds of the judges.

J. L. O'SULLIVAN.

THE SUICIDE OF ANIMALS.—A recent number of the *Revue Spirite* contains an interesting article on the "Suicide of Animals." It states: "The evening before last a little dog was seen to descend to the banks of the river near the Pont-Royal, and eagerly look about as if interrogating the waters. Presently the form of a man was seen, but soon sank out of sight. The dog no longer hesitated, but swam to the spot, dived down, returned, dived again, and returned no more. He had joined his master." "Madame B., of Rue St. Anne, had a dog she dearly loved, and who dearly loved his mistress. Madame B. died, and the utmost care could not assuage the grief of her pet. Plaintive cries and a refusal of food expressed his sorrow, and when one day he was in the lap of Madame B.'s niece at an open window, he leaped out and was killed." Montaigne records two cases: "When Lysimachus died his dog obstinately remained with him on his bed, refusing food; and when the body of the king was burned his dog threw himself into the fire and perished there with his master. The dog of a man named Pyrrhus did the same."

SPIRITUALISM IN DALSTON.—The ordinary monthly meeting of the Council of the Dalston Association of Inquirers into Spiritualism was held at the Rooms in Navarino-road, Dalston, on Friday evening last, the 18th instant. Present: Mr. A. Ferguson Black, in the chair; Mr. Thos. Blyton, Mrs. Amelia Corner, Mr. R. Pomeroy Tredwen, and Mrs. M. Theresa Wood. The minutes of the previous meeting were read and confirmed. Letters were read from Miss Kislingbury, introducing M. Meleneowich, a gentleman from Roumania, desirous of being present at one of the ordinary *seances*. A letter was also read from Mrs. Parkes calling attention to Dr. Sexton's Sunday evening lectures. The cash accounts showed a balance in hand of £4 5s. 4½d. Letters were read from Dr. Geo. Sexton, Mr. Thos. Shorter, and Mr. F. R. Young, accepting invitations of honorary membership issued to them; and from Mr. J. Burns and Mr. R. Cogman, declining the same. Dr. Sexton, Mr. Thos. Shorter, Mr. F. R. Young, Mrs. Sexton, Mr. and Mrs. Henry Cook, Mrs. J. J. Morse, and Mr. R. Cocker were then formally elected honorary members. It was also resolved to invite Dr. Monck to accept honorary membership. The presentation to the library, by the Countess of Caithness, of two copies of *The Honeymoon*, was reported, and a vote of thanks for the kind present accorded the donor and Count de Medina Pomar. A letter from Mr. J. J. Morse, dated 31st May, was read, in which Mr. Morse offered to deliver a lecture upon his experiences in America, on his return to England from that country, gratuitously, for the benefit of the Association. A photograph of Mr. J. N. T. Brigham, inspirational speaker of America, and two copies of the *Banner of Light* newspaper containing an article on *Mediumship*, were also sent over by Mr. Morse. Mr. Morse's offer to deliver a lecture was accepted with thanks. The hon. secretary reported correspondence with Mrs. Showers upon the subject of her promised paper, the reading of which was postponed. An application for membership from Mr. J. Tozeland was accepted, and that gentleman formally elected. An intimation from Mr. A. W. Greene of his wish to resign his membership was accepted with "deep regret." It was moved by Mr. Thos. Blyton, seconded by Mr. R. Pomeroy Tredwen, and resolved: "That, with the view of further promoting the objects of the Association, it be recommended to the members to institute regular *seances* at their private residences, and to invite such of their fellow-members as they may desire to join their circles. The results obtained at such *seances* to be reported to the Council from time to time, and the fullest information to be given in all cases." Arrangements having been made for the preparation of the report and audit of the half-year's accounts, in view of the tenth half-yearly general meeting to be held on 29th July next, the meeting closed.



# THE TRIAL OF LEYMARIE AND FIRMAN BEFORE THE TRIBUNAL CORRECTIONNEL.

PRESIDENT—M. MILLET.

*Translated from the "Gazette des Tribunaux" and "Journal des Tribunaux."*

THE Court was crowded to overflowing. The official account of the trial is prefaced by the following remarks:—

"The sect of the Spiritists is very numerous, and it must be said that the greater number of its adepts are incontestably of good faith, a faith which amounts to enthusiasm, and often to a blind fanaticism. This is sufficient explanation of the unusual thronging of the Court, the crowds who attended being constituted principally of persons who considered their presence at this curious trial as an act of faith. Their faces, for the most part honest and intelligent, were expressive of curiosity and of sincere and fervent belief.

"In the face of definite statements and indisputable confessions on the part of the accused, of frauds the more unpardonable that they have trafficked in the most sacred sentiments which affect the heart of man, the pious and dearest memories of relations and friends, their faith in Spiritism remains unshaken. Passing through the crowd on our way to the trial chamber, we heard this chosen public, in a style not the less decorous for its ardour, hurling anathemas against the photographer, convicted, without possibility of escape, in the very act of perpetrating trickery.—He is a traitor, a false brother; he has sold himself to the Jesuits. What have the Jesuits to do with this affair? They have plenty to occupy them elsewhere, although nothing is too small to be neglected by them."

"We knew, therefore, that we had to do with an exceptionally nervous audience, although, by a wise precaution, very few ladies were admitted into the Court.

"Nothing is more respectable than faith, however absurd its object; but we have found this an infallible criterion; that though it is certain that there are unobserved phenomena in the order of nature, yet, in order to discover whether those concerned with it are of good faith, we have only to ask whether they derive a pecuniary profit from it; in which case, the most marvellous antidote, as we are about to see, is the intervention of the police."

The prosecution was conducted by M. Dubois, who took the place of prosecutor for the Republic. The defence was conducted by Messrs. Craquelin, Lachaud, and Carraby.

