

# The Spiritualist,

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Those Spiritualists have a good case who argue that others who attend physical *séances* year after year, with no desire but to witness physical marvels which in some instances are of wearying sameness, receive very little moral or intellectual good from Spiritualism. But some of these critics are even less intellectual than the criticised, and propose to the latter the alternative of listening to trance orations and other "revelations," which in the great majority of cases have given no new knowledge to the world, and commonly enough contradict each other. What reader of these pages can quote a solitary indisputable truth of value to the world, uttered through mediumship anywhere within the last twelve months, and which can be proved not to have previously been better taught and demonstrated by our best thinkers under normal mental conditions?

The people who bring to light new truths in Spiritualism are those who attend physical and all other kinds of *séances* over and over again, not as persistent wonder-hunters, but as students watching for data to reveal the laws and principles underlying physical and mental phenomena, which phenomena otherwise are of no use to those who have seen enough of them to know them in their main outline to be facts. Enthusiasts and self-righteous people will often listen for hours to "goody goody" medial utterances, not much above the level of ordinary sermons, which doubtless serve to elevate them somewhat, but they are not strictly justified in subsequently scandalising their brethren of higher critical, moral and religious capacity, who are able to estimate ordinary medial utterances at their true value, and have no inclination to waste time over them, except in studying them as mental phenomena. The more Pharisaical objectors to physical manifestations rarely do justice to philosophical students of the phenomena who bring new knowledge into the world; they are not able to do justice in the matter because they know nothing of the deductive method of modern science, nor in nine cases out of ten do they even know the meaning of the term.



These remarks are not intended to undervalue trance mediumship. The ordinary trance mediumship of the chiefly recognised speakers, is good enough to compete successfully with ordinary sermons, so is doing good work in the world; and first-rate trance mediumship, like that of Mr. Thomas Lake Harris when he poured forth *The Lyric of the Golden Age*, can arrest the attention of a higher section of the public.

### PROSECUTION OF A CLAIRVOYANTE BY A CONJUROR.

#### THE OPENING OF THE CASE.

Yesterday (Oct. 7th) at the Marlborough Street Police Court, Miss M. A. Houghton, clairvoyante, of 99, Park Street, Grosvenor Square, was summoned for unlawfully obtaining two sums of 2s. 6d. and 5s. from Mr. Charles Stuart Cumberland, journalist and lecturer, by means of false pretences; and also on three summonses for unlawfully using subtle craft, means, and devices, to wit by pretending to hold communication with the spirit of a deceased person, namely, Dr. Harvey, the discoverer of the circulation of the blood.

When the summons was called on a gentleman handed to the magistrate a certificate signed by a medical gentleman (Dr. Cameron) to the effect that Miss Houghton was unable to attend the court through illness.

Mr. Mansfield said if she was not there before next Wednesday he would send a warrant after her.

Dr. Cameron said he was there to answer any question as to the health of Miss Houghton.

Mr. Mansfield: I do not believe this certificate. I believe it to be pure humbug.

Dr. Cameron: Will you be kind enough to send someone to confirm or contradict my statement?

Mr. Mansfield: Yes; I will send someone, the divisional surgeon to the police. When cases of this kind come on it is usual for the parties to sham illness.

Dr. Cameron: You abuse your office; if you were not sitting there you would use different language—you called me a trickster.

Mr. Mansfield: I did not call you a trickster. I said it was a trick of people accused of the offence to sham illness.

Dr. Cameron: You accuse me of being a trickster, and therefore you abuse your office.

The doctor then left the court, and shortly afterwards Mr. W. H. B. Pain, solicitor, of the Marylebone Road, attended, when Mr. Mansfield recapitulated what had taken place in his absence.

Mr. Pain stated that as Dr. Forbes Winslow was in attendance perhaps he might be permitted to visit Miss Houghton.

Mr. Mansfield consented to the proposition, observing that if Miss Houghton did not attend and she was stated to be able to do so, he would grant a warrant.

Mr. Mansfield said that once before his colleague (Mr. Yardley) had been imposed upon in a similar manner, it being alleged that the party could not attend through illness.

Mr. S. B. Abrahams, solicitor, of Great Marlborough Street, stated that although not instructed for Miss Houghton, he had been requested to state that at the

time the summons was served she was confined to her bed through illness.

Mr. Pain afterwards informed the magistrate that Dr. Forbes Winslow had seen Miss Houghton, and that there was nothing in her condition to prevent her attending the court, and he therefore had to ask for a warrant.

Mr. Mansfield said that Dr. Harvey in the course of his practice could not have anticipated such a case as the present one.

Dr. Forbes Winslow stated that when he visited Miss Houghton her pulse was at 120, but after a few minutes it decreased 30 degrees. He believed her illness was all put on, she being excited in consequence of his visit.

Mr. Mansfield granted a warrant, and she was subsequently brought up by Police-sergeant Pope, 28 C.

The prisoner, a woman about 50 years of age, was allowed a seat in the dock.

Mr. Pain opened the case at some length. Mr. Abrahams appeared for the prisoner.

Mr. Charles Stuart Cumberland, lecturer and journalist, of 449, Strand, stated that seeing the prisoner's advertisement in the *Medium and Day Break*, and as he was suffering from neuralgia, he called upon the prisoner at 99, Park Street, Grosvenor Square, on September 15th. He told the prisoner he had seen her advertisement, and asked her what she could do for him. The prisoner told him to sit down, and said that in consequence of recent exposures of spiritualistics she was obliged to be careful with whom she treated, and that it was necessary to have an introduction from some other Spiritualist, mentioning Mr. Burns, the president of a spiritualistic institution. He told the prisoner that he should like to see whether she had any spiritualistic influence, whereupon she replied that she could not be controlled, but she would see whether she could not do something for him, and she performed certain operations, passing her hands before his face and snapping her fingers. She then went to a cabinet, got a bottle of pilules, and gave him three to take, stating that they were of an exceptionally powerful character. The prisoner then gave him some other pills, and he handed them to Mr. Stewart, a public analyst. He asked the prisoner what he was to pay for them, and she said she did not know what to charge, but he gave her half-a-crown, and asked her whether that would satisfy her, and she took it on account.

Mr. Charles Stewart, public analyst, York Road, Lambeth, stated that on Sept. 16th, he received two parcels of pills from Mr. Cumberland, and that in conjunction with Dr. Bernays, he had analysed them, and the result was nil, in a medical sense. They were made of sugar, and there was nothing in them calculated to induce sleep.

Replying to Mr. Abrahams, the witness said there was no "medical dose" in the pills. A homœopathic dose was intangible. He did not test the pills for Spiritualism.

