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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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PEACE IN SPIRITUALISM.

Perhaps no question has more interested the well-wishers of Spiritualism during the year now drawing to a close, than that of the best method of reducing to a minimum the inharmonious within the movement, so that those who wish for peace need not be more or less drawn into the support of contention. Only a few weeks ago we published that a peaceable stage seemed to have been reached, but we were then in ignorance of the forthcoming fierce acts of aggression, whereby one good worker has already been struck down in the performance of duty, and broad acts of permanent hostility initiated against several others.

Without entering into details calculated to cause irritation, it is clear that peaceable Spiritualists who have supported a central establishment possessing the useful attractions of a reading room and library, have been grieved to have had at the same time to support a centre of strife and of aggression. The natural remedy appears to be that the good and evil work shall be separated, so that those who desire to support the one shall not see some of their influence, funds, premises and officers twisted to support the other.

Whether any such peaceful establishment can be outwrought from what is left of the existing organisation, is a question we should like to see answered in the affirmative. If not, others should take up the work, and give those Spiritualists who wish to live in peace a central establishment with reading rooms and library, the managers of which shall have no authority to enter in other matters, no power to make organised onslaughts on workers in Spiritualism, or to hold *séances* calculated to originate public scandals. A nucleus would thus be formed in the movement, attractive to those who wish to live in peace, and the people who initiate strife would have to work on their own foundations, out of doors, instead of using machinery never intended to be applied to the purposes to which they now strain it.

We should be glad to receive suggestions, not necessarily for publication, from the readers of these pages, as to the best practical and

immediate steps for the promotion of harmony inside the spiritual movement.

Police News.

THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

Last Tuesday morning, at the Bow-street Police-court, before Mr. Flowers, Susan Willis Fletcher, the American spiritualist, surrendered to her bail to answer the charge of being concerned with John William Fletcher, her husband, in unlawfully obtaining, in September, 1879, three strings of Oriental pearls and other jewellery by means of false pretences, with intent to defraud Juliet Ann Theodore Heurtley Hart-Davies. The Prisoner has been before the court on two previous occasions, on the last of which Mr. Blanchard Wontner, who had been instructed to appear on behalf of the Public Prosecutor, obtained a formal remand until to-day, Mr. E. D. Lewis stating, on behalf of the Defendant, that he had a perfect answer to the charge.

Mr. St. John Wontner, with Mr. Abrahams, appeared to-day to conduct the prosecution on behalf of the Treasury; Mr. Edward Dillon Lewis defended the Prisoner.

Great interest was shown in the case, both the bench and the court being fully occupied.

Mr. Wontner said he appeared on behalf of the Public Prosecutor, as it was thought desirable that the Treasury should take it up. It was unnecessary for him to go into the case, and re-iterate all the circumstances which had been very fully stated by Mr. Abrahams. He might almost say that this had been done too fully. His own opinion in the opening of the case was to reserve some of the facts. Mr. Abrahams had so exhaustively stated the case, that some of his statements would have to be corrected, as Mrs. Hart-Davies wished to explain what had been said as to free love and those kind of things. Mrs. Davies repudiated all these statements. On the whole, however, Mr. Abrahams had very ably and exhaustively stated the case, and he would not go over the ground again. His object was to suppress the matter as much as possible, in order that a specific charge might be made. In the story told by that lady, if true, and if it was corroborated by matter quite outside, they would see how the facts stood. The case would be proved by letters, which would be produced, in the handwriting of the Fletchers. Mr. Lewis, no doubt, on the other side, would put forward all that his ingeniousness would suggest. He did not quite know what would be the nature of the charge eventually preferred, but it appeared to him at present to be a gross case of robbery, as a vast quantity of property had been taken from that lady.

Mr. Lewis asked if Mr. Wontner would state precisely what the charge was which it was proposed to prefer, as, in a case of conspiracy, the same evidence would not be admissible as in a case of larceny. He did not wish to have the case go on and then for Mr. Wontner to say that he abandoned that course.

Mr. Wontner said it would be impossible for him to do this until he heard the evidence.

After some further conversation, Mr. Flowers desired that the case should go on. Mr. Lewis would have the opportunity of making his objections at some future period.

At the request of Mr. Lewis, the whole of the witnesses upon both sides were ordered out of court.

Juliet Ann Theodore Heurtley Hart-Davies, examined by Mr. Wontner.—I live at 12, Upper Baker-street, Portman-square, and am a married woman. I am entitled to property apart from my husband, with whom I am not at present living. In May, 1879, I was living at Farquhar Lodge, Upper Norwood, with Mr. Hart-Davies.

Mr. Wontner: I believe the Defendant's husband, Mr. Fletcher, was called in to your husband?—Witness: No, my husband was acquainted with him as a galvanist, and he was called in to attend me. I was in a bad state of health and suffered from the head and heart. I saw him at Farquhar Lodge about May, 1879.

Did you know him at that time as a spiritualist?—Yes.

What did he say to you at that time?

Mr. Lewis objected to the question. He thought Mr. Wontner must now make a distinct and specific charge. It was according to the ordinary form that a charge should be entered on the sheet.

After a short discussion, Mr. Wontner said the Prisoner was charged with conspiracy, and there was a warrant out against Colonel Morton.

Mr. Lewis then objected to the question, as on the information there was no third person named. Since the last examination the Treasury had felt the difficulty, and had taken out a warrant against Colonel Morton, who would have been one of the principal witnesses for the defence.

Mr. Wontner explained that the warrant had been granted to Mr. Abrahams before the Public Prosecutor.

Mr. Lewis said it ought not for a moment to be supposed that because he was taking objection he was endeavouring to stop inquiry. The Defendant desired to challenge investigation, but at the same time he must object to the process of launching out into an indefinite kind of inquiry. He could not allow all sorts of side issues to be brought in.

Mr. Flowers.—I think Mr. Wontner will not do that. He is too experienced.

Mr. Lewis.—I must leave myself in the hands of my friend and desire him not to travel out of proper limits.

The examination of the Witness was then continued.

Mr. Wontner.—What happened when Mr. Fletcher came in?

Witness.—He took my hand to magnetise me.

What did he say to you?—He spoke to me about various things, and told me not to be surprised if he went into a trance, which by-and-by he accordingly did.

What was the nature of the trance?—He closed his eyes and spoke. He became in a state of trance.

What you believe to be a state of trance?—It was a trance.

Cannot you explain it more fully?—His voice changed, and he spoke as from my mother. He went off quietly in the usual way.

What took place?—He delivered a message to me from my departed mother.

Can you tell us what it was?—I thought it very beautiful, and fully believed in it.

Was her name Heurtley?—Yes.

I believe you had inherited from her a large quantity of jewels?—I had.

Had she a very extensive wardrobe?—Yes.

Was that in your possession at this time?—Yes.

At Norwood?—Yes.

How did the message begin. What did he first say?—You will find it in the book. (Book produced.) I wrote it afterwards. It made a great impression upon me, and I wrote it in the book, which I kept under lock and key. I kept it for the beauty and purity of it.

Would you kindly tell us from that what he said?

Mr. Lewis objected to the Witness reading the book. She was entitled only to refresh her memory by it. The Witness must only give oral evidence, as she was stated to have such a splendid memory.

Mr. Flowers said he would allow Witness to read the book. It was then agreed that the book should be put in evidence.

