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SIR WALTER SCOTT AND THE SUPERNATURAL

(Concluded from the *Spiritualist* of April 18th, 1880.)

BY J. A. CAMPBELL, B.A., (CANTAB).

I had hoped long ere this to finish what I had to say about Scott, but my project was hindered, as mortal projects so frequently are, by "the devil," or my guardian angel, I don't know which.

"While I was engaged in surveying the estate of Abbotsford," continues Mr. Morrison, "Sir Walter was much with me in the fields. He used to come leaning on his favourite Tam Purdy and tell me tales connected with the spot I might happen to be surveying. On a day appointed we all set out on a hare hunting expedition. Miss Scott rode Queen Mab, a little pony; and John Ballantyne was mounted on Old Mortality, an old gaunt white horse. He was dressed in a green coat with buttons of mother-of-pearl, silver and gold, with, if I remember well, a precious stone in the centre, and altogether a most harlequin and piebald figure. I admired the buttons. "And well you may," said Sir Walter. "These buttons, sir, belonged to the great Montrose, and were cut by our friend John, from an old coat belonging to the marquis, and which he purchased from the unworthy descendant of the family, Graham of Gurtmore, with many other knick-knackets."

I could not resist this mention of John Ballantyne and his buttons, but we must pass by other little details of the same kind, and take up the narrative again where it becomes important to our present purpose. "As we rode to this hunt he (Scott) told us many tales connected with localities. 'Here is the old kirk of Lindran, where I once saw a vision. I had sent my servant, with a horse and cart, for provisions and other articles expected from Edinburgh. I had walked out to meet him about the time he was expected, and I saw the man, horse, and cart, coming to meet me.

"At once the whole tumbled down the bank. I hurried on to render assistance, when to my surprise nothing was to be seen. I returned home not a little ashamed at having allowed myself to fall into a delusion. The cart did

not arrive for two hours and a half after its proper time; and when I questioned the man what had occasioned his delay, 'The carrier from Edinburgh, sir, did not arrive until two hours after his usual time, which caused me to wait until it became dark. I got all loaded and came away; but on account of the darkness, the cart ran too near the brae, and all tumbled to the bottom. I found the horse had thrown himself out of his harness, and was standing unhurt. Assistance came, and I got the cart righted, and again set out on the road, and we are all here safe at last.' The time that the cart really tumbled over, was at least two hours after my vision." A sufficiently clear instance of premonitory clairvoyance, and the seer is Scott himself, not a solitary instance either, as we shall see presently.

"Upon one occasion he said to me, 'It is ill-advised, and has a bad tendency, to do away with a system that connects us so closely with the other world. A believer in ghosts can never doubt the immortality of the soul!' 'Come,' said Sir Walter, 'to supper, and bring your friend Grieve; Hogg, and Allister Dhu will be here to meet you. I wish we could have Jameson; but he has taken an ill-will at me. He wished to be librarian to the advocates; but the affair was decided before his application: explain this to him. Jameson's ghost stories are excellent.'

"It was far in the night and the bairnies grat
Their mither aneath the mools heard that,
The wife stood up at our Lord's knee,
And cried, 'O! may I gang my bairnies to see!
She pleaded sae sair, and she pleaded sae lang
That he at last gied her leave to gang,
But su ye come back ere the cock does crow
For langer ye manna bide awa."

"Grieve," said I, "is ill and cannot come." Mr. Scott, Mr. Hogg, Mr. Campbell and I, formed the party. We were sufficient of ourselves to fill the country with ghosts. "It is reported," said Mr. Hogg, "that you saw the spectre of Byron," "I did so, to the wonder of my eyes that looked upon it. It was in the dusk of the evening. I saw the figure of Lord Byron exactly as I last parted with him in London. I was so suddenly taken by surprise that I had not time to recollect that he was dead, and went forward with my hand stretched out, to welcome him to Abbotsford. But it vanished, and I stood for some time in wonder and disappointment, till I recollected that he was dead." "I never," said I, "knew any good come of seeing ghosts and dreaming dreams; the ghost of Hamlet is fatal to his

son's happiness, and is the cause of his death. The grey spectre comes as an enemy to MacIvor." "I have an exception. The White Lady," said Mr. Hogg, of Froud Water, did some service. The stream of that name falls into the Tweed a short distance above the Bield Inn, on the opposite side of the river. Two or three miles up the Owen there is a shepherd's house, with some aged trees. One fine summer evening, the shepherd and his family were assembled at supper, except a bairn, who came running into the house and said, 'O come out and see the most beautiful lady in the world, dressed all in white, and walking down the waterside.' The family all hurried out; and just as the last person had cleared the door, the house fell with a great crash, and would have killed everyone. This story," added he, is "perfectly true, and happened within my own recollection. My brother now lives in the house." "It was an honest ghost," said Sir Walter. "Let us have a round of ghosts."

Here I close my extracts, as the concluding portion of the conversation, though it contains some curious "ghost stories," has no reference to the opinions of Sir Walter. If Mr. Morrison has written faithfully, and there is no good reason for doubting it—indeed, the publication of these Reminiscences during the life-time of Scott's most intimate friends, in a popular Edinburgh Magazine, makes falsification very nearly impossible—then we are bound to take his record into consideration in judging as to what those opinions really were. Nevertheless turning from it to the "Demonology and Witchcraft" the contrast is rather startling. In the first chapter of that book—the only words of Scott in which the subject of—the supernatural is directly treated of, he says, "These spirits (of the departed) in a separate state of existence, being admitted to exist, are not, it may be supposed, indifferent to the affairs of mortality, perhaps not incapable of influencing them. It is true, that in a more advanced state of society, the philosopher may challenge the possibility of a separate appearance of a disembodied spirit, unless in the case of a direct miracle, to which, being a suspension of the laws of nature, directly wrought by the Maker of these laws, for some express purpose, no bound or restraint can possibly be assigned. But under this necessary limitation and exception, philosophers might plausibly argue, that when the soul is divorced from the body it loses all those qualities which made it, when clothed with a mortal shape, obvious to the organs of

its fellow men. The abstract idea of a spirit certainly implies that it has neither substance, form, shape, voice, or anything which can render its presence visible or invisible to human faculties. But these sceptic doubts of philosophers on the possibility of the appearance of such separated spirits, do not arise till a degree of information has dawned upon a country, and even then only reach a very small portion of reflecting and better-informed members of society.* But if we think a little we shall not be startled. A short time ago we found Scott telling a story in one way to Morrison, and in quite another way to Terry. We now find him leaving one impression of his views on the whole question of the supernatural on the mind of Morrison, and of two other personal and sympathetic friends, and quite another impression on the mind of the general public. The explanation of that discrepancy was not far to seek, neither is the explanation of this. The cases are in fact parallel. Terry was a sceptic; Morrison was a believer. The public of half-a-century ago was sceptical. Morrison, Allister Dhu, and the Ettrick Shepherd, were believers. And here I am obliged to say something about the character of Scott himself. God knows that if I do him wrong it is not from lack of reverence. Every noble mind has its own infirmity, and his was perhaps the love of standing well with all men. A many-sided nature, with many contrary impulses, tends invariably to this.† So it comes about that he, tender-hearted as a woman, joins in a cruel sport, because that is the proper thing for a Southern Laird to do; that he, intuitive of infinite possibilities, writes a philosophical treatise on the supernatural (not just easily here and there) because it is the proper thing for the Author of *Waverley* to be a philosopher. And he *is* hunter, *is* philosopher *in real earnest* for the time. If you want to know what he is permanently, you must see him in his quiet study, stroking Maida's head; and hear him talk at his own fireside with