Mr. Abrahams said that considering the time, all he had to ask was that the prisoner, who was in a sad state of health, might be allowed to return to her home, and she would give her positive assurance that she would attend the Court at any time she was required. The answer to some questions he might put to the prosecutor might probably influence his worship as to bail. If he (Mr. Abrahams) showed that the prosecutor went to the place for the purpose of getting up a case, probably the prisoner's own recognisance would be taken.

The prosecutor was recalled, and in answer to Mr. Abrahams, said his name was Stuart Charles Cumber-



land. He advertised as a lecturer against frauds in Spiritualism, and he was an investigator in all "issues." Before going to see the prisoner he consulted Dr. Weldon, of the American exchange, also Dr. Jefferies, of the same establishment, and another American medical man.

The prisoner was remanded, Mr. Mansfield consenting to take bail, but requiring notice.—*Daily Chronicle*, October 8th.

#### THE SECOND DAY OF THE TRIAL.

At the Marlborough Street Police Court, October 8th, Miss Martha Ann Houghton, about 50 years of age, and who gave her address No. 99, Park Street, Grosvenor Square, and who was stated to be a "healing clairvoyante," was again brought before Mr. Mansfield to answer two summonses for obtaining the sums of 2s. 6d. and 5s. from Mr. Stuart Charles Cumberland, who described himself as a journalist and lecturer, of No. 449, Strand, by false pretences. There were also three summonses "for fraudulently pretending to hold communication with the spirit of a deceased person, and being a rogue and vagabond, for trying, by palmistry or other subtle craft, to deceive and impose on the said Stuart Charles Cumberland, by pretending to hold communication with a deceased person—to wit—Dr. Harvey, the discoverer of the circulation of the blood," contrary to the statute.

Mr. W. H. B. Pain, solicitor, of the Marylebone Road, appeared for the prosecution: and Mr. S. B. Abrahams, of Marlborough Street, for the defence.

On the case being resumed Mr. Cumberland was recalled by Mr. Pain. He said, in answer to Mr. Pain's questions, that on the 15th September he paid the prisoner half-a-crown. Miss Houghton told him that she had been engaged in Spiritualism for four or five years, that she was a member of a spiritualistic institution, that the present year was an unfortunate one for Spiritualists in general; and that many of them had been getting into trouble. The prisoner said that she considered the present matter was the work of "good spirits," and that it would result in leaving Spiritualism firmer than ever. The prisoner referred to some persons of the name of Fletcher, who were considered the high priests of Spiritualism, and she said that at one time she nearly got into trouble with them. On the 16th September, he again called upon the prisoner, when she said her "control spirit" had departed, no doubt for the purpose of attending to other patients. He sat down with the prisoner, and had some conversation with her, and said that Dr. Harvey was her "control doctor," and on his saying, "What, the discoverer of the circulation of the blood!" she replied in the affirmative. Miss Houghton then rocked herself in a chair and "bossed" at him with one eye, appeared in a trance, and in a gruff voice asked him whether he would like to be overhauled, and on his saying he would, she caught hold of his hands and said his neuralgia was very bad, and that he was of a very nervous temperament, that he was suffering from a liver complaint, and that his spine was affected. The prisoner told him to place himself in the hands of a medium doctor, who no doubt would soon cure him. The prisoner placed her hands on his face, and snapped her fingers; the operation lasted about twenty minutes. The prisoner told him to take some extract, the name of which he said he had forgotten, and gave him some pills. The prisoner said, "Perhaps the doctor has not gone away;" and she assumed a gruff voice, and pretended to be the doctor, and said, "It was Pond's extract." The prisoner then went into another room, and brought out a bottle of Pond's extract, put some into his mouth, and gave him three little pills, stating

that they were of a different character to the others. The prisoner gave him some of the "Extract" to take away in a bottle. Dr. Harvey had been dead nearly 300 years, he believed. He believed the extract mentioned was of American manufacture. The prisoner said that in addition to Dr. Harvey she was controlled by other doctors, and spoke of a little Indian girl, who she stated was very sharp. The prisoner told him that Mr. Cumberland, Dr. Forbes Winslow, and others had been to see whether they could detect her, and told him how persons who illtreated the spirits had been treated. She said the spirits had broken Mr. Cumberland's fingers and thrown him downstairs, and he let the prisoner have her belief, not telling her who he was. The prisoner also mentioned the name of Mr. Bostrau, and went through similar performances to what she had gone through on previous occasions. The prisoner stated that the spirits had told her that he (prosecutor) had once had an accident, and that his complaints arose from it, and on his telling her that he did not remember it, she said that perhaps he was too young at the time to do so. The prisoner then said that when he woke in the morning he suffered in a particular manner, all of which symptoms were foreign to his nature, and the prisoner then opened a cabinet fetched out a piece of paper and placed it in his hand, desiring him to write at her dictation. He asked the prisoner, who assumed to be the spirit doctor, if he or she would write it. It was a prescription (articles mentioned), a table spoonful to be taken three times a day. The first ingredient was a tonic, the second and third for the liver, and the fifth for the circulation of the blood. On telling the prisoner that he could get the medicine made up himself, she said if he did so he must bring the medicine to her that the spirit of Dr. Harvey might magnetise it, for if not the medicine would be powerless. The prisoner said that once the doctor had given a prescription in Greek and Latin—languages of which she knew nothing; but the gentleman, being a scholar, easily deciphered it. The prisoner also told him, that she had effected some wonderful cures, especially one in which a gentleman had been for some time in St. Bartholomew's Hospital. He asked the prisoner the fee, and she said she did not like to charge him the usual fee, and he gave her 5s., but she refused to give a receipt, stating that she would not do so for all the money in the Bank, as it might get her into serious trouble, and she added that as the season was coming on she would be very busy and she would make an appointment for another time.

#### CROSS-EXAMINATION OF AN ALLEGED FRIEND OF THE HOME SECRETARY.

Mr. Abrahams subjected the prosecutor to a long and searching cross-examination, in the course of which he said he saw Dr. Forbes Winslow yesterday evening, and that Dr. Winslow spoke to him in reference to the case. He did not know why Dr. Winslow had come to the court, but he supposed it was because he saw the matter in the papers. He had been to see Dr. Winslow, but it was on private affairs. Dr. Winslow was interested in nervous cases, and it was in reference to the "isms" that he called upon him; but Dr. Winslow had tendered him no assistance. He lived at 8, South-crescent, Bedford-square. The address he gave on the previous day, No. 449, Strand, was the American Exchange. He did live there, and had only lived in South-crescent a fortnight, having previously lived at No. 7. Before then he lived at No. 12, Alfred-place, Bedford-square, and had travelled all over Scotland, staying at the Bath Hotel, and going from place to place.

Some further questions put by Mr. Abrahams were objected to by Mr. Pain, and Mr. Abrahams said his



object in putting them was to test the prosecutor's credibility.