Witness, premising that she thoroughly believed in what she wrote, began to read, but on stating that her eyesight was bad, Mr. Wontner read the extract previously published by us.

Witness stated that during the course of the trance she asked Mr. Fletcher one or two questions, and he said that her mother's spirit was present.

Mr. Wontner.—At this point what happened?—He stopped speaking and recovered from his trance. I was weeping tears of joy at finding my mother again. I told him the heads of what had taken place, and said that through him I had found my dear mother again, and so I believe still.

Did he seem conscious of what had taken place?—Not in the least. He said he was not aware what had taken place; he was in a deep trance. Immediately after the interview he went away. In the course of a week I saw him again.

What happened then?—The same thing; he magnetised me, and towards the close of the interview Mr. Fletcher went into a trance again. There was another message delivered similar to the first. This was also from my mother. I had four medical visits in all. One of these, on the 18th of July, I again noted at the time. This is in the same book.

This was then read by Mr. Wontner as follows, and purported to be given by the spirit guide of Mr. Fletcher:—

"Your mother is close by you. She looks happy. Mother's spirit: Yes, dear child! I feel happier and more blest than ever. Your *seance* of yesterday made me happy. It brought back former memories, and these were very acceptable. Those meetings are very sweet to me, since they bring us, parent and child, into the closest communion with each other, and this brings much comfort and blessing to both. . . . I am now always with you, every moment, and I am striving to influence your health, and to bring you greater comfort and happiness to your dear life. Your thoughts, ways, and efforts are very pleasing to me. Tell Percy that I am extremely anxious that he should feel and know that I am with him, and to cause him to turn his thought towards this fact, so that he may become aware more and more of the reality of my caressing presence. That whom he wishes me by him I am there, and it will always be so. That I am about him, exerting all my influence to help him to bear up through every phase of trouble, and that I watch his family; and desire him not to forget that amidst the love which these ties yield him, the faithful maternal love is always hovering round him. Let him remember. He is tenderly watched, and uncle is also. So is Andrew Weg-

uelin, his brother Jonathan striving to aid him amidst all his earthly difficulties. You must both of you, my children, yet go through many dark clouds of adverse experience, but you are not to despair, even though you are suffering from shameful wrongs through the evil doers who are mismanaging and robbing you so wickedly of your inheritance. You shall both live to see brighter times. When I entered into spirit life my affection went back to my poor children left behind, and I prayed the Angel of God that it might be granted me to become their spirit guide, the guardian spirit over them during their earth life, and was so permitted, for, dear children, 'Where the treasure is, there the heart is.' I find it curious to realise that my son is so large, for my impression of his image is oftener as he looked in early youth. Ah, my dear child, my own little Juliet, I feel so blest and so happy that now at last I am enabled (through the dear medium which I have found) to hold such mutual communion together with my darlings left behind. I bless dear Mr. and Mrs. Fletcher for their mediumship having been the instrument whereby we are thus brought into communication. Tell them that if I were in earth life how heartily I would show them my gratitude, and I would embrace them. O, yes, for I love them the same as if they were actually members of my own family. Good bye, dear child. Good bye, sweet mother! Oh! that cool breath that swept over my lips; was that thy kiss? Yes, dear, I stooped over you, and kissed you as you said good bye. Bless you! bless you, my own mother! Bless you, my child."

Mr. Wontner.—Did you pay him for those visits?—Yes; I paid him for the professional visits, and after that I asked him to come as a personal friend.

Did he come?—Yes, and he brought Mrs. Fletcher with him.

Had you conversations with him, relative to your mother, apart from these you have written down here?—Yes, once or twice; but he did not speak to me about my mother. I thought he derived his information about her by means of these trances.

Did Mrs. Fletcher mention anything about these trances?—Yes, and she showed sympathy on the subject.

Can you tell me what she said?—There was nothing particular said. We went to the Crystal Palace and we dined there. Mr. Fletcher joined us and stayed all night.

Did she say anything about the trance?—No; but she knew that her husband was a distinguished trance medium. I also told her how delighted I was to make the acquaintance of Mr. Fletcher.

Can you tell us anything as to the conversation?—I can only say that Mrs. Fletcher expressed strong and sisterly affection with me.

Mr. Flowers.—But what did she say?—I cannot possibly recollect what she said.

Mr. Wontner.—I think the husband met you at the Crystal Palace?—Yes. The next day I went to hear him preach, and was much impressed by his service. He held a trance service.

Mr. Wontner.—You mean he shut his eyes when he preached?

Mr. Flowers.—A great many people shut their eyes when preaching takes place (laughter).

Witness.—I hope you will treat the subject respectfully, as it hurts one's feelings as a Spiritualist.

Examination continued.—He conducted a spirit service under a trance.

Mr. Wontner.—You have told us about his trances. Now, did Mrs. Fletcher ever go into trances?—Yes.

When?—At about the second or third visit to Norwood.

What was the nature of her trance—was it closing the eyes?—It was more affectionate—very sweet. A message came from my mother also.

What occurred in her trance—did she speak, or what?—She spoke in similar terms to those of Mr. Fletcher.

From whom?—From my mother.

Did she speak in her natural voice?—She was quite controlled.

Had she hold of you at the time?—Yes. I was on my knees with my arms round her waist, and she had her arms round my neck. I felt she was my mother.

Had she been looking at anything before going into the trance?—She had been looking at my things in the ordinary way.

Had she been looking at your jewellery?—Yes. We had been speaking of my mother, and how dear they were to me. All things belonging to my mother had a powerful influence on me.

Where were the jewels?—Some of them I wore, some were on the toilet table, and some locked up in the jewel drawers.

Had she any about her?—Not at that time.

In the trance was any mention made of the jewels?

Mr. Lewis thought this was a leading question.

Mr. Wontner.—Tell us what was said.

Witness.—She, speaking as from mother, said that I must not wear my jewels too much, as her magnetism in them was so strong it might do me harm. She (my mother) expressed a wish that I should pass a suite of amethysts and diamonds into the keeping of my newly-adopted sister.

Was the name mentioned?—Yes; my sister Bertie. At a

former interview my mother had said that she loved her as her own child. I took her into my heart as my sister.

What name did you call her?—Sister Bertie.

Mr. Lewis.—Where did these interviews take place?

Witness.—They took place at Norwood.

Mr. Wontner.—What name did she go by?

Witness.—She went by a pet name—"Bertie."

What were the jewels she spoke of?—They were a necklace, a pendant, and earrings. The Defendant in the trance said my mother wished me to pass the jewels into Sister Bertie's keeping, to wear them as if they were her own, on account of her loving her as her own child.

Did you give her the jewels on that occasion?—No, I gave them subsequently on another occasion, at 22, Gordon-square, and I wrote a letter to her. The Fletchers lived at that address.

What did you say when you gave them to her?—I do not think I said anything—only that they came from my mother.

Mr. Wontner.—But you must have said something.

Mr. Lewis objected to the Witness being led.

Witness.—I said when I handed them to the Defendant that they were a souvenir from my mother and myself. I did not give them to her, but I handed them to her to wear as her own. On a former interview the Defendant had given me a message from my mother about handing over the jewellery, and finished up by saying "Remember my instructions."

Mr. Wontner.—When you gave her the amethyst, did anything happen?—Yes, a little crimson velvet coffee-table moved from one end of the room to Sister Bertie's lamp, where Defendant was sitting. Knocks were then heard in different parts of the room from the fire-place, the ceiling, the walls, and the floor. On my inquiring the meaning of these, she stooped over the table and asked the spirit what it meant.