The prosecutor for the Republic opened the case by giving an account of the manner in which Buguet had produced his photographs, stating that public attention had first been called to the fact by the accounts published in the *Revue Spirite*. M. Lombard, an officer of the peace, who had seen these accounts, and had been commissioned to make photographic experiments in the service of the Prefecture of Police, had arrived at the conclusion that the photographing of the pretended ghosts did not take place at the same time as that of the living persons also photographed on the plate, but that the effects were the result of two successive operations. On the 22nd of April, 1875, M. Clement, Commissioner of Police, accompanied by M. Lombard and the Chief Inspector, de Balla, went to Buguet's for the sake of confirming their suspicions, having received a commission of inquiry from a magistrate. The result of their visit was that Buguet revealed to them the whole of his proceedings. Messrs. Lombard and de Balla first presented themselves, and asked the accused if he could produce the image of de Balla's father. The photographer replied in the affirmative, placed him on the platform, withdrew for a few minutes, and returned bringing a closed frame containing the plate prepared with collodion. He placed it in the camera and arranged M. de Balla, telling him to think of his father; then, having uncapped the camera, he leaned his head against the wall, pretending to make an evocation. At this moment M. Lombard interfered, and, making known his office, asked Buguet if the plate did not already bear an image taken elsewhere. After some hesitation, Buguet declared that it bore an image prepared a few minutes before in another room. The police commissioner then presented himself, and invited the inspector of the photographic service to proceed upon the plate with the operations necessary to develop the picture, after taking it from the frame. This resulted in the appearance of the image of a man and that of a woman, both somewhat indistinct. Buguet explained this double apparition by relating that, although a single spirit was generally asked for, he occasionally fabricated two at once, as a surprise to the sitter. He further confessed that he made

use of a dummy, to which he could adapt any number of heads, from which he photographed a figure on the plate in a different room from that in which the sitter was ordinarily taken. He then showed the officer a wooden box containing 240 photographed heads, of sitters of both sexes and of various ages, which had been cut off the original pictures and pasted upon cardboard after having been enlarged. Another dummy was used for producing ghosts of children; wings and false beards were also discovered, also a lyre and a guitar. Besides that, they found at the house of M. Piedefort, clockmaker, a musical-box which the Count de Bullet had given to Buguet, and which was then being repaired.

In the statement of the case for the prosecution, it was also asserted that one day Buguet was informed that his assistant Blot had told some of his tricks to a third person. A certain Gillard, to whose ears they had come, related them to Leymarie. Buguet replied that his assistant was a bungler (*un maladroit*), for being in his employ, he could have no interest in injuring him. From that time forward M. Leymarie ceased to inquire into the mode of operation of the accused. The latter, having one day alluded to this incident, Leymarie replied, "Leave that alone, and take no notice of it; they had plenty to say against Allan Kardec; that has not prevented his doctrine from prospering." M. Leymarie was besides warned of the suspicious character of Buguet's operations by his own clerk, Jouffroy, and by a letter addressed to him by M. Dumas de Setif, but he took care not to inquire, in order that he might, in case of a failure, make an excuse of his ignorance. It is also important to remark that he was present on the day when Berthall exclaimed in Buguet's studio that the whole thing was jugglery, and Leymarie remained silent.

The prosecutor further stated that Leymarie had been actively associated in the doings of Buguet, and that he would prove in accordance with the declaration of Buguet that Leymarie had not acted in good faith, he being aware of the dishonesty of his proceedings. As a proof of this, he showed that Leymarie had received information from the assistants of Buguet as to the manner in which the pictures were produced, and added that Leymarie refused to believe them, or to inquire any further in the matter. Further, on the 7th of May, when Leymarie was being taken with Buguet in a carriage to the Palais de Justice, on learning that Buguet had confessed, he exclaimed, "You did not say you were a medium. You were wrong. I shall maintain that I am one." He added that "they had been arrested by the Jesuits."

The President ordered the witnesses to be called. There were twenty-seven for the prosecution and twenty-eight for the defence.

## THE EXAMINATION OF BUGUET.

President—You have been taking spiritual photographs for several years, but you have given yourself up to it more particularly since 1873. Who first gave you the idea of doing spirit photographs?

Defendant—One of my friends. He took me to Dr. Puell's, who had already given his attention to it.

Q. Who was the friend? was it not M. Scipion, the actor?

A. Yes, sir.

Q. Did you not make some experiments when Messrs. Flammarion and Bertall were present?

A. Yes, sir.

Q. When you made these experiments, was it not their impression that it was simply an artificial proceeding, and that there was nothing supernatural about it?

A. Yes, that was always their general idea; besides, I had never made a secret of it.

Q. Who introduced you to Leymarie?

A. He came from Dr. Puell's. M. Leymarie asked me if I knew how to do spirit photographs; he then told me that he had had some done in America.

Q. Did he not inquire into or interfere in the proceeding?

A. Never.

Q. He simply said, then, "Make spirit photographs." It was, in fact, a commercial contract? He did not ask you in what manner you arrived at your results?

A. M. Leymarie was intelligent enough to know that I could not continually have spirits at my disposal.

Q. So you are simply a photographer, making a living out of spirits as others make a living out of faces, and you have no pretension to supernaturalism. At that time you rented apartments on the Boulevard Montmartre. Were you not afraid of not being able to pay your rent?

A. It is true that I was rather hard up; but that was the opening of my house.

Q. You were therefore in want of money?



A. I told M. Leymarie that I wanted 3,500 francs. He lent me them in the name of the "*Société Spirite*." I had one year to repay them.

Q. You appear to have had a regular establishment. You had a female clerk who had a delicate business to perform. She questioned the customers who came. She asked them the age and sex of the persons whose spirits were to be evoked?

A. That only happened very rarely.

Q. What did you tell the persons who came?

A. I let them believe what they liked, but I never told any one I was a medium.

Q. You wrote it?

A. Excuse me, I simply answered letters which were addressed to me.

Q. Besides your clerk, you had two assistants, one named Vander, the other Blot? You had one room for the sitters and a second room where you made the preliminary exposures of the spirits. In short, you performed two distinct operations?

A. It was so, I acknowledge it.

Q. Previously, you had another mode of proceeding?

A. Yes, by making my assistants sit for the ghosts.

Q. After that you used cardboard heads; you thought that your assistants were not sufficiently numerous to give diversity to the types that you had to produce. (*To the usher*)—Open that box. (*To the defendant*)—These are the spirits you evoked. (*To the usher*)—Give me a dozen of those heads. (*To the defendant*)—See, here is a woman's head, a bearded face, a military head; there is variety enough to satisfy the curiosity of customers. It was Vander who used to arrange the pretended ghost?