friends who care nothing for philosophy.* Had he lived in the later, instead of the earlier, part of the century, when the spirit of captious criticism and sneering faithlessness was riper than it is now, his public testimony might have been different. For during the past twenty years a vast change from explanation of everything, to sympathy with the feelings of others has been taking place. If anyone desires to realize the extent of this change, he has only to compare a *Waverley* note regarding a supernatural event with the exquisitely told story of the *willow wand* in "*Adam Bede*," though George Eliot is far less superstitious than Walter Scott. As it is, I think we ought to feel grateful to Mr. Morrison for preserving to us these private conversations.

A great deal has been said by Mr. Morrison about Sir Walter: let us hear now what Sir Walter has to say about him. The following is an extract from a letter of introduction to Mr. Roscoe, of Liverpool, dated June 1, 1821: "I take the liberty (if I may use the phrase) of strengthening the general's recommendation, and at the same time of explaining a circumstance or two which may have some influence on Mr. Morrison's destiny. He is a very worthy, as well as a very clever man; and was much distinguished in his profession as a civil engineer, surveyor, &c., until he was unlucky enough to lay it aside for the purpose of taking a farm. I should add that this was done with the highly laudable purpose of keeping a roof over his father's head, and maintaining the old man on the paternal farm. But he would fain hope something would occur in a city where science is so much in request, to engage him more profitably to himself, and more usefully to others, in the way of his original profession as an engineer, in which he is really excellent. I should be sincerely glad, however, that he throve in some way or other, as he is a most excellent person in disposition and private conduct, an enthusiast in literature, and a shrewd and entertaining companion in society."

I could not think of his carrying a letter to you without your being fully acquainted with the merits he possesses, besides the painting, of which I do not think much at present,

* Quite true, Sir Walter, spirit can never be seen by outside eyes, in this world or any other; it is "obvious to our organs" in this stage through the medium of the material body, in the next stage probably through the medium of the ethereal body. But the material body is probably the mere incrustation of the ethereal body, an incrustation so slight in the case of certain individuals, that the seeing functions of the ethereal body are exercised even here, rendering the inhabitants of the ethereal world as palpable to them, as the inhabitants of the material world are to others.

† Abbotsford is the reflex of Scott's mind, and Abbotsford is the most heterogeneous place in the three kingdoms; it is neither feudal castle nor country house, neither medieval poetry nor modern prose, but a combination of both, disappointing in the extreme to men of one idea.

* The extract about the trial by acorns shows also the real nature of the man. I am obliged to Mr. Atkinson for calling my attention to this, and also for the information that the precious portfolios of Abbotsford drawings still exist. Mr. Ruskin counts himself fortunate in the possession of one small drawing of the niche of the Tolbooth, and Mr. Atkinson's treasure would seem to him, I am sure, as it seems to me who have not even one, priceless.

though he may improve. I am, Sir, with very great respect, your most obedient servant,
WALTER SCOTT."

There is also a delightful rhymed letter of the Ettrick Shepherd, Morrison's old and intimate friend, enclosing the playful epitaph before alluded to, which I have not space to quote, a few lines of the epitaph itself will do as well.

For where will you see

A man from dishonour or envy so free?

For a trustier friend, or a loon more kind,

Or a better companion is not left behind.

Oh! had I a headstone as high as a steeple

I would tell what he was, and astonish the people.

PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

THE FLETCHER CASE.

At the Bow-street Police-court, last Friday, before Mr. Flowers, Susan Willis Fletcher, aged thirty-two of 22, Gordon-street, Gordon-square, was charged, under a warrant, having been apprehended at Greenock the day before, with being concerned with John Wm. Fletcher, her husband, in unlawfully obtaining, in the month of September, 18s. 9d., three strings of Oriental pearls and other jewellery by means of false pretences, with intent to defraud Julia Anne Theodore Henriette Heurtley Hart-Davies.

Mr. S. B. Abrahams prosecuted; and Mr. Flegg appeared to defend the accused.

Mr. Abrahams, in opening the case for the prosecution in a speech of two hours duration, stated that Mrs. Hart-Davies, in the belief that she was in communication with the spirit of her departed mother through the mediumship of the Fletchers, handed over to them property worth many thousands of pounds. Madame Davies sent the whole of her property to the Fletchers, and proceeded to France. During her absence, strange to say, her "poor mamma" was not with her, but stayed in London—(a laugh)—and was daily in communication with the prisoner and her husband, and they were so kind, so considerate, as to send verbal and written messages to Madame, some of which he would read by-and-by. Madame remained away from November until May, and then she returned. The Fletchers were in correspondence, as he had said, with "dear sister Juliet" all this time, and they asked what room in their house—this abode of free love—she was going to occupy. When they got her back they had not obtained everything; they asked her to make a will, and they got her to sign a document which they called a deed of gift. This was done under the influence of a gentleman styling himself Captain Morton, who acted as private secretary to Mr. Fletcher, and resided in the same house. It being necessary and desirable that the Fletchers should have something to show they were entitled to the jewels, they persuaded the lady to sign a document in the shape of a deed. He had the original, together with some of the jewels and other property which had been found in the prisoners' boxes since her arrest, and more, no doubt, would be discovered when they made a thorough search. Well, the deed was signed, and was witnessed by Colonel Morton. Having got the deeds signed, they wanted to see what could be done to secure the property which Mrs. Davies was entitled to when Mrs. Sampson, who was eighty-three years of age, died.

Mr. Flegg said the document could not be put in, as a will was not operative until the party concerned was dead.

Mr. Abrahams said the document proved that it was evidence of conspiracy. The will appointed Mr. E. Wade, of Kelvin-place, Lewisham, and Mr. G. P. Allen, of St. George's-street, London, as executors, and was dated October 23rd, 1879. Mrs. Davies had never seen these parties after the will had been signed. Still the Fletchers were not satisfied. Colonel Morton, who was a clever American lawyer, discovered that the will was not in compliance with the law, and accordingly they took Mrs. Davies to a solicitor, who prepared a codicil. This was done by a firm of the highest position and of the highest integrity. A codicil, dated October 30th, 1879, was signed.

Mr. Flegg: The lady had better revoke them.