What did she say?—What do you want, dear spirit? or words to that effect. The answer came that the spirit wished to communicate by writing.

Did you hear that?—No; she told me that the spirit wished to do so. We had no paper in the room, so she called to Mr. Fletcher, and he brought a half-sheet of paper on which was printed the address of the house, 22, Gordon-street.

What did she do then?—She took a pencil in her hand, and her arm became controlled.

Perhaps you will explain what you mean by becoming controlled?—The spirit of my mother controlled her arm.

What was the form the control took? What did her arm do?—It shook a little at first, and then she wrote a few words. It was always the form the control took. The words were "Dear Juliet, do as you are instructed by me."

Did she give you the paper?—She handed it to me and said, "I do not know what it means, but no doubt you will understand it." I recognised it as referring to the form of message I had received from my mother about the jewels. I was in a terrible fear that I had been disobedient and not rendered up the jewels quick enough.

Had the Defendant been in the trance prior to the table-moving?—No. That was all that occurred at this interview.

Mr. Wontner.—Now try, and tell us about what took place at the interview. I believe it was respecting the jewels?—Yes.

Just tell us what it was.—Speaking of the history of my mother's jewels, we talked of her. The Defendant was in a trance, and a conversation took place about their influence. It was said that this was too strong. At an interview at Farquhar Lodge I put the jewels into Sister Bertie's lap when she was in a trance and speaking to me as though she were my mother. The Defendant said that the influence was so great that I must not wear the jewels, as the state of my health would not allow of it, and the magnetism in the jewels would be so strong that they would take me to the spirit world before my time.

Mr. Lewis asked that the Witness would give her evidence in the first person and give the identical conversation.

Mr. Wontner said the Witness had great difficulty in remembering what had taken place eighteen months ago.

Mr. Lewis said whatever the difficulty felt by the Witness, it was as nothing compared with the difficulty of the Defendant, who had her mouth closed.

Mrs. Hart-Davies.—I wish to lighten that difficulty.

Examination continued.—The Defendant, whilst in a trance, said it was a great temptation to my mother to take me to her spirit life before my time, but the higher powers had forbidden it. After the day upon which the coffee-table had moved, I went home and made up the jewels in a bag, and took them to No. 22, Gordon-square.

On arriving at Gordon-street with the bag with the jewels, whom did you see?—Mr. Fletcher, or, as I call him, brother Willie.

How came you to call him brother Willie?—At my mother's request and at their own. It was at the same time as she told me to call Mrs. Fletcher sister Bertie. We felt like brothers and sisters.

Where was he when you saw him?—In the boudoir or *séance* room.

When you went into the room, what happened?—After some general conversation he fell into a trance.

What did he say, or what took place?

Mr. Lewis.—Use his words, please.

Witness.—He said to the effect, "I bless you my child, for having obeyed my instructions," and then came a repetition of what you have heard before that. "Had you not done so, so strong was my influence (my mother's) or magnetism in the jewels, that had you persisted in wearing them in your present weak state of health, it (the magnetism) would have had the power of taking you to spirit life before your time. It would have been a great temptation to me, which the higher powers forbade."

What did you do upon that?—I felt happy.

That is not what you did—tell us that?—Upon that I emptied the contents of my bag upon his lap, as upon my mother's.

Had you any directions as to the lap?—Oh, no. I knew he was my mother while in the trance. I went on my knees before him. He, being still in a trance, commenced to handle the things one by one and make comments upon them.

Tell us as nearly as possible what he said?—The same, more or less, "How happy I am to touch this locket"—or bracelet, as the case might be—and speaking of memories of them.

Was anything said about Bertie?—Yes. "I wish you could impress upon Bertie that she need feel no compunction about wearing them, but to wear them as if they were her own." She had a natural compunction to wearing them.

Mr. Wontner.—This took place between you and Mr. Fletcher?

Witness.—Yes.

Did Mrs. Fletcher come in?—Yes, later on. When she came in he had recovered from his trance, and I repeated to her what had taken place. He in his trance did not understand what had been going on, and I told them both. I think we called the Defendant. After this the Defendant gathered the jewels up in a bag, and took them up stairs.

What was said?—She said she appreciated her mother's feelings, and consented to wear the jewels.

You are not aware of the value of them?—No; but they were of considerable value. They were worth £3,000 or £4,000 at a low price.

Upon the point of the jewels, did she wear them?—Oh, yes; she was in the habit of wearing them.

What induced you to part with these jewels?—I gave them to her with the sole object of obeying my mother and obedience to her request, and with the full belief that she desired me to yield them; and has I had obeyed her in her earthly life, I did so in her spirit life.

From whence did you get these messages?—I got them from Sister Bertie (the Prisoner), and Brother Willie.

Was she in the habit of wearing them?—Yes.

Was she photographed in them?—Yes, because she was in the habit of wearing them.

About this time were you intending to move from Farquhar Lodge?—Yes; I was breaking up my establishment and was coming to London.

Were the Defendant and her husband aware of your intention?—Yes; I spoke about it to them.

Such being your intention, had any mention been made of the boxes containing your mother's wardrobe?—Yes; they offered to take care of some of the things for me as they had plenty of room. They also said they would take care of part of my furniture.

You had shown the Defendant your mother's wardrobe?—Yes; she had helped me to pack the things up.

Did you agree to send them to Gordon-square?—Yes; I was glad of the offer, as I had no room in the apartments I was going to. The Defendant assisted me in packing up the goods.

Did she explain her object in assisting you?—Yes; she said it was better I should not touch them more than possible, because of the strong magnetic influence in them, which she herself felt.

Did she object to touching them?—No; on the contrary, she said it seemed to bring her nearer to my mother *en rapport*.

Generally, what was the nature of the contents of the boxes?—Very valuable articles of clothing—velvet, silk, and satin dresses, gold embroidered Indian shawls, a box of rare and costly lace, worth between £4,000 and £5,000, and other property specified in an inventory.

Can you put a value upon it?—It would be very difficult. The total value would be several, probably £6,000.

Was the wardrobe packed in boxes?—In cases and trunks properly secured.

Mr. Wontner.—Had some of them locks?—Yes, with keys, and these were sent to 22, Gordon-square.

Mr. Lewis.—Can you give us the date of this? About the month of August; but some went in October.

Mr. Wontner.—Was it prior to the deed of gift?—After that, I think. I think, probably, in the month of August.

After you had sent them, did you see those boxes at Gordon-square?—Yes, I also sent some of the furniture after that; I then went to Vernon-place, No. 2, and the remainder of my furniture was taken there. I frequently saw the Fletchers whilst I lived there.

Did you separate from your husband?—No; we lived in the same house, but there his life passed out of my life. I remained at Vernon-place until the 1st of November. I then went to France, but prior to that I sent all my furniture to Gordon-square, with the understanding that on my return I should live with the Fletchers as their sister.

Was it then that the triumvirate was formed?—Yes. It was said that Sister Bertie should represent Work, brother Willie should represent Wisdom, and I should represent the Love element, as a sister in the family, or to represent affection in the family, and to make it harmonious.

Mr. Abrahams.—The three formed a trinity (laughter).

Did you correspond with the Fletchers?—Yes, frequently; and I received little loving, kind letters, like all the rest of their correspondence, sisterly and brotherly.