After some discussion between the magistrate and the gentlemen engaged in the case, Mr. Mansfield ruled that the questions were not relevant.

Mr. Abrahams said his wish was if possible to find out who and what the prosecutor was, and put some further questions to him, in reply to which he said that he was a journalist and lecturer, and that his name was on the books of the *Whitehall Review*. He had also written for *Life* and another journal some time since. He had means of his own, and was of a speculative turn of mind. He lectured the last time at Steinway Hall on Monday and Tuesday last. The advertisement appeared in certain papers as follows: "Startling exposure of Spiritualism by Stuart Cumberland, who will reproduce and explain many marvellous manifestations from the dead, second sight, &c." At the time he delivered the lectures he was not suffering from neuralgia. He advertised in different papers. The advertisement said that seats should be booked in advance to prevent a crush. He declined to say whether he had paid Messrs. May and Co., the advertising agents. He had sufficient money to pay his debts. He occasionally purchased *Medium and Day Break*. He went to the prisoner to test her genuineness, and if he found it not to be genuine to expose her. His neuralgia was genuine. He had consulted two doctors, Dr. Weldon and Dr. Wheeler. The latter told him to take strychnine and chloroform. He went bona fide to the prisoner as to his neuralgia and not to expose her. He had given a lecture at High Wycombe. He did not do any conjuring, only what the Spiritualists did. He went to the prisoner to have his neuralgia cured, and not to extend his knowledge.

Mr. Pain asked that the two summonses for obtaining money by false pretences should be withdrawn, and that the summonses under the Vagrant Act should be alone proceeded with.

Mr. Abrahams said he wished to put a few more questions to the prosecutor, and having done so the prosecutor said that Mr. Wicks, the Editor of a newspaper in Glasgow, introduced him to Mr. Bishop, who paid him 3*l.* a week, and hotel and travelling expenses. He afterwards started on his own account. Some of his (prosecutor's) powers had been exercised in favour of Sir William Harcourt, the Home Secretary, who was a friend of his. He canvassed for Sir William Harcourt, but he did not practise his art on the voters.

Mr. Pain: No palmistry? (Laughter).

The prosecutor said there was not any. He made an engagement with a Mr. Cecil, who was to assist him on the platform, and to expose the absurdities and impositions of clairvoyance. He had not asked Dr. Jefferies to attend and prove that he had applied to him for advice, and that Dr. Jefferies had declined to do so. He still asserted that his primary object in going to the prisoner was to get cured, and the secondary object was to see whether the prisoner was genuine in her advertisement. He showed the prescription to Dr. Pope in the Gaiety Restaurant. He did not think that if the medicine had been mesmerised, as the prisoner had suggested, that it would have any effect, and he did not believe in any medicine till he saw the result. It was the spirit's suggestion through the prisoner that the prescription should be written. His object in going to the prisoner was to see if the vaunted spirit of clairvoyance had any power on him. He did not go for the purpose of entrapping the prisoner. He had taken proceedings entirely on public grounds, and not for the sake of an advertisement.

Mr. Abrahams asked Mr. Pain whether he had any of the pills the prosecutor received, and some were handed to him, and Mr. Abrahams then asked the prosecutor whether he was sure the paper they were wrapped in was provided by the prisoner or himself, as he noticed the paper was torn from papers that he (prosecutor) advertised in.

The prosecutor said it was the paper the prisoner supplied.

Some conversation then took place between Mr. Pain and Mr. Abrahams, the former imagining that some of the pills handed by him to the latter were missing.

Mr. Mansfield said that if the spirits had taken them, and they were perfectly incorporeal, they would not operate on them. (Laughter).

The case was adjourned, the magistrate consenting to take two bail in 50*l.* each.—*Daily News*, Oct. 9th.

The further hearing of the case is due to begin at Marlborough Street, at the hour of our going to press.

#### SPIRITUALISM AND CHRISTIAN DOCTRINE.

In the course of a trance address delivered in Nottingham a few days ago, Mrs. Richmond said that in all ages, and in all lands Spiritualism had existed, and had been extended to the people just in proportion to their capacity to understand it, and that as the world advanced so further extensions of spirit power were granted. Christianity and Spiritualism went hand in hand, and Christ came to be the exponent of a higher development of spirit power on the earth at a period when it was absolutely needed, and when Materialism had reached its highest pitch. He came to teach men to develop the spiritual side of their nature, to worship God, not in a literal sense, but in spirit and in truth; it was He who came to transplant the religion of the Jews from the form of Materialism, and to advance a higher mode of life and worship at a time when Materialism had seemed to conquer true religion. Mrs. Richmond then "ran through" the Old and New Testament and other sacred books, and pointed out the spiritualistic wonders in which the world professed to believe, and alluded especially to the promises of Christ that those who believed in Him and the works that He did they should do after; to St. Paul's allusion to spiritual gifts such as seeing visions, dreaming dreams, gifts of healing, trying the spirits, and so forth. Passing on to later times mention was made of ministering spirits inspiring certain men in the time of necessity to come forth, such as Luther, Knox, Melancthon, the noble army of martyrs, Wesley and the like, all of whom are evidence of spiritual power on the earth. Then the Church taught the communion of saints, but so great a hold had Materialism upon the people, and so lacking was the Church in true spiritual influence, and so fast was orthodox teaching giving way, that the time had come when a quickening of the spirit was absolutely necessary to conquer the materialistic tendency of mankind. That was why modern Spiritualism was making way, and was thus only a natural development which alone could meet the wants of the people. Sensitive people understanding the laws of their own nature and cultivating them, could be and were now being controlled by unseen intelligences to give evidence of the reality of a future life in the world of spirit; to heal the sick here and to teach men that as the life which now is shapes that which is to be, purity of life such as that which Christ taught in His sermon on the mount was inevitable to our happiness. It was by this high and holy teaching, of being in constant *rapproch* with our spirit friends, that Spiritualism was effecting that goodness of life in



its followers that made it identical with the *spirit* and not the *letter* of the Christian doctrine.

#### SPIRITUALISM IN MARYLEBONE.

The Marylebone Society of Spiritualists holds meetings with regularity several times a week, at the Quebec Hall, Great Quebec Street, London. Some time ago this little society was in financial arrears, but owing to the untiring energy of Mr. Dale, it is now out of debt and progressing prosperously. Mr. Macdonnell lectures at the hall on Sunday evenings on Biblical subjects; his utterances contain a great deal of solid information, gained evidently by close study, and he puts his points in a forcible and interesting way, consequently the Sunday meetings are well attended and enthusiastic. The speaker is a Spiritualist, and states that he has given some years to the practical study of mesmerism.

