

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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

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FUTURE WORK IN SPIRITUALISM.

A more depressing influence than the unpleasant Fletcher case has thrown over the spiritual movement in England for the last half year, has never been known; workers everywhere have constantly been complaining of its effects. In some degree public benefit will be conferred by it. New investigators will have learnt beforehand how dangerous it is to come under the subjection of a mesmeric sensitive, in whose presence remarkable mental or physical phenomena are sometimes evolved; such subjection is as unwise as accepting as a religious guide, a man who has been "biologised" on the platform of a mesmerist. Whether a man be self-mesmerised, or mesmerised by a spirit in or out of the body, such circumstance is no guarantee of his good character. It will also be a warning to Spiritualists of the danger of allowing professional mediums to know anything about their private affairs, lest at some future time they be paraded in public to their injury.

Probably the best course the movement can take for some time to come, is to give more attention to healing mediumship, which has such great power in the removal of disease. Relieving the sick in mind and the sick in body is a labour of love, bringing no regrets in its train, and one inviting universal sympathy. Moreover, in this direction is a field of psychological research not much explored since the major manifestations of Spiritualism have been evolved, and these throw new lights on mesmeric phenomena.

We intend in this journal to give more attention than heretofore to historical psychology, as evinced by much which has appeared in these pages within the last two months. A rich store of psychological lore has accumulated in the past, which requires to be compared with the phenomena of the present day.

SPIRITUALISM IN DEVONPORT.—"I hear that belief in Spiritualism is spreading so rapidly in Devonport, and that circles for the producing of manifestations are becoming so much the order of the day—even in high social circles—as to move the cloth into a crusade against the superstition, and accordingly lectures on the subject are being given by at least one minister."—*The Cuckoo*, March 26th, 1881.

THE PSYCHICAL HEALING OF DISEASE.

No. IV.

As Dr. Mack's actions in the matter of making the Fletchers restore some of the property of Mrs. Hart-Davies are now attracting much public attention, we append details of some cures effected by him, but rather out of the order in which they would otherwise have been published in this series of articles.

Some of the patients have applied the word "magnetism" to what scientific readers well know is not magnetism. Had they called it psychic influence, or found some other name for it, it would have been better.

Some of the following certificates were addressed to a lady who devotes her time and substance to the relief of the sick and suffering poor:—

CURE OF PALPITATION OF THE HEART, NERVOUS HEADACHES,
GLANDULAR SWELLINGS, AND OTHER COMPLAINTS.

The Close, Thornbury,
Near Bristol, July 14th, 1880.

My dear Madam,—You ask me to give my experience of Dr. Mack's treatment. It is with real pleasure I comply with your request.

When I think of my state on first consulting him, and compare it with what it was when I left London, I cannot feel too thankful that I was induced to consult him.

I went to him at first utterly incredulous of his healing powers. Though he knew nothing of me or my case, he at once discovered my condition, laying his hands upon the very spots where the disease was located, and detailing my symptoms most minutely and accurately. At that time my heart was in a very weak state, causing frequent attacks of palpitation, especially at night, followed by extreme exhaustion. I suffered much from uterine swelling with ulceration, and constant, profuse and offensive leucorrhæal discharge. The distension and oppression of breathing often obliged me to loosen all my clothing. Added to this, a glandular swelling under the arm, near the left breast, which for two years had given me trifling pain at intervals, had now become so much worse, that I could not bear my arm to rest upon it in bed, the pain being acute and almost constant, extending with a sickening smart over the whole breast, with occasional violent, lancinating pains into the arm-pit and shoulder. Altogether I was in a very suffering condition, looking forward with dread to the development of that terrible

disease, cancer. Dr. Mack pronounced the swelling to be incipient cancer, and found my whole blood in a very cancerous state.

After only two treatments, my heart became much quieter and more regular in its action, and soon was jogging along as steadily as any old London cab-horse. My severe congestive and nervous headaches consequent upon defective circulation, soon yielded to his vitalizing power, aided by a few local applications of Hæmospasia. Within a fortnight the pain in the breast was almost gone, my internal condition was much improved, and the discharge checked. I began magnetic treatment about the middle of December, was obliged to leave London for Christmas, but returned on New Year's Day and remained till the end of February. The increased vitality given me by Dr. Mack was shown in my power of resisting the cold of that severe winter, so that I, who hitherto had hardly known what it was to be warm, and had been nicknamed "Iceberg" by some of my friends, passed through that trying season most comfortably.

My sleep became quiet and refreshing, my eyes, always very weak, were less congested and painful, the sight improved, and altogether I felt a vigor and buoyancy to which I had long been a stranger.

When I left Dr. Mack, I had only very slight and infrequent pain in my breast, the swelling was completely gone, so that I could hold a book under my arm without pain, a thing I had been unable to do for two years.

My internal troubles had vanished and in many respects I felt like a new creature.