Now on the occasion of one of our visits to Gordon-square, did you see a person of the name of Morton?—Yes. I was told by the Fletchers he was their private solicitor and secretary. He lived in the house, and was a lawyer by profession.

Did they at all explain what they wanted with a lawyer on the premises?—Because being Spiritualists, they were, like other Spiritualists, troubled with persecution from the outside world, and Mr. Fletcher was, therefore, engaged in many lawsuits.

So that he was on the spot to protect them?—Yes.

Mr. Lewis.—Is that your own comment about all Spiritualists being persecuted?

Witness.—Yes.

Mr. Flowers.—It certainly gives the lawyers a lift (laughter.)

Mr. Lewis.—Yes—they are the guardian spirits on earth (laughter).

Mr. Wontner.—When were you first introduced to Colonel Morton?

Witness.—Probably in the early part of July, 1879, but perhaps earlier.

Were there *séances* at Gordon-square?—Yes, there were regular *séances*.

Did you see Colonel Morton at these *séances*?—I was not present at them, but only at private *séances*.

Before you went to Vernon-place, had the defendant or her husband said anything to you about the jewels?—Yes, they both told me they felt the responsibility of how the world might misjudge the situation if anything happened to me. They might not believe in the spirit messages.

Was any suggestion made?—Brother Willie and Sister Bertie suggested I should have a paper, or some form drawn up, to secure them in their position against molestation by the outside world.

How was this to be done?—They said I could make all these arrangements with Mr. Morton, who was a gentleman I could place every confidence in.

Did they say what he would do?—Yes; he would help me in drawing up a document.

Did you see him?—Yes; on several occasions. A document was drawn up by him.

It was what purported to be a deed of gift?—Yes, but he did not call it so.

Where was this drawn up?—In Mr. Morton's private study, at 22, Gordon-square.

Prior to going to his study had you seen him?—I had trance instruction from my mother what to do.

What was the nature of these instructions?—I was to put confidence in Mr. Morton.

Did you inform Mr. Morton the nature of your instructions, and how you had received them?—Yes, but I did not always tell him how I received them. He always seemed ready and prepared.

You told us you were ill when you first made the acquaintance of these people. Were you ill at this time of which we are speaking?—Yes, and when I was giving instruction and got faint, he would mesmerise me and make me stronger. Still I was in a very weak state. After one or two interviews, a deed was drawn up. I did not copy the deed. (Deed produced.) That is the one I signed, and is in Mr. Morton's handwriting. I signed it, and Mr. Morton witnessed it.

The document was then read, as follows:—

"To whomsoever it may concern. Upon the death of my mother, Annie Heurtley, of Hampton Court House, Hampton Court, county of Middlesex, England, she left to me, Juliet Anne Theodora Hart-Davies, her daughter, a certain quantity of jewellery for my own separate use and control. I, the said Juliet Anne Theodora Hart-Davies, now residing in London, in consideration of the love I bear to Susie Willis Fletcher, of Boston,

United States, America (now residing in London), and for the many kindnesses shown by her to me, and for other good and sufficient considerations, hereby give and relinquish to the said Susie Willis Fletcher the said jewels which my mother gave me for her own separate use and control, and have made this writing: First, that she may be fully protected in the possession of the said jewels; secondly, that I have made the gift of my own free will; and further to say, that she has consented to accept the jewels only upon my earnest request and solicitation, and upon assurance that it is my earnest wish and desire she should do so. The said jewels (a schedule of which is hereto annexed), were very dear to my mother, and doubly precious to me; and I have made the above disposition of them in full conformity with my own wishes, setting forth my reasons for so doing, not only for her, the said Susie Willis Fletcher's protection, but also for my own; and that at any time, now or in the future, there may be no question as to the right of the said Susie Willis Fletcher to the within-named jewels or property. The said gift being made by me without any reservation, with a desire she may wear the jewels during her lifetime, and make such further disposition of them as she may think proper. Furthermore, in view of my experience with trustees and other parties, since the death of my mother, I have preferred to dispose of property in the manner above indicated, and during my lifetime, rather than it should be disposed of in a way repugnant to my whole nature, by those who might obtain possession of it upon my decease, or by disposing of same by will, as I might have done, but for this gift or conveyance. In witness whereof, I have hereunto set my hand and seal, this 25th day of August, A.D. 1879.

(Signed)

"JULIET ANNE THEODORA HART-DAVIES."

After this the Defendant thought it would be better for me to write a letter, and it was suggested that Mr. Morton should draft this. He did do so, and that I took home and copied. This I sent by post, and was as follows:—

"Upper Norwood, August 29, 1879.

"Dearest Mrs. Fletcher,—After my repeated and earnest solicitation you have very kindly and generously permitted me to send my jewels, clothes, boxes, and sundry other articles, &c., to your house where you have undertaken the charge of their safe keeping. These said jewels, clothes, boxes, and sundry other articles being my sole and absolute property, and free from claim or interference from my husband or any other person, I am aware that I have, therefore, a perfect right to deal with them, or to dispose of them in whatever manner I may think fit. Dearest Friend, out of gratitude for all the unselfish and inestimable services 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 a humble and free gift from myself to yourself, the whole of the property above mentioned, and that it shall henceforth become by right of gift your sole and absolute property to have, to hold, to enjoy, and ultimately to bequeath or dispose of as you shall of your own free choice deem suitable. These, my intentions and acts, I have purposely thus declared upon paper, in order to effectually preclude any risk of future hostile dispute about your possession or right to the said property: and as a guarantee, moreover, that the declaration of the gift made by me to yourself is purely voluntary, and is evolved out of a spirit of the deepest affection and gratitude towards yourself and your husband. You who daily labour for the happiness and spiritual welfare of your fellow-creatures, may God Almighty shower over your twin lives an ever-increasing meed of Divine benediction. Such is the prayer of your faithful and devoted friend.—(Signed) JULIET ANNE THEODORA HART-DAVIES (née HEURTLEY)."

The draft was taken back, and at Mr. Morton's request was destroyed.

By this letter you know that you are giving the boxes and everything to Mr. Fletcher. Had, at the date of this letter, all your boxes gone to Gordon-square?—No, they had not all gone; and I could not swear if any of the boxes had gone; but before I went to France they had all gone.

Had you received any information from the Defendant as to Mr. Morton?—Yes; she told me that she looked at a crystal in Gordon-square, and she said it was a divining crystal. She said she saw me in the crystal, sitting near a table, conversing with a man with a brown beard, who appeared to be writing. My confidence was, therefore, complete when I saw Mr. Morton, and I remembered this incident when I saw Mr. Morton. In October Morton urged me to make my will. He said it was highly desirable. I made a will. Morton drew up the will and a codicil was added. The will was followed on the same lines as the deed of gift. I told Mr. Morton that my desire was to leave my money to promote the cause of spiritualism, and that the Defendant and Brother Willie should look after it. Mr. Morton said this would not do. I must leave it to certain persons. He suggested that it

should be left to Brother Willie and Sister Bertie, and the Defendant and her husband.

You left all your property under this will in addition to the boxes and so on?—Yes.

That you were then possessed or entitled to?—Yes; all this I did believing that I was following out the wishes of my mother as conveyed by the trance messages given by the Defendant and her husband.

A codicil was added to the will?—Yes; I was taken to a Mr. Francis. Mr. Morton said it was not sufficiently binding.