A. Yes, sir.

Q. But what was the individual doing who desired the ghost?

A. He was waiting in the other room?

Q. Did you not tell the ardent Spiritists that you were preparing an evocation?

A. Yes.

Q. And you told him to unite his thoughts with yours?

A. Yes.

Q. You placed your head in your hands?

A. Yes.

Q. And you raised your arms to heaven?

A. O, no, I never did that.

Q. Leymarie sent you a great many people?

A. Yes, a few Spiritists.

Q. Did not Mdle. de Veh come out of curiosity? On that day you were successful by chance? She recognised a friend whom she had lost a short time previously; that was the effect of chance?

A. Yes, it was the effect of chance.

Q. A grocer at Montreuil sent you twenty francs to produce the spirit of a child he had just lost. The poor man received a photograph of a man fifty years old. He said that the spirit which had shown itself was too old. He wrote to you again, sending another twenty francs, and told you, "Tell me the hour of your evocation, that I may join my prayers to yours." You wrote to him. That brought you in forty francs from that man. But you failed again, worse than before. The third time he sent you another twenty francs, still insisting—"Name the hour; I will pray with you. I am certain that the shade of my son will appear;" and he added this detail, "That dear child; he knew so many things?"

A. By God, Mr. President, I never deceived any one. I never pretended anything.

Q. Tell me, however, during all these operations, did not Leymarie try to learn your secret; did he not ask you what was the use of these photographs with which you varied the faces of the ghosts?

A. I do not know. I can assert nothing on that point.

#### EXAMINATION OF LEYMARIE.

Q. You were formerly a tailor; you were unfortunate in business; what led you from the sale of coats to Spiritism and the sale of spirit photographs?

A. I was interested in science before entering into business. I had an uncle who proposed to me to take his business and to marry his daughter. But even then, in 1867, I found occupations more suited to my intelligence, and I became a fervent Spiritist.

Q. Is there a Spiritist library?

A. Yes.

Q. Managed by whom?

A. By me.

Q. How did you know Allan Kardec?

A. He gave lectures at Rue Sainte Anne, where accounts were given of spirit phenomena. That was how I came to know him.

Q. His real name was Rivail?

A. Yes, sir; he was a literary man. He had written many works, which were eagerly read by young Parisians.

Q. It appears that, in the interest of the Spiritist library, you got photographs from America?

A. There were many persons in France who subscribed to the American journals, and there was a demand for spirit photographs.

Q. You were not ignorant that these photographs were obtained by a material process?

A. Mr. President, I have always been ignorant of it. We always believed that these photographs were due to the appearance of spirits. Buguet represented himself as a spirit photographer, a medium, therefore we accepted him as such; if not, we should never have gone to him. The members of our society are absolutely disinterested.

Q. Disinterested! I must remind you that your science is a speculation; your *Spirits' Book* is in its twenty-third edition; your *Mediums' Book* is in its twelfth edition; *Spiritual Gospel* is in its fourteenth edition. It is clear that you do not fabricate books for nothing!

A. Allan Kardec's books have been translated all the world over. The society is absolutely disinterested; the society is formed for the diffusion of a doctrine which is destined to regenerate humanity.

Q. I am not discussing the doctrine of Spiritism; I wish to discover whether you knew of the doings of Buguet; I take up the ground of good or bad faith. You succeeded in convincing Spiritualists that these photographs were produced by spirits, which is false?

A. I believe it.

Q. You often went to Buguet's?

A. Yes.

Q. You ought to have found out what his process was.

A. I did not believe he had any process. I did not suspect him. I could not go to him as an inquisitor.

Q. But they say that you saw the photographed figures; one of Buguet's daughter you saw every day?

A. Yes, I know M. Buguet's children. I have often embraced them; but I did not recognise them in the figures. How should I suppose that he would use the photographs of his children for charlatanism?

Q. When Allan Kardec appeared on his wife's photograph, he held a placard in his hand, on which was some writing. Well, that was the writing of Buguet's clerk?

A. I did not suspect any trickery. We thought that it was the writing of Allan Kardec.

Q. Nevertheless, you were warned by a letter from M. Dumas, of Sétif. Nothing availed; and your wife's knowledge of the revelations made by Blot did not enlighten you either. From all this it must be concluded that you did not act in good faith.

#### EXAMINATION OF FIRMAN.

Q. Are you a medium?

A. Yes.

Q. Where did you learn your profession?

A. I first felt the power at New York.

Q. It appears you have sat for a ghost?

A. Never.

The President to Buguet—Did he sit for a ghost?

Buguet—Yes; that is right.

Firman—I never sat for a ghost.

Q. Have you not had relations with the Comte de Bullet? What did he give you?

A. He gave me what he liked when he came to me. I never charged him anything.

Q. Did you not give private seances?

A. Yes.

Q. Did you not give public seances?

A. Yes.

Q. Do you not remember having seen a M. Délia, of Bergerac?

A. I do not know.

Q. M. Délia was at one of your seances, and there he was made to embrace a woman with a diadem. He believes it to have been his wife. Was it you or your wife that the unfortunate man embraced?

A. I don't remember.



Q. You are very clever at remembering nothing. One day the Comte de Bullet went to Buguet's, and asked him to get the ghost of Firman, who was in Holland. And you, Buguet, by means of a photograph that you had of Firman, were able to produce this result?

Buguet—Yes, sir, that was so.

To Firman—Did you not go to M. Huguet's as a medium, to give Spirit seances and cause supernatural appearances?

A. I am a medium.

Q. Were you not asked to produce the little Indian?

A. Yes.

Q. Did not Mme. Huguet cause a hiding-place to be made in the wall, so as to prove whether American mediums are real mediums?