#### MISS BURKE'S WORK IN SPIRITUALISM.

At a meeting of the Council of the National Association of Spiritualists last Tuesday, Mr. Stainton Moses moved the adoption of the report of the General Purposes Committee, which recommended that notice should be given to terminate Miss Burke's secretaryship, on the ground of want of funds; also that the rooms should, after the termination of her engagement, be opened only of an evening, and that a man and his wife should be advertised for, to look after the rooms in return for residential advantages. He stated that the step was regretted, but that there was no other way of economising. A letter from Miss Burke was read, saying that if such a step were thought to be beneficial to the Association, she was willing enough to resign.

This matter was brought before the Council without previous notice, and had not been mentioned at the recent General Meeting on the affairs of the Association. Mr. Podmore moved that its consideration be deferred for a month, and said that perhaps one reason why they had been unable to let their spare rooms, was that they had put up no notice which could be seen by persons seeking apartments in Great Russell Street. Mr. Podmore's amendment was agreed to, by eight voting for it, and the others present not voting at all.

The Rev. Maurice Davies wrote to engage a room on the premises, in which to hold Christian *séances*, and the application was granted.

#### A TRANCE ADDRESS ON SPIRITUALISM.

The *Herald of Progress* (Newcastle), the new weekly spiritualistic paper, reports Mrs. Richmond to have said, while in the trance state:—

In the street, in the hovel, in the cottage, in the palace, in the brilliant courts and in halls of science, Spiritualism alike proclaims its presence, and works its revolution. It has wrought its revolution in your hearts. Say ye whose friends have gone down to the grave leaving no word or sign or token by which your thoughts might follow them, what wonder it has wrought in your lives. The sealed lips have responded, the voice that was silent has again answered to your own; the intelligence, the heart, the mind has given to you evidence of existence, and though removed from the outward form and from contact of the senses, this friend has revealed to you the fact that the spirit-life brings one step nearer those who love; that death, instead of being a barrier, really removes one barrier of flesh and sense from between two loving hearts; and that your children are nearer—the wife, the child, the brother, the sister are one degree nearer to your own souls by the change called death. No other religion the world has ever seen, no other philosophy the world has ever proclaimed, could have so filled your lives and homes with joy as this one simple fact. What, then, becomes of the cold creeds of separation that place a formal barrier between you and your friends?

What has it wrought aside from this? Your literature is filled with its magic spell of inspiration. It breathes forth in the songs of poets; it is heard in the sounds of music, and in the lofty strains of drama. It is revealed in all the current literature of the land and of all civilised countries, that there is a power above and around manifesting at every opportunity its presence to the hearts of men. More than this, it has entered the places of human worship; it has charged again the altars, that were well-nigh quenched, with a new fire; it has kindled again the shrines of living worship, and has made manifest its power in the hearts and minds of some living men of God that the spirits still manifest to men.

AN EXPLANATION:—Sir,—May I encroach upon a few lines of your space to mention that it is not I who am being victimised by Mr. Cumberland, but Miss Mattie Houghton, from America. I should not thus have troubled you but that I find the misapprehension has arisen in so many quarters that it has become necessary for me to set it right.—GEORGINA HOUGHTON, 20, Delamere Crescent, London, W.



## THINGS NEW AND OLD.

BY W. F. KIRBY.

I have been often struck by the manner in which everything which we have been accustomed to regard as fabulous is now being brought before us as sober fact, both in Spiritualism and out of it. A very remarkable parallel occurred to me lately, when reading the account of the monstrosity at Ilanthy Abbey, coming forth from the tabernacle before the eyes of the adoring monk. It is a repetition of the appearance of the San Grail, (the Cup of the Last Supper, which Joseph of Arimathea is said to have brought to England) in the Court of King Arthur. I quote a few sentences from book 13, ch. 7 of the Globe edition of the *Morte d'Arthur*. "And so after that to supper, and every knight sat in his own place as they were aforehand. Then anon they heard cracking and crying of thunder, that them thought the place should all to-drive. In the midst of this blast entered a sunbeam more clearer by seven times than ever they saw day, and all they were alighted of the grace of the Holy Ghost. Then began every knight to behold other, and either saw other by their seeming fairer than ever they saw afore. Not for them there was no knight might speak one word a great while, and so they looked every man on other as they had been dumb. Then there entered into the hall the holy Graile covered with white samite, but there was none might see it, nor who bore it. And there was all the hall full filled with good odours, and every knight had such meats and drinks as he best loved in this world, and when the holy Graile had been bore through the hall, then the holy vessel departed suddenly, that they wist not where it became. Then had they all breath to speak."

Although king Arthur may be a legendary character, as he is generally regarded, who shall say that a powerful manifestation like that described in the text may not have taken place at the court of some early English or Welsh king or chieftain? I have no acquaintance with the lives of the saints, but should expect to find similar phenomena recorded in them. It is not time-honoured customs and abuses alone which are coming up for judgment at the present day, but all the legends of the past, which our pride has hitherto rejected, and which are now forcing themselves anew upon our attention as possibilities if not realities. The legends of the past must be studied in the light of modern Spiritualism,

or we shall be liable to misinterpret both the past and the present.

## THE PRESENT OUTLOOK.

Instead of the ordinary contents of *The Spiritualist* quietly dealing with matters religious and scientific, this week in chronicling passing events in the movement, it has been necessary to almost fill it with details altogether inharmonious in their character.

In surveying what is taking place at present and what has taken place during the last twelve months, it is impossible not to be struck by the unprotected position of Spiritualism, for want of some Vigilance Committee, composed of a few unquestionably representative men, to act with promptitude and efficiency on any sudden emergency.

Mr. Matthews was attacked at Keighley. We had no public representatives in London to take the matter up, to announce how far the case deserved to be defended by Spiritualists, or to take vigorous action to protect the medium from injustice.

Then he was imprisoned, but we had no representative Committee to send a protest at once to the Home Secretary, at a cost of one penny, pointing out the persecution brought to bear upon conscientious students of abnormal phenomena. This would have been in time to make Sir Wm. Harcourt aware of the grievance before the subsequent attacks on Mr. Wilson, on the clairvoyant at Leicester, and others.

In London, the only Memorial to the Home Secretary we saw about the Matthews case was one drawn up by a private individual, and which many Spiritualists refused to sign. It defended the medium on religious grounds, whereas anybody reading the evidence for the prosecution could see that the case was indefensible on religious grounds, and the Home Secretary could not grant the prayer of the petition even were he so inclined. Yet London had no Committee to write a better petition for people who wanted to sign it. It would have been the work of but half-an-hour.

Mr. Wilson, a student of occult matters, and a man favourably known to many Spiritualists, was subjected to the indignity of being arrested by the police, but subsequently discharged by the magistrate. No Committee existed to attempt any public action for the aged victim.