I cannot speak too highly of his skill, patience and kindness, and can only wish that many sufferers may lay aside their prejudice, and learning to distinguish between mesmerism and magnetism, may avail themselves of the marvellous magnetic power of healing with which God has endowed him, and which he exercises with such unwearied self-sacrifice on behalf of sufferers. Lest any should have a nervous fear of the treatment, I would add, the only sensations I have experienced are the glow and thrill of vitality running through my frame, something like the delightful, healthful tingling felt after a brisk walk in frosty air. Unlike the effects of any stimulant, the increased warmth and vigour are permanent; in fact, one gets a new stock of vitality upon which to live. A married sister who had for some time been suffering with her heart, so that

the slightest exertion was painful, came up to town with me on January 1st, and had *only one* treatment from Dr. Mack, being unable to remain. Though he found her case was one that needed prolonged treatment for cure, he gave her so much strength that all her distressing symptoms were relieved, and though her health has since been much tried by the long illness of her husband, the improvement is permanent. I would like to add, that during all my intercourse with Dr. Mack, magnetic treatment has been to me a living illustration of the highest spiritual truths, and indeed I have often left him, feeling that he had been to me a living sermon. Far from having my faith in the religion of the Bible shaken, it has become rooted and confirmed, and thus where I looked only for physical healing, I found spiritual refreshment and strength. I can only express my deep thankfulness, first to God, and then to Dr. Mack for all the good I thus received, and pray that he may be much blessed in all his Christ-like work.

Believe me ever, Yours most sincerely,

E. W. FLINT.

CURE OF CHRONIC CONSTIPATION AND CONGESTION OF THE LIVER.

Dear Madam,—Having been told that you are interested in hearing of the cases in which Dr. Mack has shewn his wonderful powers of healing through magnetism, I feel impelled through a deep sense of gratitude to him to tell you of my case. For upwards of twenty years I have been a sufferer from chronic constipation, and congestion of the liver, and during the last three years have twice been on the point of death from obstruction of the bowels. After trying Allopathy, Homœopathy and Hydropathy to no effect, I was strongly advised to try Count Mattei's Electro Homœopathic remedies, and with this view I consulted Dr. Forbes Laurie. He told me I was on the verge of a very fatal disease, caused by the collapse of the bowels, and said that no medicines would relieve me. He advised me to try the "Lebenswerker." This had the effect of giving relief for a time, but on repeating it last April, quite failed, owing to my debility. Dr. Laurie then advised me to try the Hæmospasia I did not give a long enough trial to test its powers. My friend Mrs. Macdonell had been for some time urging me to come to London to see Dr. Mack; and when I did come to London in June, and saw the wonderful change

in her health, and whole appearance, I could no longer hesitate, and relinquished for the present the Hæmospasia and placed myself under Dr. Mack's treatment. This I did about four weeks ago, and may now truly say, that whereas I was hopelessly ill, and felt that I had but a short tenure of life, I am well and comparatively strong. Dr. Mack found that I was suffering from almost complete paralysis of the bowels, and congestion of the liver. In less than a week he brought back the nervous power into the bowels, and has since in a great measure removed the congestion of the liver. This at first caused a sharp bilious attack, which was soon overcome, so that a new life has been given me through this wondrous means.

I must also tell you about my daughter, who is away from home. Two weeks since she was attacked with scarlet fever. For a whole week she was delirious and unable to sleep, in spite of opiates. Dr. Mack gave me some magnetised flannel with directions to have it placed down her spine and round the waist. A few hours afterwards she had some natural refreshing sleep, since which she has continued to improve rapidly. I think, dear Madam, these facts should be made known, so that many other poor sufferers may be brought to this providential source of healing.

I remain, yours sincerely,

18, Delamere Street, Paddington, London.
July 12th, 1880.

S. ETRICK.

CURE TO A CONSIDERABLE EXTENT OF DISEASE OF THE LUNGS AND BRONCHIAL TUBES.

Dear Madam,—Having been asked by a mutual friend to send you an account of the wonderful change in my health through Dr. Mack's magnetic treatment, I have great pleasure in complying with the request.

I have suffered for 25 years from disease at the mouth of the lungs, and all the bronchial tubes; any severe coughing or extra exertion brought on hæmorrhage. For the last 20 years every medical man consulted said nothing could cure me and that I should not live long. I have tried every system, and derived some benefit, but still each year getting worse, until the lungs became so congested that I was unable to leave the house for months in the winter, and often obliged to keep in one room for weeks, sometimes in bed. Out of doors I could not walk for ten minutes, even in summer, without pain, having no breathing power.

A month ago a dear friend (Miss E. Flint) came to see me. I knew she had been in bad

health for years, and was astonished to see the change; she looked quite well and strong. I heard she had derived this great benefit at St. Saviour's Cancer Hospital, under the care of Dr. Mack; his magnetism had given her new life. My husband was very ill at the time, and had been for years in failing health, so we decided to go and consult Dr. Mack for him. I should not have gone for myself, as I had given up all hope long ago, but being there, I asked him if he could do anything for me. He said "yes." He treated me *only six times*, and the effects have been wonderful. With that short treatment and his advice as to my diet, I feel I am living with some pleasure instead of simply existing. I am able to walk not only without pain, but for two hours at once, which is new life to me. I continue to improve.

I have much pleasure in giving this testimony, and feel deeply grateful to Dr. Mack for the real benefit received. My only regret is that I could not at that time remain longer under his care. I believe his one desire is to relieve suffering humanity, and I shall ever entertain for him the highest respect and esteem.