Mr. Abrahams: She has done that, don't fear. (A laugh.) After they had got everything the poor lady possessed, present and future, she went to "Brother Willis" and "Sister Susie," in Gordon-street, as arranged, but their conduct was changed. The poor lady led a life of misery, and had scarcely enough to eat and drink. They treated her with contempt and indignity. So un-

merciful was their treatment that she found herself getting out of health, especially after taking a special drink out of a coffee-pot. She continued to reside with the Fletchers and the other persons who entered their society—that abode of free love—until it was determined to have a visit to America. There was about this time a great spiritualistic camp meeting in America, and the Fletchers were to go there and show themselves off. Mrs. Fletcher at this time had herself photographed with the jewels of Mrs. Davies. [These photographs were put in.] The Fletchers did not like Mrs. Hart-Davies at home, and so she went with them to America. There were several of them, including a Swedish officer, named Lindmark, and they went to New York. On the way to America Mrs. Davies heard a great deal about the Fletchers, and in America she heard more; and she was then led to suppose that she had been duped. The idea then occurred to her that she should set a Spiritualist to catch a Spiritualist, and for this purpose she made herself acquainted with a gentleman well known in the spiritualist world, James M'Geary. His name became familiarised into "Mac," and then "Dr. Mack," and by that name he would be known in this case. Dr. Mack, who was engaged, was, from all repute, a true Spiritualist, or at any rate, was a true man; and the result was that Dr. Mack went to Mrs. Fletcher and asked her to give up the property which she had taken from Mrs. Davies. Mrs. Fletcher refused, and referred him to her husband, who also declined. Dr. Mack found he could not get the jewels, and so he called in to aid him the Boston police, and the consequence was that Mr. Fletcher gave up a portion of the jewels, but he would not give them all up. Accordingly the Fletchers were charged with defrauding and obtaining money from Mrs. Davies. It was, however, shown that no offence had been committed in America, and the Defendants (the Fletchers) were discharged, the property remaining in their possession. Mr. Fletcher, on being released, then went to an American lawyer, who said that Mrs. Fletcher should not have parted with any of the property, and advised that it would be best to charge Mrs. Davies and Dr. Mack with stealing this property. They were arrested and charged. Mrs. Fletcher having made an inventory of what he had given up to Dr. Mack, who, however, never kept the articles, but handed them over to Mrs. Davies. Mrs. Davies was then advised to leave America and come to London. On their arrival here they did him (Mr. Abrahams) the honour of consulting him. When he was informed of all the details of the story, he asked what had become of the property in Gordon-street, and he asked Mrs. Davies if it was valuable. She said, "Yes it is very valuable." He suggested to her that if it was in Gordon-street now she had better take it. Mr. Abrahams said he then thought it important that he should apply for a warrant, and he had done so. Accordingly he, in company with Mrs. Davies, went in a cab to Gordon-street, and the door, after some little delay, was opened, and he saw a young lady, who was in court. The young lady received him in the way young ladies usually receive gentlemen. This young lady said that she and her mamma had been put in possession of the house to mind it for Mr. and Mrs. Fletcher, and she could not let Mrs. Davies remove her things, but she then asked to be allowed to go for her solicitor. Mr. Abrahams said, "By all means," and accordingly Mr. Flegg was sent for, but he not being at home, his son came instead. After some conversation, he (Mr. Abrahams) decided to let Mrs. Davies point out what was her property, and the vans were sent for from the Pantechnicon, and the property was thus placed in safe custody. Then Mr. Flegg gave notice to the Pantechnicon telling them not to part with the property to Mrs. Davies, and there it remained. This brought on a pretty little bit of litigation between himself and Mr. Flegg. He had never told Mr. Flegg that he had applied for a warrant, and he was sure the magistrate would understand why. The prisoner made her appearance the night before on board the Anconia, at Greenock, and, thanks to the Scotch police, she was taken into custody as soon as she set foot on Scottish soil. In conclusion, he would pledge himself to be able to show, on the clearest evidence, that the prisoner had been conspiring with her husband to cheat and defraud Madame Davies. As yet there had not been sufficient time thoroughly to search the boxes brought over from America by the prisoner, but he hoped, when they did so, more of the very valuable property would be discovered. Mr. Abraham then asked that the prisoner be formally remanded to an early day.

Mrs. Hart-Davies then swore to the truth of her "information" as follows:—

The information of Juliet Anne Theodora Heurtley Hart-Davies, of No. 12, Upper Baker-street, in the county of Middlesex, the wife of Mr. James Penrose Hart-Davies, sheweth:

That since the month of November, 1879, I have lived separate and apart from my husband, to whom I was married in the month of January, 1878, a deed of marriage settlement having been previously executed whereby all my property was settled to my own use, free from the control of my husband.

Prior to the month of May, 1871, my husband, being out of

health, had consulted a Mr. John William Fletcher, who was a professed spiritualist medium and galvanist, and, as I believe, had on several occasions seen the said J. W. Fletcher and held many conversations with him; and in the said month of May, 1878, being myself very much out of health, my husband introduced the said J. W. Fletcher to me. Fletcher called at my then residence, Farquhar Lodge, Upper Norwood, as a magnetic doctor, and he professed his ability to cure me. He visited me in the capacity of doctor four times, and was paid the sum of £5 5s. The said J. W. Fletcher subsequently introduced his wife, Susan Willis Fletcher, to me, she being also a professed spiritualist medium.

At the first interview I held with the said J. W. Fletcher he told me not to be alarmed if he should go into a trance and speak to me of things from the spirit world. He did, in fact, go into what appeared to be a trance, and with his eyes closed and seemingly unconscious spoke to me of matters relating to my previous life which greatly astonished and surprised me. He told me that the spirit of my mother was by his side and spoke to me through his medium. I made a note of the words spoken by Fletcher to me, to which, if necessary, I crave leave to refer.

At each of the succeeding three visits paid to me by the said Mr. Fletcher he went seemingly into a trance, and on each occasion professed to deliver spirit messages to me from my deceased mother. I have notes of some of such messages.

At one of the visits the said Mr. Fletcher professed to deliver to me a spirit message from my mother to the effect "that Mr. and Mrs. Fletcher were as dear to her as her own children, with whom she had not been able previously to communicate, but that she had at length found mediums through whom she could communicate direct from herself to me."

At each of the interviews with the said J. W. Fletcher he, whilst apparently in a trance, conveyed to me alleged messages from my deceased mother of such a character and referring to such matters of family history that I became fully convinced at that time that he really was in communication with the spirit of my mother, and, being so deeply impressed, was prepared in all respects to treat both Mr. Fletcher and his wife as my brother and sister—as by the alleged messages from my mother I was requested and directed to do.