The same lack was experienced of anybody to do anything for the psychic sensitive prosecuted at Leicester.

Then American mediums set up in London,



receiving strangers at *séances* and printing advertisements which almost invited prosecutions from the ignorant. No Vigilance Committee existed to give them a word of advice and warning.

When mediums are attacked we have nobody to inquire into the cases for the movement, and to say whether they ought to be defended at all, considering the injury done to Spiritualism by acts of carelessness, or to say what steps should be taken, or what money it is fair and reasonable for the movement to expend thereupon. In all past cases probably some defence would have been recommended, on the ground that it is too hard that persons who may have displayed lack of intelligence should be prosecuted as impostors.

But in the future some printed general advice might be handed to any new professional medium, informing him that if he brings down a public scandal upon himself and the movement by foolish actions, he will be entitled to no defence from Spiritualists.

Then when conjurors are showing tricks and calling them spiritual manifestations, or lecturers are attacking Spiritualism, men sent by our imaginary Committee should be present, freely distributing leaflets giving accurate information.

When a daily paper prints an untruth about Spiritualism, and will not contradict it when furnished with documentary evidence that it is false, the Committee should inform the journal that 100,000 leaflets are that day being distributed by one thousand Spiritualists in London, containing the vital points of the evidence demonstrating that it had circulated news knowing it to be false. This plan would not cost much, and dishonourable journals would soon get sick of being advertised in that way. They would not care for pamphleteering.

In fact, when any disturbing event takes place, Spiritualists will remark, as a matter of course—"When our Committee meets this week, it is sure to take the necessary action."

To work with efficiency the Committee should be small, numbering not more than five or six, of whom two should be lawyers. Every man on it should have a name carrying weight in the movement, for a solitary second-rate man can spoil the working of any Committee.

Much that has been herein suggested would cost nothing, but in police court cases it might be necessary now and then to make a small special subscription. The movement is

in a very defenceless state for want of an organised Committee of some five or six first-rate men to give a little efficient attention weekly to its public work.

## Correspondence.

MR. WALLACE'S DEFENCE OF MR. FLETCHER.

Sir,—The 4th paragraph of Mr. Wallace's letter in your paper this week begins by very properly insisting that "this is a question of the *necessary meaning* of certain words and expressions"; the letter closes by contending that the singular number may import the plural. Those who have perused "Lex's" letter in the same paper will readily understand that this last contention is almost as necessary to Mr. Wallace's own justification as it is to Fletcher's.

To clear the ground, let me say at once that I do not address myself to anyone who professes to think it possible that the words "an American," and "the American medium," in their context, were intended to be understood of American mediums in general, or of more than one in particular. If anyone tells me that he can and does think that possible, I am silent; all discussion, so far, is at an end between us.

With almost equal reason I might decline argument on the suggestion that the words "an American had rendered Spiritualism detestable and contemptible in this country" might refer to the proceedings of an American *in America*, and that is the cause of Mr. Fletcher coming over from America to England. For this is the crowning absurdity (where all is absurd) alike in the Holmes theory and in the Fay theory. But that I may not seem to shirk any interpretation, however unnatural, which may be to some minds conceivable, I will briefly indicate the fatal objections, apart from this circumstance, to each of these hypotheses. As to "the Holmeses," they are two and not one, so I might dismiss them. But in addition to that, the American exposure (there never was an English exposure of them which got known to the general public) was at the end of the year 1874. The unfortunate connection of Mr. Dale Owen with that event caused it to be extensively reported and commented upon in this country at the time, no doubt to the prejudice of Spiritualism. Like all events of partial interest which do not happen under our very noses, the matter ceased to be written about after a week or two, and outside Spiritualism only the active enemies of Spiritualism kept it in recollection to be referred to now and then as other occasions for attacking us arose. In 1877 it had passed into the bygone history of American disasters to the movement as completely as the case of Lyon v. Home, and the alleged exposure of the Davenport brothers in England. And this was the event, happening in America more than two years previously, which is supposed to have made Fletcher "at once resolve" to come over to England in 1877. So much for the Holmeses.

Now for Eva Fay. In her case also, the words cannot refer to any scandal arising in England, and known to the public before Fletcher's arrival here. She was here in 1875, and in 1876 she was "exposed" in America by Mr. Bishop. Mr. Wallace shall speak for himself.—"Her exposure in America extended over a large part of 1876, and this exposure was made widely known by the American *Graphic* and other newspapers, and through them to the English public." I am in the recollection of readers who have watched the course of the movement as closely as I have myself, when I say that to speak of Spiritualism



in England, or the public reputation of it, having been even perceptibly affected by any reports, prior to the appearance of Dr. Carpenter's article in *Fraser* (*Fletcher having then arrived*) of these occurrences in America, would be utterly untrue and nonsensical. Mr. Wallace admits that the words "had rendered Spiritualism detestable and contemptible in this country" "may be too strong" to apply to Mrs. Fay, or, as he thinks, to "any one medium." (We will see about that directly). But he considers that Fletcher's language may have been influenced by the effects of Dr. Carpenter's article. But Fletcher could not have got out of the *Fraser* article or its effects, his reason for coming to England at an earlier date. And all the facts on which Mr. Wallace relies for showing that Eva Fay might possibly be said to have discredited Spiritualism here or abroad are got out of this *Fraser* article, and were generally unknown to the English public until Dr. Carpenter published them in it.

Mr. Wallace lays great stress on the fact that in the opinion of Spiritualists the phrase "not necessarily impostors, but charlatans" is applicable to Mrs. Fay and not applicable to Slade. He would reverse the well-known rule of construction, that general words are to be governed and interpreted by the particular words that follow them, and not the particular by the general. He asks us to begin by assuming that Fletcher as a Spiritualist was in agreement with other Spiritualists as to Slade's character; because otherwise the general words coming from his mouth, would be just as applicable to Slade as to Mrs. Fay. But this is the very point in dispute, and the only way of deciding the dispute is to see whether the particular words which follow have any possible application to any one but Slade.

In all the foregoing, down to the last paragraph, I have studiously kept Slade out of the question. I have wished to show that had Slade never been heard of in England there would have been no object on which Fletcher's words would have found even a momentary resting place; that they would have been empty and unintelligible; that there would have been nobody and nothing to suggest them; and that therefore they would never have been spoken.