I remain, dear Madam, yours truly,

MARY FAIRBROTHER.

Pembroke Villa, Malvern Link, 5th July, 1880.

HEALTH RENEWED.

When about 10 or 12 years old I had hooping cough, which left me with weak chest, and I soon began to bring up blood, and continued to do so for some time. I saw several doctors who stopped the hæmorrhage, but there were frequent relapses. I went to the East Kent Hospital. There they pronounced me consumptive. I left it in a very weak state, and continued so for a long time. I then came to London, and remained there about a year. At this time I was about 15 or 16. I returned to the country, and when about 17 had a very severe illness, the hæmorrhage returning, which left me very prostrate, but I recovered for a time. About 1861 I had the most severe attack, brought up quarts of blood, and the doctors said I could not recover. This was for two years followed by violent palpitations, flushings, nightly sweats and excessive weakness. I was bled three or four times, and frequently leeches. From this time I became exceedingly susceptible to cold, and whenever I caught cold there was always expectoration tinged with blood. Then I tried inhalations with

some relief; and then Homœopathy. By this time I was reduced to such a state of weakness, the doctor said I could hardly have lived another year. This would be about 1867, and from that time until about 1879 I continued the Homœopathic treatment, being constantly under the doctor's care, deriving benefit to the general health but still remaining exceedingly susceptible to catching cold, and always with the recurrence of the expectoration of blood. About Nov. 1879 I heard of Dr. Mack. I was subject to coldness of the feet which affected the throat and chest, and thought I would go to him for some of his magnetized flannel. When he saw me he said he thought I needed something more than flannel, and gave me a treatment. The benefit of that one treatment seemed to me more than years of any other treatment. It gave me immediate relief. It seemed as if something was then and there lifted off me; depression was gone; I was buoyant and elastic. I went to him again the next day with the same results only in a greater degree, and felt there was something tangible and lasting, and for the first time I had *hope*. From that time I went daily up to the middle of March to Dr. Mack, who was then residing at St. Saviour's Hospital, in Osnaburgh Street, and although I had to contend with one of the worst winters on record, I never had a cold, nor one day's absence from my business, which took me a great deal out of doors. If ever I felt a sign of cold approaching, the treatment cleared it all away. I had not mentioned to any of my friends what I was doing, but they all remarked with surprise how well I stood the winter, and all said I was looking stout and fresh and strong. A friend called on me lately who had not seen me for a long time; he said I was looking so well he should not have known me, and asked what I had been doing with myself. I never used to sleep, had miserable nights, and wretched days with indigestion and loss of appetite, but now I sleep well, and can enjoy my food, and go out in all weathers. I should be exceedingly sorry to lose sight of Dr. Mack now. I feel very grateful that I was directed to go to him, for before I did so I hardly knew whether I cared to live or to die; and I feel that all who have derived such benefits ought to make them known, that others may be induced to avail themselves of such a good. As regards Dr. Mack himself, I have always found him most kind and attentive and friendly,

and have always observed him equally so to others. In fact, there is something in his manner which draws one towards him, and inspires one with confidence and hope.

CHARLES RATCLIFFE.

110, Cambridge Road, Kilburn, London, July 5th, 1880.

ABSCESS DISSIPATED AND HEARING IMPROVED.

Dear Dr. Mack,—Whilst rejoicing in the remarkable cure which (by the Divine blessing) I have lately received from your hands, I should be ungrateful if I hesitated to add to your forthcoming "Pamphlet" a few particulars relative to my happy experience of your extraordinary skill, and the great kindness with which it was practised.

About a twelvemonth since, I perceived the gradual failing of my hearing which I naturally attributed to old age, as I have reached nearly 74 years.

The left ear being more particularly affected, I had it syringed, at which time I was told that there was a tumourous excretion formed, and which was the cause of my great pain and discomfort. It was attended also with a distracting, loud buzzing noise in the head.

When the abscess was subsiding, (though the orifice of the ear was still nearly closed) I was, by my medical friend, recommended to go to London and consult the first aurist. Resolving to act upon this advice, I left home for town, but hearing (providentially I may say) of your fame as a "magnetic healer," I was not long balancing in my mind, whether to try your painless skill or that of a more severe operator.

To my great astonishment the ear began to discharge during your second magnetic treatment, and from that time the excretion gradually diminished, and with it the deafness also.

Within the space of six weeks, no trace of the abscess is left, the hearing is also so materially improved (as well as that of the right ear) that I can now hear a conversation, or a sermon at church without difficulty.

I am also indebted to your powerful skill for my general health becoming greatly invigorated through the course of magnetism exercised upon it, my appetite (which was very indifferent, with a poor digestion) is now good, and the distressing noise in my head has entirely ceased.

I should be happy, if by inserting in your Pamphlet the foregoing simple statement of facts, my own experience may lead others similarly affected with deafness (and that

even in old age), to reap the benefit and enjoy the blessing which (with God's help) has in my case resulted from the wonderful and beneficent power with which you have exercised magnetism.

I remain, Dear Dr. Mack,

Yours truly and greatly obliged,

(Signed) MARY EDMONDS.

London, Xmas Eve, 1880.

My Home Address is
20, Rutland Terrace, Stamford, Lincolnshire.