About the month of October, 1878, I removed from Farquhar Lodge to lodgings at No. 2, Vernon-place, Bloomsbury-square, and was visited there both by Mr. and Mrs. Fletcher. The said Mrs. Fletcher had on two occasions, as I believe, visited me with her husband at Farquhar Lodge, and when I determined to remove from Farquhar Lodge to Vernon-place, as hereafter stated, the said Mrs. Fletcher assisted me in packing my jewels and property, and thereby became aware of its nature and value.

Whilst residing in Vernon-place, both Mr. and Mrs. Fletcher held what they termed *stances*, during which they, and each of them, fell into what appeared to be a trance, and whilst in that state of trance they continued to convey messages to me from the spirit of my deceased mother. Many of these messages were reduced to writing by the said Mr. and Mrs. Fletcher and sent to me. I have preserved some, to which I crave to refer.

The said J. W. Fletcher and his said wife had taken a house at No. 22, Gordon-street, Gordon-square, which they were only able partly to furnish, and upon my going there from Vernon-place upon one occasion the said Mrs. Fletcher held a *stance*, the said Mr. Fletcher being present, when she delivered to me a trance message from my mother to the effect that I was to share my property with them, the said Mr. and Mrs. Fletcher, and to listen with willing heart to a proposal previously made by them to me to share their house on my return from a visit I then contemplated making to Tours, in France. We were, so the message declared, to be as one family. That the said J. W. Fletcher was to represent Wisdom; Mrs. Fletcher, Work; and myself, the Love Element of the family, so as to harmonise the whole, and form a Trinity.

In consequence of this and other similar alleged messages, I decided to transfer from my lodgings in Vernon-place to the house of the said Fletchers, 22, Gordon-street, all my furniture and effects, and they were accordingly so removed. I made such removal upon the entire faith and belief of the representations made to me by the said J. W. Fletcher and S. W. Fletcher, his wife, that they, and each of them, had received the several messages from the spirit of my deceased mother; and they both repeatedly urged me to do so, lest other evil-disposed persons might get possession of my property. That property so removed to 22, Gordon-street, was of great value, exceeding £1,000.

Both the said Fletchers alleged that they were entirely unconscious of the messages delivered by them whilst in a trance.

On one occasion Mrs. Fletcher, during the *stance*, the said W. J. Fletcher being present, delivered to me a piece of paper on which there was pencil writing. The same is now in my possession. The words so written in pencil, and which the said Mrs. Fletcher told me was written by the spirit of my mother, through her hand, are as follows:—

"S.D.—Dear Juliet—Do as you are instructed by me."

The said message is in the handwriting of the said Mrs. Fletcher, and is on half a sheet of note paper, with the address, "22, Gordon-street, Gordon-square, W.C.," printed thereon.

It was delivered to me by the said Mrs. Fletcher, in the presence of the said Mr. Fletcher.

During the *stance* there were raps from the fireplace and other parts of the room, which the said Mrs. Fletcher alleged signified that the spirit of my mother desired to write, and she accordingly took a piece of paper and wrote the foregoing message.

The said written message was delivered to me in the most solemn manner, and produced a great effect upon me. I immediately went to my house, and collected all my jewels, placed them in a handbag, and proceeded with them to the house of the said Fletchers. I delivered all the said jewels to the said Mr. and Mrs. Fletcher. This was done in what was called the *stance* room. Mr. and Mrs. Fletcher opened the bag, and examined them. Mr. Fletcher then went into a trance, and I placed them on his knees, which during his trance he stated was my mother's lap, so that she could see them and handle them, and afterwards talk about them. Mr. Fletcher—still apparently in a trance—stated that my mother was delighted to see them, and spoke of them in terms which amazed me, and I was blessed for having given them up, for that if I had been disobedient and not given them up, so strong was the magnetism from my mother in the jewels that they would have given her the power of drawing me into spirit life before my time, and which was a great temptation, as my mama was longing to do so, though she knew she must not. The higher spirits, whom she did not name, would not allow her.

The jewels were also placed by me in the lap of the said Mrs. Fletcher, in the presence of the said J. W. Fletcher. The said Mrs. Fletcher went, apparently, into a trance, and delivered to me a message from my mother, to the effect, and was I believe in the words, following: "You must impress upon Bertie (the familiar name of Mrs. Fletcher) that she must feel no compunction, but wear the jewels as if they were her own, as she feels a natural delicacy and hesitation about it."

The jewels so delivered by me to the said Mr. and Mrs. Fletcher were of great value, consisting of diamond and sapphire ornaments and other very valuable jewels, pearl eardrops, pear-shaped. As they had belonged to my late mother, I cannot state their actual value, but certainly they are, as I believe, worth several thousand pounds.

I delivered such jewels to the said Mr. and Mrs. Fletcher entirely on the faith of their, and each of their, representations that the message they, and each of them, had delivered to me came from my deceased mother.

In the month of July last I proceeded to America with the said Mr. and Mrs. Fletcher, and from information I received there I became aware that I had been cheated and duped, and that they had obtained my jewels and property by false and fraudulent misrepresentations. I accordingly caused proceedings to be taken against them, and succeeded in recovering a considerable portion of my jewels. I discovered that the said Mrs. Fletcher had, without my authority, broken open my boxes and taken away many valuable velvet and other dresses, which she had caused to be altered, and wore also very costly and valuable laces which she had stolen from me.

A large number of articles of jewellery belonging to me are still in the possession of the said Fletchers; among others three strings of fine Oriental pearls, with pearl snaps, of the value, as I hold, of £300; a Geneva watch, a short solid gold watch chain, a gold engraved chatelaine, with four short pendant chains and rings; a calendar watch in gold, and having face half dark blue enamel with stars and the moon, &c.; and a ring with three square-set diamonds, a ring with three turquoises and diamonds, a white cornelian cameo ring (a portrait), a round chased gold twist brooch, a small cameo brooch of great value set in gold; a cedar box full of valuable lace, in flounces, edging, &c., together with a very large quantity of valuable clothes.

The whole of the last-mentioned property is now, as I believe, in the possession of the said Mr. and Mrs. Fletcher.

Upon my return from America, I proceeded to 22, Gordon-street, and there I found that most of my boxes had been broken open, property abstracted and carried away, and I found some secreted under and between the mattresses.

The First Information of the said J. A. T. H. Hart-Davies, sheweth:

My jewels were obtained from me by the said Mr. and Mrs. Fletcher by the false representations above described in the month of September, 1879, my furniture, plate, glass, china, clothes, and other effects were in a like manner obtained from me by the said Fletchers, in the month of October, 1879. I went to America in the month of July, 1880, and returned to London on the 17th day of this present month of October, 1880, I discovered on the 19th day of October instant that my boxes had been

broken open, and many articles of value abstracted, all my private papers ransacked, and many of them taken away. I had left the boxes properly packed, and my effects neatly arranged, and I found that everything contained in the boxes and packing cases had been disturbed. I have been unable to discover many of my most valuable dresses, and I believe they are now in the possession of the said Mrs. Fletcher, and being worn by her.