But what was, and had been for many months, the state of things in England as regards Spiritualism at the time that Fletcher came over? Who had been talking of Eva Fay or the Holmeses? Who had not been talking of Dr. Slade? I am writing on Sunday, and I take up the *Observer* newspaper before me. My eye lights at once on an article suggested by Miss Houghton's case, and what do I read? "Spiritualism has, to all intents and purposes, died out since the memorable exposure of 'Doctor' Slade. The controversy then aroused was read by all intelligent people, and we believe put the whole matter at rest for ever." And again, "Mr. David Dunglass Home and the so-called 'Doctor' Slade played for high stakes; but with the discomfiture of these two masters in the art of mediumship, Spiritualism became practically extinct." &c. Of course this is false—absurd to us, who know better. But when the same thing was said hundreds of times over in the months between September 1876, and February 1877, it was said in good faith, and believed by thousands of people in this country. Is it not the fact, without any exaggeration, that Spiritualism was "detestable and contemptible" to the public, according to all the evidences we have of public opinion, on Slade's account during all the time? Of course the notorious fact may be stated in two ways; either in condemnation of Slade, as was implied by Fletcher's language, or without any such implication, as I state

it, who have a hearty sympathy with Slade, in simple recognition of what is undeniable. Will Mr. Wallace seriously contend that information could have reached Fletcher at any time between September 1876 and the spring of 1877 to the effect that Spiritualism in England had been terribly discredited through an American medium, without such information having reference to Slade? Or to what previous time does he suppose Mr. Fletcher's meaning to be reasonably referable? I will give him a large tract of time (notwithstanding Fletcher's "at once") if he will only not carry me back to Home and the Davenport, but will point to some one single American medium, other than Slade, exposed or reputed to be exposed here in England, and whose real or supposed misconduct attracted any remarkable public attention. We know that he cannot do so. And so he puts us off with exposures in America, with attacks in England subsequent to Fletcher's arrival, and with one meaning several. And because all this comes to us with the authority of an imposing name and reputation, time not wholly valueless must be consumed in detailed exposure of what I must call manifest absurdities.

But there is a further observation. It is evident that Fletcher must have committed himself to some name among his intimates in London. Mr. Desmond Fitzgerald, cited by Mr. Wallace, is likely to be a very good authority on what Fletcher desired to be "generally understood." Now if Fletcher has ever named any one, all other candidates for the honour of his denunciation to the Whitehall Reviewer must be dropped by his defenders. And if we find the faithful of Steinway Hall putting forth the name of the Holmeses, we may be pretty sure that Fletcher put that name into their heads. Mr. Wallace forgets that Mr. Fitzgerald's information is probably fatal to his own suggestion of Eva Fay, when he uses it to convict me of inaccuracy in saying that "all the world" understood Slade. Now as to this, no doubt it may have been "generally understood"—among Fletcher's friends—that he meant the Holmeses, *after Fletcher had put that into their heads*. I have no certain information that he did so; but I should be rather surprised to hear it denied by credible persons—and surely some there must be—who suppose themselves to have been in Fletcher's confidence on this subject (Although, indeed, I have some reason to suspect that Fletcher rang the changes on more than one name in private.) I can only say that my own attention was called to "Fletcher's attack on Slade" by some half-a-dozen people before I publicly noticed it, to not one of whom had it ever occurred to imagine that the words would refer to anyone else.

Mr. Wallace objects to the phrase (yours, Sir, I believe,) "convicted," because "the accuser alone is both judge and jury." Whose fault is it that there has been no decision by "an impartial and competent tribunal?" Mine, who first offered Fletcher a decidedly friendly tribunal, and afterwards put him in the position to bring the case before a legal tribunal by formally libelling him, and pointedly calling his attention to the fact that I had done so, and to his remedy? Or Fletcher's who alone could put the law in motion, and refrained from doing so?

Mr. Wallace thinks that contempt for my accusation that Fletcher had traduced Slade may account for the former's "somewhat evasive answers at first." I have heard of contempt being evinced by silence, but who ever before heard of it being expressed by repeatedly evasive answers to perfectly distinct statements and questions? "Somewhat evasive!" If Fletcher had answered in the witness box as he answered in your



columns, no jury in England could have been got to believe his subsequent denial, even had the case been otherwise more doubtful than it was.

And now, Sir, I must leave it to the judgment of intelligent readers whether Mr. Wallace's letters are, or are not effectually answered. Mr. Wallace started this discussion, and wrote two letters, under a complete misapprehension, as he soon discovered, of what the words were upon which the whole matter rests. Yet, in his last long communication there is not one syllable to indicate that he recognises any difference in sense between the words "If American mediums have ruined Spiritualism," and the words which Fletcher actually used. For surely, if he had seen any substantial difference between them, he would have hastened to acknowledge his error, and at least have altered the spirit of his attack. But I am still magisterially censured in terms which seem to me peculiarly applicable to those who rush ignorantly into controversy. That Mr. Wallace should have done this in the first instance, and have afterwards devised such arguments as we have been considering, will be a matter of surprise and regret to many.

C. C. MASSEY.

Sir,—I fear you must be almost tired of the Fletcher-Slade controversy, but as "one fact is worth fifty arguments," I hope you will find room for one additional fact, which might throw some light on the subject.

We have already two facts which are admitted by all:

1st. That Mr. Fletcher stated that "an American had rendered Spiritualism detestable and contemptible in this country."

2nd. That Mr. Fletcher when questioned on the subject, at once said not only that his words did not refer to Dr. Slade, but also that "he never had any but the highest opinion of Dr. Slade, and his great gifts."

Mr. Massey, however, declares that Mr. Fletcher's denial is "incredible," but most persons will admit that the "incredible" thing is Mr. Massey's own assertion, for every one knows that a statement which *Mr. Alfred R. Wallace* and many others sincerely believe cannot be "incredible."

Mr. Massey urges that Mr. Fletcher must have meant Dr. Slade, and he endeavours to support his charge by an ingenuous though roundabout argument, but the facts are against him, for the only person in the world who can certainly know who Mr. Fletcher had in his mind when he wrote, was the writer himself, and he says it was not Dr. Slade.

Allow me now to add one more fact which I trust Mr. Massey will not be so uncourteous as to call an "incredible falsehood." In the spring of this year Mr. Fletcher was dining with me when I happened to refer to Dr. Slade, and not being myself a Spiritualist, I confess I was somewhat prejudiced against him. Mr. Fletcher however assured me that Dr. Slade was in every respect a gentleman, indeed, he spoke so highly of him that ever since I have believed him to be a most maligned and persecuted man.

ARTHUR JAMES MELHUISE.

York House, York Place, London, W.

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

Sir,—Will you allow me to say that our last meeting here prior to our removal to 7, Ellingfort Road, Mare Street, Hackney, takes place Sunday next 17th inst. Tea 5 o'clock. *Seance* 6.30: Mr. F. O. Matthews medium.

C. R. WILLIAMS.

6, Field View, London Fields.

#### THE PROSECUTION OF MEDIUMS BY SPIRITUALISTS.

DR. MACK ARRESTED BY ACTION OF THE FLETCHERS.