What did Morton say about Mr. Francis?—He said Mr. Francis was afraid of this. There was no trance message about the will. I went with him, and subsequently Mr. Francis came to Vernon-place and drew up the will.

Having so disposed of everything, did you go to France?—Yes; two days after, or, perhaps, the next day. Mr. Morton went with me as far as Paris, because I was too ill to be alone. We corresponded a great deal, as between brother and sister. The letters were most affectionate on both sides.

Mr. Wontner.—We have the letters of the Defendant, and the other side have yours.

Mr. Lewis.—No, you have stolen our letters.

Mr. Abrahams protested against this, but Mr. Lewis would not withdraw.

Mr. Abrahams said that when he was first consulted in the matter, he, with Mr. Flegg, the Defendant's solicitor, went to the house at 22, Gordon-street, and Mrs. Hart-Davies then pointed out all that belonged to her, and this property was now untouched at the Bedford Pantechnicon.

Examination continued.—Where did you go to then?—I went with the Fletchers after this to America.

What had been their conduct to you previous to your going to France?—Most affectionate; but on my return after I had been there a short time, there seemed to be a coolness; and when I went to America, they were rather cool. I was not so welcome, and this made me feel lonely. They appeared as though they wished to stave me off.

Whilst in America did your feelings undergo a change?—Yes. I received certain information, and in consequence of that I spoke to Mr. Fletcher.

Mr. Wontner at this point said it would be convenient to adjourn, as the American evidence was quite distinct in itself. He had certain documents coming over, and wished to have the case adjourned for a fortnight.

Mr. Lewis remarked that as one side only had at present been heard, he hoped the public would suspend their judgment, remembering the maxim—"Audi alteram partem."

The depositions of the Witness were read over, and the case was adjourned until twelve o'clock on January 7th, the Prisoner being released on the same bail as before.

SPIRITUAL MANIFESTATIONS IN CHINA.

I think you will be somewhat surprised to hear that we have had a small *séance* in the chaplaincy, given by a Chinese Spiritualist. He called upon us and asked to be allowed to give a performance at our house. We enquired his terms, and found that he expected five dollars for an evening's entertainment. This we thought too much to give, as we did not know the man's capabilities; but, on talking it over with this fine gentlemanly Chinese, he proposed to give one of his wonders for a dollar. On our assenting, he requested that a large round table should be brought from the servants' room, and this was then placed feet upwards on a small basin of water. Four of our servants were now called in, and each was told to place one of his hands on a foot of the table. The performer then began to walk round and round the table, first with slow and measured step, lighted joss-sticks in his hands, and his lips employed in using words of incantation.

After about four minutes' delay, the table began to turn slowly, but on the performer

quickenings his step, it increased its speed, until both table and performer were running round and round. The incantation was continued the whole time in an undertone. It was a strange sight and one not to be accounted for. There was no connection of hands on the part of the four servants, and one of the latter turned literally green from fright as the table whirled round and round.

When the performer, out of breath, stood still, the table also rested from its labours. We asked him how he had accomplished this feat, and in a subdued tone he answered, "It is Joss (God) that does it; I pray to Him."

He wished much to show us how he could call up the spirits of the departed, and make them answer him. This table-turning, clairvoyancy, spirit communion, etc., have been practised in China for many centuries past.

When the performer had left we asked our coolie, who had looked so scared, what he thought of the table-turning, and he said, "belong Joss pidgeon, my no savey what Joss."—*Mrs. Gray's "Fourteen Months in Canton," page 75.*

MISS BURKE'S CONCERT.

We have been requested to state that Miss Burke's friends have arranged to give a concert at the Dilettante Rooms, 7, Argyll Street, Regent Circus, on Monday evening, January 10th, at 8 o'clock. Tickets, (Reserved Seat 3s., Unreserved 2s.) May be had from Mr. R. Palmer Thomas, 3, Murray Street, Camden Square, or Mr. Wilding, 81, Gower Street, Bedford Square, London.

CURIOUS RESURRECTION OF INSECTS.

The following curious paragraph written by Benjamin Franklin, the discoverer of the identity of lightning with electricity, appears in his *Memoirs*, published in 1861, by H. W. Derby, 265, Broadway, New York, Vol. II, page 391:—

"I have seen an instance of common flies preserved in a manner somewhat similar. They had been drowned in Madeira wine, apparently about the time it had been bottled in Virginia to be sent hither (to London). At the opening of one of the bottles, at the house of a friend where I then was, three drowned flies fell into the first glass that was filled. Having heard it remarked that drowned flies were capable of being revived by the rays of the sun, I proposed making the experiment upon these: they were therefore exposed to the sun upon a sieve, which had been employed to strain them out of the wine. In less than

three hours, two of them began by degrees to recover life. They commenced by some convulsive motions of the thighs, and at length they raised themselves upon their legs, wiped their eyes with their fore-feet, beat and brushed their wings with their hind-feet, and soon after began to fly, finding themselves in old England, without knowing how they came thither. The third continued lifeless till sunset, when, losing all hope of him, he was thrown away."

"IN THE FULNESS OF TIME."

A NEW-YEAR SONG.

By C. A. BURKE.

"Christ is born"—to men glad tidings;

"Peace on earth," the preacher said;

"Listen, don't you hear the wailing
Of the children, asking bread?"

"Rich, who feast at great men's tables,

Whilst your brethren starve, ye dine;

They are clothed with rags for garments,
And ye walk in linen fine.

"What know ye of want and hunger?

Heedlessly ye pass them by;

Not a stone's throw from your doorway,

Men and women want, and die.

"Famine stricken, fever wasted,

Worn with days so dark and drear,

That they think that God forgets them,

Since His stewards will not hear.

"Ah, this world! too hard they find it,

Sleep and peace is all they crave;

For the dead no longer suffer,

There's no hunger in the grave.

"O my brothers! O my brothers!

What if Christ the King of might,

Should come down and walk this city

I the dark and dismal night,

"See the gaunt and haggard faces,

Hear the bitter curses said,

Listen to the piteous wailing

Of our children asking bread.

"If a sudden voice should wake us

From our shelter'd guilty sleep

Saying, 'This is how ye love me,

This is how ye feed my sheep.'

"Saying, 'Thus ye daily slay me,

I who for you gladly died,

Since in every soul that suffers

I again am crucified.'

"Saying, 'Worthless all your praising,

False your prayers, your love untrue,

False your evil hearts that heed not,

These my poor I left to you.'

" 'Ye have heaped me with dishonour,
Brimmed my cup with misery,
All ye did to these my brethren,
Ye have done it unto me.'

" O my brothers! O my brothers!
Shall we leave it to be told,
That we could not love our Master
Dearer than we loved our gold?

" Yet He asks no hard cross-bearing,
Not by sword or not by fame,
Does He call upon his servants
Now to glorify his name.

" All He asks is love, and mercy,
Gold and silver from our store,
Food and raiment for His Brethren
Sobbing round His Steward's door.

" To your hearts His voice is speaking
Saying all I leave unsaid,
In the ceaseless, ceaseless wailing,
Of the children asking bread."

BONA MORS.

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

" The Ancients dreaded death, the Christian can only fear dying."—*Julius Hare.*

Why do they dread you so much, old Death,
Why do they dread you so much,
You are tall, and pale, and kind, poor Death,
Then why do they dread you so much?