Mr. Flowers remanded the prisoner for a week, and refused to take bail.

LIBERATION OF THE PRISONER ON BAIL.

Last Tuesday on the application of Mr. Edward Dillon Lewis, of Old Broad Street, Mr. Flowers decided to accept the sureties of two gentlemen in £500 each for the appearance of Mrs. Fletcher at Bow Street court to day, to further answer the charge of obtaining a large amount of property from Mrs. Hart-Davies by means of fraud. Mr. Lewis stated that he had been retained for the defence since the last examination, and that Mrs. Fletcher had a perfect answer to the charge.

SAD AND WEARY.

BY LAURA EMMET.

Sunny skies are clouded,
Happy days are o'er,
Faded into shadows
To brighten nevermore.

Glorious dreams have vanished,
Like castles in the air;
Visions of the future,
Have ended in despair.

What is there to live for
Those we loved are gone.
Wearily we linger,
Waiting for the dawn.

Have we long to wander,
Have we long to wait,
Ere the welcome herald
Calls us to our fate?

Soon the time is coming,
Then shall ye be free;
Yonder, not far distant,
Angels beckon thee.

Be still, faint heart, that mourneth,
Then shall ye be blessed.
'Tis the Father's voice that calleth
Thy weary soul to rest.

MISS BURKE'S POETRY.

An excellent monthly periodical, *Every Girl's Magazine*, edited by Miss Alicia A. Leith, and published by Messrs. Routledge & Sons, prints in its December number the following poem from the pen of Miss C. A. Burke:—

AT CHRISTMAS-TIDE.

To-night it is a holy night,
Heaven's gates are open wide,
And blessed angels in swift flight
Seek earth at Christmas-tide.

The plain, the town, the crowded street
They traverse to and fro,
Yet leave no foot-print of their feet
To point the way they go.

With flowing robes and floating hair,
On the strong wind they move;
Their white hands clasping lilies fair,
Their deep eyes lit with love.

White robed are they, and purely clad,
This grand celestial race!
The light that heals the sick and sad,
Clear shining in each face.

The dying man in strange dim dream,
Weary and blind and dumb,
Sees suddenly, with face agleam,
The Lord's great angels come.

Round children's beds they weave a spell
To keep them undefiled,
The angels love the children well
For was not Christ a child?

And all the night, unknown, unseen,
They wrestle, strive, and pray,
To make our stained souls white and clean
Before the blessed day.

The hand stretched forth to smite, they stay,
Our better selves they wake;
And take our evil thoughts away,
And heal the hearts that ache.

From hearth to hearth they move along,
No dreary home they scorn;
Singing again the wondrous song
They sang when Christ was born.

And "tidings of great joy they bring
To us and all mankind,"
"Rejoice for Christ is born," they sing,
Adown the snow-sweet wind.

"Rejoice for Christ has come," they cry,
"O! earth your wailing cease,
Give glory to your Lord on high,
And on His earth keep peace."

Each year with us this holy night
The angel hosts abide,
And evil things are put to flight
At blessed Christmas-tide

It may not be out of place at the present time to reproduce here some of her past poetical essays, as a reminder what a bright star is departing from public work in our midst, so we reprint the following from *Rifts in the Veil*:—

RESURGAM.

The winter is drawing nearer,
The autumn is well-nigh done,
The ruddy fruits in the orchard
Hang ripe in the golden sun.
The trees are arrayed in glory,
And softly the faint winds creep;
For Nature is patiently biding
Her season of tranquil sleep.

The swallows—glad heralds of summer—
Fly forth on their passage again,
The flowers lie dead in the valley,
No blossoms are found in the glen;
And the stream in its drowsy murmur,
O'er meadow, and upland, and lea,
Seems to whisper that winter is bringing
The loss of its liberty.

And I, too, am patiently waiting;
Life's summer is over, I know;

I feel the cold breath of its winter,
And Death cometh softly and slow.
Yet surely, too surely, he cometh,
And I from the world must part ;
Even now I feel that his fingers
Are busy around my heart.

When the spring-time of earth is returning
The land will awaken again ;
The trees will put forth fresh branches,
And the river will burst through its chain ;
The swallows will come o'er the water,
The violet will hide in the shade ;
The cowslip and delicate primrose
Will bud in the sheltering glade.

And I—I too shall awaken,
And the gates of the tomb be riven ;
My spirit will then mount upward
To the beautiful Courts of Heaven.
I shall pass through the "many mansions,"
And kneel at the Sacred Throne,
And surrounded by countless angels
Shall worship the Great Unknown.

I shall walk in a land of glory ;
And out in the golden gleam,
I shall see the face of the Master,
Of which I so often dream.
And I know, though the flowers be waving
All over my earthly bed,
I shall live in the hearts that love me—
To them I shall ne'er be dead.

A VISION OF DEATH.

Within my loving arms she lies,
She will not heed one word I say.
Last night Death came in Angel guise,
And closed for ever her blue eyes,
And kissed her life away.

I heard him knocking at the door,
I would not heed, but only drew
My darling closer than before,
And trembling kissed her o'er and o'er—
Too well the end I knew.

She lay so quiet on my breast,
I held her close, I held her warm ;
Her tiny hands in mine I pressed,
My soul was filled with wild unrest,
I feared that shadowy form.

She lay my sheltering arms between,
Her laugh rang merry as of old,
She was as gay as summer's queen,
She did not know what I had seen
Far out upon the wold.

And then the casement shutters shook,
A sudden chillness filled the air,
I shuddered, and I could not brook
Into my dear love's face to look,
Death cast his shadow there.

Beside the slowly dying fire
We watched the dying of the year,
Until from yonder village spire,
In merry clamour rising higher,
The bells rang sharp and clear.

I felt the strange dim presence grow,
And wrap my darling in the mist ;
I felt her breathing come and go
In ebbing currents weak and slow,
Between the lips I kissed.

I heard her softly speak my name,
In tender accents, sweet and faint ;
And round about her head there came
A rosy-tinted ring of flame,
The aureole of a saint.

She lay so still, she lay so white—
The last sad pang too surely o'er ;
And just between the shifting light,
When morning follows fast on night,
Death passed across the moor.

Ah, me ! the poor Old Year is dead,
And my dear love with him has died ;
And, with a monarch's haughty tread,
A cruel New Year comes instead,
In regal state and pride.

Ah ! soon again the flowers shall blow,
And soft winds sweep these dreary plains,
And earth be filled with summer's glow ;
But in my heart henceforth I know,
Eternal winter reigns.

DEATH.

Why should we call Death cruel ? rather say
Good Death and kind, who comes to take away
The load we cannot bear,
Who leads the wounded from the battle fray
With tender, loving care.

Magical Death, who calms the wildest heart,
Who calls the mourner from his bitter part,
And gives the toiler rest ;
We must await his hand in patience, and not start
When it invades our breast.