THE VIEWS OF AN OPPONENT TO ORGANISATION.

We have been requested to reprint from the *Religio - Philosophical Journal* the following views in opposition to organisation among Spiritualists:—

"By the numerous well prepared articles that have appeared in your journal on the subject, organisation is evidently regarded by the writers as a question of the highest importance to the future welfare of Spiritualism. My impression is, that the spiritual or harmonial philosophy is an outgrowth of the spirit, and that any attempt made to encase or control it by external methods will meet with inevitable failure. This is no speculative idea; we have only to cast our eye around and witness the tyrannical effects of organised Christianity, present and past.

"Does not the seed of the churches still dwell among many Spiritualists? Already we have a spiritual society, one rule of which binds each member to report at once any delinquency on the part of its members! Then, of course, follows the discipline, etc.

"If the teachings of Jesus had been left to grow naturally—sown, as they were, broadcast—to take root or otherwise, as conditions might favour, the world would witness to-day a far different result. By the power of church organisations a large portion of the human race has been led into superstition, while another has been divided and subdivided until religious clanships actually rule society.

"Organisation should be purely an external matter, for business, mutual aid, and social pleasures, and when applied to spiritual things, it is simply going back to the domineering condition of Church and State.

"Why should we nominate three good men to engineer and operate our divine religion? It has been, and is now, working its way in the intellects and hearts of men with a power almost omnipotent. As the frost silently enters the crevice of a granite rock, rending it in twain, even so Spiritualism is penetrating the very foundations of the churches.

"The operation of Spiritualism at present is to harmonise the individuals, thus bringing men into harmonic relations with each other, and the result will be a bond of union so powerful that nothing in nature can destroy it. This will be spirit organisation.

"Even to-day there is a bond of union, a fraternal feeling and sympathy amongst Spiritualists, so powerful that it is scarcely realised. Everything is progressing just as it should. The 'field is white with the harvest.'

H. J. H."

INFORMATION RELATING TO THE FLETCHER CASE.

Last Tuesday the trial of Mrs. Fletcher at the Old Bailey came to an end; she was found guilty of some of the counts against her as recorded in another column, and condemned by the judge to twelve months imprisonment with hard labour, a well-deserved punishment.

A few details about the prosecutrix at the Bow Street hearing, and who subsequently became a witness for the Crown, may be of interest, and help to clear up some errors in the popular mind.

Mrs. Hart-Davies is descended on her father's side, from an old Huguenot family in Touraine, named Heurteloup (Valley of the Wolf). Her father, Mr. Richard Walter Heurtley, in early life held an appointment in the Bank of England. He studied medicine, and has written on philanthropic and other subjects; he, also, with Mr. Marmaduke Blake Sampson, of *The Times*, and others, took part in founding the Homœopathic Hospital in London. Mr. Heurtley's first cousin, the Rev. Charles Abel Heurtley, is Margaret Professor of Divinity at Oxford University. On her mother's side she is descended from the first Duke of Mercia, Ealcher, the founder of the old Anglo-Saxon family of the Auchers, spelt L'Aker by the present branch; the family can be traced back beyond the time of King Alfred, in authentic records of the Monks of Bermondsey. The L'Akers are collaterally related to the St. Legers, Butlers, and to the original Fairfax family; also to Lady Jane Grey, Anne Boleyn, and King Alfred.

Her nearest blood relations are in Buenos Ayres, but as she did not wish to involve them in her troubles as a Spiritualist, none of them being Spiritualists, she most unselfishly neither sent them information about the trial, nor asked them to come over, but contented herself with bravely fighting it alone, with one

or two attendants, yet she was twitted in remarks in Court, on the absence of her friends. Although born in England, most of her life has been spent in New York and in the best society in South America; her closest friends are not here, but on the other side of the Atlantic. Some portion of her life has been passed at Tours, where she took an active interest in the troubles of the Spanish refugees some years since.

What must her feelings as a refined and sensitive woman have been, to hear herself described (assuming the newspaper reports of February 12th to be correct) at Bow Street, during the attempted production of old private letters and sketches, as a profligate who by strategem insinuated herself into the home of Mr. and Mrs. Fletcher to gain an *entrée* into good society. For this "good and valid consideration," it was argued, she gave the deed, which had been again and again refused by Mr. and Mrs. Fletcher, and finally was only accepted on condition that the prosecutrix was to live with them free of cost as regarded board and lodging.

So anxious was Mrs. Hart-Davies for the society of the patrons of Mr. and Mrs. Fletcher, that after giving them the property, and without going to live with them, she left for Tours on November 1st, 1879, until the 1st May, 1880, and during this five months' absence, kept up a correspondence with them almost entirely on religious subjects. Seventy-four letters written by the Fletchers were produced in Court; they show utter absence of any low motives of any kind on the part of Mrs. Hart-Davies. On her voyage to America with the Fletchers, she, and the lady whose name she refused to divulge, except in writing to Mr. Justice Hawkins, were inseparable companions.

At the Old Bailey, grievous imputations against Mrs. Hart-Davies have been refuted.