Do they say that your arms are cold, old Death,
Do they say that your arms are cold?
Why you lift me and press me so close, dear Death--
Do they say that your arms are cold?

Do they think you are harder than men, poor Death,
Do they think you are harder than men?
White brother, you never refused a prayer,
Do they think you are harder than men, poor Death?

Then hand-in-hand we will fly, kind Death,
Then hand-in-hand we will fly,
And we'll leave the turmoil and strife behind,
Then hand-in-hand we will fly, kind Death.

And we'll come again where they weep,
We will come again where they weep, friend Death,
Whom mother and lover have left alone,
And we'll rock them gently to sleep, nurse Death.

IN MEMORIAM.

We have received the following memento:—

STELLA,

(Estelle Anna B. Lewis), died at 8, Bedford Place, London, Wednesday, 24th November, 1880, suddenly, and alone, from heart-disease, having just completed a revision of her "Records of the Heart." Her remains deposited temporarily in the Catacombs of Kensal

Green Cemetery, 29th November, 1880, in presence of the Minister of the United States, and a circle of sorrowing English friends. To be subsequently buried in Greenwood Cemetery, New York.

Some of her last written words were to the effect that though away from her home, and alone in England, she was happy in her intellectual work, and a clear conscience.

Alone, yet happy, with thy conscience clear
When—ah, too sudden—ceased thine heart to beat,
Its loving Records only just complete;
Yet thou in them surviv'st to memory dear.
For those who made thy life once sad and drear,
They speak no words of hate; but gentle, sweet,
Of love alone, to all whom thou didst meet.
In Love Supreme now rest thy heart sincere.
Songstress of burning love, yet chaste and pure,
Like thine own Sappho's shall thy fame endure;
Revived by thy dramatic art divine,
Great Sappho lives again on Grecia's shore,
And Stella's name with Sappho's bright will shine,
A Star of Love and Song, for evermore.

W. H. R.

A Tribute of sorrowing affection from J. M. P.

MISCHIEVOUS SPIRITS.

To the Editor of the "*Religio-Philosophical Journal*," Chicago.

Sir,—Eight years ago we adopted a little coloured girl (pauper) eight or ten years old. She is not up to the average intelligence of the coloured people generally. About five months since, although unexpected to us, she was entranced, and different spirits manifested themselves in various ways by writing, speaking, music, locating diseases, etc. Indians have been the main movers, but now she has mainly one control, who calls himself Big Indian. The Indian language is clearly and definitely spoken by him. She knows nothing of Spiritualism only as she hears us talk about it, and she is so afraid of spirits that she cannot be induced to sit in a circle in our own family alone. She has no idea that she is a medium, and generally when taken possession of by a spirit, she is in a position to sleep, and however lively she is moved while entranced, before leaving, the controlling influence invariably returns her to her former position from which she was first taken, and when she returns to consciousness she thinks she has been asleep and has no idea of what has occurred. About six weeks ago the spirits commenced hiding things, such as scissors, thimbles, thread, and articles of clothing, until it has become a perfect nuisance. Many hours have been spent hunting needed missing articles, sometimes with, and sometimes without, success. A sun bonnet was nicely folded up and put into a

pillow-slip; a shawl was placed between a feather and a straw bed; a pair of shoes was carried out doors and deftly hidden away where no one would think of looking for them. Many things cannot be found until Big Indian comes and tells where they are. Sometimes after days of fruitless search and much perplexity, they will be returned to their respective places. We know the girl does not do it, because, sometimes while she is entranced, things will be taken from another room and hidden, and the Indian will tell us that he had just then done it, and that if we go and look for the article, we cannot find it. We have by kindness and reasoning tried to induce the perpetrators to cease from thus annoying us, but so far our efforts have proved unavailing. A few days since a niece who had been visiting us, on getting ready to go home rolled up her things and laid them down a moment, not stepping eight feet away; on turning to get them they were all gone, waterproof, dress skirts, and aprons. Up to this time we cannot find them.

This morning I found that my pants had been carried out and put on top of the well house.

These are a few samples of what we are daily experiencing.

D. R. and MARY E. READ.

Council Grove, Morris Co., Kansas.

YOGI PRACTICE.

Many are the ways that lead away from God, while to God there is but one way. The way to God is the internal straight line; thoughts on externals are crooked lines. Even as the free hand can only draw a straight line after practice, and will produce many uneven lines before it arrives at perfection, so the internal straight line which leads the soul to God, is only drawn after long and earnest striving, and only when all the crooked passions are subdued, when no more ruled by custom, when no more influenced by the physical world, and the delusions of spirit, can by thought concentrated on itself, the soul become manifest and be joined to the absolute, the World of Souls.

In the re-creation and re-integration of one's self, one of the most difficult tasks is the formulation of the will to master the thoughts, the fixing of the volatile.

The Ascetics' practice was to mortify the flesh, but therein they showed their weakness; for better is the mere willing away of an evil thought than the lash, and he who can com-

mand his thoughts is farther advanced to adeptship than he who has used out a dozen cats-of-nine-tails upon his back.

The ancient Christian Ascetics being mostly unacquainted with the physical laws of their nature, did not follow hygienic rules of life; very few of them had any idea as to what food was right, but followed the error of Peter's vision, that "whatever God has sanctified can be eaten." They ascribed to the devil what really was the natural consequence of their wrong food, and which was the chief cause of their temptations, relapse and sufferings. Spirits too, had power over them which they have not over those who live strictly in the rational Pythagorean method, as these dispositions have no similarity to theirs, and a rational Ascetic having no fear of them, repels them.

The mental regimen to be observed is first, that you should think no impurity, nor let any unregenerate passion rule you. Whenever a wrong thought would intrude, will it persistently away; then by thinking only spiritually and purely, gradually you will ascend higher and higher, and you will understand the absolute reason of everything until you become identical with your own centre, the Divine soul which is identical with the centre of the All, and by thinking intently and continually thereon, the All will become revealed to you through the One, and the laws of existence will become known to you, by a manifestation of the Soul, which will demonstrate itself as the absolute.

"Concentration of thought, *ekāgratā*, or one pointedness, as the Hindus call it," says Professor Max Müller in his preface to the *Sacred Books of the East*, "is something to us almost unknown. Our minds are like kaleidoscopes of thoughts in constant motion, and to shut our mental eyes to everything else, while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonics. With the life we are leading now it has become impossible, or almost impossible, ever to arrive at that intensity of thought which the Hindus meant by *ekāgratā*, and the attainment of which was to them the indispensable condition of all philosophical and religious speculation."

Although the practice of Hindu Ascetics for thought-concentration is impracticable in the midst of the distractions of Western life, the accomplishment of the great work has nevertheless been proved to be possible by those who have followed the straight path of

a pure and rational life. Social duties may be performed with strict integrity to the outer world if distraction is not permitted to disturb the mind from its purpose. Some time specially reserved at night for strict isolation is sufficient safeguard for the accomplishment of the great work, (which is the attainment to the perfect state, Nirvana, the manifestation of the divine soul), and outer world circumstances will not affect those who truly strive for it. There is, however, not the slightest necessity for following and imitating the Hindu practices.

The contrivance chiefly adopted by the Hindus for the purpose of thought-concentration is the repetition of the syllable *Om*, and with the usual mystification they attach undue importance both to this syllable and to a mechanical practice.