Every mail brings later news relating to the prosecution of Mr. and Mrs. J. W. Fletcher, mediums, at Boston, Mass. Mrs. Fletcher has had Dr. Mack arrested in relation to the property he made Mr. Fletcher restore at Lake Pleasant. *The Boston Globe* of September 27th, says:—

The arrest of Mr. and Mrs. J. W. Fletcher, the spiritual mediums, for obtaining as is alleged, by false pretences, a large lot of valuable laces and diamonds from Mrs. Hart Davies, is still fresh in the minds of *The Globe* readers, and on Saturday a new development occurred that bids fair to bring it again before the general public. In an interview Saturday afternoon with Major John W. Mahan, counsel for the Fletchers in this affair, that gentleman stated that the defence will claim that the property in question belongs to Mrs. Susie W. Fletcher, and became hers by a deed of gift from Mrs. Davies, who gave her besides some articles of value that were left in London when the Fletchers came back to this country. It is also alleged that Mrs. Davies, to make the matter more binding, at the time the deed was executed, sent a letter to Mrs. Fletcher, stating that she personally made the conveyance, in order that her heirs might not interfere with the execution of her wishes, or the incumbrance of trustees be incurred, as would be the case, perhaps, if the expression of her kindness was made through her last will and testament; she offered also to give a bill of sale, if necessary. Major Mahan says that the Fletchers have paid large bills contracted by Mrs. Davies, aggregating over \$500, and, also, while living in London, provided her with board, rooms, medical attendance, and incurred other expenses on her account, so much so as to give them a legal right to a lien or claim upon her baggage and personal effects as security for unpaid bills. The defence will further set forth, and expect to prove, that in August last Mrs. Davies met with Dr. James McGeary, or "Dr. Mack," as he is better known in some circles, who obtained such a powerful control over her by the agency of alleged "Spiritual Manifestations" as to be able to induce her to give him a power of attorney to take all of this property which it is alleged by the defence she had given Mrs. Fletcher. It is further claimed that in August last, the Fletchers, who were then stopping at the Lake Pleasant House in Montague, Franklin county, the well-known Spiritualist camp-meeting rendezvous, were called upon by Mr. Geary who demanded this property and was denied. He returned on the 20th of August with an unknown man, whom he represented to be an officer, and exhibiting a warrant, called upon Mr. Fletcher, "in the name of the law," to surrender the goods, or this officer should arrest him. Mr. Fletcher said he would deliver the property, but under protest, and did so, giving up a trunk, with jewellery, wearing apparel, etc., of the Davies bequest to Mrs. Fletcher. Major Mahan has found that such a search-warrant was properly issued by the trial justice at Montague, but no return has been made upon it. He says McGeary is reported to have openly exhibited some of this jewellery, and boasted how he succeeded in frightening it out of Fletcher. By direction of his client Major Mahan procured the issue of two writs, in each of which Susan W. Fletcher is the plaintiff. One charges James



McGeary, alias Dr. Mack, and Julia Ann Theodore Heurtley Ricard Hart-Davies, with jointly converting to their own use certain property of the said Susan, to the amount of \$6,913, on the 6th of September. The other is against McGeary alone, charging him with obtaining, by false pretences from John W. Fletcher, \$5,000 worth of the property of the said Susan, August 20th, at Montague. In each case the damages are laid at \$10,000. Major Mahan was unable to readily discover the whereabouts of the doctor and the "superfluously" surnamed lady, and employed local detectives, besides notifying the police elsewhere. Saturday morning, however, the two were spotted, and in company. During the afternoon they were seen in conversation with two men on the east side of Washington Street, opposite the foot of School. About 2.30 o'clock Dr. McGeary and Mrs. Davies, arm-in-arm, walked into the Milliken House office, on Providence court, McGeary said they wished dinner in a private room, and expected parties to call upon business. Several rooms were shown, but none were satisfactory, and they concluded to take seats in the public dining-hall. They had been shadowed to this place, and hardly had begun their meal when Deputy Sheriff William D. Martin walked in, equipped with the two writs, and notified McGeary that he was "wanted." There was some doubt at first as to his identity, and, before the arrest, several men were brought in to identify him; his appearance was somewhat changed, owing to his chin being shaved, as he has lately worn a full beard. Mr. Martin made no effect to detain Mrs. Davies, who was soon out of the way, and took his prisoner to his office in the court-house. The doctor was very composed. Feeling himself unable to immediately procure bail, bonds in the sum of \$10,000 being required in each case, his first act was to procure counsel. His usual legal adviser, Mr. Stevens B. Ives, jr., being out of town, he secured Mr. Emery O. Bicknell, with whom he had a long interview. One of the results of it was that about 6 o'clock, yesterday afternoon, McGeary filed a petition for leave to take the poor debtor's oath, and also the usually accompanying oath that he did not wish to leave the State. Last evening was appointed for a hearing upon the petition, before Mr. Edward J. Jenkins, commissioner of insolvency. At 7 o'clock the hearing before Mr. Jenkins began, at the office, No. 61, Court-street. Dr. McGeary was taken thither from the court-house in the custody of Deputy-Sheriff Martin.

Commissioner Jenkins ordered that a hearing should be had first, concerning the false pretence case. Major Mahan then began a series of interrogatories. Dr. McGeary stated that he was a healing physician, and had lived in Salem, Mass., thirty-six years. It appeared that he had worked as a currier for his father and other parties for a number of years; had afterwards been a dealer in hides and leather; had done business in Boston, and travelled considerably out of the state, particularly in Illinois. All this was subsequent to 1860, when he went to Europe, partly for pleasure and partly in the patent business. Major Mahan's investigation did not get beyond this date. He had inquired as to McGeary's residence and business during about every year between 1844 and 1860. Mr. Bicknell objected strongly to this course. It seem to him unimportant and a waste of time. Major Mahan said he proposed to show that McGeary was and had been a "roamer." After a wordy debate both gentlemen agreed to suspend the hearing at 9 o'clock, and it was adjourned to this morning, at 10 o'clock, at Commissioner Jenkins' office. Dr. McGeary being left in the

custody of Mr. Martin, a question arose as to bail. McGeary's brother, residing at the Highlands, was present, and ready to furnish \$10,000 sureties, with another man who was willing to stand \$2,000. Considering the gravity of the charges, Major Mahan was unwilling to accept less than the \$20,000 "named in the bond." McGeary says himself and Mrs. Davies have been in the city daily, and made no effort at evading anybody. Deputy-Sheriff Martin and his charge spent the night at Young's.

MRS. FLETCHER'S VERSION OF THE CASE.