Mr. Montagu Williams, the counsel for the Crown, and Mr. Addison, the counsel for Mrs. Fletcher, both stated that the whole tone of the numerous letters from the Fletchers was adverse to the imputations, and Mr. Montagu Williams described them as absurd and complained that they had been suggested. Mr. Addison denied that he had suggested them. Notwithstanding this, *The Times*, in a leading article published April 13th, speaks of this matter as an open question, which is a grievous shame. It shows how an idea adheres, when it has once entered the public mind.

* See reports in *The Standard* of April 11th and April 12th for details.

Although the newspapers have said much about the worldly unwisdom of handing over so much property to the Fletchers, there is another side to the picture. In these days of greed, selfishness and absence of the chivalric spirit, it is a rare thing to see anyone giving up all his worldly wealth for the promotion of supposed religious truth, and from motives of filial obedience and reverence deeply implanted in early life. Moreover, Mrs. Hart-Davies is a great artistic genius, and geniuses are not so stringent as other people in money matters, or so tainted with the meannesses and dwarfed spirituality induced in those whose sole life aim is the acquisition of wealth. Her ruling motives were pure and noble, and most cruelly has her generosity been repaid. She is entitled to all honour and support from that movement which she entered intending to benefit; some few of the chief and other workers in Spiritualism have helped to sustain her through her recent troubles, with their friendly sympathy. She is in an analogous position to a friendly stranger entering a house and receiving gross ill-treatment at the hands of underlings in the hall.

This journal did all it could to discountenance Fletcher and his doings during the latter portion of his career in London. He came here in indigent circumstances, and for a time made an honest living as a trance medium, who sometimes gave most excellent clairvoyant tests to inquirers of good critical capacity. His wife was a strong physical as well as trance medium, and was stated at the Old Bailey to be a rubber at Turkish baths. When suddenly this couple took a large house in Gordon Square, furnished it expensively, and Mrs. Fletcher went about blazing with diamonds and in most costly laces, it was clear that all this did not come from professional mediumship, and, so far as the London Spiritualists in general were concerned (however different it might have been with Fletcher's intimate friends), the cause of this remarkable change of circumstances was not known. We therefore ignored the public work of Mr. Fletcher as much as possible, expecting a crash of some kind sooner or later, and once we printed letters exposing him—a professed religious teacher—for publicly slandering an absent man by an untruth. Nobody had any right to inquire into his private affairs, but the external conditions were such as to induce caution in recognising him or his doings, by those who had the interests of the movement at heart.

We also published complete details of the

Fletcher fraud on Mrs. Hart-Davies, directly the particulars reached here from America, and long before they would otherwise have been generally known among English Spiritualists. Hence this journal has not fostered the conditions which have led to the present blow to the movement.

It would have been far better for the spiritual movement had it in some way publicly expressed the feeling which we believe almost to be universal in our ranks, in favour of the prosecution. The names of eminent men have been bandied about in Spiritualistic newspapers on both sides of the Atlantic, as likely to come forward during the defence, to attest the facts of Spiritualism. Were their names thus published with their consent? In England the names of Mr. Crookes and Mr. Varley were thus published, about a fortnight after they had written refusing the request to appear. Who then were the "Fellows of the Royal Society," said to be in readiness to come forward as witnesses?

Just before going to press, we have received information that on Tuesday the Judge complimented Mrs. Hart-Davies for her unselfishness in not bringing her friends and relatives into the case, but this was not reported in the newspapers.

THE best reports of the Fletcher trial, at the old Bailey, have been printed in the *Daily Telegraph*. The best reports of the Bow Street proceedings were published in *The Times*, though they were shorter than in the other daily papers.

MOTHER SHIPTON.—The *Daily Chronicle* of last Tuesday says:—"The fact of the present year 1881 being mentioned as the date of the end of the world in Mother Shipton's prophecies, has induced Mr. Harrison to look up the literature relating to the Yorkshire sibyl, and his discoveries make a droll and amusing little book." The *Yorkshire Gazette* says:—"In this little brochure Mr. W. H. Harrison has managed to collect and put into order the old legends of the Yorkshire sibyl, and to estimate their authenticity and value. The author has found a very curious resemblance between the prophetess as represented in ancient cuts and as described by historians, and the 'Punch' of our street shows, and he appears to think that it is possible for the two to have had a common origin in the realms of fiction and fancy. To York readers the book has, of course, a special interest, as this city was the scene of many of the old woman's prophecies." Notices have also been printed in the *Sussex Daily News* and the *Bristol Mercury*. *Judy* of last Wednesday says:—"Anybody feeling at all uneasy respecting Mother Shipton's prophecies—and to tell the truth, I myself have, many times and oft throughout the year, had my hours of quaking and qualms—ought to buy a most interesting and, on the whole, consolatory little work, by Mr. William H. Harrison, the only silly part of which is the frontispiece." A likeness of *Punch* is prominent in the frontispiece.

A LEGAL ASPECT OF SPIRITUALISM.

An eminent firm of Chicago lawyers writes to us under the date of March 24th:—

"We send you by this mail a copy of the *Chicago Tribune* of the 23rd, with a decision just made by our Circuit Court, on the belief in Spiritualism as affecting the capacity of a testator, and for the first time in any case of which we know assigning Mediums a definite position in society, and putting them on the same footing as the lawyer who drafts the will, the clergyman who attends the testator, or the physician who is employed in the last illness. Judge Tuley, who rendered the decision, is one of our most respected Judges."