A. I don't know.

Q. When you were preparing to do the little Indian, did you not hear a noise?

A. No; I never prepared anything, and I never heard any noise.

Q. Well, at the moment of the little Indian's appearance, did not Mme. Huguet rush out upon you?

A. I don't remember.

Q. Then you and your wife escaped rapidly?

A. No, sir, that was not so.

#### EXAMINATION OF BUGUET'S ASSISTANTS.

*Ernest Vanderzain, assistant of Buguet, aged 25.*

Q. It was your business to manufacture the ghost?

A. Yes.

Q. How much were you paid?

A. Two hundred francs per month.

Q. Did you often see Leymarie?

A. Yes.

Q. Was he present at the operation?

A. Yes, he knew what we were about; he caught me once with a dummy under my arm.

*Alfred Blot, Buguet's Assistant, aged 19.*

I knew M. Buguet's process without knowing it. (Laughter.) I knew he used heads, but I did not know in what way.

Q. You knew, at all events, there was nothing supernatural in the process?

A. Oh, certainly.

Q. Is it true that you revealed Buguet's process?

A. I don't remember.

*Léonie Menessier, female clerk, aged 23.*

Q. How long have you been at Buguet's?

A. Since 1871.

Q. What did you do there?

A. I received customers.

Q. Is that all? What conversation did you have with them?

A. They told me they wanted spirit photographs.

Q. Did you not ask them any questions, whether they wanted an old or a young man, a woman or a child?

A. I don't quite remember.

Q. You must have a better memory than that?

A. No, sir, I never asked them that.

Q. Did you know Buguet's process?

A. No, sir.

Q. Did Leymarie know it? did he ever mention it to you?

A. Never.

Q. You were told to write a little placard for the picture of Allan Kardec. The writing that Mme. Kardec took to be her husband's is yours, is it not?

A. Yes.

Lachaud—Did any one dictate the words?

Buguet—I dictated them.

#### COMTE DE BULLET'S EVIDENCE.

*Comte de Bullet, aged forty-six, gentleman.*

Q. How did you know Buguet?

A. I saw his name in a book.

Q. In the *Revue Spirite*?

A. No, in a book by Mme. Audouard.

Q. Did Buguet produce the spirits of the persons you invoked.

A. I positively recognised the portrait of my sister. I am perfectly convinced that it is my sister.

The Prosecutor—But you have just been shown the head by means of which the image was obtained.

Witness—That is nothing to me. (Murmurs.) The likeness is incontestable; I am convinced of the truth of the portrait.

The Prosecutor—But the witness was present during M. Lombard's visit, and the operation was performed before him; M. Lombard handled the dummy in his presence.

Witness—It was not the same plate.

The President—Here is the head by means of which the portrait of your sister was obtained.

Witness—No, that is not like my sister.

Q. Sir, it is to be feared that you are the dupe of your hallucinations and of your ideas.

A. No.

Q. You knew Firman. Who conducted his operations? he or his wife?

A. He did.

Q. Did you recognise the dead people?

A. There were some members of my family, who are dead. I never found any trickery in that.

Q. Have you ever seen the little Indian?

A. No.

Q. And how much did all that cost you?

A. I have paid 2,500 francs for spirit photographs.

Q. Did Firman ask you for money?

A. Firman was always extremely moderate; it was I who offered him money.

Q. Did Firman promise anything supernatural?

A. He was simply a medium who promised nothing. I repeat that I have never discovered any fraud.

Q. I am afraid you never would discover any.

A. I have pursued Spiritualism for a long time, and I shall never cease to pursue it.

#### MISS DE VEH'S EVIDENCE.

*Marie de Veh, aged twenty.*

Q. What brought you to Buguet's?

A. Curiosity.

Q. Did you invoke the spirits?

A. Yes. Two spirits came, a friend and an uncle.

Q. How much did you pay?

A. Twenty francs each time.

Q. Do you believe in spirits?

A. Yes.

Q. Your belief is sincere?

A. Yes.

Q. You are perfectly convinced?

A. Yes.

Q. I am afraid, Mademoiselle, you have given your money to men who abused your credulity.

A. No, sir.

#### M. DE VEH'S EVIDENCE.

*M. de Veh, father of the last witness.*

Q. Have you seen spirits?

A. Yes.

Q. But they did not stay long. If spirits are there, why do they go away?

A. You had better ask them.

Q. Well, sir, here is the box of spirits.

A. Oh, I know, Mr. President, I have been told that I am a fool.

Q. Sir, I shall take care that nothing of the kind is said.

A. It will be believed, nevertheless.

Q. No, you have only been deceived.

A. Mr. President, is this a matter of trying M. Buguet, or of trying whether I have been deceived. M. Buguet may have had recourse in certain cases to a particular process, but I am not mistaken. I have seen spirits.

Lachaud—Does the witness believe in the likenesses of the spirits he has seen?

A. I have said so, and I maintain it.

Q. Have you had relations with Firman? Did he ask you for any money?

A. He never asked me for anything. I always gave him something.

Q. Have you seen the little Indian?

A. Yes, sir, at a private seance. The little Indian rose up, and vanished in the air.

Q. You may, perhaps, have seen something, but perhaps not a spirit.

A. "Perhaps" means nothing according to law. Mr. President, you do not believe in spirits; I believe in them because I have seen them; if I had not seen them I should be making a fool of myself. But, before judging, one should endeavour to see for oneself.

(Applause at the further end of the court, which was suppressed immediately.)



## EVIDENCE OF MME. STOURBE.

Mme. Stourbe, tobacconist, aged thirty-four.

Q. Are you a Spiritist?

A. I am a healing medium, and I was sent for to M. Buguet; his operations made him very ill; he was exhausted and I relieved him; he recovered under the magnetic influence.

Q. He was divested in this way of the presence of spirits?

A. Yes.

Q. Well, Buguet tells you now that he is not a medium, and that there is nothing supernatural about him.

A. I cannot prevent him from thinking so, but he was visibly unwell when I made the passes.

Buguet—It is true that I sometimes had headaches.

Q. And you tolerated the magnetic passes to cure your headaches?

Buguet—And to please the lady. (Laughter.)