Wonderful Death ; strong arm to bear us on,
Far beyond planet and glad shining sun,
Where soft white clouds are riven,
Whither our loved ones are already gone
To the fair Courts of Heaven.

Pitiful Death ! more pitiful than Life,
Who leads us into paths where thorns are rife
To tear all tender feet ;
Thou guidest us from tumult and from strife
To peace and rest complete.

And if we rise not—to a solemn sleep,
Unutterably motionless and deep,
Which nought can ever break,
From which if wild storms rave, or soft winds weep,
We shall no more awake.

Full many pass in all their early prime,
In youth's glad spring to that fair clime,
Released from earthly woes,
Whilst others must grow grey and sere with time,
Ere they may find repose.

Strange mystery ; yet still the round world rolls,
Guarded and guided ; it is God controls,
Who gives us life and breath ;
May we so live that we may yield pure souls
To the strong arms of Death.

Parted asunder, we shall meet again
Suffering, yet shall we live untouched by pain
On yonder love-lit shore,
Where Death comes not, but perfect Life will reign
For aye and evermore.

DESOLATION.

Wake, wake, O Harp,
Pour forth thy mournful strain—
Wake, golden strings,
To a by-gone note of pain;
Murmur in heedless ears
The sorrows of these years,
With an undertone of tears,
For sad refrain.

Break, break, O Heart—
What dost for thee remain?

Only a bitter past
Suffered and spent in vain:
A present with sad skies,
And hidden mysteries,
A future, to thine eyes
The sad past o'er again.

The following "Baby Song" appeared originally in *The University Magazine*, and its artistic merits were so much appreciated, that *The Standard* newspaper reprinted it in full:—

A BABY SONG.

"Sweet little Enid—how did you come here—
Into this kingdom of tears and sighs?
Did you wander out of some fairy palace?
Or did you fall from the azure skies?"

"Did you drop at our feet from a golden sunbeam?
Did the great stork bring you? you creature small;
Were you cradled soft in the heart of a lily?
Or hidden under a mushroom tall?"

"That swaying bulrush is twice your stature—
The sunflower set by the garden door
To the hollyhock whispers, 'Was ever a baby
So tiny seen in the world before?'"

"How did you come by all your beauty?
Did an angel lend you those sweet blue eyes?
Did the fayfolk fashion those dainty fingers?
And print that dimple for our surprise?"

"Did the ripe peach fall on your cheek and tint it?
Did the jasmine whiten that forehead fair?
Did the red rose blush on your lips for sweetness?
And the silkworm spin you your golden hair?"

"Did the woodbird teach you your wanton singing?
And the brook your laughter so wild and gay?
Were your wee feet trained to those graceful dances
In some fairy ring where you chanced to stray?"

"Sweet little Enid—or fay, or angel,
We blessed your coming, we bless it still;
For there was a void in our hearts, my darling,
An aching void you were sent to fill.

"What do we think you?" You know who'll tell you—
Tempt her with flowers, your childish charms—
What does she whisper? 'The sweetest baby
That ever was given to mother's arms.'"

MISS BURKE'S WORK IN SPIRITUALISM.

It is common rumour that at the last meeting of the General Purposes Committee at 38, Great Russell Street, it was resolved to bring the services of Miss Burke to the National Association of Spiritualists to an end at the close of this month, and to put Mr. Thomas Blyton in her place. Mr. Blyton to do secretary's work in the evening, also to keep the rooms in order, and to receive rent free the six or seven spare rooms of the Association, also the kitchens in the basement, as the pay for his services. A boy to be paid to look after the rooms in the day, until Mr. Blyton takes up the work in the evening. As this rumour may probably not be far from the truth, its points are worth examining.

Of course Miss Burke is entitled to the first offer of the same terms, and by underletting her right to some housekeeper may probably realise very nearly her present salary, for rooms in such a thoroughfare, being valuable and in demand, it is doubtful whether there is any economy to the Association in the proposed change, after the expenses of the boy are added.

Mr. Blyton is a clerk in the service of the North London Railway Company at Bow; he is also a newspaper publisher, having long been issuing *Spiritual Notes* at his residence at Sigdon Road, Hackney. See the imprint of that journal. He also conducts its advertising department, and was introduced by Mr. Braham to the recent Conference of Spiritualists at Manchester as its editor, in response to which Mr. Blyton rose and made a speech. Nevertheless, we believe the editing work to be really done by Mr. E. D. Rogers of the National Press Agency, who gave out for printing the alleged libel recently brought before a law court at Westminster, as reported in these pages last week. Messrs. Rogers and Blyton somehow bring out the paper between them, but seem a little chary in publicly acknowledging official positions in relation to it.

The pressure upon the energies of our secretary varies; sometimes full days in succession must be given to the work; at other times there is less to do. The work may possibly average five hours a day.

However that may be, it is obvious that nothing can be permanently arranged with Mr. Blyton until the decision of the directors of the North London Railway is known, and relative hours of service for the two organisations agreed upon. Mr. Blyton's new sphere will be about 1½ hour journey each way from Bow; then if he does all the secretary's work of the chief organisation connected with Spiritualism and carries on his publishing business as well as his railway duties, the hours of duty for so much work will require careful adjustment.

No doubt Mr. Blyton consulted his directors on these points, before he made the offer to the National Association which seems likely to get Miss Burke dismissed from a situation the duties of which she has performed so well.

New inquirers into Spiritualism and visitors from a distance, almost invariably call at the rooms in the daytime. The rumour goes, but it is too absurd, that in committee the wages of the coming boy who is to meet these inquirers, as the representative of the National Association of Spiritualists, will be five shillings a week. Miss Burke's fate will be a warning to him as to his precarious prospects in the future; then, as a rule, boys eat. After he has bought food for the week how much money will he have left for clothing? Will he be able to buy more clothing than one pair of corduroys per annum? In the special pleading by her unfriends, as to the economy of removing Miss Burke, let the corduroy boy be estimated at at least £25 a year.

A coalition has been formed to enter into the trade branch of Spiritualism in opposition to workers of old standing, one or more of whom has made heavy life sacrifices (commercially speaking) in that direction. The London managers of this trading coalition consist of Mr. Stainton Moses and a knot of his personal friends, and nearly all of them are on the Council of the National Association of Spiritualists. In another form they are going to continue the work hitherto carried on by Messrs. Blyton and Rogers. This aggressive action seems likely to stir up much fresh strife in the already wearied Spiritual movement, and it is evident that it would be reprehensible to drag the National Association of Spiritualists into the fierce contention they are initiating. Mr. Mould, of Newcastle, says, for instance, in the *Herald of Progress* of November:—"A genuine devotion to Spiritualism will best exemplify itself in seeking the improvement and development of existing agencies, and if any effort is made likely to impair their usefulness or strangle any of them out of existence, we have a right to fight them as foes and no longer cherish them as friends to our cause."