The following is the record of the decision:—

"Judge Tuley yesterday morning decided on an interesting question as to whether a Spiritualist could in any way be considered insane. This came up on a petition by a Mrs. Annie Lord Chamberlain to share in the dividends on a policy for 10,000 dollars in the Republic Life-Insurance Company, issued to Col. H. W. H. Cushman, and afterwards assigned to petitioner. There was also a cross petition by Cushman's executor to have the dividends paid to him, on the ground that the assignment was void; first, because Cushman was not of sound mind, and second, because Mrs. Chamberlain exerted undue influence on him. From the evidence it appears that Cushman before the great fire was a man of large wealth, and that by the fire he lost about 500,000 dollars; after that time he was insolvent, though up to his death he was engaged almost constantly in large business transactions. For the last eight or ten years of his life he was a firm believer in the phenomena called Spiritualism. He believed that communication with departed spirits could be had through mediums; that spirits were often visible to human eyes; that photographs of spirits could be taken and that advice and prescriptions of spiritual physicians could be obtained. For years before Cushman's death he was in the almost daily habit of consulting spirits, at one time investing largely in a worthless mine by their advice, and at all times professing to have great faith in the prescriptions of the physician spirits for the cure of diseases of the kidneys, etc., with which he was afflicted.

"The Judge in deciding the case yesterday said that on the part of Mrs. Chamberlain it was shown by some of the first business-men of Chicago, including his own attorney, who knew Col. Cushman, and some of whom had had business transactions with him, that he

was a sharp, bright, positive, and rather unusually good business man, and that they never had any reason to suspect his sanity. Other prominent men in various professions, whose integrity, intellectual ability, and perfect sanity would not be questioned, had testified that they, too, had seen spirits, had communications with departed friends, been successfully treated by spirit physicians, and, generally, that they believed in the same spiritual phenomena that Col. Cushman believed in. Such phenomena could not now be dismissed, as they were in the celebrated case of Lyon against the Spiritualist, Home, with the remark that they were 'mischievous nonsense.' It was a notorious fact that men who stood high in science, Judges who adorned the Bench, attorneys and solicitors, who stood among the foremost at the Bar, clergymen, physicians, literary men of the highest ability, and, in effect, persons of prominence in every walk, and profession of life, honestly believed in the truth of such phenomena, and it would be the sheerest nonsense to hold that a belief in the phenomena known as Spiritualism was *per se* any evidence of an unsound mind. It might lead to unsoundness of mind, but was not necessarily such of itself. A very large percentage of the inmates of the insane asylums were the victims of religious excitement, but not even an Ingersoll would claim that a belief in the Christian religion was any evidence of an unsound mind. Col. Cushman had certain remarkable delusions, among others that the spirits had taken his skull apart and scraped off a white sediment, but that did not militate against the evidence that he was a man of good business qualifications; in fact, above the average. A person might have delusions, and yet be, in the eye of the law, perfectly capable of making a valid deed, contract, gift, or will. The test was not whether one was free from all delusions, but whether he was competent to transact the ordinary business affairs of life. Under such a view, it was not necessary to attempt to pass on the truth or falsity of the spiritual phenomena. No form of belief as to the future life could be held to be evidence of an unsound mind. Every reader of history knew that the human investigation had never been able to conceive of a belief or theory as to the life after death which had not found many intelligent and honest supporters, no matter how absurd, wild, or visionary it might appear to be to others.

"The testimony not being sufficient to avoid the assignment on the ground of want of com-

petency in the assignor, the remaining question was as to the alleged undue influence. The transfer of the policy was clearly a purely voluntary gift to Mrs. Chamberlain. The testimony showed that as far back as 1866 Mrs. Chamberlain was a medium in *séances* in Cushman's house, and lived in his house some years with his family. He placed the greatest confidence in her as a medium, and received constant advice through her, from the spirits, on business affairs. She had more influence over him than any other person living. His whole conversation during his last sickness was of her, and his last words were to call her to him. There was nothing, however, it was only justice to him to say, to show that his relations with her were anything improper. In a previous assignment of the same policy to her, afterward annulled, he recited the consideration as his being the recipient through her mediumship of great consolation from the communion through her of his spirit friends, and being made sure of the future life, or, rather, that there was no death. That assignment tended strongly to prove that the subsequent gift of the policy grew out of the relations existing between the parties.