Q. You see that you were mistaken as to your own powers. I advise you to mind your tobacco in future.

A. Because M. Buguet says these things it is no reason for believing them.

The next witness called was Madame Kardec, whose evidence will be given in our next number.

A LETTER from Mr. Chinnery to Mr. Coleman says that during the recent trial of Messrs. Leymarie and Firman at Paris, the best evidence for the defence was suppressed, and the evidence on the other side was almost entirely false.

DR. SEXTON at CAVENDISH ROOMS.—On Sunday next Dr. Sexton will commence a series of discourses at Cavendish Rooms, where, by special request, he will repeat the discourse given last Sunday at Goswell Hall on the "Characteristics and Tendencies of the Age." Service commences at seven o'clock. Admission free.

MESMERIC HEALING IN LIVERPOOL.—It is now three months since an institute was opened in Liverpool, by Messrs. Coates and Meredith, essaying to heal the sick by mesmerism and by the laying on of hands; with what success will be seen from the following statements by Mr. Coates: "One hundred and ninety-three cases have been attended to, and more than one hundred of these without fee or reward; indeed in some instances, like the nine lepers in the days of the Great Healer, the patients forgot even to return thanks. Among the various diseases that have been treated were paralysis, rheumatism, gout, cramp, nervous debility, weakness of limbs, disease of liver and kidneys, these, as a rule, all of long standing, and the results have been fairly successful. A mesmeric seance has been held at the institute every Tuesday evening, during which the reality of mesmerism and its applicability to the cure of disease have been demonstrated. These seances will be continued right through the summer, and in the autumn it is our intention to enlarge our sphere of action by lecturing in the most suitable halls that we can obtain in the country. We also recommend, as well as use in our method, mesmerised water, oils, flannels, and earth or clay. Nor do we neglect to use, when directed by the aid of clairvoyance, the flower of the field and the herb of the forest, which when judiciously administered become grand auxiliaries to the healing art. We append a few cases, out of many, to complete the report of our three months' labours.—Case 4. Miss Hone, 37, Severn-street, 15 years of age, paralysed right side for 12 years, the result of a fright. Under treatment one month; progressing favourably, and able to walk; will undoubtedly be cured.—Case 20. H. Hubour, 24, Bailey-street, 56 years of age, disease of kidneys. Carefully examined by clairvoyante, a few simples of the field prescribed; cured in one treatment.—Case 43. Mrs. Jehu, suffering four years, spitting blood, hectic cough, and all the externals of consumption; cured after a short course of treatment.—Case 3. Mr. Michell, 1, Constance-street, acute erysipelas; cured after three treatments; particulars already published.—Case 50. Dr. Brown, Standish-street, Burnley, nervous coldness, many years a sufferer; cured before he left the room, one treatment.—Case 160. Mr. J. Lamont, Fairfield, nervous prostration; cured.—Case 174. Mr. T. Parry, officer of Her Majesty's Customs, victim for several years of acute inflammatory rheumatism, so that he could not get in or out of the boarding-boats without assistance; cured in two treatments.—We could give forty such cases did time and space in your valuable paper permit, but these are enough, we think, to show that our labours have not been in vain, and, if we have not been made rich in a worldly sense, we cannot complain of these evidences and rewards of healing gifts, which we earnestly pray all men may learn to exercise."

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

MRS. CORA L. V. TAPPAN'S LECTURES.

SIR,—Mrs. Tappan, I find, has left London, having completed a series of inspirational discourses, embracing many subjects and extending over many months,—a series which on the whole will, I think, take rank with and support the high literary character and elevated religious and scientific teachings from either the living or the dead which have for the past twenty years been contributed to the spread of Spiritualism.

I have just received a letter from Mr. Epes Sargent, of Boston, from which I make an extract pertinent to the discourse delivered by Mrs. Tappan under the control of the late J. J. Mapes, of New York, professor of chemistry.

As a personal friend of Mr. Mapes I was requested by the guides who direct Mrs. Tappan's arrangements to preside on that occasion. I felt it a duty to comply, though I have almost given up the idea of taking a prominent part in any meetings of Spiritualists. Before the discourse, in making a few preliminary remarks, I said in effect that I knew of no greater proof of the intercommunion of the "two worlds" than is evidenced by the power by which this delicately framed young woman is inspired to speak most logically and most eloquently on all subjects, which she has never studied, nor learnt from any book-teaching. It is claimed that she is inspired to speak thus by an associated band of Spirits—men of great eloquence and profound learning who have once lived upon this earth. I know of no reasonable answer that can be made to this claim and I accept it as true, and if true it is the best reply we can make to such men as the God-denying Mr. Holyoake, Mr. Bradlaugh, and their followers, when they attempt in many ways to bring Spiritualism into disrepute.

The following is the extract I have above alluded to:—

"I have been much interested in reading the discourse, said to be from J. J. Mapes, through Mrs. Tappan, delivered May 9th, and preceded by some remarks of your own. I knew Mapes well, and was, and am still intimately acquainted with his friend Erickson, to whom he refers. I used often to meet them together. The discourse seems to me very characteristic of Mapes, and impresses me more than anything of the kind I have seen as coming from the individual who, it is claimed, inspired it. I have been struck, too, with the many coincidences of thought and speculation with what I have broached in my *Proof Palpable*.

"Compare my chapter on the *Unity of Forces and Phenomena* pages 160-167, with what Mapes has to say of the 'primal essence' which is behind all the supposed primal gases. The literary merit, too, of the discourse is quite superior to many of those given through Mrs. Tappan."

Upper Norwood.

BENJAMIN COLEMAN.

## DIRECT SPIRIT WRITING UNDER NOVEL TEST CONDITIONS.

SIR,—Few people who have heard of Spiritualism have failed also to hear of David Duguid, of Glasgow, inasmuch as some of the most interesting and important phenomena occur through his mediumship. At the present time I am informed there is in course of publication a most wonderful book, perhaps one of the most wonderful books the world has ever seen, called *Earth Life and Spirit Life Experiences of Hafed, Prince of Persia*, which has from beginning to end been communicated through this medium while in a trance state; and still more wonderful when it is known that the book fills up the gap in the history of Jesus between His childhood and the commencement of His ministry, and will be illustrated by lithographic copies of twenty-four direct drawings, having considerable merit as works of art, and great interest when the manner of their production is understood.