Hence it is necessary to stipulate that nobody shall let the rooms of the Association, or sublet them to anybody, who will take any part in the trade of the coalition; it would be involving the National Association in warfare without the consent of its members, and allowing the officers of the Association to do work, to save the coalition from paying officers of its own. We do not for one moment insinuate that anything of the kind is generally contemplated, but if any individual members have such ideas, they have no right to speak or vote at the next Council meeting, in relation to a subject in which they have a commercial interest. In town corporations the shareholders in gas companies abstain from speaking and voting at Town Council meetings on gas questions in which they have a commercial interest.

If the commercial coalitionists leave the room during the discussion of these questions, the Miss Burke affair will be very peaceably settled next Tuesday.

The members of the Council will doubtless be surprised to hear that Miss Burke has already received written notice to quit at the end of this month, without their authority. On behalf of the General Purposes Committee Mr. Stainton Moses has written her this notice, subject to the approval of the next Council meeting. A month's notice from an unauthorised source, and subject to withdrawal in the middle of the month by one only of the parties to the original contract, is obviously illegal. We could scarcely believe the story, so questioned Miss Burke as to its truth. We may add that this is about the only information published in our articles on her secretaryship which we have received from her, and that all our utterances have been written without her previous consent or knowledge.

Public feeling is running high at the strenuous efforts two or three persons are making to strike down the popular Miss Burke, while peacefully and faultlessly doing her work. Information has been brought us that some of her friends had arranged to get up a meeting in her honour, but that she resolutely refused to sanction such a step.

The Council is in a capital position to deal with this question on Tuesday, for as yet it has sanctioned none of the acts of its authoritative wire-pullers. Some of the members of the General Purposes Committee are also unpledged, as those who knew it did not tell the others the nature of the whole of the work Mr. Blyton is carrying on, so their votes were given upon in-

adequate information. At present the Council is altogether free from blame in relation to what is being attempted.

Only a few weeks ago we spoke of more probability of peace in the movement during 1881, but were unaware that Mr. E. D. Rogers was at work. Under his instructions Mr. J. J. Morse recently tried to raise money from a directorate in Newcastle, to support a coalition Mr. Rogers has been getting up, hostile to several responsible workers in Spiritualism, and Mr. Mould revealed the whole scheme in the *Herald of Progress* of Nov. 19th, last, page 295. The *Herald of Progress* is a penny paper, published at 29, Blackett Street, Newcastle-on-Tyne, and the last six numbers contain much information about recent doings, which might well be considered by the voters before the next Council meeting begins.

It is to be hoped that the Council will not let the Association or its premises be connected with the warfare and strife of an aggressive coalition, but will promote peace by adopting one of the several easy methods of retaining Miss Burke's public services to the movement, which for so long a time have given thorough satisfaction to everybody. All who have the interests of the movement and love of peace at heart, may look around at the present circumstances of the movement, and consider whether this, of all others, is a time for initiating internal strife by new aggressive actions.

Correspondence.

SOUL OR SPIRIT?

Sir,—You ask me—"Is there any delusion in supposing spiritual things to be more real and fundamental than the aggregation of unknown phenomena producing what is called matter?"

To answer you would be to solve the question that has vexed the minds of philosophers since the dawn of philosophical speculation; but, if spiritual things are formed by the aggregation of spheres which come together to separate again,* I do not see how they can be more real than are material things built up by the adapted combination of cells; and I think there might be a delusion in allowing such a supposition to have a practical bearing on individual life.

If the spirit of man has been enclosed in a body for educational purposes, that body—which is an organised body—is, during the time its spirit dwells therein, a natural body; the world in which this incarnated spirit has been placed, a natural world; man's surroundings, natural surroundings.

This natural world is to him a real world, because by natural means he can learn, and can prove the existence of nothing outside nature. And it is because he can prove the existence of nothing outside nature through the ordinary phenomena of nature—those phenomena which, because of his familiarity with them he calls natural—that spirits have made and from time to time make revelations to him of things spiritual. But these revelations which are outside the method of the educational purpose of his life have never been otherwise than motivated, for the aim of the spirits has always been to induce man to think more highly of the spiritual than of the natural, and lead him by, as far as may be, spiritualising his life to fit himself for a spiritual state.

If man is a being in process of creation, which is, I suppose, the meaning of the teaching that in him a spirit has been placed in a body for an educational

* We did not endorse this speculation of a correspondent; the speculation was not connected with our question.—Ed. of S.

purpose; if there be any truth in the doctrine of evolution; and if there be any necessity for or advantage in his knowing the aim of creation, it seems to me to be equally necessary and desirable that he should be enabled to form some idea of the antecedent steps by which his own creation has been so far accomplished, to prevent his misunderstanding the meaning of his actual life.

If man was, as is possible, created by evolution, how easy it would have been to have revealed to him that his spirit gained the human form by passing through a series of antecedent phases. That it commenced its passage through this series of phases as one of those spheres of which we have been told, which clothed itself or was clothed in matter as an organic cell. That from this it passed to and through other forms in succession, entering these by process of generation. That it developed these and fitted them to become the parents of higher forms of organic being by the uses of life while maturing itself by the same uses. And that it passed from each of these at death to re-generate itself in one of the so developed higher bodily forms until the human was attained to.

But such a revelation would have shewn him that although spirit was so far the being in process of creation, the successive natural use of higher forms of natural life, reached by the natural process of generation in natural bodies after antecedently passing through the natural process of death, was the means by which this so-created being had been matured, and the interaction of spirit and matter the agency continuously at work. And then he might have inferred that the work of these agents is the creation, by mutual interaction through a series of intermitting acts and interrupted lives of a being fitted for sustained action and continuous life.

Hence such a revelation might have led man to see that the being under creation was in its highest state to be neither material nor spiritual, but substantial, a state of being gained by the interaction of spirit and matter under proper conditions, and therefore combining properties of spirit and properties of matter in a substantial form from which all unstable elements have been eliminated.

But such a view would have reduced things spiritual to their due relations and relegated spirit to its proper place. Is it strange, therefore, that such a revelation has never been made.

It needs no revelation, however, to shew that if man is a being in process of creation—if the being in process of creation in him has reached the human form by evolution—and if the mutual interaction of spirit and matter is the agency by which its process of creation is being carried on, this being when duly created will be neither material nor spiritual, but substantial, a being fitted for sustained action and continuous life.

Such a being I take to be the human soul.

It seems to me that in man the matured spirit is incarnated in the body, that by the natural use of a natural life it may undergo such a conversion as to leave the body at death not as a spirit but as a soul. And that the natural life through the uses of which this change is effected is an absolutely unselfish life, whose actuating motive is self-sacrificing love, a love that sacrifices self for the good of the beloved, a love from whose sacrifice of self the element of self-seeking is excluded.

If this be the case—and the possibility that it may be the case entitles the suggestion of its probability to grave consideration,—then one of two states awaits man at his death, the soul state or the spirit state, for one of which, and one only, his life will have fitted

him; and those who enter the soul state will alone reach the true end of their being.