"Finally, what was the law applicable to those facts? The principle on which courts of equity acted in regard thereto stood, independent of any ingredient of actual fraud, on a motive of general public policy. It was declared to be a constructive fraud arising from the relations of the parties. Public policy demanded that when there existed any peculiar, confidential, or fiduciary relations between the parties, a bounty would not be sustained except on the fullest, clearest and most convincing proof of deliberation, fairness, and good faith, and that the act was done apart from the bias or influence necessarily attendant on such relation of the parties. It was contended by Mrs. Chamberlain that, there being no creditors who had the right to complain, a man had a right to do as he pleased with his property, and give away all his property as he wished. That was true, if the gift was the voluntary act of the party, if no undue influence existed to bring the mind of the party into the condition to make the gift. The question was not whether the party was sane, but as to what means, if any, were used to produce in the mind of the party the intention to give. The doctrine that 'an undue influence' in cases of gifts should be presumed had been extended to cases of gifts to soothsayers, confidential agents, next friend, medical

advisers, ministers of the Gospel, and to various other peculiar, confidential, and fiduciary relations, and the reason of the rule would seem to require that it be extended to one who occupied the position of spiritual medium. The one absorbing thought of this life was to divine the mysteries of the life hereafter, and he or she who could unfold them to mortal vision, or who professed to do so, was more apt to acquire an undue influence over one than could be acquired in any other relation of life. It had been expressly decided in England that mediums came within the class above mentioned of soothsayers, ministers, etc. The burden of proof was on the medium to sustain the gift. The presumptions from the relations between the parties being that the gift of the policy was procured by undue influence, and the evidence not being sufficient to overthrow that presumption, but tending, on the contrary, to sustain it, the decree would have to go in favor of the executor of Cushman for the proceeds of the policy."

THE CLOSE OF THE FLETCHER CASE.

THE JUDGE'S SENTENCE.

Last Tuesday, at the Central Criminal Court, Old Bailey, the summing-up of Mr. Justice Hawkins occupied five hours, when the jury retired to consider their decision. After an absence of little more than an hour and a half, they returned into court with a verdict of guilty on the counts charging the obtaining of the goods by false pretences. Upon the counts charging conspiracy they found the prisoner guilty of having conspired with her husband, but not with Morton, to obtain the goods; and upon the count charging conspiracy to obtain the execution of the deed of gift by having conspired with her husband and Morton. The jury further found that the prisoner had not acted under the coercion of her husband.

Mr. Justice Hawkins, addressing the prisoner, said: Susan Willis Fletcher, you have been convicted, after a very long and patient trial, of having obtained a large quantity of property from Mrs. Hart-Davies by false pretence, in company with your husband; and the jury have also found that you have been guilty of conspiring with your husband and a person named Morton to procure the execution of a deed of gift. They have further found you guilty of conspiring with your husband, without Morton, of obtaining those goods by false pretences. Although a great many counts have been inserted in this indictment, yet, considering the whole of the evidence, I look

upon it in substance as but one offence; and I cannot help saying that I think the verdict of the jury is perfectly satisfactory—indeed, believing, as it is evident they do, the testimony of Mrs. Hart-Davies, and looking at the correspondence before me, I do not see that the jury could have come to any other conclusion. And, moreover, I think the jury have come to a right conclusion in considering that you were not acting under the coercion of your husband to such an extent as to make you irresponsible to the criminal law. It becomes unnecessary for me, considering the findings of the jury, to reserve any question of law for the consideration of the Criminal Court of Appeal, and I therefore decline to do so. I have now only to consider what sentence I am to pass upon you for the offence of which you have been found guilty. I am not going to pass sentence upon you for anything except that of which you have been found guilty. I myself feel that there is a great deal in these letters which shows to my mind that both you and your husband had entered into—I do not like to call it a conspiracy in one sense, but into a filthy league to throw this wretched woman into the hands of your husband. That is not a matter for which I am going to punish you, because it is a matter of immorality—which the criminal law does not punish; and if the criminal law does not punish it, I have no right to take it into consideration. At the same time it shows how little you deserve the character which a great number of witnesses thought fit to go into the witness-box to give you—one of them stating you to be almost a model of purity, honour and honesty. You are standing here, and since the commencement of this trial you have stood here, alone, unsupported by your husband. If he were here, I should have a great deal more to say upon the subject than I have to say to you, because although the jury have rightly found that you were not acting under the coercion of your husband in a sense which would have rendered you irresponsible for your acts, yet I cannot help thinking that it was through him and through his professions and his pretences that you were first of all yourself induced to embark upon a fraudulent conspiracy upon which you unquestionably did embark. I cannot help thinking that, but for his designs, his counsels, and evil influence, you might yourself have abstained from attempting these frauds and making those false and fraudulent pretences which you did. I

take that into consideration in passing sentence upon you. In the result it comes to this—that you found a very weak, credulous, foolish woman, who was open to all the flattery which you thought fit to bestow upon her. You knew very well that she professed to have a great attachment for her dead mother, and you worked upon these affections; and you were tempted by the sight of her jewelery and valuable property to work upon her by pretending—falsely pretending—that her dead mother had sent messages to her, begging her to put her jewels and clothes into your possession, or that otherwise she would be speedily sent into spirit life, because of the magnetism that was in them. It was a miserable, mean, paltry trick which you resorted to for the purpose of getting possession of her property. Fortunately, very fortunately, she has succeeded in obtaining possession of the greater part of it. There is another part which has yet to be recovered, and I do not know how much of that which you have obtained is still in the hands of those who are in a condition to give it up. I take all the circumstances into consideration, and I look upon your case as one in which you, most unquestionably, were guilty of the false pretence which is proved against you, and unquestionably guilty of having acted without that coercion which would have protected you in point of law. I nevertheless take into consideration this circumstance that but for your husband you never would have embarked in such a fraud as this, or have been guilty of those false pretences which have brought you within the pale of the criminal law. Under these circumstances I shall not pass upon you the sentence which the law would authorise me to do. The law would authorise me to send you into penal servitude, but the sentence which I pass is that you be in prison and kept to hard labour for twelve calendar months.