On Wednesday, 9th inst., being with two others invited to a seance at the house of the medium in question, we met some little time before the hour named, in order that we might have an opportunity of becoming somewhat better acquainted with him and each other, and of looking at the many paintings and drawings adorning the walls of his rooms, which were said to have, many of them, a direct spiritual origin.

Thus time rapidly passed, and very soon signs were given that David was losing control of his organism, and that some one else was gaining what he was losing. Of course this some one else was as much unseen as was the owner of the organism; but the painter, who calls himself "Steen," soon manifested



a marked individuality entirely different from the very modest and unassuming one of David himself. My object, however, being only to describe that portion of what took place which refers to *direct* paintings and drawings, the very interesting conversation of the control will not be reported.

After we had sat perhaps half an hour, a blank piece of paper was taken out of a small box and placed with a pencil upon the table within reach of ourselves, the sitters, but out of the reach of the medium, who was bound securely to his chair, and sat some little distance away from the table. The gas was put out for a few minutes, when upon again lighting up a very respectably executed pencil drawing was found upon the paper, David being still bound. This paper, however, was not particularly identified, and as a *test*, therefore, the manifestation was not of much value.

Whether or not this thought was read by the controlling spirit I do not know, but another piece of ordinary printing paper, supplied by Mr. Nisbet, who was with us at the *seance*, was folded and placed in an envelope, fastened down and initialled by each of those present, except the medium, who was still too tightly bound to his chair, hands, feet, and arms, to permit it. The sealed envelope was then placed upon the table, and all were requested to put our fingers upon the envelope; the gas was then put out, and after the lapse of, say, three minutes a light was struck and we were instructed to open the envelope, which, after satisfactory examination, we did, and found upon the paper enclosed a very interesting pencil drawing of a half-length female figure in profile, surrounded by winged heads, with an eye at the top in the centre, and a German sentence at the bottom. The paper was identified as being the same which was seen in the first instance without the drawing upon it.

Now I do not pretend to know how this was done, but no ordinary difficulties had to be overcome. (1) A securely bound medium, who could not so much as touch the paper. (2) A *folded* paper in a secured envelope. (3) The pressure of five pairs of hands upon the envelope containing the paper while resting upon the table.

Had this been the result of ordinary human agency, the drawing must have been executed before the paper was folded and before it was placed in the envelope, but it was not so done.

Next, an additional test was given us. A plain card was provided, off which we tore a corner and retained as a means of future identification. Paints and pencils were then placed before the medium, who remained bound as before described, the room darkened, and when we were requested almost immediately to re-light up we found upon the table where it had previously been placed the same cards, with a neatly executed landscape in oil upon it, with the colours still wet and the pencil (one only) full of the last colour which had been used in the production of the picture.

Comment is unnecessary, but this is the way our friends on the other side prove they are not so far from us.

6, Rye-terrace, Pockham Rye, S.E.

J. FREEMAN.

#### THOMAS LAKE HARRIS'S POSITION IN RELATION TO SPIRITUALISM.

SIR,—Since 1872 I have had in my possession a copy of a letter addressed by Thomas L. Harris to a gentleman in London in that year. On perusing the lengthy article by Dr. Berridge, in a recent number of *The Spiritualist*, I felt that the time had come when the contents of that letter ought to be made public. Those contents will be seen to be of a public character, though written in reply to the questions of an individual. I therefore send them to you, without consulting the gentleman to whom the letter was addressed, taking entirely upon myself the consequences of giving to the public the contents of a letter thus addressed to another.

If it should seem right in your eyes to print and publish what Mr. Harris here writes in 1872, I think it will be of use in defining his present position as a Spiritualist, and Dr. Berridge's article seems to call for this.

"1. With reference to writing mediumship. There is no dependence to be placed on the mere verbal statements of spirits as to their real belief. One class deceives purposely; they are simply flowing into your general thought, and coinciding with your most devout convictions for the purpose of obtaining a supreme and ruinous dominion over your mind and body. Another class are simply parasites, negatives, drawn into the personal sphere of the medium, and seeking to sun themselves in its light and heat by absorbing the vital forces, on which they feed, and by means of which they, for a time, revive their faded intelligence and apathetic sense. To the Mohammedan they confirm the Koran; to the

Pantheist they deify nature; to the believer in the Divine Humanity they glorify the Word. Fighting, as every upward growing man is, to obtain deliverance from the self-hood, with its dead obstructions, its faltering limitations, it is most dangerous to become interlocked with the deadly self-hoods of sects, of inversive human society, or of clans, hordes, tribes, and wandering banditti of the Spiritual world.

"2. Spiritism, as distinguished from spirituality, belongs to one of the lowest stages of human society. Its phenomena (1) belong to the barbaric era of religious sentiment, and (2) to epochs of religious decay. Races, as they sink into an infirm obsolete culture, make Spiritism at last their sole religion, as with the dense masses of China. As Christianity, in its vast corporate form, sinks into its last paralysis, the larvæ gather to absorb the last vital remains, and to complete the work of dissolution. As Spiritism grows in a community, the Holy Ghost, the operation of the Divine Humanity, is obviously withdrawn. Spiritism does not develop spirituality; it produces rather a ghastly and attenuated materialism. As men tend outward, by the sense to take hold on spirits, they lose their heart-hold, their life-hold, on the Living God. Hence centres of Spiritism are centres of decay. For real, orderly growth we turn inward, to inspire reviving, purifying life from the Lord, and then outward to ultimate the life thus received in social use. If God waits at the door of the spirit, ever gracious and ever present, let us call upon Him; His creative and redemptive efficiency is our sufficiency. It is orderly to communicate with spirits if our *special human use* makes it necessary to explore the ground of their operations in the human form, in the social body; just as the medical student uses the dead body for the purposes of education in his calling, or walks the hospitals, or devotes long and painful days to the sad and terrible details of insanity. *Use always determines duty.* But the exhaustive treatment of the subject requires a volume, and I touch here only on its outskirts. I snatch a hurried moment from time always more than occupied, and only have room to add in conclusion, that I hope soon to be able to come into regular and frequent communication with inquiring friends."