"*Om*" originally meant "that" affirmatively; although at present it is understood as vital and mental power, Soul and God, and is said to be the beginning of the Veda, that is of the Logos. This steady contemplation of *Om*, abstracts thought from the lower self and is supposed to conduct it to the manifestation of the divine soul. Repeating continually "That, That, That," *Om, Om, Om*, the Yogi is supposed to become gradually one with that *Om*, and by directing the attention of the lower self away from itself to that "That," that "*Om*," the Divine Soul, he becomes united therewith ultimately.

I neither recommend nor withhold the method of Yogi practice, which is as follows:

Hold the breath. Remain without movement. Repeat internally *A U M* twelve times, thinking that the soul is one with God. Draw in a full breath, and retain it while internally repeating *A U M* twenty times; and again while internally repeating it as often as possible, thinking meanwhile of God as the perfect being that becomes only revealed by its own light. Continue this exercise three months without fear or idleness. In the fourth month good spirits will appear to you. In the fifth you will acquire their qualities. In the sixth you will become God (?).

The Hindu practice of thought-concentration by an innumerable repetition of one syllable, which the ascetic generally accompanies by looking perpetually and intently at the end of his nose,—is *not* the true path to the absolute; nor can this practice cause the development of anything higher than mediumship. If a squint could give the perfect state, those who have it by mischance should all be

perfect. Not any one syllable has more efficacy than another; it is the fixing of thought, not the repetition of *Om* that brings the manifestation of the divine soul. I can only repeat that absolute purity of body, spirit and soul, continual abstinence from all irrational, impure, sensual, transient pleasures, and the fixing of the thought upon the absolute, the divine soul, is alone the true path. Thought should by intense aspiration and fervid prayer continually strive to know and to become one with the absolute, and should patiently await the divine manifestation; but such folly as the practices gravely prescribed and implicitly followed by those who know no other way is merely waste of time and energy, and will never lead beyond the spirit-world, the halfway-house which should be carefully avoided by all those who would strive to become adepts of the divine and true Kabbala.

J. K.

Correspondence.

THE PHILOSOPHY OF MATERIALISATION.

Sir,—I thank G. B. for his obliging and very instructive communication—I hope he does not think I used this term ironically; and I will again venture to put the lesson I draw from it into my own words, that he may once more correct me if I have misapprehended (not misrepresented, as given in my former letter) his meaning. He writes with great precision and states his doctrine clearly, but since he disclaims the mystical character of his communication it is evident that he has failed to see the symbolical import of his teaching.

Has he grasped its liberal meaning?

He said—"The infinite will . . . is a sphere consisting of an inconceivable number of other wills which are all spheres"—and then explained how these spheres act, by combining, separating, recombining, and so on: by the action of each recombination increasing the consciousness of the central sphere of each combination and recombination.

He now disclaims my reading of this—that the Infinite Will has to become finite, or assume the form of a sphere, that it may act or produce other spheres through which to carry on further action.

But to be infinite is to be formless—without bounds or limits of any kind.

Hence to say that the Infinite is in the form of a sphere is to say that he has assumed that form or become finite. While if this sphere consists of an inconceivable number of other spheres it must have produced these or been produced by them. And since its starting point is the Infinite it must have produced them. While if they go through the motions imputed to them he must have produced them in order through them to carry on further action.

The lesson I drew from this teaching was that just as the human body was a combination of adapted spheres or cells, built up for a purpose by spirit through the process of generation, which, when this purpose was accomplished, separated again to enter into other combinations—in the act of separation losing the personality, and, as far as the body was concerned, the individuality thus temporarily acquired—so was

the spirit that built itself into that body an aggregation of spheres, which when they had effected the purpose for which they had combined in that body, separated again, to enter into further combinations—their acquired personality disappearing with this separation, the individuality accruing therefrom being equally evanescent.

I further saw in the increasing consciousness of the central sphere, gained through the increase of the contents imparted to it by the spheres of which it was the centre, the inevitable conclusion that the primary containing sphere must have its consciousness, energy, and so on, increased by the sum of the energies of the developing spheres energising therein; or that the energy of the Infinite, drawn through its assumed form and substance, naturally consumed by use was as naturally recruited according to the law manifested in the natural order—and that this renovation was one of the aims of creation; and hence inferred that the doctrine symbolically, and as now appears unconsciously set forth by G. B. was—that *creation consisted in the developing passage of elemental substance from the formless state through a series of successively assumed progressively advancing forms back again to the formless state*—from whence another series of migratory transformations would commence in another order, and so on in endless succession.

I inferred this from the fact that the sphere is an elemental symbol, so used because it can be ideally reduced to the vanishing point or indefinitely expanded—and, as it was a very proper symbol to embody changes in elemental states, I naturally concluded that it was so used in G. B.'s teaching, and that the symbolism of spheres produced by and started from, while remaining in a sphere derived from the Infinite, to pass through a series of advancing aggregations and separations and then return to their sphere of departure in a developed condition, could but indicate the passage of the elements of what is called matter from the substance from which they were derived, through successive series of chemical, physical and physiological changes, back to the substance from which they took their departure, which they regained in an altered condition that fitted them for other uses.

The doctrine as now set forth by G. B. appears to me to centre the individuality of spirit in the individual sphere—all claim to personality consequently disappearing: though I do not see how this agrees with the view that in a given combination of spheres all (except one) infringe upon the will in the centre of the sphere they are in, since they by so doing increase its contents or are (apparently) absorbed thereby and so lose their individualities.

But this remodelled statement of his teaching is, after all, merely the expression of the original doctrine in another formula, which, as under its new aspect I read it, is—that *in creation elemental substance passes from the inorganic state through successive combinations in assumed forms, by which it acquires a developed condition, back to the inorganic state, ready to be submitted to further changes.*

Such at any rate is the doctrine G. B.'s teaching has imparted to my mind. I again abstain from criticising it, and, as in my former reply, purposely limit my remarks to a consideration of its bearings on my original question, which under any other aspect it does not touch—unless to show that those who doubt or deny the reality of matter should not use the terms "materialise" and "materialisation."

Those who receive spirit communications should remember that when these communications relate to subjects outside nature—that aspect of nature with which man is familiar—they are necessarily symbolical,

and therefore more or less mystical. The consequence of this is that theosophy, which is the knowledge of spirit reduced to system and applied to uses, has become at once a philosophy and a theology; under both of these aspects dividing into branches, which tend to separate from each other and develop diverse philosophies and religions.

The Kabbalah, even in the mutilated form in which it is accessible to the uninitiated, is, to those familiar with its doctrines and their meaning, a great help to the study of mysticism.

Such communications as those of G. B., as well as the writings of Jacob Boehme, Swedenborg, and others, in reality embody a modified Kabbalistic doctrine, and to those aware of this fact lose much of their obscurity. Those not aware of it and ignorant of Kabbalistic teaching may sometimes hit upon the meaning of mystical writers, but as a rule fail to do so.

I am obliged to H. M. for his information. Since the revelation I suggested has been made, it will, if stated as directly as I put it, when accepted gradually, produce the effect indicated.

M. D.

18th Dec., 1880.

MISS BURKE'S WORK IN SPIRITUALISM.