*The Globe* then gives an *ex-parte* statement by Mrs. Fletcher, to the effect that for private reasons Mrs. Hart-Davies asked Mr. Fletcher to take charge of her property. Mrs. Fletcher added:—

"My husband, after consulting legal authority, did so. After this she broke up her home, and came to reside not a great distance from our house. At this time she expressed a wish to make our residence her home, and, upon consenting to allow her to do so, she wished to make over to us, as our absolute property, all the articles that had been brought to our house; consequently, the deeds of gift which conveyed to me absolutely, and without reservation, the whole of this property, were given to me."

Mrs. Fletcher showed the deeds to *The Globe* representative, one paper of which reads as follows:—

"DEAREST FRIEND.—Out of gratitude for all the unselfish and inestimable services and of friendly kindness shown by you and your excellent husband repeatedly towards myself, thereby causing my life to reap daily blessings, I wish to notify you that it is my express wish and ardent desire to make over to you, as an humble and free gift from myself to yourself, the whole of the above property, and it shall henceforth become by right of gift your sole and absolute property, to bequeath or dispose of as you shall of your own free choice deem suitable."

The context, if any, of the above part of the alleged letter is not given in *The Globe*. Mrs. Fletcher closed her communication to the reporter as follows:—

"Her statement about a command being given by her spirit mother to divest herself of all jewelry is absolutely untrue, because she never appeared without it, and was always noticeable for her conspicuous dress and her love of any article which would go to make up a striking apparel. The jewels, which have been valued all the way from \$50,000 to \$100,000 were taken by myself to a jeweller, who said they could not be sold for over \$3,500. The actual value of the rest of the property may be estimated in a like ratio. After crossing the ocean and arriving at Lake Pleasant, we found that we had been preceded by one James McGeary, otherwise called Dr. Mack."

Here Mrs. Fletcher characterized Mr. McGeary's conduct as dastardly and scandalous, and accused him of being the person who had prevailed upon Mrs. Davies to take the course she has, and saying "that his action was taken purely out of revenge." The arrests and search of the house were made as described in *The Globe* at the time of the affair. Mrs. Fletcher states that the property seized by the detectives at her Washington street residence was exclusively and absolutely her own property, and had nothing to do whatever with the property transferred by Mrs. Davies. The garments marked with Mrs. Davies' initials were simply cast-off



garments, and regarded as useless. "Of course, at this juncture," continued Mrs. Fletcher, "we secured counsel. Since then we have occupied ourselves in ascertaining the true motive and the exact condition of affairs. In conclusion, I would say that this unfortunate affair has given us a great deal of trouble and anxiety, principally on account of the avidity with which the press has been ready to ridicule the cause of Spiritualism, which we have always sought to honour rather than to disgrace. We take occasion to state this fact, that had we followed the advice of our spirits regarding the admission of Mrs. Hart-Davies to our home as a member of our family, this disgraceful and unfortunate affair would never have occurred. Yet it has had its compensating effects. It has shown us that adversity proves to us our friends, and if, at the conclusion of this affair, we shall be able to count upon the number, and report the complimentary and friendly words which were given us upon our arrival in Boston, perhaps it would be one of those unprecedented events in history where we find when we are in need our friends are as numerous as in times of prosperity."

THE END OF THE CASE.

The *Boston Evening Transcript* of September 28th, says:—

The cases in which Mr. and Mrs. J. W. Fletcher and Dr. James McGeary have recently figured in the courts are practically settled. The hearing before Edward J. Jenkins, commissioner of insolvency, on the petition of Dr. McGeary to be released from arrest on the ground that he does not intend to leave the state, was to have been resumed this morning. The case of the petitioner was finished last night, and this morning all the parties were present, but Mr. Ives, one of the counsel for the doctor, was detained in the United States Court. On his arrival, instead of resuming the case, there was a long consultation between Messrs. Ives and Bicknell, the doctor's counsel, Major Mahan and Mr. Bradley, counsel for the Fletchers, and the principals. The result was that Dr. McGeary was released on his own recognizance to appear again on the 18th of November. Although nothing beyond this appeared officially, it is understood that the Fletchers have agreed to restore all the jewelry, laces, and other property, which they are charged with having obtained by false pretences from Mdme. Julia Ann Theodora Heurtley Ricard Hart Davies. The original charge was that the property obtained amounted to some \$80,000, but over half of the amount has been recovered, and by this arrangement the balance will soon be, the Fletchers giving an order for it on parties in London. Pending the recovery, the case against the Fletchers, which was to come up in court to-morrow, will be continued for a month, and probably no further publicity will be given to the proceedings.

The case thus is probably at an end without having been judicially sifted. From the various *ex parte* statements in the newspapers, supposing them to be worthy of credit, the following points are clearly deducible:—

1. That the Fletchers had a large amount of property in their possession for which they had not given Mrs. Hart-Davies equal value in return.

2. That Dr. Mack made the Fletchers give up much of it, and that the Court has let them

out on bail for a month until the remainder in London is restored.

3. That the versions of Mrs. Hart-Davies and Mrs. Fletcher as to the circumstances under which the property was first handed to the Fletchers are irreconcilable, leaving the public to speculate which of them is most likely to have told the truth.

4. That the Court's opinion of the weight of the charge against Dr. Mack is such, that he has been allowed to go at large on his own recognizance to reappear on a specified day.

LAST WORDS ON EARTH.

"I hear the joy bells ringing!"

"Alas! 'tis the passing knell;

Mother, our tears may tell you,

You, whom we love so well."

"I hear not what you say, child,

For those joy bells in my ear;

Say for what are they ringing,

So joyous, full and clear?"

I hear sweet voices singing.

Are they voices of this earth?

So wondrous is their melody,

With its sound of holy mirth."

"'Tis but our sobs, dear mother,

No other sound is here;

You are dreaming—we are praying,

For your end is very near."

"I see glad faces thronging—

They are those of my long lost dead.

Take me! oh, take me to you"—

And a happy spirit fled,

E. L.

SONG OF THE VIOLET.\*

BY CAROLINE MITTLAND.

I catch the dews as they softly fall,

And hide them within my heart,

Lest a fairer home should near me rest,

And my gems wish to depart.

I softly sigh to the golden beams

That come from the burning sun;

But they only give the faintest smile,

As they pass me every one.

So I kiss the tiny trembling drops,

While the morning breezes sigh,

And long no more for the brighter beams,

For they only pass me by.

I gently bend o'er my hidden gems.

And drink in their fragrant breath,

Lest the tender earth that gave me birth,

Should mourn for her floweret's death.

\* This poem has been set to music by Mr. J. L. HATTON. Published by MESSRS. AUGENER & Co., Regent Street, London.



# 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 Zollner's Hands.

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

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

PLATE VI :—Experiments with Coins in a Secured Box.

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PLATE VIII :—Slate-writing Extraordinary.

PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

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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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