I can only rely on your well-known impartiality and extreme liberality for the insertion of the above, since it militates so strongly against the ordinary spirit investigations, and so-called, but mis-called, spirit materialisations.

Perhaps at some future opportunity, if the above be made public, I may address a few lines to you about internal respiration, as connected with failures and errors in the subjects of it. I gather from the March number of *The New Church Independent*, published at Chicago, that Mr. Harris is now in California, with several others from Brocton, who have gone with him for some purpose.

Newtonheath.

THOMAS ROBINSON.

#### CURIOUS EXPERIENCES RELATING TO DREAMS.

SIR,—Would it not be possible to get the story of synchronous dreams, on p. 266, completed by the testimony of Mr. Clifford Smith? What a mass of materials—invaluable for psychology if they were but attested by a second person always alleged to be at hand—seems always useless, owing to this tantalising defect! It is perfectly lamentable.

The differences between people as regards dreaming are noteworthy. Thus, from the patriarch Joseph down to Mr. Gray, on p. 269, there have been inventors and authors who say their best ideas originate in dreams. Now mine invariably come to me in bed as soon as I am fully awake. Not a new idea of the slightest value to me have I ever formed, I think, at any other hour. But neither (though a constant dreamer) have I ever kept an idea from dreams other than sheer nonsense. Yet it frequently happens that, while dreaming, I am as astonished as Mr. Gray describes himself to be, at the flow, either of new and precious ideas, or lucid ways of expressing those that I had vainly attempted to express when awake. So that, whether it be a lecturer to whom I dream I am listening, or as more frequently happens, an address I am giving to an audience (a thing I never did in my life)—it culminates either, as he says, in some splendid verse, or some aphorism so new and pregnant that my trouble is, "O that this were written; the instant that I have paper every syllable of this invaluable matter must go down," and I wake with the sounds ringing in my ears, ready to jump out of bed to note it all down; when lo! it is not exactly like Serjeant Cox's scarlet fever article, "a jumble of words," but a string of syllables as meaningless to me as so much Hebrew, which, for aught I know, it may be. After such a disappointment I frequently



have, as on other mornings, the problems that puzzled me the previous day quickly and delightfully cleared up; and this double experience on the same morning is so common that I have clung to the theory that possibly the ideas wanted are first, in sleep, presented in the language that was mine in a former life, totally unknown to me in this one, and after I am fully awake they are put into English.

Only twice do I remember anything in dreams mysterious or not plainly a jumble of bits of recent waking experience.

In one, I saw a small venerable Norman village church, quite strange to me, which, to the grief of myself and a recently dead relative who was present, was about to have its wooden palings replaced by cockney iron palisades. The fact was not told, but somehow impressed upon us, and also that everything we saw was symbolic, and meant that the Church of England was to suffer changes for the worse, be narrowed in doctrine, and fenced as it were with spiritual cast iron, instead of wood. This dream occurred in January, 1862.

The other case was a dream of a kind very common to my female relatives, if they may be believed. I seemed roused by a lady I had only seen once, and that fully four months before, on business, and forty miles off. Now I keep so poor an image of people not seen repeatedly, that I rarely, at the second meeting, know them. I was dressed before ceasing to wonder at the vivid realisation of this lady's face and voice, which no effort of mine could then or now recall; nor, indeed, those of friends fifty times better known. The same hour came the first of the few letters she had occasion to send me; for the business and acquaintance only lasted a year or two.

Now the relative mentioned in the former dream, an aunt with whom I then lived, used for years before and after this, to say at breakfast, on an average twice a week, "I know by dreams a letter is coming from X," or perhaps more commonly, "I shall hear from either A or B," never naming more than two. She had at least thirty correspondents, though hardly, I think, three letters a week; and I could pretty well swear that a majority of these forecasts came true. Often there was no letter, but I never remember one from an unpredicted quarter.

I suppose every one learns, in dream-life, arts peculiar thereto. I never in my life walked downstairs in a dream, the faculty of flying down seeming innate; but this was exercised in childhood most unwillingly and regretfully, because the alighting seemed violent, and perhaps always woke me.

This is now never the case, because I acquired, between the ages of about twenty and thirty, the art of prolonging the flight, and alighting as gently as a bird. This I suspect to be only the same exertion of will by which I can now always stay out a dream to its close, like Major Owen; a great improvement on the childish liability to have every dream broken off, like shutting a novel at the very point of most interesting suspense. But of the Major's art of going through a dream twice or thrice, I must confess ignorance.

After believing for years that in perfect health we never dream, I was driven by more observation to the contrary notion. Unless at sea, I never awoke from a dreamless sleep more than once; this was in an inn at Portsmouth. Before daybreak I thus woke to an undefinable sense of awe, vaguer even than that of Eliphaz, for I had not the least guess at what it could be, unless the dreamless blank I had just left and thus discovered to be a strange and indeed unique novelty. I soon heard three quarters struck, then four o'clock, and went asleep again. It was the 6th of October, 1863, and the next day all England was talking of the earthquake shock that, at 3h. 40m., nearly every one north of the Thames had felt, but only some half dozen people south of it, Dickens at Rochester being one, and none in Hampshire that I ever heard.

June 9th, 1875.

E. L. G.

#### ALLAN KARDEC AND HIS TEACHINGS.

SIR,—I think the story about the broaching of the re-incarnation theory being instigated by the Jesuits may be well left to refute itself. A mere perusal of Kardec's works will suffice for that. It will be seen to be as ridiculous as the satanic theory regarding Spiritualism. Supposing it to be true, the Jesuits have completely cut their own throats. There ought to be many people in England acquainted with Kardec's works, since they have always been as easily obtainable, through any English and foreign bookseller, as any other foreign works. Whether the doctrine be absurd or no can be best decided by a study of the question as laid down in the works themselves.

Allan Kardec does *not* teach transmigration into the bodies of animals, as lately asserted by a well-known lecturer.