My dear Sir,—I have been waiting for the report of the Council Meeting in this week's *Spiritualist* to reach me before writing to you, trusting that they would reverse the decision of their committee. On the contrary, they have confirmed it; so I proceed. We members of the Association have now borne for years with mismanagement on the part of officials, which no other public body would have tolerated for as many weeks. You, sir, have protested, and the sympathies of a large portion of the members have been entirely with you. My own reason for not signing the protest, and recording my vote against it when asked to do so, was, not because my sympathy was small, but because I had no belief in good being wrought by voting and petitioning, or indeed by anything, except individual discernment and individual action. Ample opportunity for discernment, as to the merits of the Association as an institution, has been afforded us in the ludicrous reports of Council Meetings printed by authority, from time to time. Still, much folly and bungling on the part of all governing bodies, the large debating society at St. Stephen's included, must be put up with by people who desire to do their private work in peace. Injustice, gratuitous unkindness, and suicidal stupidity nobody has a right to put up with.

The Council were bound in justice to make the same offer to Miss Burke as they made to Mr. Blyton and not to do so was unjust.

They were bound in common kindness to recognise, and be grateful for devoted and faithful service, (and, which was perhaps scarcely to be looked for, to remember that she, who had rendered this service was a lady.) And not to do so was gratuitously unkind. Stupidity is really the only charitable hypothesis one can form in accounting for failure to act generously or justly. There is another, which good-natured people never form unless obliged. But stupidity pushed to its extreme limit is more mischievous than malignity.

Action being thus forced upon us, let those who discern, act. First, by withdrawing from membership of the Association, and leaving it to go where it seems already to be rapidly going—to the devil. Then by forming a new Society on the lines laid down by the defunct Psychological Society, for the investigation and record of phenomena, *not* the promulgation of theories. So getting rid of squabbles and eternal dis-

cussions; and of cumbrous impediment in the shape of overgrown governing bodies, and the scandal caused by their blundering.

Let them obtain two or three pleasant rooms for reading, the meeting of friends, and *séances*. And finally, if possible, let them repair the injury done to Miss Burke by asking her to be their Secretary. Offering in all humility these suggestions to the consideration of the dissenters in the present Council, and of those also who were aforetime Councillors,—believe me, my dear sir, hastily but always faithfully yours,

J. A. CAMPBELL.

Sir,—Permit me to protest against an omission in your comments on "Miss Burke's Secretaryship" in your last issue, which, though unintentionally, leaves some doubt as to the opinions of several members of the Council: I mean the *non-voters* present, of whom I happened to be one, for I raised my hands only (privately) in wonderment, to find a matter settled already, which I considered to be the most vital and pressing business for consideration at that meeting. The meeting, in my humble opinion, should have been a *general* one, although such annual gatherings are usually represented chiefly by the bulk of the council-members.

Having expressed thus far my dissent from the arrangements adopted, I may add, that my ideal of an effective reformation of the B. N. A. S. was in perfect harmony with Dr. Wyld's fair suggestions, namely, the reduction of the various departments to the simple management of the reading-room and library, and to the fortnightly discussion-meetings. This line of action might, in time, have enabled the B. N. A. S. to realise its rather premature title, and saved us from the ridicule of a wholly imaginary position. The enormous difficulties, conflicts, and necessarily *blunders* experienced whilst handling spiritual phenomena and mediums, warn us to organise only on the basis of the defensive, also to keep away meddlers and impure elements. The present age of materialism furnishes us with a poor outfit for grappling with the new power and new order of things, which in turn give us only raps on the knuckles for setting-up a spirit vivisection table, test and general purposes committee, and the like. But let us hope that past experiences and mishaps on this perilous ground will prove beneficial, and, as suggested, leave the use of the reading-room and the continuance of the discussions, the main features for drawing new members and re-establishing public confidence.

After having thus given my views, my sincere regret at Miss Burke's dismissal needs no further comment.

I wish, after having pointed out some melancholy features of the situation, to remove one anxiety, which has often touched me as groundlessly entertained. I mean the frequent assumption in remarks at council meetings, that the movement might be hurt by any "slips" of the B. N. A. S. Truly I would like to see John Bull leading fair Spiritualia to the Throne, but this movement bases its hopes on no particular country or big town; therefore, to imagine any exercise of power over Spiritualism by local differences, would resemble the pride of an insect, which imagines it moves a horse, when it excites that useful animal to whisk its tail, (reflex motor). In conclusion, I have resolved to assist in kindling the dying spark of the B. N. A. S. until the ashes and cinders blow back into my face.

CHRISTIAN REIMERS.

A PROBLEM.

Sir,—I have received a letter from a friend who tells me that he has lately developed into a powerful physical medium. This friend first met "John King" and

"Katie King" in London some years back. Soon after that he went to the antipodes, where he still resides, and he now maintains that the above-named spirits visit him there. I have told him that I shall write and get the matter solved, if I can, by other Spiritualists wiser than myself; so with this object I now address you, assuming the Englishman's privilege of appealing to the papers. I have written to my friend giving my personal opinion that he is mistaken, for John King, at any rate, is, we know, in daily communication with several mediums in England, and I cannot believe that he can be in two places at once; nor do I think it at all probable that his spiritual body can flit about with such strong rapping powers as he has, round the world in a twinkling, or even in a much longer period. I do not doubt the power of quick transport in any spirit; but much must, I think, depend upon the more or less etherealised state of the spiritual body of the spirit.

Not having an opportunity of going to London myself at present, it would be a kindness if any Spiritualist interested in this case would put the question to John King at a *séance*. If John King should say that he does not visit a particular medium at the antipodes, at any rate as often as my friend alleges he does, there must be a delusion somewhere. If John King alleges that he does visit a particular medium frequently at the antipodes, he might say who that medium is, and give details as to the places and circumstances under which, in the company of his former companion "Katie King," he visits any particular medium at the antipodes, and give him news of my friend's correspondent in the flesh, who lives in England, your humble servant.

My friend, in his letter, tells me that these two spirits were rapping while he was writing; he tells me that John King then knew that he was writing to me, and that he, my friend, often heard about me through John King. My friend, however, has never sent me a test of this of the least reliability. He also says that Katie King is his guardian spirit, and is with him always; and finishing his letter by saying that John King was rapping in approval of all he had written.

I have asked my friend to get something tangible to tell me; I have begged him to ask the spirits to describe distinctly the house in which I live, the number of doors and windows, the colour of the carpets, &c., or anything else that may give a shadow of a shade of a test of the position the spirits who visit him assume.

CURTOS.

THE annual subscriptions for the supply of *The Spiritualist* during 1881 (10s. 10d.) are now due.

PROFESSOR GREGORY'S *Animal Magnetism*, second edition; also Mr. Harrison's *Spirit People*, are now out of print.

Public Opinion announces that Mr. Ernest Wilding's *Poems, Songs of Passion and Pain*, will not be published until early in January.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—We left off supporting the National Association of Spiritualists, when its constitution was changed to throw much more power into the hands of individuals and committees sitting in private. Although this barrier prohibits cordial co-operation, we tried last season to support the fortnightly discussion meetings by publishing the best papers, but found that in some cases impediments had been placed in the way, to the regret of the authors as well as ourselves. We wished to publish the late memorial to the Government, but a fortnight's delay was introduced by somebody after the Council meeting, so that the memorial reached us at the last moment, and had to be set in microscopically small type to appear that week. The list of this season's fortnightly meetings was not sent us at all, or we would willingly have published it; the officers of the Association in this did not treat all the newspapers alike. Thus some influences have been at work, trying to neutralise friendly action, and possibly without the knowledge of the Council.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

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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.

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PROFESSOR ZOLLNER'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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