I am afraid I have already encroached unduly on your space. I will therefore only add that it appears to me that had the Creator of the natural order intended that it should be taught and guided by the spiritual he would have provided a simple, direct and unquestionable method of inter-communication through which coherent, consistent and trustworthy communications could be made.

M. D.

4th December, 1880.

THE PROMOTION OF TOLERANCE IN RELIGION BY SPIRITUALISM.

The new Gospel of Tolerance in Religion, the great "*modern ideal*," appears now to be in the ascendancy among Spiritualists. Its immense value in behalf of the well-being of mankind cannot be over estimated; and from its very novelty, as well as its abounding excellence, one is prompted to the opinion that it can be actually nothing less than the index of the first positive dawn of the "*Greater Things*" which have been promised to us. And this same religious tolerance, as I lately remarked, is the outcome of modern Spiritualism and of that alone. And if, at present, it can but effect a mitigation of those two awful scourges of humanity, war and the *odium theologicum*, alone it will prove itself an unspeakable blessing, such as we could only have deemed utopian, if happily, we did not find it already ostensibly at work among the different orders of Spiritualists.

We rejoice, then, to see the Theosophists in Hindostan, and our fellow Spiritualists in France, both really labouring towards this same goal. For this reason, an extract from a letter of Madame Blavatsky to M. Fauvety, President of the Society for Psychological Studies in Paris, and an extract from M. Fauvety's letter in reply, both of which are contained in the *Revue Spirite* for November, may be acceptable to the readers of the *Spiritualist*.

In Madame Blavatsky's interesting epistle, she says: "With the exception of the entirely special branch for esoteric studies, our society, as its name indicates, is nothing else but Universal Fraternity; the Brotherhood of Humanity.

But new lights force to new conclusions. The teachers of this present phase of theosophy seem to think that the idea of universal fraternity is scarcely logical, is inconsistent, and inconsequent, nay, even impossible if unaccompanied by Religious Tolerance, when they take into consideration the different views that men have of religion in different countries;

and, indeed, the different cast of thought with which different men clothe that which is alleged as the self same religion. At least, the above is the conclusion I have come to from reading the letters from which the following very remarkable, cheering and liberal sentiments are extracted.

Madame Blavatsky thus writes:—"Our Society is entirely the opposite of all others in existence. We do not permit the shadow of dogmatism either in religion or in science. Every one in his own branch does and acts as he pleases, but no one thinks of imposing his ideas upon others at our general meetings. A member who should say to his 'Brother' of another religion: 'Think as I think, or you are damned,' or who should try to persuade another that he alone is in possession of the truth, or should insult the beliefs of another, would be immediately excluded from the Society. The central Society protects every faith and every private opinion as it would protect the purse of one of its members. No one is allowed to touch that which is held sacred, or is the property of any of his Brethren, otherwise than with respect, and with the authority of the latter. This is why our Society works in harmony, and why, only lately, a delegation composed of nine members, two of whom were Buddhists, two Free-thinkers, one Christian, two Sun-worshippers (Parsees), and two Brahmins, were sent on a mission to Ceylon to defend the rights of Buddhists (formerly their bitter enemies, they hating each other mutually) and to found Buddhist Theosophical Societies, and also to hold conferences and to discourse in favour of the religion of the latter."

Here is an extract from the answer of M. Fauvety:—"The object of our Society is, then, above all others, that of scientific research, and at the same time, and as a logical consequence, a work for common use, propaganda and apostleship of a religious and philosophical character.

In such a position, all co-operation that brings us new light is most welcome, and every work that has the same ends we are in entire sympathy with. The Theosophical Society of Bombay can aid us, then, with its lights. We accept thankfully all co-operation, and we offer in exchange, the results of our own work, which will be constantly remitted to that society by the care of our committee, or by private letters, or by our monthly publications. But we feel ourselves bound to the members of the Theosophical Society by

a bond more stringent than that which could result from a reciprocal exchange of scientific research: it is that of *the religious ideal common to us both*. I would speak of that great project of human fraternity which we follow as you do, but which you propose to realise by means peculiar to yourselves, and which constitute the grandest and noblest tentative that has been essayed on the road to universal conciliation.

"By repudiating the divisions of classes, castes and races, and by taking the ground of common humanity, you only affirm the *modern ideal* by resting it, as we all do, on the eternal principles of liberty, equality, fraternity and justice; but you are doing something that is *novel as it is admirable*, by joining practice to theory, by organising on a grand scale the binding together (*solidarité*) of all classes of men, and by calling on those men of light and progress who are already associated partially for humanitarian purposes, to meet together on common ground." AN OLD SPIRITUALIST.

A VIGILANCE COMMITTEE.

Mr. T. Berks Hutchinson, writes from 2, New Street, Cape Town, South Africa, under date of Nov. 16th:—

"The article in reference to forming a Vigilance Committee to look after the interests of the movement, and for the protection of persecuted mediums, I cordially endorse, and trust that some steps will be taken to form one.

"It seems to me that the movement is passing through a critical time, and it behoves all interested in spreading our evidences of the great truth of immortality, to see that honest mediums are not persecuted by adventurers who simply seek for notoriety.

"All false reports that appear in newspapers should be answered in such a style that the editors could hardly refuse insertion.

"By exposing error the cause would be brought prominently before the public, and so become better known. I have always taken this course with the Cape Town press, and by doing so make the editors rather careful for fear of an explosive epistle.

"The phenomenal aspect of the subject has been proved just as much as the foundation of any other science, and we should not haggle about what others say, but endeavour to spread our standard works, such as "Miracles and Modern Spiritualism," "Crooke's Spiritual Phenomena," and "Transcendental Physics" by Prof. Zollner. A permanent advertisement in some of the leading papers with a list of our best works, and the rules for the circle—say once a week—would do a great deal of good. At my own expense I have done this in our local papers, and when I can spare the means shall advertise again. This I find brings the subject before thousands of strangers who often send for the books named as the best for enquirers, and so do good.

"I hope to be in London some time about June, 1881, and shall be glad to find a 'Vigilance Committee' fully established.

"Mr. Smart and Mr. Spriggs of the 'Cardiff circle' passed in the s.s. *Liguria*, on Sunday last on their way to Melbourne. They remained over a night in Cape Town, and proceeded on their voyage all well."

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

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PREFACES.

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Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes):—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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CHAPTER II:—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

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CHAPTER IV:—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

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an Argument against Trickery—A naïve Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwt. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

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CHAPTER X:—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

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CHAPTER XII:—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII:—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the *Seance* Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

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Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B:—Evidence of Samuel Bollachini, Court Conjuror at Berlin.

APPENDIX C:—Admissions by John Nevil Maskelyne and other Professional Conjurers—Houdin—Jacoba.

APPENDIX D:—Plate X.—Experiment with Sealed Cord and Endless Bands.

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