One could see long ago that Mrs. Tappan's guides would ultimately put forth the doctrine in some form or other, and I think I perceive indications of the same kind in the "Spirit Teachings" given occasionally in *The Spiritualist*. Time will show.

Admit pre-existence, and the doctrine of re-incarnation or rather of successive incarnations, necessarily follows.

June 20th, 1875.

B. M.

#### MATERIALISATION OF SPIRITS AT THE HOUSE OF MR. CROOKES.

MRS. ELGIE CORNER (Florence Cook) has favoured us with the following interesting letter for publication:—

20, Mornington-road, London, N.W.

June 21, 1875.

MY DEAR FLORRIE,—Great interest having been expressed as to the "Leila" materialisations which have taken place through your mediumship at our house and elsewhere, I will with pleasure put down on paper some of the phenomena which have occurred under *my own* observations.

As the manifestations professed to be given solely for Mr. Crookes' information, most of the *seances* have necessarily been held here, but Leila has also appeared at three other houses. For the same reason my husband was at first almost constantly in the cabinet, and latterly he was allowed to go in and out as he liked; but it was by no means necessary for him to be present.

On several occasions we have all seen you and Leila at the same time. Once Leila and my husband were standing in the room with us talking, when you suddenly rushed out of the cabinet, pushed past them, and fell insensible on the floor. Leila scolded Mr. Crookes for allowing you to leave the cabinet, and disappeared. On another occasion you walked out in a trance, staggered about the room we were sitting in, and then went back into the cabinet: as you entered the cabinet you held the curtain on one side and let us see Leila standing a few feet from us in her usual white robe. Several similar occurrences have taken place at other times.

I may add that on almost every occasion I have heard you cough, sigh, move about, or speak in the cabinet, whilst Leila has been outside, talking to us.

On two occasions Leila, whose feet were always bare, took one of your shoes off, and asked me to put it on her foot. I knelt down by her side, and tried my utmost to squeeze her foot into it, but found it impossible to do so, her foot being so much larger than yours. Leila has appeared at our house between twenty and thirty times, and tests of your separate identities were given almost every night. On some occasions visitors were present, but we have had the best *seances* when you have been stopping with us as one of our family, and no stranger whatever was present.—Believe me, affectionately yours,

ELLEN CROOKES.

Mrs. E. E. Corner, 6, Bruce-villas, Eleanor-road, Hackney.

A GARDEN PARTY.—Mr. George Harris, F.S.A., and Mrs. Harris have established the hospitable custom of inviting to a garden party every year, at their residence, Iselipps Manor, Northolt, near Southall, a number of ladies and gentlemen interested in anthropological, psychological, and kindred subjects. Last Tuesday this annual meeting took place, and among the friends present were Dr. W. B. Richardson, F.R.S.; Mr. F. K. Munton, hon. secretary to the Psychological Society; Mrs. Munton; Mr. and Mrs. H. G. Bohn; Mr. and Mrs. George Cruikshank; General Sir James E. Alexander; Canon Gordon and Lady Ellen Gordon; Dr. De Sainte Croix, editor of the *Journal des Beaux Arts*; Mr. E. W. Brabrook, F.S.A., director of the Anthropological Institute; Mrs. Brabrook; Mr. G. M. Tagore and family; Mr. R. N. Phillips, Recorder of Pontefract; the Rev. Dr. Rogers, Secretary to the Royal Historical Society; Mr. T. Sopwith, F.R.S.; Mr. and Mrs. Harrington; and Mr. W. H. Harrison. Luncheon was served under a magnificent walnut tree, and in the course of a few lively speeches which followed, Mr. Munton said that although the Psychological Society was a new one, and had been irreverently described by Mr. Harris as "a society in petticoats," he believed it would soon become the most important of all the learned bodies, because it dealt with problems connected with the human mind and soul. Among the curiosities which Mr. and Mrs. Harris exhibited to their guests were large numbers of Rembrandt's original etchings, carefully collected by Mr. Harris during the last forty years.



# BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. (ESTABLISHED 1873.)

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Hinde, Thos., 4, Cobden-street, Eastbourne, Darlington.  
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.  
Hudson, Geo., Louis-street, Leeds.  
Humphreys, H. T., 3, West-end, Doddington-grove, Kennington-park, S.E.  
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Ivimey, Joseph, Berkeley Mansion, 64, Seymour-street, W.  
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Lovell, Alfred E., 3, Park-road, Plaistow, Essex.  
Maltby, Mrs., 8, Granville-terrace, Shaftesbury-road, Hammersmith, W.  
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Meers, W. D., Aylsham, Norfolk.  
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Pearce, Richard, Percy-cottage, Pellatt-grove, Wood-green, N.  
Rogers, E. Dawson, 2, Hendon-road, Church-end, Finchley, N.W.  
Rogers, Mrs. E. Dawson, 2, Hendon-road, Church-end, Finchley, N.W.  
Sexton, George, M.A., LL.D., &c., 17, Trafalgar-road, Old Kent-road, S.E.  
Shepherd, J., 29, Everton-crescent, Liverpool.  
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Showers, Mrs., 103, Seymour-place, Bryanston-square, W.  
Snelling, G. F., Camden-villa, Victoria-road, Upton-lane, Essex.  
Strawbridge, Geo. Nelson, Annandale, Central-hill, Upper Norwood.  
Strawbridge, Mrs. G. N. Annandale, Central-hill, Upper Norwood.  
Swinton, A. C., Hill House, Versailles-road, Norwood, S.E.  
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Theobald, R. M., M.D., &c., 25, Lee-terrace, Leo, S.E.  
Wedgwood, Hensleigh, 31, Queen Anne-street, Cavendish-square, W.  
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Wilson, D. H., M.A., LL.M., Oxford and Cambridge Club, Pall Mall, S.W., and 3, Altenburg-terrace, Clapham Junction, S.W.  
Wiseman, Mrs., 1, Orme-square, Bayswater, W.  
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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dye, Esq., M.R.C.S.; Mrs. D. H. Dye James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq."

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls or the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—  
"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

## HOW TO FORM SPIRIT CIRCLES.

ENQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

## "THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

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