The prisoner, who throughout the hearing of the case had maintained a calm demeanour, was but slightly affected by the sentence. She was at once removed to the cells.

An interesting article, by J. A. Campbell, B.A., on "The Two Pipers of Duntroon," appeared in *Good Words* last month. The incidents are taken from Scottish history.

DR. MACK:—When Dr. Mack, who did so much to recover some of the property of Mrs. Hart-Davies, was cross-questioned at the Old Bailey as to the genuineness of his healing powers, he stated that he had nothing to say on that point himself, but he put in printed certificates furnished by those who had been benefitted by him. Some of those certificates are reprinted in this number of *The Spiritualist*.

A BALLAD OF MEETING AND PARTING.

BY C. A. BURKE.

When he went forth from his true love,
The world was full of cheer,
A-bursting buds in glen and glade
A smiling world like dainty mayde
In all her spring-tide gear.

When he came back to his true love,
But O! the world was drear,
Heavily, heavily fell the snow,
And plaintive winds sobbed sad and low,
The death-dirge of the year.

When he went forth from his true love
Sing hey! but she was fair,
Red lips, the reddest ever seen,
And great blue eyes that peered between
A soft gold mist of hair.

When he came back to his true love,
He found no greeting there,
With fast closed eyes she fell asleep
Her bed is straight, her slumber deep,
I' the drear kirk-yard bare.

When he came back to his true love
A woeful man was he,
But death will glad him soon or late,
And she, before God's holy gate
Waits for him patiently.

From the "Carisbrooke Magazine."

EASTER-DAY CHURCH GOING.

Well, yes! I was at church to day,
Hearing the parson preach and pray.
"Strange thing for me to do," you say,
No—for the parson is my friend,
Began at College, and will end
When we do—so we both intend.

"I differ from him in my views,
Nay—more than that—I rather use
His holy doctrines to abuse,
Yet call him friend!" Will this explain?
The bonds that bear the hardest strain
Are not of thinking, I maintain.

"What is my bond?" Perhaps just this—
His life of pure and radiant bliss,
As when low suns calm waters kiss;
That life a lovely form has thrown
Over the skeleton and bone
Of creeds, round which his faith had grown.

Would you for mere dissection's sake
A scalpel in your fingers take,
Such charnel secrets clear to make?
If so, we differ. Had you heard
Him read, like child, the Ancient Word,
I trow some other thoughts had stirred

Within you, as with lifted face
He stood there silent for a space,
And made a stillness in the place;
Then 'gan to tell how Christ had risen,
And prove it by the stars of heaven,
And flowers of earth, and six or seven

People who knew it for a fact,
And wrote their witness to the act,
And left it for us all intact—
You know the stuff! but whence the fire
That seemed to lighten and inspire,
Wrecking your logic and your ire?

Christ risen! I said, and looked along
The features of the eager throng,
Mistake and dulness, pain and wrong
Were written there; the sheep were lean,
The fold was musty, barely clean,
Crammed with hypocrisy serene.

Sham oak, sham stone, smooth stuccoed lies
Constant and causing no surprise,
Being but told by hands to eyes.
And Christ is risen! just then a clang,
Drowning the organ's shriek and bang,
Sharply through all the building rang.

I turned my head, saw standing there,
A man of usury and prayer,
Dropping the gold he had to spare
Into the festal broidered bag.
No lean sheep this to toil and fag—
My friend's great patron—and his drag.

And "Christ is risen," says my friend,
Would God He rose, I say—and end.
Present and future might be one
If we were looking from the sun:
Hope on; this ferment in the clay
May be the dawn of Easter day.

JAMES A. CAMPBELL.

Correspondence.

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

WHAT TRUTH IS THERE IN ASTROLOGY?

Sir,—In your issue of April 1st "Verax" quotes from my "Messenger" a prediction relating to the death of the Czar. I think in common fairness he should have given the whole prediction, and not selected the unfulfilled portion only.

Again, in your paper of the 8th, commenting on the prediction in the *Fall Mall Budget* of the 12th of March, an argument is put forth that the 2nd of April passed without any stirring event; but the writer seems to have omitted the fact that on the very next day the Island of Chio was laid waste by an Earthquake. I greatly fear that my predictions of Earthquakes will be more true than pleasant to contemplate. In this morning's papers I see a shock has occurred in the centre of California. Truly the Earth seems responding to the motions of the Heavens in an unmistakable manner.

RAPHAEL.

79, St. Paul's Churchyard, April 12th, 1881.

AN INCIDENT:—The *Daily Chronicle* of Wednesday reports that at the Fletcher trial the judge referred to the journey to America, and caused some amusement by remarking, with regard to the lady who accompanied the party, and whose name, for some reason or other, the prosecutrix refused to make public, that this lady might be good, or she might be bad, or she might be indifferent—she might be young, or she might be old; she might be weak, or she might be strong; but who or what she really was must for ever remain a mystery, and he did not know that this would make very much difference as regarded the present inquiry.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

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.

PREFACES.

Mr. C. C. MASSEY'S PREFACE:—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

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

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

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